

THE STORY OF CAUX

**FROM
LA BELLE EPOQUE
TO MORAL
RE-ARMAMENT**

By the same author

L'OCCIDENT AU DÉFI

Collection de *l'évolution du monde et des idées*

Editions de la Baconnière, Neuchâtel, 1963

RÉVOLUTIONS POLITIQUES ET RÉVOLUTION DE L'HOMME

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**FROM
LA BELLE EPOQUE
TO MORAL
RE - ARMAMENT**

PHILIPPE MOTTU
GROSVENOR BOOKS

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In memory of Robert Hahnloser (1908-1950)
Unforgettable friend,
brilliant engineer,
patriot,
man of vision and faith,
whose generosity
made possible the transformation of Caux
into a world centre
for Moral Re-Armament.

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INTRODUCTION

A few years ago an African journalist who had come to Caux to take part in a Moral Re-Armament conference asked me: "Do you know of a book that tells the story of Caux?" Disappointed by my reply, he said, "You ought to write it yourself." From that time on I have been thinking about this book.

I soon realised that the story of Caux did not begin in June 1946, when the old Caux Palace became a centre for Moral Re-Armament conferences, but that there was an earlier history to be discovered and brought to life.

I would like to express my gratitude to the residents of Caux, Glion and Montreux who helped me in my researches. Their stories pieced together the picture of the astonishing human adventure which began with the birth of the village of Caux, whose name has today become the symbol of a new hope for a host of men and women all over the world.

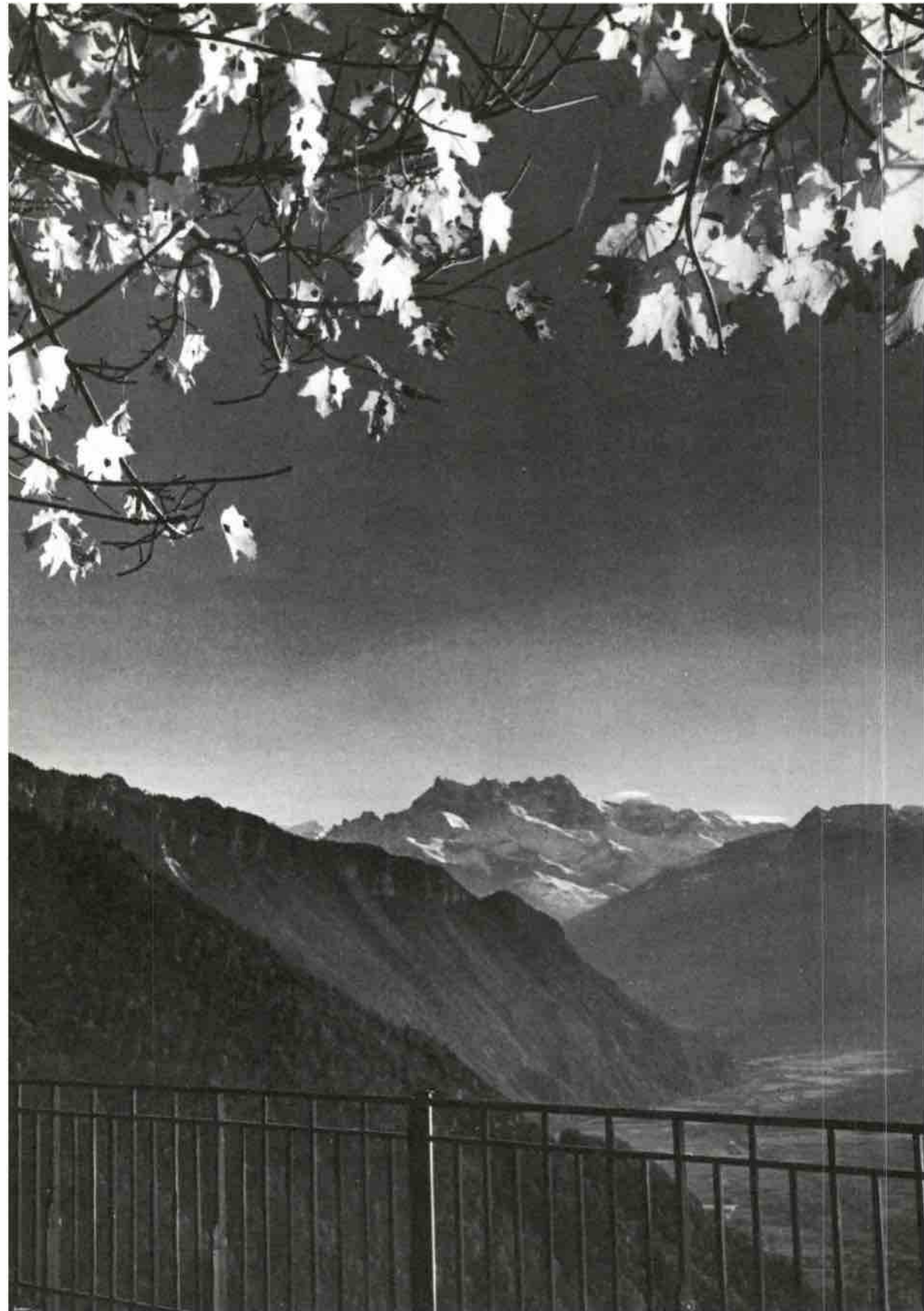
The second part of the book proved more difficult to write for, faced with a vast number of experiences, I had to make a choice, using some examples and passing over many others. Nor was it an easy matter to try to give an impression of the personality of Frank Buchman, who has left his stamp on Caux.

The initiative taken in 1946 by a few Swiss citizens to make Caux a world centre for Moral Re-Armament will surely take its place in history as a fresh example of the humanitarian tradition of Switzerland.

My chief hope is that more and more of my fellow countrymen may realise this and engage in that decisive battle for the future of mankind, making Moral Re-Armament the basis of our national life.

I wrote this book in memory of the work of enterprising men like Philippe Faucherre and Ami Chessex who created in Caux a place which, many years later, thanks to the circumstances of history and, I believe, to the providential action of God working through men like Frank Buchman and Peter Howard, became a centre of vital life which reaches out across the world.

THE BEGINNINGS



THE MONTS DE CAUX

Anyone driving along the road from Lausanne which runs eastwards beside the Lake of Geneva and through the vineyards of Lavaux, soon reaches the charming little town of Vevey and then, a little farther on, comes to the bay of Clarens. A magnificent sight then opens before him.

His eyes are carried up from the shores of the lake to the summit of the Rochers-de-Naye. Glion, on its green plateau, is like a balcony above the lake and, higher still, rises the curved ridge of Caux.

If Montreux is set, as that tireless traveller Paul Morand once declared, in one of the most beautiful landscapes on earth, the setting of Caux itself is unforgettable. Up there, 2,000 feet above the lake, a scene of incomparable beauty unfolds, which Nature, with unfailing generosity, clothes day after day with ever-changing colours of sky and sun and water.

How strange has been the destiny of that little Vaudois village whose monosyllabic name, as short and sonorous as a bugle blast, has become a synonym of hope for millions of men all over the world.

Less than a hundred years ago, there were just a few chalets on the Monts de Caux. "In narcissus time one would meet a few strollers up there; towards the end of autumn, some hunters; and during the summer, a fair number of climbers on their way to the Rochers-de-Naye," wrote a visitor at that time. For centuries the Monts de Caux had

The beginnings

served as grazing land for the cattle of the people of Montreux, for until the last century the Montreux region was an exclusively pastoral, farming and wine-growing area.

The name of Caux probably came originally from the old word *Cau*, which in the local dialect means a long ridge or gently sloping crest, from the Latin *cauda*, an extensive ridge.

The *Monts de Cau*, as the region is referred to in old documents, were on the route taken by the peasants of the Montreux area to their summer pastures, and also on the way to the Col de Jaman, that natural gateway between the Pays-d'Enhaut and the region of the lake.

Nowadays, seeing the long line of houses stretching along the shore of the lake from Clarens to Villeneuve, it is hard to realise that at the beginning of the last century there were only a few country villages scattered here and there. At that time Montreux was just a large parish, extending from the Maladaire de Burier to the Chillon pass, and grouping together twenty-three villages and hamlets around the church of Saint-Vincent, which was built in the late eleventh or early twelfth century and dedicated to the patron saint of wine-growers.

The parish of Montreux was part of the estates of the Bishop of Sion, although in spiritual matters it depended on the Bishopric of Lausanne. Tradition has it that it had once belonged to the Abbey of Saint-Maurice.

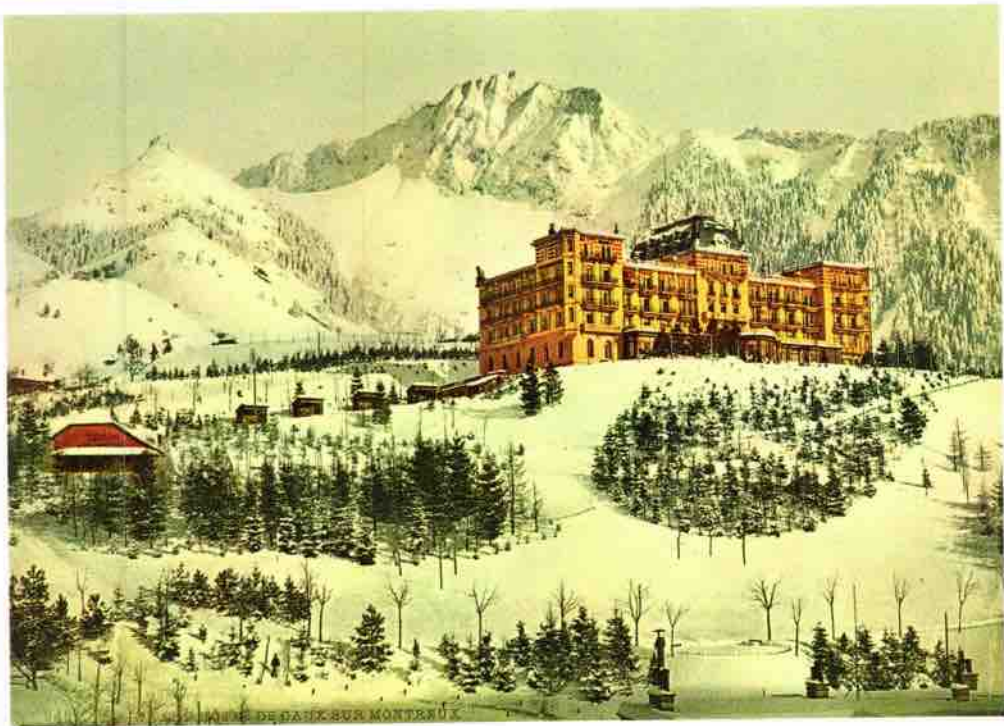
Raising cattle, growing wheat and producing wine were the only means of livelihood here until the beginning of tourism in the nineteenth century.

Even when vines began to scale the slopes overlooking the bay of Montreux, and fields of corn and barley jostled with the meadows for the best land on the plateau of Glion or the Monts de Caux, it was on the rich pastures above the tree-line that these hard-working people chiefly depended for their living.

How long had the inhabitants of the Montreux region, living in their little villages, been in possession of the upper pastures of Jaman, Les Gresaleys and Chamossale? Since time immemorial, if we are to believe the many petitions in which, over a period of several centuries, they asserted their rights of ownership.

The Monts de Caux formed part of the lower pastures created by the first pioneers of the region when they started clearing the forests.

Ever since medieval times the people of the *Vidamie de Mustruz* had used the plateau of Jaman for grazing. It was there that they first clashed with the men of the Counts of Gruyère, who had come from Montbovon by way of the Hongrin valley. The prestige and authority of the Bishop of Sion do not seem to have been sufficient to keep the peace between the peoples of the two sides of the mountain, for tradition has preserved the memory of bloody skirmishes on the plateau of Jaman.



The beginnings

And when the Counts of Savoy acquired rights of suzerainty over the Bishop of Sion's domain, they were repeatedly obliged to take up the defence of the people of Montreux, whose rights they had recognised and confirmed. As early as 1317 an agreement between Girard d'Oron, Lord of Vevey, and Amédée V, Count of Savoy, explicitly recognised the claims of the people of Montreux to ownership of the pastures.

On the eve of the conquest of the Pays de Vaud by the Bernese in 1536, the villagers living between Baye and Veraye invited the new bailiff, the governor of the Château de Chillon, to visit Jaman himself. In this connection it should be noted that right up to the end of the period of Bernese rule in 1798, almost the only interest of the various communities in the parish of Montreux lay in the administration of the pastures and forests. These questions were of the greatest importance, for they obliged the inhabitants of these villages to settle problems of mutual aid, order, economics, and civic equality and inequality, as well as those raised by their joint enterprises.

In the fifteenth century a few land-owners with pastures at Caux—the first was the noble Claude Mayor in 1496—obtained the right to enclose their lands, in order to protect them from the right of passage enjoyed by the herds which went by, in spring and autumn, on their way to or from the common pastures. This was quite a rare privilege for the times and a question which

agitated the minds of peasantry all over Europe.

Accordingly the people of Montreux were particularly pleased when Their Excellencies in Berne issued an order aimed at restricting the right of passage for cattle and encouraging enclosure. They lost no time in taking advantage of the general permission granted to the villages to safeguard the principle of private property. In the autumn of 1717, for example, after the cows had come down from the mountain pastures, the villagers of Les Planches met several times to discuss the right of passage and pasturage on the Monts de Caux. This was because, once the cattle had come down from the upper pastures, which they did earlier than is the case today, some of them were put to graze there.

If the grazing of cattle on the Monts de Caux was a matter which preoccupied the people of Montreux, the same was equally true of the Col de Jaman. For centuries this pass was very important, because it was the only direct route from the Sarine Valley and the Simmenthal to the region round the Lake of Geneva.

The only roads leading to Châtel-Saint-Denis, or the valley of Les Ormonts, until the eighteenth century were rough, stony tracks. They were little better than the road through the Col de Jaman, but they were much longer. That was why for centuries so many people used the Col de Jaman, in spite of the serious risks they ran from avalanches during the winter and the spring.



The Church of Saint-Vincent

In 1585, the Flemish geographer Mercator, who was working for the Emperor Charles V, gave a frightening description of the Col de Jaman in his great atlas. "How deep and terrifying is the abyss of Mustruz, into which every year several beasts of burden and the men with them fall and are lost," he wrote.

Two centuries later, the three Montreux communes of Les Planches, Le Châtelard and Veytaux signed a document

aimed at improving the road through the Col de Jaman.

Once again we are reminded of modern times, for this road, which would provide the quickest and most direct route between German Switzerland and Montreux, is still waiting to be built.

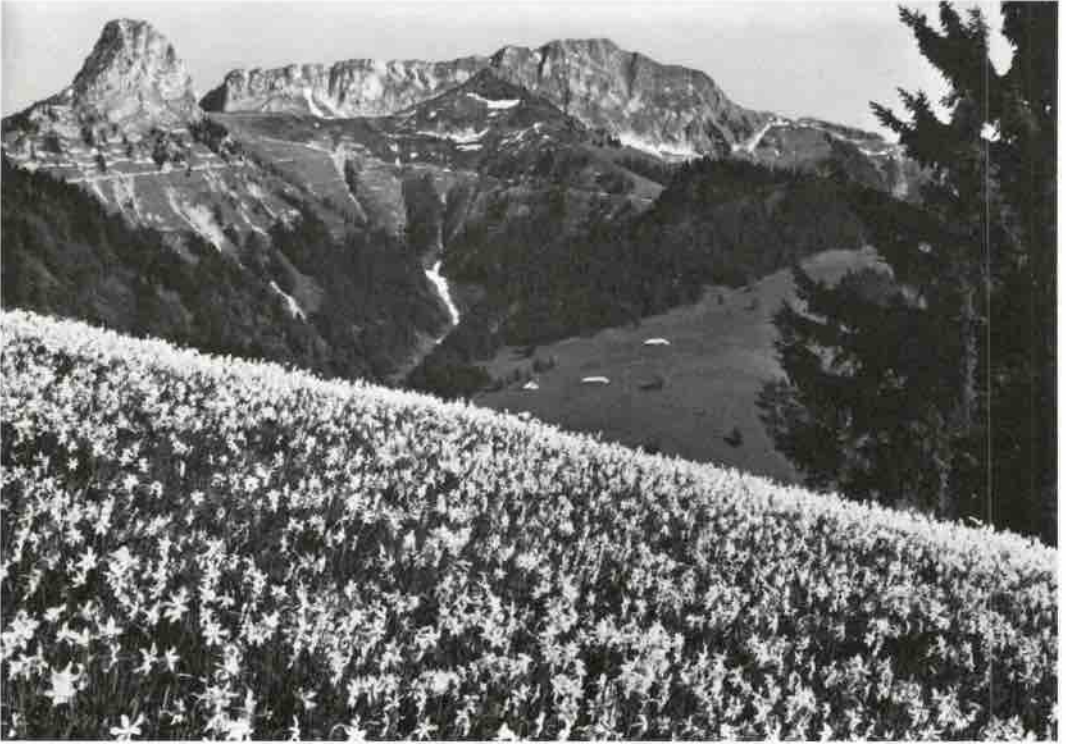
For hundreds of years large numbers of people travelled these roads, climbing steep slopes provided with stone or wooden steps in the most difficult places. Sweating and panting, travelers of all sorts and conditions came this way. The peasant-women of the Pays-d'Enhaut, carrying baskets on their backs, had lace to offer to the ladies of the lakeside region, or were going to market at Vevey to sell fresh butter, goat's cheeses, or even whole kids.

As for the men known at that time as *bottiers*, they led mules which carried long barrels of Vaud or Valais wine fastened to their pack-saddles, one hanging on each side and one in the middle of the mule's back.

In 1816, after staying in the region and lodging at Clarens, Byron went through the Col de Jaman with a friend, travelling to the Bernese Oberland at the foot of the Jungfrau by way of La Gruyère and the Simmenthal. It was there that he wrote the first draft of the poem *Manfred*, under the inspiration of the Alps and the Lake of Geneva.

However, the Col de Jaman also knew less peaceful times. During the Burgundian Wars the people suffered all

The beginnings



A field of narcissi

the horrors of war—a term which was no empty phrase in those days. The people of the mountain villages of Gessenay and La Gruyère came down through the Col de Jaman to pillage the villages of the Montreux parish and the Château du Châtelard.

But, under the paternal government of Their Excellencies of Berne, the whole region benefitted later from a prolonged peace.

The people of the Canton de Vaud, however, never lost their desire for

independence. When the revolution broke out in France at the end of the eighteenth century, the Vaudois patriots seized their chance to free themselves from Bernese domination. The Vaudois revolution, nevertheless, was one of the most peaceful in history. There was no bloodshed, no baptism of fire. The people of Montreux took it calmly and refrained from any excesses.

So the history of the Monts de Caux unfolded over the centuries, through good times and bad.

THE BIRTH OF THE VILLAGE

“On the Monts de Caux, change has so far been confined to a single chalet, an ordinary chalet on the ridge, which has been turned into a humble inn. But that is a beginning,” wrote Eugène Rambert, the great Vaud writer, in 1877.

Two years earlier, indeed, Mademoiselle Emilie Monnet had turned her chalet into an inn to accommodate the growing numbers of walkers coming up from Glion and Montreux.

During the previous fifty years the whole economy of the region had undergone a far-reaching transformation. The first real hotel in Montreux was the *Hôtel du Cygne* owned by Edouard Vautier, which opened in 1837. It was followed by a hotel at Territet, owned by the Chessex family, which began as a small inn called the *Chasseur des Alpes*, was then turned into a boarding house and later, in 1841, became the *Hôtel des Alpes*.

Glion had begun developing about 1850. Until then there had been only one small inn, an establishment called the *Chamois*, in the upper part of the village. It was reached from Montreux by a wretched path which Rambert describes as a “death-trap.” Glion itself was a quiet, out-of-the-way spot where nobody ventured apart from botanists, painters, and energetic nature-lovers.

A Genevan banker, Jacques Mirabeau, who had settled at Clarens, built the first chalet in Glion. But if Glion was to be developed any further, a carriage road had to be built. So, in the early

The beginnings

1850's, a good road, winding through picturesque scenery all the way from the church of Montreux to the foot of the Scex-de-la-Toveyre, was constructed. Soon the Chalet Mirabeau was joined by the first Glion hotel, which took the name of *Rigi Vaudois*.

About twenty years after the opening of the road to Glion, an attempt was made to link the shores of the Lake of Geneva with the surrounding mountains by railway. A first project, using Veytaux as the starting point, had to be abandoned.

The idea was revived later on a different basis through the initiative of Riggenbach, a Swiss engineer of international

repute who had built funicular railways in India, Brazil and Portugal.

The Territet-Montreux-Glion-Caux Funicular Rack-Railway, as it was called at the time, began with the Territet-Glion section, which was opened on 18 August, 1883.

In order to give a conclusive demonstration of the safety of this breathtaking line, 744 yards long, with a maximum gradient of 57 per cent and climbing 1,000 feet between the two stations, the board of directors decided to send a car down without the cable, using only the brakes.

Victor Hugo, who had arrived from Paris a week earlier and was staying

At the top of the Rochers-de-Naye





The Auberge des Monts-de-Caux about 1885

with his family at the Hôtel Byron, was invited to the opening ceremony. The poet declined the invitation, but was represented by his grandson Georges Hugo, a charming young man of sixteen.

In 1875, a few citizens of Glion formed a committee with the purpose of bringing water from the Preisaz, which rises at the foot of the Dent-de-Jaman, to the Monts de Caux and the village of Glion.

It was at about this time that two Montreux personalities began to show an interest in Caux. The first was Louis-Daniel Monnet, who had married Lydie Vuichoud, and was for a time the Mayor of Les Planches. In 1881 he

bought a property in Caux from Louis Falquier, a farmer at Veytaux. The other was Philippe Faucherre, the proprietor of the Hôtel National in Montreux, who was to play a decisive part in the development of Caux.

Philippe Faucherre was born in 1844, at Vevey, into a family of hotel-keepers hailing from Moudon. His father and his grandfather had both been *maitres-d'hôtel*, as the proprietors of boarding houses or hotels were generally called in the nineteenth century. In 1869 he had married Louise Vautier, who also came from a family of hotel-keepers.

In 1884, Louis Monnet and Philippe Faucherre bought the Auberge des

The beginnings

Monts de Caux together. After Louis Monnet's death, his widow continued in partnership with Philippe Faucherre, and each year they bought one or two properties in or near Caux.

It was during this period that the project of building a large hotel at Caux was first mooted. On 14 February, 1890, an agreement was signed with Alfred Ruchonnet for working a quarry with a view to building the Grand-Hôtel.

The name of a third partner then began to appear in the contracts. This was Philippe Faucherre's brother-in-law, Franz-Paul Spickner, a hotel-keeper at

The arrival of the first train at Caux



Bon-Port who originally came from Salzburg in Austria but had become a citizen of Les Planches.

Before long, Philippe Faucherre sold the Hôtel National in Montreux to devote all his attention to the building of the Grand-Hôtel at Caux, which began during the summer of 1890. In the same year he was elected Mayor of the commune of Les Planches, a post which he occupied until 1902.

Neither the road nor the railway had yet reached Caux and all the building materials had to be taken to the site by pack-mules.

But even as this, the finest mountain hotel yet built in Switzerland, was gradually rising at Caux, the construction of the rack-railway line from Glion to the Rochers-de-Naye was progressing with astonishing speed.

"By 19 August, 1883," wrote the *Nouvelliste vaudois*, "thanks to the enterprise and initiative of a few intelligent inhabitants of the Montreux region, it was already possible to travel by rail from Territet to the charming village of Glion, the Rigi of Vaud, which affords such a splendid view over the Lake of Geneva, the plain of the Rhône, and the Alps of Valais and Savoy.

"But this was not enough for the 'Americans' of the Pays de Vaud. They conceived the idea of extending the railway line up to the Rochers-de-Naye. This was a bold plan, but fortune favours the bold, as yesterday showed. Never has any undertaking

The birth of the village



The inauguration of the Glion-Rochers-de-Naye rack-railway

Safety test of the Territet-Glion funicular railway



The beginnings

been carried out more swiftly. On 1 January, 1890, an application was made to the Federal Government for the concession; on 17 June it was granted; on 6 September a joint-stock company was formed; on 10 March, 1891, work began on the site, and fifteen months later, on 27 July, 1892, the line was opened and went into operation."

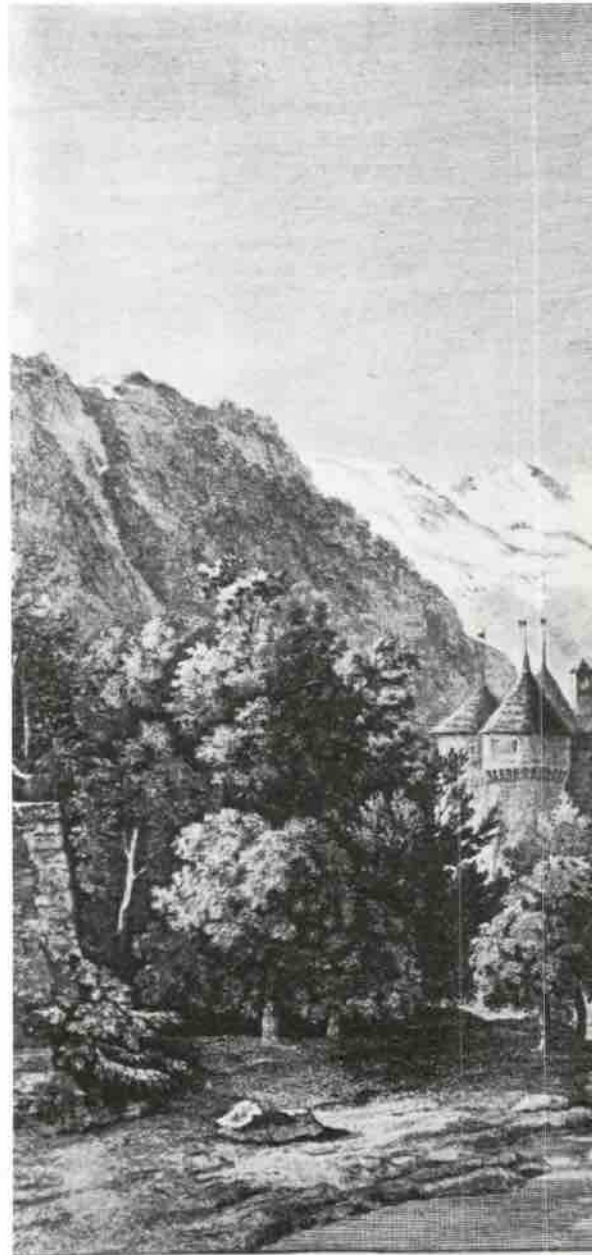
The planning and construction of the Glion-Naye line was in fact a *tour de force*. Thanks to a brilliant engineer, Monsieur Laubi, well known for his work on the Gothard line, all the theoretical and practical difficulties were overcome. The contractors had given a written undertaking to have the line working in July 1892, and they kept their word.

The six locomotives and the rest of the rolling-stock had been taken to Glion by road, on horse-drawn carts.

As for the men whom the *Nouvelliste vaudois* called "the Americans of the Pays de Vaud," they were such enterprising citizens of Montreux as Philippe Faucherre, Ami Chessex, Alexandre Emery and Georges Masson.

At about the same time the last section of the road from Glion to Caux was completed by the contractor Pierre Bottelli. The simultaneous construction of the railway, the road and the Grand-Hôtel led the town council to station two gendarmes permanently at Caux.

The Glion-Caux section of the railway was opened early in July 1892. At the end of June, Auguste Roth, of the



II
Paris



LE CHATEAU DE CHILLON
à Bernin, sur le Lac de Genève, prise du côté du Vallais.

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Restaurant Bellevue at Vevey, had opened the Buffet-Restaurant de Caux. And in August a large building able to accommodate two hundred people, owned by the Grand-Hôtel and managed by Monsieur Georges Rodieux, was also opened.

Meanwhile Philippe Faucherre and his partners were busy fitting out the Grand-Hôtel, and the progress of their work can be followed in the newspapers of the period.

At the beginning of July 1893 the *Gazette de Lausanne* wrote: "The Mont de Caux is gradually undergoing a complete transformation. Work is still going on to complete the building and to lay out the beautiful park surrounding the Hôtel de Caux, which will undoubtedly rank among the biggest and most comfortable establishments of its kind in Switzerland. Although it has not yet been completely fitted out, it has already received a number of guests. Meanwhile, the original small inn has been considerably enlarged, another house with a charming veranda was finished some time ago, and a building with two large shops is now under construction. A few years from now, Caux will be a real village."

