

Propriétés de la  
Société immobilière de Caux  
"A Caux" env. 215000 m<sup>2</sup>

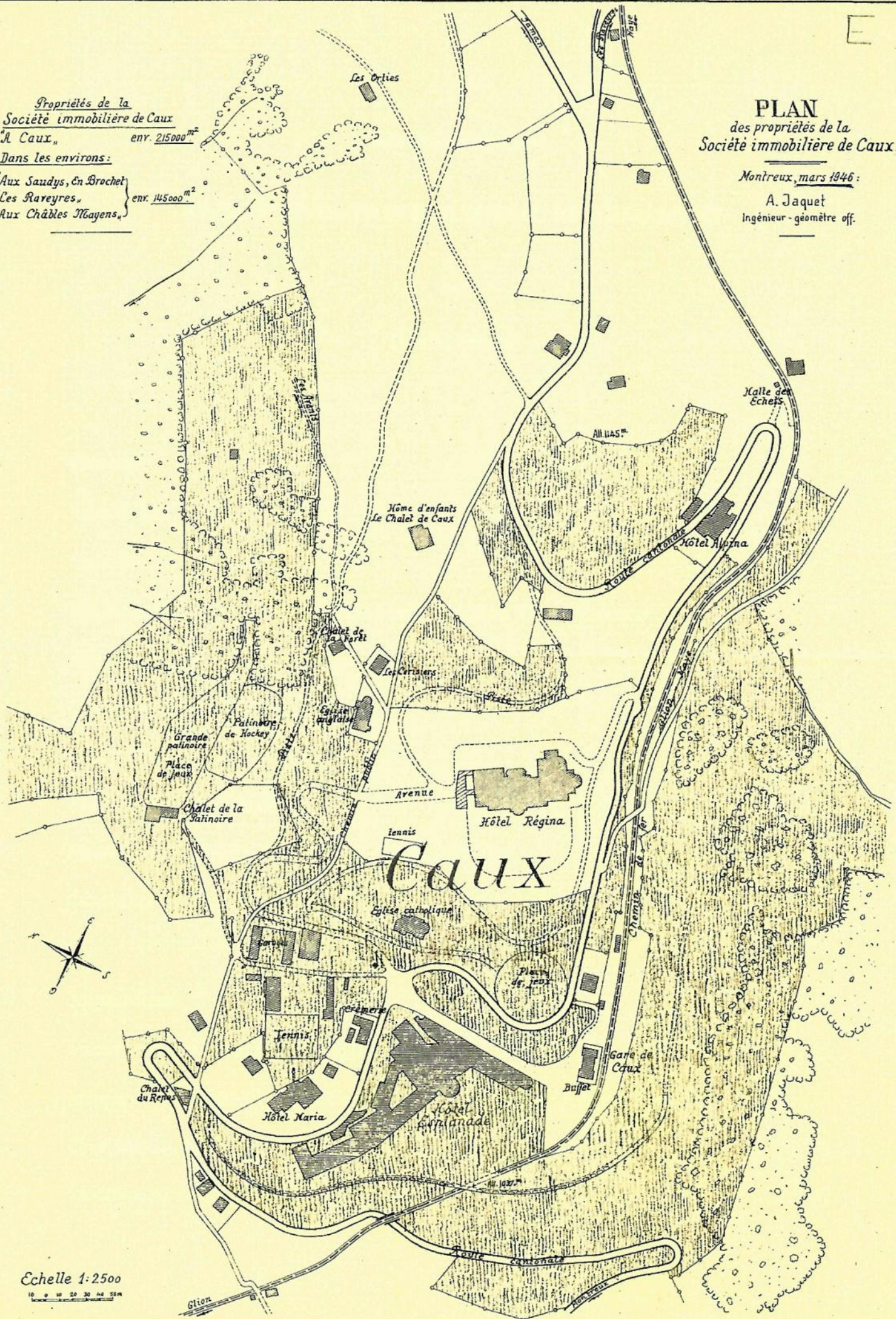
Dans les environs:

"Aux Saudys, En Brochet"  
"Les Rareyres" } env. 145000 m<sup>2</sup>  
"Aux Châbles Mayens"

PLAN  
des propriétés de la  
Société immobilière de Caux.

Montreux, mars 1946:

A. Jaquet  
Ingénieur - géomètre off.



Echelle 1:2500  
0 10 20 30 40 50m

Short account of the

**SWISS FOUNDATION FOR MORAL RE-ARMAMENT**

by

**Daniel Mottu**

**Contents**

Introduction .....	2
Caux's debut .....	3
Tax regulation and the transfer of the head office from Vaud to Lucerne .....	7
After the transfer - work at Lucerne and Caux .....	10
Caux - restructuring and renewal .....	15
New challenges and new methods .....	19
The Foundation's finance saga .....	22
Moral Re-Armament "full-timers" and the Foundation .....	27
Conclusion .....	31

**Appendices**

Members of the Foundation Council from 1946 .....	32
Members of the Administrative Council of the Caux Estate Company from 1946-1960 ...	34
Caux from A to Z .....	35
Modification of the statutes .....	37

## Introduction

On leaving the Council of the Foundation for Moral Re-Armament, on which I have served since 1951, I thought it would be useful to describe the main stages of its history and the choices the Foundation has faced in the course of its half-century of existence.

I have done so thinking of the present members of the Council, especially the youngest among them, and still more those who have yet to assume responsibility for this service.

You will not find in these pages a summary of all the extraordinary events which have taken place at Caux. The magnificent pictorial published last year for the Jubilee presented the essence of these. I refer to them only occasionally in order to clarify the context in which the Council was led to make its decisions. I have concentrated on the Foundation itself, one of the main participants in this adventure of faith.

In writing this document I have drawn from the annual reports of the Foundation, a number of which I drafted myself, and above all from the minutes of the Council sessions, from 1946 to the present day. In their restrained way they tell of the ups and downs, the moments of gratitude and dismay, joy and doubt which its members experienced.

The further I got in this work, the more conscious I became that I was not just writing the story of the necessarily small circle of those serving on the Councils of the Foundation, but of all the men and women who, over these decades, have sweated so that the Caux Centre might live. To them I dedicate these pages with my warmest thanks.

I would like to specially thank Mme Erika Utzinger, who for years has looked after the Caux archives. Without her and the documentation which she has collected, my task would have been much more difficult. With the passing of time Caux memories reveal their full value.

My thanks go also to Jean-Jacques Odier, who has been kind enough to reread my text, to Bill Stallybrass, who, with the help of Betty Gardiner and Margaret Hutchinson, translated it into English, and above all to my wife, Monique, for her constant support all through these years.

Geneva, April 1997

## Caux's debut

When, on 25 May 1946, Philippe Mottu and Robert Hahnloser signed the purchase contract for the former Caux Palace with the Banque Populaire Suisse, they were acting, according to the document, "in the name of the Foundation for Moral Re-Armament in course of formation".

The Foundation would come into being six months later, on 23 November 1946, retrospective to 1 January.

On 25 May, with their signatures, Mottu and Hahnloser had bought the mortgage deeds entailing the property of the Caux Estate Company and the payee shares of that company then in the possession of the bank (ca 90%). The purchase price of these mortgage deeds and of these shares amounted to 1,050,000 francs.

The first legal step, after that of 25 May, took place on 25 July in the Hôtel Terminus in Montreux, where the general assembly of the Caux Estate Company was held which was to ratify this sale. It was presided over by Maître Lucien Chessex, a Montreux notary, son of Ami Chessex, the daring promoter whose vision and *savoir-faire* had made possible the construction of one of the greatest and most prestigious hotels of the *Belle Epoque*. Sadly for the promoters, times had changed, as the value of their shares proved: from 200 francs in 1920 it had been reduced to 2 and then to 1 franc in 1946.

Furthermore, in 1937 an astonishing advertisement had appeared in some of the leading European papers: "For sale in a summer and winter resort in francophone Switzerland, prestigious hotel, every comfort, 300 beds, 100 private bathrooms..." Such was the description of the Caux Palace, which continued: "particularly suitable for establishments of great scope or as residence for great international associations..." This was good thinking: the editors of this advertisement were anticipating by nine years the real destiny of this property. In this same era the Caux Palace had been renamed Hôtel Esplanade, a way of showing that it wished to attract a somewhat less wealthy clientele.

All these facts were doubtless in the minds of the 26 shareholders (1) and members of the Administrative Council of the Caux Estate Company; the latter, at the suggestion of the president, Chessex, put their mandates at the disposal of the assembly. A new Administrative Council was elected on the spot, consisting of: the Zurich engineer Robert Hahnloser, who became President, Philippe Mottu, Erich Peyer (lawyer from Schaffhausen), Mlle Lucie Perrenoud, all Caux pioneers, and also Karl Hochstrasser (who was later to become president of the Swiss Federation of Migros co-operatives), Pierre Joseph, road engineer of the Canton of Vaud, and Eric Thiébaud, estate agent from Lausanne. New auditors were then elected: M. Willy Brandt, director of the Banque Populaire Suisse in Lausanne, who had played a key role in the negotiations, the Geneva banker Jean Louis Gilliéron and Mlle Elsbeth Spoerri, Zurich lawyer (later Mrs Adam MacLean).

