



**REVUE  
INTERNATIONALE  
DE LA  
CROIX-ROUGE**

**SUPPLEMENT**

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# INTERNATIONAL COMMITTEE OF THE RED CROSS

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## THE WORK OF THE ICRC IN ALGERIA

In pursuance of its work in North Africa, the International Committee of the Red Cross, with the agreement of the French authorities concerned, sent a fourth mission to Algeria in May and June this year.

The object of this mission, composed of Mr. P. Gaillard, Delegate, and Dr. L. A. Gailland, Doctor-Delegate, was to pay another visit to the places of detention where persons deprived of their liberty as a result of present events are held.

During their stay in Algeria from May 15 to July 6, the International Committee's delegates visited 48 places of detention (prisons, assembly centres, screening and transit centres, hospitals).

They visited prison establishments in Constantine, Batna, Algiers, Tizi-Ozou, Berrouaghia, Blida, Mostaganem, Oran and Tlemcen, as well as the assembly centres in Djorf, Lodi, Berrouaghia, Paul Gazelles, St. Leu, Arcole, Bossuet, Sidi Chami and the Maréchal Camp.

In addition, the mission of the International Committee of the Red Cross was also able to visit a number of screening and transit centres, under military authority, where suspects arrested during military operations are detained. These were the centres in the Constantine area (Kerrata, Hamma-Plaisance, Alger Sahel (Maison Carrée), Batna, Bône, Duvivier),

the Algiers area (Tizi-Ouzou, Bordj-Menaiel, Tizirt, Beni-Messous, Boudjima, Dra el Misan, Tizi Reniff, Ouadhias, Château Holden, Aumale, Damiette, Orleansville, Warnier, Ferme des Cinq Palmiers), and the Oran area (Telagh, Chanzy, Ain-Tedeles, Blad Touaria, Rivoli, Tlemcen, Nedromah). The hospitals in Batna and Mustapha were also visited by the delegates of the ICRC mission.

During each visit the Committee's delegates were, as customary, authorised to converse without witnesses with detained persons of their choice.

Games, educational supplies, books and mosquito-nets, valued at Fr. Fr. 1,500,000 were sent by the ICRC Delegation to the Djorf, Lodi, Berrouaghia, Arcole, St. Leu and Bossuet assembly centres.

As during their previous missions, the International Committee's delegates endeavoured to obtain on the spot the necessary improvements in detention conditions, in particular during the final interviews in Algiers, on July 3, with Mr. Robert Lacoste, Resident Minister, and General Salan, Commander-in-Chief of the Combined Forces in Algeria. Furthermore, a detailed report containing the remarks and suggestions of the International Committee's mission was handed to the Head of the French Government and to the Resident Minister in Algeria.

The ICRC Delegation distributed a number of articles of clothing to women and children displaced owing to the events, in particular in the Melouza area. These relief supplies, valued at two million French francs, were distributed under the delegates' supervision on June 21 and 22, 1957.

## SUNDRY ACTIVITIES

**News Items**

**An International Red Cross Meeting in Vienna.** — *In order to draw up a final balance-sheet of the relief action in Hungary, which has now come to an end, a meeting of the representatives of the National Red Cross Societies which took an active part in this action was held in Vienna from July 22 to 24, 1957.*

*During this meeting, which the League of the League of Red Cross Societies had been requested to arrange, the delegates discussed the questions arising from the medico-social emergency programme and the standardisation of relief parcels; administrative and financial questions connected with the relief work were also discussed.*

*The International Red Cross will be able to draw practical conclusions from the experience gained during this relief action—the biggest since the war—and thus be in a better position to carry out its humanitarian mission.*

*The International Committee of the Red Cross was represented by its Executive Director, Mr. Roger Gallopin.*

**Mr. Dag Hammarskjöld, at the ICRC headquarters.** — *Mr. Dag Hammarskjöld, Secretary General of the United Nations, at present in Geneva, paid a visit on July 10 to the headquarters of the International Committee of the Red Cross where he was received by Mr. Léopold Boissier, President, various Members of the ICRC, and Mr. B. de Rougé, Secretary General to the League of Red Cross Societies.*

*During his visit, Mr. Hammarskjold, who was accompanied by Mr. Philippe de Seynes, Under Secretary for Economic and Social Affairs, Mr. Martin Hill, Deputy Under Secretary, Mr. Adrian Pelt, Director of the European Office and Mr. Georges Palthey, Deputy Director, drew a parallel between the fundamental principles of the United Nations and those followed by the ICRC.*