The two other new buildings mentioned by the *Gazette* were the Villa Maria, built on a site belonging to Marcel Leguilloux, a Frenchman living in Algiers, and the block of shops built in the Creux du Moulin.

In July 1893, the Grand-Hôtel de Caux officially opened its doors. From the



The Empress Elisabeth of Austria

start it was highly successful. The *Journal des Débats*, the Paris daily, published a complimentary article about it.

Monsieur and Madame Faucherre-Vautier were now living at Caux, from where, as Mayor, he administered the commune of Les Planches. Philippe Faucherre was a tall man with a fine presence, and his wife was a beautiful woman. Every year the Faucherres invited the children of all the families in Caux to a Christmas party, and these occasions are still remembered.

The *Feuille d'Avis de Montreux*, in its review of the year's events wrote: "1893 has seen the completion of the Grand-Hôtel de Caux, one of the finest hotels we know, situated in an ideal position." In the next few years the fame of Caux was firmly established as

The birth of the village

people flocked there from all over Europe for rest or amusement.

In 1897, a skating-rink was built on the Rond-Point in front of the Grand-Hôtel, as well as a toboggan-run over 750 yards long. Describing his stay at Caux in the *Paris Journal*, Hugues Le Roux wrote: "Great ladies of the aristocracy and worthy gentlemen with greying hair, sitting like school children on their toboggans, slide down the mountain with all the chilling dignity of an Anglo-Saxon enjoying himself."

We possess several posters of the period

advertising the Grand-Hôtel de Caux and the Glion-Naye railway. It has become fashionable to criticise the bad taste of this period, yet these posters have their own special charm.

In 1898, a man named Léon Veuthey was engaged as a lift-attendant at the Grand-Hôtel. Veuthey was one of the most picturesque characters of Caux and often acted as a guide for visitors going up to the Rochers-de-Naye. His son has described how his father used to get him to operate a stuffed chamois, which would appear or disappear behind

The family of François Wicki in front of the Fornerod chalet



The beginnings

a rock, to the delight of foreign tourists, some of whom rode from Caux to Naye on a mule and paid up to 100 francs—a large sum at this time—for the trip and a glimpse of the animal.

Sovereigns as well as ordinary mortals were captivated by the charms of the region. Of these royal guests, who delighted to lay aside court etiquette there, none was more gracious, and none more eccentric, than the Empress Elisabeth of Austria. Under the name of Countess von Hohenembs, and always with the same small suite, she used to stay either at Territet or at Caux. She led a life of extreme simplicity, for she loved the lake and the mountains more than anything else. Every morning she would get up early to go for a walk, and the local people were used to meeting her, dressed in black and already old, sometimes accompanied by a lady-in-waiting, but often alone.

During the summer of 1898 she took up residence in the Grand-Hôtel de Caux. Every morning, between ten and eleven, she would go to the Chalet Fornerod to drink some milk—always out of the same glass—and to gulp down a new-laid egg which Louise, François Wicki's youngest daughter, would go and fetch for her from the poultry-yard. She spoke very good French, but enjoyed chatting with François Wicki in German, for he was a native of Schüpfen, in the canton of Lucerne. They would talk together about the mountains and the weather and everything that was going on at Caux. She was so fond of

the region that Countess Stary, her companion, noted in her diary: "The Empress likes Caux more than anything else in the world".

After an eventful life, the Empress was haunted by memories of the sinister fate which seemed to dog her family. She had a presentiment that her own hour was near. One evening, from the balcony of her suite in the Grand-Hôtel, she thought she saw a warning spectre roaming the gardens: the famous White Lady whom she had seen on the eve of all the catastrophes which had befallen the Habsburg monarchy.

At the beginning of September she left Caux for Geneva, visited a few shops, and paid a call on Baroness Rothschild at Pregny. On Saturday, 10 September she left the Hôtel Beau-Rivage to go to the landing-stage. There an anarchist, lying in wait for her at the quayside, jostled her and plunged a dagger into her heart. As the boat left the shore she collapsed, bleeding to death. The boat immediately turned back and she was carried to her hotel. Professor Jacques Reverdin was summoned to her bedside, but he could only pronounce her dead. The day after the Empress's death, which caused a tremendous sensation, her chamberlain came to Caux to remove her things.

Despite this tragedy, the reputation of Caux continued to spread all over Europe, and the *livre d'or* of the Grand-Hôtel was filled with the most illustrious names of the closing years of the century.

LA BELLE ÉPOQUE

On 27 December 1898, Monsieur Ami Chessex invited a few friends to his home, the Villa Beau-Regard, to discuss a new project.

The owner of the Grand-Hôtel at Territet who, according to people in Montreux, "had building fever," had decided to build a new hotel at Caux on the land he owned in the Creux du Moulin. Chessex offered the future company all the land he owned at Caux, while reserving the right to build a small hotel in the lower part of the Creux du Moulin. This land was on a steep slope, and it was there that the local children, as well as the visitors to the Grand-Hôtel, used to go tobogganing.

Ami Chessex had previously approached Philippe Faucherre to acquaint him with his plans and to offer to buy from him the land belonging to the Grand-Hôtel. Faucherre had not accepted this proposal, but had offered to sell the new company all the properties belonging to the Grand-Hôtel partnership.

The negotiations between Philippe Faucherre and Ami Chessex were conducted at a spanking pace and soon culminated in the sale of all the Grand-Hôtel's properties to the new Société Immobilière de Caux. The bill of sale, a magnificent illuminated document of sixty-seven handwritten pages, was signed on 6 March 1899, before the lawyers Jules Mottier and Louis Rosset.

On 11 February 1899, the first general meeting of the Société Immobilière de Caux was held at the Grand-Hôtel de

The beginnings

Territet with Ami Chessex in the chair; the eleven shareholders, who were all present, had subscribed the initial capital of 2.5 million francs and were all on the first board of directors.

One of the first decisions taken by the new company was to enlarge the Grand-Hôtel, on the basis of plans made for the previous owners by the architect Maillard. Work on this project started in the summer of 1899. Another storey was added to the building, providing accommodation for another eighty people and giving the Grand-Hôtel the external appearance it still retains.

Then, in the spring of 1900, work began on the building of the new Caux-Palace Hotel. For three years Caux was to be a scene of intense activity, for this was to be the biggest hotel yet seen in Switzerland, and hundreds of workmen were engaged. The architects suggested to Ami Chessex that they should begin by building a long supporting wall which would close the end of the Creux du Moulin and form a boulevard over 800 yards long, so that an esplanade would run in front of the new hotel, with a splendid view of the lake, the Alps and the Jura. Eugène Jost of Lausanne, an official French Government architect, was commissioned to draw up the plans, and a colleague of his, Alfred Daulte, supervised the work at Caux. At times over 800 workmen were employed on the site.

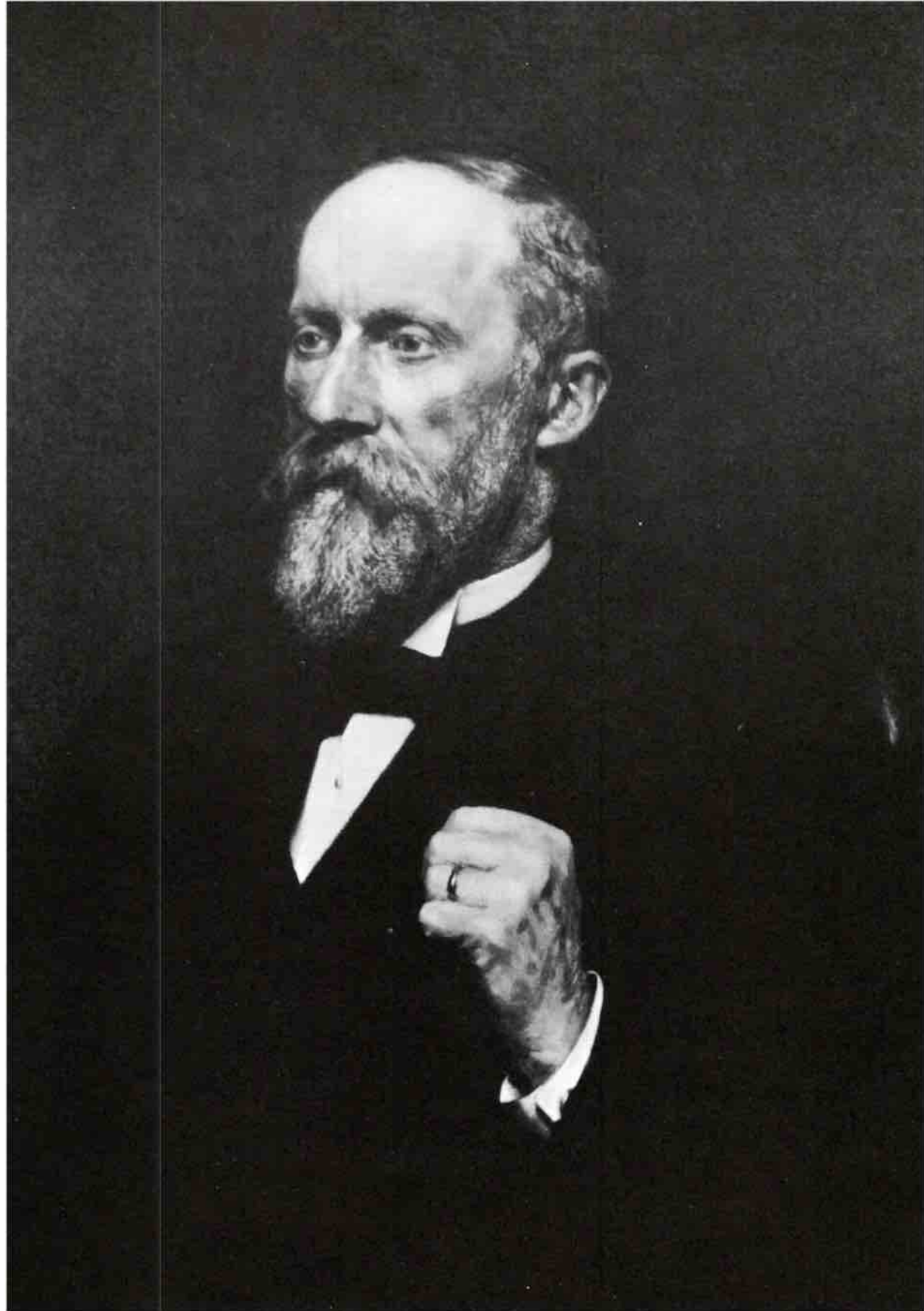
The highest wages were 55 centimes an hour, but most of the workmen were

paid between 35 and 40 centimes. The majority worked more than 300 hours a month, and the best paid workmen earned 150 francs a month, while the average pay packet contained rather more than 100 francs. In those days a franc had possibly ten times the purchasing power it has today.

Twice a week, Ami Chessex came up from Territet on foot, striding along at a brisk pace and carrying his usual walking stick, to check the smallest details of the building operations. Nothing escaped his notice, as may be seen from the correspondence he exchanged with the foreman. The latter found himself in a difficult position between Monsieur Jost, the architect, and Monsieur Chessex, who took an interest in everything and sometimes gave orders which contradicted the instructions sent from Lausanne by the architect. Ami Chessex was a man of action and enterprise, a great individualist who found it hard to work with other people.

During the building of the Caux-Palace a dramatic incident took place at Caux which caused a great stir in the region. François Wicki, the farmer of the Chalet Fornerod and the father of seventeen children, also acted as the local policeman. He had had to take action against some brutal mule-drivers.

Portrait of Ami Chessex



The beginnings

One evening he disappeared after paying a routine visit to the Auberge de Caux, which was known at that time as the Restaurant Borloz. For three days his sons scoured the countryside looking for him. Finally his body was found in a gully beyond the woods, just below his chalet. The inquest failed to reveal exactly how François Wicki had died, but there seems good reason to think that he may have been killed by work men who wanted to settle an old score.

François Wicki came from an old local family and he was very popular. He was an experienced guide, and knew the Rochers-de-Naye better than any-

one else. In his spare time he made a gentian liqueur which was greatly appreciated by his friends.

I have met some of the people who helped to build the Caux-Palace. One was Hermann Held, who began his career as a cabinet-maker installing doors and windows in the huge hotel. Another was Charles Moraz, whose father-in-law provided much of the timber for the new building.

In the spring of 1902 men of all trades were working feverishly to finish the new hotel.

"Old Mont de Caux, how you have changed!" wrote the *Feuille d'Avis de Montreux*. "Where now is the old

Postcard of the Caux Palace 1903



GRAND HOTEL DE CAUX

SUR
MONTREUX

Suisse



LAC DE GENÈVE

Altitude de **CAUX** 1100 mètres.

Point d'excursion ravissant depuis Montreux,
par chemin de fer de montagnes et route carrossable.

Distances de LONDRES via Douvres-Calais-Paris-Pontarlier 20 heures.

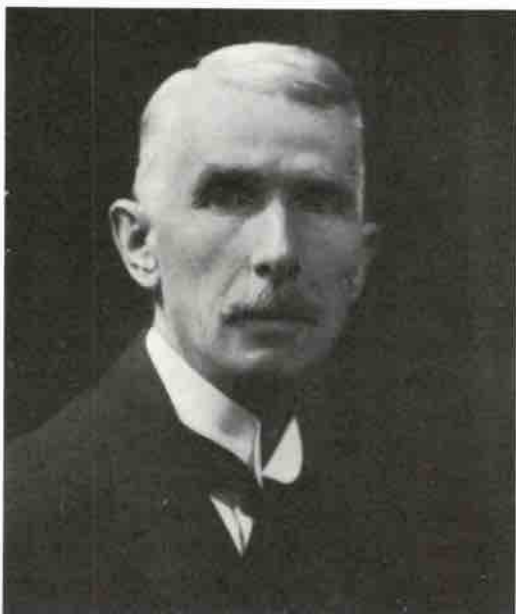
BRUXELLES via Mayence-Strasbourg	22
AMSTERDAM via Emmerich-Cologne	30
BERLIN via Francfort-Bâle	26
STOCKHOLM via Berlin-Francfort-Bâle	33
VIENNE via Munich-Lindau-Zurich-Berne	32
St-PETERSBOURG via Vienne ou Berlin	36
ROME via Gènes-Turin-Genève	29
NICE via Marseille-Lyon	25
PARIS via Pontarlier ou Macon-Genève	13

*Aucun touriste ne devrait quitter
la Suisse sans avoir joui de ce
superbe panorama qui est sans rival.*

PANORAMA DU GRD HÔTEL



The beginnings



The architect Eugène Jost

chalet where ramblers, after climbing the Châble, loved to take their ease, looking down at the Lake of Geneva or picking star-shaped narcissi before leaving the rounded crest and returning to the valley by torchlight, singing and yodelling, with their botany boxes slung over their shoulders?

"The humble chalet was turned into an inn.

"But that was only a beginning.

"One day, not ten years ago, a magnificent, enormous, comfortable hotel (the Grand-Hôtel de Caux), a luxurious palace of marvels, arose, dominating the mountain; a fine road was built, and a railway took it into its head to run through the orchards and meadows."

On 7 July 1902, in glorious summer

weather, the Caux-Palace was opened in the presence of 150 distinguished visitors, including the President of the Cantonal Government, Monsieur Cossy, and five or six other members.

The *Gazette de Lausanne*, after describing the new Caux hotel in detail, concluded: "In short, the Caux-Palace is the last word of its kind. All the latest improvements have been put to good account, and there has never been a bigger or more luxurious hotel in Switzerland. The Caux-Palace started its career on a splendid, happy day, and we wish it every success."

From the start, the Caux-Palace did wonderful business. Its first manager, Hugo Eulenstein, was a man with an affable personality, who established excellent relations with his clientele. He had been in Ami Chessex's service for years as chief receptionist at the Grand-Hôtel at Territet. Like a good many hotel managers of that time, he was a German, a fact which led to certain difficulties with his Swiss employees.

The list of visitors published in the *Journal des Étrangers* gives us some idea of the people who came to Caux in search of rest or recreation. All the great names of the period are there, from the aristocracy, industry and the arts. John D. Rockefeller, the American oil magnate, visited Caux in the summer of 1906. The Maharajah of Baroda spent several weeks there, accompanied by a large suite. A drawing-room was furnished in citron-

wood especially for him, and is still to be seen just as it was.

The violinist Ysaye came to the hotel to rest between his concert tours, and the great names of theatre and opera followed one another in the registers of Caux.

The hotels at Caux became so fashionable, indeed, that at some times people had to wait for two or three weeks at Territet or Montreux for the privilege of staying there.

Caux now had two large hotels belonging to the same company, but,

The Catholic Church at Caux



as Ami Chessex had foreseen a few years before, there was room there for some smaller, less luxurious hotels, suitable for families on holiday. It was Théophile Rouge who was the first to cater for this need. Théophile Rouge had served his apprenticeship as a wine-waiter at the Grand-Hôtel de Territet, and had then worked in Rome, Nice and Paris. He would have liked to be the head waiter at the Caux-Palace but was taken on by Chessex as a porter. After a quarrel with the manager, Théophile Rouge left the Palace in 1906, and in the following year he and his wife Anna opened the Hôtel Pavillon des Fougères, which later became the Hôtel Alpina.

Among Monsieur and Madame Rouge's very first guests at their new hotel was the Polish musician Bronarski and his family. Bronarski was visited at Caux by the pianist Joseph Turczynski, with whom he collaborated in editing the complete works of Chopin, under the aegis of Paderewski. Madame Rouge was an excellent cook, and her reputation attracted a distinguished clientele.

A few years later it was the turn of Georges Grolleau, a Frenchman who had worked for several years as chief pastrycook at the Caux-Palace, to open a new hotel. He bought the Villa Maria and in 1912 added to it a new building, which became the Hôtel Maria.

It was at Caux that Georges Grolleau met his wife, one of Pierre Baumann's daughters. Madame Baumann ran the Auberge de Caux with two of her daugh-

The beginnings

ters, while her husband, who had begun his career as coachman to Henri Nestlé, the founder of the great business at Vevey, had started a transport firm operating between Glion, Montreux and Caux. In 1905 a school was opened for the children of the numerous families which had settled at Caux. Mademoiselle Grobet gave the lessons in what had previously been the village church. The school was closed in 1923 and the



The car which tried to climb the Rochers-de-Naye along the railway track

Théophile Rouge



ROCHERS DE NAYE

Altitude 2045m. sur Montreux

Grand Hôtel des Rochers de Naye



CHÉMIN DE FER TERRITET-GLION
ROCHERS DE NAYE
 HOAIRE

Tous les jours à 10h 15 et 12h 15. Aller de Glion à Naye et retour à 11h 15 et 13h 15. Aller de Naye à Glion et retour à 14h 15 et 16h 15.

Territet	Altitude 2045m	10h 15	12h 15
Glion	508m	11h 15	13h 15
Chaux-de-Fonds	508m	14h 15	16h 15
Rochers de Naye	2045m	15h 15	17h 15

© 1945 S.N.C.F. - S.N.C.F. - S.N.C.F.

The beginnings

authorities tried to make the children go down to Glion every day on foot. Encouraged by their parents, they went on strike to obtain free season tickets on the railway from the commune.

A site close to the station was sold to the Caux-Palace physician, Dr. Mercanton, to build a chalet. The Hôtel des Sorbiers now stands there.

It was at this time that a Glion butcher, Alfred Martin, put up a building with a café on the ground floor and a confectioner's shop on the first floor. This is now the Chalet du Repos, and stands on the last hair-pin bend before your car arrives in Caux.

In 1905, the London Society for the Propagation of the Bible in Foreign Lands built an Anglican chapel, dedicated to St. Michael and All Angels, at Caux on a site placed at its disposal for a period of two hundred years by the Société Immobilière de Caux. Two years later, in 1907, a Catholic chapel was also built on a site belonging to the Société.

During this period winter sports began to develop considerably. After the Palace had been built, the skating rink was moved from the Rond-Point to its present site, and two more skating rinks were built. One was reserved exclusively for curling and the other for bandy, a form of hockey played in the Scandinavian countries. Soon skiing made its appearance as well. In 1909, a splendid bobsleigh run was constructed between Crêt-d'y-Bau and Caux, the finest and longest run of its kind in

Europe. At this time the World Federation of Bobsleigh Tobogganing was founded at Caux, and later, in conjunction with Les Avants, Leysin and Villars, the World Federation of Ice Hockey. In the days before motor traffic, the road from Caux to Glion was used as a toboggan-run, while visitors drove around the region in horse-drawn sleighs, elegant turn-outs with bells on them.

The twenty years between the opening of the Grand-Hôtel at Caux and the beginning of the First World War were the great years of the Caux hotels. The oldest inhabitants of the district still talk nostalgically about *la belle époque*.

For all that, the hotel-keepers were not entirely free from worry. The shattering bankruptcy of the Banque Julien du Bochet in 1896 shook the whole economy of Montreux, and not a year went by without one or other of the hotel-keepers finding himself in financial difficulties.

Competition between certain men led to a waste of effort which would later prove fatal to the local economy, when co-operation would have made it possible to avoid the risk of excessive investments.

The fact remains, however, that in the space of one generation the men the *Nouvelliste vaudois* called "the Americans of the Pays de Vaud" had transformed the region from a pastoral and agricultural economy into one based mainly on tourism and the hotel trade.

THE DIFFICULT YEARS

In the spring of 1914, the clouds gathering in the political sky of Europe darkened the prospects of the summer season. Even so, the hotels of Caux welcomed a more cosmopolitan clientele than ever: French, English, Germans, Russians, Italians, Spaniards, Argentinians, Americans, Austrians, Turks, Belgians, Poles, Australians, Hungarians, Portuguese, Greeks, Norwegians and Swedes rubbed shoulders under the same roof.

The thunderbolt of 1 August 1914 scattered the whole of that fashionable company within a few days, and the hotels of Caux were condemned to remain almost empty for five long years.

After a period of continuous expansion which seemed unlikely ever to come to an end, the brakes had suddenly been slammed on, ruining many of the hotels which had been opened in the area during the previous fifty years.

Once the first shock was over, Caux adapted itself to the new situation. On 10 August 1914, the Grand-Hôtel closed and the sixty or so guests still in residence moved to the Palace. By the autumn, the Société Immobilière found itself in serious financial difficulties and was obliged to borrow money from local banks.

In November 1914, Philippe Faucherre resigned from the board of directors. He left Switzerland to settle in France with his sons, and with his departure thirty years of planning and working for Caux came to an end. Nobody can

The beginnings

ever pay sufficient tribute to him, for he was the real creator of Caux.

In the spring of 1916 about fifty French and Belgian internees were installed in the Pavillon des Fougères, where they were to remain until the end of the war. In 1917 Marshal Joffre came to see his fellow countrymen who were interned in Switzerland. He stayed at the Hôtel Bellevue at Glion, where there were some French officers, and also went up to Caux.

On 24 April 1917, Ami Chessex died of a heart attack at the age of 77. The next day the *Gazette* devoted a long article to him, in which it stated:

“Countless undertakings are due to his initiative, energy, perseverance, and indefatigable labour, applied both to vast concepts and technical problems, and to the smallest details.

“Ami Chessex was one of the most striking and typical personalities of this town of Montreux which he did so much to change. Standing before his finished work, he could look back proudly over the road he had travelled, comparing the Montreux of the past with the Montreux of today.

“The name of Ami Chessex will remain forever linked with the history of Montreux and held in high honour throughout the region.”

The last three years of Ami Chessex's life had been darkened by many difficulties. After fifty years of unrelenting labour he had seen all the enterprises he had started struggling with almost insuperable financial problems. He had

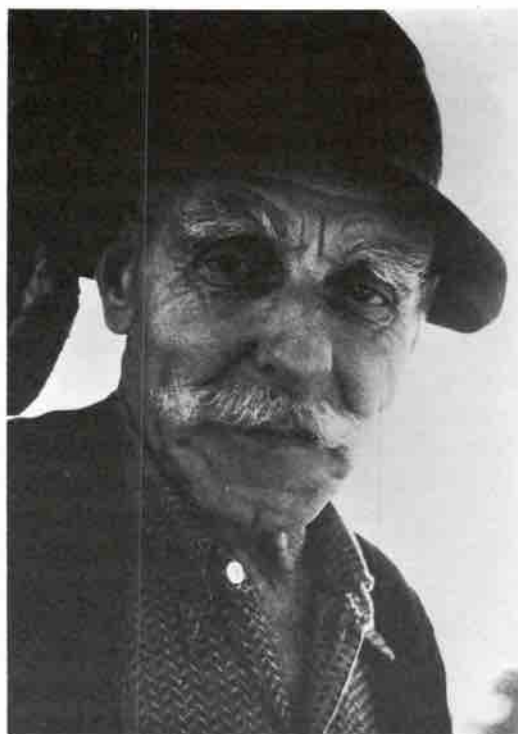
managed them wisely and well, but his generation had reckoned without the cataclysm which suddenly fell upon Europe. The sight of prosperous businesses going to rack and ruin was too severe a shock for him and his health broke under the strain.

On 9 May 1917, Alexandre Emery was elected chairman of the board of directors in place of Ami Chessex. Although they were brothers-in-law, the two men had often found themselves in opposition to each other, especially at the beginning of the century, at the time when Alexandre Emery had embarked on the building of the Montreux Palace.

Immediately after the end of the war, in the spring of 1919, the board of directors of the Société Immobilière de Caux decided to reorganise their finances in order to face up to the catastrophic situation of the times. The losses accumulated during the 1914-1918 war amounted to over a million francs.

The position of the other hotels was scarcely any better. During the war Théophile Rouge had worked for the United States, buying material in Switzerland for the American Army, while his wife had looked after the internees. At the end of the war he was awarded the *Médaille de la Reconnaissance Française*, and was made a *Chevalier de l'Ordre de Léopold* by the King of the Belgians.

After the internees had left, the Pavillon des Fougères was completely redeco-



A farmer at Caux

rated, and in the summer of 1919 it opened its doors once more. Seven years later, in 1926, it changed its name to the Hôtel Alpina.

The following year Théophile Rouge died, and his wife renounced the estate, which was heavily burdened with mortgages. The Crédit Foncier Vaudois tried to sell it, but failed to find a buyer. The bank then decided to modernise the hotel and lease it to Madame Rouge.

The Hôtel Maria had remained open throughout the war. On his return from war service in France, Georges

Grolleau set to work again with his wife. He died prematurely in 1925 from the effects of being gassed in the trenches, and his widow bravely continued running the hotel.

The inter-war period, the twenty years between 1919 and 1939, produced a long series of crises, punctuated by financial upheavals, threats to close down hotels, and sales of property belonging to the Société Immobilière de Caux.

The aftermath of the war and the deterioration of the equipment of the Caux hotels began to have their effect. Moreover, the exchange rates were unfavourable for visitors accustomed to coming to Switzerland.

In 1925 work began on the renovation of the Grand-Hôtel, which changed its name to the Hôtel Regina in memory of the Empress Elisabeth.

Little by little the situation began to return to normal. In 1927 and 1928 a host of foreign tourists, mainly French and German, flocked to Switzerland.

Unfortunately the Caux-Palace could no longer provide the amenities expected of a first-class hotel, since no improvements had been made to the hotel for fifteen years. The renovation of the Hôtel Regina had absorbed all the available resources of the Société Immobilière, which was now at the end of its tether and badly needed fresh capital in order to undertake the necessary alterations to the Palace building.

A second reorganisation of the society's finances took place in the autumn of

The beginnings

1929. It provided the means of modernising the Palace at a cost of over a million francs.

Unfortunately this work was begun too late, for the situation in Europe was getting worse every month. The American economic crisis, the devaluation of the pound, and the rise of National Socialism in Germany combined to create a very unstable situation.

