

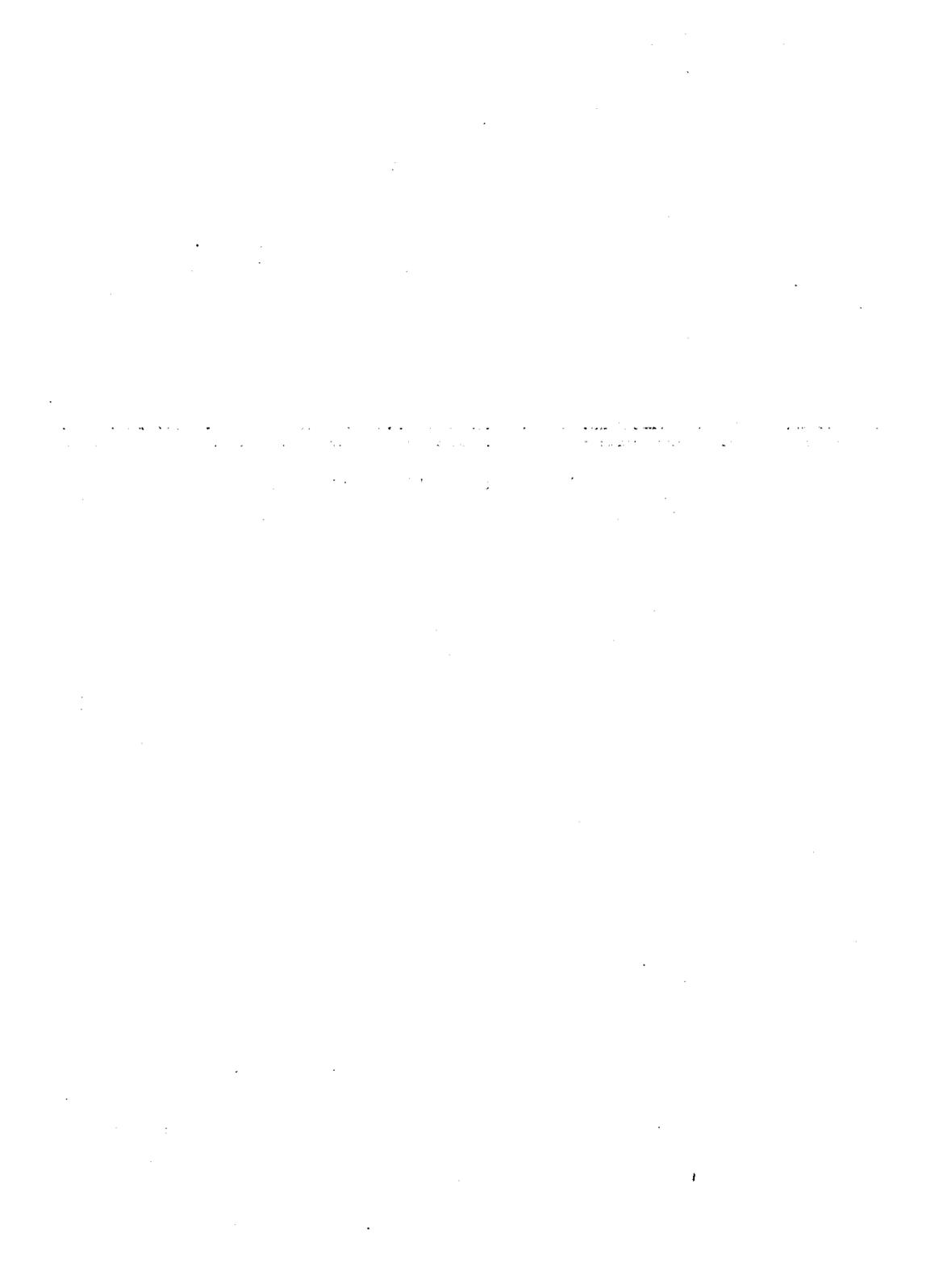


REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE
ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
New Year's Message from the President of the ICRC	3
Editorship of the Revue internationale	3
Meeting of Representatives of National Red Cross Societies	4



INTERNATIONAL COMMITTEE OF THE RED CROSS

NEW YEAR'S MESSAGE FROM THE PRESIDENT OF THE ICRC

In the course of the past year the Red Cross has come to the aid of the suffering and destitute on countless occasions. Its founder organisation, the International Committee in Geneva, has, as in duty bound, endeavoured to act in the interest of the victims of wars, of conflicts and disturbances. The International Committee can, however, only render to the world all the services expected from it, if Governments allow it to intervene and do their best to facilitate and support its humanitarian work. The Committee's wish, therefore, for the coming New Year is that the work of the Red Cross should be ever better understood and more readily accepted ; for that work is one of the precious assets which humanity must guard jealously under all circumstances, for its own protection and, indeed, to ensure its very survival.

EDITORSHIP OF THE REVUE INTERNATIONALE

On the occasion of the retirement of Mr. Louis Demolis at the end of 1954 from his post as editor of the Revue Internationale, the International Committee wishes to express its gratitude to him for the valuable assistance he has given to the work of the Red Cross over a long period of years.

To succeed him as editor the Committee has called on the services of Mr. Jean-G. Lossier, author of "Fellowship—The Moral Significance of the Red Cross" and a number of other publications.

THE INTERNATIONAL COMMITTEE OF THE RED CROSS

MEETING OF REPRESENTATIVES OF NATIONAL RED CROSS SOCIETIES

As in previous years, the International Committee of the Red Cross took advantage of the presence in Geneva of delegates of Red Cross Societies who were taking part in meetings of the Executive Committee of the League, to organize an Information Conference. It was held at the Committee's headquarters on 11 November 1954.

When inviting National Societies to the Conference, which was organized with the full agreement of the League of Red Cross Societies, the International Committee suggested that it should be mainly devoted to consideration of the work the Committee is doing in connection with the legal protection of the civilian population from the dangers of modern warfare. Several Societies had asked for detailed information about the work being done, of which Mr. Siordet, Vice-President of the ICRC, had already given certain particulars in May, at the Oslo session of the Board of Governors of the League. At that session the Board of Governors had, as we know, adopted a resolution requesting the International Committee to study the possibility of making additions to the Geneva Conventions with a view to protecting the civilian population from the effect of blind weapons and weapons of mass destruction.

Approximately forty persons took part in the Conference of 11 November. They belonged to the National Societies of the following twenty-four countries: Australia, Belgium, Bulgaria, Canada, Denmark, Egypt, Finland, France, the Federal Republic of Germany, Great Britain, Greece, Iran, Ireland, Japan, Mexico, the Netherlands, Norway, Rumania, Spain, Sweden, Switzerland, Turkey, the United States and Yugoslavia. Representatives of the League were also present at the Conference, which was opened by Mr. F. Siordet, Vice-President of the

ICRC ; Professor L. Boissier, Chairman of the Commission entrusted with legal work within the International Committee, and several members of the Committee and its staff were also present.

After welcoming the delegates, Mr. Siordet made the following introductory statement :

At its 23rd Session, at Oslo, the Board of Governors of the League adopted a resolution requesting the International Committee of the Red Cross " to make a thorough examination of the subject and propose at the next International Conference of the Red Cross the necessary additions to the Conventions in force in order to protect civilian populations efficiently from the dangers of atomic, chemical and bacteriological warfare ".

The above resolution concurs with considerations which have been engaging the attention of the ICRC, as manifested in its Appeal to Governments concerning atomic weapons and blind weapons in general of April 1950, and in the studies it undertook in 1953 on the subject of the legal protection of the civilian population from the dangers of war from the air, in connection with which it convened a meeting of qualified experts last April. That is why I was able to tell you, while still in Oslo, how glad the ICRC was to welcome your resolution as a precious encouragement to us to pursue the task we had set ourselves.

A summary account of the work done by the Experts has already been sent to all National Societies. We thought, however, that Societies whose representatives are now in Geneva would like to have some further details concerning the studies we have undertaken and our aims, and might even care to exchange views on the subject.

In tackling the question of the protection of the civilian population from the effects of blind weapons, in accordance with a long-standing tradition which is endorsed by the Statutes of the International Red Cross, we fully realize that the legal side is only one aspect of the question — and not the most important one. As members of the Red Cross we cannot neglect those other aspects. For, if you will allow me to repeat what I

said at Oslo, the use, in a future war, of weapons of mass destruction like the A and H bombs, or of any others now being invented, might mean the end of the world. It would in any case mean the end of the Red Cross. For the mere fact of envisaging the use of such weapons constitutes a repudiation of the essential bases on which our movement is founded. Respect for the human person can no longer exist when a single man can destroy the whole population of a town at one go ; a distinction between combatants and non-combatants would then no longer be possible ; the effect of such weapons would be so great that it would often prevent aid from arriving in time, when it did not destroy the means of providing it. Useless suffering would, finally, become the rule and not the exception.

Can we still hope to raise a protective barrier of legal texts to guard against such a state of affairs, which some people regard as inevitable? Are there not the Geneva Conventions of 1949, signed by more than 60 States and ratified by more than 40? And are there not the Hague Conventions? Undoubtedly there are. But the former are merely humanitarian Conventions, and the Hague Conventions, which regulate the conduct of military operations and so really constitute the Law of War, are said to have fallen into abeyance. For some experts think that the Hague regulations cannot be applied to aerial warfare, having been drawn up at a time when the latter was not envisaged ; they consider that the texts in question do not take account of scientific developments and must therefore be adapted to the conditions of modern warfare.

Must the law be adapted then to the conditions of modern warfare? Before settling down to this task, should we not see if it is not rather warfare which should be adapted to the law? That is what other experts in whose eyes the old Hague texts are still valid, and we ourselves, believe. They think, like us, that the invention of a new weapon, not mentioned in the treaties, is an insufficient reason for doing with impunity tomorrow what is forbidden today, and that what is a crime on land does not become an exploit by merely going up to an altitude of 30,000 feet. They believe that the spirit of the above texts remains valid today, and merely requires to be reaffirmed.

It must certainly be recognized, however, that, under the pressure of necessity, we men are often prompt to forget the spirit of the law ; that there are circumstances in which we are only restrained by the letter of the law—provided it is sufficiently imperative. We must therefore try to make it as precise as possible. What is at stake—the lives of men and the fate of civilization—is too precious for us to neglect the slightest possibility of strengthening the expression of the law. We are fully aware that the task is a hard one ; for although it is the Red Cross that puts forward proposals, it is the Governments which must sign the Conventions. The Red Cross may be idealistic ; but Governments must be realistic. They are responsible for the destiny of their nations and are naturally little inclined to undertake engagements which involve a limitation of their sovereign powers or the renunciation of means of combat.

But in this difficult task the International Committee knows that it can count on the assistance of the National Societies, and it gladly associates them with its study of the question.

Even if the efforts of the Red Cross were to result finally in the elaboration of texts which were perfect in every way, it would only have accomplished a very small part of its task. It only took our predecessors a short time to have the original Geneva Convention, which was to save so many lives, adopted in 1864. That was because the ground on which Dunant sowed his ideas was propitious : public opinion, educated by a long period of spiritual civilization and by the action of the philosophers and moralists of the XVIIIth century, was ready to receive the Red Cross idea and make it bear fruit. The position is not quite the same today. The terrain, ravaged by two world wars, has become in part—and I emphasize the words “ in part ”—unsuitable. Too many people in the world—in Switzerland as well as elsewhere—while dreading the prospect, are ready to agree that war in the future will be total ; there are too many people who are sceptical, or even resigned, who consider that there is no longer any principle strong enough to withstand the progress of science ; we are faced with a certain decline in

rational thinking. And it would be vain to hope that the texts of Conventions might check the ravages of a future war, unless Governments feel themselves irresistibly drawn, by a unanimous public opinion, to subscribe to them and respect them.

There can never be enough of us in the Red Cross, and we can never be too united, in our efforts to build up this public opinion anew and bring about this indispensable revival of the spirit of humanity.

* * *

A member of the International Committee's Legal Department then gave a detailed account of the work the Committee was doing with a view to increasing the regard due to the civilian population in times of armed conflict.

The spokesman of the ICRC began with a general explanation of the lines on which the Committee was working, pointing out that the latter had, as early as 1920, been concerned about the risks to which the new methods of warfare born of the use of aircraft, exposed the civilian population, and about the absence of precise rules applying the humanitarian principles on which the Law of War rests, to the new forms of hostilities; it had tried to make good this deficiency, but in vain, as public opinion had not then realized the danger and many quarters, believing as they did in the theories of Douhet on total war from the air, wished to avoid commitments which would tie their hands.

In the period between the two wars, the Committee, faced with the above attitude of mind, had tried to safeguard what could be safeguarded: it had given encouragement to the development of civil defence and safety zones—measures which—though not all that could be desired—have been instrumental in saving many human lives. The ICRC was still, at the present time, actively interested in those two fields. But it did not forget that safety zones and civil defence measures might, if unaccompanied by other measures, convey the impression that free scope was being given to indiscriminate aerial warfare. The contrary was true, however, and it was desirable to draw constant attention and convince all concerned of the fact that hostilities from the air, like other hostilities, must respect non-combatants

and the Red Cross emblem ; that is to say they must observe certain essential rules.

Two established facts today confirmed the Committee in this belief : on the one hand impartial observers realized that the military effect of indiscriminate bombing—for it was the military effect which counted for many people—had been much less decisive than the advocates of such bombing had foretold ; on the other hand, public opinion was beginning to be stirred everywhere by the effects which atomic and hydrogen bombs were seen to have.

Since 1945 interest had been mainly centred on the question of the atomic bomb and its prohibition. But this problem, though of the utmost importance, did not cover all the aspects to be considered. The bombing of Hiroshima may have marked the beginning of a new era ; but it also represented—and this was too often forgotten—a stage, which the ICRC hopes will be the last, in the long series of indiscriminate bombardments which had been started much earlier. The International Committee had asked Governments as early as April 1950 to do everything possible to reach agreement on the prohibition of the atomic arm and on the means to be adopted to that end, but its prohibition would not necessarily, of itself, put an end to indiscriminate mass bombardments, nor to total warfare from the air, which could be continued under other forms.

We thus always came back to the essential point : methods of waging war, *whatever they are*, must not strike at those who are not taking part in the fighting, nor must they prevent Red Cross action. The work in the legal field undertaken by the International Committee was not aimed therefore, a priori, at the formal prohibition of any given weapon or weapons, but sought to establish, in particular regard to aerial warfare, a minimum of rules for the protection of the civilian population, which must be observed under all circumstances. Weapons or methods of warfare which could not be used without breaking those rules, must be considered as illegal. That was the standpoint which the International Committee felt, more strongly than ever, that it must adopt.

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After explaining the above facts the International Committee's spokesman reminded those present of the Meeting of Experts which the Committee had convened, in a purely private capacity, in April last. Before going any further in the matter of drawing up a code of rules for aerial warfare to give increased protection to civilians, and before interesting the whole Red Cross world in the question, the International Committee had felt that it was necessary to have the value of the idea and its chances of realization examined by persons highly qualified to do so through their knowledge of law or military strategy, or of the effects of bombing from the air.

In May 1954 the International Committee had sent all National Societies a summary report¹ on the discussions of these 17 Experts; it was therefore only necessary for the speaker to bring out the main lessons, of great value for its further work, which the ICRC had drawn from those discussions. He did so in the following words:

"The meeting in April", he said, "was encouraging in many ways, but in others it was less so."

"Let us first consider the more hopeful side. The experts confirmed that certain fundamental principles of the Law of War, such as the rules prohibiting direct attack on non-combatants or the causing of unnecessary harm, which had already been laid down before aircraft existed, were still valid and consequently applicable to aerial warfare."

"Several of the Experts also confirmed our impression that total war from the air had not "paid". As one of them said, the value of indiscriminate bombing has not been commensurate either with the efforts spent on it nor with its cost in both money and human lives."

¹ "Report of the Commission of Experts for the legal protection of civilian populations and victims of war from the dangers of aerial warfare and blind weapons" (D339b).

The Report was accompanied by two other documents prepared by the Committee in order to facilitate the work of the Meeting of Experts. These documents, which were necessary for the understanding of the Report, were: a "Collection of constitutional texts and documents concerning the legal protection of populations and war victims from the dangers of aerial warfare and blind weapons", and a "Commentary on the provisional agenda".

“ Moreover, the majority of the Experts considered that aerial warfare was certainly the domain in which rules governing the conduct of hostilities were most valuable in the case of “ localized conflicts ”.

“ Finally, most important of all, many of the Experts recognized that military requirements must, in certain cases, give way to the requirements of humanity. In the striking words of one of them, the Lord Mayor of a famous city, towns and cities have the right to existence, and our generation, mere custodians of that right, must pass it on intact, as it received it, to the generations of the future.

“ And now the negative side of the picture. The Experts, in confirming the validity of certain principles, did not disguise the difficulty of translating those principles into precise provisions, applicable to bombing from the air. Moreover, several of them drew attention to the many technical considerations in modern warfare which increase military requirements, and which a code of rules, even humanitarian rules, must necessarily take into account. Finally, the Meeting having been held shortly after the hydrogen bomb experiment, an “ apocalyptic ” vision of things to come often hung over the Experts’ discussions and explains why they doubted whether any effort at producing a code of rules could be effective, so long as States accepted the possibility of recourse to such weapons.”

*

The spokesman of the International Committee said that the latter, on weighing the above conclusions, had regarded them as being on the whole favourable and an encouragement to it to carry on as planned.

The Experts had also been asked for their opinion on the actual way in which the work should be carried out, and some of them had envisaged the sending of a draft text to the State authorities concerned, or the holding of a further meeting of specialists, delegated by Governments; others had recommended that a suitable code of rules should be examined at the next International Red Cross Conference. The International

Committee, considering that the time was not yet ripe to tackle the question directly on a governmental level, where the divergences might still be too pronounced to allow of fruitful discussion, adopted the second suggestion. It felt that the first essential was to secure a wide audience, especially within the great movement which it has founded, and that it should therefore carry on its work to begin with within the International Red Cross movement. That, incidentally, had been the procedure adopted in the case of most of the humanitarian regulations which have resulted from studies undertaken by the International Committee of the Red Cross.

At the very time when the International Committee was deciding to carry on with the work in the first instance within the Red Cross movement, the National Societies were showing at Oslo, by a unanimous vote in favour of the resolution quoted above, the great interest they took in the Committee's initiative and by so doing confirmed the latter in its idea of associating them with its undertaking. The time limit proposed in the Oslo resolution for the completion of the Committee's study of the problem is the same as that envisaged by the Committee itself—namely up to the next International Red Cross Conference, in 1956.

The Committee's mouthpiece declared that "the name of that Conference, New Delhi, must be henceforth associated with the proclamation, by the Red Cross as a whole, of the minimum legal protection to which the civilian population is entitled. But to achieve this, it is first necessary to pass through several intermediate stages, which the International Committee envisages as follows :

"The first stage will be carried through this winter. In a few months' time the Committee will send all National Societies a preliminary draft code of rules for the protection of the civilian population from aerial warfare. This preliminary draft will represent the Committee's considered views on the subject, and will be accompanied by a lengthy commentary to facilitate the study of its provisions.

"The International Committee desires, we may even say expects, National Societies to make a detailed study of the

draft, and above all bring to its notice as many as possible of the observations which the text may suggest to the private or Governmental experts they will no doubt wish to consult.

“That is the second stage, which is, as you will plainly see, of particular importance, as it should enable the Red Cross world to collaborate closely in the work of the International Committee and at the same time make its general views on this important subject clear.

“Once the International Committee has received your comments, it will draw up a new draft text—the third stage. The new draft will be sent to you in good time before the New Delhi Conference, in order that you may examine it at your leisure. It will thus be easier to establish a final text when actually at New Delhi.

“A further question arises. Will it be advisable to hold another meeting of experts, delegated this time by Red Cross Societies, before the 1956 Conference? The International Committee will not itself take the initiative of convening such a meeting, but it will raise the question when sending its preliminary draft text to National Societies, and if the majority of them feel that such a meeting would be of value, the Committee will, of course, be prepared to organize it.”

The International Committee's spokesman concluded his report with some preliminary details concerning the contents of the draft text which will be sent to National Societies. He outlined a few of the main problems which arise in drawing up the essential rules for the protection of the civilian population: defining the exact meaning of the term “civilian population”, limitation of aerial attacks to military objectives alone and definition of such objectives, precautions to be taken to ensure that legitimate bombing attacks do not harm civilians unnecessarily, problem of the indirect effects on the population of the use of certain weapons, such as atomic and delayed-action bombs.

He emphasized that regulations drawn up for such a purpose must necessarily be of a summary nature, and that it would be too early to think of fixing at the outset the final form they

would take or their exact relationship with the Geneva Conventions.

“ The essential thing ”, he said, “ is that the next International Red Cross Conference should clearly demonstrate its will that war, and in particular aerial warfare, should know certain limits, and that it should do so in the form of a carefully thought-out code of rules ; even if some people should consider this code utopian, even if, as the Vice-President of the International Committee has rightly pointed out, it is only a very small part of the great moral effort which must be made, it would nevertheless represent a concrete and constructive contribution. Until such time as Governments came to consider it as binding, they might possibly be guided by it in the event of hostilities breaking out again—which God forbid—and it would thus exert a beneficial influence in the interests of moderation and peace.”

* * *

The exchange of views which took place after the International Committee's report not only showed once again the interest which the representatives of Red Cross Societies took in the Committee's initiative, but also gave them an opportunity of manifesting their desire to second efforts which, as Professor L. Boissier pointed out, “ must be pursued, even if they enter into the province of the armed forces, Governments and jurists ; for the Red Cross, which exists for the purpose of alleviating suffering, intends to consider the question solely from the point of view of suffering ”. When consulted more especially about the general line of action and method of working which the International Committee had mapped out, as just explained to them, the Societies' representatives expressed strong approval of both.

Moreover, certain remarks and suggestions made by delegates of Red Cross Societies enabled the International Committee to supplement the information given on certain points and to note questions of common interest for later consideration. We may mention the most important of them here.

Thus a delegate asked whether the whole problem under discussion did not relate to the Hague Conventions rather than to the Geneva Conventions. The Vice-President of the International Committee, while agreeing that that was certainly so, pointed out that it was nevertheless for the Red Cross to take the initiative in this eminently humanitarian field and to proclaim the permanent validity of the fundamental principles of the Law of War. It should, moreover, be noted that in the case of prisoners of war, and later in that of civilians in occupied territory, whose position was originally governed by the Hague Conventions, the Red Cross had in the same way, at a given moment, considered it its duty to take up the question of increasing the legal protection due to such persons.

Certain delegates raised the question of the part Governments should take in the work proposed; in view of the fact that Governments participated in the International Red Cross Conferences, they should, in the opinion of these delegates, be informed of the work done in good time, to enable the deliberations at the New Delhi Conference to have a successful issue. The same delegates also wondered whether, in view of the importance of the problem under consideration, it was enough to regard it simply as one of the items on the agenda of the New Delhi Conference or whether it would not be wiser to envisage a preliminary meeting for the special purpose of examining the subject.

The International Committee's representatives replied that Governments could be kept informed, for preference by the National Societies themselves, from now on, and in particular later when the Societies received the draft texts of the code of rules. The Committee imagined, as stated in its report, that the Societies would study the draft texts with the assistance of qualified experts from their respective countries, certain of whom would no doubt be members of Government services. It would thus be possible for Governments to take part in the next International Red Cross Conference with a full knowledge of the subjects to be discussed.

The International Committee would not, as it has said, itself take the initiative of convening a preliminary conference,

but the matter would be raised with National Societies when the draft code of rules was sent to them, and the final decision taken on receiving their replies. The International Committee is at present of the opinion, however, that if there is to be a preliminary meeting, the participants should be the delegates of National Societies, even if certain of them also belonged to Government departments; the meeting would thus still take place under the Red Cross sign and the discussions would be carried on in an atmosphere appropriate to a humanitarian work.

The question of the relationship between the Fourth Geneva Convention and the proposed code was also mentioned in connection with a delegate's request to the ICRC for its opinion on the recent proposals of the International Union for Child Welfare to amend and supplement those provisions of the Fourth Convention which refer to children. The International Committee made it clear that although it took careful note of all proposed amendments of that kind, the idea of already revising the Geneva Conventions at a time when the major Powers had not yet all ratified them, was in its opinion premature and might even tend to delay such ratifications. On the other hand the success of their efforts to provide the civilian population with legal protection would automatically increase the safety of children in times of conflict.

Finally, the representatives of two National Societies raised the question of informing the general public; in their opinion the moment had come for the public to be made aware of the efforts and work done by the Red Cross with a view to increasing the protection given to the civilian population. The representatives of the ICRC replied that the Committee would study the point raised and submit proposals to the desired effect to National Societies.

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INTERNATIONALE
 DE LA
CROIX-ROUGE
 ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
The International Committee of the Red Cross in Viet-Nam.	18
The Celebration of Professor Max Huber's 80th Birthday	22
The Spirit of Impartial Benevolence in the Ancient Civilizations of the Far East, by Paul Demiéville	28 25

INTERNATIONAL COMMITTEE OF THE RED CROSS

THE INTERNATIONAL COMMITTEE OF THE RED CROSS IN VIET-NAM

The International Committee of the Red Cross has been present in Viet-Nam since hostilities first broke out in that part of the world. Following a tradition which is now nearly a century old, it sent delegates into the field with instructions to come to the aid of the victims of the war, and, as readers of the *Revue Internationale* are aware, the Committee's representatives have been able to visit the camps containing prisoners of war and civilian internees held by the Franco-Viet-Nam forces. Numerous accounts of the work of these delegates from Geneva have been published, in particular in the annual reports on the work of the ICRC.

Since the cease fire was signed in Geneva in July 1954, the ICRC has not only maintained, but actually increased its representation in Viet-Nam. For many months it had only one representative in Saigon, Mr. André Durand, but the arrival of Mr. Nicolas Burckhardt has now doubled the Committee's representation in the Southern Zone of Indochina, and a third delegate, Mr. Jacques de Reynier, is at present at Hanoi. Mr. de Reynier has been given the special task of examining, with representatives of the Democratic Republic of Viet-Nam, the manner in which the ICRC can best come to the help of the victims of events.