*Mr. Hammarskjold also said that no public tribute on his part could adequately express the debt of gratitude which innumerable persons, in particular the victims of the events in Hungary and the Middle East, owed to the Red Cross for the services it had rendered during the past months with such competence and devotion to duty.*

**Visit of the President of the American Red Cross.** — *On July 15, General Alfred M. Gruenther, President of the American National Red Cross, visited Geneva to call at the headquarters of the International Red Cross. General Gruenther arrived in Germany from Washington to commence a two weeks' inspection of American Red Cross installations in Europe; he continued his tour by the U.S. Air Force Base, at Chaumont, France, near Nancy; he then flew to London.*

*On arrival at Geneva Cointrin Airport, at 10.30, the American Red Cross head was greeted by the ARC's Special Representative in Geneva, Henry W. Dunning, who is also Under-Secretary General of the League of Red Cross Societies and as such the highest ranking American official of the International Red Cross. In a short meeting with press and radio correspondents at the airport, General Gruenther rendered high tribute to the two International Red Cross institutions—the International Committee of the Red Cross and the League of Red Cross Societies—for their contribution in fostering the growth of the Red Cross movement throughout the world.*

*Discussing work of the American Red Cross, General Gruenther told correspondents that expenditure by the American Red Cross of \$52 million for disaster relief, during the past two years, in contrast to an average outlay of \$12 to \$20 million for such a period, has presented his Society with a financial problem. The new American Red Cross president, who took over office*

on the 1st of January this year, said that he has logged some 35,000 miles by air travel in a first-hand survey of the humanitarian work being carried out by the American Red Cross in the U.S.A. and abroad.

General Gruenther, in referring to the XIXth International Conference of the Red Cross, which will take place at New Delhi, 24th of October—7th of November, disclosed that he will lead the American Red Cross delegation to that session.

After the press conference, General Gruenther proceeded to the headquarters of the International Committee of the Red Cross where he was welcomed by President Léopold Boissier. A briefing was given him on the work of that institution, during which various questions were discussed which will be considered at the forthcoming New Delhi Conference.

The American Red Cross leader was the guest of honor at a luncheon given by the International Committee of the Red Cross and the League at the Palais des Nations. Also guests were the Hon. Henry J. Taylor, American Ambassador to Switzerland, and Franklin C. Gowen, Chief of the United States Resident Delegation to International Organizations at Geneva, and Consul General.

Afterwards General Gruenther called at the headquarters of the League of Red Cross Societies, which federates the world's 75 National Red Cross Societies, and of which the American Red Cross is a founder member. Here he was received by the League's Honorary Vice Chairman and Secretary General, B. de Rougé. The latter expressed the appreciation of the League for the work of its American Member Society and the unflinching support it has given the League since its inception 38 years ago by ARC's World War I head, Henry P. Davison. The League Secretary General also took the opportunity to render tribute for the aid received from the United States Government, particularly in the League's International disaster relief actions.

General Gruenther was accompanied on his visit to Geneva by his assistant, George Elsey, and by the ARC's Director of Operations in Europe, Robert S. Wilson.

**Greek nationals leave Rumania.** — After a period of seven years, twenty-two Greek nationals who have been in Rumania since

*their childhood as a result of the events of 1946-1948, have just left that country for Australia, to join members of their families.*

*This departure, organised jointly by the International Committee of the Red Cross and the League of Red Cross Societies, is part of the plan for re-uniting Greek families affected by the civil war. It was made possible through the co-operation of the Red Cross of the Rumanian People's Republic and the Australian Red Cross.*

*Since 1948 the International Red Cross has thus enabled over 5,000 Greek nationals (including 3,000 children) to be re-united with their families.*

**French philatelists visit the ICRC.** — *In June the delegates attending the National Congress of the Fédération des Sociétés philatéliques françaises paid a visit to the headquarters to the International Committee of the Red Cross. The Congress members were shown mementoes of the origins of the Red Cross, and first issues of stamps bearing the cross emblem.*

*The President of the Federation, Mr. Berthelot, introduced by Mr. G. Rouard-Watine, Director of the Information and News Section of the French Red Cross, stressed the interest shown by philatelists in first issues, and referred to the support which his association has always given to the promoters of the Red Cross movement. There is no doubt that the very favourable reception granted by philatelists of all nations to the various issues of Red Cross postage stamps, and stamps with a surcharge on behalf of the Red Cross, has greatly contributed to the successful result of those issues which represent, in several countries, an appreciable contribution towards the work of the National Red Cross Society concerned.*