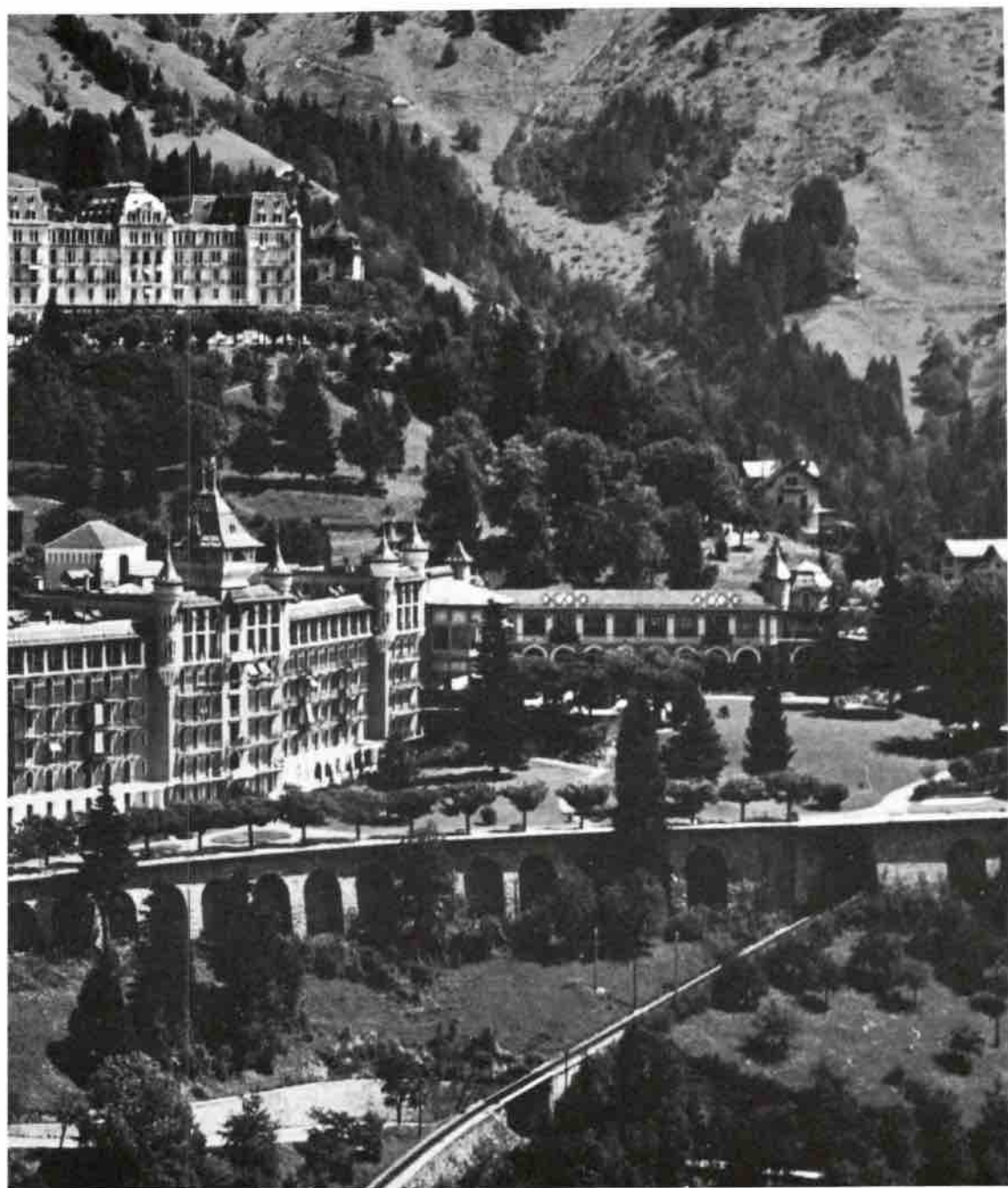
As early as 1930 matters became extremely serious, and for the first time since its foundation the Société Immobilière was obliged to consider selling some its property.

First the three farms of le Brochet, le Pendant and le Gros-Nermond were sold to a Saanen farmer, Gottfried Reichenbach. The next year the Caux postmaster, Henri Faucherre, bought the Chalet de la Forêt. In July 1932, François Stucki became the proprietor of the Hôtel Regina, and although he already owned a hotel at Chexbres, he managed it himself for several years. In 1933 it was the turn of the Chalet Roussy, which was sold to Otto Kurzen.

In the meantime, at the Caux Palace, where M. Bérard had taken M. Stierlin's place as manager in 1930, the situation was getting steadily worse. Every season was shorter than the last, and every year the board of directors hesitated to re-open the hotel, for its losses were mounting.

In 1935, the Banque Populaire Suisse suggested to the board of directors that they should seriously consider closing





The beginnings

the Caux-Palace and selling the property.

In 1936 a fourth financial reorganisation was carried out in another attempt to reduce the company's losses.

Before long, M. Bérard left the post of manager of the Palace and was replaced by Henri Arni.

In July 1937 the board of directors published an advertisement in several leading newspapers in Switzerland, France and Belgium, offering the Palace for sale.

In the meantime, in an attempt to attract a less exclusive clientele, it had abandoned its status as a first-class hotel and now bore the humbler name of the Hôtel Esplanade.

Henri Arni did his utmost to remedy the situation, but during the late nineteen-thirties the staff regularly outnumbered the guests.

Meanwhile, François Stucki was managing the Hôtel Regina with considerable skill. He had turned it into a typically French establishment and had succeeded in attracting to Caux a new sport-loving clientele. Théophile Rouge's son, Vadis Rouge, became the first director of the Swiss Skiing School at Caux.

In 1936 Vadis Rouge offered to rent the Caux-Palace from the Société Immobilière, but his offer was rejected. He

Winter sports at Caux

Student competitors

On the bobsleigh track

Ice hockey



The difficult years

then approached François Stucki and in 1937 took over the management of the Hôtel Regina with his brother-in-law, Henri Kramer.

For some years now, skiing had become extraordinarily popular. Sport had come a long way in Switzerland since the hesitant beginnings of *la belle époque*.

Skating had known some great moments. In the ten years from 1927 to 1937, Alfred Mégroz had trained several Olympic champions in figure skating at Caux. In 1930 the world bobsleigh championship had been held at Caux, with a dozen countries taking part. During the following years the university races and the Swiss bobsleigh

championship were held several times at Caux.

In 1938 the electrification of the railway made possible a new extension of winter sports. Previously trains had not been able to go beyond le Pacot in winter. Now, with the opening of the line as far as the Rochers-de-Naye, fresh prospects opened up for Caux. Ski-ing championships could now be held on the famous Piste du Diable.

However, the outbreak of the Second World War in 1939 threw everything into the melting pot once more. Vadis Rouge went off to the war, and two years later the Hôtel Regina company was declared bankrupt. In 1942

The electric train passing the Hôtel Alpina



The beginnings

the hotel itself was put up for auction and bought by a Lucerne hotel-keeper. The following year it was taken over by a Zurich group.

In 1943, Madame Rouge finally left the Hôtel Alpina, after living at Caux for forty-one years. The Crédit Foncier Vaudois then leased the hotel to Armand Solioz.

The Palace closed its doors a few days after the outbreak of war. It did not open them again until four years later, when it was used for fifteen months as a centre for internees and later for refugees. From May to October 1944, it housed British and American airmen who had escaped from prisoner-of-war camps in the north of Italy. Then, from the end of October 1944 to July 1945, Italian civilian refugees and finally Jewish refugees from Hungary were housed there. Ironically enough, this was the first year since 1924 that the Société Immobilière de Caux made a profit. Everything of value in the hotel—carpets, china, furniture and so on—had been carefully stored away, under the watchful eye of the caretaker Robert Auberson.

In March 1946 an exchange of credits took place between the Crédit Foncier Vaudois and the Banque Populaire Suisse in Montreux, giving the latter complete control of the Société Immobilière de Caux.

Twenty years of economic crisis and two world wars had undone all the work of the men who had created Caux. Of the nine or ten million francs of

capital invested since 1890, nothing remained but the land and the buildings, and the potential of that incomparable site.

Yet in the last thirty years a host of men and women from all walks of life had visited Caux, among them many of the best-known names of the period: the great actor Sacha Guitry; the Burgomaster of Brussels, Adolphe Max; Lise Delamare of the Comédie-Française; the novelist Henry Bordeaux, who wrote *La Neige sur les Pas* at Caux; the great traveller Paul Morand; Edgar Wallace, who dictated several novels in his room in the Palace; Romain Rolland who often travelled from Villeneuve to spend the weekend at Caux; Princess Helen of Rumania; Monsieur Paul-Boncour, the French Foreign Minister; Prince Ibn Saud, who later became King of Saudi-Arabia, and Léon Bailley, the founder of the famous *Bal des Petits Lits Blancs*.

Then, during the last fifteen months of the war, a nameless, suffering multitude had come to Caux, to be crowded six or eight to a room in what had been one of the most palatial hotels in Europe.

Then finally, at the moment when all seemed lost, when a Zurich contractor was offering a few hundred thousand francs to be able to demolish the Palace and a Paris department store an even larger sum to remove all the furniture and fittings, a new future suddenly opened up for Caux. It was a future which would spread the name of Caux to the far corners of the world.

MORAL RE-ARMAMENT



CAUX IS THE PLACE

In August 1903, an American visitor passing through Switzerland went up to the Rochers-de-Naye, where he spent a few hours and sent a picture postcard to his parents.

On his way down, while waiting for a train, he dropped in at the Caux Palace for a cup of tea with a friend. Who could have imagined that fifty years later the name of Frank Buchman would be forever associated with that of Caux?

In 1908, five years after his first visit to Switzerland, Frank Buchman, who was still a young man—he was barely thirty—underwent a spiritual experience which changed the whole course of his life. But it was not until the beginning of the nineteen-thirties that his fame began to spread and the work of the Oxford Group became known in Switzerland.

During the summer of 1931, Walther Staub, a young Zurich professor, met Frank Buchman in England and, on his return to Switzerland, spoke about him to a few friends.

In December that year, on the invitation of Mrs. Alexander Whyte, the widow of the well-known Scots divine whose son was in the League of Nations secretariat, Frank Buchman came to Geneva and took the chair at a meeting at the Hôtes de la Résidence. In January he was in Zurich to meet a few of Professor Theophil Spoerri's friends.

In the summer of 1932 a further meeting took place at Ermatingen, on the shores of Lake Constance, attended by many

Moral Re-Armament

personalities from Switzerland and Germany. This was the first of a series of Oxford Group house parties which took place in Switzerland.

The following year, in September 1933, at a lunch in Geneva addressed by Frank Buchman and some of his friends, Carl Hambro, President of the Norwegian Parliament, rose and declared: "I am convinced that what we have heard today was more important than most of the subjects on the agenda of the League of Nations."

In 1935 Dr. Buchman visited Switzerland again. At the height of the Abyssinian crisis the President of the Assembly of the League of Nations, Mr. Edouard Bénéš, then Prime Minister of Czechoslovakia, gave a luncheon in Geneva to enable 150 of his colleagues to meet Dr. Buchman and his friends. On this occasion the *Journal de Genève* published a four-page supplement devoted to the activities of the Oxford Group. At the end of September Frank Buchman was received at the Federal Palace by the President of the Swiss Confederation, Rudolf Minger, and other members of the Swiss Cabinet and Parliament.

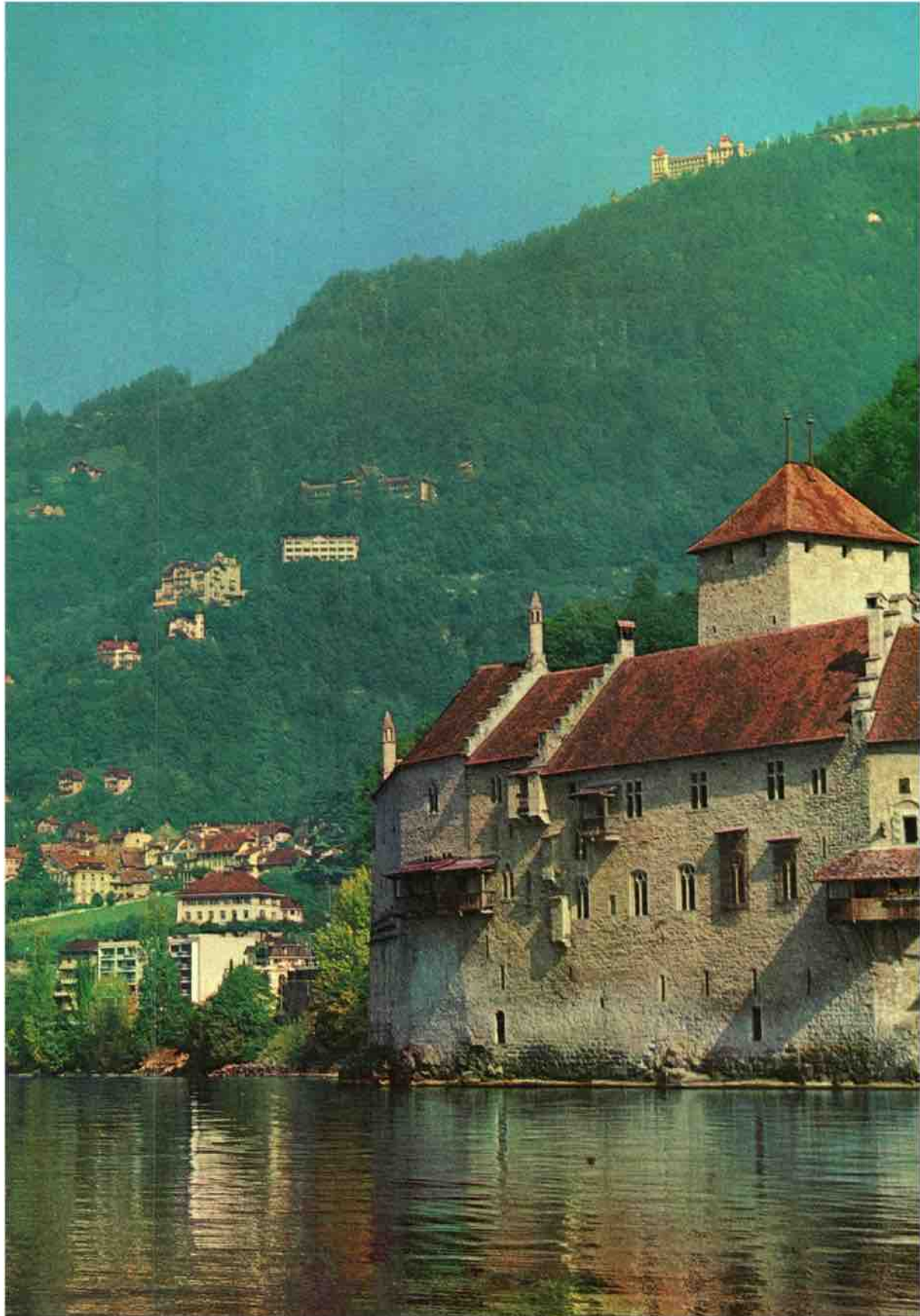
At the beginning of October he made a prophetic speech in Zurich which, thirty years later, has lost none of its relevance. It was a call for the spiritual mobilisation of the Swiss people: "I can see Switzerland a prophet among the nations, and a peacemaker in the international family. I can see vital Christianity becoming the controlling

force of the State through individual responsibility to God. I can see the Church in Switzerland in such power that she sends out a mission to Christians in many lands. I can see Swiss businessmen showing the leaders of the world's commerce how faith in God is the only security. I can see Swiss statesmen demonstrating that divine guidance is the only practical politics. And I can see the Swiss Press as a powerful example of what a Press should be—the herald of a new world order."

At Easter 1937, over ten thousand people from all parts of Switzerland met at the Comptoir Suisse in Lausanne. Among many others, the Swiss Press noted the presence of the man who was later to become Commander-in-Chief of the Swiss Army, General Guisan.

The next year, at Easter 1938, for the first time several hundred Swiss spent four days together at Caux, staying at the various hotels, for meetings of the Oxford Group. The sessions were held in the Caux-Palace, whose foyer was hung with the Swiss flag and the flags of the different cantons.

In September of the same year the first World Assembly for Moral Re-Armament was held at Interlaken. Europe was in the grip of extreme political tension which culminated in the Munich crisis. Once more Frank Buchman travelled to Geneva to meet the statesmen who were trying to find a solution to the crisis. Carl Hambro presided at a luncheon where 450 diplomats, statesmen and distinguished Swiss citizens





Peter Howard arriving at Caux on 28 July 1946

were present. That autumn a group of eminent Swiss personalities published in the Press an "appeal for the moral re-armament of Switzerland," an appeal which met with a considerable response. In the spring of 1939 a further conference was held at Caux.

In September the Second World War broke out, and the people of Switzerland took up arms, ready to defend the country's independence.

Soon afterwards the Commander-in-Chief of the Swiss Army appealed to some of the men who had been trained by Frank Buchman to join the section of the General Staff, *Armée et Foyer*,

and organise the spiritual defence of the country. Others joined the Gothard League, an organisation founded in the spring of 1940 to counter subversion and Nazi propaganda in Switzerland.

In the spring of 1942, during a Moral Re-Armament meeting at Macolin, at a time when Switzerland was like a besieged fortress surrounded on all sides by the troops of a victorious Germany, an astonishing thought came to me: "If Switzerland survives the war, we must put at Frank Buchman's disposal a place where the people of Europe, now divided by hatred, suffer-

ing and bitterness, can come together again. Caux is the place.”

In the autumn of 1943, I entered the Swiss Foreign Office at Berne. A few months later, in the spring of 1944, Frank Buchman invited my wife and myself to join him in the United States. At first sight it seemed impossible to leave Switzerland and travel to the United States across German-occupied countries. But when, on the very evening on which the town of Schaffhausen was bombed, I showed Frank Buchman's telegram to the Swiss Foreign Minister, Marcel Pilet-Golaz, he simply said, “Why not?”

A few days later I was visited in my home by Adam von Trott, the German diplomat and former Rhodes Scholar at Oxford, who was one of the conspirators who later tried to assassinate Hitler. He promised to take the necessary steps to get me a safe-conduct which would enable us to fly to America. That was how, in June 1944, a few days after the Allied landing in Normandy, my wife and I were able to fly from Switzerland to the United States by way of Germany, Spain and Portugal.

Meeting Frank Buchman again after five years and taking part in the Moral

The participants in the first Moral Re-Armament Assembly at Caux in 1946



Moral Re-Armament

Re-Armament assembly on Mackinac Island, was a memorable experience.

When I told Frank Buchman of the idea I had had about Caux, I was astonished when he replied: "I know the place. I was there in 1903, long before you were born!"

At the end of the war, in the summer of 1945, a European delegation of English, French, Dutch and Swiss crossed the Atlantic to take part in a further conference at Mackinac Island. In the autumn Frank Buchman took some of these European delegates with him to California. Christmas was spent in Los Angeles and it was there, one morning, that he asked Robert Hahnloser and me to go back to Switzerland and organise the first post-war conference of Moral Re-Armament.

There was talk of Burgenstock, Lucerne and Interlaken. But the idea born in my mind in 1942 kept coming back to me insistently: "Caux is the place... Caux is the place." But neither Hahnloser nor I knew what was happening at Caux.

On a fine day in March 1946, my wife and I went up to Caux to clear the matter up. The huge building of the Caux-Palace was there, silent and deserted. Finally we found Robert Auberson, the old caretaker, and he told us that the Palace was going to be sold by the Banque Populaire Suisse to a French company.

An hour later I was in the office of Monsieur Brandt, the manager of the Montreux branch of the bank. It

became clear that we would have to move quickly. We had originally planned to rent the Palace for the summer, but it became plain to us now that we would have to buy it.

The Mayor of Les Planches, Albert Mayer, realised immediately that it would benefit the whole Montreux region if the Palace could be saved from being handed to a demolition company. He quickly called together several leading citizens of Montreux who agreed to approach the directors of the bank and urge them to give preference to Moral Re-Armament.

At Easter, several hundred Swiss gathered at Interlaken with a few friends from other European countries for the first post-war conference of Moral Re-Armament on the European mainland. From Interlaken a delegation left to visit the hotel at Caux. Robert Auberson, armed with his bunch of keys, opened the front door for us, and we began an astonishing tour of a maze of rooms, staircases, and endless corridors.

The building was in a sorry condition. It had been used for fifteen months as a camp for internees and refugees. The army's furniture and equipment had been removed, and the hotel's furnishings had not been put back. Many of the main rooms and bedrooms were completely empty.

Everywhere were signs of the boredom, discouragement and carelessness of the refugees during those months of waiting. Nearly all the locks had been



Jap de Boer

forced, and the army's field kitchens, which were, of course, intended to function in the open air, had turned the Palace kitchen into a huge cave with smoke-blackened walls. It was like a coal-mine.

Even so, we could see the building's immense possibilities. Robert Hahnloser, as an engineer, realised how it could be transformed. He saw, for example, that the ballroom could be turned into a theatre, from which a new philosophy of life could go out to the world.

From one of the balconies we saw a ray

of sunshine pierce the clouds and light up the lake, two thousand feet below. It was an unforgettable moment.

Two hours later we were sitting in the Buffet de la Gare, warming our hands around glasses of scalding coffee. It was there, after we had faced our anxieties about the immense task ahead of us, that we decided to go ahead and make a reality, through our obedience, of the thought which God had originally given us four years before.

Meanwhile, Frank Buchman had arrived in London from the United States. He telephoned to Switzerland to encourage us. We told him the position. "Buy it, buy it," he said on the telephone. Then he added: "Do you think you'll be able to find all that money in Switzerland?" On behalf of us all I answered: "Yes." And it was with that little word that a great adventure of faith began.

After that, things moved fast. On 25 May 1946, M. Hadorn, managing director of the Banque Populaire Suisse, and M. Brandt, the manager of the Montreux branch, signed the bill of sale for the shares of the Société Immobilière de Caux. This document was signed on behalf of Moral Re-Armament by Robert Hahnloser and myself. The purchase price was 1,050,000 Swiss francs.

On our return from this memorable meeting at the bank's head office, we met for lunch at my flat in Berne. At the end of the meal, our young cook came in and gave us her bank

Moral Re-Armament



The painting of the kitchen

book in which, week by week, were recorded all her savings. It was her gift to Caux. Robert Hahnloser and I were deeply touched by this sacrifice, which had been made to encourage us as we took the first steps in our great enterprise.

During the following weeks gifts poured in from Swiss families towards the cost of Caux. Family jewels, life insurance policies and houses were sold; money put aside for journeys, for holidays, for the purchase of cars or washing machines was given. These

sacrifices prepared the Swiss people, who had providentially escaped the war, to welcome those who had suffered physically and financially. We underwent a purge of our own materialism, and the spiritual consequences of that experience were to prove of great importance in the following years.

Over 100 Swiss men and women freed themselves from their jobs or professional obligations, either permanently or for a limited period, in order to join the team that was at work on the enormous task of cleaning up, trans-

The building of the stage



Caux is the place

forming and furnishing the Caux Palace. It had to be ready by the middle of July, when Frank Buchman and his friends were due to arrive to open the first post-war World Assembly.

On 1 June Robert Hahnloser took possession of the building, after it had been disinfected by the army. Hahnloser, brilliantly supported by his wife, directed operations with outstanding ability and skill. Everyone set to work with a will, and during the next six weeks the original team of fourteen grew larger and larger. Young and old, rich and poor, representatives of all classes and conditions, came from every part of Switzerland, as well as

from other European countries, to win the race against the clock, so as to be ready in time.

One of the most remarkable of those who came from other countries was Jap de Boer, a Dutch architect who had spent a long period of forced labour in Germany. He assisted Hahnloser in all the conversion work on the buildings.

Wartime restrictions had not yet been lifted and it was very difficult to obtain cleaning materials and machines, not to mention the food required for the men working at Caux. However, faith in God's help swept away all difficulties. Every obstacle was overcome, and day

Landscaping the park



Moral Re-Armament

after day all that was necessary arrived at Caux in the most astonishing way.

On 4 June a small party from Switzerland travelled to London to present Frank Buchman with a symbolic key of the "House on the Mountain". Henceforth the Caux Palace was called *Mountain House*, recalling *Island House*, on Mackinac Island, the centre for the conferences which had meant so much to us from Switzerland.

During the Whit weekend, 150 people came from all over Switzerland to help finish our preparations. Some were old friends who simply asked: "What can I do? Where must I work?", and pulling on aprons or overalls went to work straight away. Others were guests, coming to find out more about Moral Re-Armament, but they soon saw that there was plenty of work to be done, and cheerfully joined in.

The whole immense building—it is 200 yards long, and at some points eight storeys high—was a scene of tremendous activity. Walls were knocked down, floors repaired, hundreds of windows cleaned, mattresses beaten, new machines installed and others dismantled.

Hahnloser, like a general in the midst of a battle, gave clear and precise directions, and then left his colleagues a wide margin of discretion in carrying them out. All this practical work offered an opportunity of learning to live the principles of Moral Re-Armament in reality!

One after another the bedrooms were cleaned from top to bottom. Electric

polishers, brushes and paint-removers purred and roared all over the house.

A young Geneva mason led a team of workers who tackled the more difficult building operations. An eighty-year-old locksmith from Bulle, Albin Brandt, spent several weeks with an apprentice repairing the 800 locks which had been broken while the Palace was being used as a refugee centre, as his contribution.

A gardener arrived from Basle with all his tools and set to work. With smiling thoroughness he organised a team which tackled the neglected grounds, and, working to the plans prepared by a Zurich landscape artist, transformed them within a few weeks into a lovely garden.

On 1 July the bank received the first instalment of 450,000 francs stipulated by the contract. The whole of this sum had been collected in Switzerland through gifts from ninety-five families all over the country. The greater part of the capital of the Société Immobilière de Caux thus passed into the hands of Moral Re-Armament, and soon afterwards a new board of directors was appointed.

On 9 July, barely six weeks after Moral Re-Armament had taken possession of the building, the first meal was served in the dining-room of Mountain House. One hundred and fifty people enjoyed an excellent dinner cooked by Elisabeth de Mestral and her volunteer staff. The chef of the Hôtel Alpina, who came over in the afternoon to lend a hand, could not believe his eyes. The smiling



Robert Hahnloser

Moral Re-Armament

calmness and confidence of all concerned was such a contrast to the feverish atmosphere often found in hotel kitchens.

On 18 July everything was ready to receive Frank Buchman who arrived from London with a party of ninety. The Mayors of three towns of the Canton de Vaud and fifty other Swiss citizens met him at the frontier station of Vallorbe. In pouring rain Buchman travelled to Caux, accompanied by Robert Hahnloser. All those who had helped to get the house ready were massed in the entrance hall. The children stood in the front row. Behind them were the women in the colourful costumes of the Swiss cantons, together with the delegations from other European countries who had come to welcome him.

Frank Buchman thanked everyone, and asked Robert Hahnloser to introduce to him all who had helped to prepare for this great day.

Ten days later, this time under a radiant sky, Peter Howard was welcomed at Caux. A brilliant journalist, a former captain of England at Rugby football and a member of the winning Olympic bobsleigh team, Howard was to play a leading role in the development of Caux at Buchman's side.

Before long Caux made Switzerland the voice of Moral Re-Armament in a Europe still torn by hatred, resentment and fear, but destined to experience new hope.

In the course of that first post-war

summer it became clear that Mountain House would not be big enough to accommodate the people coming from all over the world. One day when an old friend of Frank Buchman's was leaving Mountain House, he pointed to the Grand-Hôtel and asked him: "Does that house belong to Moral Re-Armament too?" With a meaningful glance in my direction, Buchman replied, "Not yet!"

Negotiations began that same autumn, and by next spring first the Hôtel Maria, and then the Grand-Hôtel had been purchased. Two years later the Hôtel Alpina, and then several chalets were added.

During those first years a great many Swiss gave their most valued possessions to furnish these houses. Antique furniture, carpets, paintings and prints which had been the pride of their families for generations were sent to Caux.

These people wanted to give Mountain House the warmth of a home, so that visitors from all over the world should be greeted with the best that Switzerland could offer.

Robert Hahnloser gave not only his exceptional technical skills and human qualities, but also a large part of his private fortune for the development of Caux. Before he died in 1950 at the early age of 42, he had created a unique centre where nearly a thousand people could stay and meet together, and work out how to deal effectively with the urgent issues of the post-war world.

FRANK BUCHMAN'S LEGACY

On the day he arrived at Caux in July 1946, Frank Buchman confronted us with a challenge. After meeting all those who had worked so devotedly to get Mountain House ready, he suddenly asked: "Where are the Germans?" And he added: "Some of you think that Germany has got to change; and that is true. But you will never be able to rebuild Europe without Germany."

His compassion for the countries which had suffered at the hands of Nazi Germany, and his understanding of Germany's own suffering in defeat, were matched by his realism. Unless Germany were reached with the great Christian concept which Moral Re-Armament offered, other forces of anarchy and materialism were waiting to flood into the vacuum left by the war.