In the Southern Zone the traditional activities of the ICRC have recently been supplemented by the close collaboration of its delegates with other international charitable organizations, in particular the International Children's Emergency Fund (UNICEF), a United Nations special agency. On 9 September 1954, the Executive Council of UNICEF decided to allocate a sum of 167,000 dollars for assistance to refugee

women and children in South Viet-Nam, on the proposal of its delegate for South-East Asia. No decision was taken at the time on the question of how the assistance would actually be given —by what people or organizations and under the impartial control of what authority.

Following conversations which took place in Saigon at the end of October 1954 between Mr. Fred Collins, permanent representative of UNICEF in Bangkok, and Mr. André Durand and Mr. Nicolas Burckhardt, ICRC delegates in Saigon (on instructions received from New York and Geneva respectively) responsibility for supervising the execution of the UNICEF relief programme was entrusted to the ICRC delegates. An agreement previously concluded between UNICEF and the Saigon Government had assigned responsibility for the practical arrangements for the distribution of relief, to the Viet-Nam authorities working in collaboration with the National Catholic Welfare Conference, which had already begun distributing the UNICEF gifts consisting of dried milk, soap and clothing material.

The ICRC delegates are therefore now responsible, as honorary representatives of UNICEF, for ensuring that the relief programme adopted on the 9 September last is carried out as planned and in accordance with the best interests of the women and children receiving relief. Their duties will consist in a joint examination with the Viet-Nam authorities of the manner in which the UNICEF gift should be utilized, in coordinating this action so far as is possible with that of other relief organizations, and in visiting the camps and the villages where the distributions are made. It is in this connection that a number of refugee resettlement centres have been visited in the Saigon area and in the region of the mountainous Plateaux in the Southern part of the country (in the Dalat area).

The actual distributions are carried out by the Viet-Nam authorities, with the help, in particular, of the American National Catholic Welfare Conference (NCWC) referred to above. This latter organization, which is directed in Viet-Nam by Monsignor Harnett, carries out the main part of this work, which will obviously have to be included in an over-all plan conceived

on a much greater scale, in view of the scale on which relief is needed.

The distress among these refugees is, indeed, very great, as will be realized when one considers the following facts. Six months after the beginning of the exodus of Viet-Nam citizens who wished to leave their normal place of residence—as the political agreements signed at Geneva entitled them to do—it is generally estimated that over 600,000 inhabitants of the North have sought refuge in the Southern Zone. Recent incidents indicate that this movement of refugees is far from having yet stopped. It is in fact likely that as the time-limit of 300 days, fixed by the cease-fire of July 1954, for the evacuation of the sector of Haiphong still in Franco-Viet-Nam hands, (18 May 1955) approaches, new attempts will be made to depart, especially by the catholic population of the Southern provinces of the Red River Delta and the Vinh area.

The first refugees to leave were able to take some of their belongings with them ; but the great majority are in the direst need, which can but increase. The Saigon Government has certainly organized relief measures on a considerable scale, but the needs seem to be greater than the means which it has been possible to make immediately available to meet them. It will be understood that under these circumstances, the large amount of help given by various foreign governments, and by international humanitarian organizations, have been very welcome.

Without adopting any definite position—for obvious reasons—in the controversy which has arisen in the Joint Armistice Commissions between the two former belligerents, as to whether the refugees have been subjected to pressure, and without considering the question of what their fate will be after the 1956 elections (also stipulated in the Geneva agreements of July 1954), the International Committee of the Red Cross could not but make every effort to assist these unfortunate victims of a situation, still unsettled, resulting from a typical case of conflict ; the statutes of the International Committee of the Red Cross recognize the ICRC's duty and right to intervene on such occasions, and its present collaboration with UNICEF is

only one aspect of the activity it is exercising on behalf of the victims of these events.

In practice, the task of supervision which the ICRC delegates in Viet-Nam are thus asked to do, makes them, as it were, UNICEF's "trustees". It is clear from the reports they have sent to Geneva, which have been immediately transmitted to the Executive Division of UNICEF, that everything is going well. The relief supplies are going straight to those who really need them. These reports are not without their picturesque touches, since even impartial charitable work has sometimes its touching or surprising sides!

We may read, for example, in a report recently received from Saigon: "We attend a milk distribution. Women and children come to draw their supply of powdered milk in recipients of the most varied forms: basins, conical hats, the steel helmet of a soldier... There is a great deal of enthusiasm and jostling..." The report concludes with the following words: "... the repartition of supplies within the camps is satisfactory. It is not done in accordance with an overall plan, but rather in accordance with requirements. Distribution of milk may be made in liquid form in well-grouped villages where there is a school hall. The majority of the refugees take the milk in their food. Both forms of distribution—as a liquid or as powdered milk—are appreciated by the refugees and can be continued regularly..."

Mr. Maurice Pate, Executive Director of UNICEF, who passed through Saigon, was able to appreciate in person, during several visits made with Mr. Durand and Mr. Burckhardt to places near the town, the efforts made on the spot to improve the lot of the refugees and the wise use made of the gifts so generously made available by the organization under his direction.

R. B.

THE CELEBRATION OF PROFESSOR MAX HUBER'S 80TH BIRTHDAY

The Honorary President of the International Committee received manifold tributes and manifestations of esteem on the occasion of his 80th birthday. Letters, telegrams, messages of good will and greetings were sent to him from all parts of the world. Newspapers and periodicals, in Switzerland and abroad, printed dozens of articles in his honour. Broadcasting services and the cinema associated themselves with these manifestations of gratitude. The Swiss authorities paid official tribute to one who not only remains the spiritual leader of the Red Cross world, but was a great servant of his country. Many Red Cross Societies, and their federation, the League, joined in the homage rendered to Professor Max Huber. It is rare for a man to be greeted with such an enthusiastic demonstration of respect, gratitude and affection, and to be at the same time so worthy of it.

The International Committee wished, for its part, to make the celebration in honour of the man who had been its leader for so many years, an intimate one. After its plenary meeting on January 6th, it assembled the whole staff of the organization, joined by many former members of the staff, to tell Professor Huber how glad it was to be able to express its gratitude to him once again. During this real family gathering, Mr. Paul Ruegger, official President of the ICRC, speaking in the name of his colleagues and members of the staff, expressed his profound admiration for Professor Huber's life and work. Then M. de Rougé, Secretary General of the League of National Red Cross Societies, took the floor; and finally Professor Huber himself gave an address which deeply moved all who were present at this manifestation of gratitude and affection.

Mr. Ruegger, presenting Professor Huber with a specially printed copy of the book "LA PENSÉE ET L'ACTION DE LA

CROIX-ROUGE” which has just been published under ICRC arrangements, expressed the unanimous feeling of all the members and staff of the organization over which he presides:

“ All of us,” he said, “ as servants of the Red Cross, are conscious of the very great privilege which is ours in being assembled here today around Max Huber, our eminent leader and President, and the inspirer of our work during these past decades.

“ In the name of all the men and women who have had or have the honour of working in collaboration with Professor Max Huber, in whatever capacity, I should like to say a very simple phrase which is deeply felt by all of us: Thank you. That phrase expresses a thought which comes from the bottom of the hearts of all your colleagues and staff of the International Committee and of your colleagues and friends in other great and valuable branches of the Red Cross, from delegates and former delegates, from those who are or have been the spokesmen of our cause, the same and yet varying in the five continents where the common idea, born in Geneva, is now and henceforth accepted by all.

“ In 1954 the world celebrated the 90th anniversary of the Red Cross, as a symbol of charity born of the first Geneva Convention of 1864. The end of the same year 1954 which has just drawn to its close, was marked for us by the date we are celebrating with a slight delay today—December 28, the 80th birthday of Professor Max Huber, who was born in Zurich in 1874.

“ The more comparison of those two dates, 1864 and 1874, and then a moment of reflexion on what the amazing expansion of the Red Cross in a very short period of time represents, and on the masterly and often decisive contribution which was made by one, Max Huber, both in the sphere of doctrine and in that of the achievements of the Red Cross at the most difficult times—a moment of reflexion on these facts and we come to realize the extent to which the history of our universal movement and the life of the man whom we are celebrating today are interwoven... ”

In conclusion, Professor Max Huber replied impromptu to all these good wishes in words which were essentially as follows:

' ... You have given me a magnificent volume, Mr. President, a republication under the title " La pensée et l'action de la Croix-Rouge ", of all my published writings on the Red Cross.

" It has often been said that I formulated the doctrine of the Red Cross. That was only natural, as I was the first professor of international law to be president of the ICRC. General Dufour, who was not long at the head of the ICRC, was a military leader who did not care for theories. Mr. Maunoir, who laid the foundations of international law, would have been really qualified for the task. But the living experience of man and of the institution are necessary in order to establish a doctrine, and it is only after some decades that it can be done. The ICRC did not want to start with theory ; it kept to realities, and the system and theory were gradually evolved from what happened as time went on.

" I wish to thank everyone who helped in the preparation of this volume...

" Our institution and I myself have frequently been the object of very serious attacks, often unjust. That should never leave us with a feeling of bitterness or discouragement ; on the contrary, it must be accepted with compassion, with indulgence and certainly without hatred. That is why this mass of congratulations and newspaper articles, in which so much is made of my life and of my activity in various spheres, is almost a source of humiliation for me ; for I see very clearly how far the words, which are most certainly sincere, are from the facts...

" We must think always and only of the Red Cross, and see, through the institution, the human beings, suffering and humiliated, to whom we can give help. It is that that must always guide us."

* * *

The above ceremony gives a sufficiently complete picture of the atmosphere—at once respectful and cordial—in which Professor Huber spent these moving hours. Representatives of the Press and broadcasting services also joined in the celebrations.

The Spirit of Impartial Benevolence in the Ancient Civilizations of the Far East

One wonders whether it is possible to find principles in the ancient civilizations of the Far East which correspond to those animating the Red Cross, namely an active sympathy with men who are suffering from the evils of war, both this feeling of sympathy and the relief action which springs from it, being disinterested, impartial and bestowed upon all the victims of war without distinction, on enemies as well as friends.

The idea of the impartiality or neutrality of the Wise One is very old and to be found fairly generally in Eastern civilizations, especially in the two most important, the Indian and the Chinese, from which those of the neighbouring countries were drawn. The principle of sympathy or pity is above all due to Buddhism, which although Indian in its origin, spread abroad in the Chinese world. It will be considered here from this latter point of view; India will not, incidentally, be discussed, as it has already been the subject of a separate article in this *Revue*.¹

In ancient China, prior to the introduction of Buddhism, which dates from the beginning of our era, the theme of the oneness or essential equality of all men was forcefully developed by the philosophers Lao-tse and Chuang-tse, about 300 B.C. :

“ The Wise One ”, writes Chuang-tse, “ takes to his bosom all the ten thousand beings at one time, and not one of them is supported by him or covered by his wings more than any other. He makes no distinction between the different sides; for him the ten thousand beings are as one, and they are all equal ”.

¹ P. Masson-Oursel « L'Inde, humaine ou surhumaine? », *Revue internationale de la Croix-Rouge*, November 1951.

This Taoist equalitarianism had a metaphysical basis. The Tao, the Absolute, was by definition a synthesis in which the contradictions, opposing tendencies, and thousand and one differences which make up the world, were resolved. He was the part and the whole, all merged into one, like the hub which controls the wheel but remains stationary in the centre of the moving parts. This axial point must be the place of the Wise One, for he must remain impartial in the midst of conflicts and antagonisms, accommodating all parties without ever espousing the cause of any one, but also without making any attempt to reconcile or do away with their differences, such conflicts being in the natural order of things. None the less the general tendency of Taoism was towards anti-militarism and anti-colonialism, and the denial of social, national and racial differences: the Barbarians counted equally with the Chinese. Any idea of active intervention, I repeat, was foreign to Taoism and even odious, since in the mind of the Taoists intervention necessarily implied adopting a definite standpoint and the Wise One must refrain from taking up any definite position. Kindness was thus to be condemned as well as hatred:

“ The Tao is not kind ”, said Lao-tse, “ nor is the Wise One ”,

And in the words of Chuang-tse:

“ Real goodness is not kind ... it ignores all preference. ”

That is a basic attitude which has no equivalent in the West, except perhaps in Stoicism, but which has always been surrounded with prestige in China, as in India; for on this point China and India, however different they may be in so many ways, are at one against us.

That, however, is not the only attitude in regard to kindness, which the ancient Chinese advocated. Confucianism defines kindness as the virtue of those who are capable of putting themselves in other people's place, inferring the interest of their neighbours from their own interest, and vice versa; it was in short, therefore, only a precaution or measure of

prudent foresight *vis-à-vis* one's neighbour, taken in one's own interest of course. Universal disinterested love, as preached by the philosopher Maotse, was condemned by Confucianism, because it conflicted with a social system based on differentiation between different categories of human beings, each with their own distinct responsibilities. Confucius reproved one of his disciples who wished to give his goods to feed the poor. For charity was a matter for the State, which had special institutions and officials for the purpose. (There is, incidentally, evidence of their existence from very ancient times.) Forgetfulness of self was, moreover, contrary to nature, which man must respect. It was even dangerous; for if one forgot one's own interests, how could one judge those of other people, and take them into account with full knowledge of the implications? "To love", for the Confucianists, was above all to possess; the world *ngai*, which means *love*, is also used in the sense of *thrift* and *avarice*. It was only later, under the influence of Buddhism, that a less harsh moral code was introduced into China, and private charity could be practised.

Buddhism exerted its influence for the first ten centuries A.D., and although it was finally reabsorbed by China's other two religions—Confucianism and Taoism—they were nevertheless transformed as a result and, to some extent, impregnated with its spirit. The main tenet of Buddhist ethics is the prohibition of the killing of living beings or, as one says in Sanskrit, making attempts on their lives. Murder is the first of the cardinal sins, against which all adepts of the community, laymen as well as monks, must guard; it ranks before the sins of theft, luxury, lying and drunkenness, to which war also lays one open, as it does to murder. In the canonical law governing monastic discipline, the "murder" of an animal, or even, according to some schools, that of a plant, represented a sin for which penitence must be done. This explains the precautions which priests and monks were required to take, to safeguard even the very lowest forms of life,—the ban on walking at night or immediately after rain had fallen, when one could not see what one was treading on, the use of filters, etc. As for the murder of a human being, that was an unpardonable crime

murder. This sin did not only consist in killing someone oneself. It included the offence of instigating or even approving of a murder committed by some other person. It followed, therefore, that the responsibility in war was collective. This was explained in a scholastic treatise, written in North-West India about the 4th Century A.D., which is known to us through Chinese translations. One passage reads as follows :

“ When many men are gathered together in order to kill, either in war, or to hunt, or as bandits, if one of them kills, who is guilty of murder? As the soldiers and others are contributing to the same result, all are as guilty as the one who kills. For the purpose being common, they all incite each other mutually, if not by their voices, at all events by the very fact that they are gathered together in order to kill.—But is a man, who has been obliged by force to join an army, also guilty?—Obviously he is, unless he has formed the resolution : Even to save my life, I will not kill a living being.”

One cannot conceive of a more radical form of anti-militarism. It is non-violence, “the idea of hurting nothing” (*ahimsā*), pushed to the length of suicide, in the manner of Gandhi or of Tolstoy (which comes to much the same thing, since Tolstoy drew his doctrine of non-resistance to evil at least in part from the Orient, while Gandhi, who in his youth corresponded regularly with the Russian writer, merely borrowed back from the latter something which belonged to India, together with the Western endorsement which seems necessary if an ancient Eastern idea is to relive in the Orient of today). The classic example is that of Buddha’s own compatriots, the Shakyas, who, when attacked by a neighbouring king, passively retired into their town, and eventually opened the gates, allowing themselves be drowned in blood by the aggressor.

How could a religion like Buddhism which, by extinguishing all desire, by asceticism and monastic celibacy, aimed at Nirvana—that is to say, at the cessation of future births in the transmigratory cycle and so, ultimately, at the suppression of life itself—how, one wonders, could such a religion reconcile that scorn for oneself and for one’s own life with the idea of respect

for the life of others pushed to the extreme limit of suicide ? for which the monks were punished by excommunication and permanent exclusion from the community.

Buddhist casuistry was exercised in regard to the sin of The problem appears hardly to have occurred consciously to buddhists, so natural and self-evident did the two conflicting extremes seem to them. But the contradiction is all the more striking when one considers that in the eyes of Buddhists a living person is only an illusory grouping of perpetually unstable phenomena ; the denial of the existence of the soul, and of anything which cannot perish, is one of their favourite dogmas. By one of those paralogsims current everywhere in religious thought, it is on this very denial of the person that the Buddhist dialecticians claim to base the principle of respect for the person of others and the duty of benevolence towards all living beings, a moral doctrine of universal compassion. " In actual fact ", they say, " all beings are equally affected by this fundamental impermanency which is the cause of their torment ; there is, after all, no difference between you and me, because you do not exist any more than I do, and we both suffer from this lack of existence ; behind the diversity of apparent phenomena we are thus all identical or equal " (the word in sanscrit is *sama*, which is etymologically equivalent to the English word *same* or the French *sem-blable* (similar)) :

" All pain without distinction is impersonal...—But if there is no such thing as to suffer, why combat suffering ?—Because everyone is identical in that respect."

From this equalitarian dialectic it follows, in Buddhist ethics, either that the Wise One must remain neutral in disputes between men, or else, according to other schools of thought, that he must take up the cause of those who suffer and try to deliver them from their suffering, without distinguishing between the weak and the strong, or between friends and enemies. Differences of race, language and nationality, the prestige of caste in India, and that of the Imperial power in China—none of these things must have any significance in his eyes, and it is interesting to note that whereas the notion of

equality of rights, brought into prominence in France by the French Revolution, but recognized generally as being of Christian origin, has been adopted in our times by the Chinese Revolution, the word used to express that idea in the Chinese political vocabulary is the old Buddhist term *pingteng*, the equivalent of the Sanskrit word *sama*.

The two Buddhist virtues of benevolence (*maitrī*) and compassion (*karunā*), as justified from the philosophical standpoint in the manner explained above, have very little in common with Christian charity. The much more emotional character of the latter, based on the idea of God's love dwelling in those he has created, is bound to surprise and shock Buddhists, who draw a much more definite distinction between *eros* and *agape*—between what they call “passionate love” and “love without passion”. The former is always condemned by them, because it is tainted with desire; and the latter is made subject to the condition of an impartiality or indifference bound up with the principle of the neutrality of the Wise One. Benevolence makes the Wise One invulnerable: that is a well-established belief in Buddhism, which agrees with Taoism on this point. For what difference can the actions and undertakings of other people make to a being who had made himself impervious to every desire? The assaults made on his apathy turn against those who make them. It has even been said that Buddhist charity consists in establishing a pious alibi by passing on to other people those aspirations to happiness which still represent desire; but could not the same thing be said of the good people who devote themselves, in all countries, to works of charity?

Benevolence is defined in the Buddhist writings as the quality of regarding all beings, including one's enemies, as friends; compassion—as being directed towards the unfortunate; both virtues are accompanied by that of sympathy, whose object is beings that are happy; and these three qualities are bracketed with a fourth—indifference—which crowns them and consists in no longer distinguishing either between friends and enemies, or between the happy and the unfortunate. From such definitions one can understand clearly enough why history shows Buddhist charity as being in practice infinitely less

active than Christian charity. It has played its part, it is true, in making customs less harsh, especially in China, but it cannot be said to have ever turned to tenderness.

In the canonical code, care of the sick was only recommended as amongst the monks and priests themselves ; they had to act as nurses to one another in case of illness. Lay members of the community, on the other hand, were encouraged to give such assistance to everyone whoever they might be, and the practice of medicine properly so-called, in which the monks were as a matter of principle forbidden to engage, was soon to assume considerable importance in missionary work abroad, when Buddhism spread beyond the frontiers of India. Many were the hospitals, dispensaries and homes opened in Ceylon, Cambodgia, China and Japan by or under the patronage of monarchs who had been won over to the Buddhist doctrine. It was under the influence of Buddhism that from the 7th Century onwards medical assistance centres for the poor were organized in China, and later, following this example, in Japan. These establishments, which were similar to those of the Basilian monks, were placed under the authority of the State, but were financed and administered by the religious communities, sometimes with the help of official subsidies. They only existed during a few centuries of exceptional Buddhist fervour, up to the year 1000 A.D., when Buddhism fell into a decline (at any rate in China) ; and it is under the influence of the Christian West that Buddhists in the Far East have in modern times revived their works of public charity.

I cannot say that cases of charity towards the victims of war, after the manner of the Red Cross, have been, to my knowledge, of frequent occurrence in Chinese history. In the year 618 A.D., the founder of the Tang Dynasty, a Buddhist, consecrated a temple to the memory of a monk who had made distributions of rice to the starving population during the civil war occasioned by the change of dynasty. In 628 A.D. his son had expiatory ceremonies celebrated in Buddhist temples for the salvation of men he had killed with his own hand or who had perished in the same civil war ; he expressed his repentance for having infringed the Buddhist rule forbidding attempts

on life. Shortly afterwards, in 630, he issued a further edict in which he decreed the founding of seven monasteries on the battlefields where partisans of the old and the new dynasties had killed one another. The merit acquired by founding them was intended to appease the spirits of those who had been killed, both enemies and friends.

“Perfection”, said the Emperor, “must rid itself of all selfishness and forget all distinction between “I” and “you”, because Buddhist compassion causes differences to disappear in a fundamental equality”.

A century later, in 756 A.D., it was to this same notion of equality or identity that another emperor appealed, at the time of the wars between China and Tibet, when he ordered the governors of the Chinese districts where Tibetan soldiers had fallen, to have them properly buried. It is true that he made a distinction between the Tibetan rank and file, who were regarded as innocent, and the responsible leaders who had committed the crime of going to war with China :

“I am sorry, however, for their subordinates, victims of these odious chiefs. Their heaped up bones remain exposed to the sun and to the dew, fertilizing the meadows and covering the plains... It is necessary to show that my pity for the dead makes no distinction between Chinese and the Barbarians. All districts and sub-districts where there are bodies of Tibetans who have died in battle, shall therefore be ordered to make arrangements for their burial.”

The same principle of equality between friends and enemies was later to be invoked on various occasions in Japan—during the civil wars of the Middle Ages, following the campaign against Korea at the end of the 16th Century, and again, more recently, during the Sino-Japanese wars. But so far as I know, it was always a question of equality *after death*, and I do not know that the notion of equality between living enemies, or that of care to be given to the living victims of war, has ever been affirmed in the historical writings of the Far East until modern times.

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REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE
ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

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INHALT

	Seite
Das Internationale Komitee vom Roten Kreuz im Vietnam	18
Zur 80. Geburtstagsfeier Max Hubers	22
Florence Nightingale und Henry Dunant, von Jean- G. Lossier	26

INTERNATIONALES KOMITEE VOM ROTEN KREUZ

DAS INTERNATIONALE KOMITEE VOM ROTEN KREUZ IM VIETNAM

Das Internationale Komitee vom Roten Kreuz ist seit dem Beginn der Feindseligkeiten in diesem Teil der Welt im Vietnam anwesend. Entsprechend seiner bald hundertjährigen Tradition hat es dorthin Delegierte entsandt mit dem Auftrag, den Kriegsoptionen beizustehen. Es konnte — wie die Leser der *Revue internationale* es wissen — Lager von Kriegsgefangenen und Zivilinternierten in französisch-vietnamischen Händen besuchen. Die Tätigkeit dieser Delegierten war Gegenstand zahlreicher, jeweils in den Jahresberichten des IKRK veröffentlichten Darlegungen.

Seit der Unterzeichnung des Waffenstillstandes im Juli 1954 in Genf hat das IKRK seine Vertretung im Vietnam aufrechterhalten, ja sogar verstärkt. Während vieler Monate hatte es nur einen einzigen Vertreter in Saigon gehabt, André Durand; in die Südzone Indochinas entsandte es alsdann Nicolas Burckhardt, und nun hat es diese Vertretung noch durch einen dritten, gegenwärtig in Hanoi stationierten Delegierten ergänzt. Dieser, Jacques de Reynier, hat die besondere Aufgabe, mit den Vertretern der demokratischen Republik des Vietnam zu untersuchen, auf welche Weise das IKRK den Opfern der Ereignisse zu Hilfe kommen könnte.

In der Südzone hat sich die traditionelle Tätigkeit des IKRK kürzlich verdoppelt durch eine enge Zusammenarbeit seiner Delegierten mit andern internationalen Hilfsorganisationen und ganz besonders mit dem internationalen Fonds für Kinderhilfe (UNICEF), einer Sonderorganisation der Vereinigten Staaten. Der Exekutivrat der UNICEF beschloss am 9. Dezember 1954, auf Vorschlag seines Delegierten für Südost-Asien eine Summe von 167.000 Dollar für die Hilfsaktion zugunsten

der nach Süd-Vietnam geflüchteten Frauen und Kinder auszusetzen. Nun musste noch festgestellt werden, auf welche Weise diese Hilfsaktion ausgeübt werden solle, durch welche Personen oder Organisationen, unter der unparteiischen Kontrolle welcher Behörde.

Ende Oktober 1954 wurde in Saigon infolge von Unterredungen zwischen Fred Collins, dem ständigen Vertreter der UNICEF in Bangkok, und andererseits André Durand und Nicolas Burckhardt, den Delegierten des IKRK in Saigon — die nach von New-York bzw. Genf erhaltenen Weisungen handelten — den Rotkreuzdelegierten die Verantwortlichkeit für die Überwachung der Ausführung der Hilfsprogramme der UNICEF übertragen. Nach einer vorher getroffenen Vereinbarung zwischen der UNICEF und der Regierung von Saigon wurden die vietnamischen Behörden mit der materiellen Organisation der Hilfsmittelverteilung beauftragt unter der Mitarbeit der « National Catholic Welfare Conference », die bereits mit der Verteilung der Gaben der UNICEF begonnen hatte ; diese Gaben bestanden in Trockenmilch, Seife und Stoffen.