**The ICRC in North Africa.** — *The International Committee of the Red Cross has decided to expand the relief action which it has been carrying out in North Africa since 1955.*

*In Morocco the ICRC mission, headed by Dr. L. A. Gaillard, has undertaken the provision of emergency relief supplies for some 40,000 persons, mostly women and children, who were obliged by the events in Algeria to take refuge in the Oujda area, where they are entirely without means of existence.*

*Medicaments, clothing and foodstuffs for a value of nearly 300,000 Swiss francs have already been distributed by the ICRC.*

*We may point out that Mr. G. Colladon, who had just returned from Greece, and whose former activities as delegate of the ICRC were, as is known, carried out in several countries, had left Geneva a short time in advance, in order that the relief supplies made available by the ICRC might be distributed under his supervision.*

*In the case of Tunisia, where a delegate from Geneva arrived in June, the ICRC has decided, at the authorities' request, to send a representative, Mr. G. Hoffmann, to that country. His work will be to provide supplementary relief supplies for about 20,000 refugees from Algeria whom the Tunisian Government is already assisting as far as its means allow. It will be remembered that in compliance with requests received from various authorities concerned, in June the International Committee of the Red Cross sent a delegate to Tunisia, Dr. Pierre Krieg, to ascertain the situation and needs of civilians from Algeria who have taken refuge in Tunisia on account of the events.*

**Broadcasting at the Service of the ICRC.** — *With a view to strengthening the friendly relations of the International Committee of the Red Cross with Arab countries and their Red Crescent Societies, from Friday, July 12 onwards the Committee will make weekly broadcasts in Arabic on the Schwarzenburg short wave-length.*

*These broadcasts, which will deal with various aspects of Red Cross work and principles, will be transmitted every Friday evening at 5.30 (GMT) over the following wave-lengths; 16 m 93, 17,720 kc., 25 m 28 — 11,865 kc.*

**Activities of the Central Agency.** — *Of the twenty National Red Cross Societies whose co-operation was requested by the International Committee of the Red Cross, nineteen responded by sending to Geneva the personal history cards concerning Hungarian refugees in their respective countries. The number of cards received has now reached 261,852 whereas the total number of Hungarian refugees is about 180,000. This difference in figures is due to the fact that many refugees have already moved from one country*

of asylum to another and records of their transit have been made in each case.

Recently the British Red Cross sent to Geneva a complete list of the Hungarian refugees in the United Kingdom. The 21,000 names contained in this list will be placed on index-cards by the ICRC services.

Although the card-index of Hungarian refugees is not entirely complete, it has already rendered great service; about 2,000 checks are made each month which lead to the re-union of a great many families. The case is not rare of several members of one family having taken refuge in the same country without being aware of the fact. Thanks to the information revealed by the card-index, they can be informed and be placed in contact with each other. The Hungarian Section of the Central Agency is extremely busy at the present time; it receives about 3,000 postal items per month and sends out an equal number.

**Visit of Mr. de Traz to Saudi Arabia.** — *The General-Delegate of the International Committee of the Red Cross for the Middle East, Mr. David de Traz, on a mission to Saudi Arabia, was received by H. M. King Saud on August 4.*

*During his conversation with the King, Doctor Pharaon, Minister of Health, and Sheik Yussef Yassin, Under Secretary of State for Foreign Affairs, the delegate of the International Committee discussed various matters including the creation of a National Red Crescent Society, the International Committee's work in Egypt and North Africa, and the Draft Rules for the Limitation of the Dangers incurred by the Civilian Population in Time of War, which will be submitted to the XIXth International Red Cross Conference to be held in New Delhi in October.*

**A mission of the ICRC to the German Democratic Republic.** — *During a further mission in the German Democratic Republic, from July 22 to 27, Mr. H. G. Beckh, delegate of the ICRC, got in touch with the German Red Cross in the Democratic Republic, in Dresden; he discussed with the Directors—in particular the Vice-Presidents Mr. E. Rische and Dr. H. Paul, the Secretary-General, Mr. H. Schwobel, and the Head of the Foreign Relations Section,*