As to the Foundation, it was on 30 November 1946, as was mentioned earlier, that it saw the light of day under Maître Marius Piguet, the notary. Its founding members were Philippe Mottu, its first President, Robert Hahnloser, Erich Peyer, Konrad von Orelli, Zurich lawyer, its secretary

for many years, and Jules Rochat, a retired Lausanne teacher (later to be one of the first brilliant interpreters at Caux).

So, from the start until 1960, two separate legal bodies coexisted, the Foundation for Moral Re-Armament and the Caux Estate Company. The division of tasks was clear, as the first annual report explains: "The Foundation grants the Caux Estate Company the technical responsibility for the organisation of the conferences and charges this society with the work of fitting up and reconstructing Mountain House to meet the need of the work for Moral Re-Armament. The Foundation provides the Caux Estate Company with the funds needed for this work." It will be understood: the Foundation was in fact the tenant of the Estate Company. There would be two annual reports until 1960, but in a single brochure: the one relating to the Caux conferences and the initiatives taken in this connection as well as the efforts made to finance these activities, which one can imagine were considerable. The other, that of the Caux Estate Company, gave details of the work carried out or in hand and of the expenses involved.

In the course of the second year of its existence, the second annual report of the Foundation informs us, "the principal task of the latter has been to enlarge and equip the world centre for Moral Re-Armament at Caux". What an adventure lies behind these very sober words! For example, on 7 March 1947, thanks to the generosity of M. Emmanuel de Trey, the purchase contract of the Hôtel Maria for 225,000 francs was signed. The next day it was the turn of the former Grand Hotel, then known as the Regina, another prestigious building in the resort, for 830,000 francs. It belonged to a company dependent on the Migro's Hôtel-Plan (2). In 1949, with the purchase of the Hôtel Alpina for 175,000 francs, the Caux conference centre took on the form which it would have for the following thirty years. In this connection, let us recall that, by becoming owner of the Caux Estate Company, the Foundation found itself not only proprietor of the former Caux Palace, but also of the large Chalet de la Patinoire, of 345,000 square metres of land and forest, of garages, of the old adjoining farm, of a tennis court, and even of a Catholic chapel. It also acquired a precious resource: springs of very pure water (3).

These first years were a time of dazzling development at Caux, reflecting the broad initiatives carried out by Moral Re-Armament in Europe and beyond. It was necessary simultaneously to prepare to receive thousands of participants (4), to establish the different services needed to run the house and to start modernising the equipment. Important renovation schemes were set in motion in order to adapt the building to its new functions. To do this, in addition to numerous enthusiastic volunteers, paid personnel were engaged. Caux became a dynamic and growing enterprise.

February 1947 serves as a good example of this. At that time the Administrative Council of the Caux Estate Company decided to undertake important work before the summer of that very same year: that was when the entrance hall was transformed into the welcoming area that it is today. It was a well-known local personality, the architect Alfred André, Deputy Mayor of Morges and member of the Cantonal Parliament (he was to become shortly afterwards President of the Vaud Cantonal Parliament, a supreme honour in that Canton) who designed the plans; while the candelabra, the lamp brackets and the clock are the work of a reputed craftsman in wrought-ironwork from the Canton of Fribourg, Willy Brandt. These two men, much respected in their professions, were also pioneers of Moral Re-Armament in Switzerland. At the same time

two other major transformations were undertaken: the construction of tiered steps in the ballroom, creating the charming theatre which it has been ever since; and that of a new dining-room and drawing-room in the former public restaurant of the Palace. By lowering the ceiling, a number of offices could be built below the promenoir.

Five years later, in September 1952, this same Administrative Council reckoned that their work programme concerning the improvement of the buildings and the equipment of the Caux centre "could be considered completed. From now on we will proceed only with the indispensable maintenance measures". In this they greatly underestimated the task awaiting them. But it is true that there was at that time another priority, namely that: "the maximum effort will be made to complete the liberation of Caux from all debt, including mortgages". There was much to do in this field. The objective was achieved a few months later (see "The Foundation's Finance Saga" on page 22).

On 23 September 1960, a general meeting of the Estate Company decided to terminate the dual system of responsibility at Caux. The Administrative Council explained it in a letter to the shareholders: "We had adopted a *modus vivendi* consisting of allowing the Foundation free use of all the properties of our Company, on the express condition that it undertook sole responsibility for all the expenses of maintenance and renovation. This proved to be a happy solution since it has allowed us for the past fourteen years to wind up our accounts without a deficit. Today, thanks to the constant efforts of the Foundation, the properties of the Estate Company are in good condition and allow us to consider favourably the proposition put forward by our tenant to buy them back in its own name."

The purchase price, fixed by the Cantonal Tax Administration, amounted to 2,170,000 francs, to which must be added 590,000 francs for the Regina Estate Company. The shareholders voted unanimously for the sale to the Foundation before proceeding to the dissolution of the Estate Company and appointing four liquidators. Let us note, for the record, that they decided that the value of shares unredeemed within the required time should be paid to the Montreux Hospital.

At the end of the session, Maître Lucien Chessex made a point of stating that he was "very happy that the Estate Company (the former Caux Palace) had fallen into the hands of Moral Re-Armament".

The weight which those responsible for the Foundation and the Caux Estate Company had to shoulder at that time was enormous and one can only salute their courage, their tenacity and their forward-looking spirit. Sadly, Robert Hahnloser died suddenly in the spring of 1950, aged 42. He was replaced by Henrik Schaefer, a dynamic man from the Canton of Argau, a former Paris representative for Bally, who would later become President of the Foundation. Others paid a heavy price: Philippe Mottu, exhausted by the effort and by other problems, in 1958 gave up his executive functions, which were taken over by Erich Peyer; his task was to steer the Foundation through the delicate years ahead. Philippe Mottu nevertheless remained both a member of the Council until 1963 and a marvellous friend and counsellor to those who followed up the initiative he had so ably set in motion.

During those years Caux also inspired a wave of vocations. That is one of the most fascinating aspects of what happens there. Many, renouncing their career plans, gave up everything to work with Moral Re-Armament. "Caux, a Swiss initiative for the world" is a slogan of that time that reflects an incontestable reality. Several present and former members of the Council, the writer among them, belong to that generation which was in action not only at Caux, but in the field in Europe and in the four corners of the world. At the same time, many British, French, Dutch, Scandinavians and Americans were to change their plans and spend long periods at Caux to back their Swiss friends. In that way close friendships were formed and rich experiences made possible through working side by side.

To say that things have been easy would be to deny the truth: the "culture shock" has been felt at Caux, and not only between German and French-speaking Swiss. This was especially the case between Anglo-Saxons and Continentals and, working at that time in the media, I remember my perplexity and sometimes my despair or my outrage, faced with documents which would clearly fail to get across in Lausanne or elsewhere, and would make us out to be incorrigible Anglo-Saxons. Nevertheless, we have learned together to create a community in the best sense of the term - and in this sphere Caux has been in the vanguard of Europe.

## Notes

- (1) Apart from the new owners, there were other shareholders who held 10% of the shares still spread among the public. Among them were the representatives of the Rochers de Naye Railway as well as well-known people in the region. Until the dissolution of the Estate Company in 1960 they regularly took part in the statutory annual general meeting.
- (2) The Regina Estate Company was to remain legally autonomous until the dissolution of the Caux Estate Company in 1960.
- (3) Later, three chalets were acquired by the Estate Company: in March 1952 the Chalet de la Forêt, including furniture and fittings, for 52,360 francs by M. Hermann Toggweiler, a Zurich industrialist, in memory of his son; in August 1952, following a legal sale, the Mon Repos for 68,000 francs; in August 1954, the Chalet Suisse for 31,000 francs.
- (4) The over-night guests at that time varied between 135,000 in 1950 (first year when figures are available) and 147,000 in 1960, record year; they only went below the 100,000 mark between 1955 and 1958 (by comparison, 1996, Jubilee year: 32,600). But the conferences at that time lasted four to six months and the Grand Hotel was part of the centre.

## Tax regulation and the transfer of the head office from Vaud to Lucerne

As soon as the Foundation came into existence, the Council took steps with the Vaud State Council to obtain a tax regulation as favourable as possible. On 31 December 1946 the State Council granted the Foundation tax exemption on the income and capital of corporate bodies. It then decided to exempt them also from transfer charges on donations received in cash - i.e. on gifts. At the Federal level, the Foundation obtained tax exemption from national defence. Finally, other cantons, granting reciprocity to the Canton of Vaud in the matter of tax exemption from transfer charges on donations of cash, accorded them the same privileges.

Such was the framework in which the Foundation operated until the beginning of the '60s. It was then that things became more difficult. Without going into details, let us recall that at this time Moral Re-Armament was working in the context of what was called the "Cold War". Confrontation between supporters of democratic societies and those of communist totalitarianism was animated. In the '50s Radio Moscow and various Soviet publications began their attacks against Caux. Close attention should be paid one day to what was happening in Switzerland and more particularly in Lausanne, where supporters of the Moscow regime took up these attacks and carried the debate into the political sphere by opposing the tax advantages granted to Moral Re-Armament.

At the beginning of 1960, our Foundation asked the Vaud State Council to extend for five years, as had been done in the past, the tax regulation that had stood until 31 December 1959. Shortly afterwards, the Communist MP, André Muret, a well-known figure at that time, challenged the State Council during a session of the Vaud Parliament, violently attacking the tax status granted to Moral Re-Armament. The Government, represented by M. Sollberger, head of the Finance Department, replied, fully justifying these arrangements. The reply was followed by a debate in which several MPs of the right and of the left took part, after which the Vaud Parliament "with a very large majority", according to the official minutes, approved the Vaud Government's reply.