During the next fifteen years, when we were privileged to see Frank Buchman at work at Caux, his dominant preoccupation was a steady concern for the peoples of the whole world.

He had a genius for making a lifelong friend of every person he met, from the humblest and poorest to the statesmen whose activities he followed in the newspapers. He was to welcome thousands from every part of the globe at Caux.

Buchman had an innate sense of hospitality, probably inherited from his parents, for his father was a hotel-keeper and his mother was a warm-hearted woman who was always happy to welcome any of her son's friends. As a boy Frank Buchman learnt to

Moral Re-Armament

appreciate the excellent meals his mother cooked in the tradition of the Swiss emigrants who settled in Pennsylvania in the eighteenth century.

When it came to entertaining his friends at Caux, he took pains over every detail, displaying extraordinary qualities of kindness and sensitivity to the needs of his guests. Yet he also possessed the art of maintaining what he called "a nonchalant reserve", never forcing himself on his guests, but leaving them free to do as they wished.

When the French Foreign Minister, Robert Schuman, came to Caux, for example, Buchman insisted that nobody should ask him to speak. It was Schuman himself who decided to speak spontaneously one morning at the end of the session. Schuman thanked Buchman for his hospitality, and then said, "I am used to conferences, but they are very different from this. All of them—parliamentary, electoral or international—normally end in great disappointment. Here we find nothing but satisfaction and a great hope."

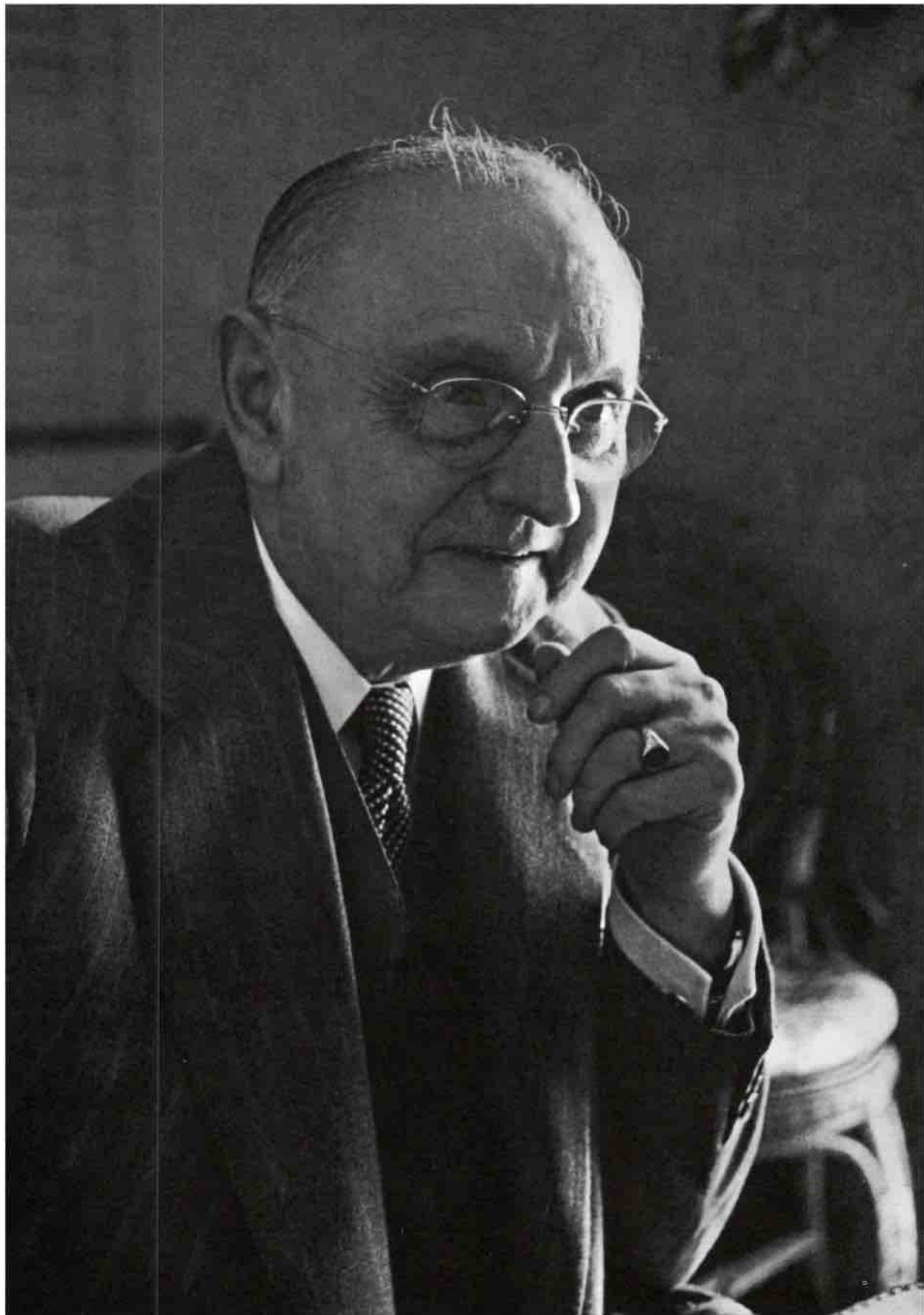
Every morning, Frank Buchman received a large group of his closest fellow-workers to plan the day's work. Everything was carefully examined; nothing escaped his scrutiny. It was in these times of thorough preparation that he trained others to improve on his own work. Nothing was left to chance as he showed his friends how to discern the true motives of men and plan for the issues confronting their nations.

Buchman often invited to these morning meetings people who were paying their first visit to Caux. These visitors were thus plunged right into the centre of Moral Re-Armament's world-wide action, and were introduced into Buchman's inner counsels. For many of them, this insight into the unceasing, passionate struggle he waged for men and women around the world and for his closest colleagues, was a revelation.

Maurice Mercier, the Secretary General of the Federation of French Textile Workers (*Force Ouvrière*), was one of those who came to know Frank Buchman in this way. Buchman always said he remembered only two French words from a stay in Grenoble in his youth: *mauvais garçon*. Mercier did not know a single word of English. Yet a deep bond of friendship was established between the two men, which resulted in a transformation of all Mercier's activity in his union, and in the beginning of a remarkable change in the French textile industry.

Buchman's realistic view of life was not encumbered with theories. He was a practical man who understood human nature. He would have nothing to do with ready-made ideas: everything with him was made to measure. For while he was fond of repeating that "crows are black all over the world", meaning that human nature is much the same wherever you go, he knew too that every human being has a unique destiny. He was

Dr. Frank N. D. Buchman



always ready to make a fresh approach if somebody showed him a better way of doing something or if he found one himself.

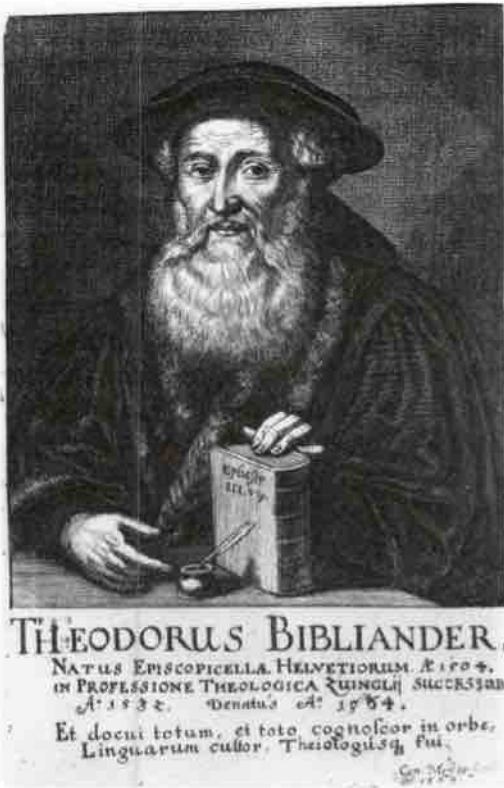
The supreme virtue, according to the philosopher Gaston Berger, is imagination. Frank Buchman not only possessed that virtue himself, but was extraordinarily skilful in developing it in others. He possessed that freedom of mind which refuses to be imprisoned in a mould. He was always searching for new and better ways of doing what needed to be done. That is why he defied classification by those who tried to label him, or who endeavoured to give his activities a static definition. He was always ready to welcome unexpected developments, and to strike out boldly on a new course in his work if he felt God was calling him to it.

There was, however, one constant factor in his life: Frank Buchman was forever listening—to other men, for he was an attentive listener, but above all to the superior wisdom which came from God and guided him step by step through life. This ability to listen gave him his unusual spiritual understanding of those who came to see him. He knew the whole gamut of human feelings and could enter into the lives of young and old, rich and poor, employers and workers, black, white and yellow, Christians, Moslems and Buddhists, men and women, orientals and westerners. But the most precious thing he gave to others did not come from himself. He put his friends in touch with the living God:

with the Source of an inner life which gave satisfaction and fulfilment to all.

In the last year of his life, Frank Buchman was visited at Caux by an eminent statesman who, after recalling some of Buchman's achievements, added: "You must be very proud of all that." Buchman replied: "I don't feel proud of it, because I had no part in it. God does everything. I simply obey and do as He tells me." The statesman replied: "I can't accept that. You have done some very great things yourself". Buchman replied, "I have done nothing, or rather I have done only what men like you ought to have done. Many years ago I gave up trying to organise things according to my own ideas. I started listening to God and letting Him have His own way in everything. If men like you would do that, you would find solutions, instead of being defeated by the problems you have yourselves created." Frank Buchman was fond of saying that you had to learn how to read the characters of men like a page of print. He knew how to distinguish the signs which reveal what is going on in a man's inmost being.

Buchman also possessed an astonishing memory for people. His whole mind and imagination were concentrated on the people he met day by day. He maintained links with his friends all over the world through his letters, for he never let a friendship fall into abeyance. His unfailing perseverance enabled him to maintain living contact with thousands of people, in every continent.



He took the opportunity of each fresh activity to reinforce other people's faith, and he had an instinctive sense of what he ought to say or write to each person. I know from personal experience how direct and incisive some of his letters could be. For Frank Buchman did not hesitate to write what he thought, especially to people who were close to him. He had an inexhaustible store of compassion in his heart, but also a faith to match God's greatest demands. He never flagged in the battle to change men and lead them ever closer to Christ, including his loyalest colleagues.

When he saw that it was necessary, he took drastic action, if some failure or fault needed to be tackled, and he would persist until he felt sure that a cure had been brought.

While trying to reach all mankind, Buchman was profoundly convinced that the most important of all encounters was the one between man and God. What mattered most in a conversation between two people was what the other person said to you rather than what you said to him, and even more what God said to both. He wanted to reach the masses, but he laid the greatest emphasis on this delicate task of meeting the needs of men one by one. He used to say, "You can't put eye-medicine in the eye by dropping it from a third storey window."

When he arrived at Caux after the war, Frank Buchman was already in his late sixties. As a result of a stroke which he had had four years before, he dragged one leg slightly and his right hand was partly paralysed. Yet he was to display incredible energy and vitality during the remaining fifteen years of his life. His mind was as sharp as his body was frail, and until his dying day he devoted all his energies to his work.

Frank Buchman often stressed his links with Switzerland, for in the early eighteenth century his family, together with many others from eastern Switzerland and the Rhine Valley, had left the security of their old homes to begin a fresh life in the New World. His ancestor



Frank Buchman receiving a Japanese delegation

Jakob Buchman left Europe in 1740 on board the *Phoenix*, a Rotterdam ship, and settled with his family in Pennsylvania. When Frank Buchman was born in 1878, he belonged to the sixth generation of this Swiss family from St. Gallen.

In his sitting room at Caux he used to show his friends a portrait of his ancestor, the learned Bibliander, who was the first man to translate the Koran into Latin and who succeeded Zwingli in the Zurich Academy. Following the fashion of those days, Bibliander had adopted the Greek form of his surname. Buchman was a man firmly rooted in family tradition. He had travelled all over the world and he knew it as did

few of his contemporaries, but all his life he maintained close links with Pennsylvania and Switzerland and set great store on his simple origins.

This American, whose democratic and republican roots went deep into the soil of his native Pennsylvania, became, by a series of unforeseen events, the trusted spiritual adviser of some of the royal families of Europe, of statesmen, trade union leaders and industrialists, in every continent.

To him, every person was a royal soul, and Moral Re-Armament was for all men everywhere, far above every barrier of race, class or colour.

In Buchman's eyes, the gardener who came to water the flowers on his balcony

at Caux or the lift man he met in an hotel were just as important as the statesman or industrialist who sought his advice.

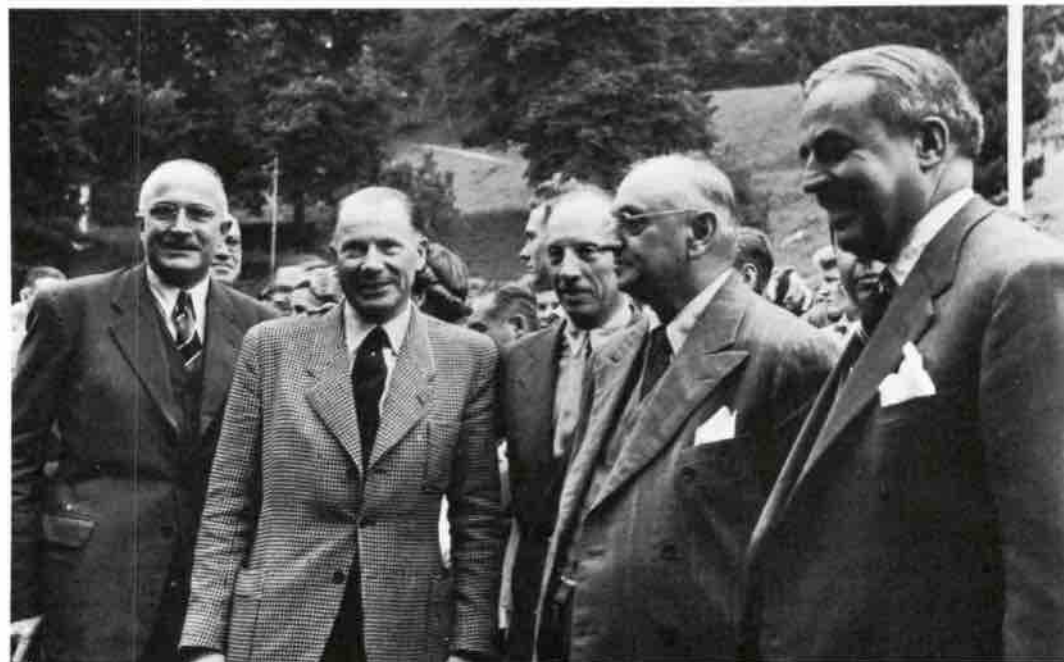
What mattered at Caux was not just what was said from the platform, but the way in which those who took part in the assemblies were able to try out a new way of thinking, acting and living. Buchman recommended setting aside one hour every morning, at the beginning of the day, for prayer, reading the Bible and listening to God. He suggested using paper and pencil to note down any thoughts that occurred during this morning silence, for these were precious directions which ought not to be forgotten. This deliberate meditation cons-

tituted a source of inspiration for effective action.

To find the way through a maze of possible motives, Buchman suggested using moral co-ordinates which enabled each person to find his position from certain fixed landmarks. He proposed four: honesty, purity, unselfishness and love. And he added the word *absolute* to make them standard norms. Admittedly man, being what he is, can never attain the absolute. But, just as a marksman aims for the bull's-eye, men can deliberately set their sights on the right target. They may not achieve their aim, but their course would be set in that direction.

The strategy which emerged from Caux

A group of leading European industrialists



Moral Re-Armament

year by year was worked out together by many of the groups and individuals taking part in the assemblies.

Suggestions might be made by miners from the Ruhr or dockers from Rio de Janeiro, by African nationalists or European statesmen, by Japanese or South American students, by French workers or German employers, by Scandinavian agriculturists or Canadian farmers, by British industrialists or French intellectuals. Together these varied groups would seek to find God's plan for the advance of Moral Re-Armament in their own or other countries.

Buchman acted as a kind of catalyst, enabling unexpected elements to meet and seek the mind of God together, instead of continuing in conflict, and so launching a human revolution whose effects were to mark the history of our time.

He was always ready to encourage anyone who was setting out on a new course in this way, and awaited with expectancy to see what God would accomplish through a man he had helped to bring in contact with the Source of life.

Buchman trained the men and women who came to Caux to live in expectation of this intervention by God in the lives of men and nations. As a result, hopeless situations were resolved, and light returned into the man-made darkness. Sometimes there were set-backs, and some were deflected from the road on which they had set out. But Buchman never lost heart, for he had decided once for all that he would never give up,

whatever others might do, think or say. If, at certain moments, he seemed alone in the midst of all these people, it was because he was ahead of them and leaning on God alone. He possessed the supreme courage to tell the truth to leaders who had been flattered by their entourage, and he was ready to risk losing his closest friends, if need be, for he always refused to be the centre of other people's lives. His ceaseless challenge to his friends was to set aside every form of dependence on men in order to depend wholly upon God, Who alone could and should satisfy a man's heart.

Buchman possessed a directness which could either put those with whom he talked at ease or disconcert them, depending on their frame of mind. When a leading industrialist asked him what to do about a strike in the German coal mines, he replied: "I don't know, but God knows, and if you listen to Him, He will tell you." The man listened, and as result helped to bring a Moral Re-Armament task force of 150 to some of the key centres of the Ruhr with the industrial play *The Forgotten Factor*, with far-reaching results in that critical situation.

Frank Buchman was not an eloquent man in the sense in which Latin countries understand that word. He usually encouraged others to speak.

Mountain House



Moral Re-Armament



Frank Buchman with Prince Richard of Hesse



Professor Max Huber welcoming the President of the Confederation, Enrico Celio, at Caux

His own eloquence was often silence. Yet he held any audience enthralled, and could carry them from gales of laughter to the depths of human feeling. Often, too, he would tell stories full of life and significant detail, stories like parables in which every shade of meaning answered the needs of those to whom he was talking.

His contributions to the sessions at Caux during those fifteen years did not take the form of formal addresses. All that he said bore the mark of a passion to win the minds of specific individuals sitting in the audience, or of others whom he wished to reach indirectly through press or radio.

Buchman's thought was strongly origi-

nal, and his style had a very individual character. He forged new expressions, as chiselled as the inscription on a medal. His phrases would often shed a new light on old truths and give them a new relevance for today.

For Buchman, the universality of Moral Re-Armament's activity was deeply anchored in the Christian faith. Every day he read the Bible with the closest attention. He lived on the central truths of the faith in the New Testament, and stressed the topicality of the Christian message. The epistles of St. Paul illuminated for him the daily battle to advance the forces of Moral Re-Armament around the world. Buchman's interest in the Bible was not that of

Frank Buchman's legacy

someone fascinated by ideas, but of a man engaged in a vital struggle for the future of mankind.

Buchman lived in close communion with Jesus Christ, whom he looked on as his closest friend. It was a personal relationship with nothing theoretical about it. It was not a search for some theological formula, but the fruit of daily experience in listening and obeying.

The surprising thing was that members of other faiths, agnostics and even atheists were not shocked by his intense and open Christian experience, which to Buchman was a universal experience, valid for everyone.

The profound reality which had transformed his own life, and the universal dimension of the task God had given him, endowed his message with a prophetic force. He insisted that the activities of Moral Re-Armament should be judged and planned by this standard, and he never yielded to those who would have preferred to operate at a lower or more comfortable level.

He lived at the heart of the burning problems of the world, and in his eyes the effectiveness of the spiritual life could often be tested by the extent to which it influenced the policies and attitudes of men and nations.

His intuition showed him very quickly

Albert Mayer, Mayor of Montreux, welcoming Frank Buchman at Montreux station



Moral Re-Armament

when there was something wrong about a man. "You can't live crooked and think straight" he used to say.

However, he was the first to admit that he could be mistaken, that he was an ordinary man, with an ordinary man's faults and weaknesses. One day when he was wondering whether he had been right or wrong to take a certain course, he said to a friend who had expressed his opinion frankly: "You will always correct me when it's necessary won't you? I'm like everybody else—I need to be corrected every day, but there are few people with enough love and commonsense to do it."

Frank Buchman belonged to the generation of the pioneers of modern industry. He was the friend of Thomas Edison and of Henry Ford. Like them, he possessed a scientific spirit, always ready for the next experiment. Caux was a laboratory producing the prototypes of the new type of man and the new kind of society which could later be extended to the world.

What he taught us to do at Caux was to provide examples of Moral Re-Armament in practice, in a sufficiently simple way for everyone to understand how to find a similar experience. He was constantly striving to show each person the road he could take. The decision whether or not to take that road depended on the free choice of each individual. By personal decision, a man could give reality to his intentions, and begin to transform society.

That is why Buchman always stressed

the basic motives governing men's lives. Wrong motives had to be cast off if a man were to be freed from the slavery of his own passions, fears and prejudices. He laid down no rules, yet every visitor to Caux noticed a certain discipline which was spontaneously followed by those who lived with him. Like a gardener who prunes a tree to prevent the sap from rising into branches which bear no fruit, he believed that the builders of a new society had to eliminate those habits which did not help the attainment of their object. The world was so big and the task so great that all the energy a man possessed had to be concentrated on the only thing that really mattered. Personal discipline channelled this inner strength for the advantage of society, instead of wasting it selfishly without benefit to other men. The French philosopher Gabriel Marcel observed that there existed at Caux "a surprising combination of the global and the intimate". That is probably the best definition of the mark which Frank Buchman left on Caux, for it was in the context of the world's needs that he always placed the need for change in men.

The great aim of Buchman's life was to bring the whole of mankind under the authority of the living God. As he lay dying at Freudenstadt on 7 August 1961, he summoned up his last strength to give his final message: "I want to see the world governed by men governed by God. Why not let God run the whole world?"

CAUX IN POST-WAR EUROPE

When Caux opened in 1946 the war was over, but national hatred, class war and personal vendettas poisoned the atmosphere of Europe. Neither international conferences nor grudging concessions could heal these wounds. The peace for which Europe had so ardently longed was tragically incomplete, for there was no peace in the hearts of men.

The material and moral ruins of the six years of war formed the background to the first Moral Re-Armament conferences at Caux.

France, and especially Britain, which had held out against Germany by herself for over eighteen months, were exhausted. Germany, shattered by the consequences of her defeat, was counting her dead, clearing away her ruins, and facing up to the vacuum left by a frustrated national ideology. The settling of scores at the end of twenty years of Fascism had left Italy more divided than ever.

In July 1946, Frank Buchman's friends came flocking to Caux from all over Europe. The British contingent was especially large that first summer, for Moral Re-Armament in Britain had developed powerfully during the war years.

Peter Howard played a prominent part at Caux from the first. The profound transformation of this English journalist, his resignation from the *Express* newspapers, and his commitment to Moral Re-Armament had caused widespread comment in England during the

Moral Re-Armament

war. In 1945 he had met Buchman for the first time in the United States, and from then onwards Buchman had associated him very closely with his work. Howard rapidly became one of the main spokesmen for Moral Re-Armament, for he possessed rare human qualities. He was a brilliant writer and had undergone an arduous training in Fleet Street. He was also an excellent speaker, with an unusual feel for words. Sensitive by nature, Howard felt deeply the issues confronting humanity, and spent himself unstintingly to meet them.

The Swiss and Scandinavian delegations to this first conference of 1946 were also large, as were the French and Dutch groups. After the separations and divisions of the war years the Caux conference brought new hope to everyone.

Buchman saw the urgent priority of the moral and spiritual reconstruction of Europe, to heal the wounds of war, to over-arch hatred and division, to rebuild society on a basis that could lead to lasting security and stability.

"On every hand we see disunity," said Buchman in his first broadcast from Caux (4 June, 1947). "Divisions are the mark of our time. Men oppose other men because they are of another nation, another race, another class, another party, or simply because they hold another point of view.

"Somebody in Europe said recently, 'We are hungry, hungry not only for food but for ideas—ideas on which to reshape our individual and national life.'

"The truth," Buchman insisted, "is that our problem goes deeper than economics or politics. It is ideological. Divisive ideologies strive for the mastery of men's minds. Thousands follow their banners, only because they see no convincing alternative. A nation which is materially strong may be ideologically divided against itself, and therefore in danger."

But, he went on, "there is a road, a good road among many false ways, a good road mankind must find and follow. It is a God-constructed road. It is the great high road of democracy's inspired ideology. It is valid for every nation. It is essential for world peace. As we travel this road miracles happen and renaissance and true security follow in their train."

The truths which Buchman set forth were realised again and again in the succeeding conferences at Caux. A year later he underlined his fundamental philosophy again in opening the World Assembly: "Nations fail because they try desperately to combat moral apathy with economic plans. Economic breakdown walks as a black threat through the heart of every statesman and citizen. Yet the material crisis may obscure the materialism and moral breakdown that underlie it, so that they do not know how to cure it. Unless we deal with human nature thoroughly and drastically on a national scale, nations must still follow their

Mr. and Mrs. Peter Howard on the terrace at Caux





An Indian trade union delegation at Caux

historic road to violence and destruction. The problem is not just an iron curtain which separates nation from nation, but steely selfishness which separates man from man and all men from the government of God, and when men listen to God and obey, the steel and iron melt away." And he added, "A new message goes out from Caux to a stricken world. At Caux the answer has been found. It has been given legs and it is on the march. Here at Caux we are reaching the end of the age of crisis and pioneering the age of cure."

During the first post-war summer, a large number of British miners took

part in the conference at Caux. They initiated a change of attitude in the mines, which they subsequently carried to the coalfields of France and Germany, and which was to play its part in beginning the economic reconstruction of Europe.

Over 3,000 people from every European milieu took part in that first post-war conference. It soon became obvious to the Swiss at Caux that many alterations would have to be made to the buildings, which had been designed as hotels, to enable future assemblies to run smoothly and effectively. That same winter, large-scale operations were begun, and year after year since then the

Caux in post-war Europe

work of development and maintenance has continued.

To run such a large establishment as Caux, which can accommodate nearly 1,000 people at a time and often more at peak weekends, calls for efficient planning. During that first year a very simple, flexible structure, capable of handling this huge operation, had to be devised.

The work fell into three main sectors: *Food*, which dealt with everything concerned with feeding the Assembly, from buying and cooking to service in the four dining-rooms and washing-up after meals. *Accommodation*, responsible for the four hundred and ninety-

six bedrooms in ten buildings, the furnishing and cleaning operations, as well as the laundry which washed sheets by the ton. *Administration*, which covered the reception of the guests, book-keeping and finance. In addition there were other groups which took on the production of plays and films, sales of literature, publication of books, periodicals and information services, and many other aspects of the varied life of Caux. All in all, the efficient running of the Caux centre depended on an organism of several hundred people working together in harmony for many months at a time. Most of the work was done on a

A delegation of Nigerian students



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voluntary basis, and these teams provided an opportunity for human contacts which were as unexpected as they were enriching.

Many of the visitors to Caux were struck by this unusual way of running a large establishment. The bulk of the practical work was done by the permanent staff at Caux or by young people in training there; and guests were welcome to join in and help if they wished to.

What strikes me as the principal feature of life at Caux is its constantly changing nature, for every day's work is determined by the people taking part in a particular conference. Unlike so many conferences which are obliged to follow an inflexible agenda and hear a succession of speakers presenting official viewpoints, meetings at Caux pursue a

completely different aim. Their object is to help the participants to find the secret of a more effective life in the service of God and of the community, so as to solve the most urgent problems of human society by attacking the root of the trouble which lies in the very nature of man.

The themes of the conferences at Caux are always topical and relevant, for they are chosen to answer the requirements of the men present and the nations represented. The originality of Caux lies in its insistence that there exists a practical solution, tried and tested in experience, and that the crux of the matter is to be found in the decisive passage from the idea to its realisation, from theory to practice. Caux tries to create a climate in which such decisions can be taken.

The lake seen from the Hauts-de-Caux





View of Mountain House from the Sonchaud road

That is why so many visitors to Caux comment on the range and diversity of the problems discussed and on the complementary character of the situations, which shed light on one another in a surprising way. Speakers follow one another in rapid succession, telling stories of concrete experience or personal decision. Day after day those who attend these meetings can see the reality of the contemporary world take shape before their eyes, revealing every aspect of what has to be changed if a just human society is to be born.