*Mr. H. Fichtner—various problems concerning the activities of the Red Cross.*

*The measures taken by the ICRC in various countries to ascertain the conditions of detention of political prisoners are well known. It is, therefore, of interest that the authorities of the German Democratic Republic authorised Mr. Beckh to visit two large prisons in Brandenburg and Bautzen, and two labour camps where the detained persons are paid for their work which is obligatory. Accompanied by Mr. Rische, the ICRC delegate was able to converse with the detainees without witnesses, and, in accordance with their wishes, Mr. Beckh (having noted that the sanitary conditions, food and accommodation conformed to the humanitarian standards usually observed) informed the authorities of his comments. The authorities duly noted these remarks, and Mr. Beckh's wish to be authorised to visit other places of detention.*

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## THE ORIGINS OF HUMANITARIAN FEELINGS IN ANCIENT IRAN

*Dr. Abbas Naficy, Vice-President of the Iranian<sup>1</sup> Red Lion and Sun Society and a former Minister, kindly agreed to write the following article for the Revue Internationale de la Croix-Rouge an article which by its title and inspiration forms a continuation of the studies already published in the Revue concerning humanitarian ideals in various civilisations.*

*Dr. Naficy is particularly well qualified to deal with this subject, since his career as a doctor and his post as Professor of Medicine at Teheran have brought him into constant contact with human suffering, as has his fruitful activity in the Red Lion and Sun Society, the work of which as is known is inspired by the leadership of H.I.H. Princess Chams Pahlevi, its Honorary President (Editor's note).*

One of the most striking features of the ancient history of the Middle East is a moral, social and religious reform introduced into human history by the Iranians towards the middle of the Vth. century B.C. It might even be said that it is rather in this sphere than in that of material civilisation and the arts that the Iranians stand out from their neighbours in Asia.

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<sup>1</sup> In 1935, Reza Shah the Great, founder of the Pahlevi dynasty, rightfully eager to recall Iran's glorious past, decided that his empire, internationally known until then as Persia, would henceforth be called Iran. (*Author's note.*)

Long before the accession of the Great Kings — the Kings of Kings — of the Achaemenid dynasty in 550 B.C., all Western Asia was under the domination of the Elamite and Assyrio-Chaldean empires, which had set up totalitarian and arbitrary regimes characterized by the worst injustices. The various conquered peoples were deprived of all civil, political and religious liberty. The conquerors imposed their laws, their customs, their beliefs and their languages on the conquered right down to the smallest detail. Brute force reigned supreme and the exploitation of man by man was the order of the day. Paganism was rife everywhere. Human sacrifice was common. Male priests underwent castration and the priestesses who served in the temples considered prostitution as a pious act.

It is true that after Greater Mesopotamia, there had already been Greater Egypt, which for the first time in the history of the East had substituted a kind of "benevolent protectorate" <sup>1</sup> for the brutal conquest, mass deportations, systematic massacres and sudden raids which had too often been the only way of treating conquered peoples. But the Egyptians had been gradually led, for economic and to a certain extent geographical reasons, to employ relatively brutal methods towards their subject peoples.

The capture of Babylon by Cyrus the Great in 538 B.C., and the formation of the Empire of the Medes and the Persians, revolutionized this state of affairs. The regime set up by this great conqueror and reformer was of real importance from an historical point of view, in that it helped to unite the peoples and at the same time introduced something valuable, which we shall speak of later, into the logical development of humanity.

The vast empire created by Cyrus and his successors stretched over the immense area from the banks of the Indus to the Danube, and from the shores of the Mediterranean to the river Oxus. This empire was a great and real confederation, within which all the peoples preserved their laws, customs, religions, and even dress and household usages. The central Power guaranteed to these peoples freedom of conscience and freedom

<sup>1</sup> A. MORET : *Des clans aux Empires* (L'Evolution de l'humanité, t. VI), Paris, p. 406.

to arrange their material life as they wished without the imposition of any restriction or discrimination. The various provinces of the empire were governed and administered by satraps who came from the province and who owed nothing to the central power save a loyal tribute and armed forces in the event of war. These armed units were commanded on the battlefield by their own officers, spoke their own language, carried their national arms and wore their national costumes. The satraps even had the right to strike coinage in their own language, and their own names almost always accompanied the name of the King of Kings. Many of these coins even bore different titles from those minted by the central government.

On the bas-reliefs at Persepolis, cut during the reign of the Achaemenid kings—Cyrus, Darius, and Xerxes—can be seen inscriptions in all the languages of the peoples who made up the empire. The Achaemenid kings also respected officially the gods of the conquered peoples and even mentioned them in their rock inscriptions, their commemorative plaques and their tablets, which now ornament the great museums of the civilised world.