But the Communist camp did not stop at that. Skilfully playing on the criticisms raised against Caux, not only from the left but from the right, including the *Gazette de Lausanne* and the Churches, they kept up the pressure. With hindsight it must be admitted that certain attitudes of Moral Re-Armament at that time did not help.

At Caux it has always been rightly stressed that democracy can only function if it is based on moral values, freely accepted and above all practised, by those who advocate it. It follows that materialism, whether that of communist totalitarianism or, in its more subtle form, man's inherent love of money, is challenged and confronted. But there have been excesses. It seems strange that some people, even today, are against Moral Re-Armament for having opposed the Communist ideology. On the other hand, we can be justly criticised for having shown in the circumstances clear signs of Manicheism, which has offended more than one person even in our own ranks and which, more seriously, has caused us to be cut off from many social groups.

In 1963 MP Muret returned to the charge with a written question to the Vaud State Council. Meanwhile M. Sollberger had left the Government and had been replaced by M. Pierre Graber. He was a strong personality; later he became Federal Councillor and was for many years Minister



of Foreign Affairs. Unfortunately he did not understand Moral Re-Armament, and those who met him at that time to plead on its behalf came up against a brick wall.

M. Graber entrenched himself behind the fact that new legislation on gifts and legacies was being applied. The concept of "public interest" was becoming more restricted. Henceforth only organisations of "pure public benefit" - that is to say replacing the state in one of its tasks - would be exempted. In fact, one of the articles of the new law provided that "institutions having their head office in the Canton which are dedicated in a disinterested manner to welfare, education, instruction or other ends of pure public benefit" were exempt from tax.

In its reply to M. Muret, the Vaud State Council affirmed that our Foundation "pursues its aim in a disinterested manner". However, it added that "the action undertaken by Moral Re-Armament does not, in our Canton, meet with unanimous or enthusiastic approval. That is why the Vaud State Council, which has in any case each time limited the length of its decisions to five years, has refused, from 1960 onwards, the exemption granted up till then in the matter of tax on income and capital.

"In addition", it added, "the new law on transfer rights came into force on 1 July last and the conditions required for exemption of tax on inheritances and gifts are henceforth the same as for direct tax on income and capital. Consequently", he concluded, "the Vaud State Council will not reintroduce, after the end of 1964, tax exemption on inheritances and gifts agreed in 1960 for a period of five years."

The annual report of the Foundation for 1963 echoes the "strong feelings that such an incomprehensible decision has aroused in Switzerland and abroad. In their legitimate efforts to get the Vaud State Council to revoke their decision, the Foundation will leave no stone unturned; they know that they can rely on the support of countless people who are convinced that Moral Re-Armament is a necessity in our country and that its task is only just beginning."

In the spring of 1964, an appeal was launched by sixty well-known personalities of the Canton, asking the Vaud State Council to recognise the pure public benefit of Moral Re-Armament. The number of signatures collected, 34,980, broke a record in the history of the Canton. Among them were 183 mayors, parliamentarians, clergymen, farmers, etc. On the Federal level, a similar initiative also took the form of an appeal to the Vaud State Council: 81 members of the Federal Assembly signed it, as well as the former Federal Councillors Max Petitpierre and Enrico Celio and other personalities of Swiss political, cultural, industrial and military life.

All in vain. On 24 November 1964, the Vaud State Council informed the Foundation of their decision to reject the request that had been made to them. It then decided:

- a. "to maintain the Foundation's obligation to the normal tax arrangement on income and capital;
- b. "to instruct the tax authority also to subject the Foundation to the normal tax arrangements in the matter of inheritances and gifts from 1 January 1965, in conformity with the law of 27 February 1963."

However, recognising that within the scales foreseen by this law, "such an imposition hits beneficiary institutions too hard without satisfying the *ratio legis*, the Vaud State Council considers proposing to the Vaud Parliament a law which would, within one or two years, effectively reduce considerably the applicable taxes. Meanwhile it would grant a partial reduction of taxes."

The Foundation faced a crucial choice. It was essential to prevent the Vaud decision affecting the attitude of other cantons, which might consider it difficult to continue exempting from tax the gifts and bequests made to the Foundation if the Canton of its head office did not do the same. Furthermore, in the eyes of Switzerland and of countries abroad, the recognition of the public benefit of the Foundation by the greatest possible number of cantons, especially by those which carried the greatest weight, would show clearly that the attitude of Vaud was not shared by the rest of Switzerland. Meeting in Basel on 1 December, the Council decided unanimously "to transfer the head office of the Foundation to a canton ready to grant it the status of public benefit" and to "give the President full power to negotiate this transfer and to set it up at an opportune moment".

The Canton of Lucerne was known to be ready to welcome the Foundation. In previous years Moral Re-Armament had been a presence in that town and throughout central Switzerland. Had not the head of the tax administration of Lucerne said that Moral Re-Armament had produced a wave of fiscal honesty in his Canton? Doubtless he was thinking of one of the most active members of our Council, the contractor Gottfried Anliker, who had set an example in this. Besides, Moral Re-Armament plays and films had been presented in the colleges of central Switzerland, arousing much interest there.

Our Foundation can be grateful to the Lucerne authorities and especially to the head of the Finance Department, M. Bühlmann, who very quickly assured us that the Foundation would benefit from the tax exemptions they had previously enjoyed in the Canton of Vaud. In the same way the Federal authorities showed great understanding. The authorisation to transfer the head office to Lucerne was granted by the head of the Federal Home Office in time to be effective at the turn of the year.

In our sadness at having to leave the Canton of Vaud, we are happy, to quote the annual report for 1964, "to see the Foundation installed in Lucerne, in a region so rich in the best traditions of Switzerland; we feel sure that such an action will only increase its influence in the world".

## After the transfer - work in Lucerne and at Caux

After the transfer of the head office of the Foundation to Lucerne, a new page opened in our lives.

If I may be allowed a personal note, I lived through that intense event with much anguish and uncertainty. Until the beginning of the '60s, I had been by force of circumstances a not-very-active member of the Council: I was at that time more often in Latin America than in Switzerland. But in the spring of 1964 I was plunged into the fray in the Canton of Vaud. With my good friend Paul Emile Dentan, who was also a member of the Council - a good writer who would become known later in the columns of the *Journal de Genève* - we had founded the *Tribune de Caux*, a lively little paper, whose aim was to bring together Caux and the people of Vaud and of French-speaking Switzerland in general. The *Tribune de Caux* was later to become the magazine *Changer*, edited by Jean-Jacques Odier.

The transfer of the Foundation's head office from Vaud to Lucerne was in our eyes a defeat. With the passing of time, I now see things from a different angle. From the point of view of Caux's anchorage in Switzerland, this event, forced upon us at first, has proved beneficial. It is not a bad thing that our conference centre, situated as it is firmly in Vaud, should be managed by a foundation whose head office is at the heart of German-speaking Switzerland. When I think today of the gap between French and German-speaking Swiss, I say to myself that it was a good thing that we French speakers were obliged to travel frequently to Lucerne. Besides, we were not merely welcomed in Lucerne, we were adopted there. The numerous contacts formed at this time and in the years that followed have only confirmed this feeling.

The Foundation at once faced pressing tasks. The terms of the arrangement with the Canton of Lucerne, fiscal and otherwise, had to be negotiated. Offices had to be installed for the administrative work and the accountancy. Several members of the Council and their families decided to move to Lucerne, among them the Schaefers, the von Orellis and the Karrers. The links which they established throughout the region were of great value. It then became the tradition, which is still maintained, of using the occasion of the Council's spring session, at which the annual report and accounts are approved, to arrange a meal or a reception. At this the Foundation's situation and tasks could be explained to the representatives of the main spheres of life of Lucerne and in central Switzerland: political and religious authorities, businessmen, journalists, etc.

Our Council has been greatly enriched by the introduction of Lucerne personalities. I have already mentioned Gottfried Anliker, who was replaced later by the industrialist, Josef Gasser Jr., and then by Paul Bosshard, who was, alas, taken from us too soon. From political circles, after the former National Councillor Josef Leu, we welcomed into our ranks a Lucerne lady known throughout Switzerland, Mme Josi Meier, later President of the Upper Chamber of the Swiss Parliament.

\* \* \* \* \*

At the same time, other events happened which were to place the Foundation in a new situation and also to alter the pace of Caux.

In 1961, Frank Buchman died, aged 83. His charismatic personality had dominated the life of Caux and, according to Professor Théophile Spoerri, it created an atmosphere akin to "the festival of Christmas and of the Last Judgement". The confidence which he inspired in many spheres of human activity drew large numbers of people to Caux. What was to happen with him no longer there? All the more so since, in 1965, Peter Howard, an exceptional man who seemed destined to assume the world leadership of Moral Re-Armament, died in his turn, far too young. It was a heavy blow.

We found ourselves confronted, like so many other spiritual movements before us, with the question: who should lead? This is not the place to speak of this question in detail. It suffices to say that it was at this period that the type of team leadership which characterises Moral Re-Armament today began. I think I can say that it worked well. But we did not succeed in avoiding certain set-backs, the effects of which were felt at Caux and even in our Foundation.

After the deaths of Buchman and Howard, one might say that the era of conferences which brought together simultaneously the greatest possible number of participants (up to a thousand) over periods lasting four or five months, ended. So it was necessary, on a longer or shorter term, to think of a restructuring of Caux and of its task in the international strategy of Moral Re-Armament.

