

*Translated from a full-page article by Max Schoch, feature writer for this leading Swiss daily*

## MORAL RENAISSANCE

**On the tenth anniversary of Moral Re-Armament at Caux**

**I**T is not by the cobalt bomb, not by man's inventiveness, not by sober scientific knowledge that we are endangered today. Far more disastrous are two things which appear to be becoming characteristic of the inner content of the modern world. On the one hand is the spiritual vacuum. Man has got so far from God. With this, any faith in established values and moral judgments has disappeared. On the other hand is the ideological delusion, the growing importance of political Utopias, the belief in world-shaking men and masses, finally replacing the conscience of the individual and his morals by ideological prejudice and party point of view.

Whoever has eyes for the behaviour and ears for the words of the people around us will realise with horror that behind the shiny outer appearance of prosperity, spiritual capital is being spent without any attempt to increase or even to preserve it. The rise of thinking in terms of commercial success, in which the role of service has been taken over by profit and that of work by enjoyment, can at most slow down the collapse but never basically transform it into rebuilding and reconstruction.

Led astray by the success of industrial research and activity, many today believe that the basis of our civilisation is scientific knowledge. It has been forgotten that the foundation of our culture has been laid by a religion which commits men to unselfish work—work done as service to God—and to a humble seeking after truth. People refuse any longer to recognise the absolutely fundamental significance of a morality which poses as its premise the concepts of good and evil. There unfolds before us a world without bridle or bounds, a world which cries out compellingly for new direction.

At the same time the picture of the present cannot be painted with dark colours alone. The World Assembly for Moral Re-Armament in Caux-sur-Montreux, in the ten years of its experience, has begun to show such effective results in pioneering the moral and spiritual reconstruction of professional and political life that a brief chronicle of its activity is called for. Caux has given an important answer to the inner need of our time. This answer is so simply stated and is lived out with such conviction and personal example that it has succeeded in winning and transforming present-day man as few other forces have done.

### **Founded in 1946**

The Caux miracle is possible only because it is necessary. A practical faith in God, wholly based in fact, and expressed entirely in the proof of the spirit and of power, answers

exactly the questions and problems which are set by the above-described inner condition of humanity today. Lack of religion is answered by listening to the inner voice by which God, no longer far away, comes near. The lack of transcending moral norms is ended by four moral standards, honesty, purity, love and unselfishness. So modern man finds a firm stance in a spiritual and moral practice that is lived out. He is trained to build a new world. Frank Buchman, who inspired the Moral Re-Armament movement, calls this directive to obedient living the real ideology. It stands exactly opposed to the ideological delusion to which the mass-man of today is so vulnerable.

This is not the place to analyse the philosophy of Moral Re-Armament in detail. What is essential, however, is to survey the decade of effectiveness of an institution beneficial to mankind, which has transformed Caux from a tourist resort about to be torn down into a name of world renown.

In 1946 the founders took up, as a God-given commission, the task of building in Switzerland a platform, a place of meeting and of inner renewal, which in a world tortured and martyred by war, lies, hate, mistrust and envy could be an element of peace, of reconciliation and of unselfish love. From here the world should receive an answer to its problems and an action go forth which would bring an end to its need. Frank Buchman saw the key not in diplomacy which seeks compromise with an opponent at a conference, nor in the development of unheard-of weapons of destruction. His simple conviction is that a new world will only be created by remade men.

### **Understanding in Europe**

The year 1947 marked the beginning of the work for understanding between Germany and France. Frank Buchman sought out in both countries and invited to Caux the personalities who could be the pioneers of a new relationship of trust between Germans and French. He won conservative and revolutionary spirits, former resistance fighters and National Socialists together with confessing Catholics and Protestants. A French group, led by a leader of the French Socialist Women, travelled through Germany and spoke before eleven state parliaments about the change which they had found, about the inner realities which free one from hate and bitterness.

At the end of the summer Dr. Buchman went to Germany with 200 fellow workers from many countries. The ideological play, *The Good Road*, was presented in Munich, Stuttgart, Frankfurt, Essen and Duesseldorf and left a lasting impression, especially among the workers. In the

following months many veteran Communist party officials in the Ruhr were won. Many miners by working overtime gave Caux the coal it needed. The attitude of the workers did not fail to have its impression on the employers. At a meeting called together by Managing Director Heinrich Kost, the head of the German Coal Board, and attended by 150 Ruhr industrialists Mr. Kost declared. 'We employers should not wait for the workers to change. Gentlemen, change is expected of us.'