Die Delegierten des IKRK haben aber nun als Honorarvertreter der UNICEF die Aufgabe, darüber zu wachen, dass das am 9. September letzten Jahres angenommene Hilfsprogramm sich entsprechend den festgesetzten Massnahmen und den Interessen der zu unterstützenden Frauen und Kinder abwickle. Ihre Arbeit besteht darin, mit den vietnamischen Behörden die Art und Weise zu prüfen, wie die Spende der UNICEF am nutzbringendsten verteilt wird, diese Aktion möglichst mit der anderer Hilfsorganisationen zu verbinden und die Lager und Dörfer zu besuchen, wo die Verteilungen vorgenommen werden. So sind mehrere Zentren für die Wiederansiedlung der Flüchtlinge im Gebiet von Saigon und in dem der Hochebenen des Südens (Umgebung von Dalat) besucht worden.

Die Verteilungsaktionen selbst werden von den vietnamischen Behörden ausgeführt, mit der Unterstützung der schon erwähnten amerikanischen katholischen Hilfsorganisation (NCWC). Diese von Mgr. Harnett im Vietnam geleitete Organisation übernimmt den grössten Teil dieser Aktion, die sich viel

weiter ausdehnt entsprechend dem Umfang der Bedürfnisse.

Tatsächlich ist die Not dieser Flüchtlinge gross. Das lässt sich aus folgenden Betrachtungen erkennen. Sechs Monate nach Beginn der Auswanderung der vietnamischen Bürger, die ihren gewohnten Wohnort verlassen wollten — wie die politischen Übereinkommen von Genf ihnen das Recht dazu gaben — haben schätzungsweise mehr als 600 000 Bewohner des Nordens in der Südzone Schutz gesucht.

Die neuesten Vorfälle lassen erkennen, dass der Zustrom noch lange nicht beendet ist. Es ist sogar wahrscheinlich, dass das Herannahen des Termins der 300 Tage, der durch den Waffenstillstand vom Juli 1954 für die Räumung des noch in französisch-vietnamischen Händen befindlichen (18. Mai 1955) Sektors von Haiphong festgesetzt wurde, neue Auswanderungsversuche besonders unter der katholischen Bevölkerung der Südprovinzen des Deltas des Roten Flusses und der Gegend von Vinh hervorrufen wird.

Die zuerst Ausgewanderten haben noch einige Habe mitnehmen können ; die grosse Mehrheit aber ist von allen Mitteln vollständig entblöst und wird es noch immer mehr werden. Zweifellos hat die Regierung von Saigon eine wertvolle Hilfsorganisation ins Werk gesetzt, aber der Umfang der Bedürfnisse scheint die Mittel zu überschreiten, die man sofort hat auftreiben können. Es ist unter diesen Umständen verständlich, dass die wertvolle Hilfe von verschiedenen fremden Regierungen und von internationalen humanitären Institutionen hochwillkommen war.

Das IKRK nahm selbstverständlich keine Stellung zu dem Streit, der zwischen den beiden früheren Kriegführenden im Schosse der gemischten Waffenstillstands-Kommissionen darüber entstand, ob auf die Flüchtlinge ein Druck ausgeübt wurde ; auch hatte es sich nicht darum zu kümmern, was ihr Los nach den Wahlen von 1956 (die auch durch die Genfer Vereinbarungen vom Juli 1954 vorgesehen wurden) sein werde ; allein das Internationale Komitee vom Roten Kreuz hielt es für seine Pflicht, alle seine Bemühungen der Hilfeleistung für diese unglücklichen Opfer einer Situation zu weihen, die immer noch unklar ist und von einem ausgesprochenen Konflikt herrührt. Die Statuten des Internationalen Roten Kreuzes

erkennen dem IKRK das Recht und die Pflicht zu, in einem solchen Fall einzuschreiten, und seine gegenwärtige Zusammenarbeit mit der UNICEF bezeichnet nur eine der Seiten seiner Tätigkeit zugunsten der oben erwähnten Opfer.

In der Praxis macht diese von den Delegierten des IKRK im Vietnam verlangte Überwachungsaufgabe sie in gewissem Sinne zu Fideikommissären der UNICEF. Aus ihren Berichten nach Genf, die sofort an die Exekutive Direktion der UNICEF weitergeleitet wurden, geht hervor, dass alles vorschriftsmässig vor sich geht. Die Hilfssendungen werden direkt denen übermittelt, die sie wirklich nötig haben. Diesen Berichten fehlt es nicht an malerischen Schilderungen, da sogar die Ausübung der unparteiischen Nächstenliebe manchmal rührende oder überraschende Seiten zeigt !

So lesen wir z.B. in einem Bericht, der kürzlich von Saigon gekommen ist : « Bei einer Milchverteilung, Frauen und Kinder holen Trockenmilch in den verschiedensten Gefässen : Schüsseln, kegelförmigen Hüten, Soldatenhelmen... Viel Begeisterung und Gedränge... » Der Bericht endet folgendermassen : « Die Verteilung in den Lagern ist befriedigend. Sie wird nicht nach einem Gesamtplan ausgeführt, sondern mehr in Beziehung zur Nachfrage. Die Verteilung der Milch kann in flüssiger Form in den wohlgruppierten Dörfern vor sich gehen, die ein Schulzimmer besitzen. Die meisten Flüchtlinge verzehren die Milch in der Nahrung. In beiden Formen — flüssig oder in Pulverform — wird ihre Verteilung von den Flüchtlingen sehr geschätzt und kann regelmässig fortgesetzt werden... »

Mr. Maurice Pate, der Exekutivdirektor der UNICEF, hat bei seinem vorübergehenden Aufenthalt in Saigon selbst im Verlauf von Besuchen in der Umgegend der Stadt in Begleitung der Herren Durand und Burckhardt sich davon überzeugen können, wie die an Ort und Stelle unternommene Tätigkeit zur Verbesserung des Flüchtlingsloses und die zweckmässige Verteilung der von der von ihm geleiteten Institution grossmütig zur Verfügung gestellten Gaben vor sich ging.

R. B.

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Das IKRK nahm selbstverständlich keine Stellung zu dem Streit, der zwischen den beiden früheren Kriegführenden im Schosse der gemischten Waffenstillstands-Kommissionen darüber entstand, ob auf die Flüchtlinge ein Druck ausgeübt wurde ; auch hatte es sich nicht darum zu kümmern, was ihr Los nach den Wahlen von 1956 (die auch durch die Genfer Vereinbarungen vom Juli 1954 vorgesehen wurden) sein werde ; allein das Internationale Komitee vom Roten Kreuz hielt es für seine Pflicht, alle seine Bemühungen der Hilfeleistung für diese unglücklichen Opfer einer Situation zu weihen, die immer noch unklar ist und von einem ausgesprochenen Konflikt herrührt. Die Statuten des Internationalen Roten Kreuzes

erkennen dem IKRK das Recht und die Pflicht zu, in einem solchen Fall einzuschreiten, und seine gegenwärtige Zusammenarbeit mit der UNICEF bezeichnet nur eine der Seiten seiner Tätigkeit zugunsten der oben erwähnten Opfer.

In der Praxis macht diese von den Delegierten des IKRK im Vietnam verlangte Überwachungsaufgabe sie in gewissem Sinne zu Fideikommissären der UNICEF. Aus ihren Berichten nach Genf, die sofort an die Exekutive Direktion der UNICEF weitergeleitet wurden, geht hervor, dass alles vorschriftsmässig vor sich geht. Die Hilfssendungen werden direkt denen übermittelt, die sie wirklich nötig haben. Diesen Berichten fehlt es nicht an malerischen Schilderungen, da sogar die Ausübung der unparteiischen Nächstenliebe manchmal rührende oder überraschende Seiten zeigt!

So lesen wir z.B. in einem Bericht, der kürzlich von Saigon gekommen ist: « Bei einer Milchverteilung, Frauen und Kinder holen Trockenmilch in den verschiedensten Gefässen: Schüsseln, kegelförmigen Hüten, Soldatenhelmen... Viel Begeisterung und Gedränge... » Der Bericht endet folgendermassen: « Die Verteilung in den Lagern ist befriedigend. Sie wird nicht nach einem Gesamtplan ausgeführt, sondern mehr in Beziehung zur Nachfrage. Die Verteilung der Milch kann in flüssiger Form in den wohlgruppierten Dörfern vor sich gehen, die ein Schulzimmer besitzen. Die meisten Flüchtlinge verzehren die Milch in der Nahrung. In beiden Formen — flüssig oder in Pulverform — wird ihre Verteilung von den Flüchtlingen sehr geschätzt und kann regelmässig fortgesetzt werden... »

Mr. Maurice Pate, der Exekutivdirektor der UNICEF, hat bei seinem vorübergehenden Aufenthalt in Saigon selbst im Verlauf von Besuchen in der Umgegend der Stadt in Begleitung der Herren Durand und Burckhardt sich davon überzeugen können, wie die an Ort und Stelle unternommene Tätigkeit zur Verbesserung des Flüchtlingsloses und die zweckmässige Verteilung der von der von ihm geleiteten Institution grossmütig zur Verfügung gestellten Gaben vor sich ging.

R. B.

ZUR 80. GEBURTSTAGSFEIER MAX HUBERS

Zur Feier seines 80. Geburtstages hat der Ehrenpräsident des Internationalen Komitees eine grosse Anzahl von Glückwünschen verschiedenster Art erhalten: Briefe, Telegramme, Dankesurkunden sind ihm von überall zugegangen. Die Schweizer und die ausländische Presse, Tageszeitungen und Wochenzeitschriften haben ihm zu Ehren Dutzende von Artikeln veröffentlicht. Rundfunk und Kino haben sich diesen Kundgebungen angeschlossen. Die schweizerischen Bundesbehörden haben Max Huber, der nicht nur der geistige Führer der Rotkreuzwelt bleibt, sondern auch ein grosser Diener seines Landes war, offiziell gewürdigt. Zahlreiche nationale Rotkreuzgesellschaften, sowie ihre Federation, die Liga, liessen es sich nicht nehmen, Professor Max Huber ihre Verehrung zu bezeugen. Selten hat wohl ein Mensch in so spontaner Weise und reichem Masse Verehrung, Dankbarkeit und Zuneigung nicht nur erfahren dürfen, sondern sie auch unumschränkt verdient.

Das Internationale Komitee hat diese Feier, welches es zu Ehren seines langjährigen Leiters veranstaltete, in grösster Intimität begangen. Nach Beendigung seiner Vollsitzung am 6. Januar hat es alle Mitarbeiter — denen sich auch eine Anzahl früherer Mitarbeiter beigesellte — vereinigt, um Professor Huber seine Freude darüber auszusprechen, dass es dem Komitee vergönnt sei, ihm in dieser Weise seinen tiefempfundenen Dank zu übermitteln. Im Verlauf dieser wahren Familienfeier ergriff zuerst der

gegenwärtige Präsident des IKRK, Dr. Paul Ruedger, im Namen seiner Kollegen und Mitarbeiter das Wort, um den Jubilar zu begrüßen. Es folgte sodann eine Ansprache von Herrn de Rougé, Generalsekretär und Ehren-Vizepräsident der Liga der nationalen Rotkreuzgesellschaften. Zuletzt antwortete Max Huber selbst in Worten, die jedem Anwesenden einen tiefen Eindruck hinterliessen.

Minister Ruedger überreichte dem Ehrenpräsidenten eine Sonderausgabe des Buches: LA PENSÉE ET L'ACTION DE LA CROIX-ROUGE, das soeben vom IKRK veröffentlicht worden war und gab mit folgenden Worten der einmütigen Empfindung der Institution, deren Präsident er ist, Ausdruck:

« Wir alle, die im Dienste des Roten Kreuzes stehen, betrachten es als eine besondere Auszeichnung, uns in dieser Stunde um unseren hervorragenden Leiter scharen zu dürfen, von dessen Geist unser Werk während dieser letzten Jahrzehnte beseelt und durchdrungen war.

« Im Namen all jener, die in irgendwelcher Eigenschaft die Ehre hatten oder noch haben, Mitarbeiter und Mitarbeiterinnen von Max Huber zu sein, möchte ich ein sehr einfaches, aber von jedem tief empfundenes Wort sagen: Danke! Dieses Wort kommt aus dem Herzen all Ihrer Kollegen und Mitarbeiter des Internationalen Komitees, von Kollegen und Freunden, die anderen wichtigen und verdienten Rotkreuzorganisationen angehören und von jetzigen und ehemaligen Delegierten, von all jenen, welche die Wortführer unseres Werkes sind oder waren, eines Werkes, das sich in den fünf Erdteilen so einzigartig und doch wiederum vielfältig offenbart. Sie alle sind fortan für diese in Genf geborene Idee gewonnen.

« Im Jahre 1954 hat die Welt das neunzigjährige Bestehen des Roten Kreuzes gefeiert — dieses aus der 1. Genfer Konvention von 1864 hervorgegangenen Zeichens der Nächstenliebe. Das soeben zu Ende gegangene gleiche Jahr 1954 hat für uns durch den 28. Dezember noch eine besondere Bedeutung erhalten: nämlich die Begehung des 80. Geburtstages von Max Huber, der in Zürich im Jahre 1874 geboren wurde, ein Ereignis, das wir heute mit einiger Verspätung würdigen.

« Die einfache Gegenüberstellung dieser beiden Daten 1864 und 1874, sowie die kurze Überlegung über die beinahe unfassbare Ausbreitung des Roten Kreuzes in einer verhältnismässig kurzen Zeitspanne, die Erkenntnis andererseits, was der magistrale und oft entscheidende Beitrag eines Mannes wie Max Huber sowohl auf dem Gebiet der Doktrin wie auf demjenigen der praktischen Rotkreuzarbeit in den schwierigsten Situationen bedeutete — genügen, um festzustellen, in welchem Masse unsere universelle Institution und das Leben des von uns heute Gefeierten für immer miteinander verbunden sind... »

Abschliessend und als Antwort auf alle an ihn gerichteten Glückwünsche hielt Max Huber eine Ansprache, deren wesentlicher Inhalt folgender ist:

« ... Herr Präsident, Sie haben mir einen prachtvollen Band überreicht, in Form einer unter dem Titel « La pensée et l'action de la Croix-Rouge » veröffentlichten Neuausgabe meiner sämtlichen Schriften über das Rote Kreuz.

« Man hat oft gesagt, dass ich die Doktrin des Roten Kreuzes niedergelegt habe. Das ist ganz selbstverständlich, war ich doch als Präsident des IKRK der erste Professor für internationales Recht. General Dufour, dem es nicht vergönnt war, lange dem IKRK vorzustehen, hatte als « echter Soldat » eine ausgesprochene Abneigung für Theorien. M. Maunoir, der Begründer des internationalen Rechts, wäre hierzu wirklich befähigt gewesen. Zur Errichtung einer Doktrin muss sie der Mann und die Institution erst « gelebt » haben. Erst nach einigen Jahrzehnten gelangt man zu diesem Ziel. Das IKRK wollte nicht mit der Theorie beginnen; es hat sich an die Wirklichkeit gehalten; System und Theorie haben sich allmählich aus dem heraus kristallisiert, was sich im Ablauf der Zeit ereignete...

« Ich möchte all jenen danken, die bei der Ausarbeitung dieses Buches mitgewirkt haben...

« Unsere Institution und ich selbst waren oft Gegenstand nicht nur sehr heftiger, sondern oft ungerechter Angriffe. Dies darf aber bei uns nie ein Gefühl der Verbitterung oder der Mutlosigkeit hinterlassen, im Gegenteil. Man muss mit Mitleid,

Nachsicht und besonders ohne Hass etwas annehmen können. Aus diesem Grunde sind die zahlreichen Glückwünsche und Zeitungsartikel, die meinem Leben und meiner mannigfachen Tätigkeit solch grosse Bedeutung zuschreiben, für mich beinahe eine Quelle der Demütigung, denn ich bin mir des zwischen den gewiss aufrichtig gemeinten Worten und meinen Taten bestehenden Unterschiedes sehr wohl bewusst...

« Wir müssen immer und nur an das Rote Kreuz denken und durch die Institution den leidenden, den gedemütigten Menschen erkennen, dem wir Dienste erweisen können. Dies soll stets unser Leitmotiv sein. »

* * *

Die Feier gibt in eindrucksvoller Weise wieder, welche Verehrung und Zuneigung Max Huber in diesen Stunden zuteil wurde. Presse und Rundfunk schlossen sich dieser herzlichen Kundgebung ebenfalls an.

Florence Nightingale und Henry Dunant

War auch der Heeressanitätsdienst während des Krimfeldzuges nicht mangelhafter als in den vorhergehenden Kriegen, so empfand im Jahr 1854 das menschliche Gewissen doch viel schärfer alle Verfehlungen und Unterlassungen, die sich auf den Menschen, seine Gesundheit und seine Würde bezogen. Die öffentliche Meinung, die durch Zeitungen, Flugblätter, Broschüren und Veröffentlichungen aller Art auf dem laufenden gehalten wurde, war viel feinhöriger als früher, wenn es sich um das Versagen der Justiz und der ungenügenden Hilfeleistung handelte.

Zunächst gab man sich in Europa keine klare Rechenschaft über die jammervolle Lage der Kranken in Skutari und auf der Krim. Man wusste besonders nichts von den Schwierigkeiten, mit denen Miss Nightingale bei der Erfüllung der ihr vom britischen Kriegsminister übertragenen Mission zu kämpfen hatte ¹.

Wie konnte man sich auch diesen unerbittlichen Kleinkrieg vorstellen, den sie Tag für Tag mit dem Chef des Gesundheitswesens des britischen Expeditionskorps auszufechten hatte; einem typischen Beispiel jener Ärzte, die grundsätzlich alle neuen Ideen und alle kühnen Anregungen verwerfen, ganz wie andere sich später zur Zeit eines Semmelweiss oder eines Pasteur verhielten!

Aber der Name Miss Nightingale hatte sich verbreitet, und ein junger Mann voll glühender Begeisterung, Henry Dunant, dem das Leiden der Menschen auf der Seele brannte, und der Mitglied der religiösen Bewegung des « Réveil » war, hatte von ihr sprechen hören. Wir dürfen nicht vergessen, dass die Stadt, in der er lebte, zu jener Zeit für alles, was englisch war,

¹ Cecil Woodham-Smith führt in ihrem kürzlich erschienenen Buch: « Florence Nightingale » dieses Wort von Stafford an: « Das Wesen ihrer Schwierigkeiten ist nie verstanden worden, und wird es wohl auch niemals werden ».

schwärmte. Es gehörte zum guten Ton, englisch zu lernen, man anglicisierte seine Namen und Vornamen, man las die Bücher, die in London erschienen. Dunant erfuhr sicher sehr bald von den Wundern, die Florence Nightingale vollbracht hatte. Man sang ja in England zahlreiche Lieder, die die Heldentaten der « Dame mit der Lampe » zum Gegenstand hatten, und es wurde sogar ein kleines Buch zu ihrem Lob herausgegeben und in ganz England verkauft; es fand reissenden Absatz, und ein solcher Ruf breitete sich natürlich auch bis nach Genf aus. Übrigens hatte sich Miss Nightingale schon einige Jahre vorher in dieser Stadt aufgehalten; sie war mit ihren Eltern dorthin gekommen und hatte in den gebildeten Genfer Kreisen verkehrt, wo sie Gelegenheit hatte, den Volkswirtschaftler Sismondi, den Botaniker von Candolle und andere kennen zu lernen. Vielleicht hatte Dunant schon damals von ihr gehört.

Als er von den Grosstaten Miss Nightingales hörte, musste er von dem Gefühl erfasst worden sein, das ihn sein ganzes Leben hindurch beherrschen sollte, und das auch Florence Nightingale im höchsten Grad beseelte, dem Bewusstsein von unserer persönlichen Verantwortung dem Leiden gegenüber. Wenn sie von kranken Soldaten, von Verwundeten sprach, so redeten sie dieselbe Sprache und schilderten mit einer Entrüstung, als wären sie verschwistert, was sie gesehen und gehört hatten. Florence Nightingale schrieb im Februar 1857 in Erinnerung an den Krimkrieg in einem Augenblick der Mutlosigkeit: « Und ich habe meine Kinder gesehen in eine vor Schmutz starrende Decke gewickelt und mit einer alten Uniformhose bekleidet, als Nahrung hatten sie gesalzenes und rohes Fleisch. Aus Ursachen, die man hätte vermeiden können, ruhen 9.000 meiner Kinder in ihren verwahrlosten Gräbern. »¹

Es ist derselbe Ton wie in den « Erinnerungen an Solferino ». In den persönlichen Aufzeichnungen, die der Verfasser dieses grossen Buches in Heiden gegen Ende seines Lebens niederschrieb und die nicht herausgegeben werden², kann man Zeilen

¹ Angeführt von Cecil Woodham-Smith in ihrem Buch über Florence Nightingale.

² Manuscrite Henry Dunants, Bibliothèque publique et universitaire de Genève.

lesen, wo er nach Erwähnung des Einflusses, den seine Mutter auf ihn ausübte, hinzufügt, er müsse auch des Einflusses dreier Engländerinnen erwähnen, für die er stets Begeisterung hegte : Mrs. Beecher-Stowe, die bewunderungswürdige Verfasserin von Onkel Toms Hütte, der man die Abschaffung der Sklaverei in den Vereinigten Staaten verdankt. Dann Miss Florence Nightingale, die aufopfernde Heldin im Krimkrieg, « The Woman with the Lamp », wie Longfellow sie nennt. Endlich Mrs. Elizabeth Fry, die reichbegüterte Quäkerin, die sich für die Verbesserung der Zustände der in den Gefängnissen Verurteilten sowohl in England als auf dem Festland einsetzt...

* * *

Die Beziehungen zwischen Henry Dunant und Florence Nightingale waren nur vorübergehend ; beide waren vom gleichen Geist beseelt, beide besaßen denselben standhaften Glauben, der ihr Leben bis zum Ende von einer einzigen, immer gebieterischen und immer gleich bleibenden Idee beherrscht sein lässt : denen zu helfen, die leiden, zu diesem Zweck Institutionen ins Leben zu rufen, und in die Praxis neue Sitten und Gebräuche einzuführen.

Est ist jedoch gleich darauf hinzuweisen — und die Unterschiede fallen sofort ins Auge — dass Florence Nightingale vor allem auf dem nationalen Gebiet zu wirken vorhatte, während für Dunant alles nur auf internationalem Plan entschieden werden konnte. « Die Dame mit der Lampe » sieht beständig wie einen Alpdruck vor sich das schreckliche Elend der Soldaten ihres Landes im Spital von Balaclava oder in Skutari. Immer denkt sie an den englischen Soldaten, an die nationale Intendantur. Ihre wunderbaren Leistungen, als sie aus der Hölle zurückkommt, ihre unermüdlichen Gesuche an das Kriegsministerium, ihre Forderungen an Sydney Herbert, die Kämpfe, die sie bis zum Ende ihres Lebens ausficht, die Pläne, die sie unaufhörlich unterbreitet, all das hat die Verbesserung des Loses des britischen Soldaten zum Ziel. Zweifellos hatte ein solches Unternehmen, durch welches das Los der verwundeten und kranken Soldaten unendlich besser gestaltet wurde und

das die Grundlagen für die Achtung des Berufes der Krankenpflegerin legte, seine Rückwirkungen über die Grenzen Grossbritanniens hinaus.

Der «Mann in Weiss» dagegen liess in seinem visionären Schwung die Grenzen der Nationen hinter sich. Bei ihm handelte es sich nicht mehr um Soldaten von der oder jener Staatsangehörigkeit, sondern um Menschen, deren gemeinsames Kennzeichen nur noch das Leiden war. Dies ist der Grund, weshalb Florence Nightingale, so sehr sie mit den Kriegsoptionen und ihrer Sache innerlich verbunden war, beim Lesen der «Erinnerungen an Solferino» nicht gleich ohne weiteres erkannte, was in diesem Werk das Wesentliche war, was es im Keim enthielt: die Internationalisierung der Verwundeten; oder wenigstens, genauer gesagt, der Grund, weshalb sie, auch wenn sie den Gedanken einer ständigen Hilfsorganisation für die Verwundeten in Kriegszeiten billigte, doch nicht an die Möglichkeit glaubte, zu diesem Zweck eine internationale Gesellschaft ins Leben rufen zu können. Das geht deutlich aus dem Brief hervor, den sie im Januar 1863 an die Dame schreiben liess, die von Dunant beauftragt worden war, ihr sein drei Monate vorher erschienenenes Buch zu übermitteln. Das Schreiben lautet folgendermassen:

Liebes Fräulein!

Miss Nightingale hat aufmerksam und mit grossem Interesse den furchtbaren Bericht über die von Herrn Dunant geschilderte Schlacht gelesen und hält ihn für ein nur allzu getreues Abbild der Wirklichkeit.

Sie hegt keinerlei Zweifel über das Ziel, das sich Monsieur Dunant steckt, aber sie möchte doch einige Einwände dazu machen:

1. Eine Gesellschaft dieser Art würde Verpflichtungen auf sich nehmen, die der Regierung jedes Landes zukommen; wenn man diesen Regierungen eine Verantwortung abnimmt, die ihnen tatsächlich zusteht, und die die Regierungen allein übernehmen sollten, so hiesse das, ihnen grössere Möglichkeiten geben, neue Kriege zu unternehmen.

2. Man schlägt vor, *in Kriegszeiten* Mittel zu finden, die *immer* da sein sollten, um wahrhaft wirksam zu sein, und die jetzt nach viel Mühen und Sorgen der Militärbehörden in England tatsächlich vorhanden sind.

Eine vollständige Spitalbehandlung mit bezahlter oder unbezahlter Verpflegung und mit Betreuung durch weibliches Personal, welche Behandlung in Kriegszeiten den Kern eines Systems bilden würde,

wie es meines Erachtens nicht vollkommener sein kann, ist hier bereits eingeführt worden ; eine weitere Ausdehnung dürfte wohl nicht notwendig sein.