The working parties, meals and chance encounters are all opportunities of establishing human contacts which, in the ordinary way of things, would be unlikely to occur.

In this way a leading industrialist meets workers who can open his eyes to the facts of their conditions, while trade unionists at Caux learn at first hand what employers are up against and what they are trying to do. Preconceived or narrow ideas, unshakeable points of view and fixed ideological positions—all these are called in question by this

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mingling of men and ideas. Yet there is nothing sentimental about Caux, for each person is faced with new demands which force him to look into himself before going forward again in a more effective way.

The early assemblies at Caux were enlivened by an outstanding chorus, led in those days by the British composer George Fraser. Innumerable songs have been written for special occasions. None was more moving than the song written to welcome the first German group at Caux in 1946. It was composed by a young Norwegian and sung in German by a chorus drawn from countries all over Europe which had suffered under German occupation. Its theme was "*Es muss alles anders werden*" — everything must be different. It moved the Germans to the depths and later gave fresh hope to thousands in Germany who at that time were renewing contact with the outside world.

In 1946 the ballroom of the Caux-Palace, which had witnessed so many banquets and society balls during *la belle époque*, became an improvised theatre.

The Forgotten Factor, a play by the English author Alan Thornhill, which had its premiere in the United States during the war, was the first to be produced at Caux. During the following years it was to enjoy tremendous success in Europe, in many languages, and in many other parts of the world.

The success of these first theatrical

productions encouraged those responsible for Caux to convert the ballroom permanently into a fully-equipped theatre. A new building was added to it to accommodate a sizeable stage and fly-tower. Four hundred comfortable theatre seats were installed in a sloping auditorium which retained its original period style, while cabins were built at the back for film projectors and simultaneous-translation equipment.

As the years went by, a great many plays and musicals have had their first performance in the theatre at Caux.

In 1953, Peter Howard, whose books on Moral Re-Armament had already run into millions, wrote his first play, *The Real News*, for the Caux theatre. After that Howard's plays followed one another in rapid succession, many of them performed for the first time either in Caux or at the Westminster Theatre in London.

In 1964, in the preface to one of his plays, *Mr. Brown Comes Down The Hill*, he explained why he wrote for the theatre and indeed why all the plays put on at Caux are written: "I write with a message and for no other reason. The purpose is clear. The aim is simple. It is to encourage men to accept

Surya Sena of Ceylon

Chorus in the European musical
"Anything to Declare?"

Scene from "The Forgotten Factor"
Scene from "Anything to Declare?"

From the all-African film "Freedom"
Filming "The Dictator's Slippers"



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the growth in character that is essential if civilisation is to survive. It is to enlist everybody, everywhere, in a revolution to remake the world. It is, for Christians, the use of the stage to uplift the Cross and make its challenge and hope real to a perverse but fascinating generation."

Asia, Africa, the Middle East, Latin America, all sent large and varied groups to Caux year by year—seventy from Japan one year, ninety from Brazil another—and from their visits came many unexpected and far-reaching new developments. In July 1955, for instance, fifty distinguished Africans

were gathered at Caux from all parts of the continent. One morning Buchman invited them to meet him so that he could tell them of an idea which had come to him insistently in the stillness of the night: "Africa will speak to the world. You will do it through a play which will spring from your hearts and your experience."

The Africans set to work immediately. The plot quickly took shape, and three of their number were delegated to write the three acts. In three days it was done—the first act by a Nigerian student leader, the second by an African teacher from South Africa, and the third by a Member of the Parliament of Ghana. Within a week *Freedom*, written, directed and acted entirely by Africans, had been performed at Caux, and on the eleventh night after Buchman first suggested the idea, it opened to crowded houses at the Westminster Theatre in London.

The German Ambassador in London was at the first night. He telephoned at once to Bonn, and said "This play must come to Germany." *Freedom* toured the whole of Europe in the next few months, travelling far north beyond the Arctic Circle. In Scandinavia a Swedish cameraman saw it. He said, "If you want to make a film of *Freedom* I will drop everything and come." A year later it was filmed on location in Nigeria. More than 10,000 people from every part of the country took part. Since then the film, dubbed into many languages, has gone to over

Scene from the film "Men of Brazil"





Training course at Caux

seventy countries. In East Africa alone it was seen by over 1,000,000 people in the weeks preceding a crucial election which went off without the expected bloodshed thanks in part, many said, to the influence of *Freedom*. It is still being shown all over the world.

Every year new plays, musicals and other productions are first presented in the theatre at Caux. A notable example was *Hoffnung*, a play written by Hans Hartung, a coalface miner from the Ruhr, which gave a vivid picture of the tragedy of a divided Germany. Hartung and a group of his fellow miners decided to produce and act this play themselves. It was staged for the first time at Caux in July 1959. It was then presented in Germany, and after

touring Britain and France went around the world by way of Cyprus, India and Japan, before being put on in the United States.

Next year a group of Japanese students, some of whom had taken part in the Tokyo riots which prevented President Eisenhower's visit to Japan, attended the summer conference at Caux. Many belonged to the militant movement, the Zengakuren. Others were officials of the Seinendan, the great Japanese youth organisation created after the war. At Caux they found a new direction for their lives, and produced a play describing their experiences. First staged at Caux, *The Tiger* was presented by the Japanese all over the world during the next two years, first in Germany and

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Paris, then in the United States and afterwards in Latin America. They revisited Caux at the beginning of 1962, before returning to Japan via Cyprus, India, Vietnam—where they spent a month—and Taiwan.

One of the most recent productions launched at Caux was *Anything to Declare?*, a musical review written by young Europeans from twenty countries to show our continent that we have aims to pursue beyond our own frontiers. Another was *Pitié pour Clémentine*, a highly original French musical satire which has been shown widely in France.

In the autumn of 1966, the Caux theatre was turned into a film studio to enable an English producer to make the film *The Dictator's Slippers*, based on the play by Peter Howard. This followed a special theatre season at Caux arranged by the Westminster Theatre. A whole series of Moral Re-Armament films had been made during the previous ten years, but this was the first time the filming had been done at Caux.

All the modern media—television, radio, cinema, theatre, periodicals, and books—are used to communicate the ideas of Caux to the world.

For many years now the conference centre has been equipped for the simultaneous translation of the main sessions, and of the plays, into a number of languages.

Since 1968 Caux has also been equipped with a "language laboratory" to provide rapid training in languages by means of

modern audiovisual techniques. This equipment is specially intended for the young people attending training courses at Caux.

Since the opening of the centre in 1946, tens of thousands from every continent and nearly every country in the world have taken part in the Caux conferences. People of all races, nationalities, classes and generations have rubbed shoulders in this meeting-place, where each person finds himself faced with the same challenge. Heads of state, prime ministers and members of parliament, industrialists and businessmen, trade union leaders, professors and distinguished journalists all meet here, but so do a host of ordinary men and women, delegations of factory workers and students, farmers and housewives, who represent the great anonymous masses of modern society.

The struggle for the future of mankind often seems to depend on decisions taken by those in positions of power; but ordinary men and women, too, can be the hinges on which the doors of history turn. Both have an essential role to play in the remaking of the world, and both find a place—and an answer—at Caux.

Moral Re-Armament is for everyone everywhere, and the lesson of Caux seems to me to be summed up in these words of Frank Buchman when he called Moral Re-Armament "the ordinary man's opportunity to remake the world."

DOMINUS PROVIDEBIT

Nothing could be more typically Swiss than the motto inscribed on the edge of every Swiss five franc piece: *Dominus providebit*—the Lord will provide. It should be noted that the Swiss authorities have chosen the future tense rather than the past, and it might be added that if every citizen put this principle into practice, the economy of the Helvetic Confederation would be rapidly transformed.

Yet a number of Swiss men and women have decided that this principle should be the basis of their actions, and take the financial motto on the five-franc coin seriously.

Where does the money come from? This is a question often asked about Caux. With a few rare exceptions, the answers suggested by public or private rumour are a long way from the truth, which is much simpler, much more commonplace, and much more interesting.

When, in the spring of 1946, a few Swiss citizens founded the centre at Caux, they decided to go ahead in the conviction that God would help them to find the necessary money, whatever sacrifice that might entail for themselves. At that time they had no idea what lay before them.

Perhaps it would be truer to say that some of them gauged the task facing them and hesitated, wondering if they had the necessary resolution to sacrifice everything—future, success, position—and to take that narrow path as stony as a mountain trail.

The decision to obey God was the

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necessary pre-requisite if the venture was to succeed, and it is through such decisions constantly repeated that Caux has grown and continues to grow.

Dominus providebit: to build an organism on such a basis may seem folly in a country like Switzerland, where security seems of such importance, yet God has kept His promises in an extraordinary way.

The voluntary, unpaid work of hundreds of men and women from all over Europe, and money and gifts in kind from Switzerland and from many other countries, have made it possible to buy, develop and maintain the Caux conference centre, and to finance the worldwide activities stemming from Caux.

The devotion and self-sacrifice of hundreds of ordinary people make the running of the centre possible. Every year, scores of housewives come regularly from Lausanne, Geneva, Berne and other Swiss towns and villages to clean the floors, make the beds, and look after the hundreds of bedrooms at Caux. A few local women are paid to do the washing and ironing, but the linen-rooms have been taken over by a team of volunteers, and sewing-machines work from morning till night keeping the linen in perfect condition.

The cooking at Caux has always been an object of admiration from professionals. Since the start in 1946, the kitchen there has been run by volunteers from all over the world.

Not only has it provided meals which have earned it a high reputation in Switzerland and abroad, but it has become a training centre where hundreds of young women have learned how to cook for, and look after, their families in a new spirit.

Many of those who have learned to take charge of the kitchens at Caux can bear comparison with the best chefs of Switzerland. None of them receives any salary, and this sum of anonymous devotion seems to me to be an eloquent answer to those who wonder how the high standards of Caux are financed and maintained.

During the first twenty-four years of its existence, the Caux conference centre has received over 200,000 people from all parts of the world. Altogether, these visitors have spent nearly two million days at the centre, which represents over five million meals, with all that catering on such a scale entails.

Apart from a permanent group of about thirty paid maintenance men—masons, plasterers, painters, carpenters, cabinet-makers, electricians, gardeners and cleaners—who work all the year round to keep the buildings in repair, none of the permanent staff of Caux receive any salary, and indeed those who can afford to do so contribute to their own living expenses. This is the normal basis of all the whole-time

*Main ball, theatre, Renoir room, entrance hall,
cinema, main dining-room*



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Gift of coal from the Ruhr

workers in Moral Re-Armament, who live by faith and by prayer, in the conviction that “where God guides, He provides”—a truth borne out in their experience over many years.

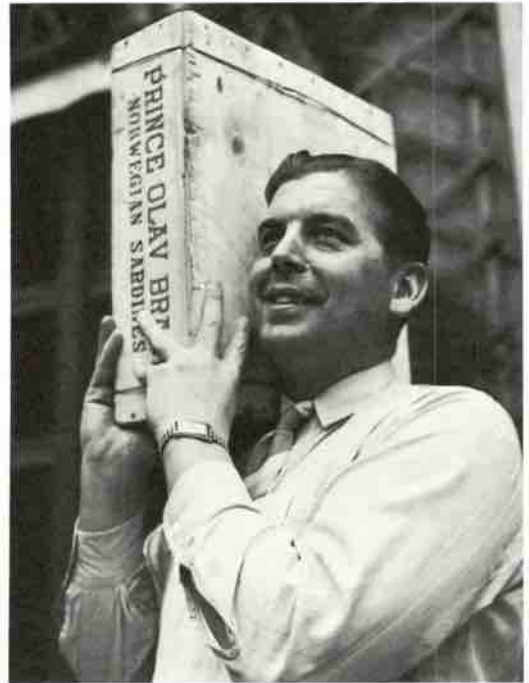
Buchman knew that by demanding this kind of unselfish service from his colleagues he could rule out any who might hope to use his work to further their own ambitions, and that all who felt called to go forward on this basis would care for each other’s needs and for the advance of God’s Kingdom as they did so.

There are many families in Switzerland who, week by week, month by month, year by year, help to finance Caux with regular gifts which rarely come from surplus, and often represent real sacrifice. A mechanic in Geneva, for instance,

sends 35 francs every month to a friend of his on the permanent staff at Caux; a worker in Basle sent 1,000 francs last Christmas for the work of MRA; a family in central Switzerland have only soup for lunch once a week in order to send the money saved in this way to Caux. Multiply these examples by a hundred or a thousand and you will have the answer to the question of where the money comes from.

There are also some people in Switzerland who have chosen to follow the path mapped out by Robert Hahnloser, a man of substance who did not hesitate

Gift of sardines from Norway



to give a large part of his fortune for Caux. A few months ago a Swiss businessman living in the Aargau sold a house. The idea of sending a large sum to Caux occurred to him. He resisted it. After two weeks he plucked up the courage to mention the idea to his wife and children. They supported the idea. He brought his cheque to Caux at a moment when money was urgently needed to pay the current bills.

The gift of savings patiently accumulated, the sale of houses and land, shares, jewellery, pictures, furniture



Gift of butter from Denmark

Tea and coffee ports given by Sheffield citizens



—often inherited and treasured possessions—provides a moving demonstration of the way in which Caux has always been financed.

Mention should also be made of the gifts in kind which have gone a long way to reduce costs. I think of the farmer's wife in a Vaud village who plants rows of French beans in her garden every year for Caux, and of the Zurich farmer who offered to give Caux all the apples it needed for a year; he was rather taken aback to learn that the annual consumption of apples was fifteen tons, but he kept his promise. The generosity of the Swiss farmers who send the produce of their fields or orchards encourages similar gifts from all parts of the world.

Over the years Caux has received

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The kitchen at Caux



hundreds of tons of coal from the Ruhr, tons of rice from Thailand, sugar from Jamaica, coffee from Brazil and Kenya, tea from Ceylon, sardines from Norway, carpets from the Netherlands and Scotland, furniture from Finland and Sweden, wallpaper from Belgium, table-ware from Sheffield, porcelain from France, oranges from Morocco, flour and tinned vegetables from Canada, butter and eggs from Denmark, paper from Norway, raisins from Greece, and even a lift from Finland.

In 1967, to enable Caux to lay in stocks of fuel oil at the most economic rates, a Bernese firm made and presented a storage tank with a capacity of 220,000 litres. The employees of the firm offered part of their wages as a gift, while the management gave all the material.

To this list must be added the suppliers

who, as far as conditions have allowed them, have often given Caux extremely favourable terms.

Some people imagine that Caux is financed by industry. We might be tempted to reply: how splendid that would be if it were true! In fact, the financial support which Caux has received from the business world has only covered a very small fraction of the annual outlay. During the years to come, we hope that an increasing number of Swiss firms and public corporations will provide Caux with greater funds.

Others have supposed that Caux is financed by large funds from across the Atlantic. In fact, in any given year, 97 per cent of the finances of Caux come from Switzerland itself and from Europe, and only 3 per cent from all the other continents.

The constant battle to finance Caux has taught us that no economy is too small to be neglected, and also that you must have the courage to launch out and tackle what needs to be done, in the faith that God will provide for the work He leads you to undertake. Another question that is often asked is, *Who runs Caux?* In 1946, the group of Swiss citizens who had started the conference centre at Caux decided to create a Foundation for Moral Re-Armament, to be responsible for Caux and the whole operation of Moral Re-Armament in Switzerland. On 30 November 1946, after consultations with the experienced Vaud lawyer,

Maitre Marius Piguet, the Foundation was officially constituted. The five founder members were Robert Hahnloser, Philippe Mottu, Konrad von Orelli, Erich Peyer and Jules Rochat. Its registered office was established at Caux-sur-Montreux. This was later transferred to the Canton of Lucerne, on 1 January 1965. The Foundation has been accorded the status of a "Public Utility" by the majority of the Swiss Cantons.

The activities of the Foundation, while based at Caux, extend over the whole country and beyond the frontiers of Switzerland. That is why, after discussions between the canton of Vaud

In the kitchen at Caux at the first Assembly



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and the Federal Authorities, it was decided that supervision of the Foundation should be entrusted to the Federal Department of the Interior at Berne.

The Council of the Foundation submits an annual report to the Department, together with the accounts, audited by a member of the Swiss Association of Chartered Accountants.

The purpose of the Foundation, which officially represents Moral Re-Armament in Switzerland, is set out in its statutes: "The aim of the Foundation for Moral Re-Armament is to spread faith in God and to promote a concept

The station at Caux





Mr. and Mrs. Robert Habnloser talking to Daw Nyen Tha from Burma

of human relations in conformity with divine law. The Foundation seeks to attain this aim by helping men and nations to live in accordance with the basic principles of Christianity, such as absolute unselfishness, absolute love, absolute purity and absolute honesty."

The word "Foundation" has led some people to assume that Caux has considerable capital behind it. In fact, the only capital of the Caux Foundation consists in the land and buildings at Caux. Caux has never had reserves,

and the activities of Moral Re-Armament have been financed on a day-to-day basis.

The Foundation for Moral Re-Armament has always been basically Swiss, in its management as in its finances. Twelve of the present Council of the Foundation, including all its officers, are Swiss, one is French, one Dutch, one Swedish and two British. It works in close co-operation with the corresponding bodies which have been set up in other countries to carry forward the activities of Moral Re-Armament.



THE STRATEGY OF CHANGE

Human society is undergoing a far-reaching transformation, which is accelerating all over the world. We are witnessing the emergence of a society which is changing the way of life of mankind and calling in question all the rules worked out in the past.

Buchman insisted that the complexity of modern society must not blind us to the supreme importance of men's individual decisions. This importance is growing day by day, since it is immeasurably increased by the machine and the computer. Man remains the constant factor in modern civilisation. The moral and spiritual basis of society is not only as important as ever, but has become an absolute condition of survival for a complex and highly developed society.

Two basic ideas are always emphasised at Caux. The first is that of absolute moral standards, which are the basis on which a man can make decisions. The second is that of Divine Guidance, which can show men the way through the complexities of the modern world and equip them with the higher wisdom they need so badly. The chief characteristic of Caux is a passionate determination to fight to change what is false in the world, to put right what is wrong, to remake society through a radical transformation of men.

"In my lifetime I have seen two history-making discoveries," Buchman once said: "The discovery of the *atom* as a source of untold energy and its mobilisation. That has given us the atomic

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age. The other discovery is of *man* as the source of untold energy and his mobilisation. That has given us the ideological age. It is the key to the events around us."

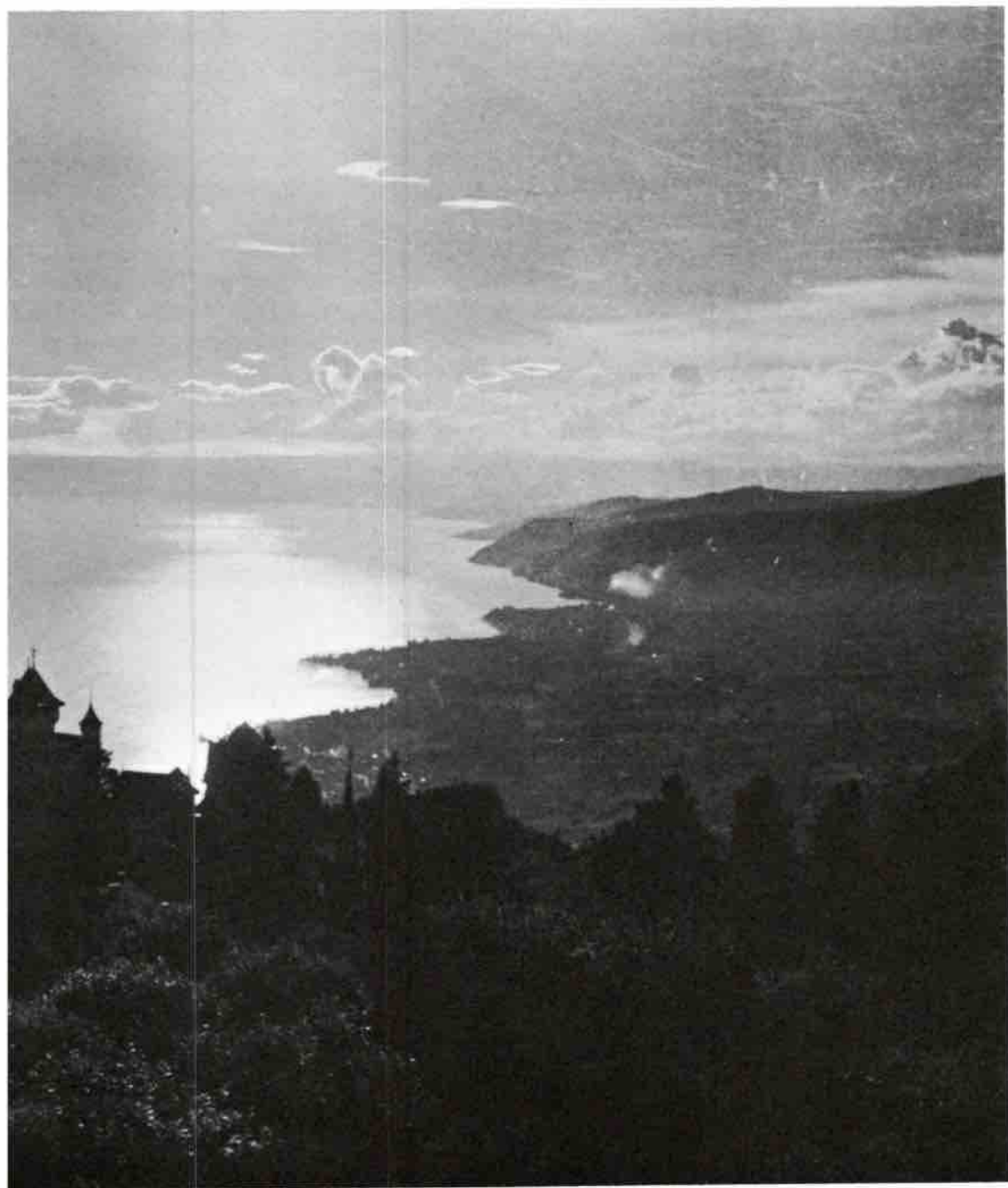
In the midst of discordant voices amplified by the technical methods of mass communication, men are desperately looking for a solution which will save mankind from nuclear destruction or totalitarian control.

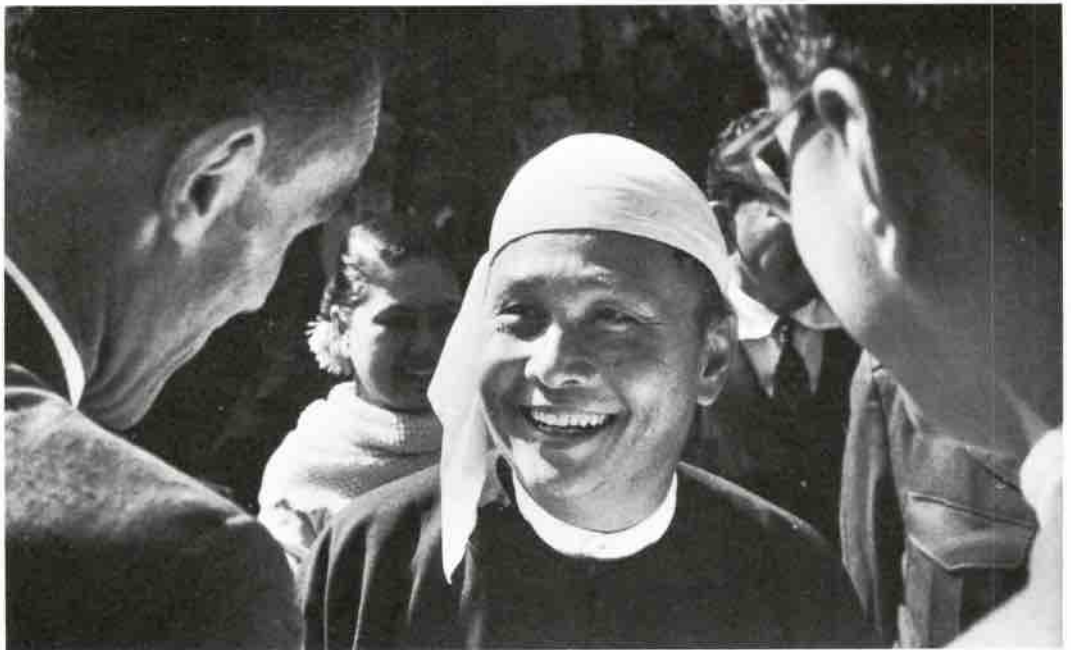
During the past hundred years, notions of time and space have been shattered by the discoveries of science and its practical applications. Yet this knowledge of the world does not seem to be leading mankind towards unity, but rather to greater division.

Can we discern any aims which can be accepted by the entire community of nations? Is there any way of going beyond the rivalries which divide the world? Can we agree on a strategy to follow in order to lead all mankind along a new road? In other words, can the challenge of the modern world stimulate men and their nations to accept the changes which are necessary if civilisation is to survive and move forward?

Everyone seems to agree on the diagnosis of the problems. It is over the solutions that opinions differ. What the world needs most is a strategy of change in man himself, disarming personal desires, re-directing human passions, reconciling opposing points of view, and enabling the human conscience to exercise its faculty of







Peter Howard welcoming U Nu, Prime Minister of Burma, to Cause

choice freely. Our generation has to learn the art of turning enemies into friends.

Speaking on the tenth anniversary of Moral Re-Armament in 1948, Frank Buchman said:

“Division is the mark of our age. Division in the heart. Division in the home. Division in industry. Division in the nation. Division between nations.

“Union is our instant need.

“Division is the work of human pride, hate, lust, fear, greed.

“Division is the trademark of materialism.

“Union is the grace of rebirth.

“We have lost the art of uniting because we have forgotten the secret of change and rebirth.”

Throughout history, philosophers and sages have tried to find the best political system in which men can live together. Other men, prophets and saints, have pointed confidently to the need of change in men themselves.

The revolutionaries of modern times, philosophers, sociologists and even theologians, have engaged in a passionate search for the way to produce a new type of man, the legitimate offspring of a new society. But as yet this new man

The strategy of change

has failed to appear, and many sincere revolutionaries are beginning to wonder if they have taken the wrong road in relying so much on changing the structure of society first.

Individual change which does not lead to a transformation of society is, of course, no more adequate than a transformation of the structure of society which fails to alter the nature of men's motives. The first fosters idealism without reality; the second replaces one ruling race, class, party or man with another, but without transforming the nature of social relationships.

The strategy of change which has been developed at Caux concerns every individual personally, but also involves the transformation of human society at every level. These are the two inseparable sides of a single reality.

It is because they failed to realise this that so many men of good will have been ineffective, and why their ideas seldom come to reality in life. At Caux the emphasis is on the basic reality that a man must live what he talks about, if it is to be of any effect. Ideas must be given legs. It is the

Round Table with Jean Rey



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men who live what the modern world needs who will change the world.

Unlike the animal, governed by its instincts, man has a complex nature with two contrary poles: on the one hand his inborn awareness of good and evil; on the other, the instinctive tendencies of his primitive make-up.

While science and technology are developing at an ever increasing rate, man has failed to progress at the same speed. The primitive emotions of the Stone Age seem to survive in the most sophisticated laboratories.

Some leaders of the new generation

encourage the pursuit of instinctive sensations as the only reality. Others work out systems or philosophies which have no connection with the realities of man and society. The violence and discontent of our times show the inevitable result of this kind of attitude.

Scientific research was concentrated for a long time on the nature of matter and energy. Now it is concerned with the origin of life. Tomorrow it may lead to a deliberate manipulation of the genetic heritage of the human individual. This new possibility threatens

Louis Ignacio-Pinto, Robert Carmichael and a group of Ethiopian students





Peter Howard talking to fishermen in Brazil

human society with dangers as serious as those of nuclear conflict.

It is therefore of the utmost urgency to define our priorities among the aims we must pursue if we are to protect man against himself, since—like a sorcerer's apprentice—he is in danger of letting loose upon himself, and his fellows, cataclysms he cannot control.

Why concentrate man's inventive spirit

solely on matter, energy or even the process of life, without trying to discover how to capture and transform the energy given out by human passions and use that force in such a way as to benefit society as a whole?

Both Frank Buchman, after the experience which transformed his life in 1908, and Peter Howard, showed in their speeches and writings that the

Moral Re-Armament

grand design of changing man and society was not an artificial or abstract idea but an effective way of life, a method of tackling problems which can only be solved by means of a new approach.