At that time, several of our friends, especially Americans, thought that Moral Re-Armament should concentrate its action on younger people. They created programmes in which musical shows played the essential part and eventually had an autonomous existence. In doing so, they did not hesitate to sell certain centres, small or large, which Moral Re-Armament had acquired at considerable financial sacrifice, thanks to the generosity of many of its sympathisers.

For the Foundation, the question could not be looked at on the same terms. In the post-war years, Caux had acquired an exceptional reputation in the field of international reconciliation. What had happened between the enemies of World War II, in Europe and in Asia, showed the path to tread: we should continue to be available for future tasks in this domain, in a world that had become more and more a global village. Caux was also playing its part in the sphere of relations between social partners; even if times were changing and with them the view taken on this problem, the fundamental question of the place of ethics in economic and social life was being increasingly discussed in the sessions at Caux. We must surely give place to the young people and in a much better way than we had hitherto done, but not to the detriment of Caux's other tasks.

All this was the object of a long discussion at a session of the Foundation Council held at the Hôtel Tivoli in Lucerne on 4 July 1966 - we were about to celebrate 20 years at Caux. The Council decided that day not to broach the subject of the suggestions of one of our members which, if we take note retrospectively of what was happening then in the United States, could have led to the liquidation of the Caux centre. But those moments were painful. Our President, Erich Peyer, one of the valiant pioneers of Caux, who had led the Foundation so well during the

delicate negotiations of the transfer of the Foundation from Vaud to Lucerne, retired shortly afterwards

\* \* \* \* \*

He was replaced by Henrik Schaefer, to whom it would fall, over the next ten years, to adapt the Foundation to the new environment with the help of the whole Council.

In Lucerne Schaefer worked hard to reinforce the infrastructure. To facilitate this, he recruited a "Geschäftsführer" - or office manager - who would supervise the smooth running of our accounting and relations with the tax authorities. René Hodel, who occupied this post full-time until recently, was the man we needed. In order to work with us, he rejected offers of salaries much higher than the one we could offer him. But he was in good company: the members of the Foundation Council all work voluntarily, a factor not unconnected with the esteem which it enjoys.

In July 1973, Schaefer and Hodel had the satisfaction of receiving a letter from the Finance Department of the Canton of Lucerne, informing them that the Cantonal Tax Commission "considers the Foundation of Moral Re-Armament as being of public benefit in the sense of the Lucerne tax law and that it is therefore freed from all taxes".

At the time of the transfer of the head office of the Caux Foundation to Lucerne, the tax authority of that Canton had recommended us to specify in our regulations that "the Foundation does not undertake any commercial activity". A limited company, "Renaissance-Diffusion", was then created, which took over what had been the relevant activities of the Foundation, notably the publication and sale of books and periodicals, the organisation of theatrical performances and the distribution of films. "Renaissance-Diffusion" was later to become "Caux Edition", its present name, with a capital of 50,000 francs in the hands of the Foundation.

In 1967, we adopted new regulations, clarifying the division of tasks at the heart of the Foundation. Henceforth the President, Vice-President and Secretary were to be elected for a period of three years, with the possibility of re-election. A new organisation appeared officially: the Finance Commission, also elected for a period of three years by the Council, likewise re-electable. It had existed *de facto* since 1961. This Finance Commission would, in the course of the years, play the part of executive committee to the Foundation. Finally, a Foundation regulation specified the responsibilities of each organisation.

In 1969, the Foundation settled into the offices which it occupies today at Kriens, on the outskirts of Lucerne.

Let us also add that the Schaefer's flat soon became the privileged meeting place of certain personalities from central Switzerland and further afield, who wanted to meet "in the spirit of Caux" to exchange views on the future of Switzerland.

In 1968, the Foundation established a Moral Re-Armament branch office in Geneva close to the Palais des Nations, showing a wish to increase contacts between Caux, the Swiss and the international community in Geneva.

At Caux, the lights of the conference centre had been partially dimmed during 1965, the year of the transfer to Lucerne. But from 1966 onwards, the year of the 20th anniversary, it took off again at full speed.

A number of excellent representatives of the younger generation, Swiss and others, were absent; they preferred to follow the path traced by their American friends. Undeniably, Caux suffered from this.

But as if to underline more strongly the relevance of the tasks of reconciliation awaiting us, in the last days of 1967 a delegation arrived from South Tyrol/Alto Adige, that German-speaking region of North Italy stretching alongside the Austrian frontier. It was a classic case of the minority problems which today have caused the explosion in the former Yugoslavia and threaten the lives of several central and eastern European countries. Other mixed delegations were to follow in the next 18 months, so much so that at the end of 1969 the Italian daily *Il Giorno* referred to the "new spirit" which was opening the way to a solution of the problem. Two years later, the Italian and Austrian parliaments ratified the packet of legislative measures granting considerable autonomy to the province of Bolzano within the framework of the state of Italy. Finally, in 1992, the two ambassadors of Italy and Austria were able to go together to see the Secretary-General of the United Nations, M. Boutros Boutros-Ghali, to tell him that the problem was virtually settled.

This prepared us for the new tasks which would appear after the fall of the Berlin Wall and the subsequent rise of nationalisms.

During the '60s and '70s there was also much talk of the "North-South Dialogue" in our meetings. This new theme had erupted within United Nation circles and the media. Caux was well-placed to bring its contribution to this domain: had we not received there since the '50s the representatives of numerous countries about to achieve independence? The world was decidedly becoming very different from what it had been in the post-war years, but mentalities had not changed sufficiently for a real human community to be created.

In 1973, Gottfried Anliker and the French industrialist Robert Carmichael, both members of the Council, launched the sessions "Man and the economy", which became one of the axes of the Caux meetings. Summer after summer, social partners came to face the challenges engendered first by the events of 1968, then by the upheavals brought about in the world economy by those of 1974 and subsequent years. Their meetings were later to produce daring initiatives.

Another important aspect of Caux: the young people in fact, their aspirations and needs, their different ways of doing things. They planned various programmes and put on certain shows, some of which, such as "Anything to Declare?", which will celebrate its 30th anniversary this summer, had a successful run before becoming the seed-bed of a new leadership from which the whole of Moral Re-Armament would benefit.

\* \* \* \* \*

These developments were all the more opportune because, at this time in the region of Montreux, certain isolated voices were raised, regretting that the former Caux Palace was no longer playing its main role in the area of tourism. After all, the palaces of the *Belle Epoque*, modernised to the tastes of the day, were attracting a certain clientele. The critics were forgetting one thing: the tourists who, until the '20s, came there to find relaxation, peace and worldly distractions, have disappeared to be replaced by a new generation for whom the beauties of nature are not satisfying enough, but who want above all to go in for fashionable sports, such as skiing in winter and beach sports in summer. Caux can only offer these imperfectly and cannot compete with the big mountain resorts. Hence the advertisement, mentioned earlier, which appeared in 1937.

But, with the disappointments of the decades of crisis and war now forgotten, prosperity had returned and with it the development of mass tourism. The Club Méditerranée, which symbolises it, had just taken over the former palace of Villars. Some people were nursing the hope that it might also be interested in the buildings of Caux.

The debate encouraged distinguished citizens of Montreux to state their views. This was done notably and brilliantly by M. Georges Corbaz, a man of influence in Montreux, where he managed the important printing firm which bore his name. He was also President of the Society of Industrialists and Businessmen. In the columns of the *Journal de Montreux*, the local daily, of 25 November 1970, he stated that "with 'ifs' and 'buts' it is easy, 24 years later, to imagine a situation from an optimistic angle and to make tempting plans... The difficulties of the past," he continued, "should not be forgotten and are there perhaps to remind us that the destiny of Caux lies elsewhere. At a time when materialism is triumphing everywhere, when the idea of profit is preponderant, it is quite remarkable that a community should accept to spend considerable sums without expecting any returns simply in order to serve its ideal and to preserve, on a privileged site, a place for meeting and meditation..." And M. Corbaz concluded: "If the name of Montreux is at present better known than that of many very important European tourist centres, can one not think that the outreach of Caux has a part in this which, if not expressed in figures and currency, has its value all the same?"

I have always been grateful to M. Corbaz for having succeeded in placing the debate in its true perspective. In any case, his article put an end to the discussion.

## Caux: Restructuring and renewal

In 1961, the year of Frank Buchman's death, the number of over-night guests at Caux still amounted to 142,587. From 1962 onwards this figure decreased considerably. It was evident that Buchman was a focal point. People came to Caux to meet him. When he was there, those responsible for the world work of Moral Re-Armament spent long weeks there with him before setting off again to continue their work "in the field".

In the '60s and '70s the number of over-night guests fell to around 50,000, with one point in 1971, the year of the 25th anniversary of Caux, when the count was 62,151. It was also noticeable that the length of stays at Caux tended to diminish.

But the decrease in over-night guests inevitably led to a reduction in income, which was to present problems for the Foundation. The buildings were not getting younger. Regular maintenance work was supplemented by new installations made necessary by the wear and tear of time and the need to modernise. In the big conference hall, a new and very efficient simultaneous translation system was brought into service and booths constructed for this purpose; it is an indispensable tool for creating a sense of shared experiences in assemblies which bring together people from all corners of the earth. The kitchens need constant investment: but they are a meeting as well as a work place, contributing greatly to the creation of the spirit of Caux. The north-facing back-corridor rooms needed considerable renovation to achieve their maximum use. And then there were always possible surprises: boilers needing replacing *in extremis*, leaks in the roofs, and occasionally burst pipes...