Es tut mir leid, Ihnen eine Botschaft zu übermitteln, die der Begeisterung eines Menschenfreundes Einhalt zu gebieten scheint ; aber ich bin überzeugt, dass er die Bedeutung der von Miss Nightingale erhobenen Einwände einsehen wird.

Es ist klar, dass Florence Nightingale nicht sofort erfasste, was im Vorschlag von Dunant gerade genial war, dieser Gedanke, die Hilfe für die Kriegsverletzten zugleich international und dauernd zu gestalten. Die Geschichte sollte jedoch Henry Dunant recht geben, und eine Jahr später brachte die Unterzeichnung der 1. Genfer Konvention den Beweis dafür.

Die Zeit vergeht ! Dunant hatte seine Geburtsstadt verlassen, ohne im übrigen das Interesse an dem grossen Werk zu verlieren, das er immer als das seinige betrachtete. Ständig in der vordersten Reihe, hatte er bei der Internationalen Rotkreuzkonferenz in Paris im Jahre 1867 einen anderen edelmütigen Gedanken verkündet, den der Kriegsgefangenenhilfe. Im Jahre 1872 unterbreitete er ihn in London aufs Neue der Öffentlichkeit. Die Gesellschaft zur Entwicklung der Sozialwissenschaften berief ihre Mitglieder auf den 6. August ein, um « einen Vortrag von M. Henry Dunant über die einheitliche Behandlung der Kriegsgefangenen » anzuhören.

Dunant selbst sprach in seinen persönlichen Aufzeichnungen von der Zusammenfassung, die er als erste Grundlage für die Verhandlungen vorschlug, und die er « Sonderentwurf einer Konvention zugunsten der Kriegsgefangenen » nannte. « Ein möglichst kurzer Entwurf einer diplomatischen Konvention soll ausgearbeitet werden und aus allgemeinen Artikeln bestehen ; als Grundlage soll die während des Krimkrieges zwischen England und Frankreich unterzeichnete Konvention über die russischen Gefangenen dienen. Der Entwurf sollte, soweit sich dies machen lässt und für alle zivilisierten Nationen, die Verpflichtung einer einheitlichen Behandlung der gefangenen Offiziere und Soldaten festlegen. In jedem der kriegführenden Länder sollten sie unter den hohen Schutz des diplomatischen und konsularischen Korps gestellt werden. »

Dieser Vortrag hatte einen sehr grossen Erfolg ; die Zeitungen sprachen davon, und Lord Elcho, der den Vorsitz führte, versprach seine Unterstützung. Der Redner begann seine Ansprache mit einer Huldigung für Miss Nightingale, der, wie er sagte, die ganze Ehre der Genfer Konvention zukomme. Und er fügte hinzu — es scheint, dass er die wahren Beweggründe seiner Reise vergessen hatte — die Erinnerung an das in der Krim gelungene Werk habe ihn dazu getrieben, vor 13 Jahren nach Italien zu gehen. Diese Huldigung befindet sich in einer « Vorlesung », die Dunant unter seinem Bekanntenkreis verbreitete und an Florence Nightingale gesandt hat ; sie war folgendermassen abgefasst :

« Ich möchte zuerst sagen, dass der Gedanke zu diesem Werk mir durch die bewunderswerte Hingabe und die unvergleichlichen Dienste, die Miss Nightingale der englischen Armee im Krimkrieg gedient hat, eingegeben wurde. Ihr edler Geist, ihr grossmütiges Herz verdient den Dank von ganz England ; aber ihre vom patriotischen Standpunkt aus betrachtet erhabene Mission hat zu viel grösseren Erfolgen geführt als im allgemeinen angenommen wurde, Erfolge, die sogar die Einbildungskraft der selbstlosen Heldin überstiegen...

Ich bin nur ein sehr bescheidener Mann aus dem kleinen Schweizerland, aber ich möchte doch mein Teil an Bewunderung den vielen beifügen, die Miss Nightingale ihre Huldigung darbringen. Als der, welcher das Rote Kreuz gegründet und die diplomatische Genferkonvention angeregt hat, nehme ich mir diese Kühnheit heraus. Diese humane Konvention ist Miss Nightingale zu verdanken. Ihre Tätigkeit auf der Krim hatte mir den Gedanken eingegeben, während des Kriegs von 1859 nach Italien zu gehen, um die Schrecken des Krieges zu teilen, den hilflosen unglücklichen Opfern des grossen Kampfes vom 24. Juni zu helfen, das physische und moralische Elend und die Angst so vieler armer Menschen zu lindern, die von allen Teilen Frankreichs und Österreichs gekommen waren, um als Opfer ihrer Pflicht zu fallen, fern von ihrem Heimatland, und die schöne Erde Italiens mit ihrem Blute zu tränken. »

Diese Worte müssen wohl sofort der zu Ohren gekommen sein, die der Gegenstand der Huldigung war, denn am 10. August schrieb Dunant nach Genf an seinen Bruder Pierre vom Hôtel Saint-James in Piccadilly, wo er abgestiegen war : « Miss Nightingale hat mich durch ihren Schwager, Sir Henry Verney, Parlamentsmitglied, einladen lassen, zwei oder drei Tage in Claydon (eine Stunde Bahnfahrt von London) zu verbringen. »

Es scheint, dass er nicht nach Claydon gegangen ist und somit nicht Gelegenheit hatte, mit Florence Nightingale zusammenzutreffen. Diese schrieb ihm einige Tage später, am 4. September, aus London folgenden Brief :

Sehr geehrter Herr Dunant !

Erlauben Sie mir, dass ich Ihnen meinen verbindlichsten Dank ausspreche für die Übersendung der Vorlesung, die Sie in London unter dem Vorsitz von Lord Elcho gehalten haben. Gleichzeitig möchte ich Sie zu dem Gelingen Ihres edlen Werkes beglückwünschen, einem Unternehmen, das wirklich aus Gott und der Zivilisation, die auch Gottes Werk ist, stammt. Mit Freude erkenne ich Ihre Güte darin, dass Sie meinen armen Namen mit dem grossen Werk in Verbindung bringen, denn es scheint mir, dass darin eine Anerkennung liegt für die Art, wie alle Frauen Englands von der ärmsten bis zur reichsten seit dem letzten Krieg unter Ihrer Leitung und der des Kreuzes zusammenarbeitet haben. Sie haben nicht nur aus ihrem Überfluss gegeben, sondern von ihrem Nötigsten.

Sie werden mir gütigst verzeihen, wenn ich nicht mehr schreibe als diese armen Worte. Gestern ist meine Nichte, Emily Verney, die einzige Tochter von Sir Henry Verney, gestorben. Sie hat im Jahre 1870 mehr als wir alle hier gearbeitet. Sie war in der Tat der gute Geist des Werkes für die Verwundeten. Gott hat sie zu sich genommen, sie die so Liebenswürdige, so Liebende und so Geliebte.

Die unablässigen Geschäfte und meine vielen Gebrechen verhindern mich sehr zu meinem Bedauern, mehr zu tun, als Ihnen meine tiefe Bewunderung auszusprechen.

Florence Nightingale.

Henry Dunant blieb noch über ein Jahr in England, hielt Vorträge in Plymouth, in Brighton, kam nach London zurück und schrieb dort eine neue Broschüre über das Los der Gefangenen. Er scheint jedoch mit Florence Nightingale nicht weiter korrespondiert zu haben. Aber stets empfand er ihr gegenüber eine Verehrung, deren Spuren wir in den Bemerkungen wiederfinden, die er Zeit seines Lebens und zuletzt noch in Heiden schrieb ; Notizen, Erinnerungen, gelegentliche Abhandlungen, die er sich vornahm, für eine Geschichte des Roten Kreuzes zu benützen, die er verfassen wollte.

Viele Jahre nach seinem Aufenthalt in London schrieb er von ihr : « Edle Frau, die im Geist der allgemeinen Nächstenliebe eine neue Ära heraufgeführt hat. »

JEAN-G. LOSSIER.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE
ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
The Presidency of the International Committee of the Red Cross (Circular No. 406)	35
News Items	38
Chronicle: The diversity of cultural circles and humanitarian action	41

INTERNATIONAL COMMITTEE OF THE RED CROSS

THE PRESIDENCY OF THE INTERNATIONAL COMMITTEE OF THE RED CROSS

GENEVA, February 15, 1955.

406th Circular

*to the Central Committees of National Red Cross
(Red Crescent, Red Lion and Sun) Societies.*

LADIES AND GENTLEMEN,

Monsieur Paul Ruegger has informed the International Committee of the Red Cross of his wish to be relieved, within the next few months, of the duties he has assumed for nearly seven years as President of the Committee.

The International Committee responding to this wish has asked him however to continue in function until autumn. The Committee, furthermore, has requested President Ruegger to

undertake, subsequently, important missions on its behalf. M. Ruegger will thus remain available to the Committee; he will, in future, devote himself, more particularly, to the legal problems connected with the development of the Geneva Conventions.

As successor to M. Ruegger the International Committee has unanimously elected as President M. Leopold Boissier, Member of the Committee since 1946. M. Leopold Boissier, who is the son of M. Edmond Boissier, former Member and Vice-President of the International Committee, has already rendered eminent service to the Red Cross movement. For several years he has presided over the Legal Commission of the International Committee; he was Vice-President of the International Committee from 1950 to 1953, and has once more assumed that function.

The new President will take up his office on September 1, 1955.

* * *

M. Leopold Boissier, born in Geneva on July 16, 1893, pursued his university studies in Geneva and Zurich, and obtained the degree of Doctor of Laws. He was a member of the Swiss Government services from 1917 to 1920 and occupied diplomatic posts in Berne, Rome and London. In 1933 he became Secretary-General of the Interparliamentary Union, a post from which he resigned in 1953.

He presided over the Swiss Association for the League of Nations, the Swiss Council of Peace Associations, and the Federation of semi-official or private agencies which had their headquarters in Geneva. After being entrusted by Geneva University with instruction in comparative constitutional law, he was awarded a professorship in 1943.

M. Boissier edited the "Annuaire Interparlementaire" and "Constitutional and Parliamentary Information" until 1953. He is also the author of various publications, in particular,

“ L'avènement de la démocratie en Suisse ”, 1918; “ Le contrôle de la politique étrangère ”, 1924, “ Regards vers la paix ”, 1942; “ Nouveaux regards vers la paix ”, 1943; and, from 1933, “ L'Année politique ”.

M. Boissier is a corresponding member of the Institut de France, the International Institute of Public Law and other intellectual associations. He is also a member of the Standing Arbitration Commission for questions concerning Norway and Switzerland.

The International Committee has placed at its head a man who will, it knows, be worthy of the task, and who will devote all his ability, his thoughts and his energy to maintaining the Red Cross ideal at its highest level.

In carrying on its work the International Committee continues to rely upon the support which has been so loyally granted to it in the past by the National Societies.

INTERNATIONAL COMMITTEE
OF THE RED CROSS

News Items

The reuniting of adult "Volksdeutsche" (German-speaking ethnical minorities) resident in Jugoslavia, either alone or accompanied by their children, with their families, was continued. The action was started in 1952, following an agreement concluded through the intermediary of the International Committee of the Red Cross. In January 1955, 850 persons belonging to these ethnical minorities left for Germany, or will shortly be leaving with permits issued during the month.

* * *

The resumption of collective convoys between Poland and Germany, in connection with the reuniting of families, has enabled 241 persons of German origin to proceed to West Germany during the month of January, 1955. It will be recalled that this action for the reuniting of families had been pursued until the International Committee's decision to discontinue it, and it was resumed later as a result of the representations made by the German Red Cross Society to the Polish Red Cross Society.

* * *

In the course of 1954, the value of relief supplies consisting of foodstuffs, clothing, tonics and medicaments distributed to the Greek civilian population by the ICRC Delegation in Athens amounted to Sw.Fr. 319,177. The beneficiaries of this assistance were refugees, victims of earthquakes, children in poor health and persons interned or under detention. The above figure includes the cost of a campaign for the detection of tuberculosis among the

civilian population and internees, as well as the expenditure incurred for supplying artificial limbs to amputees.

* * *

At the Central Prisoners of War Agency—whose current activities call for the sending out of 4,000 letters per month, and are essentially concerned with the 1939-45 conflict and its effects upon members of the population who have been deported, separated from their families or who have emigrated—a definite increase was observed in the number of requests concerning cases dealt with during the First World War.

The majority of these cases concern Germans who were resident until 1939, in territories which have now become Russian or Polish, inhabitants of Alsace and Lorraine who are at present French citizens, but fought in the German forces from 1914 to 1918, a few French nationals and some British.

These former prisoners of the First World War, or their relatives, apply to the Agency for certificates of captivity, and attestations concerning diseases contracted in camps, which have become incurable or have caused death. The certificates issued enable the persons concerned—widows and orphans—to still benefit by pensions.

In December 1954 and January 1955 the Agency received about forty requests of this nature, to which it was able to give satisfactory replies.

* * *

The sending of parcels to war victims took place on a particularly large scale in 1954. The ICRC services despatched 2,000 parcels of foodstuffs and 900 winter parcels containing clothing. Each parcel also included toilet requisites. The beneficiaries of the action were of some twenty different nationalities.

* * *

The International Committee's pharmaceutical relief action was continued throughout the whole of last year. The number of

recipients reached 9,680 and parcels were sent to 18 countries. Statistics for January show that 568 cases were dealt with.

* * *

The Disablement Section continued its collective and individual relief work. At Christmas a donation received, following a broadcast organised by the Short Wave Service of the Swiss Broadcasting Corporation, enabled it to send parcels of foodstuffs and tonics to about thirty young Austrian war-disabled in Vienna. In response to a request received from the Guatemalan Red Cross Society on behalf of the victims of recent disturbances, it supplied that Society with 50 temporary eyes and 50 plastic artificial eyes.

The International Committee also asked its Lebanon delegate to purchase warm underclothing for refugees in Mieh-Mieh suffering from tuberculosis.

THE DIVERSITY OF CULTURAL CIRCLES AND HUMANITARIAN ACTION

Action in the humanitarian field today, unlike that of the past, requires that increased attention must be paid to social backgrounds.

When making a charitable gesture, one no longer considers only the individual, but also the group to which he belongs. Medical relief, for instance, can only be undertaken with effective results if one can foresee the reactions to which it may give rise among those who are to be the beneficiaries. One must therefore be aware of the socio-cultural conditions in which they live and which determine, to a great extent, their ways of thinking, their actions and their understanding of events.

This also means that relief organisations and their delegates must not only have a profound knowledge of the circles where their action will take place, but a sincere respect for their culture and traditions. One must be prepared to accept other points of view than those of the West, and to appreciate at their true value the treasures and the fundamental doctrines of the civilisations which will be met with. The Red Cross is also concerned with these problems and the Revue internationale has published various articles with the intention of showing that the basic idea of helping one's fellow men is an integral part of a universal trend of thought and action, of which the expression is to be found in all great civilisations.

In these great civilisations we find numerous examples of the existence of a sentiment of mutual aid at one epoch or another. This is also true of certain African civilisations, less influenced by the outside world. There is no doubt, however, that whereas civilisations tend to be drawn closer to one another, by the fact that they find they have points of resemblance, certain conflicts may be occasioned by the ever-increasing penetration of " industrial civilisation " as it is called today ; the introduction of this form of civilisation leads to new mental attitudes and behaviour and frequently upsets traditional human relationships.

Concerned by the serious problems of a psychological order which have arisen in connection with missions sent to countries where industry has not reached a high stage of development, a few persons, of whom the majority belong to the international organisations grouped in Geneva, held a meeting, of a strictly private nature, to examine the causes of certain unsuccessful results and to try to find a remedy. They reached the conclusion that the problem should be viewed from three different angles, which we may express in the form of questions, as follows :

- (a) When providing technical assistance, can and should one agree to an existing form of civilisation being, to a certain extent, destroyed ? Would this be likely to cause an impoverishment of man's heritage : can one dissociate technical progress from the ideology from which it emerged ?*
- (b) Can and should certain reforms be imposed before the genuine need for them has been felt by those among whom we wish to introduce them ?*
- (c) What precautions should be taken by the expert, as well as those by whom he is sent and those who receive him, in order that the mission may be as successful as possible from every point of view ?*

M. R. Olgiati, Member of the International Committee of the Red Cross, submitted and commented upon the conclusions of this group, at a recent conference. His survey was entitled " The international social worker and the East-West problem ". This

publication, it will be observed, is not only a contribution towards the study of conditions of current interest, which are being viewed everywhere with growing attention, but is also a reminder of the interest taken by the Red Cross in questions relating to the efficacy of humanitarian action in the contemporary world. (J.-G. L.).

* * *

We are aware that the origin of what we today call "social work" is to be found—we are only referring here to the Western world—in Christianity, and in ideas—such as humanism, human rights and certain rational notions of the day—which in the last analysis spring from it. From its very origin the Christian Church encouraged charity towards one's fellowman and founded charitable institutions; it witnessed the founding of orders (today we should call them organisations) of which the principal object was, and still is, to relieve human suffering. We will cite, as one example only, the Order of the Fratelli Camillini which, since 1586, has been engaged in the care of the sick.

Although the efforts of these charitable bodies were in every case devoted to suffering close at hand, their sphere of action was only limited by the means at their disposal and the possibilities open to them, and the ideal at which they aimed was to help mankind as a whole. Though they were not, and could not be, "international", they were essentially universal, since they made no distinction of any kind. It was only later, when charitable effort inspired by divine love became more and more akin to social work, in accordance with the requirements of human society, that this effort was adapted to current methods, that is to say to the limitations which human society had set itself. The weakening of spiritual ascendancy over mankind coincided with the growing power of the State—the State which is becoming more and more "total", whose highest ideal is the sovereign nation. Is it surprising that social work, in so far as it accepted the possibilities offered by the State, and conformed to the restrictions laid down by it, should have lost its universal inspiration? But let us put the matter more

clearly and more fairly; if those limitations, this acceptance of the needs and purposes of the State, and this loss of inspiration, are more or less obvious, so far as the organisation and work of the Social Service are concerned, that is far from being the case in regard to the social worker himself.

As we all know, the social worker cannot in the long run carry on his work unless he is supported by an ideal, an aspiration towards the universal. The true social worker will therefore feel happier if the work he is called upon to do goes, in its essentials, beyond the limitations to which we have referred above and which, for practical reasons, will always be inevitable. We perceive here one of the reasons why members of our organisation—social workers and others—who left for foreign lands where conditions were arduous and sometimes even practically intolerable during the post-war years—considered themselves to be happier in the midst of those difficulties than in the safe and orderly conditions they formerly enjoyed in their home country, Switzerland.

Now that technical methods are applied in all spheres of life, and have spread in turn to all the countries of the world, the welfare of the people has come to depend more and more upon their interdependence; in numerous fields solutions are no longer practical except on the international level; this is also true of social work; some of its problems can only be solved by taking into account the equality of all men and the interdependence of the nations. It may be said that social workers, by their increasing concern for these questions, are fulfilling their true destiny. In assisting a necessarily limited number of persons, they can and must be conscious that they serve a cause—that of humanity. Every social worker is therefore a servant of humanity.

What particular sense may be given, then, to the term “international social worker”?

We should like to enlarge the conception of the international social worker to some extent, and not confine it to those social workers, for instance, who perform their duties in a foreign land, on behalf of an international organisation, and who are

engaged on social work in the strict sense of the term. We are thinking more particularly of members of the staff of international, or even national, bodies who work abroad, the representatives of private or intergovernmental organisations (World Health Organisation, Food and Agriculture Organisation, UNESCO, UNICEF, the representatives of UN Technical Assistance, etc.), also Red Cross delegates, and missionaries. For the fundamental question with which we are dealing is the same for all concerned ; they go among a people belonging to another civilisation than their own, with the intention and the conviction of bringing them something useful and good, the Christian message, a humanitarian idea, or again new knowledge, methods or practices for the protection of health, or rational methods for the improvement of agricultural or economic production.

Efforts, more and more numerous, are being made in all fields to help destitute populations with the development of their own, still underdeveloped resources ; these efforts make it increasingly necessary for numerous experts, delegates and advisers to be sent abroad and overseas. This trend has become particularly pronounced since the last world war. Distress and poverty, the after-effects of war, had given rise—in a first phase and on different levels, international and national—to relief actions undertaken on a vaster scale than anything of the kind ever contemplated in the past. For the State was no longer content merely to view those undertakings with benevolence, but gave them direct support. When the relief actions came to an end, the conviction remained that all peoples were interdependent, and that their solidarity had been placed in evidence as a result of war and distress. Moreover, the disparity which existed, throughout the world, between the prosperity of some and the distress of others being more deeply felt, new means were sought whereby the difference could, at least to some extent, be lessened.

The need for achieving this is becoming more and more imperative. For progress in technical methods and in means of international communication does not only have the effect of accelerating the advance of industrial countries, but also,

at the same time, causes people of other nations to be more conscious of the prevailing inequality. This aggravates a tension which may become increasingly dangerous.

Just as a nation, can only enjoy true prosperity and peace when a solution to the social problem has been found, in the same way one of the essential conditions for world peace is to reduce the acute inequality which exists in the particular situation of different nations. In both cases one can only succeed through efforts and sacrifice; that is one of the fundamental aspects of the policy of modern States. Further, the conviction is gaining ground that a progressive world policy should pursue the same end.

Whereas, on the national plane, the social worker serves the cause of social justice, the international social worker, as defined by us above, is essentially the servant of an institution or organisation which, in its turn, serves the cause of international justice. If we carefully study the question of the rich and the poor on a world level, or in other words what the Abbé Pierre calls "the geography of hunger", we shall see that, with a few exceptions, the "rich" are the peoples of the West (including North America), and the "poor" are the peoples of the East (and of Africa), the only intermediate stage between the two being Latin America. One is therefore justified in saying that the activity of the international social worker must be considered in relation to the "East-West problem".

What do we mean by "East-West problem"? There is, of course, no question of making a close, historical and philosophical study here of relations between the East and the West. We are merely considering the most recent aspect of a problem with which members of the Eastern and Western worlds are increasingly faced, in the most varied fields—political, economical, scientific and spiritual—when they come into contact with each other and, especially, when they live in a country which is not their own, in a civil community to which they do not belong.

We are not only dealing here with the problem which emerges from contacts between different civilisations, and about which there is in fact nothing particularly new. For those contacts

have always existed and although they have multiplied since the era of discoveries, they go back to ancient times.

Even at the epoch of imperialism, of the European colonial domination over the people of Asia and other parts of the world, the East-West problem was not viewed from the same angle as it is today, and as we wish to envisage it here. For in the past it was essentially a matter of relations between strangers, who remained strangers for each other, that is to say men of different worlds, beings whom one loved or hated, but who were merely a subject of curiosity; use was made of their products, their wealth was exploited, collections of their art treasures were built up; or again, certain fashions were copied, customs were imitated or processes adopted; but the presence of the two races had no effect upon the basic foundations of life or the fundamental beliefs of either.

Today we are all spectators, often participants, and it may be that—in a more or less near future and to a varying degree—we shall also be the victims of a radical transformation of the structure of the world and the relations between the different parties concerned. In Eastern countries, which hold more than one half of the human race, and which were already civilised at a time when the Western peoples' ancestors were still cave or lake dwellers, the opinion is held that relations with the West have been essentially characterised by military invasions for commercial purposes. Hence a resentment which, even if it is often but dimly felt by the masses, is extremely acute among the political and spiritual leaders at the top. Mere palliative measures will not suffice to remove either the suspicion or the rancour engendered by a profound upheaval—imposed by force—in the social, economic, political and spiritual fields. The mere study of the questions raised by the upheaval will call for very great patience on our part.

From the message brought from the West, a great many Orientals have drawn formulas which in their opinion can and should be used as a means of retaliation against those who brought them to their knowledge. They use them as a defensive and offensive weapon to combat what they regard as imperialism in another form. It would be futile to blame them for this, but

useful to seek to understand their attitude, in order that the repercussion may not be too disastrous in its consequences for all concerned.

The East-West problem resides, above all, in the following fact ; the relations between men and institutions of the East, and the peoples of the West, have necessarily emerged from a background of historical events which are at present giving rise to serious consequences in political, economical, psychological and spiritual matters. Moreover, all international (intergovernmental or private) organisations and institutions realise that, in order to carry out their work in Eastern countries—that is to say non-European (for all such bodies are of Western origin and structure)—it is essential that their representatives should be anxious for their relations with the people among whom they work to be solidly established and fruitful. It is essential, in fact absolutely necessary, that the relations on both sides should be established in a spirit of justice, mutual respect and with the fullest possible understanding of each other's mental structure and attitude.

REVUE
INTERNATIONALE
 DE LA
CROIX-ROUGE
 ET
 BULLETIN INTERNATIONAL
 DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
Ninth Distribution of the Revenu of the Augusta Fund (Circular No. 407)	50
Comments of a delegate of the International Committee of the Red Cross on his return from Indo-China	52
Chronicle : The dissemination of the Geneva Conventions of 1949 (J. de Preux)	57

INTERNATIONAL COMMITTEE OF THE RED CROSS

NINTH DISTRIBUTION OF THE REVENUE OF THE AUGUSTA FUND

GENEVA, March 10, 1955.

407th Circular
to the Central Committees of National Red Cross
(Red Crescent, Red Lion and Sun) Societies

LADIES AND GENTLEMEN,

We beg to remind you that during the XIXth International Red Cross Conference, which is due to be held in October 1956 in New Delhi, the International Committee will announce the names of beneficiaries of the ninth distribution of the income from the Augusta Fund.

By the terms of its Regulations, revised by the XVIIIth International Conference, the revenue from this Fund shall be devoted—

(a) either to missions which the Central Committees judge expedient to organise in the general interest of Red Cross work ;

(b) or to women's associations, and especially those concerned with setting up nursing schools ;

(c) or to any other object of practical utility.

According to Article II of the Regulations, applications for grants, in order to be taken into consideration, must be sent to the International Committee of the Red Cross *before November 1, 1955.*

We should, moreover, be grateful if National Societies wishing to submit an application would kindly give all relevant details concerning the use which would be made of the grant, in the event of it being awarded. The International Committee would thus be able to make a decision with all necessary information in its possession.