“I do not know, but God does”: that humble answer illustrates a basic point of view. Faced with the growing complexity of the modern world, it is essential for the ordinary man, like the statesman, to be made receptive to a source of wisdom, which can be consulted without the help of the technical language of modern computers, but which requires instead an inner silence.

The strategy of Caux does not consist in making plans or passing resolutions, but in transforming the motives, the behaviour and the direction of men, including those whose decisions can transform the policies of the nations, industries or institutions for which they are responsible. The aim of Caux has always been concentrated on personal change—but a transformation of the individual which is linked with the transformation of the world.

Some of the terms used by Frank Buchman—*revolution, ideology, absolute moral standards, God*—are concepts which invite controversy. But the *revolution*

Delegates to the International Labour Conference





Unofficial visit to Cause of the President of the Swiss Confederation and Mrs. Paul Chaudet

for which Buchman called is one in man himself. *Absolute*, applied to moral standards, springs from the need to establish norms of moral judgment. Buchman, like his contemporaries in the scientific world, had to insist on a definition of a standard valid everywhere, for everybody. As for the meaning of *God*, some of those who talk most about Him have caricatured Him so grotesquely that our generation seems to be inoculated against that supreme Reality. But even those who proclaim that God is dead and organise His funeral, find themselves repeatedly confronted with the inexplicable fact

of the intervention in human life of a force from outside human nature.

We thus find ourselves today in a situation in which those who talk about God often act as if He did not exist, while those who have buried God are desperately searching for a spiritual reality which only a force outside human society can provide.

In this situation men have to find again the validity of a transforming experience of God. Man's decision is the fulcrum on which the course of history turns. The future depends on the answer which each one of us, whatever our position in human society, gives to the

Moral Re-Armament

challenge with which we are personally confronted.

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Buchman's thought is often expressed in phrases which are simple, yet full of explosive truth. He went to the heart of the moral issues behind economic and political circumstances.

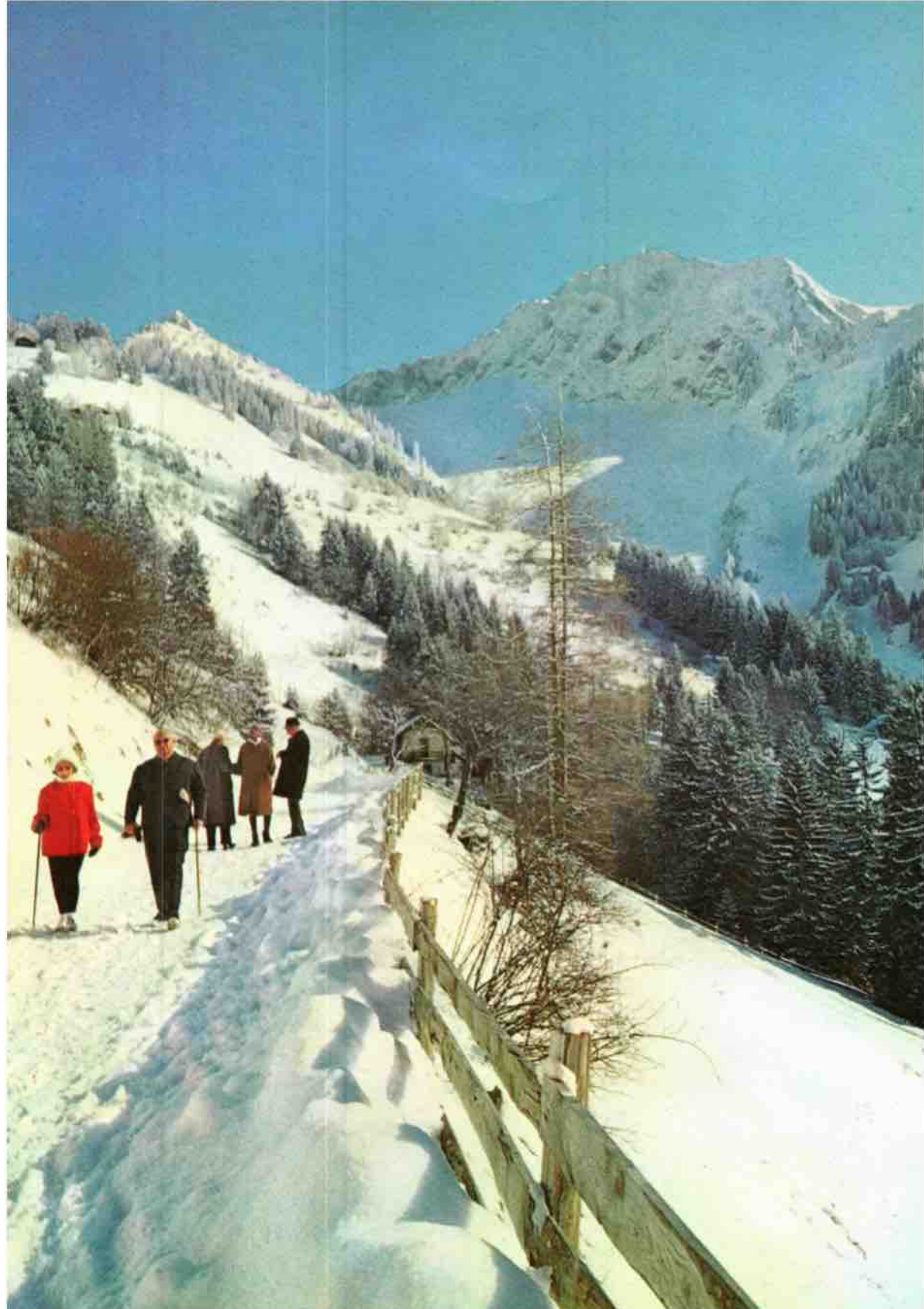
"Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everyone's need, but not enough for everyone's greed," he said in the speech which launched Moral Re-Armament in 1938, in the heart of the East End of London. Howard underlined the need both to deal with the material world and to be free from it. He told an audience in London in 1964: "The struggle for food, work, homes, education, material environment becomes more urgent than ever in this amazing age. It must be fought and won. But Heaven help us if we are so concerned with material things that we multiply welfare and destroy wisdom, that we gain all for the body and lose a nation's soul. An appeal only to the materialism of our country is a denial of the dignity and greatness of the common man... We should strengthen and sustain men who take seriously that mighty purpose, 'Thy Will be done on earth as it is in Heaven'. It is a phrase that as a mere pious personal drone means nothing. As a passionate commitment, it touches every social, political, economic issue,

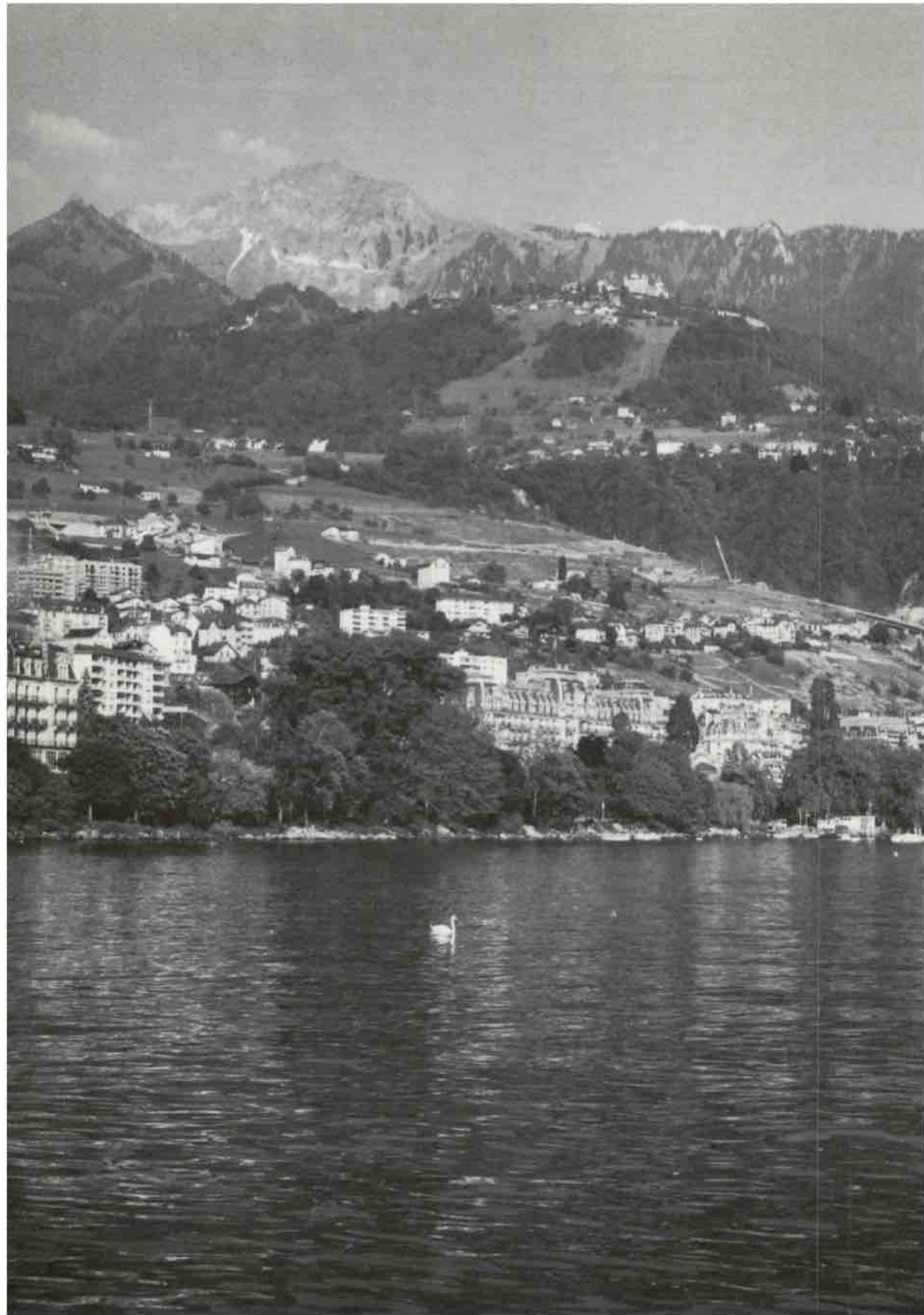
every relationship, every moment of every life of every man, woman and child on earth."

These words of Buchman and Howard indicate the basis on which Moral Re-Armament wages its passionate struggle all over the world to create a new society. There are no worse reactionaries than those who insist on others changing, or who wish to change society, but refuse to change themselves.

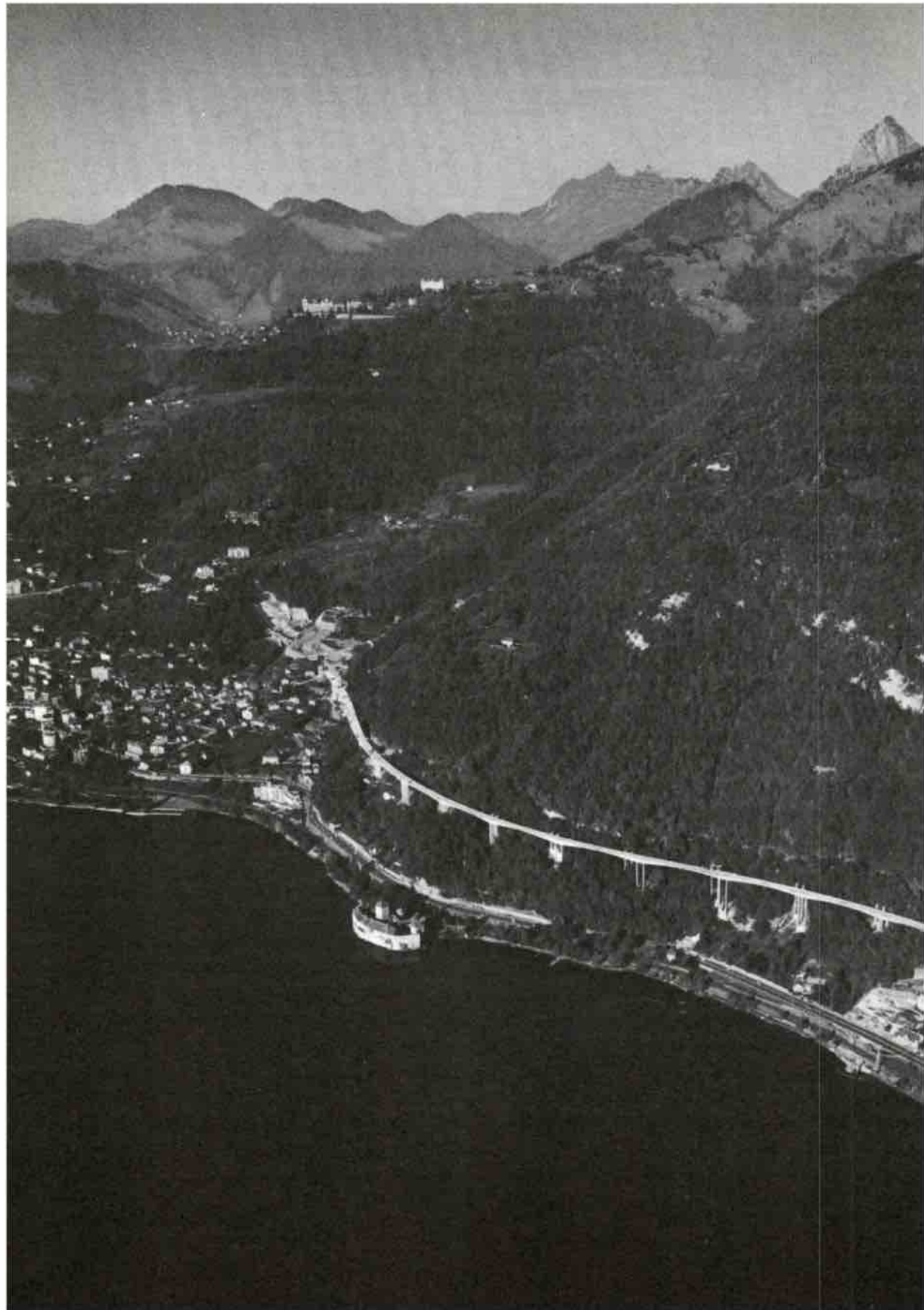
For Buchman, the transformation of men and the transformation of society were two sides of a single reality, two complementary processes. Instead of putting forward a formal plan to give society a new structure, Moral Re-Armament transforms men's aims, motives and behaviour. Its action goes to the root of the trouble, instead of trying to get rid of the superficial symptoms of the disease.

That is why, whenever the spirit of Moral Re-Armament has been put into action to solve some specific problem of society, it has resulted in a new social prototype suited to the special needs of the time and place. It is difficult to separate the activities of the men of Moral Re-Armament from their social context. It is like leaven in dough, a ferment which transforms human society. That is why, in the last three chapters in this book, I am going to describe a few experiences, chosen from a great many, to illustrate the effect of change in men on the social problems of their society.





**A PHILOSOPHY
OF LIFE APPLIED
IN ACTION**



AN UNSEEN BUT EFFECTIVE ROLE

The two world wars, together with the racist police state established by Hitler, and his attempt to conquer Europe, created an abyss of hatred between France and Germany which it seemed impossible to bridge.

In 1947, in response to Frank Buchman's insistence, approaches were made to the occupation authorities to permit a selected group of Germans to visit Caux.

A preliminary list of 150 names was drawn up with the help of Dr. Hans Schönfeld, a German representative on the Ecumenical Council at Geneva. General Marshall, then U.S. Secretary of State, Lord Pakenham, the Minister in the British Cabinet responsible for German affairs, and the military commanders, General Clay and General Robertson, co-operated to support an attempt to answer the moral and spiritual need of Germany. With the consent of the Swiss authorities, as well as the military authorities in Germany, this first group was permitted to visit Caux in the summer of 1947.

It was a varied and representative delegation, including survivors from Nazi concentration camps, widows of officers executed after the 20 July 1944 attempt on Hitler's life, and German personalities who were co-operating with the Allies in the administration of Germany, which since May 1945 had had no government except the *de facto* government of the occupying troops. In fact, this first German delegation contained a high proportion of the men, many vir-

A philosophy of life applied in action

tually unknown at the time, who were to play a decisive role in establishing post-war German democracy. They included most of the future Ministers-President of the West German *Länder*, future Ambassadors, Cabinet Ministers, Members of Parliament, trade union and industrial leaders, educationists and newspaper editors.

They decided to issue to their fellow countrymen a handbook explaining what they had discovered at Caux. They chose as the title: *Es muss alles anders werden*—everything must be different. It is a direct and simple manual, describing the moral basis essential for democracy and the possibility of a radical change in men and nations. It showed Germany's responsibility for her past and her hope for the future through profound change and renewal. A Swedish industrialist, whom these Germans had met at Caux, offered 100 tons of paper for printing one and a half million copies, which were sold in all the occupation zones of Germany, including 450,000 copies which were distributed in the Soviet zone.

One member of that first delegation was Baron Hans von Herwarth, later first post-war German Ambassador to Britain, who said, "At Caux we found a democracy that works, and in the light of what we discovered there we had the courage to see ourselves and our country as we really are. We experienced profound personal and national remorse. Many of us who were anti-Nazi had made the mistake of blaming everything

on Hitler. We learnt at Caux that we were responsible too. The absence of a positive ideology helped to bring Hitler to power."

In September that same year, Madame Irène Laure, Secretary-General of the Socialist Women of France and Member of the Constituent Assembly for the Bouches-du-Rhône, accepted an invitation to attend Caux. Her first impression was unfavourable. To begin with, the imposing setting of the former Caux-Palace made her suspicious. Secondly, she found the presence of the Germans at Caux unbearable, and whenever one of them got up to speak she left the hall. Lastly, there was a good deal of talk about God, and she considered that religion was a matter of personal belief which had nothing to do with the problems of the world. She was on her way to her room to pack her bags to depart when she met Dr. Buchman. He asked her: "What sort of unity do you want for Europe?"

"I felt such hatred towards Germany," Irène Laure wrote later, "that I had hoped she would be completely destroyed. During the war I rejoiced whenever I heard the waves of bombers flying overhead on their way to the German towns. I could never forget the day I had watched the opening of a common grave and had seen the bodies of my old comrades in the Resistance horribly mutilated by torture.

"At Caux I realised for the first time that hatred destroys and never builds,



A group of Germans at Caux, 1947

and that my own hatred was a negative force.”

Hatred and hope, confidence and doubt fought together for first place in her heart. Finally she was convinced that the change she could see in the Germans was genuine. Her suspicions disappeared. After a fierce inner struggle the day came when, without anyone asking her to do so, she went on to the platform and publicly apologised to the Germans for her previous attitude.

At the beginning of 1948, accompanied by her husband and son, she set off for

Germany. For over two months she toured the Western Zones, meeting representatives of the different political parties in eleven out of the twelve provincial governments.

“Can you imagine,” she wrote later, “how much I had to change to be able to go to Germany? I am a mother and a grandmother, I am a socialist, I have talked of brotherhood all my life, and yet I had willed the devastation that I saw around me. True, I cannot forget the devastation in France or in the other countries occupied by the Germans, but what I can do is to look my own hatred in the face and ask forgiveness for it. The change which occurred in me produced a change in a great many Germans.”

In the spring of 1948 Robert Schuman, then Prime Minister of France, met a Lille industrialist, Louis Boucquey, on a train journey. In the course of conversation, Boucquey told the Prime Minister that a remarkable change of heart was taking place in industrial circles in the north of France, as the result of a change in attitude in the Secretary of the Employers’ Federation, Robert Tilge, who had been to Caux in the autumn of 1947. As a result, several hundred Frenchmen, mainly from the mines and textile factories of the North of France, had met at Le Touquet to create a new climate of opinion after the tragic events which had brought France to the brink of civil war.

Schuman was so interested that he asked Boucquey to arrange for Buchman to

A philosophy of life applied in action

meet him during his next stay in France. Buchman and Schuman met for the first time in Paris the following August. A profound political transformation was then taking place in Europe. A year before, on 5 June 1947, in a major speech at Harvard University, the American Secretary of State, General Marshall, had drawn the broad outlines of an economic plan to speed up the rebuilding of Europe. Stalin saw these proposals as an attempt by the United States to win over the countries of Eastern Europe. The USSR accordingly blocked the participation of the Communist countries, and especially of Czechoslovakia, in the Marshall Plan.

A few months later, in February 1948, the Communist *coup d'Etat* in Prague brought the Iron Curtain down for good and put an end to co-operation between the United States and the USSR. The cold war had begun.

In the spring of 1948 the United States, Great Britain and France, discussed the future constitution of Federal Germany and prepared the reform of the German monetary system. The decision of the Western powers to go ahead whether the Soviets agreed or not was seized on by the USSR as a pretext to leave the four-power Berlin council.

In 1948, in spite of the tense atmosphere in Germany, 450 Germans attended the Caux conference. Among them was Dr. Konrad Adenauer, then almost unknown outside Germany. He declared at the time:

"I must tell you frankly that when I

arrived at Caux I looked at things with a certain scepticism; but I must tell you just as frankly that on the second day—after sorting out my first impressions—I was convinced of the greatness of the work being done at Caux.

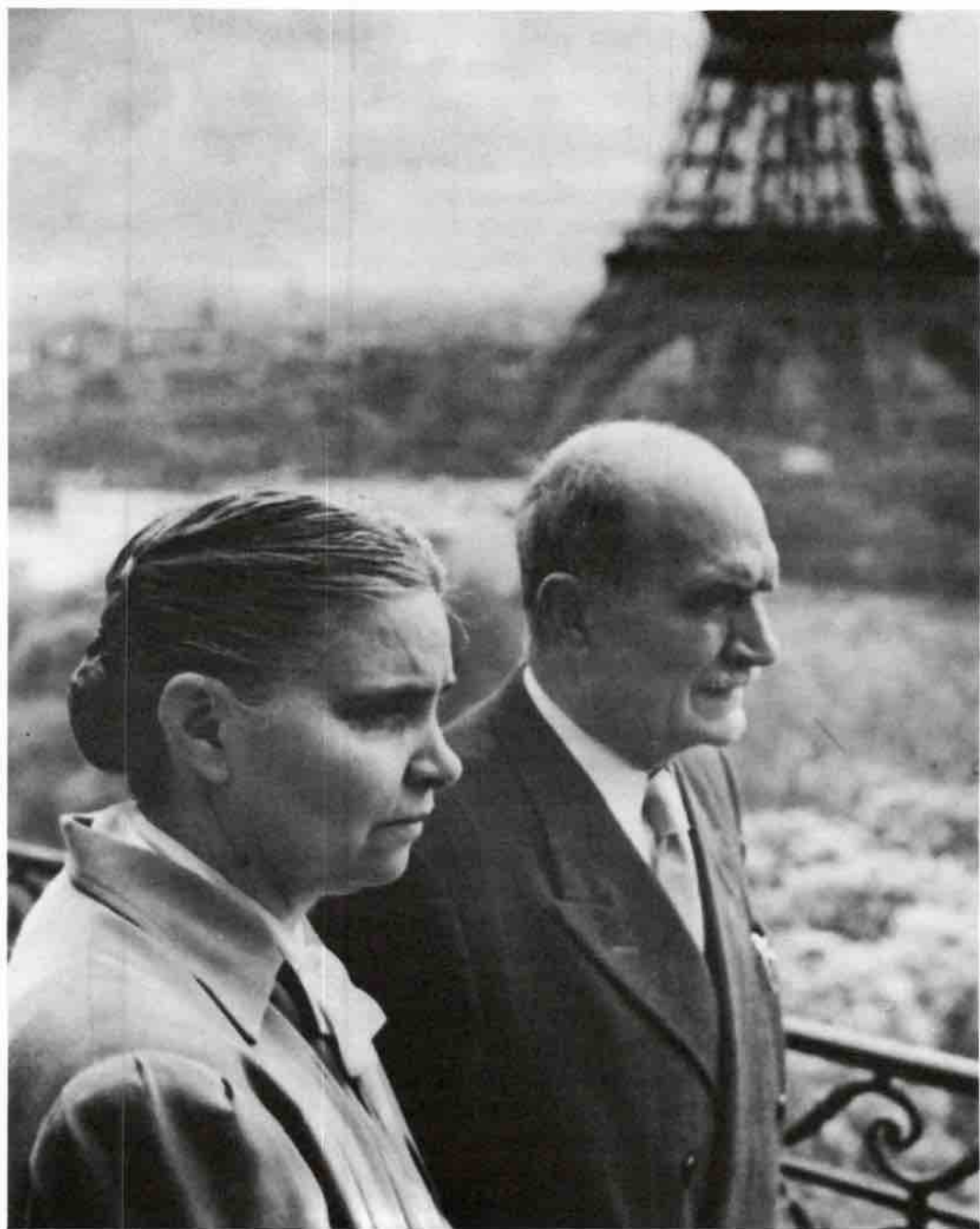
"It is very important, at a time when evil is particularly active in the world, for people to have the courage to stand up as champions of good, of God, and for each person to begin with himself.

"I believe and hope with all my heart that the effort being made by Caux will bear fruit. For this is a fight to the death between good and evil."

Later no less than eleven members of his family visited Caux. Adenauer joined with other German personalities in an invitation to Buchman to visit Germany with a large Moral Re-Armament force. He returned to Bonn and in September was elected President of the Parliamentary Council appointed to prepare the new German constitution.

As a result of the invitation by Adenauer and his colleagues, which was endorsed by the occupation authorities, 260 people from thirty countries left Caux to visit Germany in October 1948, travelling in coaches supplied with the help of the Swiss Post Office. This was the largest group of civilians to visit Germany since the war. *The Good Road*, a musical presenting the historic and dynamic faith of democracy, was presented in all the major West German cities, and drew large crowds from end to end of Germany.

In each of the provincial capitals the go-



Irène and Victor Laure

A philosophy of life applied in action

vernments of the *Länder* held official receptions for Dr. Buchman and the Moral Re-Armament task force. Many years later, after Buchman's death, the German government Official Bulletin wrote:

"Since 1947 Caux has been the symbol of Dr. Buchman's work for the German people. Through Caux he brought Germany back into the circle of civilised nations, after Hitler had banned him from Germany and earned the distrust and contempt of other nations for our country. It was at Caux that Germans of all sorts, politicians and scientists, industrialists and workers, met those who had been their enemies during the war. It was Dr. Buchman who made possible the first German visits to Caux. Thus Caux became one of the great moral forces to which we owe our new position in the world."

Following the tour of *The Good Road* through the ruined cities of Germany, many of the men from industrial and political life who had been to Caux asked Buchman to send a strong force of Moral Re-Armament into the Ruhr, for a longer period. This group took with them the industrial drama *The Forgotten Factor* as a means of drawing in large numbers from this crucial industrial area, and dramatising for them the central truths of Moral Re-Armament.

In November *The Forgotten Factor* was produced in German at the theatre in Essen and began a tour of the principal cities of the Ruhr. This play, translated into German by the Socialist Mi-

nister of Labour in the Rhineland, Herr Halbfell, was particularly addressed to the miners, who came in tens of thousands to see it. Eighty per cent of German heavy industry was concentrated in this area, which had been pounded by the Allied air forces during the war. The moral transformation which took place at that time in the mines, the trade unions and even the cells of the Communist Party, as well as the boards of directors, became a significant factor in the recovery of post-war Germany.

For more than a century the Ruhr, the centre of the German metal industry, had been a stronghold of Marxism. In 1945, after thirteen years of persecution by the Hitler regime and amidst the chaotic situation of a defeated Germany, communism was gaining rapidly in the Ruhr.

But the situation in the Soviet zone of occupation, and the stories of the prisoners of war who had returned from the USSR, had begun to sow doubt in many minds. Many men who had suffered terribly under the Nazi regime became aware of the conflict between theory and practice among their communist comrades. It was at this decisive moment that Moral Re-Armament arrived, bringing no new theory or system, but a new concept, valid for both Communists and non-Communists, a concept more revolutionary and more profound than anything they had known before. As one of the hard-core Communists of the Ruhr coalfields,



The Good Road

Paul Kurowski, said at Caux in 1951: "What if we plant the red banners on the Atlantic coast, and all Europe lies in ruins behind us—what have we gained for the workers of the world? For twenty-five years I have sung the *Internationale*. Here at Caux for the first time I have seen it lived." When he and his friends went back from Caux to the Ruhr, they said publicly and privately, "We have found an ideology greater than Communism."

Hundreds of meetings were held in factories, union buildings, works canteens, making possible a forthright exchange of views between members of the Communist Party, trade union leaders and militants of Moral Re-Armament.

