

Lis Garde

Tutti fratelli



Henry Dunant

*The unique life of
the founder of
the Red Cross*



*In memory of my father,
who taught me to be
a freedom-loving human being.*

Jean Henri Dunant



Maj 08, 1828 - October 30, 1910

Contents

The author's comments and thanks

Preface

Preface

Foreword

* * *

Introduction: Europe in the mid-1800

Chapter 1 (1828 - 1847)

Childhood and school

Chapter 2 (1847 - 1855)

Education and union work. Three important Women

Chapter 3 (1853 - 1859)

The Bank and the establishment of Henry Dunant's own company

Chapter 4 (1859 - 1862)

The journey to Italy. The Battle of Solferino Dunant's narrative in excerpt. Castiglione delle Stiviere

Chapter 5 (1862 - 1863)

*Publication of the book "Un Souvenir de Solferino"
Preparation of Red Cross foundation*

Chapter 6 (1863 - 1864)

*First Geneva Conference 26.-29. October 1863.
First Geneva Convention 8.-22. August 1864*

Chapter 7 (1865 - 1870)

Henry Dunant honoured in Berlin. Bankruptcy, Dunant's expulsion from Geneva. The poverty in Paris

Chapter 8 (1870 - 1871)

*The war 1870 - 1871 between France and Prussia.
Dunant in Paris*

Chapter 9 (1872 - 1876)

London. New Societies. Consequences of poverty. Leonie Kastner and her son. The Pyrophon. Health resort stay

Chapter 10 (1876 - 1893)

*Stuttgart, the young Rudolf Müller. Criss-crossing Europe
Spa stay in Heiden. Final stay in Heiden and forgotten
Meeting with Sonderegger*

Chapter 11 (1893 - 1895)

*Meeting with the journalist Georg Baumberger
Rediscovery and honour Catharina Sturzenegger, Rudolf Müller*

Chapter 12 (1896 - 1910)

Dunant's illness. Nobel Peace Prize Dunant's death and funeral

Postscript (1821 - 1870)

The Italian War of Independence

The Red Cross Movement

Bibliography

Picture credits

The author's comments and thanks

In 1998, as a long standing member of the Danish Red Cross, I noticed when reading in a Red Cross Magazine, an advertisement for a Book entitled *A Memory of Solferino* by Henry Dunant the founder of Red Cross - Henry Dunant - who was he? - Had the Red Cross a founder, almost no one knew or talked about?

When the last page of Dunant's book had been read, I found myself completely surprised and amazed - what a human being! A marvellous human being the world should know more about! Perhaps one could make a film of his life; write books, do much more to make the world aware of this man!

But the idea of writing this book had to mature until the spring of 2004. - The first studies were connected with a journey to the small but fine Henry Dunant Museum in Heiden, Switzerland, which, as the world's only museum dedicated to his life and work, was to become my source of inspiration.

The Henry Dunant Museum is sited in the Hospital where Henry Dunant lived the last 18 years of his life.

The meeting here with the 83-year-old Swiss biographer and Dunant researcher Hans Amann (1922-2020), who in many aspects stands behind the museum's fine appearance today, became with his huge work into Dunant's life my finest inspiration for writing this book.

To live associated with a person's biography throughout two years - is like living in another world with times of exaltation but also times of sorrow and pain.

So let me conclude with a poem, which was created at that time -

Why this pain

Why can we not bring peace

Why this eternal struggle

Earth is everyone's home

Earth belongs to everybody everywhere

Earth is both yours and mine

Remove borders in the world

Remove borders in the mind

Remove borders in the heart

Embrace it all - and you will see

We are all brothers!

Siamo tutti fratelli

Thank you so much, Hans Amann, for the great invaluable support and friendship we built across borders - and thank you, dear Anna Marie Cresei you, who in your own very special touching empathic way, in the small and fine historical museum in Solferino, Italy, tell your visitors about the *Battle of Solferino* and Dunant's life and work for humanity. To visit the Red Cross Museum in Castiglione and walk on these battlefields of Solferino close to Lake Garda Sea in North Italy was an unforgettable experience in spring 2006. Every year on June 24th the battle victory in 1859 is celebrated here and Henry Dunant remembered.