We beg to remain,

Yours faithfully,

FOR THE INTERNATIONAL COMMITTEE OF THE RED CROSS

PAUL RUEGGER

President

SUNDRY ACTIVITIES

Comments of a delegate of the International Committee of the Red Cross on his return from Indo-China.

After nearly three years in Indo-China, M. André Durand, delegate of the International Committee of the Red Cross, has returned to Geneva. We took the opportunity of asking him a few questions concerning the fundamental aspects of his mission.

During your long months in Indo-China you carried out the traditional duties of delegates of the ICRC on behalf of prisoners of war. The readers of the Revue internationale have a general knowledge of what those duties are. Nevertheless, in view of the special nature of the Indo-Chinese conflict, you probably found yourself faced with unexpected tasks. Can you tell us something about them?

During the fighting my essential work was to visit prisoner of war camps and to remain in contact with the military authorities for all matters connected with war victims. The captives visited by me were prisoners of war and internees in French hands, and some political detainees.

The presence of two distinct authorities in Indo-China, that is to say, the French Army authorities on one hand, and the States associated with France, on the other hand, no doubt made it necessary for you to solve questions of a kind with which few of the International Committee's delegates have had to deal so far?

The situation was peculiar to the Indo-China conflict. Prisoners and internees were, as a whole, under the authority of the French Commander-in-Chief. During 1954 the transfer of a certain number of prisoner of war camps to Viet Nam hands was considered ; but this again raised a point of law as the Viet Nam State was not, at that time, a party to the Conventions. Following the accession of Viet Nam to the Geneva Conventions (on November 14, 1953), such transfers became possible, and were in fact carried out.

You have just raised the question of the application of the Conventions. In view of the special nature of the Indo-Chinese conflict, were the Conventions legally applicable? I do not think so. It would, however, be interesting to know if they were applied in practice, that is to say, whether the captive military personnel had, on the whole, the benefit of the protection of the Geneva Conventions.

In the area where I carried on my work, that is to say where the prisoners and internees in French hands were assembled, orders issued by the Army Command concerning prisoners of war expressly referred to the Geneva Conventions, and exceptions to the letter of the Conventions were only authorised when the special nature of the conflict made this necessary. In practice, the delegate of the International Committee of the Red Cross was authorised to visit all regularly constituted prisoner of war and internee camps. If he considered it necessary, he could make comments to the authorities on his visits, and discuss proposed improvements. In view of the large number of internees who passed through the camps, and the number of camps (over a hundred), coupled with the huge distances to be covered and travelling difficulties, I was not able to visit all the camps. It is difficult to give a general description of the treatment of the prisoners in the camps as a whole. For a distinction must be made between the large permanent camps, where more regular supervision could be exercised, and temporary camps in remote districts where conditions might be much more primitive.

What, nevertheless, is your impression in regard to the treatment of captive military personnel?

In a conflict of this description, there may be a period when the captives' status is still uncertain, and prevents the delegate from taking any immediate steps in their favour. In regularly constituted camps, placed under the control of a responsible body, I found, in the course of my three years' work in Indochina, that conditions showed continual improvement, although they might, as a result of the customs of the country, be considered primitive by our standards.

Can you give us a brief account of the conditions which prevailed at the time for political detainees (as distinct from those for captive military personnel)? To what extent and in what ways were you able to assist them on behalf of the International Committee?

My work on behalf of detained persons cannot be compared with my aid to prisoners, as the legal protection afforded to the former is insignificant in comparison with the protection conferred by the Convention on the latter. Political detainees are subject to the laws of the country and, in nearly all cases, are placed on the same footing as common law offenders when serving sentences. The action pursued in favour of political detainees, which has, I know, the International Committee's closest attention, is still in its earliest stages. It was therefore with the special object of studying the problem, and the future possibilities of action on behalf of these detained persons, that I asked for—and was granted—authority to visit certain prisons. I hope that my few visits in this connection were a source of comfort for the detained persons whom I met, but my visits also made it clear to me that it is difficult to take any action which will be immediately effective in favour of some categories of detained persons.

I presume that when the armistice signed in Geneva, in July 1954, came into force, your work took on a slightly different aspect.

It assumed an entirely different aspect. We followed the repatriation of prisoners of war and internees with the greatest interest, and as closely as possible. As the control of operations was entrusted, by the terms of the armistice, to the International Armistice Control Commission, our work in favour of those war victims soon came to an end or, at any rate, considerably decreased. We assumed other duties, however, such as assistance to the war-disabled, enquiries for missing persons, etc. But the new circumstances resulting from the arrival in South Viet Nam of populations from the North were principal cause of the change in our work in Indo-China.

Readers of the Revue internationale are already aware that you were able to assist the refugees, in particular by assuming the supervision of the distribution of gift supplies from various organisations, especially UNICEF. Were you able to undertake other duties on those refugees' behalf?

As soon as it became apparent that a great number of people in the North had, in application of the terms of the armistice, asked to be allowed to emigrate to the South, the Government of the Viet Nam State asked for the International Committee's assistance. The latter, in full agreement with the League of Red Cross Societies, appealed to the generosity of National Societies for relief supplies for some five or six hundred thousand persons who, in most cases, were destitute. The supplies sent by National Red Cross Societies, for use in both North and South Viet Nam, were for practical reasons centralised in Saigon. Distribution to the refugee camps in the southern region (that is to say, South of the 17th parallel) was entrusted to the delegate of the League. The representatives of the International Committee assumed responsibility, in the same region, for supervising the distribution of the UNICEF gift of supplies for refugees. These supplies mainly consist of powdered milk, soap and clothing materials. Apart from this responsibility we have, of course, remained in contact with all the organisations providing relief for refugees or the civilian population. We have, moreover, made a point of visiting all

the districts which appear to require assistance, either South of the 17th parallel or in the Haiphong area (which was soon evacuated), in order to be able to make known the needs of the war victims for whom we are responsible: refugees and civilian population, war-wounded, war-disabled and orphans.

We fully realise from your interesting remarks, M. Durand, that you have given remarkable prominence to the presence of the Red Cross in the conflict (of such a special nature) in Indo-China. Your action has proved that the ideal upheld by the Red Cross can be expressed in the most varied and unexpected circumstances, in practical action and not merely by the proclamation of principles.

R. B.

CHRONICLE

THE DISSEMINATION OF THE GENEVA CONVENTIONS OF 1949

The Geneva Conventions of August 12, 1949, have now been ratified by 47 States, that is to say more than half the countries of the world. While this result, achieved in less than six years from the time of the Diplomatic Conference which gave birth to those Conventions, may be considered as encouraging, it should not give rise to any false hopes.

It is true that ratification is a legal act which most certainly gives the texts ratified the force of law; it gives them their legal status. But the Geneva Conventions are not a penal code, an instrument for prohibiting certain actions under penalty of sanctions, or a policy to be followed in time of war. Policy in war is too often that of the strongest party. The Geneva Conventions are not concerned with military operations, except to ensure that the principles of humanity are applied amidst—and in spite of—violence. They are the law of the just and the safeguard of the feeble and oblige those who have recourse to armed conflict to lend a helping hand wherever the use of arms has caused havoc and misfortune. They are thus the incarnation of a spirit which should quicken mankind and lead, not merely to abstention but to positive action. For this purpose they must be known, disseminated and proclaimed.

This necessity was recognised at the Diplomatic Conference of 1949, and in Articles 47, 48, 127 and 144 respectively of

the four Geneva Conventions; the High Contracting Parties "undertake, in time of peace as in time of war, to disseminate the text of the present Convention, as widely as possible in their respective countries, and in particular, to include the study thereof in their programmes of military and, if possible, civil instruction, so that the principles thereof may become known to the entire population".

Many Governments and National Red Cross Societies have already taken more or less extensive measures in this connection, while other Societies are preparing plans or projects. We cannot give a full survey in this article of all that has been done, or could be done, in this respect. The field is vast, the means are innumerable and the choice depends, to a great degree, on possibilities and circumstances. We shall try, however, to give here a general outline of the work which has been done, or remains to be done, to disseminate the Geneva Conventions of 1949. In our second article on the subject, we shall give an analysis of the report and studies published by National Red Cross Societies, the League of Red Cross Societies, the International Committee and private individuals.

The first measure, of a general nature and apparently essential, would be to publish an official version of the Conventions in the language of the country and to make the texts available to all by producing a cheap edition in considerable quantities. The official text of the Conventions exists in French, English and Russian. The Powers party to the Geneva Conventions have published versions in their respective national languages, i.e. Arabic, Czech, Danish, German, Hebrew, Italian, Norwegian, Polish, Rumanian, Russian, Serbo-Croat, Spanish, Swedish and Turkish. Translations in Chinese, Flemish, Indonesian, Korean and Persian have also been published. Every library worthy of the name should have in its catalogue a complete edition of the Geneva Conventions, and could make a useful contribution to the dissemination of Red Cross principles by drawing the attention of the public to these works at regular intervals.

But legal texts, even if couched in clear and simple terms, do not, in view of the systematic manner in which they are set

forth, lend themselves to easy reading by the population as a whole. This means of dissemination will, essentially, reach persons whose work in Red Cross organisations or personal education, particularly as regards international law, encourages them to take a special interest in these questions; it will certainly not suffice to give a general impetus to the Red Cross movement and ideas among the general public, or in army circles.

To do this, it will be necessary to go farther and to set up a general programme which might be inspired by the following three main ideas :

- (a) dissemination among members of the armed forces; this task would be assumed by Governments;
- (b) among the specialised personnel of National Red Cross Societies—a task for the National Societies themselves;
- (c) among the general public; this could be done either by Governments in co-operation with National Societies, or by the latter in conjunction with official or private institutions.

DISSEMINATION AMONG MEMBERS OF ARMED FORCES

The information received so far by the International Committee concerning the efforts made by some governments to disseminate the Conventions among members of the armed forces reveals that these measures have consisted essentially in distributing the texts of the Conventions to commanding officers, other officers, warrant officers, army doctors and chaplains, either in full or in the form of extracts, which are sometimes accompanied by other texts concerning the operations of war.

Further, a simple summary is sometimes distributed to the troops during their recruit training period. In the armies of certain Powers courses have been instituted to give a proportion of the officers and non-commissioned officers, and some-

times the troops as a whole, a knowledge of the main rules of the Conventions.

It is not for us to lay down, in these pages, a definite programme of instruction but it is obviously necessary to treat the case of officers, non-commissioned officers and other ranks separately. In the first place, officers and men should be imbued with the general spirit of the Conventions and have a very clear idea of their significance. A certain scepticism in regard to humanitarian regulations is sometimes to be found among military personnel. This is principally due to the absolutely erroneous notion that the respect of such regulations may be incompatible with the duties they have to carry out. This attitude is a proof of the superficial idea military personnel generally have of the Geneva Conventions, the provisions of which in no way exclude entire independence in the conduct of operations, taking into account, of course, the respect due to the laws of war.

Apart from this general training, officers and non-commissioned officers should receive precise instructions on the humanitarian rules, which they themselves may have to apply, in order that they may at all times take appropriate decisions and give orders in consequence.

Though the preliminary instruction of troops is of less importance than that of officers and non-commissioned officers, it should not, for that reason, be neglected. It will be somewhat similar to the type of instruction given to the general public, since in any given case officers and non-commissioned officers will be able to indicate the attitude to be adopted. It is, however, conceivable that the Geneva regulations will be borne in mind during training and manœuvres. The Red Cross emblem is present on the battlefield, not for the same reason as the armoured car or the plane, but for just as good a reason. The treatment of prisoners or enemy wounded when captured, the questioning of the captives, the behaviour of the troops towards partisans and the civilian population, and the safeguard of hospitals, are matters which should all be as familiar to the troops as the evacuation of the wounded is to the Army Medical Service.

DISSEMINATION AMONG SPECIALISED PERSONNEL OF
NATIONAL RED CROSS SOCIETIES

Mention should be made in this connection of the efforts made by some National Societies to institute real programmes of instruction, entailing the training of instructors and practical courses. Some of these plans have already been carried out, others are in process of execution and some are still being studied.

As an example, one of the plans adopted was conceived on the following general lines :

- (1) A number of courses, over varying periods, were held all over the country for active members of the National Red Cross Society.

The courses covered various aspects of the Conventions, according to who the participants were and the duties assigned to them in time of war.

- (2) Refresher courses were organised, adapted to the needs of local Red Cross branches, for the instruction, in particular, of nurses and ambulance staff.

With regard to the planning of the courses, we will merely make a brief reference to the method adopted by one National Society which would appear to be of particular interest. The courses consist of four lectures, each of two hours' duration, accompanied by practical examples: (First Lecture: The Significance of the Geneva Conventions; Second Lecture: The Red Cross Emblem used as a Symbol of Protection; Third Lecture: Captivity and Internment; Fourth Lecture: The Protection of Civilians in Occupied Territory).

Jurists who attend courses of this description will thus be in a position to give adequate instruction to Red Cross personnel. It is, in fact, necessary for National Red Cross Societies to be able to count, in future, upon the services, not only of doctors but also of jurists who are capable of giving them information on all questions relating to the Geneva Conventions, in particular the use of the Red Cross Emblem.

The International Committee has made a collection of the information made available to the public by the Red Cross

Societies in Australia, Austria, Belgium, France, Germany, Greece, Indonesia, the Netherlands, Norway, Spain and Switzerland. It will be pleased to send this information on request—as well as the extensive matter it has itself published on these questions—to National Societies who desire to take these texts as a pattern for spreading the principles of Geneva, in their turn.

DISSEMINATION AMONG THE GENERAL PUBLIC

This last duty is the corollary of the two others. It is evident that the measures taken for the dissemination of the Conventions among members of the armed forces or the personnel of National Red Cross Societies—we are thinking above all of the publication of booklets giving extracts or summary versions of the Conventions—are also of the greatest value for making them known to the public.

But in this latter case, one may also consider issuing different booklets of more general significance. Many countries have already solved the problem in this way by publishing several booklets, each dwelling in particular on one specific aspect of the Conventions, the text being of a more or less technical nature according to the subject.

The cost of the production and distribution of the documents comes, of course, within the province of the authorities concerned. All that is issued by public authorities for the army's benefit is usually distributed free of charge to the troops, and the cost is assumed by the Government. With regard to National Red Cross Societies, it is possible that they may receive Government support to assist them in their work of disseminating the Conventions. It is, of course, desirable that the booklets should be distributed over as wide a field as possible.

There are other methods of propaganda, that is to say the Press and radio talks.

The Press can assist in the dissemination of the Geneva Conventions in two ways, in particular; by leading articles with essential bearing upon the principles of the Conventions,

and by topical columns. The basic principles of the humanitarian Conventions can lead to many interesting developments, especially in relation to the law as it is generally understood, and the usual attitude of men towards the problems of life. Let us think, for instance, of the fundamental principle of the Geneva Conventions which requires a gesture to be made without expecting it to be reciprocated. This idea alone shows the revolutionary character of Red Cross ideas in a century where no gift is ever made except in exchange for a reward which has been carefully estimated. The absence of reciprocity implies the surrender of the contract system ; it is the gift of the strong to the feeble, of the rich to the poor, from the well-informed to the ignorant.

Let us consider another principle ; that of aid in all circumstances to the person who is wounded or sick. That is not a prudent withdrawal or a refusal to be aware of the misfortunes of others ; it is a call for action, for help, to do all in one's power to aid one's fellow-man. There will be no lack of incentives for those who read the texts with understanding.

But the Press can also speak of the Conventions from a topical point of view. In this connection, the example could be given of a recent intervention of the International Committee in Central America (during the civil disturbances which occurred in Guatemala in June and July, 1954) in order to ensure that political detainees received the benefit of humanitarian principles. Internal strife is not so rare at the present time, and it is not always possible for the International Committee to intervene itself. But at those very moments, a courageous and independent Press has the opportunity of making heard a humane and unimpassioned voice ; it can thus exert a calming influence, and prevent useless excesses, by the repeated proclamation of the principles and the provisions for the application of the humanitarian Conventions of August 12, 1949.

Broadcasting can play a similar role.

It should also be noted that, at the request of the International Committee, the Law Schools in some Universities have included in their programmes the study of humanitarian law, of which the Geneva Conventions at present form the basis.

It would be extremely desirable for this example to be followed by all Universities, in order to propagate among the intellectual elite of all countries signatory to the Geneva Conventions, both the fundamental principles and the rules of application of humanitarian law.

The International Committee of the Red Cross has not lost sight of its responsibilities in the matter of the dissemination of the Geneva Conventions. In addition to a brief summary for the members of the armed forces and the general public, which is available today in French, English, Spanish, Greek and Indonesian, it is publishing a *Commentary* on the Geneva Conventions, of which the first volume, concerning the First Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field, appeared in 1952¹. A second volume, devoted to the study of the provisions of the Fourth Geneva Convention relative to the Protection of Civilian Persons in Time of War, will be published in the course of the year.

In this connection, the International Committee has also published a considerable number of works with the object of examining the Conventions from some special angle, or of making a closer analysis of any particular aspect. In addition, numerous authors have made valuable contributions to the study of certain aspects of the Geneva Convention of 1949.

J. de PREUX.

¹ " *Commentary on the Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field*", Geneva, 1952.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE
ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
The International Committee of the Red Cross in Costa Rica	67
News Items	71
Chronicle: The "Red Cross of Monuments" (R.-J. Wilhelm)	76

INTERNATIONAL COMMITTEE OF THE RED CROSS

SUNDRY ACTIVITIES

The International Committee of the Red Cross in Costa Rica

For a second time within a few months the International Committee of the Red Cross was able to lend its services to the National Society of a Central American country where a disturbance had broken out and, in this circumstance, to assume the duties which have been specially assigned to its care by the Geneva Conventions of 1949, in the event of "armed conflict not of an international character", in its capacity of an impartial humanitarian body. It was possible for the International Committee to undertake its recent activities in Costa Rica, and to bring them to a successful conclusion, notwithstanding the fact that the Government of Costa Rica has not yet adhered to the Geneva Conventions of 1949. The fact is worthy of note, as being a most satisfactory indication of the importance attached by that country to the interest of the Red Cross in the matter, and the authorities' understanding attitude towards its action.

On being informed of the circumstances which had arisen in Costa Rica, the International Committee approached the Costa Rican Red Cross Society, to offer its services and, in particular, those of a delegate. The offer was accepted and the task of representing the ICRC on the spot was entrusted to M. Pierre Jequier, whose mission in Guatemala had led to such satisfactory results.

M. Jequier left Geneva by air on January 27 and arrived two days later in San José, where he was cordially received by M. Sasso Robles, Director of the Costa Rican Red Cross Society. The delegate at once perceived the great efforts which this National Society had made to meet a difficult situation with the very little means at its disposal. The area in which the fighting had taken place—near the Nicaraguan frontier—is at a distance of about 300 kilometers from the capital and, except in a few parts, the roads leading to the frontier are almost impracticable. The evacuation of the wounded was therefore arduous, but the problem was solved by making use of a commercial twin-engine plane, fitted up as an air ambulance and duly marked with the Red Cross emblem. A small military aircraft, which could land and take off on the highway, also rendered great service. By means of such temporary devices, and thanks to the outstanding efforts of the medical orderlies (members of regional branches of the National Society), it was possible to collect and to transport all the wounded to San José, and to place them in hospital immediately. The Costa Rican Red Cross had, in the meantime, sent out two appeals, the first for the setting up of a blood bank and the second for funds to meet its extraordinary expenses; the population responded generously to both requests.

Following a request of the Costa Rican Red Cross, transmitted to Geneva through M. Jequier, the ICRC asked the Nicaraguan Red Cross to co-operate with the Costa Rican Red Cross to a still greater degree, especially by sending news to San José of Costa Rican nationals who, owing to the events, might be in Nicaraguan territory. It should be emphasised that the Red Cross of the latter country had already shown its desire to be of assistance before the request was made.

The services rendered by the International Committee's delegate to the Costa Rican Red Cross were not the sole object of his mission; it also included the visiting of revolutionaries who had been captured in armed conflict against the regular forces, and who were all under detention in San José.

Thanks to the good offices of the Costa Rican Red Cross—and its President, M. Chacon Pacheco in particular—

M. Jequier was immediately granted the necessary authority and facilities for visiting places of detention by the Minister for Foreign Affairs, H.E. M. Mario Esquivel. On February 2, he was thus able to make his first visit to the 69 detainees held in the Central Prison and two military barracks. During his visits he was, at all times, allowed to converse freely with the prisoners, of whom some were political detainees. The captives made no complaints in regard to their treatment or their living conditions. M. Jequier nevertheless brought to the authorities' notice a few improvements which he thought would be advisable.

A tribute should be paid, in this connection, to the understanding attitude of the Costa Rican Government which, without being party to the 1949 Conventions, nevertheless gave a delegate of the ICRC access to its prisons, and allowed him to converse freely with the inmates, even those detained for political reasons. This generous attitude is a proof of the Government's keen interest in the problems which motivated those legal texts—which its competent services are now studying—and its obvious desire that the spirit of the texts should prevail.

The tragic events of January had, however, deprived other persons of their liberty. Some Costaricans who were in the combat area, of whom the majority took part in hostilities in the ranks of the revolutionaries, were driven back into Nicaraguan territory, captured and interned. With the full agreement of the authorities of both countries concerned, on February 9 M. Jequier proceeded to Managua, where he was met at the airport by two members of the Nicaraguan Red Cross Society. The following day, after an interview with the President of the Society, M. Rafael Cabrera, he received authority from the Minister for External Affairs to visit 90 military internees lodged in a barracks. He ascertained that their clothing was in a poor state and that toilet articles were scarce. He discussed the matter with the National Red Cross Society, which was also anxious to improve the prisoners' conditions, and, on behalf of the ICRC, presented it with half the sum required to meet the internees' most pressing needs. M. Jequier also took steps to

facilitate and accelerate the exchange of news between internees and their families by means of messages.

The delegate of the ICRC also visited some twenty wounded and sick internees whose care, hospital expenses and treatment had been entirely assumed by the Nicaraguan Red Cross Society.

During his stay in Managua M. Jequier was informed that the Costa Rican Red Cross would attempt to search for bodies which might still be lying in the no man's land where the fighting had occurred. The area was unsafe on account of the danger of rebel snipers, and it was thought advisable by those in authority that the representative of the ICRC should be present. A moving encounter, which brought together the Geneva delegate and Red Cross teams of both countries, took place in a district called Penas Blancas. The twelve members of the Costa Rican team had, by a remarkable effort and under dangerous and very difficult circumstances, succeeded in exhuming and placing in zinc coffins the bodies which had been abandoned on the field for about two weeks. They greatly appreciated, therefore, the fraternal gesture of the neighbouring Red Cross Society in coming to their aid.

Before returning to Europe, M. Jequier made a further short visit to San José. At the request of the Costa Rican Red Cross, he made another journey to the frontier districts, in order to visit the Society's local branches, whose services had been in constant demand during the events of January. We will revert to the subject in our next article, which will be more especially devoted to the work of the various National Red Cross Societies which the International Committee's delegate had the opportunity of visiting in the course of his mission.

R. M.

News Items

During the month of February, the ICRC services despatched pharmaceutical relief parcels to 633 persons in several European countries.

* * *

Following the International Committee's decision to assist the South Korean Red Cross to complete the equipment of its Children's Sanatorium in Inchon, its contribution—which included a radiographic and radiosopic apparatus for a value of Sw. Fr. 28,000.—recently arrived in Yokohama. It will be forwarded to the South Korean Red Cross by the good offices of the American Red Cross.

* * *

M. Georges Burnier, ICRC Delegate in Beirut, recently visited Israeli soldiers captured by the Syrian forces last December.

* * *

Reference has already been made in these columns to relief supplies of clothing sent to tuberculous refugees in Mieh-Mieh. The gifts, which included 75 pullovers and 610 woollen undergarments, valued at Sw. Fr. 4,000.—, were recently distributed to the beneficiaries by the ICRC Delegate in Lebanon.

* * *

M. Pierre Jequier has terminated the mission entrusted to his care by the ICRC, in Costa Rica and later in Nicaragua, in connection with the disturbances which took place in the first-named Republic, in January last. He returned to Geneva on March 24, after visiting the Red Cross Societies of Venezuela and Panama.

* * *

M. G. Joubert, the ICRC Delegate in Vienna, took part in the General Meeting of the Vienna and Lower Austrian Branches of the Austrian Red Cross Society, held on March 31, at which M. Figli, Minister for Foreign Affairs, was present.

* * *

The South Korean Red Cross has asked to be recognised by the ICRC. It is probable that, subject to the adjustment of a few minor details concerning its constitution which still remain to be defined, a favourable solution will shortly be reached.

* * *

MM. F. Siordet and R. Olgiati, Members of the ICRC, and C. Pilloud, Deputy-Director for General Affairs, represented the ICRC at the Conference of Non-Governmental Organisations interested in the Eradication of Prejudice and Discrimination, which was held in Geneva, from March 31 to April 4.

* * *

M. H. Angst, ICRC Delegate in Japan, attended the 111rd General Meeting of Japanese Red Cross delegates, held on March 24, in Tokyo. The meeting was honoured by the presence of H.M. the Empress of Japan, by whom the International Committee's representative had the privilege of being received.

* * *

A short time ago the Yugoslav Red Cross Society asked for the support of the ICRC, in view of the tracing and repatriating of several hundred Yugoslav children and adolescents who had been removed from their country, through circumstances resulting from the events of war.

The ICRC accepted to undertake a search for these children and adolescents. It remained understood, however, that the question of the actual repatriation of those who could be traced would essentially remain within the province of the Yugoslav authorities.

The ICRC instituted searches—with very satisfactory results—in thirteen European countries. The majority of the enquiries, however, were made in West Germany, Austria, Italy and Hungary.

* * *

The Rumanian Red Cross Society informed the ICRC and the League of the arrangements made by this Society for the journey, as far as Vienna, of 36 Greek nationals who are in possession of immigration permits for Australia. It requested the two organisations to make arrangements for the remainder of those persons' journey to the country of immigration, where they are awaited by their relatives.