In the year 1949 Caux became even more active with labour-management delegations of industrial enterprises from the most important European countries. Workers and employers proved that class war is artificially made and not an unavoidable necessity. Within the economic set-up, a possibility was revealed for understanding, for meeting together and for teamwork. Countless interested visitors were won for a new personal and business life which they were determined to put into practice back home.

### **The Ideological Campaign in Asia**

Meanwhile Asia had moved into the hot-spot of international conflict. Above all, contact with Japan seemed to be priority. In 1950 the visit of a large Japanese delegation was made possible. It was reported to have been the largest delegation to leave Japan since the end of the war. 76 personalities from political and economic life, among them the Lord Mayors of Hiroshima and Nagasaki, members of Parliament, trade unionists and youth leaders, arrived at Mountain House, high above the Lake of Geneva. They found the secret of a renewal of the individual through which a world can be changed. With the experience of responsibility for the past, present and future, with the experience of forgiveness and with a unity spanning class differences they flew to Washington. There for the first time in history Japanese spoke in the American Congress. They apologised in the presence of the representatives of the American people for Japan's tragic mistakes and the wrongs she had committed against America, China and Australia. When one year later the Peace Treaty with Japan was being signed in San Francisco, French Foreign Minister Robert Schuman declared, not without justification: 'We have signed the peace today on paper which had already been concluded by Moral Re-Armament in people's hearts.'

Similarly Federal Chancellor Adenauer also found words of recognition for the work of the people from Caux when he expressed himself as follows about recently concluded international agreements. 'I believe that here too the spirit of Moral Re-Armament, invisible but effective, has helped the negotiators to bridge differences of opinion for the common good.'

Meanwhile contact was also established with Ceylon, India and Pakistan. In 1952 Frank Buchman travelled to these countries with an international team. In Ceylon and Pakistan the Prime Ministers personally backed the enterprise. In India the Congress Party invited the Caux team to its annual Conference in Hyderabad.

### **Reconciliation in Africa**

In Caux there is a coming and going of rulers from every country under the sun. Sultans and trade union leaders, cabinet ministers and directors move about among Swiss housewives, the daughters of English dukes and Italian women workers. The first representatives of Africa had arrived. Numerous responsible people of the black and white population of Africa as well as of the Indian minority came to Caux with the request that its message be brought to Africa. A team of 60 was assembled which travelled through West and East, Central and South Africa with two plays during 1953-54. In the ticklish conditions in South Africa they sowed a promising seed, leaving convinced teams behind among the Boers, British and Bantus.

Meanwhile in Caux itself the first contacts with Tunisia and Morocco were made. The present Minister of Finance of Tunisia, General Masmoudi, and the present Prime Minister of Morocco, Si Bekkai, were in Caux in 1953. Frank Buchman's friends ascribe the well-known apology made to the restored Sultan by the old Pasha of Marrakesh, El Glaoui, directly to the action of Moral Re-Armament. In fact, an enemy of the Pasha, returning from Caux, had taken the first step of reconciliation to him and thus shook the powerful Pasha of Marrakesh.

### **Latest Travels and Decorations**

There is something overwhelming in seeing these groups of people of various tongues and colours travelling through countries and continents presenting their plays and giving their message. And their message does not lack response. Just as these people identify themselves with their conviction and live out what they talk about, so the simple message of new life exhibits great power. Buchman says that the power of the heart is mightier than the power of the atom bomb. In comparison with the immense sums for military and philanthropic purposes which governments have poured out in the post-war years, for Caux 20 million Swiss francs have been contributed—and that by private individuals. But what counts more than financial commitment is personal commitment. This builds trust and wins hearts.

In this spirit a group of 198 from every race and class travelled through sixteen countries of the Middle and Far East in 1955. They criss-crossed likewise the countries of Europe, from the South to the North, brought Negroes in contact with Lapps and demonstrated in this way the universal meaning of their ideology, free of all national limitations. In the free world, the number of decorations and honours which have been bestowed on Frank Buchman testify how widely and generally he is esteemed. On the tenth anniversary it was possible to show the highest decorations from Germany, France, Japan, Nationalist China, the Philippines, Thailand, and Burma, as well as personal gifts of esteem from many countries. In an age of painful estrangement the statesmen of Asia are thus demonstrating that there is one white man they trust. This is too a ray of hope and justly earns our gratitude for this extraordinary and unique effort in the world of today.