Italy equally in 2009 celebrated the 150 year anniversary of this battle - the battle which would become a turning point for a united and liberated Italy and inspiration for the idea of

Red Cross, which in 2013 worldwide celebrated its 150 year anniversary for its foundation in 1863.

My family, who individually took great part in the creation of "Tutti fratelli" I cordially thank; - and to Per Søren Garde, cand. Phil. in History, thank you for your fine support of the historical part and dearest thanks to my husband, doctor Henrik Garde, the very first reader of the book and thereby an invaluable collaborator. For the printing of the book in Danish in 2007, profound thanks to my cousin, chief of Isager print company, Mogens Tøttrup, who did his utmost to realize "Tutti fratelli" and gave it its beautiful appearance, which will be kept for all languages.

In order to reach out to the world with the history of Henry Dunant, "Tutti fratelli" has been translated into English by great support and assistance of Lucy Sheppard. Thank you so much Lucy for never giving up on me and for your love to realize, as we use to say - *a tribute to a great humanist!*

*France, spring 2021
Lis Garde*

Preface

Henry Dunant stands as a luminous figure in the struggle for human association by fraternal bonds of affection to unite as one family and strive towards eternal peace on earth.

Who knows if it isn't reserved the work of Dunant, founded to prevent the evils that bloody battles bring with them, if not quite to cease, however, to make war more seldom. Who knows, if not just by binding people's attention to the regrettable consequences of these terrible disasters that those, who are tempted to engage in them, frightened back to assume the responsibility both to God and to human beings.

Dunant's work produces peaceful currents that sooner or later the world must accede to -

The Red Cross is tomorrow's peace league.

*Dr. Hans Daae
Norway's sanitation captain, 1899*

Preface

In an increasingly troubled world, it is edifying to read a narrative about a great man's life and effort for people in need with the creation of The Red Cross, which today means so much in all countries.

In "Tutti fratelli" Henry Dunant one more time gives a wakeup call to the world and thereby mobilize the noblest human qualities to work for a better and safer world and above all the vision that everyone can contribute to a greater humanism.

Båstad, Sweden April 2007
Carl Johan Bernadotte
Count of Wisborg

Foreword

It is rare that a single event and a single man's vision can change the course of the world. But one such case is Henry Dunant, the initiator of the Red Cross.

The year of the event is 1859, Europe is at war. The businessman and banker from Geneva is on his way to meet Emperor Napoleon III, when he suddenly finds himself on the battlefield among 40,000 dead and dying people. Hit by the horrors of war, he forgets all about his business and sets about helping the wounded and sick soldiers - without caring whether it is a friend or an enemy. For we are all brothers, he says - "Tutti fratelli".

Soon the words "Tutti fratelli" sound across the battlefield. Women from the surrounding villages came forward as volunteers. And the words spread throughout the whole devastated Europe and further out to the whole world. Today, everyone is aware of the Red Cross' worldwide relief work in war and peace. But only a few know about the founder Henry Dunant and his fate.

The book is a fine depiction of a visionary human being who seizes the political possibilities of the time and manages to build bridges between all people on earth regardless of race and religion, origin or gender. His ideas of humanity as the path to a better world are as valid for the people of today as they were for his own generation. But the book is also an account of a dramatic fate; a human being, who one moment is in his greatest triumph and the next moment in the deepest degradation.

At the height of his life he is admired by kings and emperors, and his name is celebrated worldwide. But when his business goes bankrupt, he is fallen down from the heights overnight and must now lead a miserable life as indebted, poor, despised and as an outcast. As the Red Cross grows into a worldwide movement, darkness and oblivion close in on its creator and founder.