These events attracted the attention of Dr. Hans Böckler, the President of the German Trade Union Congress. Böckler said at Caux: "If men are to be free from the old and the outmoded, it

A philosophy of life applied in action

can only happen as they set themselves a new goal, and place in the forefront humanity and moral values. I believe that Moral Re-Armament can bring about a definitive improvement for mankind in many areas of life. When men change, the structure of society changes, and when the structure of society changes, men change. Both go together and both are necessary. The goal which Moral Re-Armament strives to reach is the same as that for which I am fighting as a trade unionist."

Adenauer, also, was taking the keenest interest in the progress of Moral Re-Armament in the Ruhr, among both workers and employers. In the spring of 1949 he personally introduced *The Forgotten Factor* when the play was put on for a conference of his party at Königswinter.

The winter of 1948-49 marked a turning point in the German situation. The Berlin airlift was working at full pressure, and succeeding in sustaining Berlin. In March 1949, at Berne, Adenauer made his first political speech outside Germany. After speaking of difficulties with the Western Powers which still existed, he pointed to the new attitude of certain French statesmen, and concluded: "In large sectors of the German public there is a profound conviction that only a union of the countries of western Europe can save the old continent. If France behaves wisely and generously towards Germany, she will render a historic service to Europe."

Two months later, in May 1949, the basic law drafted by the Parliamentary Council was promulgated, setting up the new constitution of Federal Germany.

It was at this time that Louis Boucquey invited Robert Schuman, then Foreign Minister of France, to dine at his house at Saint-Cloud with some of his friends from Caux. Schuman spoke at length about the North Atlantic Treaty which was going to be signed in April. The Marshall Plan, he said, made possible a degree of European integration needed to rebuild and develop the means of production destroyed by the war. The North Atlantic Treaty gave the United States the opportunity to protect Western Europe against a Soviet attack or Communist *coups d'Etat* from within. It was the weakening of Europe that had made these American initiatives necessary, and the Europeans could only be grateful for them. Schuman, however, considered that now an inner change had to take place in the life of the European nations to give the continent a new ideological concept, in which even the nations which had long been in conflict could unite. Considerable courage was needed, he said, if Frenchmen and Germans were to begin working together on a new basis to find a solution to the problems which divided them. But it was clear from the conversation that Schuman's mind was searching how to bring this about. And that Moral Re-Armament could give content to these new developments.

An unseen but effective role

In September 1949 the Bundestag, the new German Parliament, met for the first time and Konrad Adenauer was elected Chancellor of Federal Germany by a majority of one.

In October 1949, Louis Boucquey invited Schuman and Buchman to dine together at his house. It was a memorable meeting which lasted far into the night. Schuman was very discouraged and wanted to retire from political life, but he felt a profound conviction that the essential task in his life still lay ahead: putting an end to the antagonism and hatred which separated France and Germany.

"One of my difficulties," said Schuman, "is that I don't know whom I can trust

among the German politicians. For example, I've only met Adenauer once." "I can give you a list of a dozen Germans who have been to Caux," replied Buchman, "and whom you can trust completely."

In December of the same year Buchman was invited to lunch at Bonn by the President of the Federal German Republic with several members of the government. Afterwards he was received by Chancellor Adenauer at the Schaumburg Palace. Adenauer thanked Buchman for what he had done for Germany, and was extremely interested by his account of his conversation with Schuman about the relations which ought to exist between France and Germany.

Chancellor Konrad Adenauer with a group of miners from the Ruhr



A philosophy of life applied in action

A month later, in January, 1950, Schuman came to Bonn on his first official visit to Chancellor Adenauer. The two statesmen discussed the question of the Saar. It was not easy to find a solution, but both men spoke completely frankly, and they agreed on the broad lines of general policy to be followed by their respective countries.

In February, Schuman had to take to his bed for a few days and took the opportunity to read carefully the new French translation of *Remaking the World*, the collected volume of Frank Buchman's speeches. In response to an invitation made a few months earlier, he wrote a preface to the French edition, in which he said:

"If we were being presented with some new scheme for the public welfare or another theory to be added to the many already put forward, I should remain sceptical. But what Moral Re-Armament brings us is a philosophy of life applied in action.

"To begin by creating a moral climate in which true brotherly unity can flourish, over-arching all that today tears the world apart—that is the immediate goal.

"To provide teams of trained men, ready for the service of the state, apostles of reconciliation and builders of a new world, that is the beginning of a far reaching transformation of society in which, during fifteen war-ravaged years, the first steps have already been made.

"It is not a question of a change of poli-

cy; it is a question of changing men. Democracy and her freedoms can be saved only by the quality of the men who speak in her name.

"That is what Dr. Buchman expresses in simple and moving words. He has declared war on materialism and individualism, twin generators of our selfish divisions and social injustices.

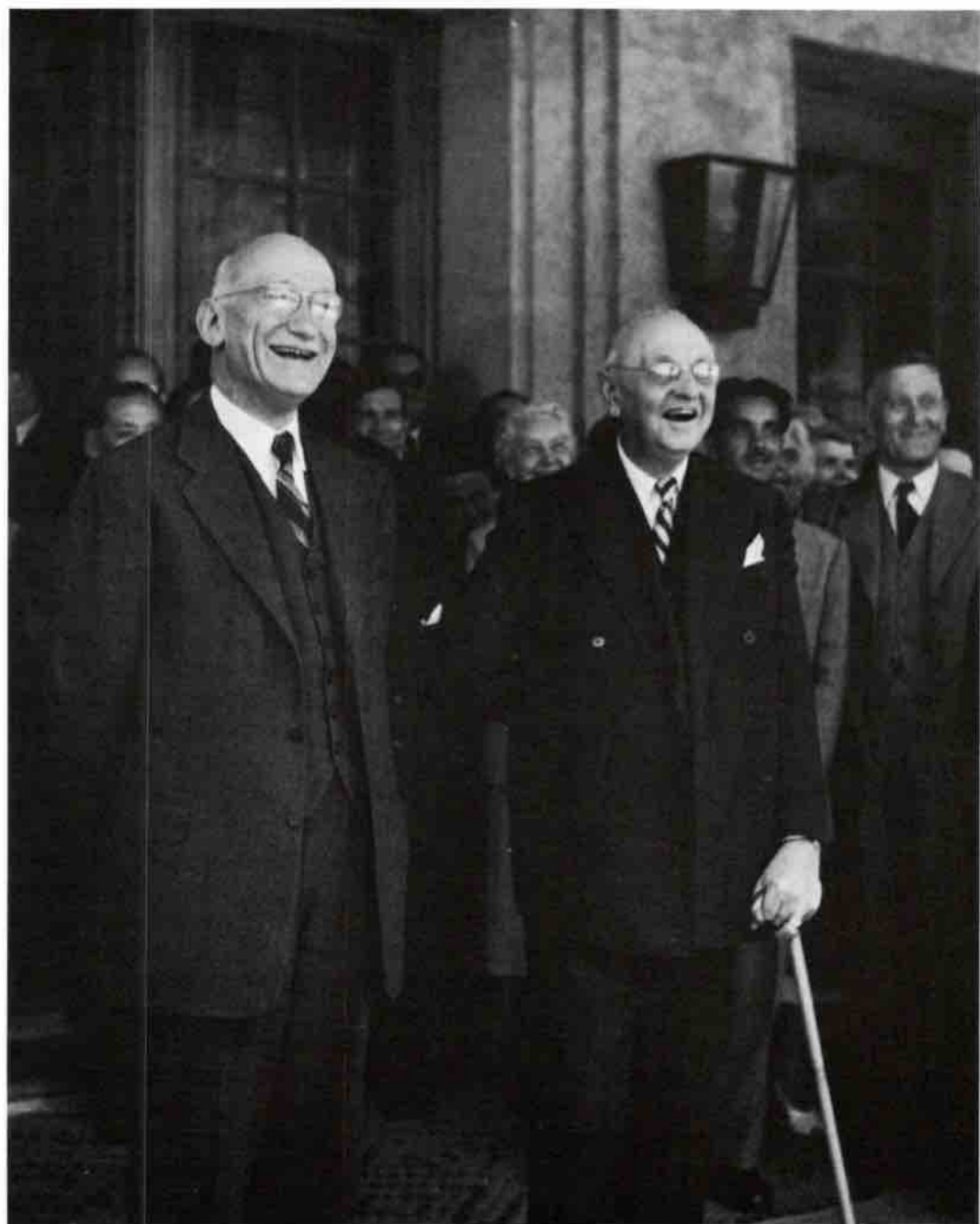
"May he be heard and followed more and more, in all nations of the world, by those who today still clash in fratricidal hatred."

During the following months, Schuman and Adenauer continued to make public statements about the co-operation which they believed might be established between France and Germany.

Meanwhile, in France, in the greatest secrecy, Jean Monnet and his team were working out plans for the creation of a European coal and steel community. Monnet's initiative thus prepared the way for Schuman's political policy.

Schuman's basic idea in the *Schuman Plan* was a practical approach to the long-continued conflict between France and Germany, and it was essentially simple in its concept. Schuman's idea was so to integrate the steel and coal industries of France and Germany—and of any other European country which cared to join the coal and steel community—that war between them would forever be impossible.

The Schuman Plan was accepted by the French Government on 9 May 1950, on the eve of the Foreign Ministers Conference which was to define the position



Robert Schuman and Frank Buchman at Mountain House

A philosophy of life applied in action

of the Federal German Republic in the context of the North Atlantic Treaty. That same morning a personal message from Schuman to Adenauer had informed him of the action France was going to take. Schuman's letter began with these words: "World peace cannot be preserved without efforts in proportion to the dangers threatening us. Europe cannot be made in a single day. It will be built by means of a series of concrete achievements which will create a real solidarity. That requires the elimination of the age-old opposition between France and Germany. In any action we undertake, those two countries have to be at the centre of our preoccupations."

Adenauer promptly replied that he gave his entire support to Schuman's proposal and assured him of his agreement with both the basic concept and the general tendency of the Schuman Plan.

For the first time since the war, Europe, through France and with Germany's support, was taking the initiative again and no longer trailing after the USA or the USSR.

When, a few weeks later, on the initiative of the Minister-President of West Rhine-Westphalia, Karl Arnold, and other German leaders, a Moral Re-Armament Assembly was held in the Ruhr, Robert Schuman chose this occasion to send a member of the French Senate to Germany to invest Frank Buchman with the insignia of Chevalier of the Legion of Honour. It was conferred in recognition of the unique part

Buchman and Moral Re-Armament had played in helping to create the climate in which the new relationship between France and Germany had been rendered possible.

At Gelsenkirchen, in the presence of an audience of 2,600 people—miners and metalworkers, employers and workers, industrialists and politicians—Buchman spoke on the radio to millions on both sides of the Iron Curtain. He concluded with these words: "Everyone agrees that unity is our only hope. It is the true destiny of France and of Germany today. It is the destiny of East and West. The alternative is divide and die. Moral Re-Armament offers the world the last chance for every nation to change and survive, to unite and live."

In 1951, two months after the signing of the treaty creating the European Coal and Steel Community, Chancellor Adenauer made this statement to the press: "The nations of the world will only have stable relations with one another when they have been inwardly prepared for them. In this respect Moral Re-Armament has rendered great and fruitful services. During these last few months we have witnessed the success of difficult negotiations and the signing of important international agreements. Moral Re-Armament has played an unseen but effective role in reducing the differences of opinion between the negotiating parties and has guided them towards a peaceful agreement by helping them to seek the common good."

THE ROUND TABLE OF INDEPENDENCE

It was the French journalist Jean Rous who first used the expression *la table ronde de la décolonisation* to describe the contacts made at Caux between nationalists aspiring to independence and representatives of the European colonial powers.

Frank Buchman believed in the right of any nation to decide its own destiny, but he saw far beyond that point. What interested him was not only freedom but what men and nations would do with their freedom, especially as there was, at that time, a fundamental misunderstanding between colonies which were demanding immediate independence and Europeans who wanted first to ensure that the emergent nations were equipped with their own forms of democratic government.

Frank Buchman often used to repeat the words of William Penn, the founder of Pennsylvania: *Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants.*

He constantly challenged people who used big words—*peace, freedom, liberty, equality* and *fraternity*—but who refused to accept in their own life the costly changes needed to realise and maintain them. “Peace comes not by chance but by change,” he often said. Freedom must have a moral basis or corrupt men will exploit it for their own ends.

Buchman did not regard independence and freedom simply as ends in themselves, but also as a means of helping men and nations to serve the whole of

A philosophy of life applied in action

mankind better. He also believed that every human being, like every nation, is called to carry out a particular task, which he alone can perform in order to fulfil God's will on earth. He placed a target in front of every nation and every individual, a reason for living, a challenge which went far beyond personal or national interest.

Two examples of this, among many one might choose, are those of Morocco and Tunisia.

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* *

Immediately after the end of the Second World War, tension mounted in North Africa between the nationalists and France.

Algeria, one of the oldest French colonies, was to experience the bloody tragedy of war. But both Morocco and Tunisia succeeded in obtaining independence in very different circumstances.

In Morocco, the tension between the French authorities and the Moroccan forces seeking independence reached the point where France deposed the Sultan of Morocco, exiled him to Madagascar, and placed on his throne a man who was more amenable to the French protectorate.

Some people thought that this show of strength by France would restore calm and solve everything. In fact the opposite happened. The action caused an explosion of indignation, and the resentment which the Moroccan people

felt toward the French became stronger and stronger.

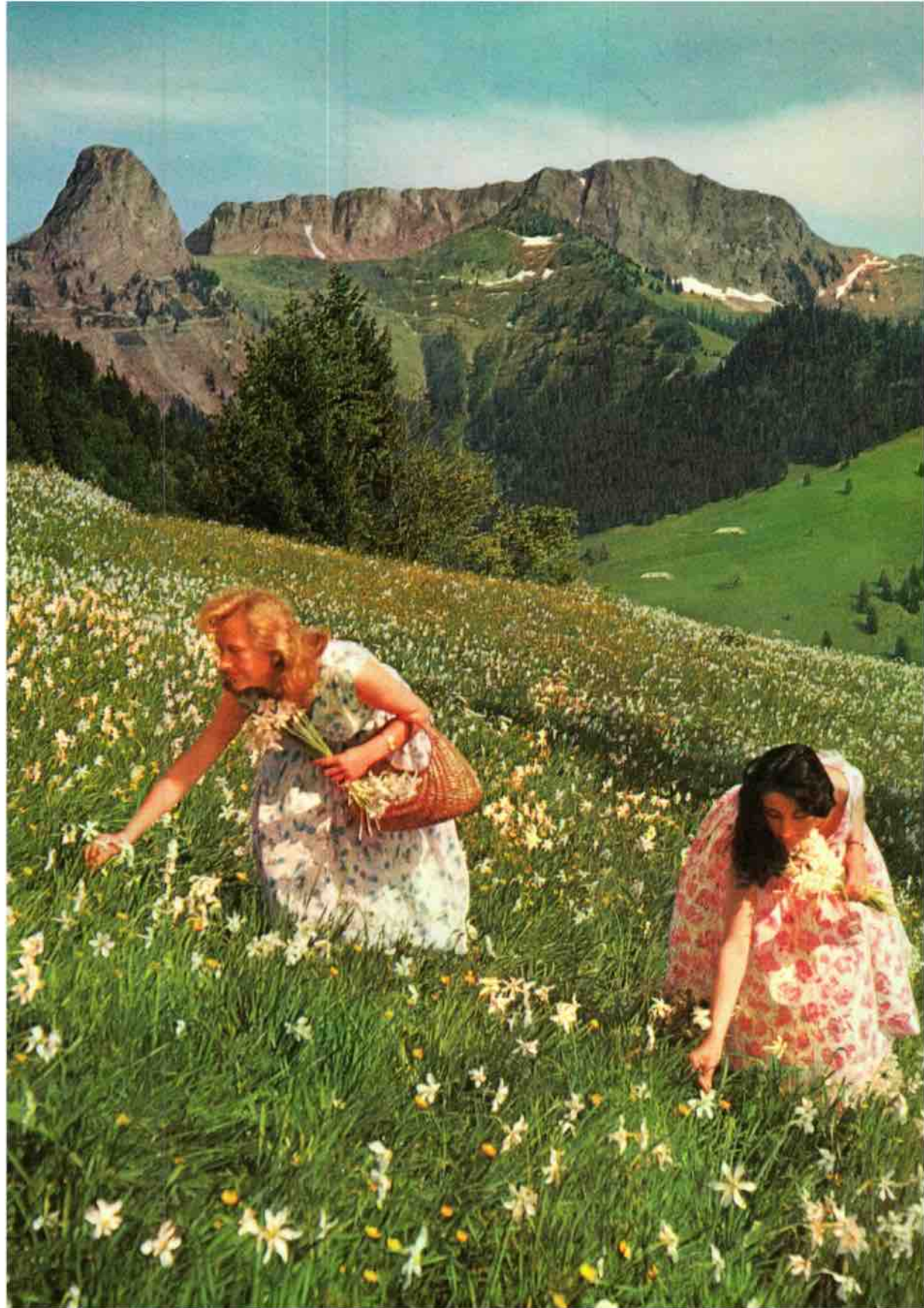
The Pasha of Sefrou, Si Bekkai, a former officer in the French Army, left Morocco as a mark of protest and went into voluntary exile in France.

In Morocco, as in Tunisia, the trial of strength began with the traditional displays of terrorism and repression. Riots broke out in the cities and fires burned the harvests in the countryside.

In October 1953, Jean Rous, then working for the French paper *Franc-Tireur*, brought Si Bekkai to Caux. The situation in Morocco was deteriorating daily and everybody feared what might happen.

After spending ten days at Caux, Si Bekkai declared: "Since the beginning of the tragedy in Morocco, I have been asking myself questions. I have been trying to find a formula which will enable my country and France to break the present deadlock and preserve Franco-Moroccan friendship. Caux has miraculously provided the answer to the questions I have been asking, without any hatred or bitterness. I hereby undertake to put into practice the four moral standards of Moral Re-Armament, for I know that in order to change my country, which needs to change, I have to change myself. If I have had doubts about France for a moment, I apologise to France, and to all my French friends here and elsewhere."

Not long before this visit, Robert Schuman had spent some days at Caux.



A philosophy of life applied in action

He was deeply preoccupied with the situation in North Africa. When he left Caux, Schuman suggested to Buchman that he should spend the winter in Morocco and see what he could do. Buchman went to Marrakesh, which lay in the fief of the Pasha El Glaoui, the great Berber chieftain, whose unswerving loyalty to France had earned him the hatred of the Moroccan nationalists. El Glaoui had supported the French Resident when he had exiled the Sultan of Morocco for opposing his policy.

Buchman and his party made friends with many of the French residents and with many Moroccans, including members of El Glaoui's family. One day, Buchman was visited by Pierre Chavanne, a young French settler, who brought him a letter of introduction from a mutual friend in Paris. Chavanne's father had settled in Morocco at the beginning of the Protectorate. He himself was the type of man who made life difficult for the Moroccans. An agnostic with Marxist leanings, he adopted an attitude of cold superiority in discussion which paralysed the Moroccans.

Chavanne invited a few of Buchman's friends to meet his family. He was so interested by what he heard that he decided that Moral Re-Armament might be able to help Morocco to solve the problems in which he was involved. It was in this hope that Chavanne attended the Caux conference in 1954. He began to understand the implications

for his own life, and for the Moroccan situation. He decided to try the experiment of applying Moral Re-Armament drastically to his private and professional life, and it was then that he realised that his attitude of superiority aroused opposition in the hearts of the Moroccans. He decided to change his attitude and to return to Morocco with the same feeling of responsibility for the future of that country as the Moroccans themselves.

Not long afterwards an invasion of locusts threatened to ravage the farmlands around Marrakesh. The Moroccan agricultural services took the necessary action and the danger was averted. Chavanne had the elementary courtesy to thank the head of the province's agricultural department, a step he would never have taken before. "You are the first Frenchman who has ever thanked me for anything," the man in charge told him. At that time Chavanne was unaware that this man, Ahmed Guessous, was one of the underground leaders of the nationalist movement who were determined to shake off the French yoke by any means at their disposal. Chavanne thought for a moment and then replied to Guessous: "I would like to apologise to you for the way I have lived in your country and the attitude I have adopted in the past towards you and yours. I always thought I was right and knew better than anyone else. I have decided to change and to live my life according to the moral standards of Moral Re-Armament."



Si Bekkai and Mohamed Masmoudi with Mrs. Irène Laure and Robert Carmichael



Ahmed Guessous and Pierre Chavanne

Guessous was intrigued, but suspicious. He made enquiries and discovered that Chavanne and his wife, out of respect for the convictions of their Moslem workers, had given up drinking wine and spirits and had publicly destroyed all the bottles in their cellar. He realised that Chavanne was sincere, and the men became friends. Chavanne then invited Guessous to Caux, and he accepted.

To welcome these Moroccans, Buchman asked his personal physician, Dr. Paul Campbell, who had stayed with him in Morocco, to act as chairman of the meeting. Campbell gave an enthu-

siastic description of Moroccan hospitality, but unfortunately took as an example the way Buchman had been received in one of Pasha El Glaoui's castles.

At the end of the meeting Ahmed Guessous, pale with anger, went up to the platform and said: "I regard Caux as a holy place; yet in speaking here of our worst enemy, El Glaoui, you have spoken of the devil incarnate. He supports the French and is the enemy of independence. He is a man I could never agree with. I shall not stay at Caux if his name is mentioned again." Dr. Campbell invited Guessous and Chavanne to lunch. He listened to them and discovered the reasons for Guessous' hatred. Then Campbell said to Guessous: "You are as close to God as you are to the person from whom you are most divided." Silence fell. Then Guessous replied, "If I am as far from God as I am from El Glaoui, I am a long way off indeed."

At that moment he began to understand that hatred divides and destroys and that the swiftest way to the salvation of his country might lie through reconciliation between men. He left Caux with these ideas stirring in him.

To deal with a situation in Morocco which was steadily deteriorating, the French had decided to set up a Regency Council consisting of four guardians of the throne. El Glaoui was expected to make an act of allegiance to this Council, to strengthen the French position.



The Secretary General of the Arab League

But at the very moment he was supposed to do this, El Glaoui made a sudden and complete *volte-face*. He called on the French to restore the Sultan to his lawful throne, and declared his allegiance to him. "El Glaoui's bombshell" was the reaction of the press.

The reason for this dramatic move, which led directly to independence and the restoration of the Sultan, came out later. Ahmed Guessous, after consulting his colleagues in the nationalist party, had obtained an audience with El Glaoui through one of his sons, in order to urge on him the need for a reconciliation with the Sultan. Guessous, accompanied by two of his nationalist friends, made a profound apology to El Glaoui for his hatred and resentment towards him. The old Pasha was deeply moved. Throughout

the afternoon they discussed the country's situation at length, and it was that evening that El Glaoui issued his astonishing statement which had been drafted in the course of their meeting.

El Glaoui was already a sick man, and one of his last public acts was to visit the exiled Sultan in France and to prostrate himself in front of him as a mark of submission. The Sultan helped the old Pasha to his feet and said, "Listen, Hadj Thami, the past is dead. May God forgive you! There is no need to speak of the past any more." So the most powerful and diverse elements began to find a new unity.

The French could no longer stand in the way of the Sultan's return or the independence of his country. The Sultan called upon Si Bekkai to form a government and the latter sent Buchman

A philosophy of life applied in action

the following message: "We are determined to make Moral Re-Armament the philosophy and practice of our government."

In June 1956, the Sultan, now King Mohammed V, the head of a sovereign and independent state, sent this telegram to Buchman: "I thank you for all that you have done for Morocco, the Moroccans and myself in the course of these testing years. My desire is that your message of Moral Re-Armament, founded upon the essential moral values and the Will of God, reaches the masses of this country. We have complete confidence in the work you are doing."

*
* *

At the time that Si Bekkai was in exile from Morocco, a young Tunisian nationalist leader, Mohamed Masmoudi, was also in France. He was the secret representative of the Tunisian Nationalist Party, the Neo-Destour, which the French regarded as a dangerous revolutionary organisation. Its leader, Habib Bourguiba, was arrested in 1952. Like Si Bekkai, Mohamed Masmoudi found at Caux a new perspective in his struggle for the independence of the Tunisian people.

When he came to Caux in 1953, events in Tunisia were becoming increasingly serious. The situation was so tense that the harvest had to be brought in under the protection of French armoured cars. The *fellaghas* had taken to

coming down from the mountains to burn the crops and attack the settlers. Blood was flowing and it seemed as if war between France and Tunisia were inevitable.

When Jean Rous spoke about Caux to Masmoudi, he was unable to go there as he had no identity documents. He was the only one of the leaders of the Neo-Destour who was still in France, banned from his own country. Masmoudi was tolerated on French soil, but he had no desire to get into the hands of the security police. He decided to cross the frontier secretly into Switzerland at Saint-Gingolph, on the opposite side of the lake from Caux, and was able to do so without difficulty.

Masmoudi, then one of the youngest of his party's leaders, was a tough man, committed to the fight for freedom and inclined to violence. His mother wrote to him from Tunisia with the news that his brother had just been put under house arrest: the vicious circle of violence and repression had begun and everyone was expecting to be arrested. All this was far from reassuring.

The first day, Masmoudi attended the Caux meetings as a mere onlooker, impervious to everything. The spirit of vengeance burned within him, violence calling for violence.

Then he heard Madame Irène Laure and some of the Germans speak of how a new understanding had been born between France and Germany through far-reaching change in men and women in both countries. The reality of what

they said struck deep into Masmoudi. "I said to myself," Masmoudi wrote later, "that after all, relations between France and Tunisia had never been so bad as those between France and Germany, in spite of our ups and downs and the fervour of the nationalists."

Masmoudi at this time was strongly considering going to Cairo or Libya, to organise an armed struggle against the colonial power with the few friends of his who were still at liberty.

But in the atmosphere at Caux, Masmoudi started thinking. Seeing French and Germans reconciled before his eyes, he asked himself: "What would happen if I met a fanatical representative of colonialism here?" Then Masmoudi thought of a man he had once tried to kill. "I said to myself: if that man, if other Frenchmen were to see what is going on at Caux, how would they react?"

On the third day Masmoudi decided to speak. He declared that he would be ready to meet any representative of the colonial authorities, and that he believed that if Frenchmen of the old school, those who wanted to maintain the colonial regime at all costs, came to Caux and meditated in the spirit of the four principles of Moral Re-Armament, then they too might be able to come to an understanding.

Masmoudi wrote to his mother saying that the important thing was not to urge his brothers and sisters to seek vengeance. "I asked her to pray for me. I told her it was not the road to Libya or



Mohamed Masmoudi

Cairo I had to take, but the road to Paris." In other words, he had decided to set his course, not on a bloody struggle but on an all-out attempt to reach agreement.

It was in the Moral Re-Armament centre in Paris that he first met some of the men on the French side and began to establish a basis of trust between them and himself. One of the men he came to know there was Mr. Basdevant, who was responsible at that time for Tunisian and Moroccan affairs at the Quai d'Orsay.

In the course of a meeting organised by Moral Re-Armament he also met Robert Schuman. The latter was deeply touched by the change in the attitude of

A philosophy of life applied in action

Masmoudi, who had earlier been hurt by certain decisions taken by the French Foreign Minister.

Another friend was Pierre Mendès-France, who had offered to defend Masmoudi at an earlier period when he had been arrested and thrown into a condemned cell in Tunisia. When Pierre Mendès-France became Prime Minister and went to Geneva to start negotiations to bring the war in Indo-China to an end, Masmoudi returned to Switzerland to see him. It was after these conversations between the two men that the French Prime Minister travelled to Tunis and promised Tunisia internal self-government.

Masmoudi, though still in his early thirties, was appointed Minister of State, to negotiate with the French government on the future of Franco-Tunisian relations. For nine months Masmoudi fought inch by inch in accordance with the principles he had discovered at Caux. Whenever the negotiations reached deadlock he would go for a walk in the gardens of the hotel to think the situation over, asking himself *what* was right and not *who* was right, and seeking the road to follow with the help of moral standards.

Masmoudi came to the conclusion that it was preferable to say what he thought frankly, instead of playing, cheating or beating about the bush. It saved a great deal of useless effort. He told his friends: "I have the impression that with the spirit of Moral Re-Armament a new type of diplomacy may see the light."