The Foundation's paid personnel, colleagues to whom we are much attached, men and women cleaners, sewing and laundry ladies, gardeners, metal workers, carpenters, painters, etc., numbered about 30 until the end of the '70s (there were about 50 in 1960).

The time for decisions was approaching. The annual report of 1977 already indicated what we planned to do: "For the future", it reads, "the Council judges that the moment has come to reconsider the appropriate use of one of the buildings of our conference centre, the former Grand Hotel." We were faced with this important decision just after I had taken over the presidency of the Foundation, on 1 April 1977. However, Henrik Schaefer had prepared the ground well. As early as 1974 the question of letting the building had been raised, but our research had come to nothing. In 1977, a work group was set up to study all possible options, including sale. It had barely started its investigations when two people presented themselves at the door of Mountain House, asking if the Grand Hotel was for sale... They were the people who finally bought the building. The sale was announced on the day the contract was signed, 4 August 1978. The report then published well sums up the step which inspired the Council's decision:

"The Foundation for Moral Re Armament", it reads, "announced that the former Grand Hotel Regina, one of the buildings of our conference centre, has been sold to a Zurich foundation, the 'Lectorium Rosicrucianum'.



“Purchased in 1947, this building has rendered great service for years. However, the extension of the action of Moral Re-Armament in the world, the creation of new conference and training centres in other countries and continents - notably in India, in Australia, in Brazil, in England - have led the Council to conclude that it would be preferable to find a purchaser for this building.

“The sale of the Grand Hotel Regina will allow a restructuring of the conference centre and the modernisation of the three main buildings which compose it: the huge 'Mountain House' - the former Caux Palace, the profile of which is familiar in the region - the 'Alpina' and the 'Maria'. Work of various sorts will be undertaken in them this autumn.”

The preceding months had allowed us to reach an agreement with our purchasers. The sale price was fixed at 3.5 million francs, one million payable on signing the contract and the balance by concession to the purchaser of a mortgage credit of 2.5 million francs.

In addition, the plot of land on which the Regina was situated, of about 25,000 square metres, was reduced to 16,000 square metres, “in order to avoid the rise of undesirable buildings on the site”. Finally, a pre-emptive right was granted to the Foundation for ten years in case of resale of the property. A separate agreement was concluded authorising the use of 120 beds in the Grand Hotel during the months of July and August for the next five years; this was an important point for the immediate future.

Other aspects of this sale caused deep reflection. The Catholic members of the Council, especially, were conscious of the Roman Church's reservations about the Rosicrucians. However, they backed our decision, considering that “the sale did not identify us with the ideas of the purchaser”.

For my part, this episode kept me very busy and caused me several sleepless nights, relieved fortunately by the feeling, born in prayer and times of quiet, that we had to dare to move ahead. I was very conscious of the fact that, by starting to sell one of the buildings, the Foundation was giving a signal that might be wrongly interpreted. One of the ladies working with us burst into tears on hearing the news. I soon discovered, talking to some of our best friends in the region, that they totally approved of the step we had taken; some were glad that we were being more realistic...

With the passing of time, we can only be grateful to have found a purchaser for that huge building. Thanks to their discretion, the Rosicrucians have not caused any offence to Moral Re-Armament and they have proved themselves good neighbours.

As the Council had wanted, the sale of the Grand Hotel enabled important work in other buildings to be undertaken. Thus we could immediately change the big bay windows in the Mountain House conference hall. Above all, important renovations were undertaken in the Alpina, going on over several years - an investment of almost 900,000 francs.

From 1979 onwards, a new entry appeared in the balance-sheet: a “renovation fund”, set up at that time, allowing the Foundation to finance these important construction schemes and others in the future.

## **New challenges and new methods**

1989, the memorable year of the fall of the Berlin Wall, brought to the peoples of Central and Eastern Europe and Russia, consequences that are now well known. These historic events opened a new era in the life of Caux. Henceforth Russians, Ukrainians, Poles, Czechs, Hungarians, Romanians, Balts and others were present in Caux as naturally as hitherto Western Europeans had been.

Shortly afterwards the first delegation to be sent officially from Beijing by the "Chinese Association for International Understanding" arrived at Caux. The following summers other delegations followed. In return, the Association welcomed to China a first delegation from the Foundation, followed by others. Close contacts were thus formed with this huge country.

Moral Re-Armament's action - and Caux's outreach - then took on a universal dimension which it had not previously had. It is an immense responsibility.

These years were also exceptionally creative. We saw blossoming initiatives taken by individuals who were keen to meet at Caux to benefit from the unique atmosphere reigning there. From 1986 onwards, Frederik Philips, the Dutch industrialist, worried by the acrimonious turn in relationships between responsible people of the big economic powers of the time, Europe, Japan and USA, brought together in Caux about 30 outstanding industrialists and businessmen. From then on they met each summer and launched "ethical principles for responsible social behaviour".

Shortly afterwards, William Porter, a dynamic British publisher, launched an "International Communications Forum", aimed at raising ethical standards in the media - a priority if ever there was one. Symposiums at Caux as well as in Nizhny-Novgorod, Warsaw, Budapest, Chicago, Melbourne and elsewhere created a network of men and women determined to act in this key sector. In another connection, in USA, Britain, France and Germany, where known bitterness dogged the problem of integration of immigrants and race relations, various initiatives were taken, resulting in vibrant international meetings on these themes at Caux as well as various actions on the ground.

Finally, some of the highlights of the Caux conferences developed around the symposia called "Agenda for reconciliation". These sessions welcome representatives of countries in crisis, especially those ravaged by minority problems or ethnic conflicts. A redoubtable task, but one which fits into the natural vocation of Caux, especially conducive as it is to promoting the kind of dialogue that goes beyond cultural or religious barriers.

How do the Moral Re-Armament teams react to all this? In view of the multiplication of initiatives and of the needs revealed by them, new types of meeting are appearing. For example, special consultations are taking place once or twice a year in different continents in turn. They bring together about 30 to 40 people from different countries, generations and schools of thought.

These meetings encourage the discussion of basic questions linked to the message and to the functioning of Moral Re-Armament in today's world. At the same time the need for better

co-ordination is felt in the planning of its world action. To this effect a "Co-ordination Group" has been created, which is proving a useful instrument, even if it seems difficult to say at this stage to what extent it is fulfilling its role.

Caux remains in this respect a privileged place. It is there that, year after year and for six or eight weeks, the greatest number of those responsible for Moral Re-Armament meet. Because of this, alongside the public meetings, others are held which allow thought to be given to this and that delicate situation, the aim to be corrected when necessary and the main lines of future projects to be traced.

This variety of meetings and projects, a sign of vitality, demands the time and energy of our best leaders. Meanwhile, much has happened in their ranks. Several of those who have been at the heart of remarkable initiatives can no longer do as much or are no longer there. Younger groups are replacing them, often brilliantly. But amongst these, few want to commit themselves "whole time", as was the case with our generation. They prefer to work in their natural fields and to organise their lives so as to be available each year for a few weeks at Caux or participating in actions on the ground.

This trend makes a strong impact on Caux. Many young people come. They love this house, sometimes passionately, despite its *Belle Epoque* aspect - or because of it. They can be relied upon insofar as they are available. However that availability is limited. Up until now the running of Caux has relied on the Moral Re-Armament "full-timers", many of whom have specialised, in the kitchen or the "Economat", the secretariat or the reception, the telephone or service at meals, etc. These full-timers have formed the leadership of the work teams which run the house during conferences. These new facts characterising the running of Caux need to be taken into account. In the last two years, teams of "Caux-workers" have emerged, recruited through advertisements in British universities. The experience has proved positive. In the kitchen several professional "chefs" work alongside our specialists, often providing indispensable relief. Students from hotel schools choose to do their practical work at Caux; they bring welcome competence and diligence. The same thing has been happening for several years now with young interpreters and there will doubtless be more and more of them in the future. Some of these young people who come to Caux without knowing quite what happens there find a purpose for their lives.

Meanwhile the Foundation Council has to face a reality: the constant drop in the number of over-night guests. The various factors which we have just mentioned are a cause of this. They are surely not the only ones. Since the '80s the over-night guests have regularly been less than 40,000 and often nearer 30,000.

To remedy this situation, the Foundation received groups outside the conference periods. At the request of the Montreux Tourist Office, we provided board and lodging in June for participants in the prestigious TV-Symposium which, every two years, sees the hotels of the Lake region stretched beyond the limit of their capacity. But these regular contributions are not sufficient.

Once again a decisive moment had come. Rather than sticking to outdated methods, the most dynamic elements at the heart of the Council, and some outside it, grappled with the problem.

Since the end of the '80s, a work group had been set up to consider all questions linked to the running of Caux. This was the time when Gerhard Grob, and since 1989 Marcel Grandy, replaced me as Presidents of the Foundation.

In 1994, our Council, stating that it was no longer possible or sensible to maintain and renovate buildings which we only use for two or three months in the year, took the general decision to look for a partner interested in using Mountain House in the period between conferences. It asked three people outside the Council, Maurice Aubert, Peter Kormann and Jean-Jacques Odier, to form an *ad hoc* ~~Addenbrooke's hoc~~ research group. They had scarcely set to work when an advertisement in the Montreux daily speeded matters along. As in 1977, there was something extraordinary in this sort of "wink from God".