But the wheel of destiny continues. Many years later, a journalist finds a poor white-haired old man in a nursing home. It caused a sensation. And now the name Henry Dunant once again resonates across the globe. From all corners of the world, the old man is honoured for his gift to humanity, and as the final recognition, he receives the first Nobel Peace Prize.

"Tutti fratelli" is not just a story about a single man and his idea, it is also an account of humanity as a bridge to peace.

Jørgen Poulsen
Former Secretary General of the Danish Red Cross

Introduction **Europe in the mid-1800**

The first decades of the 19th century saw wars in almost all European countries, but the Franco-Sardinian and Austrian war and battle, in June 1859, became forever written into the history of Humanity.

The Italian war of liberation which was to liberate and drive the Austrians out from northern Italy, was on the French side led by the Emperor Louis Napoleon Bonaparte III (nephew of Napoleon the Great), who, together with the Sardinian King Victor Emanuel, faced the Austria-Hungarian Emperor Franz Josef.

It was after this war with the horrifying massacre on the battlefield in northern Italy, that the idea of the *Red Cross* was born!

On June 24th 1859 - 300,000 French, Sardinian and Austrian soldiers fought the most merciless battle in this war near Solferino in the northern part of Italy! After fifteen hours of ceaseless struggle more than 40,000 dying, dead and wounded lay on the battlefield.

As these ill-fated wounded were led into the small nearby town of Castiglione delle Stiviere, there was no organized medical care, and drinking water was insufficient! The heat was unbearable, and in this inferno of misery an idealistic and pious young Swiss gentleman from Geneva worked day and night between the dead and dying, and he managed to get all men and women among the local people to

participate without regard to friend or enemy by words, which soon became famous -

“Sono tutti fratelli”

They are all brothers!

It was a true *impulse of humanity* that seized the young *Henry Dunant* that moment, when on the church steps in Castiglione he stood between the wounded soldiers and the residents of the city, who were preventing the enemy from getting care -

“Sono tutti fratelli”

They are all brothers!

In this significant moment of humaneness the idea was born, which later on in such a beautiful and altruistic way was to become the foundation of *Red Cross*.

Henry Dunant had come to Italy to get an audience with the Emperor Louis Napoleon Bonaparte III in order to acquire a water- and land concession for his mill business in Algeria! This Dunant ignored for a time to follow his heart and his conscience for his fellow man in distress.

The Swiss author Albert Steffen (1884 - 1963) writes in 1940 in connection with his play *Martyrs*:

“Henry Dunant’s impulse of humanity extends beyond death! It is born out of the holiness of all existence.”

But what is the political and historical context in Europe surrounding this war?

It was the time of Liberalism, the time of the *old* Liberalism. After 1815 the advancing Liberalism made a stand against the reactionary currents - against the system which Prince Metternich (Austrian prime minister), the Russian Tsar Alexander I and the Prussian King Frederick Wilhelm represented and had created by *The Holy Alliance of 1818*.

A great power union that should rule Europe and ensure the monarchy against revolutionary forces. But in France we see Liberalism break through during the July-revolution in 1830 and in England by the great reform of the Parliament in 1832.

The Liberalism also had its roots in the development of the English society- and state constitution and in the French enlightenment philosophy - *Liberty, equality and fraternity*.

This slogan from the first wave of enthusiasm for the French Revolution can be said to be the first definition of Liberalism as a set of ideas.

Tolerance was the principal characteristic of Liberalism. Liberalism also wanted to allow people to speak and write as they wished, and to join together in associations to give their opinions more importance. Freedom of the press and meetings were also points for the program.

But above all *equality* should be the *gospel* of Liberalism.

All should be equal before the law! The power was no longer in the hands of the monarch, but in the parliament. The parliamentary system was gaining ground.

In one country after another the struggle for national freedom and unity began.