* * *

Up to the present, fifteen of the tuberculous refugees from Trieste, who have been accommodated in Leysin under the sponsorship of the ICRC, since December 1953, have been cured and have left the health resort. Four of them recently joined their families in the Landes district of France, and eleven have moved to Morzine where they will remain with their relatives until their definite resettlement.

* * *

The action for the re-uniting of families, between countries of East and South-East Europe and Germany, Austria and other countries, is still being pursued. During the first quarter of 1955 some 3,000 persons were able to return to their home countries.

On the occasion of the celebration, on May 8, of the 127th anniversary of Henry Dunant's birth, a Television Programme has been arranged with the participation of the ICRC and the League, and the co-operation of eleven countries. Thanks to the support of the Swiss Television Service, the programme will be sent out over the Eurovision network, formed by all the European countries where television is now in use. The programme will be directed by M. Ch. G. Duvel and will be shown in the following countries : Belgium, Denmark, France, German Federal Republic, Italy, Luxemburg, Monaco, the Netherlands, Sweden, Switzerland and the United Kingdom. Those countries have all sent film records to Geneva, from which the final programme was assembled.

* * *

The Medical Section of the ICRC frequently receives applications from former prisoners of war of various countries who, in order to be granted war pensions, must produce clinical records of their hospital treatment during captivity. Those documents—which in many cases have been lost or destroyed—are to be found on principle in army records or civilian hospital files. The work of the ICRC therefore consists of making enquiries as to the existence of the documents required in the countries where the prisoners were held, and to obtain photostat copies which are sent to the applicants. In some cases, useful information is drawn from the Agency card-indexes and delegates' reports, such as the names of camp representatives or camp doctors who may be able to help in directing the search for information.

* * *

In March the Disablement Section of the ICRC came to the assistance of a group of disabled Polish refugees in France, by providing them with dental and medical treatment. It also sent a parcel of pharmaceutical products to the Albanian Red Cross Society, on behalf of the war-disabled.

The Section's report for 1954 gives an appreciation of the variety of services which it has rendered in numerous countries, in the form of collective or individual relief.

The collective relief supplied reached a value of about Sw. Fr. 70,000.—, in favour of the following countries: Albania, Australia, Austria, France, Germany, Greece, Indo-China, Jugoslavia and Switzerland. Seventy prostheses and orthopaedic appliances were supplied, as well as "reconditioned" items, material for the manufacture of artificial limbs in local workshops, and orthopaedic boots; 200 Braille watches were donated by the ICRC; it also dealt with the purchase of 350 similar watches on behalf of other organisations.

In addition, the Disablement Section attended to the despatching of various relief supplies (dental supplies, medicaments, foodstuffs, tonics, games, etc.). Mention may also be made of the gift of a motor car to an institution for the war-disabled, and an important contribution to an association for brain-wound sufferers, to purchase an encephalograph apparatus.

The individual relief supplied reached a value of about Sw. Fr. 24,000.—, and enabled 411 war-disabled of 19 nationalities, whose needs were particularly great, to be assisted.

THE "RED CROSS OF MONUMENTS"

On May 14, 1954, representatives of 37 Powers, assembled at The Hague, signed the Convention for the Protection of Cultural Property in the event of Armed Conflict. The event almost escaped public notice which was focussed at the time on the Asiatic Conference in Geneva. It nevertheless deserves to be given its full significance.

Treaties which succeed in gaining the approval of governmental delegates from all parts of the world are too rare, indeed, not to be immediately revealed as a manifestation of international agreement which is so highly esteemed by the Red Cross. Moreover, this diplomatic act was the indication of further and gratifying progress in the evolution of the law of war, or rather of law for the limitation of warfare. Even if the Convention—which its authors referred to on several occasions as a "humanitarian convention"—does not, at first sight, appear to be directly concerned with the Red Cross, it is worthy of a brief survey in these pages.

It is not our purpose to study the position and scope of the new Hague Convention in international law, or in connection with the protection of works of art, which was described by a French specialist as a "juridical innovation of the XXth Century". Those aspects will certainly be dealt with elsewhere by many eminent legal experts and art critics.

We propose to consider the Convention mainly from the

Red Cross angle, that is to say, we will try to reveal its significance for the great humanitarian movement founded by Dunant and, in particular, for the International Committee of the Red Cross.

We will begin with a brief description of the principal features of the new Convention, which is, incidentally, completed by Regulations for its execution, embodied in the text, as well as by a Protocol for the restitution of cultural property which has been appropriated in the course of occupation.

The Convention is intended to protect cultural property in the event of armed conflict, that is to say, movable or immovable property, irrespective of its origin or ownership, which "is of great importance for all peoples of the world", as well as the buildings intended to house or shelter such property (Art. 1).

The protection itself has a dual aspect. The High Contracting Parties agree to take appropriate measures in time of peace (marking, removal, precautions against fire, etc.) to ensure the safeguarding of cultural property within their territory (Art. 3). They also undertake, in time of war, to *respect* cultural property, in whosever territory it may be situated, that is to say, not to use it for military purposes and to refrain from hostile acts against such property—except in case of imperative military necessity—and to protect it against theft, pillage or misappropriation (Art. 4).

Apart from the *general respect* due to all cultural property, a still greater measure of immunity is provided for that placed "under special protection". It is a question here of refuges for cultural property, or centres containing monuments, similar to the safety zones of the Geneva Conventions, and fulfilling certain conditions: i.e. they must be at a distance from military objectives, open to neutral control and must, in particular, have been entered in the International Register maintained by the Director-General of UNESCO (Art. 8). The increased protection of these refuges, limited in number, essentially lies in the more restrictive nature of the reservation in regard to military necessity; belligerents can only waive the respect due to a refuge for cultural property in "exceptional cases of

unavoidable military necessity", established by a senior officer and notified to the control officials (Art. 11).

The entry of a refuge in the International Register, on the application of a Contracting Party, can only take place provided the other States are not opposed thereto. In the event of opposition, the question will be settled by arbitration or submitted to the vote of the High Contracting Parties consulted (Regulations, Art. 13 to 16).

The Convention also provides for the immunity of personnel engaged in the protection of works of art (Art. 15), and in certain cases for that of the transport used for conveying them (Art. 12 to 14); it also provides for a distinctive emblem for cultural property or its custodians (a royal-blue and white shield, of which the use is only obligatory in the case of refuges (Art. 15 and 17). The Convention shall be applied under the control of the neutral States appointed as Protecting Powers and with the assistance, in each belligerent country, of a Commissioner-General for Cultural Property chosen from an international list of qualified persons (Regulations, Art. 1 to 10).

* * *

A TRIBUTE TO THE WORK OF THE RED CROSS

If, as we suggested, we seek to ascertain what the Convention for the Protection of Cultural Property represents for the Red Cross, its significance, in one respect, is speedily apparent; the Convention is a tribute to the work of the Red Cross—and for two reasons.

First of all by the testimony of those who helped to draft the Convention. For it was referred to, on several occasions, as the "Red Cross of Cultural Property". In order to throw some light on this appellation, we cannot do better than quote the words spoken by the Netherlands Minister of Education at the opening session of the Hague Conference, when he addressed the Director-General of UNESCO in the following terms:

In his opening speech, on July 21, 1953, at a meeting of the Committee of Experts for the drafting of a Convention, your eminent predecessor, the Director-General, said:

“ It is our object today, Gentlemen, to lay the foundations of what I may call the Red Cross of cultural property, and have it accepted by all States and by public opinion, that property of cultural value is entitled to the respect which civilised peoples recognise as due to civilians, prisoners of war, medical personnel and hospitals.”

I should like to put this thought in evidence. This Conference has for its object the drafting of a Red Cross charter for cultural property. The aim and the work of the Red Cross, to protect human life and relieve suffering, rightly command the admiration of the whole world. It is evident that the work of the Red Cross occupies a higher grade in the hierarchy of values, since human life is of essentially greater worth than cultural property, but it is certain that the protection of works where human genius reveals such love and piety and such artistic feeling is of a value which can be compared to the noble work of the Red Cross”.

Thus, the achievements of the Red Cross were present in the minds of the authors of the new Hague Convention, both as an example and as an ideal to be attained. Some aspired to obtain the same respect for works of art as the Red Cross has succeeded in making compulsory for war victims ; others, less ambitious, proposed that activities engaged in for the protection of cultural property should benefit by the same consideration as that accorded to the action of those who serve the Red Cross.

Whatever the significance of this distinction may be—we shall have the occasion to revert to the question later—the hopes expressed in support of both views appear to us to be a magnificent testimony of the importance attached to the work of the Red Cross, to its universality and popularity and even to its duration. The value of this testimony is all the greater from the fact that it was given under the auspices of an institution with such lofty aims as UNESCO. Nor will they fail to realise how greatly their responsibility is accrued thereby.

The Convention for the Protection of Cultural Property also represents, on other grounds, a tribute—indirect in this case—to the Red Cross, or more particularly to one of its essential achievements, the Geneva Conventions, especially those of 1949.

Not only did the successful issue of the Diplomatic Conference of 1949, which established the new Geneva Conventions, strengthen the aspirations of those who were seeking to ensure the safeguard of works of art by an international convention, but the text of the Geneva Conventions was in itself a direct source of inspiration, on several points, for the succession of drafts prepared by UNESCO in this connection, which finally led to the Hague Convention of May 14, 1954.

The draft Convention submitted by the International Committee on Monuments in 1951 was deliberately based on the structure and, as far as possible, on some solutions of the Geneva Conventions. Although it was found necessary to recast it later on, in order to adapt it more closely to the special problems raised by the protection of cultural property, it may be said that this draft gave a definite impetus to the work in this connection which came to such a satisfactory conclusion at The Hague.

A scrutiny of the final text of the Convention for the Protection of Cultural Property will soon reveal the influence of the Geneva Conventions. All questions relating to the application and implementation of the Conventions (Art. 18 to 28) have, to a great extent, been adjusted on identical or similar lines. In other fields, in particular the use of the emblem (Art. 16 and 17), the withdrawal of special protection (Art. 8, Par. 4), and the identifying of and conditions applicable to personnel engaged in the protection of works of art (Art. 15), the drafting of the regulations was largely inspired by the solutions found in the Geneva Conventions. Generally speaking, even the wording of those Conventions is often to be found in that of The Hague.

It can be affirmed, without the slightest doubt, by those who were present during the four months of arduous discussion which were necessary to bring the new Geneva Conventions into being, that the work of the Conference could never have been accomplished in three weeks (of extensive effort, let it be said) without making use of the results previously achieved in Geneva. This was fully realised by the delegates assembled at The Hague who made it clear that they intended to make the

least possible change in the Geneva provisions embodied in the drafts submitted for their scrutiny. What greater tribute could be paid to the value of the humanitarian Conventions of 1949 and, thereby, to the preparatory work carried out under the auspices of the Red Cross?

The author then points out that, in emphasising this tribute, we should not lose sight of the fact that the new Hague Convention is, in itself, an answer to very old problems and the outcome of legislative efforts over a long period. After giving us a brief outline of those efforts, which were interrupted by the Second World War when they had almost reached a successful conclusion, the author shows us that the new Convention is not only the result of mature deliberation but, in comparison with the Geneva Conventions, it also marks, on numerous points, a favourable evolution of humanitarian law.

THE HUMANIZATION OF WARFARE

The Hague Convention for the Protection of Cultural Property is much more than a tribute to the Red Cross. It is its ally, a valuable support in the campaign that the Red Cross has waged since its foundation, and by virtue of its origin, to limit the evil caused by armed conflict.

In describing that effort, reference is often made to the "humanization" of warfare. The term might perhaps have been appropriate in the days of chivalry, but can we speak today of more humane warfare, faced as we are with the horrifying development of methods of warfare and of mechanically controlled weapons? It is a matter of limiting the effects of war as far as possible until the time when it can be entirely abolished.

The term is misleading and may be partially responsible for the scepticism, and even lack of understanding, which the Red Cross sometimes encounters in its efforts to limit warfare, and which make it necessary for the International Committee to draw constant attention to the need for such efforts ¹.

¹ We refer in particular to the very fine pages written on the subject by M. Pictet (*Revue internationale de la Croix-Rouge*, March, 1951) and M. Lossier (*idem*, January, May and July, 1951).

Among the groups of persons who showed a lack of understanding, if no direct opposition, may be included certain keen supporters of the great international organisations set up after the two last world conflicts. Was it not a deeply human trait that, on emerging from those terrible struggles, many partisans of collective security—in their desire for war to be brought to an end by international planning—should have considered as inopportune any attempt which, aimed at regulating the conducting of hostilities, by that very fact admitted the possibility of further recourse to arms? As we know, this feeling was particularly strong in the years which followed the birth of the League of Nations and it too probably contributed to the delay in establishing the Geneva Convention for the protection of civilians, the lack of which was so cruelly felt.

The same reaction—a very understandable one we repeat—could also be detected within the United Nations in the early stages. In April 1949 the International Law Commission decided not to include the regulation of warfare in the list of legal questions which it had been given the task of reviewing and codifying. Some of its members declared that the United Nations Charter had outlawed war, and that there could therefore no longer be any question of a law governing warfare; others insisted on the fact that the Commission should not even contemplate the possibility of a new world conflict.

It is true that, as opposed to those statements, at exactly the same period Government representatives were assembled in Geneva to establish the humanitarian Conventions of 1949. In further contrast to them we may mention, in particular, the work which resulted in the new Hague Convention which definitely represents a code of rules for warfare, covering a special field, that of the protection of works of art. A remarkable and significant feature is that this work was pursued under the auspices of one of the Specialised Agencies, that is to say within the great circle of the United Nations where, a few years previously, the words referred to above were spoken.

We thus see—recognised and established within the circle of the United Nations—the idea upheld by the Red Cross, namely, that so long as the risk of armed conflict exists, measures

must be taken in advance to limit the harm which may ensue. The remarkable progress thus achieved can but confirm and strengthen the Red Cross in its attitude, and at the same time emphasise how fully justified it is.

Moreover, between that attitude and the search for a lasting peace there is, it should be recalled, no fundamental contradiction but merely a difference in methods, which are both necessary. The Director-General of UNESCO himself, in his speech at the opening session of the Hague Conference, showed that he fully understood the need for the co-existence of both lines of approach by stating :

While you are striving to limit the ravages of violence among men, bear in mind that your governments and your peoples are also striving in other meetings, and in many agencies grouped in the United Nations family and in other international agencies, to make war sterile and unprofitable. They are not certain, however, to succeed in bringing about lasting peace in a short space of time. In undertaking our own task, we are in no way expressing lack of interest in or support for their efforts. While other men aim at building a permanent home for the most precious of man's handiworks, you can strive to afford these treasures temporary shelter.

The author then points out that collective security would logically imply the use of force—in fact the taking up of arms—against a member of the organisation who refused to submit to the decisions of the majority. For some, it is true, it would merely be a matter of “ police operations ”, and States undertaking such operations would not be bound by the laws of war, even those of a humanitarian nature. The author expresses the opinion, however, that it is essential for the protection of works of art and of persons, that the said laws should be applied in all armed conflicts, whether they are, or are not, described as police operations. The author finds yet another confirmation of this assertion in the text of the Resolution adopted by the Hague Conference, in May 1954, which invited the competent organs of the United Nations to ensure the application of the stipulations of the Convention for the Protection of Cultural Property by the armed forces taking part in a collective action for the implementation of the UN Charter.

CONDEMNATION OF INDISCRIMINATE WARFARE

The Hague Convention, in confirming and reinforcing the Red Cross movement in its efforts for the limitation of warfare,

gives it valuable support, in particular in regard to one aspect of the campaign, which is becoming more and more important. We refer to the prevention of total warfare, that is to say the type of war which, beyond the control of the responsible leaders, spreads devastation without sparing the persons or property to which, in moral and natural law, protection is due.

The development of aerial warfare, which enables hostilities to spread permanently to all parts of a territory within a very short time, has confronted those concerned with the protection of works of art with a new situation, as well as a far greater menace. How does the Hague Convention oppose this danger — what answer does it give to this distressing question?

In order to appreciate the question it is necessary to take a step back into the past and, in particular, to refer to a draft project produced by a Committee of Experts assembled in 1938, under the auspices of the League of Nations. In support of their suggestions the Experts stated: "As opposed to previous attempts to ensure the protection of monuments and works of art, which aimed at restricting the destructive effects of war, without always taking ineluctable military necessities into account, the Committee recommended a different approach by deliberately basing the protection of monuments, first and foremost, on the absence of any valid military reason for their destruction."

According to this conception, the 1938 draft practically resulted in a claim for the respect of cultural property only when it was placed in special refuges reserved for that of special value.

Would it not seem that the authors of the draft, in wishing to introduce this innovation, had gone too far in the opposite direction, at the very time when premonitory signs of total warfare were becoming apparent? To limit the respect of works of art to those under shelter in refuges implied that all other cultural property would be legally open to damage as a result of military operations, and their consequences such as pillage; this would have given undue scope to the devastating, grasping and indiscriminate side of warfare.

The new Hague Convention therefore gains considerable merit in our eyes by having discarded that solution and found another more worthy of humanity, and more in keeping with the experience drawn from the last world war. The Convention has, indeed, again taken up the idea of refuges (the notion of "special protection" to which we referred) but not without first of all—and this is the important point—definitely laying down in Article 4 the principle of the respect due to cultural property, wherever it may be found. It is thus clearly recognised that, in regard to such property, there is no longer any question of the whole of the belligerents' territories, with the exclusion of certain areas, being abandoned to destruction; wherever the wealth which cultural property represents is to be found, hostilities should, as far as possible, respect it and cannot therefore be of an indiscriminate nature.

The author recalls the fact, which cannot be ignored, that the Convention subjects the principle of general protection to the exception of "imperative military necessity". But this should not lead us to consider the exception as an element liable to destroy the value of the principle. Firstly, the exception already existed in former stipulations of international law, in connection with the protection of works of art. Secondly, there could not be claimed, for works of art, the absolute protection conferred upon persons by the Geneva Conventions. The authors of the new Hague Convention have clearly indicated that the exception in question, which is in no way automatic, should be given a restrictive interpretation and that it implies the judgment of each case, on its merits, by the military authorities.

In actual fact the new Hague Convention, both in its fundamental principles and in the accompanying exception, implies the selection of methods of warfare and weapons which can be aimed with precision against military objectives in a given area; in spirit it definitely condemns blind weapons and those of mass destruction.

This was fully understood by the majority of the delegates assembled at The Hague. Although they were not in favour of a resolution of which the object was the prohibition of those weapons, on the grounds that the question was already under consideration by the United Nations, they nevertheless shared

the sentiment to which the representative of France gave the most forcible expression. The latter, after having observed that the Preamble referred, from the very first paragraph, to the formidable dangers to which modern methods of warfare exposed cultural property and called the nation's attention thereto, also declared, when signing the Convention :

... But we earnestly hope that the international bodies whose object is to prohibit the use of weapons of mass destruction, and to set up methods for such prohibition, may succeed in their undertaking. This would immediately remove the danger which exists, which we apprehend, and which it would be vain to deny, even in an academic speech.

It is a great relief to us to observe the profound desire of all the delegations that the Convention be given the interpretation which is most favourable to the protection of cultural property. This seems to us to be the fundamental requirement. In law the spirit counts for far more than the letter. If States are anxious to apply the Convention with a view to giving the fullest possible protection to cultural property, the fundamental object will be attained.

The Hague Convention of May 14, 1954, will mark an auspicious date in the history of mankind ; it will show man's determination to regain possession of himself, and his refusal to admit that destruction is inevitable.

The essential thing is to refuse to admit the inevitability of the destruction of art treasures, just as the Red Cross cannot admit that the death of thousands of non-participants in hostilities is inevitable. As stated by a military expert of a great Power at the Hague : " I, myself, as a soldier had soon become aware of the unsoundness of needless destruction, when assigned to reconstruction work at the close of the war. "

It was the unanimous wish of the Hague Conference that not only the great public but also, and especially, military circles should be imbued with this conception. For this reason, therefore, after having included, in Article 25, the principle of the dissemination of the Convention, as indicated in the Geneva Conventions, it added (Article 7) the obligation for the Contracting Parties " to foster in the members of their armed forces a spirit of respect for the culture and cultural property of all peoples ".

In future the Red Cross should no longer be alone in its campaign against indiscriminate methods of warfare ; in any case it should be able to count among its most faithful allies all those who worked to establish the Convention for the Protection of Cultural Property, and all those who consider it to be a valuable acquisition. May all the efforts pursued, both under the Red Cross and under the Blue and White Shield, be mutually upheld in order that the aim in view may be more easily attained.

R.-J. WILHELM

Member of the Legal Department of the ICRC

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE
ET
BULLETIN INTERNATIONAL
DES SOCIÉTÉS DE LA CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
Fifteenth Award of the Florence Nightingale Medal (Circular No. 408)	91
Comments of a delegate of the International Com- mittee of the Red Cross on his return from Costa Rica	101

INTERNATIONAL COMMITTEE OF THE RED CROSS

FIFTEENTH AWARD OF THE FLORENCE NIGHTINGALE MEDAL

GENEVA, 12 May 1955

*408th Circular
to the Central Committees of National Red Cross (Red Crescent,
Red Lion and Sun) Societies*

LADIES AND GENTLEMEN,

In its circular No. 403 of 23 August 1954, the International Committee of the Red Cross had the honour to invite the Central Committees of National Societies to send in the names of nurses and voluntary aids whom they judged qualified to receive the Florence Nightingale Medal. This invitation, which quoted Article 6 of the Regulations, was accompanied by questionnaires bearing various necessary headings for the candidatures.

As limited by the Regulations, which provide for the award of a maximum of 36 medals each two years, the International Committee, after having examined with the greatest care the files submitted to it, was concerned to make a choice among the candidatures presented. It was moreover obliged to keep strictly to the regulations to the effect that no nominations reaching Geneva after the time-limit prescribed will be taken into consideration. To make exceptions to this rule only delays the Committee's decisions and the award of the medal.

In this connection, the International Committee of the Red Cross would like to draw the attention of the Central Committees of National Societies to the fact that the first aim of the Florence Nightingale Medal is to pay tribute to exceptional devotion shown by nurses and voluntary aids in their care of the wounded and sick in the difficult and dangerous situations often prevailing in times of war and public disasters.

The International Committee is happy to be able to announce that for this fifteenth distribution the medal has been awarded to the following nurses and voluntary aids :

ARGENTINA

1. † *Señorita Blanca Julia Clermont*, Professional Nurse ; carried out several missions during disasters, caring for the victims in the true spirit of the Red Cross. After giving particularly distinguished service during the San Juan earthquake, she met her death while engaged in the evacuation of the wounded to Mendoza, through the crashing of the aircraft transporting the disaster victims.

AUSTRALIA

2. *Senior Sister Lucy Thelma Marshall*, Professional Nurse and Tutor Sister ; rendered eminent service in the R.A.A.F. during the Second World War, and in Korea, Japan and Australia, accompanying and attending to the wounded and sick of convoys under difficult and dangerous circumstances. Since the close of hostilities she has been instrumental in maintaining the high standard of training as a Tutor Sister in casualty air evacuation courses. Her gift of initiative and her devotion to duty are highly esteemed by those under whom she has served.

AUSTRIA

3. *Oberschwester Hermine Hansgirtl*, Professional Nurse ; worked in Merano Hospital from 1931 to 1939, and from 1939 to 1950 in the Reservelazarett, Graz ; she organised the evacua-

tion of the hospital in the last stages of the hostilities. At present Matron of Feldbach Hospital. Her career is marked by the true spirit of devotion to duty, and a gift of initiative ; she is loved and esteemed by her patients.

4. *Oberschwester Hertha Gröller*, Professional Nurse ; worked in various hospital services from 1931 to 1939. Throughout the war years she upheld the principles of the Red Cross with success in very difficult circumstances. During that period she served as Head-Nurse in Poland and Finland, and in Italy where she passed a year in captivity. After the war she organised courses in home nursing and infant welfare, with great personal initiative and professional skill ; she is at present at the head of a « Werkspital » which she has set up and organised.

CHILI

5. *Señorita Amelia Balmaceda Lazcano*, Voluntary Aid and Social Worker. She gave particularly eminent service in caring for earthquake victims, and the evacuation of wounded persons ; she rendered valuable assistance in the organisation of courses for army nurses and social workers, and blood transfusion. The Red Cross spirit is manifest throughout her work.

DENMARK

6. *Mademoiselle Maja Edel Foget*, Professional Nurse, Matron. She rendered distinguished service, at the risk of her life, during the evacuation of Danish and Norwegian internees from enemy territory. In 1945 she organised the transport of thousands of detained persons from German concentration camps to Denmark and Sweden. The civil defence authorities entrusted her with the care of 300,000 refugees in Denmark ; later she took an active interest in the study of the shortage of nursing personnel, and the re-organisation of nursing education. She made a valuable contribution to the plans for the re-organisation of the nursing services of her country, and the training of nurses.

7. *Miss Ruby G. Bradley*, Professional Nurse, Lt. Col. Army Nurse Corps, was taken prisoner in the Philippines by the Japanese in 1941, and was interned with other nurses for three years. Nominated Chief Nurse of the 8th Army in Korea in 1951, she served in the front line and saved thousands of lives. To young nurses she is a living example of courage, tenacity and devotion to duty. While in Korea she rendered valuable assistance for the organisation and training of the Korean Army Nurse Corps.

8. *Miss Isabel Maitland Stewart*, Professional Nurse, Professor and Director of Nursing Education. She successfully filled, in times of peace and of war, various important posts connected with nursing education, and is considered to be an indubitable authority in that field. She has rendered eminent service to the nursing profession on national or international levels.

FRANCE

9. *Mademoiselle Geneviève de Galard-Terraube*, Professional Nurse, Air Convoy Corps, gave most distinguished service during missions in Indo-China. The only nurse present in the entrenched camp of Dien Bien Phu during the battle, she won the admiration of all by her calm and cheerful courage and her absolute devotion to her duties. Amidst the wounded, in extremely difficult circumstances, she worked untiringly, night and day, with great professional skill and moral courage worthy of the highest praise. She was of valuable aid to the surgeons and helped to save numerous lives.