What happened subsequently is so recent that I do not need to linger over it. After several months of hard work, which kept the research group, the members of the Council and others of our collaborators busy, and advised the Fiduciaire des Hôtelières Suisses SA, the Foundation was able to sign a contract with its new tenants. At the end of January 1995 the Swiss Hotel Management School was installed in Mountain House for the first time. It was the start of a new chapter in the rich history of Caux.

### **The Foundation's finance saga**

If there is a gripping, staggering story, this is it. Buchman used to say: "Where God guides, He provides." This has been the guiding thread throughout the Foundation's life.

From 1946 until the start of the '50s, we saw the appearance, in connection with Caux, of a very special and exceptional state of mind. It is not a bad thing to recall this at a time when Switzerland is questioning its own past.

Yes, the Swiss were grateful to God that their country had emerged from the war unharmed. They felt a great debt of gratitude towards the Allied soldiers, who had also fought for them. And the idea that Switzerland might make her contribution to reconciliation between enemy nations - who were also our neighbours - was one of those liberating concepts which stir people into generous and sacrificial action.

All this played its part in the historic decision, taken at Interlaken in the spring of 1946, to purchase the former Caux Palace and put it at the disposal of Moral Re-Armament. It was very much talked about last year and I will not go over it again. But it is good to reflect on it 50 years later when about 100 million francs have been invested in the Caux centre. What seems to me remarkable is that this project should have remained ongoing and continues to do so.

There was first of all the creative, stimulating, thrilling phase of the years 1946 to 1951. Already in the spring of 1946, the Banque Populaire Suisse requested, as a preliminary to the negotiations leading to the purchase of the Caux Palace, an advance of 100,000 francs. Quick action was needed. Hélène Mottu, wife of Philippe Mottu, one of the negotiators for Moral Re-Armament, did not hesitate. She donated that amount, which represented one third of an advance inheritance received from her father, M. Emmanuel de Trey. Later, in 1948, to M. de Trey's great displeasure, she gave the balance. Fortunately, he soon changed his mind.

Robert Hahnloser, the other signatory of the purchase contract, invested in Caux a large part of his fortune. It can be said now, more than 1.5 million francs. Too much, in fact, as far as the law is concerned, since on his sudden death the rights of his heirs, underage children, had to be guaranteed by the Foundation, which was done without delay. Each of Hahnloser's sons, on coming of age, confirmed his father's gift, which touched us deeply.

Hahnloser belonged to a well-regarded Zurich family. His gesture, in a country whose golden rule is to increase one's capital, never, never to reduce it, caused flutters, but was also exemplary. Shortly afterwards, another citizen of Zurich, the illustrious Professor Max Huber, eminent lawyer and former President of the International Committee of the Red Cross, spoke at Caux and called on the Swiss there "not only to give hospitality to the Moral Re-Armament movement, but to support it actively with the authorities and throughout the population". Some enterprises in economic and financial circles then decided to help the Foundation.

As we consider these gifts from the well-to-do, we must also remember the multitude of those of modest means who were equally generous.

years 1960 to 1980. The following figures showing the origin of gifts, expressed as percentages, is revealing:

	<u>1985</u>	<u>1995</u>
Switzerland	64.43	39.73
Other European countries	25.17	40.80
America (North and South)	3.64	10.82
Asia	2.99	5.55
Australia/New Zealand	1.13	1.57
Africa	2.38	1.47

The other trend, a negative one, was linked up with the atmosphere of the time. With the return of prosperity, materialism took the upper hand. "What's the use of Caux?" was said in the velvet salons of banks and clubs. The Foundation received less and less money from those circles and from business firms. What was almost a caricature of this attitude was shown by Nestlé, who, in 1986, the 40th anniversary of Caux, only managed to offer us... 20 kgs of chocolates.

Let us face it: this is a battle which we have not succeeded in winning. But perhaps it was better so. In any case it cannot be said that Caux has ever been financed by "big capital" or by America.

No, the financing of Caux is of a different nature. The annual reports echo this. For example, that of 1969: "'My conviction', writes a lady who sent us a substantial cheque, 'was to give ten times more than at the time of the purchase of Caux, 23 years ago. It cost me a lot to take this step. I decided on it because I felt I had to obey right to the end.'"

From a retired couple in 1983: "Every day appeals of all kinds come through the post, which force us more than ever to seek God's will in that domain. It's good to help where it's needed, but we must seek our priorities. We think that the priority for us is to share our money with those who are giving their lives to get to the root causes of things."

Going through these annual reports, other facts come to light, enabling us to glimpse the spirit of self-sacrifice of the donors, such as this Dutch couple, who sold an estate to send the proceeds to Caux; a Swiss who gave the Foundation his share in the sale of a house in Bern; an Irish lady of nearly 80, known for her courageous stand, both on the social level and on that of relations between Protestants and Catholics, who decided to give to Caux £1,000 sterling, a huge sum for a woman of modest means. To do this, she sold the last valuable objects in her possession: family jewels and porcelain.

Women, whether in Switzerland or the Netherlands, in France or in Britain, in Scandinavia or elsewhere, play an important part in this sphere. With heart power and imagination, they and their initiatives can always be counted on when it is a question of raising funds: bazaars, sales of work, tea-lectures - they know it all.

In 1966 Dutch ladies set to work to offer Caux the modern baking ovens needed. In 1991, when the variegated tiles on the towers of Mountain House needed to be replaced, they organised in

several countries collections which raised 112,000 francs, almost half the cost. In this particular case, since the building of the former Caux Palace is listed as a "protected site", the Foundation benefited from a modest subsidy from the State of Vaud.

We must also stress the importance of legacies for a Foundation like ours. In 1965, the one which the Berne architect Max Zeerleder left us enabled us to reconstruct and modernise the Caux kitchen and its equipment. For a long time it was considered by professional restaurateurs as a model of its kind. Other large legacies in the '70s and '80s helped us to finance important work. I always remember with gratitude those "grandes dames" such as Madeleine Borel, Emma de la Harpe, Lisa Jaeggli-Hahnloser, Jeanne Sigg - there were certainly others as well - who, generous in their lifetime, invested through their legacies in the future of Caux.

\* \* \* \* \*

1996, Caux's Jubilee year, gave a new opportunity to all the friends of Caux, in Switzerland and around the world, to express in a tangible way their gratitude for what had happened there. The idea launched at that time was daring: to find 5,000 people who, individually or in groups, were ready to underwrite 1,000 Swiss francs or its equivalent.

We can only be grateful for all the initiatives taken then, especially in Britain and the USA. A third of the sum raised was allotted to the expenses of the Jubilee itself. This was in fact the way that the magnificent Caux pictorial was financed. It was written and conceived by two talented Australians and beautifully printed by Hawthorne & Co in Britain.

In Switzerland three sisters who had just sold a family estate decided to give half of the proceeds to the Foundation, thus demonstrating that the spirit of the Caux pioneers is still alive.

The Jubilee year was also the year of CAUX-EXPO, a permanent exhibition situated in the Mountain House "Promenoir". Conceived and almost entirely carried out by a "young" team, it enables inhabitants of the region, as well as passers-by, to come inside the building to find out about its history and its calling. To finance this project, the Foundation launched a sponsoring action - a "first" for us - inviting the tradespeople dealing with Mountain House and other firms with which we were in contact to support this initiative financially. The response was encouraging, both in the Montreux region and in central Switzerland.

Another promising development demonstrates the tangible interest taken by certain governments in what happens at Caux. In 1992, a seminar brought together Russian philosophers and historians as well as others from central and eastern Europe and colleagues from Germany, Britain and the USA, and enabled them to deepen the lessons to be drawn from the dramatic history of their country during the Soviet regime: the Swiss Confederation, through aid funds for Eastern Europe from the Federal Department of Foreign Affairs, participated in the financing of those days by paying the expenses of the Russians' and Ukrainians' stay at Caux.

In 1966, the Jubilee year, the Japan Foundation, a body dependent on the Japanese Ministry of Foreign Affairs, decided to take part in financing the high level symposium, "Agenda for Reconciliation", which took place in August. The Foundation thus received 60,000 francs in gratitude for the Caux centre.

## Moral Re-Armament "whole-timers" and the Foundation

Is there a "statute" for the whole-timers in connection with the Foundation? Have there ever been and are there still service contracts between them and the Foundation?

The answer is categorically "No". And yet, if any one has helped the Foundation to achieve its statutory aims, they have. We must take a closer look at this.

During the first years of Caux and until towards the end of the '50s, the "full-time collaborators" benefited from the Foundation's budget. "In the course of this year", it is stated in the first of our annual reports, "in accordance with paragraph 3 of article 7 of its statutes, the Foundation contributed the sum of 150,920 francs to board, lodging and travel expenses of about 50 people assigned to the work of Moral Re-Armament." What did this paragraph 3 of article 7 state? That "the Foundation Council will be able especially to contribute to board, lodging and travel expenses of people assigned by it to achieve the aim foreseen by the statutes." Almost the same wording is found in our present statutes, in paragraph "d" of article 7.