Liberalism had struck up an alliance with *national sentiment*. Liberalism gave its blessing to the Greeks, Spaniards, Italians, the Germans, the Poles and the South American peoples fight for *Liberty*. The liberal ideas of freedom were to create national democracies; create independent nations with a free government, whether this be Monarchist or Republican. In this manifesto free trade became an important criterion.

Political and social equality became the fundamental idea of Liberalism. Initially however, this did not include economic equality, which was to emerge later with *Socialism*.

But another idea that Liberalism was generally to be linked with was the *Peace Movement!*

After the Napoleonic wars the first European Peace Association was formed in England in 1816, and gradually peace associations were founded in most European countries, usually with support from both Liberal and Christian sides.

It was during this growing public desire for peace between countries that Henry Dunant's tireless efforts towards the idea of Red Cross and the International Geneva Convention of 1864, which acknowledged the status of neutrality for all those involved in caring for the wounded and the wounded themselves, were brought into being.

"Teach mankind to have respect for the defenceless, the captured and wounded; impress upon them abhorrence of hatred, cruelty and destruction, then the horrors of war become less and coming generations will regard war as madness, as an evil, caused by wicked people."

Henry Dunant.

Chapter 1

Childhood and school

1828 - 1847

In this emotional time in Europe Jean Henri Dunant came into the world on May 8, 1828.

The joy was great in the elegant house in rue Verdaine No. 268 (now no. 12) in Geneva, Switzerland, where Dunant was born into a distinguished, highly esteemed and very wealthy patrician family. The delicate 27 years old Anne-Antoinette, had given birth to the first child of the family. The day following the birth three respected citizens of the Rhone city appeared at the registry office to announce the arrival of Jean Henri Dunant - the proud father, Jean Jacques Dunant, alderman and a successful businessman; the happy grandfather Henri Colladon, known researcher and politician, who, as godfather, passed his first name on to the new born; and the second godfather, Uncle David Dunant, bookseller and patriotic writer and moralist.

The father of the young Henri, Jean Jacques Dunant, was an extremely correct and responsible man. He was a descendant of an old patrician family, whose members even at the time of the Reformation in the 16th Century had held influential positions in the proud city at the Lake Geneva, Lac Léman. Jean Jacques had learned his profession from the bottom up in the trading house of his childless uncle in Marseilles, and his great ability was on many trade trips to

distant cities demonstrated to his uncle, who finally made him his sole heir.

At the age of 37 Jean Jacques returned to his hometown Geneva, in order to found a family there. A year later in 1827 he married the ten years younger Anne-Antoinette Colladon; a small graceful woman with dark eyes and an attractive look, furthermore full of gentleness and enthusiasm and in spite of her aristocratic origin, a modest human being.

Henri Dunant's father was a member of the *Conseil Représentatif* of the Republic, which later in a more democratic constitution was replaced by the *Grand Conseil*. Eager and empathetic, he too involved himself in the welfare system as head of the *Chambre de Tutelles et Curatelles*, a guardianship for orphans.

Henri Dunant's mother Anne-Antoinette, nicknamed *Nancy*, came from the distinguished French family Colladon who in the 15th century held high positions in the kingdom of France. However, this Protestant family had already fled from Bourges during the *French religious persecutions* of the 16th Century and settled down in Geneva in the more religious tolerant Switzerland. Anne-Antoinette's brother was the famous and well-known engineer and physicist Jean Daniel Colladon. In 1839 he became a professor in Geneva researching the speed of sound in water. In connection with the use of compressed air during the construction of the tunnels through the Mont Cenis and the Sct. Gotthardt his name became world famous.

The first six months of his life little Henri spent in his birthplace in the Rue Verdaine, which was given to his mother as dowry from the parents' home. The house was situated in Geneva between the lower merchant's quarter and the patrician upper part with the university. Henri was born into one of the quieter periods of Geneva's history. At the University science and culture were flourishing, and

trade and industry were at that time also in progression; all powered from the Calvinist belief, that *God loves diligence and punishes idleness. The poor had inflicted their own condition on themselves!*

However, that doctrine failed to prevent the social impoverishments of the working class at the beginning of the industrialization, so that even in Geneva the number of hungry people, beggars and orphans rose.