As a result of these patient negotiations and the spirit which Masmoudi brought to them, Tunisian independence was finally agreed. Habib Bourguiba became first President of the Tunisian Republic. He then appointed Mohamed Masmoudi the first Tunisian Ambassador to France.

In 1955 Masmoudi went on a world tour with the Moral Re-Armament "statesmen's mission". In Washington he told a group of senators: "Without Moral Re-Armament we would be involved today in Tunisia in a war to the death against France. By trying to bridge the gap between France and Tunisia, Moral Re-Armament helped to bridge the gap between Europe and Africa. Africa is waking up and wants to play her part in world affairs in the spirit of Moral Re-Armament. Without the help given by Moral Re-Armament, Tunisia would now be a second Indo-China."

In December 1956, when the President of Tunisia was leading the first delegation from his country to the General Assembly of the United Nations, he declared in New York: "The world must be told what Moral Re-Armament has done for our country."

It was as a result of these events that the Prime Minister, Robert Schuman, deeply moved by what had happened in Morocco and Tunisia, wrote to Frank Buchman: "There can be no doubt that the history of Tunisia and Morocco would have been different if it had not been for Moral Re-Armament."

THE BASIS OF A NEW ECONOMY

During the summer of 1950, Maurice Mercier, the Secretary General of the Federation of Textile Workers in the Force Ouvrière, visited Caux for three days. From the age of twenty, Mercier had been a militant trade unionist, and he had taken part in the struggles which had won the social reforms of 1936 for the workers of France. During the war he had shared in the clandestine activities of the *Résistance* and in the course of these years of open and underground warfare, he had felt the intervention in men's existence of a superior force which led them to risk and even sacrifice their lives.

Marked by a career of trade union activity and by traumatic experiences in the *Résistance* Mercier was profoundly disturbed by what happened in France after the Liberation. It was then that he left the Communist Party. Two years later, when the trade union movement split up, his comrades in the textile industry asked him to organise the new Force Ouvrière federation.

At Caux, Mercier found hundreds of people working together in unison towards a common aim. He noticed in particular that the young people had a dynamic faith, comparable in many respects to the dedication and selflessness of some ardent communists.

But what struck him most of all was the fact that employers from various countries, once they had absorbed the atmosphere of Caux, reconsidered their position and became aware of their responsibilities in face of the problems

A philosophy of life applied in action

presented by the national and international situation.

After years of class warfare in an atmosphere of suspicion and mistrust, many of the employers of northern France wanted to create a more favourable climate of opinion. Robert Tilge, the Secretary General of the Employers' Federation of the Nord and the Pas-de-Calais, had come to Caux for the first time in 1947, and had arranged several meetings which had led to considerable changes in management circles in the region.

A new attitude developed in the textile industry which resulted, on 1 February 1951, in the first great collective labour agreement signed in France after the war. This agreement for the first time took growth in productivity into account, and so enabled textile workers to be guaranteed and to obtain substantial wage increases. It marked a new trend which was to be followed by other French industries.

In 1951, Mercier met Frank Buchman and embarked on what he called the "second revolutionary action" in his life. He went to see dozens of employers in the textile industry and invited them to come to Caux with the managers of their factories and delegates from every trade union. In the course of the autumn of 1951, over eighty delegations from the textile industry came to Caux.

Two years later, further steps were taken through the influence of employers and workers who had attended the

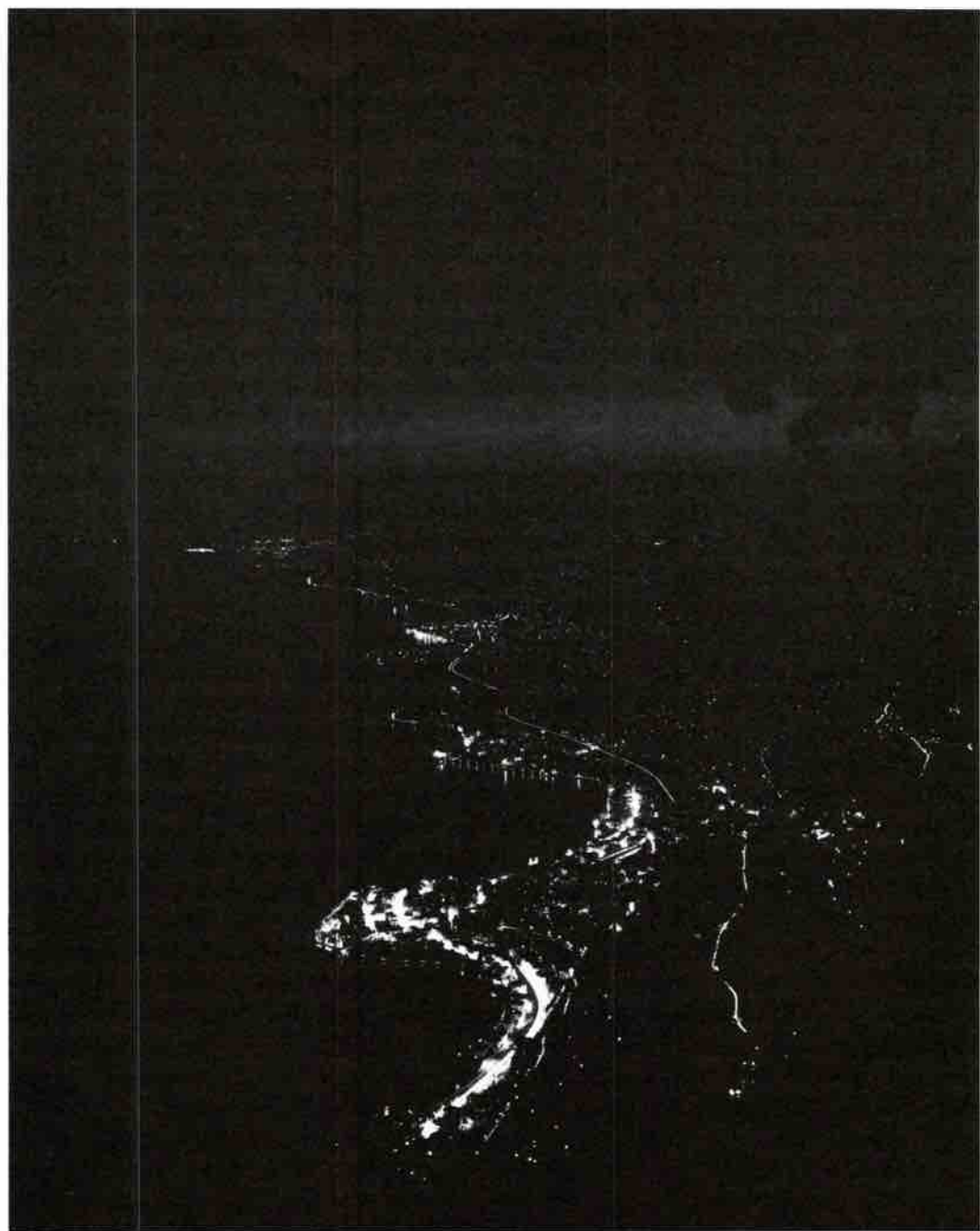
Caux conferences. They led to a draft agreement going much further in the direction of co-operation between employers and employees. This agreement was signed, on 9 June 1953, by the Union of Textile Industries on behalf of all the employers, and by three of the four textile workers' unions.

On the eve of the Second World War, over 800,000 people were employed in the textile industry in France; in 1952 the number had dropped to 550,000. Yet textile production had doubled in twenty years, and there was every reason to believe that the increase in population and in the public's purchasing power would lead to an increased demand for the industry's products.

However, the loss of overseas markets and growing foreign competition had an adverse affect on the French textile industry, and after the summer of 1951 it went into a serious economic decline.

It was therefore in a difficult, if not disastrous, economic situation that the collective agreement of 1951 and the draft agreement of 9 June 1953 were negotiated between workers' and employers' organisations.

When he signed the 1953 agreement, Maurice Mercier wanted not only to maintain living conditions for the textile workers in view of the industry's economic difficulties, but also to open up larger prospects of constructive activity for the French trade union movement. As a result of the agree-



Night scene at Caux

A philosophy of life applied in action

ment, round-table organisations were created at various levels in the industry. These joint councils, presided over in turn by employers' and workers' representatives, made possible an exchange of detailed information on problems which arose in the industry.

In November 1953 the textile industry set up a round-table social committee which brought together the employers' and workers' organisations twice a year to discuss the wage situation in detail.

Thanks to the co-operation between employers and employees, the French textile industry has been able to survive the social and political crises of the past fifteen years, including the serious upheaval of May-June 1968, and to find solutions to the problems created by the application of new technological methods and changes in its traditional markets.

Maurice Mercier and his trade union colleagues found through Caux new and effective ways to enable the trade union movement to play an increasingly important and responsible role in the transformation of post-war society in France.

According to Mercier, strikes which were political rather than economic had contributed, in France as in other countries, to weakening and dividing the trade union movement. The textile agreements on the other hand created a social climate which made it possible to set the industry in order.

Since 1951, nearly 7,000 textile firms have closed down and the number of

workers has gone down to less than 400,000. Many workers have been absorbed into other industries, and thanks to a new retirement scheme workers have been able to retire at sixty. Yet increased productivity has led to a substantial rise in wages in the textile industry. The purchasing power of French textile workers has risen by an average of 3.3 per cent per year during the last seventeen years, and in artificial textiles by nearly 5 per cent when profit-sharing schemes are taken into account. The workers have also obtained extra days off and a third, then a fourth week of holidays with pay.

On the employers' side, it has been possible to attract investments to modernise the mills and prepare the textile industry to face competition from abroad. Textile production in France has increased considerably, although technological developments nowadays necessitate an investment of the order of 120,000 francs to produce one new job in the industry.

On the union side, thousands of militants in the workers' organisations have gone through training courses which have greatly increased their understanding of the problems of individual firms as well as those of the industry as a whole.

Finally, in the political sphere, the textile agreements had important repercussions. At a time when France was threatened by inflation, the Prime Minister, Antoine Pinay, appealed to the textile industry to help him avert the

The basis of a new economy



Maurice Mercier

ever responsibilities you hold, to apply a revolutionary answer.”

*
* *

The building of good, cheap housing is one of the vital needs in most countries of the world. By the end of the century the number of homes will have to be doubled or even trebled if every family is to be assured of a roof over its head. Thanks to technological progress, and particularly to automation, it should be possible to provide every family in the world with a decent home. However, in most countries the building industry is still using out-of-date methods and the property market is riddled with unhealthy elements trying to make as much money as possible for

danger by agreeing to keep wage increases within reasonable limits, which they were able to do.

Maurice Mercier stresses that both the spirit and the results of the agreements of 9 June 1953 are bound up with the work of Moral Re-Armament in France. “Not one cry of hatred, not one hour of work lost, not one drop of blood shed—that is the revolution to which Moral Re-Armament calls workers and management alike,” Mercier said.

“Moral Re-Armament offers you the possibility, wherever you are and what-

An industrial delegation at Caux



A philosophy of life applied in action



A group of Indians visiting a house built by Anliker

the least possible effort. All too often contractors think first of the profits to be made out of their business and only later of the needs of those for whom they are building homes.

The result is that the price of building land, like that of the buildings themselves, is often too high. This situation leads to state intervention, in the form of credit restrictions, in an attempt to stabilise the position. However necessary they may be, these measures do not go to the root of the trouble.

A pilot experiment carried out during the last fifteen years by a Swiss building firm near Lucerne deserves study.

A few years ago, this company decided to give priority to the building of inexpensive homes. It is now building a quarter of the homes in the region where it is established. These homes are up to 20 per cent cheaper than the average, while being of better quality. What is more, the workers enjoy better social conditions than those generally granted in that part of Switzerland.

The story began in 1950, when Gottfried Anliker, one of the partners in the firm, came to Caux for forty-eight hours.

The economic crisis of the thirties had made a considerable impression on Anliker. As a result, he determined to succeed at all costs. He eventually started several building companies, but success brought worry in its train. Anliker was in partnership with his father and brother, who looked after the technical side of the business. Relations between the three partners were so tense that they had almost reached breaking point.

At Caux, Anliker realised that the world was like his own firm, and that if his father and brother were difficult to get on with, he had a difficult character too, and that he was the one who needed to change most of all.

During his forty-eight hours at Caux, he took stock of his life and made the decision to live by absolute honesty from then on. It took him three months to settle a score of practical problems. He refunded sums of money to certain clients. He decided to be

honest with the revenue authorities and to restore to them.

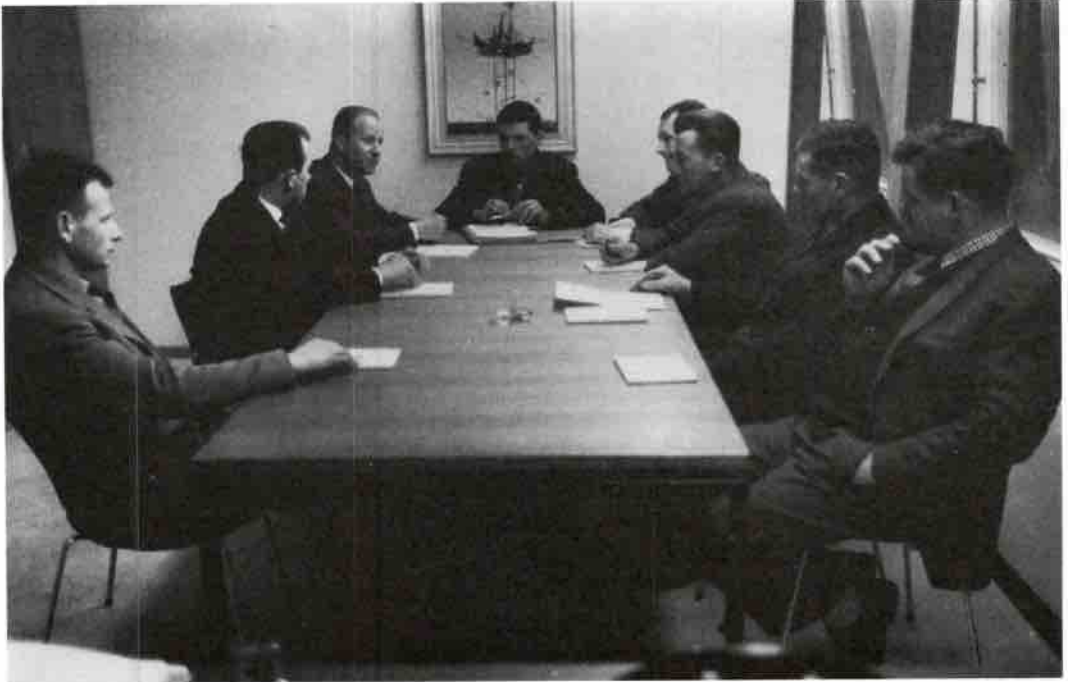
Anliker calculates that this weekend at Caux cost him and his firm over 100,000 francs, but he declares that honesty released unsuspected forces within him which had previously been blocked by his bad conscience. The consequences soon made themselves felt in his business.

Since the firm's accounting was now accurate, it could be used to estimate quantities and calculate costs of production. An atmosphere of trust was soon created with the employees, and the firm's productivity rapidly improved. The workers' committee gradually became a managing committee which was kept informed of everything to do with



Gottfried Anliker

The works council of the Anliker firm in Lucerne



A philosophy of life applied in action

the running of the company. Through its proposals the committee was responsible for initiating important developments and became a source of inspiration to the management.

One example was concerned with the re-equipment of the crane depot. Some of the crane operators, noticing that their machines were incapable of coping with the tasks demanded of them, submitted a report to the workers' committee. As a result the firm decided to buy new highpower cranes, and the consequent increase in production made it possible to pay for this equipment in record time.

The firm expects good work from its employees in return for a fair wage. It also aims to build homes for its clients at the lowest prices and by the most rational methods.

In the course of the last fifteen years, over half the profits have been passed on to the employees. The capital of the employees' social benefits fund is almost double the capital of the firm itself (Sw. Fr. 9,000,000 compared with Sw. Fr. 5,000,000).

A few years ago, the Anliker firm bought some land which, if it had been sold at present-day prices, would have produced a greater profit than if homes were built on it. In the interests of his clients, Anliker decided to build several hundred houses on it, pricing the land at little more than cost price, or about a third of the price of the adjoining lots, in pursuit of his conviction that it is more important to make homes avail-

able to those in need of them than for the firm to reap the maximum possible profit.

Anliker maintains that dishonesty in business is a characteristic sign of professional incompetence. An intelligent contractor tries to provide a good product for the highest profit at the lowest possible price. Good quality work is nearly always profitable. Corruption is unnecessary. The first effect of dishonesty is to prevent a competent man from using his imagination to obtain a higher profit.

The Swiss government invited Anliker to join a committee of experts organising house building throughout the country.

In the course of the negotiations for the renewal of the collective labour agreement for the Swiss building industry, Anliker, though not a member of the official delegation, helped to create what the trade unions called *a new spirit of co-operation*. The preamble to this agreement seems to me to introduce a new concept into the building industry: "In the course of the discussions leading to the conclusion of the present National Agreement, the contracting parties realised that the problems which will face the building industry and public works contractors in the future can only be solved satisfactorily if the different parties agree to examine those problems in common in a spirit of healthy co-operation."

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Processing raw jute in Pakistan

Some years ago, the United Nations set up a special body, the United Nations Conference on Trade and Development, to consider the relationship between industrialised countries and the developing countries, in the changing world situation. Two world conferences were held, at Geneva in 1964 and at New Delhi in 1968.

There has been no lack of analyses of the growing economic differences between the richer and the poorer nations, but so far it has proved difficult to do more than diagnose the trouble. The reason is that the remedies which might bring a cure come into conflict with national or private self-interest, which

clings to positions already won and considers only immediate interests, regardless of the future.

In this context it is interesting to note the patient and effective work done by the jute industry in the framework of the United Nations Organisation for Food and Agriculture (FAO). The consumption of jute, which is mainly used all over the world to make sacking and other materials, has risen rapidly with the development of agriculture in the countries of the third world, while it has remained stable in the industrial countries which have found new uses for jute.

Mr. and Mrs. Robert Carmichael with a European Jute delegate



A philosophy of life applied in action

Jute is a vegetable fibre which needs to be grown in a hot, humid climate, with well irrigated soil and a plentiful supply of labour.

Bengal jute is the variety most widely used. It used to grow almost exclusively in the delta of the Ganges and the Brahmaputra, and it was the British who started a jute refining industry in Bengal at the beginning of the century.

When the sub-continent obtained its independence, the partition of India and Pakistan cut Bengal in two, leaving the mills in India and the jute plantations in Pakistan.

The political difficulties between the two countries led to a ridiculous rivalry. The Indians turned rice-fields over to the production of jute, thus adding to existing food shortages, while the Pakistanis developed an industry of finished products to compete with India in foreign markets.

India and Pakistan were the two largest producers of jute fibre, but whereas India used all its jute at home, Pakistan exported its jute, and indeed became the largest source of jute in the world. Over half the jute products used in the world were refined on the spot in Asia. India, now rivalled by Pakistan, exported half-finished or finished products. Her biggest export market was in the United States. That is why America, which had never developed a jute-refining industry, practised a liberal trade policy in this domain.

European manufacturers, who had the biggest jute refineries after India, were

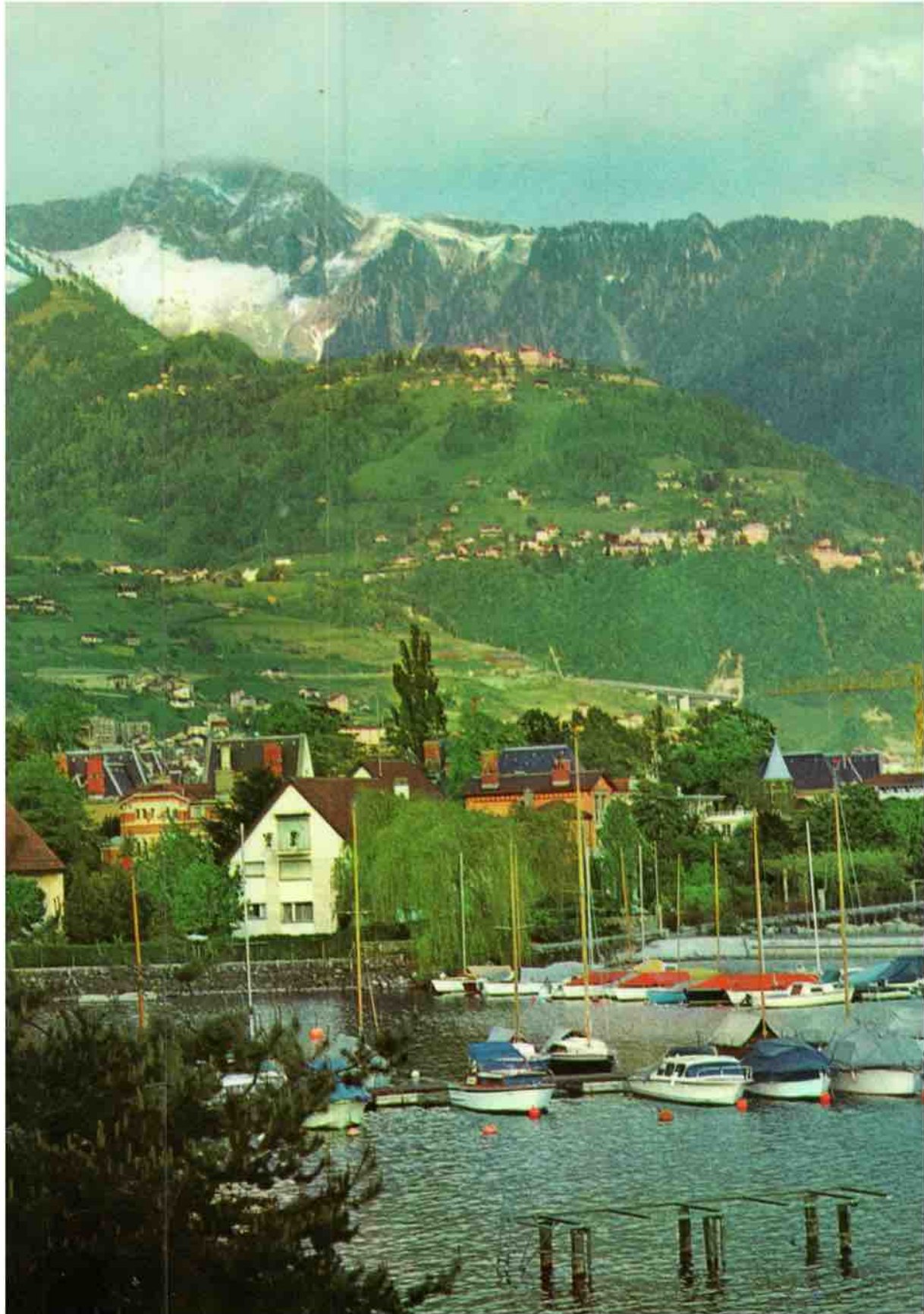
therefore obliged to import their raw material almost exclusively from Pakistan (80 to 85 per cent) and Thailand (15 to 20 per cent).

Pakistan's virtual monopoly of exports, and the wide variations in the crops due to the climate, produced considerable instability in the prices for raw jute and made them very vulnerable to speculation. As a result the price of jute could rise so steeply as to double in ten days.

The President of the French Jute Industry, Robert Carmichael, realised how unhealthy this situation was from every point of view, and decided to do something to remedy it. He began by patiently forging links between the various European manufacturers, and in 1954 succeeded in setting up an association of European jute industries, with Charles de Watteville as the Secretary General.

After some years of persuasive argument, Carmichael got his colleagues to agree to study the possibility of negotiating with India and Pakistan. He then embarked on a series of exploratory journeys to get to know the people of those two countries and win their confidence, especially the confidence of the leaders of the Indian and Pakistani jute industry.

Carmichael knew what an impact Caux had made on his own life, and he decided to take with him one of the films produced by Moral Re-Armament, *Men of Brazil*, which told the story of revolutionary changes in the attitudes of the dockers in Rio de Janeiro.



A philosophy of life applied in action

In the course of his journeys, Carmichael achieved more than any learned committee of experts, and won the hearts of those who were going to make a decisive contribution to the task of putting this great industry in order.

There seems to be no doubt that this preliminary work, which was Carmichael's contribution to solving the problem, prepared the way for what was achieved later at FAO level.

The aim he had in view was to bring around one table everyone involved in the production and consumption of jute, in order to prepare an agreement which took into account the needs of the peasants who grew jute—there were over a million in India and Pakistan—the men who bought and sold the product, the men who transported it, the industrialists who refined it, and finally the consumers. The greatest single contribution they could make to the well-being of everybody in the industry, he felt, would be to establish a stable world price for jute, at a level that was fair to all concerned.

Naturally, there were a great many difficulties to be overcome. To begin with, the jute-grower had seldom been given a fair reward for his work, even when jute was fetching a high price, because of the deductions made by middlemen. The new agreement aimed at doubling the grower's remuneration.

The dealers who sold the jute in Pakistan and London, where the world market in jute was based (the London

Jute Association) had no interest in stabilising prices, for they often preferred playing the market to accepting a reasonable margin of profit.

Among the transport firms and European manufacturers, similar problems arose, especially as the jute industry was facing growing competition from synthetic products, and its only hope of economic survival lay in tempting the consumer with low prices.

Discussions began in Rome in 1964, under the aegis of the FAO. They were held in the framework of the study group on jute and related fibres, and affiliated to the Products Committee.

It was here that Carmichael's patient labours bore fruit. One after another, three of the delegates modified their entrenched attitudes in the course of the negotiations, opening the way for an unusual agreement which has since served as an example for a similar agreement on hard fibres, and might do the same later on for other products.

The originality of the agreement on jute lay in its flexibility. Its main achievement, in fact, was to establish a process of consultation which covered every stage of the development and use of the product, and thus helped to keep prices stable.

The accumulation of necessary stocks has now begun to create problems of a different sort, and this may lead to the drawing-up of a more detailed agreement.

The historic value of what has happened in the jute industry is that it has shown

The basis of a new economy

that a new philosophy of life can be applied in action, to find an effective way of solving problems between industrial countries and countries of the third world.

Before his encounter with Moral Re-Armament, Carmichael was the typical authoritarian employer who decided what was best for others without consulting them. Meeting some of the British coal-miners at Caux in 1946 opened his eyes to what those

on the other side of the conference table think.

From then on he set out to create a new attitude in industry. It was at Caux that he found a stimulus for his industrial life which led him to assume responsibility for his entire industry and, through his perseverance, to transform the attitude of many of his colleagues and to find original solutions for some of the most difficult problems of the jute industry across the world.

Sunset over the lake



POSTSCRIPT

As I write these final words, the 1969 World Assembly of Moral Re-Armament is in session.

In June, delegates to the International Labour Organisation Conference, representing governments, employers and trade unions, came pouring into Caux from Geneva.

In July students from forty-one universities met for three weeks to work out a strategy to enlist their fellow students across Europe in a programme more revolutionary and more satisfying than protest.

The second of this year's leadership training courses is just concluding. Young men and women from twenty-four countries have been learning together to understand the world in which we live, and how to transform it by modernising the nature of man.

Delegations from Northern Ireland, the South Tyrol, the Jura and Cyprus, trouble-spots of Europe, are beginning to find a new approach. Later this month, leaders of political, economic and university life are meeting at Caux to see how to tackle some of the pressing problems of the hour.

Over 700 people are in Caux at this moment, and more than 5,000 will have been here this year by the time the conference ends.

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In this book I have touched on only a few aspects of the worldwide action of Moral Re-Armament, and of the outreach of Caux. But I have tried to evoke something of the extraordinary story of this little Vaudois village, born during la belle époque, whose name has today become a synonym of hope for millions of people of all races and all countries.

The immense changes which have taken place in the world between those days in the late Nineteenth Century and our own are likely to be surpassed by even more spectacular changes before the end of the present century.

It is in this context that I see a great future for Caux, for I believe we are going to see a reversal of values which will enable man to find his true moral and spiritual stature. In the midst of these changes, one factor remains constant: the relationship between man and God, the choice between whether we bow the knee to the tyranny of almighty man, or accept the sovereignty of Almighty God.

The task is immense. In our days any strategy which is confined to a single country, a single race, a single class, or even a single generation is too narrow to provide an answer to the challenge of the modern world.

At Caux, men of every race, class, creed and colour meet to face this challenge together. Caux is ready and available for all those who care about the future of mankind and want to fight to remake the world.

P. M.

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