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To understand the political wisdom and the preoccupation with morality of the Iranians, it is necessary to study the original basis of their religious conceptions. Indeed, it is in the realm of ideas that the Iranians have left their mark on human history. If the kings of Iran claimed that "they waged war with moderation and treated the conquered with gentleness and benevolence, leaving them their religions, language, laws and even their national chiefs", it was because "neither wars nor conquests could lead them to forget religious law"<sup>1</sup>.

To find the origins of the religious beliefs of the Iranians it is necessary to go back to the dawn of history. We know nothing precise about the civilisation and social structure of the Indo-Iranian tribes who lived in Hither Asia between 1000 and

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<sup>1</sup> A. JARDÉ : *La formation du peuple grec* (L'Evolution de l'humanité, t. X), Paris, p. 327.

3000 B.C. It is generally believed that this group of peoples and tribes, some of them settled, others nomads, must have practised different forms of worship, even if they had a common basis <sup>1</sup>.

On the other hand, we have a relatively large body of information on the so-called Mazdean religion, which gradually spread over a large part of ancient Iran during the Xth century B.C., and whose teachings are contained in the work known as the Avesta. This work, one of the greatest literary and philosophic monuments of the Aryan race, contains the Mazdean doctrine and at the same time the teachings of the prophet and reformer of Iran, Zarathustra or Zoroaster. This man, having been granted a revelation by his God Ahura-Mazda (Ormuzd), made widespread changes in the ancient beliefs and created "a purified religion free of the bloody sacrifices which still sullied the altars of all the Aryan peoples" <sup>2</sup>.

The moral concepts of this religion are imbued with a new idea: the conflict of Good and Evil. "Certainly, Zoroaster is not a dualist like some of his heirs <sup>3</sup>, but he considers that immediately below the sole God, the good God, there are two spirits whose "historical function" was to make the choice which determined the further life of the world. One of the spirits chose Good, the other Evil.

Ahura-Mazda, the sole God, the God of Gods—just as the King of Iran is the King of Kings—overshadows the other divinities. He is the great heavens, he is the light and his symbol is fire; but there is not, and cannot be, any image of him. He wishes men well according to whether they observe or reject his law and to whether they are deserving or undeserving.

Angra-Mainyu (Ahriman), the spirit of Evil, envious of the luminous beauty of Ormuzd's world, created beings who were to make war on him. Ormuzd, who is omniscient, knew in advance that he would gain the victory but accepted the chal-

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<sup>1</sup> E. BENVENISTE : *Les religions de l'Iran ancien — La civilisation iranienne*, Paris 1953, p. 58.

<sup>2</sup> Sylvain LÉVI : *Revue de Paris*, 15 février 1925.

<sup>3</sup> G. DUMEZIL : *La réforme zoroastrienne, civilisation iranienne*, Paris.

lence. For some time, Ahriman seemed to have the upper-hand but soon the demons destroyed each other and Ahriman was reduced to total impotence, whereas the souls of the just found their bodies, henceforth indestructible, in Paradise. The impious were already in hell.

Thus, all the teaching of Mazdaism tends to produce what ancient Iran happily termed "good thoughts, good words and good actions". Whatever the condition of man, whether he be priest, farmer or warrior, he must live his life as a "pure man with pure thoughts, words and actions". This victory of the God of goodness, of the benevolent principle, is the triumph of light".

This is a doctrine of progress in justice and truth, "a teleology which finds its reason and its aims in history" <sup>1</sup>.

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We have recalled the religious atmosphere of ancient Iran to show that the great Achaemenid kings—Cyrus, Cambyses and Darius, proclaimed for all to hear that they were the servants of the God of good and light. They looked upon themselves, so to speak, as missionaries of a moral and religious revolution, and set themselves the task of carrying through the world a new conception of enlightened imperialism, characterized by moral and humanitarian ideas and spiritual in its essence. They ordered their subjects and their armies to wage war with moderation and to treat the conquered gently and benevolently. They were proud to proclaim in their indestructible inscriptions their good deeds, their struggle against evil, lies, injustice and perfidy. Finally, they preached moral precepts and love of one's neighbour.

Among the Achaemenid kings it is above all to Cyrus that the honour falls of having waged war with clemency and humanity. This great monarch who is "indisputably one of the greatest figures in history" <sup>2</sup>, had for the first time the brilliant

<sup>1</sup> H. BEER : *En marge de l'histoire universelle* (L'Evolution de l'humanité), Paris, p. XV.