At the end of 1828, the young family acquired the estate *La Monnaie* in Montbrillant, not far from Cornavain, at that time still a rural area.

Here, in the six years to follow, four siblings for Henri came into the world - Sophie-Anne (1829), Daniel (1831), Marie (1833) and Pierre-Louis (1834).

The estate was large and idyllically located with uninterrupted views of Mont Blanc. In the grandiose park, where the father had planted selected trees, Henri's mother from time to time allowed children from a nearby children's home to stay under supervision, so they could recover a little amongst fragrant trees and plants.

Dunant remembered all his life this place, where he had spent a happy childhood.

"My father had at various places on the estate planted rare trees and plants. He took great pleasure in improving its appearance with selected fragrances. That was his favourite distraction, because his home meant so much to him. The park was full of fruit trees, which gave exquisite fruits - juicy and sweet the like of which I have never found elsewhere... It was also a place where Sweet Violets grew in the moss, in the sunshine."

Dunant's parents were very fond of each other and gave their children a happy and harmonious family life, although the father frequently was long absent on business trips and the fragile mother's unstable health often kept her in bed.

The mother, who was a rare talented woman, had great influence over her son in his childhood. Dunant says of his mother: "*She was the personification of love and always enthusiastic of all that was noble and good.*" From her, Henri

learned philanthropy, sacrifice, nobility and chivalry; qualities which motivated his entire life work.

Even as a child Henri Dunant's mother let him witness the poverty and misery of the existence in the hovels of the dark streets of Saint Gervais. Henri brought food to the residents, read to them from the Gospels and gave comfort and joy as best he could and developed through his mother's commitment to the poor and sick, already in childhood, empathy for the distressed and miserable. Even the dying in the hospital on Bourg de Tour were visited by this devoted woman and her young son!

"There, in the dark small alley's grimy houses, I learned for the first time, face to face, the presence of unhappiness and misery in human beings, whose life was one long chain of suffering and need in all aspects. Human beings, who did not know love, who did not know kindness and first discovered the heart in man, when it in painful desperation was crying. Then for the first time I became aware, that one man is powerless against the gigantic figure by the name of misfortune and misery. Of course still very misty and blurry, aroused in me already in 1849 - 21-years old, the thought of the establishment of an international large alliance to relieve the misfortunes of all kinds. Since then that thought has no longer left me - what was more or less a young man's dream, came first after years in true appearance."

Henri only rarely played with children of the same age; instead he spent many Sunday afternoons reading to prisoners in jail in Geneva. So Henri Dunant at an early age developed a compassion for all human suffering and sharpened his eye for those who were beset by hardship. Later, Dunant became the only young man to belong to the Geneva Welfare Association, and proved early in that way the idealistic and humane setting, that was once supposed to make his name world famous.

Henri spent a happy childhood on the *La Monnaie* estate. But it must have been difficult to be a light-hearted and cheerful young man under the face of a twofold pressure he partly had from the pietistic parent's home and partly from the Calvinist environment. His parents were, like many of those better-off citizens, members of a Protestant society,

founded in 1830 by Pastor Louis Gausson. This society, which was based on the revivalist “Réveil”, practised the Gospels almost literally, and Henri’s mother was a devout and attentive pupil in the prophecies of Gausson. These religious ideas made a big impression on Dunant both during his childhood and adolescence. He was a very sensitive child and developed a strong sense of justice. As a four-year-old, he remembered, his mother telling him the fable of La Fontaine about the wolf and the lamb, and that he began to cry, because he could not bear that the innocent animal was eaten. Another vivid memory concerned Toulon, where in 1836 the family went on a trip to France. The eight-year-old Henri visited with his parents a prison where lawbreakers from Geneva served out their punishment. Indignant by the sight of the badly treated prisoners lying in chains, he decided: “*When I grow up, I shall write a book, to save them.*”