10. *Mademoiselle Geneviève Ponsot*, Head-Nurse and Social Worker, Head of the French Red Cross Emergency Service. Since 1942 she has lent her voluntary services in all dangerous relief actions; she gave most eminent service during the bombardment of Boulogne, Mantes and the Western District of

Paris. She volunteered for Hanoi in 1945 and cared for the wounded, and civilian population, in very dangerous and difficult circumstances, regardless of her health. Her great professional and moral qualities make her a most valuable member of her profession.

11. *Mademoiselle Jeanne Gavouyère*, Professional Nurse, was in charge of the Spanish refugees on board the « Maréchal Lyautey », in 1939. Returned to the army zone in 1940, then gave her services on behalf of the Youth Labour Organisation. After a mission in the Vosges, she left for Indo-China in 1946, and the Martinique in 1947 ; on these missions she carried out her duties with great competence. From 1949 to 1951 she was sent on her second and third missions to Indo-China, and once again in 1953. This nurse has won the admiration of all by her professional and moral qualities ; she has given voluntary service for many perilous missions.

GREECE

12. *Mademoiselle Despina Choursoglou*, Professional Public Health Nurse, gave distinguished service during the earthquake in Corinth, in 1928 ; during the Second World War, and civil disturbances, she organised and directed—regardless of danger—military hospitals and first-aid posts. She is now the Matron of the Greek Red Cross Hospital. She has always displayed the most exemplary abnegation and altruism.

13. *Madame Nina Carakiozides*, Voluntary Aid. From 1940 she was posted to the Athens and Agrinion military hospitals ; during the hostilities she was engaged in the evacuation of the wounded from the front ; later she organised the military hospital for airmen in Cairo, then the refugees' centres in Alexandria and Mount Sinai. In 1945 she participated in relief action for war victims, then proceeded, with the League of Red Cross Societies, to give assistance to Arab refugees in Syria. She was posted to the Greek Expeditionary Forces in Korea, and Tokyo, in 1951 ; she gave her services for 14 months and was promoted to the rank of Captain. Later she gave

eminent service, as Assistant-Director of the Greek Red Cross, during the earthquakes in the Ionian Islands.

INDIA

14. *Miss Margaretta Craig*, Professional Nurse and Midwife-Nursing Sister and Nursing Superintendent for about 10 years at Miraj Mission Hospital, then Director of the Delhi Nursing School and, since 1946, Principal of the College of Nursing, New Delhi. Her whole career has been devoted to the improvement of nursing in India. Her administrative ability, her wide professional knowledge and high sense of duty, added to her long experience of conditions in that country, have been invaluable to the development of the nursing profession in India.

15. *Miss Florence Taylor*, Professional Nurse, rendered valuable service for 20 years in mission hospitals in India, Korea and Manchuria. Dean of the School of Nursing, Christian Medical College Hospital, Vellore, since 1946, she organised and developed courses for the higher instruction of nurses. Her keen mind, wide knowledge and experience have greatly contributed towards the improvement of the standard of nursing in the country.

JAPAN

16. *Miss Takeno Tanimoto*, Professional Nurse. Assistant-Director, Japanese Red Cross Central Hospital. During the First World War she was a member of a first-aid unit on a hospital ship carrying the wounded from China. Mobilised in 1932, she resumed the same duties. From 1937 to 1945 she cared for the wounded and sick of the armed forces. She gave distinguished service during the Tokyo earthquake in 1923. A model nurse who has shown great devotion to duty for forty years.

17. *Miss Haya Ishibashi*, Professional Nurse, Director of Nurses at the Matsuzawa Mental Hospital, which she helped to

organise. For fifty years she has cared for mental cases to the utmost of her ability ; when the hospital was destroyed by the earthquake in 1923 she was able to save several patients. Thanks to her professional and moral qualities, her composure and perseverance, she is a model nurse who has given exceptionally devoted service for the mentally deficient.

NORWAY

18. *Miss Ingrid Wyller*, Professional Nurse. Sister Tutor, Red Cross School of Nursing, Oslo, founder of the Tromsø School of Nursing and Supervisor of the Red Cross Schools of Nursing in Norway. Appointed Matron of the County Hospital of Molde in 1951, and Director of the Norwegian Nurses Association School of Advanced Nursing Education in 1952. With unflinching devotion and enthusiasm she has greatly helped to raise the standard of nursing in Norway.

19. *Matron Anna Holthe*, Professional Nurse. She has devoted herself to the care and rehabilitation of crippled and disabled persons. Since 1927 she has been on the Executive Board of the State Central Institute for Disabled Persons. She has played an important part in the founding of a training school for the crippled and a mentally deficient children's home. She is gifted with a fine understanding of the psychological problems connected with disabled persons, and has set up workshops and rehabilitation centres. By her efforts she has introduced modern principles of physical education for the disabled into Norway.

PAKISTAN

20. *Begum Ismat Khanum Shah*, Professional Nurse, Social Worker and Midwife. From 1931 to 1938, Superintendent of Punjab Health School and Inspector of Health Centres. She founded and organised a training school for welfare workers in rural districts. As Inspector of Health Services in the Punjab, she organised all the District Maternity and Child Welfare Red Cross Centres. She is now President of the Trained Nurses

Association of Pakistan and, thanks to her tenacity and zeal, she has greatly contributed to a higher standard of instruction for nurses and social workers.

GERMAN FEDERAL REPUBLIC

21. *Oberschwester Sofie Kienzle*, Professional Nurse, was attached to the Army Medical Services. For 40 years has given devoted and competent service to the German Red Cross and, in spite of her great age, she still assumes the duties of Directress of the Lorch Sanatorium, where she is loved and esteemed by the staff and management.

22. *Schwester Marie Schickinger*, Professional Nurse, has been in the service of the Red Cross since 1904. Her life has been entirely devoted to the care of cancer patients and, in spite of her great age, she still carries on her duties. By her eminent personal and professional qualities, and her great interest in scientific research for the prevention of cancer, she is highly esteemed by all at the Cerny Hospital, Heidelberg.

23. *Fräulein Gerda Dreiser*, Assistant Nurse, member of the staff of the German Red Cross management. She showed a great spirit of self-sacrifice in assisting war victims of various nationalities, often risking her own life. She took up the care of graves of foreign combatants, and organised relief action for repatriated persons and children suffering from malnutrition. Her work was characterised by her devotion to duty and to the Red Cross ideal.

UNITED KINGDOM

24. *Sister Ella Priscilla Jordan*, Matron B.R.G.S. at Irbid Hospital, worked with the Methodist Mission in China for eight years; she was interned for two and a half years before joining the British Red Cross China Mission, and was later posted to civilian relief in Germany. In 1949 she joined the Relief Commission in Transjordan; she organised and developed the work of the British Red Cross in Malay and in 1953 was

selected for special Civilian Relief in Korea. She re-established the Nurse Training School of the South Korean Red Cross Hospital. She is a most outstanding nurse, shows great initiative for difficult missions and incarnates the true Red Cross spirit by her abnegation and selfless devotion to duty.

SWEDEN

25. *Mademoiselle Eva-Ulrika Beck-Friis*, Professional Nurse. Member of the nursing unit of the hospital train for the transport of prisoners of war exchanged by Germany and Russia, 1917-1918. For the following ten years she worked in hospitals and sanatoria in Sweden and Austria; Matron of Sabbatsberg Hospital, Stockholm, for fourteen years. She was then nominated to the directorship of the Nurses Training School of the Swedish Red Cross. For nearly forty years she has followed her vocation with great success and extreme devotion to duty.

26. *Mademoiselle Verna Hagman*, Professional Nurse, worked in the operating theatre in Värnamo from 1923 to 1926, then in Betsaida Hospital, Addis Ababa for 7 years. For 4 years she gave training courses for the Swedish Red Cross, and from 1941 to 1945 she directed the Medico-Social Department of the Central Committee of the Swedish Red Cross. From 1948 to 1949 she was Assistant-Director of the Bureau for the international campaign against tuberculosis of the Swedish Red Cross, in Gelsenkirchen. She then participated in the relief action on behalf of Arab refugees, in Lebanon and Syria. From 1950 to 1952 she gave courses at the Nurses Training School of the Red Lion and Sun Society, in Teheran. Since 1952 she has filled an important post in the Gothenburg province.

SWITZERLAND

27. *Sœur Julie Fanny Lina Hofmann*, Professional Nurse since 1889. After working for 4 years in the Orthopaedic Hospital, Lausanne, she carried out her plan to found a home for mentally defective and incurable children. Although her work started

on a very moderate scale, by her enthusiasm, skill and perseverance she has gradually built up a series of model establishments, first for mentally defective and incurable children and later for adults. By her faith, her abnegation and her great courage she has given a home and enlightened care to the most unfortunate among the sick.

SOUTH AFRICAN UNION

28. *Sister Jane McLarty*, Professional Nurse, Sister Tutor. Appointed Matron in 1939 of the Non-European Hospital, she remained at her post until her retirement. She devoted her whole career to the instruction and the theoretical and practical training of the Non-European medical personnel of Baragwanath Hospital. By her perseverance she has brought the training of Non-European nurses to a remarkably high standard. She gave nurses unceasing encouragement in their work and inculcated in them the idea of the value of the nursing profession. Her great breadth of vision, tolerant yet firm attitude, have greatly contributed to the success of her fine career.

The medals and diplomas awarded to the above-mentioned nurses and aids will be sent as quickly as possible to the Central Committees of the respective countries. We shall enclose a photogravure reproduction of the portrait of Florence Nightingale. The International Committee of the Red Cross would appreciate an acknowledgement of the receipt of the medals and diplomas.

Committees are requested to give a character of solemnity to the award of the medal as its founders desired. The International Committee of the Red Cross will be glad to publish an account of the ceremonies.

We beg to remain

Yours faithfully,

FOR THE INTERNATIONAL COMMITTEE
OF THE RED CROSS

PAUL RUEGGER

President.

SUNDRY ACTIVITIES

Comments of a delegate of the International Committee of the Red Cross on his return from Costa Rica

In our previous article on M. Pierre Jequier's recent work in Costa Rica, we stated that one of the objects of his mission was to assist, in his capacity as delegate of the International Committee, the Red Cross Society of that country, where disturbances had broken out shortly before his arrival. M. Jequier therefore worked in very close collaboration with this National Society which was facing an emergency on account of unforeseen events ; on the other hand, he also entered into contact with the Nicaraguan Red Cross Society during his stay in Managua, and on his way back did not fail to pay a visit to the National Societies of Panama and Venezuela. We do not wish to discuss here the mission on which he was engaged, but merely to obtain an idea of his impressions after being in contact with Red Cross circles in these various countries.

You were able to see, M. Jequier, the effort made by the Costa Rican Red Cross Society after the serious events of January. Can you tell us how it carried out its charitable mission ?

In the event of natural disasters—earthquakes or floods—the Red Cross Societies of the whole world unite their efforts. National Societies cannot, of course, always make such a spontaneous and rapid gesture of solidarity on the outbreak of an armed conflict, or revolution, and the Red Cross of the country

which is the theatre of such disturbances is often put to a severe test. The task which fell upon the Costa Rican Red Cross Society in January last was particularly onerous, considering that there was no regular army in Costa Rica at the time, and no army medical service. In consequence, while its volunteer troops were proceeding to the front line, the Costa Rican Government requested the National Red Cross to undertake all the relief measures which would be necessary on behalf of wounded and sick military personnel.

The Revue internationale has already described this work of transporting the wounded and collecting the dead on the battlefield. It presented great difficulties, due above all to the long distance to the front lines and the bad state of the highways...

I may say that the Costa Rican Red Cross overcame those difficulties with a maximum of speed and efficiency.

It was thus obliged, of its own accord or in conjunction with the military authorities, to take numerous initiatives of a practical nature. What resources and support were available within its own organisation?

The Costa Rican Red Cross is based on voluntary service, and its voluntary helpers bore the whole burden of the practical work done to carry out the task entrusted to it. At the San José headquarters, and in the local Branches, the voluntary helpers who, in time of peace, give permanent night and day service (in particular, they assume the entire duties of an ambulance unit) were unanimous in offering their services when called upon. The keen spirit which reigned among this voluntary personnel was such that—if I may say so—their directors who distributed the work had to take great care that no helper should feel that he was not being called upon to do his share.

On the conclusion of your mission, at the request of the Costa Rican Red Cross Society, you made a tour of the fighting areas and visited several First Aid Posts staffed by the voluntary workers...

That is so ; we visited, in particular, the local Branches in Cartago and Guadalupe, near the capital, and that of Puntarenas, a port on the Pacific coast. In those towns we saw Red Cross centres, built up entirely by the devoted efforts of people who understood the role such centres should play. The local Committees sometimes provide small dispensaries for giving first aid, but they all have an ambulance service, staffed by voluntary workers, the use of which is free to all who require its services. These were the young men—orderlies, stretcher-bearers and drivers—who were sent to the combat area. In the country, and in the neighbourhood of the village of Liberia, we visited the sites where the Costa Rican Red Cross had set up its field hospitals. Everything had to be improvised, and it is not hard to imagine how much goodwill and sacrifice were required of the workers who looked after these temporary installations.

In addition to the voluntary workers, whose courageous efforts you have just made clear to us, are there any other formations for relief purposes ?

The Costa Rican Red Cross Society has a section of women helpers, called the " White Ladies ", which is actively employed in social work. The White Ladies visit sick persons in hospitals, look after their families, help with isolated cases, distribute milk to children and make clothes for those in their care. I had the great pleasure of being present at one of their meetings, and of conversing with Mlle Mézerville who directs their work with great energy and intelligence.

During the events of January their charitable services must have been greatly appreciated...

Certainly ; they made the Red Cross flags for the hospitals and armlets for the voluntary workers ; they also supplied a great deal of the linen used in the hospitals. They looked after the combatants' families, and also the revolutionaries' families which were in distressed circumstances, thus giving an example of the true Red Cross spirit.

It goes without saying that the Costa Rican Red Cross Society was given the support of the civil and military authorities; but what was the attitude of the population towards its action?

The most pressing necessity was a blood bank for transfusions. On the first appeal so many donors were registered that within a few hours the blood bank was virtually constituted. In the same way, an appeal for funds launched by the Red Cross met with an unprecedented success. Thus, on two occasions, the population clearly showed its wish that the Red Cross should not lack the means required to carry out its mission.

Your mission also led you to Nicaragua, where you saw the work of another Red Cross Society. Which aspect of the work of the Nicaraguan Red Cross did you notice most particularly?

I was able to appreciate, in particular, the competence and devotion to duty of the Nicaraguan Red Cross Society, by its members' work on behalf of the wounded and sick Costa Rican revolutionaries interned in Managua. In fact, it had not only undertaken to look after them but also assumed the entire cost of their maintenance. I may say that this institution—represented during the events by Dr. Mora and Dr. Gonzalez—did all in its power to enable the internees to recover their health. It also cared for the unwounded internees, in particular by purchasing clothing and toilet articles for their use. Briefly speaking, the Nicaraguan Red Cross Society seemed to me to be in full progress; it is now devoting all its energies to building its new headquarters, which will no doubt be well suited to the duties it expects to perform; among other plans a blood transfusion centre, to give free service for all, is being discussed.

After Managua, let us speak of your return journey by way of Panama and Caracas...

As its principal activity, the Panama Red Cross Society has chosen to take charge of and care for abandoned children. Its main centre gives shelter to over a hundred children. Were

it not for these little ones' tragic circumstances, I might say that it was a joy for me to visit the well-organised and cosy home for these children, whose only family is the Red Cross. Medical consultations are given in the same building for mothers and infants. Three houses situated in other parts of the city have been converted into day-nurseries for children whose mothers have to go out to work. In addition the Panama Red Cross Society prepares each day about a thousand sandwiches which are distributed to the State schools and to the children of families in poor circumstances.

Before leaving the American Continent, I broke my journey at Caracas in order to visit the Venezuelan Red Cross Society. My visit proved to be most instructive. It enabled me to see a perfectly organised Red Cross Society at work, and its activities as a whole—nursing schools, hospital service, dispensaries, children's home and school, social assistance, etc.—give one a very clear idea of what can be achieved, on the practical level, by a National Society in full development. My visit coincided with the annual Red Cross Collection, and the animation which this event caused to reign in the streets added to the general impression of vitality which I gathered from my visit.

During my stay in Caracas, I attended a Plenary Session of the Inter-American Conference on Social Security which was then sitting. On that occasion, I had the pleasure of listening to a survey given by the Minister for Health and Social Welfare in Venezuela, which showed the importance attached to social questions in that country.

Were the representatives of other international organisations also present at the Conference?

I noticed, in particular, that delegates of the Organisation of American States (OAS) were present. In this connection, it is interesting to recall that this organisation, of which the existence was affirmed by a Conference held in Bogota in 1948, was in fact founded in Panama in 1826, during a first meeting of representatives of American States, convened by Simon Bolivar.

This step back into history has taken us slightly away from the subject of our talk...

The OAS brings us back to it, however, since during the Conference held by that organisation last year in Caracas, a resolution was adopted which "recommended to the Governments that they assure National Red Cross Societies the greatest autonomy and the greatest possible collaboration, with the object to strengthen said humanitarian organisations in the service of Society".

Are you under the impression that this resolution has already produced some effect? Has it strengthened the position of National Societies and made their collaboration more extensive?

In the countries which I have just visited, I found that in general, the Red Cross organisations are regarded as neutral bodies. The Red Cross emblem is known everywhere and is respected. I have the impression that Governments are becoming more and more conscious of the importance of National Societies being able to develop freely, without being bound by any political or religious ties. I should like to finish our talk by recalling one very auspicious and significant proof of the co-operative attitude of the National Societies—namely the meeting at Peñas Blancas, on the frontier between Costa Rica and Nicaragua, of the Red Cross representatives of both countries. The *Revue internationale* brought the matter to its readers' notice last month; but I must say how pleased and proud I felt, on that occasion, to be the representative of the International Committee.

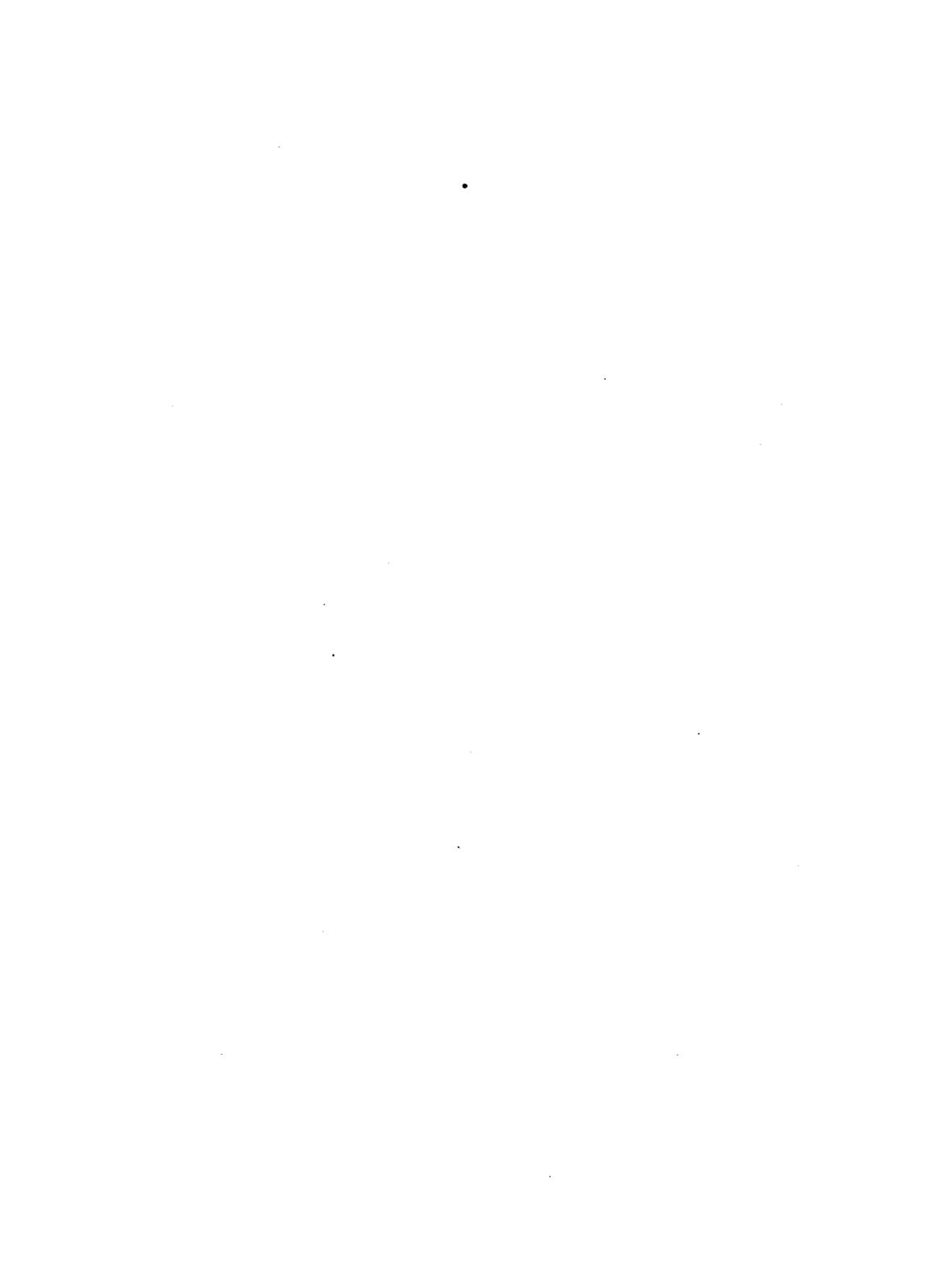
R. M.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
New Items	111
Chronicle : The " Red Cross of Monuments " (R.-J. Wilhelm)	118



INTERNATIONAL COMMITTEE OF THE RED CROSS

News Items

On June 6, in Bonn, the Chancellor of the German Federal Republic, the President of the International Committee of the Red Cross and the Ambassadors of eight countries placed their formal signature to the agreements (initialled on May 5, 1955) which transfer to the ICRC, for a period of five years, the responsibility of administering the International Tracing Service (ITS), whose headquarters are in Arolsen, near Cassel.

This Service, which was last administered by the Allied High Commission, was created in 1945 for the purpose of making searches for civilians interned in concentration camps under the National-Socialist regime, or forcibly deported to Germany during the last war; its archives contain over 20 million index-cards and at the present time it receives about 10,000 enquiries per month.

Having been called upon to assume the direction of this important tracing centre, the ICRC will maintain a staff there, consisting of German nationals and refugees. Further, one of the agreements concluded in Bonn institutes an International Commission on which, together with the nine Powers concerned, the ICRC will be represented. In agreement with the latter, the International Commission will lay down the general directives governing the work of the ITS.

The Revue internationale will shortly publish an article on the International Tracing Service and the agreements which have just been signed.

* * *

In its 409th Circular, the ICRC recently informed National Societies of the recognition of the Republic of Korea National Red Cross. This Society, whose headquarters are in Seoul, applied for recognition early this year and provided the ICRC with all relevant information on which to base a decision regarding its admission to the International Red Cross. Examination of the documents furnished, in conjunction with the League Secretariat, showed that the conditions laid down for the recognition of a new National Society by the ICRC had been duly fulfilled.

* * *

From January 1 to March 31, 1955, the War Disablement Section of the ICRC sent relief supplies, in the form of medicaments, Braille watches, new and used clothing, to 92 war-disabled of 12 different nationalities, in 9 countries.

* * *

This year, for the first time, television played its part in the celebration of the anniversary of Henry Dunant's birth on May 8. The programme, organised with the participation of the ICRC, the League, eleven countries and their National Societies, was shown over the Eurovision network. It took place at the same time as a multiplex broadcast, entitled "Five countries under the same flag", in French, German, Italian, Flemish and Serbo-Croat. Nine countries and thirteen National Red Cross Societies took part in the broadcast.

* * *

M. Robert Moll, ICRC delegate in Caracas, took part in a ceremony organised by the Venezuelan Red Cross Society, to commemorate the anniversary of Henry Dunant's birth. After an address by the Society's new President, Dr. G. Machado Morales, and by his predecessor, Dr. Valencia Parparcén, who read out a

message from the United Nations Secretary-General, M. Moll emphasised how greatly the inheritance of mankind had been enriched, throughout the years, by the Red Cross movement.

* * *

The International Committee's action on behalf of tuberculous refugees from Trieste and their families—the former receiving sanatorium treatment in Leysin while the latter are accommodated in Morzine—is being continued. It has already been possible for a certain number of the refugees to proceed to a new country. After the installation of several families of agricultural workers in the Landes, to which our April number referred, five aged refugees (after fifteen months' treatment) left Leysin on May 5 for final resettlement in the "Centre de Solidarité" at Félenne, near Namur, a home founded by the Belgian Mutual Aid Association for Trieste refugees whose age renders them unfit for work. A short time before, an aged person, who was awaited by relatives in Venezuela, was accompanied to Genoa. The only child among the sick refugees, aged five years on his arrival in Leysin, has just been returned, in the care of a social worker, to his native village in Macedonia (after a stay of one and a half years in Switzerland), where he was handed over to his parents who had fortunately been found in the interval.

* * *

M^{lle} A. Pfirter, who directs the Nursing Personnel Section of the ICRC, took part in the work of the 9th Congress of the International Hospital Federation, which met in Lucerne from May 30 to June 3. The Congress was attended by 550 delegates—including several Ministers of Public Health—from 27 countries. The discussion, of which the central theme was the mental welfare of sick persons, dealt with the study of all practical and psychological questions, whose satisfactory solution is liable to contribute to the moral comfort of the patient.

M^{lle} Pfirter had previously visited the Swiss Red Cross Society's exhibition held at Zurich Town Hall, on the subject of the nursing

profession, with the object of overcoming the serious difficulty in the recruiting of nursing personnel which Switzerland, like the majority of other countries, is experiencing.