Reading the annual reports of these first years, one is struck by the considerable sums appearing under the heading "Full-time collaborators": as much as 325,000 francs in 1954. It is true that at this period they numbered more than 100, spent a long time at Caux and travelled a lot. The 1957 report states, for example, that "the Foundation undertakes part of the board and lodging expenses of the 120 full-time Swiss collaborators, but does not pay any salary. A great number of these Swiss full-time collaborators work outside our country." In the same way, that same year, it paid the travel expenses of some of those who went to Mackinac (the American "Caux" of that period).

One can guess at the truth behind these statements which suggest that to commit oneself to working at Caux is an adventure in faith and that the generosity of Moral Re-Armament supporters in every country is also a tangible reality.

From the beginning of the '60s a major evolution took place. On the one hand, the number of full-time collaborators diminished considerably. On the other hand, their basic needs were met in an exemplary way by the supporters I have just mentioned. Though each of us has his own particular story to tell, my personal case provides a concrete example.

For my work in Switzerland the Foundation put at my disposal a car and paid its expenses; the same for my travel expenses when I went to meetings in London, Paris or elsewhere. And I could always stay at Caux when I was not invited by friends or relatives in Lausanne or Geneva. For my personal expenses (clothes, etc.), these same relatives or friends, showing great generosity, watched over my needs. When I got married, my wife and I wanted to live in Geneva, but, not having a home of our own, we lived for six years in three successive flats, which were lent to us, before settling in 1974 into 13 Cours des Bastions in a studio. I remember our joy when we could say that we were "*chez nous*". Finally, three years later, we were able to move one floor down into the well-equipped flat which Mlle Madeleine Borel's generosity allowed us to occupy.



We clearly did not have much money, but always enough for our needs. "Where God guides, He provides" has been for us all a tangible reality, an experience which I would not have missed for anything in the world. The generosity of our Swiss friends, equal to anything that was happening elsewhere, has been extraordinary. How much money has been donated like that? It is impossible to say. But you could say that a parallel budget to the Foundation's existed then.

In 1968 I had dealings with the Genevese Tax Office. They had decided to tax me on the basis of my "life style". I was summoned before the "Cantonal appeal commission on taxes", composed of MPs of the Cantonal Council and other well-known people. I was assisted by Maître Jacques Vernet, a brilliant lawyer, already an MP in the Genevese Parliament, who was later to become a member of the Genevese Cantonal Government for 12 years. Gently and skilfully poking fun at the tax authority, he stressed that "obsessed like many human beings by the notion of interest and profitability, it cannot for a minute imagine that a citizen can devote all his resources without remuneration to the service of a cause which he thinks right. It is true that a great many people among us find it difficult to admit the very idea of unselfishness on the financial level..." In fact he was going straight to the heart of problems which were to occupy us later. We won, of course, and since then the tax office has recognised the special character of my situation.

Much more complex cases in fact came to light at the end of the '70s. Without going into details, the administration, both federal and cantonal, which till then had considered the full-timers as "people without lucrative activity", tended to change their minds and to consider them as "employees" of the Foundation. The legal arguments focused on two points: in the Canton of Vaud, the full-timers living at Caux did not have any taxable income and benefited from State subsidies for their health insurance contributions. On the Federal level, it was in the area of the old age pension that difficulties arose.

These important questions occupied us greatly in the following years, as can be read in the minutes of the Council sessions for the years 1980 to 1986. Having worked with him, I would like to pay tribute here to Serge Borel, who was often at the heart of the negotiations and did a great work assembling the necessary documentation to enable the administrative authorities to understand the justice of our position. In the annual report for 1979 the Council was already dotting the "I"s and crossing the "t"s:-

"In the course of the year", it reads, "various contacts with the federal or cantonal administrations have shown us that the function of our Foundation and the role of the full-timers is not always understood." After explaining the task and its nature, it continues: "It must be stressed that there is no legal relationship nor any dependence whatever between the Foundation and the Moral Re-Armament full-timers. They act in accordance with a vocation received individually and for which they assume full responsibility. It follows from that that they are not financed by the Foundation, but by friends or supporters whom they have interested in their activity at the heart of Moral Re-Armament. Is it generally known that those who live at Caux, where they receive board and lodging, do their utmost to contribute to their expenses..."

In the Vaudois region, Maître Remi Bonnard, a Nyon lawyer, undertook to defend the eleven appellants. It was amusing that he did not particularly like Moral Re-Armament, certain aspects

of which made him bristle; he let us know this at our first meeting. But he was totally convinced of the justice of our cause and defended it with conviction and eloquence. So much so that, in a judgement of 4 December 1980, the Cantonal Insurance Tribunal admitted all the claims, annulled the control organ's decision and told it to undertake a new calculation of the determinant income; finally, it granted each of the appellants the sum of 100 francs by virtue of expenses.

The problem of pensions started in 1979 with a letter from the Federal Social Insurance Office to the Foundation announcing that the full-timers, contrary to previous practice, should be considered as exercising a lucrative activity within the meaning of the law. Consequently, the Vaudois Interprofessional Old Age and Survivors Office (CIVAS) had come to a decision about this matter and fixed the appropriate shared contributions owed by the Foundation under this heading.

We had to appeal against these decisions. The Foundation did so immediately, represented by Maître Heinrich Zemp, a Lucerne lawyer (he later became a member of the Cantonal Council and still presides over the Hahnloser Foundation today).

In a judgement of 30 December 1981, the Administrative Tribunal of the Canton of Lucerne admitted in part the claims presented by the Foundation and the individuals concerned and sent the case back to the CIVAS for a fresh decision. It considered that the existence of a lucrative activity could only be admitted for "full-timers" benefiting from contributions in kind during the greater part of the year, but donations made by the interested parties needed to be deducted from the value of the contributions in kind which had been accorded them.

But we had only won the first round. The interested parties having then been named to the CIVAS for affiliation as persons without lucrative activity, this Office, manifestly encouraged by a senior official of the Federal Office of Social Insurance, rejected their application. Maître Bonnard once again appealed to the Insurance Tribunal of the Canton of Vaud, which on November 22, 1984, annulled the decision of the Office, stating that there was no link of legal or economic control between the Foundation and the "full-timers".

Since the CIVAS persisted in applying the wages statute to the Moral Re-Armament full-time members, the case went up to the Federal High Court Insurance Tribunal, where our cause was defended by Maître Andreas Korner. In its judgement of 28 May 1986, the Federal Tribunal made no pronouncement on the fundamental issue and, for reasons which it would be too long to enumerate, while partly admitting the claim of the CIVAS, rejected it out of hand. More important, it imposed on the Office directives to do its work better in future and ordered it to pay those concerned the sum of 2,200 francs by virtue of expenses and 500 francs to the Foundation.

I have expressed myself somewhat at length on this episode, because we have to keep it in mind at a time when the Foundation is being pressed to take on more of the full-timers' expenses.

The situation has changed over these last years. The aging of our residential team, as generous to the full-timers as they have been to the Foundation, is a reality that must be taken into account. The younger generations do not yet have amongst themselves the same feelings of solidarity as in earlier times, or else they express them differently.

As explained earlier, absolutely nothing prevents the Foundation from taking on the "board, lodging and travel expenses" of our whole-time collaborators, in accordance with article 7, paragraph 'd' of our statutes. The margin of assessment of these expenses is quite broad. Does it include sickness insurance contributions or other social security expenses? This is a question to be considered more closely.

## Conclusion

To me, the best definition of the Foundation's role is in the annual report for 1979, written just when we had to explain to the Federal and Cantonal administrations what we are ... and what we are not.

"Let us remember first of all," states this document, "that Moral Re-Armament has been at work in Switzerland since the 1930's without any association or foundation. Our Foundation was created in 1946. It was not a question of establishing a coordinating organ for Moral Re-Armament activities in Switzerland or the world, but to have available a legal organism entitled to assume ownership of the buildings of the Caux centre, the responsibility for financing them and the smooth running of the activities taking place there and maintaining contact with the authorities.

"Putting the Caux centre at the service of those who, through Moral Re-Armament, want to 'spread faith in God and to promote a concept of human relations in conformity with divine law' (Article 3 of our statutes), such is one of our Foundation's essential tasks.

"The report which we present to you shows that the conferences held at Caux have all been the fruit of initiatives undertaken by Swiss people or others acting in this perspective, in collaboration with us, but not on our instructions. The links between them and us rest in the common aims which we pursue and in the mutual trust which results from it."

The last phrase of this text is all the more important, I believe, since our Council is not elected, but co-opted. It can only act strictly by osmosis with what John Williams and Mike Brown rightly call - in the pictorial which appeared last year - "the community of Caux."

The Foundation's role, it is clear, is to assure the smooth running of Caux, but it is not limited to the management of this centre. Its role is also to pursue the aims which saw its birth in 1946: to create a working instrument for the use of those who wish to act in the spirit of Moral Re-Armament, in the widest sense of this term. What will this centre for international meetings become in the future? I have tried to show in these pages that there is something remarkable in the fact that a daring initiative, taken in 1946, could have become deep-rooted amid changing realities, and could have developed, matured and adapted itself right up to the present. This fact alone should give us full confidence that if we listen to God, He will show us how to face challenges in the present and in the future.