<sup>2</sup> C. HUART : *L'Iran antique et la civilisation iranienne* (L'Evolution de l'humanité), Paris, p. 51.

idea of organising and unifying the world and ensuring that not only order, prosperity and peace—the peace of the Great King—but civil liberty and justice prevailed therein. The Greek historians Xenophon and Herodotus have drawn a striking picture of Cyrus. They admire him above all for having been always “good to his friends, tolerant towards the vanquished, certain of their confidence and a respecter of treaties and promises”. (Xenophon.) Thus “the Persians gave him the title of Father and would never have dared to compare anyone with this great prince”. (Herodotus).

Cyrus ordered his subjects to treat the wounded of the enemy army with the same care as those in his own army and to give them the same attention. This idea—an idea of genius at that time—is perhaps the most ancient evidence of the Red Cross idea and it marked the beginning of human respect, charity, kindness and pity, which until then had been unknown in wartime. This sovereign “full of wisdom and goodness, decked with all the virtues” appeared to the Jews as the messenger of Jehovah and to the Greeks as “an ideal figure”, almost “a legendary character”.

These ideas, pervaded with a spirit of justice and clemency, are also found in the successors of Cyrus, particularly Cambyses, Darius and Xerxes, and formed the basis of the cultural, artistic and spiritual relationships between Iran and her neighbours. During the long dynasty of the Achaemenid kings (550-350 B.C.) Susa, Pasargades, Persepolis and Ecbatana, the great capitals of Iran, were meeting places for foreign scholars and philosophers, where they were granted many favours and treated with great generosity.

The Achaemenid Empire, after two centuries of prosperity, was conquered and ruined by Alexander of Macedonia in 330 B.C. Half a century later, in 247, a national revolt destroyed the Macedonian hegemony in Iran and for nine centuries the Arsacid and Sassanid national dynasties remained in power and organised an empire of real splendour. It is above all the Sassanid sovereigns who followed the example of their Achaemenid forbears by inviting to their court foreign philosophers and scholars and founding universities which for several centuries

became "places of intellectual exchange". In particular the Sassanid Shahinshah Chosroes (Anoushiravan) the Just (531-579) showed great moderation towards conquered foreign peoples subject to his rule. It was during this King's reign that the Byzantine Emperor, Justinian, an enemy of Greek culture, which he considered to be hostile to the Christian religion of which he was one of the most fervent supporters, closed the Syriac school of St. Ephrem at Edessa, in 489, and later—by his notorious edict of 529—the schools of Athens and Alexandria. He then banished from his empire all the Greek and Syrian scholars and philosophers, of whom several took refuge in the court of Chosroes, where they were received with great benevolence and showered with honours.

In the middle of the VIIth century, the Sassanid empire, weakened by war against Byzantium and the nomads of Turkestan, was invaded by the Arabs (in 651) and subjected to Islam. However, the Arab domination, which lasted several centuries, did not efface the national genius, which gradually subdued the conquerors very much as the genius of Greece had of old charmed the Romans. Indeed, from the beginning of the IXth century until our own time, Moslem Iran has played one of the most important rôles in all Central Asia, not only from the cultural and philosophical point of view, but from the moral and humanitarian standpoint. The Persian poets and philosophers *Saadi*, *Hafiz*, *Djalaleddine Roumi*, *Attar*, *Sanai*, etc. have by their writings and poems spread and disseminated throughout the world the religious and human morality whose precepts are to be found in the Koranic writings. This is a vast subject which cannot be dealt with here and to which another article will be devoted.

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It will be seen that in this land of Iran, which in the opinion of some was the cradle of humanity, respect for human life and love of one's neighbour were always moral precepts which were well known and applied. Has not the tired traveller always been considered as a sacred guest, received, cared for and honoured in the tent?

## THE ORIGINS OF HUMANITARIAN FEELINGS IN ANCIENT IRAN

To make wars more humane, to care for the wounded without distinction of clan or tribe, to respect prisoners, to apply treaties, to tolerate the customs of the conquered, these are some of the tokens of the feeling of humanity in ancient Iran, tokens which we like to think of as the first affirmation of the Red Cross spirit.

These humanitarian ideas, which were often taken up at various times by many peoples, had to wait nevertheless for the genius of Henry Dunant to enable them to find general and practical expression as they have done in our modern times in the shape of international Conventions.

Abbas NAFICY

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