Dunant also remembers the family’s great adventure, when they went to see the sea:

“The Provence sky was marvellously blue and without a touch of cloud, and we breathed in the delicious air saturated with wonderfully fragrances of Provence. My mother could not contain her impatience to be the first to experience the sea; she got up on the seat of the carriage to be the first to take in the beautiful sight. Suddenly, at a sharp turn in the road as we skirted a hill, she was at last able to witness what to her was magical and in her enthusiasm she sang out - ‘la voilà!’ The carriage halted, and we all jumped out enthusiastically to see the sparkling Mediterranean. There it was the vast picture of the ocean, with colours varying from deep purple to dark green or indigo interrupted by uneven cliffs that surrounded the bay.”

Jean Henri had already begun his literary and narrative career in writing down his impressions in his diary - here everything was picturesquely reproduced.

Often the mother, five brothers and sisters went to their grandparents in Avully. Grandfather Henri Colladon was not only director of the Geneva hospital, but also mayor of Avully. The grandparent’s estate was a two hour drive from

La Monnaie, through the Rhone Valley on the left bank of the river.

“Grandfather and grandmother were filled with joy to see us and welcomed us warmly. Immediately we were free – free to explore every corner of the garden and orchards where, at the right time of year, we could find the most heavenly fruit, all sweet and juicy – gooseberries, strawberries, cherries, raspberries, red and black currants, pears, apples, apricots, peaches, plums, grapes muscats and enormous black mulberries and nuts – all most delicious. Mother’s great anxiety for us was the indigestion... At Grandfather’s the abundance and variety of tasty things was so great, and the estate so extensive, and our liberty so complete, that there was no limit to our delight. Our enthusiasm gave inexpressible pleasure to grandfather. From the moment we had jumped from the carriage and had been embraced we five children ran away in all directions and the cries of delight and laughter filled the air. But that was only the beginning, for grandmother had a grand cook, whose pâtés and marvellous tartes had an enchanted deliciousness.”

Ten years old, in 1838, Henri Dunant is taken as a high school student at the Collège Calvin. The lunch hour he spends with his aunt Sophie-Elisabeth. The school was indeed in Geneva, but the way home in the middle of the day would have been too long.

The school does not absorb him too much, the fourth Latin class, he has to repeat. But in *religion* he excels over the other students and for this he is praised. But, since the scores in the other subjects were insufficient, he had to leave school before the end-of-term in 1842 and for the first time he causes his mother great sorrow. Henri now got private lessons. He went with other students to a young pastor, who, married to a teacher, was living in the same house in Rue Verdaine in Genève, where Henri was born.

Later in his further studies Henri is developing a great fondness for studying literature, ethnography, archaeology, history and history of nations and religion. The many study tours, which he undertook in his younger years, contributed much to his education. So he was, inter alia, invited as a corresponding member to a meeting of the *Ethnographic Society* in Paris. Such activities characterize well Dunant’s youth and education – in his great preference for human

dialogue and strong desire for exchange of messages that could improve the world.



"Collège Calvin"

At 18, Dunant enters, as the only young man, the charity association *Société des aumônes de Genève*. Now he is responsible for a number of lonely, frail elderly people that were barely supported. He visited the sick, the poor, the dying and prisoners, and brought them in addition to comfort and support the Words of God.

But Dunant soon realized that he alone could do little against such great distress.

With this in mind, he later wrote: *"I realized that humanity must come together in order to eliminate such terrible distress."* Now Dunant clearly developed his capability to think in systems and communities for that great goal to awaken the people to the fight to overcome Social misery. In 1849 he gathers over a hundred peers around him and outlines his vision - that the task must be undertaken through non-denominational and international work. This

international, global mindset became an additional characteristic of Dunant's personality.



Henry Dunant at the age of 27.