### Members of the Moral Re-Armament Foundation Council since 1946

Gottfried ANLIKER	1958-1979
Kenneth BELDEN (GB)	1951-1978
Otto BERNING (D)	1958-1962
Trude BERNING (D)	1972-1978
Serge BOREL <i>Vice-President from 1987</i>	1972-1978
Regula BOREL	1989-1992
Paul BOSSHARD	1989-1993
Frank BUCHMAN (USA) <i>Honorary President</i>	1947-1961
Karl-Leonard BURCKARDT	1951-1958
Aad BURGER (NL)	1974-
Robert CARMICHAEL (F)	1951-1973
John CAULFEILD (GB)	1947-1968
Paul-Emile DENTAN	1958-1978
Jean-Marc DUCKERT	1981-1995
Werner FANKHAUSER	1974-
Jean FIAUX	1989-
Catharina FISCHER	1995-
Leslie FOX (GB)	1969-1978
Martin-Eckart FUCHS (D)	1992-
Yukihisa FUJITA (J)	1995-
Josef GASSER	1979-1992
Marcel GRANDY <i>President from 1989</i>	1986-
Gerhard GROB	1961-1997
<i>Vice-President from 1977</i>	
<i>President 1987-1989</i>	
Robert HAHNLOSER	1946-1950
Dora HAHNLOSER	1951-1986
Charles HAINES (USA)	1951-1958
Anne HAMLIN (USA)	1993-
Prince Richard of HESSE (D)	1964-1969
René HODEL <i>Administrative Manager since 1966</i>	1995-1997
James HORE-RUTHVEN (GB)	1978-
Peter HOWARD (GB)	1962-1965
Heinrich KARRER <i>Secretary 1982-1992</i>	1958-1997
Josef LEU	1976-1989
Josi J. MEIER	1990-
Philippe MOTTU <i>President 1946-1958</i>	1946-1961
	1967-1973
Daniel MOTTU	1951-1997
<i>Secretary 1958-1968</i>	
<i>Vice-President 1968-1977</i>	
<i>President 1977-1987</i>	

Konrad von ORELLI <i>Secretary 1946-1958, &amp; 1968-1982</i>	1946-1986
Roger PERNET	1979-1988
Erich PEYER	1946-1969
<i>Vice-President 1958-1961</i>	
<i>President 1962-1967</i>	
Ray-Foot PURDY	1951-1965
Jules ROCHAT	1946-1958
Charles RUDOLPH	1953-1980
Henrik SCHAEFER <i>President 1968-1977</i>	1951-1980
Michel SENTIS (F)	1974-1996
Albert SILLEM (NL)	1958-1974
Théophile SPOERRI	1951-1974
Pierre SPOERRI	1965-
Christoph SPRENG	1981-
Marianne SPRENG <i>Secretary outside the Council</i>	1992-
Eliane STALLYBRASS-MAILLEFER <i>Vice-President 1988-</i>	1981-
René THONNEY <i>Secretary outside the Council</i>	1958-1961
Antero TIKKANNEN (S)	1996-
James TREHANE (GB)	1951-1958
Kenaston TWITCHELL (USA)	1947-1964
Helmut WALTER (D)	1978-1992
Gunnar WIESELGREN (S)	1969-1993
Jens WILHEMSEN (N)	1972-1996

*List as at 31 March 1997*

**Members of the Administrative Council  
of the Caux Estate Company****1946 to 1960**

Robert HAHNLOSER	<i>President 1946-1950</i>	1946-1950
Dora HAHNLOSER		1951-1960
Karl HOCHSTRASSER		1946-1960
Pierre JOSEPH	<i>Vice-President 1946-1951</i>	1946-1960
Heinrich KARRER		1952-1960
Philippe MOTTU	<i>President in 1950</i>	1946-1960
Lucie PERRENOUD		1946-1952
Erich PEYER	<i>Secretary 1946-1951</i>	1946-1960
Charles RUDOLPH		1947-1960
Henrik SCHAEFER	<i>President from 1951</i>	1948-1960
Eric THIÉBAUD		1946-1960
René THONNEY	<i>Secretary from 1951</i>	1950-1960
Emmanuel de TREY		1947-1959

## Caux from A-Z

A number of people do not figure in the preceding pages. Yet Caux would not be what it is without their specific input at one time or another. The Foundation owes them a great deal. The following list is certainly not exhaustive....

**Jap de BOER** This Dutchman was one of our very first voluntary architects. He is seen in action in a film made in 1961. His widow, his daughter, his son-in-law, and now his grandchildren sometimes enliven Caux today.

**Jeanne BURCHARDT & Lotti SMITH-ZEERLEDER** Visitors often admire the fine furniture embellishing the salons and corridors of Caux. For this we owe much to these two women, scions of great Swiss families with sure taste who contributed in creating the right atmosphere at Mountain House.

**Elisabeth CAULFEILD-DE MESTRAL** It is said that, on her arrival in 1946 to take charge of the kitchen, she burst into tears, the rooms were so dirty and ill-adapted. What followed is known. Elisabeth Caulfeild belongs to that long list of talented women who, from 1946 to the present day, have made our kitchens what they are. So much so that now gentlemen are sometimes found there .... Last summer, a memorable dinner at Caux brought together about fifty cooks, from the oldest to the youngest.

**Jacques & Marguerite DUCKERT** They took charge of the Economat in 1948, "without knowing anything about the job", say Jacques today, and they assumed responsibility for it until 1970.

**Claire DUNN & Meieli LÜTHI** Two names among many "veterans", women who see that the rooms are always welcoming.. Last summer, a British parliamentarian, Frank Field, said that "the real heroines of Caux" are these discreet women who put so much care into welcoming everybody. These words certainly apply to the team of housekeepers. They work closely with the accommodation office, the reception and, of course, the linen room, in connection with which many names could be mentioned. Is it realised that since the 1960's women from Berne, from the Canton Vaud and elsewhere, come up to Caux for the day before the big conferences to make the beds and prepare the rooms? A tradition which continues today.

**Werner HALLER** This postal worker from Basel had his career assured when he asked for the vacant post of postmaster at Caux. In retirement, he still lives here in Caux with his wife. It was here that their daughter, **Sylvie**, who has marvellous singing talent, met her husband, **Gunnar SÖDERLAND**, without whom our theatre and the team running it would not be what they are today.

**Georges KERNEN** The first of a series of lovers of God and of flowers, with which he adorned Mountain House profusely. He was a real "pro", (he kept shop in St. Moritz opposite the Palace). Since his day, ladies of great talent have never ceased to enchant us with their bouquets and floral arrangements.



**Margrit KÜNG** With a hotel school diploma, she has brought us her talents and her competence which have done wonders for the Economat and other services in the house.

**Irene MASSEY & Lotty WOLVEKAMP** The one, Irish, belongs to the generation of secretaries who have worked at Caux from the beginning, as is testified by the files containing the transcriptions of the main meetings. Later, these were recorded on tapes. The other, Dutch, with her colleagues has set up the Secretariat of modern times, bringing Caux into the era of fax and computer.

**M. Oskar MERTENS** This renowned landscape gardener designed the plans for the gardens in 1946. Later, **Walter ZENTNER, Paul KEISER** and **Werner FANKHAUSER** cared for this privileged site.

**Alfred MORZIER** This Geneva mason moved to Caux in 1946 to become the first chief of our maintenance men. Among those who succeeded him, let us remember **Bruno von ROHR**, particularly competent and appreciated.

**Annemarie PROEBSTING** Few people will remember her name. It was, however, this German lady living in Lausanne, who in 1959 donated to the Foundation the fine collection of Chinese works of art which can be admired in the Wagner salon - a collection made in the 19th century by an ancestor living in Shanghai. The originals date, it seems, from the 15th or 16th century, and the specimens exhibited at Caux are very fine copies.

**Lucette SCHNEIDER** The "early birds" know her well. This former grocer from Gland (Vaud) enlivens the team which prepares fruit and vegetables during conferences. It is rightly said that some of the most interesting personalities taking part in the conferences can be found in her team: clergymen, even bishops, professors, trade unionists, etc..

**René Thonney** He was the Caux treasurer, and much more than that, from 1948 till 1998. Thanks to him, the establishment of our centre in the Canton of Vaux has been a marvellous reality. Alongside him, let us mention **Alfred GRANGER**, who organised the accounts of the Caux Estate Company, and **Gertrud HALBÜTZEL**, the Foundation's bookkeeper from 1949 until her retirement in 1979.

**Robi ZELLER** A sound enthusiast, he needed all his talents to master the difficult acoustics of the big hall of Mountain House. At his death, he bequeathed his precious equipment to Caux.

## Modification of Statutes

The 1946 statutes have been modified several times. Let us remember that a Foundation like ours must obtain, each time this occurs, the authorisation of the control authority, namely the Federal Department of the Interior.

Modifications voted by the Council and date of decision:

1. 27 August 1950 New article 6: "The Foundation Council will be composed of from 5 to 20 members", instead of the previous maximum of 12.
2. 25 October 1964 New version of article 3 (on the Foundation's aims).
3. 29 April 1965 New version of article 9 (on the dissolution of the Foundation).
4. 14 April 1967 Important modifications of statutes which I have mentioned earlier.

On the same day, the Council approved a completely new "regulation of the Foundation"

5. 29 March 1985 New formulation of article 3 on the Foundation's aims and changes to articles 7 and 10.

These are the statutes voted on those dates which still regulate the Foundation.

**PS** An important modification of statutes, that of article 2, indicating that the Foundation's head office, formerly at Caux (Vaud) was to be henceforth in Lucerne, must have been taken at the end of 1964. But there is no trace of it in any official report. This is all the more strange as the annual report offers congratulations on the promptitude with which the supervising authority granted the authorisation to transfer the office to Lucerne so that this might be effective from 31 December 1964.