

THERE JUST ISN'T ANY

They Have No Money Worries in Primavera

Eberhard Arnold, 36, is here today to tell Washington about a community in which there is no such thing as money.

The community—it's located in Paraguay—provides its members with food, homes, clothing, spiritual guidance. In turn, the members supply the community with work.

The way Mr. Arnold tells it, it's worked out fine. When people join the community—run by a religious order known as the International Society of Brothers—they renounce all worldly possessions.

ONE DESIRE

"There is no desire to have these things," Mr. Arnold says. "There is only one desire—that is to serve mankind."

The whole thing started with Mr. Arnold's father, the late Dr. Eberhard C. H. Arnold of Germany, who believed firmly that men could practice the ideals of true brotherhood by living and working together.

In the 1920s, he established the Society of Brothers, which today has expanded into a membership of nearly 800 men, women and children. Most of them are living in the Paraguayan community, which is known as Primavera—or spring.

When Hitler came into power in Germany, the Brothers, who had joined an order known as the Hut-terites, fled to England. But with the outbreak of World War II, they were forced to move again. It seemed impossible to Europeans that Englishmen and Germans could live together in a spirit of unity and brotherly love. The Brothers sold their English land, and earned enough money to come to Paraguay.

20,000 ACRES

In Paraguay the Brothers—now representing 15 nationalities—traveled 40 miles inland for four long days until they came to 20,000 acres of land henceforth to be known as Primavera.

The men felled trees, temporarily housed their women and children, and then built a hospital and homes. Finally three villages were erected. The young Mr. Arnold hopes to raise more money for the hospital on his trip.

Each of the villages has its own school and minister. As for government, Mr. Arnold says "all mem-



MR. ARNOLD

bers govern, all things are decided communally. We are all responsible."

At each village, a steward acts as purser, a storekeeper, buys village supplies, and a housemother watches over the children and sees clothing is provided for the whole community. There is a community kitchen, sewing room, tailor service, and cobbler's shop.

In Primavera there are three main occupations—lumber work, farming, and medicine.

The entire community rises at 5 a.m. All major meals are eaten in the communal kitchen. The whole village goes to church as a body three times a week.

The Hutterites force no one to remain in their community. The children, in fact, are expected to leave it for a year at the least. If and when they return they may join the community.

"Freedom is the very core of our life," Mr. Arnold says. "If you force people to do anything, no matter how good it is—all is lost."

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Paraguay Hutterite Seeks Funds to Equip Hospital 1952

By Kenneth Dole
Post Reporter

The representative of a modern-day Brook Farm, hidden among the forests of Upper Paraguay, came to Washington this week looking for a refrigerator.

Or the money to buy one. Plus money for hospital furniture and fixtures, plus blankets, kitchenware and cookery, plus penicillin, plus aureomycin, plus tetanus antitoxin.

The hospital of the communal Society of Brothers, in Primavera, Uruguay, needs \$20,000 worth of equipment and supplies, explained Eberhard C. H. Arnold, a gentle-eyed, bearded brother, in an interview of the Pan American Union.

Last year, the hospital served 7,000 patients, he said, yet it has no running water, cooling devices, or glass for most of its windows. Its floors are stamped mud.

Forty thousand native Paraguayans, in addition to the 634 members of the society's colony, depend upon the hospital and its doctors for medical care.

Since 1941, when the group came from England, after being forced from Hitler Germany, the society has:

Developed 20,000 acres of virgin grassland and forest, a hundred miles northeast of the Capital Asuncion, into a flourishing farm with 2,000 head of cattle and 200 horses;

Built three stockaded villages, with a central communal dining hall, kitchen, school and laundry for each village;

Constructed in one village the hospital and slaughterhouse; in another a machine-shop, brick kiln and cannery; and in the third a flour mill, bakery, tailor shop and library.

The farm produces wheat, corn, manioc, sugar cane, various vegetables, milk and honey. In the workshop are made trays, bowls, lamps, chessmen, which are sold in the Hutterite House in Asuncion.

The society was founded in 1920 by Arnold's father, Dr. Eberhard Arnold. On finding that their ideals were similar to those of the Hutterites in Canada and the Dakotas, the brothers (and sister) began calling themselves by that name, without forming any official attachment.

Arnold is confident his society will not go the way of the ill-fated Brook Farm of the New England transcendentalists and other communal groups. Without personal ownership of property the members have made "a



The Washington Post
EBERHARD C. H. ARNOLD
... seeks aide for needy

complete surrender to altruistic motives," he says. "As a result they have gained "a strong religious unity which has enabled them to weather many storms." Arnold calls his American visit a "good-will tour." He will be in this country three months.

Hutterite Pilgrims in Paraguay Seek \$20,000

A small religious sect, which transformed a 20,000-acre wilderness of South America into its own Utopia when forced to flee war-torn Europe, has sent a representative here to appeal for financial aid.

Eberhard C. H. Arnold of the little-known Hutterite clan is in Washington on a good-will mission. His main purpose, however, is to raise \$20,000 to take back to his tiny settlement in Paraguay. This money is desperately needed for additional hospital buildings and medical supplies, he said.

Two months ago, he came to the United States from his Paraguayan colony—Primavera. There for the last 11 years his little band of Hutterites has undergone unrelenting hardships to mold a prosperous community. At present, they number slightly more than 600, but these modern Pilgrims represent peoples of 16 nations.

Brother Arnold, at a press conference yesterday in the Pan American Union Building, unfolded his dramatic story of success through faith.

The history of the exodus to Paraguay goes back to the post-war Germany of 1920. At that time his father founded the International Society of Brothers.

Expelled by Hitler, this group, whose foundation was built on communal living, was similar in beliefs to the Hutterites. The two sects are now virtually synonymous.

Expelled by Hitler, the members of his father's sect crossed into Holland and later into England. By December, 1940, they had gained permission to settle in Paraguay.

Brother Arnold recalled: "We had to travel to Primavera by steamer 90 miles up the Paraguay River to the small port of Rosario. Then we rode 40 miles over rough trails in horsedrawn wagons."

Primavera, which means "spring" in Spanish, is about 100 miles northeast of Asuncion, Paraguay's capital.

The Hutterites have made remarkable achievements. Three communal villages have sprung up. Their facilities run from primitive to modern.

The Hutterites have no private ownership. All newcomers must contribute their worldly goods to the community.

Hospital Priority.
Brother Arnold, the father of 10, is a walking symbol of faith. A graduate of three universities

and a former school teacher, he has seen his pioneer community nearly double in population in the last decade. But without more medical facilities, he sees trouble ahead.

"Almost before our homes were built, we were forced to drop our work and construct a hospital," he said. The first operations had to be performed under the sun and in canvas tents.

The brotherhood's three doctors—two of them women—last year had to treat 6,000 patients, most of them Paraguayans.

Contributions can be sent to the Society of Brothers, 6100 Ardleigh street, Philadelphia.

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