Chapter 2

Education and union work Three important Women 1847 - 1855

In 1847 Henri's father strongly encouraged his now 19 year-old son to train as a banker in the prestigious Geneva Bank house *Lullin et Sautter* - an education he later would complete with great distinction.

The wealthy, slender, good-looking young man with dark hair and brown dreamy eyes was popular in distinguished circles. He was an admired dancer at the balls and during his brief military service a great favourite and popular comrade. But the thoughts of Dunant concentrated on far more important things than societies pleasures. He wanted, in his own words, to instigate Paradise on earth and to this goal he devoted all his spare time, simultaneously with his banking education.

To explore and observe the mountains also belonged to the cheerfulness of life at that time. In the summer of 1847, Henri Dunant set out with two friends to the Alps. They praise the Lord and discuss life's issues, and decide to discuss such topics further at home.

Dunant invited from now on every Thursday nights like-minded people to his home for Bible study, discussion and prayer. His enthusiasm to help inspired the others. Besides,

he had the gift to encourage the weak and discontented and once again to unite torn bonds.

Dunant's Thursday meetings were not the only religious and socially-oriented assembly of young men in the former Geneva, but were definitely the most dynamic, because through their actions, in late November 1852, the *Union Chrétienne de Genève* - a Christian association of young men was created.

Even in his early youth, Dunant turned away from an egoism which comprises only one race or one nation. As an aristocrat in the best sense of the word his philosophy of life was cosmopolitan humanitarian. He was as the words of Friedrich Schiller: "*With regard to the body it's bound to time and space; but the spirit has no boundaries, it belongs to no people, nor any century*".

The young Dunant inflamed with the *Internationalism*, now tries to unite young Christians from other countries into the movement. Dunant takes over the post of correspondent and secretary. He makes correspondence with like-minded in French and English speaking groups; organizes mutual meetings and prompts for the expansion of the Christian association of young men. His extensive correspondence later extends out from England via Holland, Belgium and France to Lebanon and to addresses even as far as America. Dunant imagined a global fraternal association and he decides to commit himself totally to this dream, after completing his education as a banker. Using his own funds, he undertook several journeys abroad to promote this merger and fights for a united world organization. His unique skills and his natural charm, his ardent belief in the noble goal of his cause, and his gift for persuasion were always victorious.

With his innermost desire and his firm belief that the Christian youth movement would lead to a better understanding between people, to a recognition of the race, language, nationality and culture of others, and his burning

desire for peaceful coexistence between the warring nations of the world – Dunant succeeded in 1855 in Paris at the first World Congress of the movement to create *The World Association of Christian united young men*. – YMCA had become International.

But from those years a funny little incident occurred, that Dunant later makes a small comment on:

“When in 1853 or more likely 1854 I looked up my name in the new Geneva address book, I found among the many Dunants “Henri Dunant, boot-maker”. This certainly honourable person lived in St. Gervais, the headquarters of the Radical. With those I would not be mistaken!”.

After which Henri was spelled with y – *Henry* Dunant.

A few years later Dunant read the world famous book *Uncle Tom’s Cabin* by the American author Harriet Beecher-Stowe. This captivating book had been translated into all languages and was instrumental in the abolition of slavery in the American South, which was finally eliminated after the American Civil war 1861 – 1865. Provoked by this book the young Dunant also wrote books against slavery in America and in Muslim countries, with great energy.

What he later, in 1875, wrote on conditions in Zanzibar, Madagascar, in Upper Nile-countries and in Egypt, initiated the creation of the *Alliance Universelle de l’Ordre et de la Civilisation*, with branches in France, Belgium, Germany and America.

The anti-slave Committee, this alliance, in conjunction with the British anti-slave Association presented the European governments with a memorandum resulting in the convening of a conference in Belgium, which finally put an end to the slave trade in Africa.

In those years, as told by Dunant in his memoirs, three women in particular, next to his mother, had the greatest influence on his development. The above mentioned Harriet Beecher Stowe (1811 – 1896) with her book about slavery,