* * *

In our previous article under this heading, we referred to the forthcoming arrival in Vienne of a group of Greek nationals from Rumania, who held immigration permits for Australia, where they were awaited by their families. The Rumanian Red Cross Society had asked the ICRC and the League to make the arrangements for the remainder of their journey. The group, consisting of 35 persons, arrived in Vienna on May 24, and was received by the ICRC delegate, M. Joubert—who on that occasion also represented the League—and by members of the Austrian Red Cross Society. The delegate of the ICRC had to settle various difficulties which were holding up these persons' immediate departure. For instance, the emigrants were all included in a collective passport, whereas they were to continue their journey in separate groups. Thanks to the understanding attitude of the authorities, Austrian passports for aliens were issued for each person concerned. Vaccination certificates, with which they had not been provided, had also to be procured.

M. Joubert also made arrangements for their journey and the refugees left, on June 3 and 8, either by sea from Trieste and Genoa, or individually by air.

* * *

In Hanoï, on May 13, M. de Reynier handed over to the Red Cross of the Democratic Republic of Viet Nam, on behalf of the ICRC, a gift consisting of one ton of medicaments and pharmaceutical products.

* * *

M. J. de Preux, the International Committee's new delegate in South Viet Nam, arrived on May 16 in Saïgon where he will

replace M. André Durand, who has been called upon to take the place of M. de Reynier, as the ICRC delegate for North Viet Nam.

Shortly after his arrival, M. de Preux was received by the President of the Council, M. Ngo Dinh Diem, and by the President of the Viet Nam State Red Cross, Dr. Kieu.

M. N. Burckhardt, who had been assisting the Saïgon Delegation for the past six months, returned to Switzerland on June 4.

* * *

From the outset of the conflict between the forces of the Government of Viet Nam State and those of the Binh-Xuyên Party, and in particular since April 28, the work of the delegates of the ICRC in Saïgon on behalf of the civilian and military victims of these tragic events was most strenuous. They supported, with advice and representations, the action of the South Viet Nam Red Cross, which was faced with a difficult situation. This Red Cross was thus enabled to set up a first aid post, of which the first available equipment—a surgical kit donated by the ICRC—gave invaluable service.

It may be mentioned, in particular, that on April 28 and 29 the International Committee's representatives visited on several occasions the hospital centres where the wounded were undergoing operations, often in the most precarious conditions, and called for the assistance of the mutual aid associations represented in Saïgon, with a view to obtaining relief supplies. On May 3, they took part in an expedition by water-way, organised by the French Red Cross, to search for wounded in the territory held by the Binh-Xuyên. By means of two craft, bearing the Red Cross emblem, 57 wounded men were taken through the fighting zone and sent to hospitals in Saïgon.

In conjunction with their practical action, the delegates of the ICRC drew the attention of the Viet Nam Government, and General Le Van Vien, Commander of the Binh-Xuy n forces, to the protection to which the victims of the events, and the civilian population, were entitled.

* * *

On April 29, representatives of the World Medical Association, the International Committee of Military Medicine and Pharmacy, and the ICRC met at the latter's headquarters, to make a joint study of certain questions connected with international medical law. The object of the meeting, held at the request of the World Medical Association and attended by two observers of the World Health Organisation, was to find the best means of facilitating the work of the WHO in its study of this branch of the law.

The representatives of the three organisations were of the opinion that the principles set forth by the Code of Medical Ethics adopted by the World Medical Association and in the Declaration of Geneva may be considered as one of the important moral bases of the study of the question; they also recognised the need for the ratification and universal application of the Geneva Conventions of 1949 to be made effective. Moreover, they recommended that WHO, when tabulating suitable material for international regulations, should give priority to certain subjects, in particular to the maintenance of the possibility of medical work and assistance in all circumstances, especially in time of war and of occupation (the duties and corresponding rights of medical practitioners).

In the name of the three institutions, the ICRC communicated the conclusions of this exchange of views to the Director-General of WHO.

* * *

With the assistance of the Iraq Red Crescent Society, the International Committee was able to organise relief action on behalf of detained persons in Iraq, to whom it has been possible to send family parcels, despatched from Geneva. In Baghdad the Red Crescent services kindly undertook to distribute the various consignments.

As is known, these detained persons are allowed to communicate with their families, outside Iraq, by means of Red Crescent Civilian Messages, exchanged through the offices of the ICRC in Geneva.

* * *

The ICRC associated itself with the international relief action undertaken under the auspices of the League of Red Cross Societies, on behalf of the earthquake victims in Volos, Greece, by sending 1,000 prophylactic and 25 curative doses of anti-tetanic serum.

The consignment was despatched from Greece, on April 28, by an American Air Force plane, placed at the League's disposal for emergency transports.

* * *

On May 25, the Japanese Government remitted to the ICRC the equivalent, in pounds sterling and US dollars, of four and a half million pounds sterling, in execution of the obligations devolving upon it under Article 16 of the Peace Treaty with Japan. This sum is intended to cover the payment of compensation to former prisoners of war (members of the armed forces of the Allied Powers party to the Treaty) who suffered undue hardship during their captivity.

Work is now being done to determine the share of the funds received from the Japanese Government which should be allocated to former prisoners of each nationality, taking as a basis for distribution the total number of prisoners of war of each country benefiting by the provisions of Article 16.

It also falls upon the ICRC to fix the basis, in agreement with the competent authorities of each of the beneficiary States, upon which the compensation will be distributed within individual countries.

C H R O N I C L E

THE "RED CROSS OF MONUMENTS"

In the May issue of the Supplement an article appeared under the title The Red Cross of Monuments, concerning the new Hague Convention for the Protection of Cultural Property of May 14, 1954, in which the author gave a detailed explanation of the significance of the Convention in regard to the Red Cross as a whole.

Having made clear that it is a confirmation and a justification of the Red Cross campaign against indiscriminate methods of warfare, in the last chapter published below the author examines the question whether the Convention will have a beneficial influence, and to what extent, on the work now being pursued by the International Committee of the Red Cross in connection with the legal protection of civilian populations.

THE HUMAN BEING — A WORK OF ART

We have seen that the new Geneva Conventions were a valuable encouragement to those who laboured to produce the Hague Convention for the Protection of Cultural Property. Does not the latter, in its turn, provide a reason to hope for the successful issue of the efforts pursued by the International Committee with a view to increase the legal protection of civilian populations and other defenceless persons against the new

weapons and aerial warfare in general? It is certainly reasonable to presume that if Governments have been able to reach an agreement with the object of the respect of cultural property in the event of war (provided, of course, that they ratify the new Convention), they should, *a fortiori*, be willing to reinforce the respect due to civilian persons, since the human being, according to the axiom previously admitted, is of greater value than a work of art.

That is another, and important, aspect of the new Hague Convention, the last to which we shall refer here.

It is not, however, as obvious or as logical as it appears to be at first sight. Objection may be made to the *a fortiori* argument on the grounds that it is more difficult to protect the civilian population than works of art; unlike the latter, civilians are sometimes able to make an important contribution towards the defence of their country, a role which the enemy will endeavour to suppress.

That difficulty, which cannot be denied, is not, however, our main reason for caution in drawing hope from the *a fortiori* argument. Our doubts relate rather to the axiom itself, according to which human beings take precedence over works of art; is its validity still generally accepted, and recognized in all sincerity and not by mere force of habit or as a matter of lip service? Nothing is less certain. What have we before us? On the one hand, there has been a remarkable increase, since the XIXth Century, in the importance attached to works of art, or more precisely to their preservation. Is this due (according to the current but debatable belief) to the feeling that our epoch is not capable of producing such noble works as those of the past; is it due to our consciousness of the dangers to which our cultural heritage is exposed by modern warfare; or, lastly, is it the result of the progress achieved in exploring the past and in presenting its artistic treasures, in particular by the development of museums, as the writer Malraux so aptly pointed out? Whatever the causes may be, the respect paid to works of art is undeniably greater and more widespread than formerly.

On the other hand, can the same be said of respect for the

human being? In times such as ours which have witnessed Auschwitz, Coventry and Hiroshima, the conclusion is quickly reached that, on many points in any case, this respect is evolving in a sense contrary to that of works of art.

The result is a reversal of values, which is moreover accentuated by the ideological nature of conflicts. This latter factor has no effect upon works of art, those of past ages in particular; neither belligerent regards their possession by the enemy as a reason for their destruction; he still looks upon such works of art as being to some extent "neutral"; when confiscated he considers them rather as evidence of artistic efforts of past centuries, to which all may lay claim, than as an aspect of the abhorrent visage of the enemy.

The position is quite different for human beings, not only as regards combatants—which would still be a natural attitude—but also for persons who are not, or no longer, involved in hostilities; the civilian population, wounded military personnel, and prisoners of war. In the case of such persons, warfare as it becomes more ideological renders more uncertain the "neutralization" which has been secured for them by the efforts of past centuries and the Red Cross movement; the respect to which they are entitled as unprotected persons becomes less and less recognised. And a child comes to be regarded, no longer as innocence personified, but as a germ, which must be destroyed, of the evil against which one is contending.

We find some actual proof of such a reversal of the respective values of art treasures and the human being (an image as it were) in pictures of many cities which suffered destruction during the war: a magnificent cathedral—the work of art—may be seen still standing, after having been deliberately spared; it gains in height because it dominates the desert of ruins where thousands of innocent beings came to their death.

The new Hague Convention also gives us an instructive example of this reversal of values by granting special protection to the personnel employed in looking after cultural property. Their mere status of civilians should normally have sufficed

to ensure the respect and protection of such personnel in time of war. It was desired, however, that such respect, referred to as being "in the interests of such property" should be explicitly specified. Their connection with a work of art was therefore considered to be a greater safeguard than the mere status of civilian.

In face of this tendency and the point to which the pre-eminence of the human being is contested, it seems difficult to build too great a hope upon the possibility that the protection accorded to cultural property will, by virtue of this pre-eminence, necessarily imply increased protection for defenceless persons.

On the other hand, should not the importance, indeed the priority, which is so often accorded to works of art in the order of values, provide in fact one means for the respect of the human being, as such, to re-emerge, at least to some extent. This applies, in particular, to those who do not recognise or who no longer perceive in such respect the moral imperative of a transcendental, religious or philosophical truth. As the somewhat paradoxical title of this last chapter indicates, they must be brought to believe that the elements of a work of art contained in the human being, that is to say the qualities which make the latter akin to a work of art, demand that the defenceless person in time of war be given consideration which is, at least, equal to the consideration they are prepared to show for art treasures.

It may be asked, what are those elements, and how can they be ascertained?

To make the matter clear, let us suppose for a moment that States are obliged to set up special services within their armies for the purpose of supervising the protection of defenceless persons, and let us imagine a dialogue which might take place between the heads of these services and some of those in command.

"So you are prepared to consider the death of these thousands of civilians as an ineluctable necessity of warfare, whereas you intend, on the other hand, to spare their temples and monuments. That is really a curious sign of "Civilisation"!

But those monuments and temples are of untold value to humanity. Your civilians, on the contrary, can be easily replaced, more speedily even than would be necessary!

Don't you believe it: those persons are also unique and irreplaceable. Not only in the eyes of their near relatives—and this alone would justify their being respected—but also from your point of view, that is to say in the interest of humanity and, in particular, of the civilisation to which you are apparently so attached. In each of those human beings, whose possible destruction leaves you unmoved, may be a potential genius, the potential bearer of a new aesthetic or moral message which may be of capital importance for the evolution of humanity.

Nonsense! You really cannot claim that there is a host of potential Michelangelos or Henry Dunants among those whom military exigencies do not allow us to spare.

Even if only one of them had such a vocation—and there is a far greater number—could you single him out beforehand, to spare him and his future creation which you claim to respect? You do not answer me. You see for yourself that you cannot do it, and that in order to save that exceptional being and the wealth of which he is the bearer, you must perforce spare all the civilians among whom he is to be found, or at least the greatest number possible, and consider them all as potential bearers of this unique message for humanity.

That may be so. But you forget one other point. All those persons whose cause is championed by you are inextricably tied to the ideology, to a class, of which the suppression is in effect the aim of our combat. On the other hand, their monuments and temples are of a beauty which rises above those contingencies and thereby justifies our interest and respect.

On this point also you are greatly mistaken. Are those persons irremediably marked by the conditions of the present time? Is there not, on the contrary, in each of them, the latent possibility, even among those who are the most deeply involved, of a change of mind, a gradual process of development which has by no means reached its final form. This is a quality of man which, like beauty in the work of art, rises above the contingencies in which such persons are temporarily involved.

You yourselves are the first to acknowledge the situation ; is not your propaganda, like that of your enemies, concerned with that very quality of man, with the possibility that each of those persons may, some day, no longer be an enemy but one of the strong supporters of your cause ?

All the human beings—civilians, prisoners or wounded—whom it is our duty to protect are, to a certain degree irreplaceable, in the same way as works of art and, like the latter, independent of the contingencies which make them hateful to you at the present time. For this reason we request that each one of them should be accorded respect at least equal to that you are prepared to grant those works of art ”.

Words such as these might be spoken by the heads of army services for the protection of defenceless persons—were such services to exist.

Is the idea utopian ? The new Hague Convention, nevertheless, by affirming in Article 7 a practice followed by numerous belligerents, makes it compulsory for the signatory States to set up, within their armed forces, services whose purpose will be to secure respect for cultural property. Is it not high time that this commendable innovation should be taken as an example for setting up similar services in all armed forces, on behalf of civilian populations and war victims in general, both friends and enemies. And would it not be highly desirable for the views of those responsible for such services to be made known in time of peace, as forcibly and as widely as those of their colleagues in other army services.

R. J. WILHELM

Member of the Legal Department
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of the Red Cross

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
What is the Italian Section of the Central Prisoners of War Agency doing today? (M.K.)	127
New Work for the International Committee: The International Tracing Service	132
The Work of the Central Prisoners of War Agency in 1954	135

INTERNATIONAL COMMITTEE OF THE RED CROSS

What is the Italian Section of the Central Prisoners of War Agency doing today ?

It may seem surprising that, ten years after the close of hostilities, the Italian Section of the Central Prisoners of War Agency should still be engaged on important work.

The task is not, of course, as spectacular, as that assumed by this Section during the last World War, when it had to give encouragement and help to hundreds of thousands of families seeking for information concerning combatants who had ceased to give news, and at the same time to establish and maintain the link between prisoners and their relatives.

Although less striking, in regard to the number of cases dealt with, the work pursued by the Italian Section is, nevertheless, of unquestionable utility. The Italian authorities, that is to say the Ministry of Defence and the Interministerial Commission dealing with the issue of death certificates, have constant recourse to the Italian Section in order to identify numerous Italian deceased persons ; combatants who fell on the battlefield or died in captivity, or interned and deported civilians who died while under detention, whose names are known to the Italian Government, either from lists established by the Detaining Powers in war-time, from particulars supplied by repatriated prisoners, or again—as regards Germany in particular—from information found in the records of the prisoner of war or concentration camps.

The information concerning the identification of deceased

persons is usually incomplete and often erroneous. Family addresses and places of birth are missing and family names are mis-spelt. In regard, more particularly, to combatants fallen on the battlefield, their identity particulars had often been hurriedly noted by the enemy troops, with a lack of accuracy which may well be imagined.

How does the Italian Section proceed, when endeavouring to establish the identity of deceased persons? A few examples will illustrate the method employed.

Let us take the case of a soldier, recorded under the name of

DELL DEA DELFINO (born 1918),

whose death in Germany (in 1944) was notified to the Italian authorities, without any particulars of the deceased's place of birth or home address.

Dell Dea cannot be an Italian surname. It has therefore been mis-spelt, and the correct name must be sought. Many Italian surnames are preceded by the particle *Del* which corresponds to *Du*. Placed before a vowel, *Del* becomes *Dell'*. The fourth letter of the name must therefore be a vowel and not the consonant *D*. The vowel which is the most similar in form to *D* is *O*, and by substituting *O*, the name is partially reconstituted and becomes *Dell'O*.

However, the right name cannot be *Dell'Oea*. Let us try once more by changing the letter *E* into a consonant; it may be *C*, badly written, which leads us to the Italian surname *Dell'Oca*.

A search among the *Dell'Oca* in the Italian card-index brings to light:

DELL'OCA DELFINO (born November 13, 1918),

prisoner of war in Germany, in an area near the place where *Dell Dea Delfino* died; the place of birth and family address are indicated.

Enquiries will be opened by the Italian authorities to ascertain if the particulars concern the same person, and, if this is the case, an official death certificate will be established.

Let us take another case; that of a combatant listed under the name of

BALBURESA Luigi (born 1923),

who also died in Germany during the war.

As *Balburesa* is not an Italian surname, we must start once again by substituting letters. The first search, based on the root *Balbu*, having led to no result, it must be presumed from the start that the first letter of the name is wrong, and should be replaced by another consonant. After several fruitless efforts, based on the first consonants of the alphabet, the letter *G* gives us *Galbu...* and a final search in the card-index brings forth (the two final consonants having been transposed)

GALBUSERA Luigi (born January 29, 1923)

who, following further enquiries, is found to be the combatant in question, whose death had already been notified.

It may well be imagined that these searches—in a card index containing over six million cards—can be arduous. This laborious task calls for infinite patience, a close acquaintance with Italian names, personal intuition and, of course, a knowledge of languages and geography.

For instance, a Greek national asks for a search to be made for an Italian soldier named

KAPOTSILI CRISTO, home address "Riboboto" Italy.

The letter *K* does not exist in Italian and corresponds to the letter *C*; but *Capotsili* could not be an Italian surname, especially on account of the termination *tsili*. What could the name "Kapotsili", thus written by a Greek, be in reality? The best course is to repeat the name aloud, in order to find some pronunciation similar to an Italian name, starting with

Kapotsili,

Capocilli,

Capucilli,

until one arrives at

CAPPUCCILI CRESCENZO (not Cristo), born in Ripabottoni,
(not "Riboboto").

For this tracing to be carried out with success, the Italian Section has, fortunately, an extensive card-index at its disposal, which contains, carefully filed, not only the official information supplied by the Detaining Powers and the capture cards made out by the prisoners themselves, but also all requests for news received from families, and cards bearing information based on messages from prisoners or civilian internees, transmitted through the Agency.

After its extensive labour during the war years, the Italian Section is now able to proceed with a patient and careful study of certain cases of doubtful identity contained in its card-index. A case recently elucidated concerned a soldier named

EMICIS FIERRO (killed in action in July 1943),

whose date of birth, home address and other identity particulars had been taken by the enemy troops from papers found on the deceased. It was stated, in the official notification of death, that the deceased had been buried with his identity disc.

As *Emicis* is not an Italian surname, and no alteration of the name made it possible to establish the correct surname, a search was made on the basis of the first name *Fierro*, as a surname. Among the series of *Fierro* (surname) there emerged

FIERRO EMIDIO (not *Emicis*),

whose identity particulars corresponded, on all points, with those of the deceased. Curiously enough, however, *Fierro Emidio* had been captured the day before "*Emicis Fierro*" was killed in action, and near the village where the latter was buried.

It was therefore logical to presume that the death of an unknown person had been notified under a false identity based on papers found on the body. It was very probably the result, as in other similar cases, of the exchange of army tunics between two combatants, in the heat of the battle. The exhumation and examination of the remains of the former prisoner of war *Fierro Emidio* will perhaps lead to the identification of the unknown deceased person.

The work of the Italian Section is not, however, exclusively devoted to the identification of deceased military personnel and civilian internees. It has also to give effect to all requests for certificates of captivity emanating from former Italian prisoners of war, and former Libyan combatants who fought with the Italian colonial forces and were captured by the Allies.

In view of the anxiety felt by numerous Italian families, the Section also institutes enquiries concerning Italian combatants missing on the Eastern Front.

A recent conflict—the war in Indo-China—gave rise to a great flow of requests for news concerning Italian Legionaries, reported missing or presumed to be prisoners. Although hostilities have ceased, the families of the missing men continue to appeal to the Central Prisoners of War Agency, and ask that every possible step should be taken to throw light on their relatives' fate.

During the last World War, the Italian Section was a buzzing hive of activity, with a staff of 158, working with a will among the rattle of typewriters. Today the Section consists of a small team which carries out the task allotted to it in the same spirit, fortified in its daily effort by the feeling that it is giving useful service to so many war victims, such numbers of anxious relatives.

M. K.

NEW WORK FOR THE INTERNATIONAL COMMITTEE :

THE INTERNATIONAL TRACING SERVICE

The Federal Chancellor, the President of the International Committee of the Red Cross, the British Ambassador and 7 other representatives of powers with an interest in the future of the International Tracing Service have today signed in Bonn Agreements transferring the responsibility for the administration of the International Tracing Service in Arolsen to the International Committee of the Red Cross for an initial period of 5 years.

Under these Agreements the International Committee of the Red Cross will be responsible for the direction and administration of the Service and for the safeguarding of its archives, and will appoint a Swiss National as Director.

One Agreement between the three former Occupying Powers and the Federal Republic of Germany formalises the transfer of administrative responsibility from the Allied High Commission to the International Committee of the Red Cross. Under this Agreement, which is based on the Convention on the Settlement of Matters arising out of the War and the Occupation, the Federal Government of Germany undertakes to finance the Service.

A further Agreement concluded between the Governments of 9 interested Powers sets up an International Commission which has the duty of ensuring coordination between these Governments on matters relating to the International Tracing

Service and of providing policy directives. Signatories to this Agreement are the Governments of Belgium, France, Federal Germany, Israel, Italy, Luxembourg, the Netherlands, the United Kingdom and the United States of America. The United Nations High Commissioner for Refugees, the Secretary General of Western European Union and the International Committee of the Red Cross are also associated with the Commission.

A further Agreement regulates the relations between the Commission and the International Committee of the Red Cross.

The International Tracing Service (I.T.S.) was created in 1945 for the purpose of locating the millions of civilians who had either been incarcerated in concentration camps in Germany during the Nazi period, or who had been forcibly transported to Germany during the war. ITS was initially administered by United Nations Relief and Rehabilitation Administration, and later taken over by the International Refugee Organisation. The Allied High Commission assumed responsibility for it on April 1, 1951.

The International Tracing Service today receives some 10,000 inquiries a month and issues approximately twice as many reports and certificates every month. In its initial phases ITS was primarily a Tracing Service but in recent years it has been issuing an increasing number of certificates for persons who, as victims of Nazi persecution, are eligible for indemnification from the Federal Republic of Germany.

These activities will now be carried on by the International Committee of the Red Cross, operating in accordance with its recognised principles of impartiality and neutrality.

Any of the signatory Powers and others which may later be represented on the International Commission may maintain liaison offices in Arolsen, to look after their special interests. Belgian, French, Italian, Luxembourg and Netherlands Missions have existed in Arolsen for some time; the State of Israel has opened a liaison mission since May 5 when the Agreements are deemed to have entered into force.

Before the expiry of the Agreement, the Governments concerned will discuss their continuation or amendment.

Among other questions to be discussed will be that of the location of the archives, whether they should remain in Arolsen or be transferred to the seat of the International Committee of the Red Cross or to any other place.

The Work of the Central Prisoners of War Agency in 1954

GENERAL REMARKS

In 1954 the International Committee's investigations concerning war victims necessitated an exchange of correspondence amounting to 152,161 letters, telegrams and other documents. Photostat copies were made of 7,000 items (certificates of births, marriages and deaths, lists, etc.). The greater part of the Central Agency's work concerns missing military personnel, and prisoners of war whose trace has been lost since the close of hostilities. As in previous years the ICRC dealt with the transmission of family messages and private documents (certificates and extracts of births, marriages and deaths, certificates of captivity, etc.) and return of personal belongings of deceased persons, those humanitarian activities which conform to the spirit of the Geneva Convention relative to the Treatment of Prisoners of War. It continued to examine documents, and to make use of the information contained therein, in connection with the tracing of missing civilians, as well as its work for the re-uniting of families separated by events of war; it established or renewed, when necessary, the "ICRC Travel Documents" of which the object is to facilitate the emigration of displaced persons.

CARD INDEXES AND ENQUIRIES

The whole of the information sent to Geneva is, as all are aware, placed on record at the ICRC headquarters in the card-indexes of the *Central Prisoners of War Agency*.

These records which are kept scrupulously up to date, allow for careful checking to be made, by the so-called method of "tallying" while taking into account all possible misspelling of names. The ICRC is thus in a position to supply information required from the cards in its possession, or to collect details which enable it to question the authorities concerned.

The Agency services have recourse to all sources of information. They opened special enquiries which allowed for individual testimonies to be collected from members of the same units as missing men ("regimental enquiries"). In 1954 fifteen thousand enquiries were opened, in particular with local authorities, German communal administrations, French, Polish and Czechoslovak municipal authorities; they led to detailed replies which often allowed for more extensive searches.

SECTIONS

(a) German Section. — During the year the ICRC received some 33,000 enquiries; searches were made for German nationals who were reported missing during the two World Wars, or recent conflicts; investigations were made concerning estates of men who died in captivity; certificates of captivity for former prisoners of war were issued. The German Civilians Section continued to deal with documents concerning individual cases in connection with the re-uniting of "Volksdeutsche" families.

(b) Greek Section. — During the same period the ICRC exchanged with Greece and Red Cross Societies in neighbouring countries over 10,000 items of correspondence concerning the

tracing of Greek nationals who left their country, voluntarily or involuntarily, during the war ; it transmitted family messages and dealt with cases of persons resident in Greece, or Greeks who had emigrated to Australia, whose children had been removed to other countries on account of the events of war. As in previous years, the Greek Section obtained about 5,000 positive replies ; it placed on record the numerous details supplied by the lists of repatriates, in order to bring its files, archives and card-indexes up to date.

(c) Italian Section. — The ICRC dealt with over 6,000 official enquiries and sundry individual requests concerning, in particular, the identification of military personnel deceased in captivity, with a view to establishing death certificates or duplicates of documents which had been lost or destroyed during the hostilities ; it was able to supply information in 5,350 cases. It continued to receive enquiries concerning Lybian ex-servicemen who had been enrolled in the Italian forces, and later interned by the British forces ; it sent replies in Arabic to 1,529 applications and issued, in 849 cases, the certificates required for the grants which the Italian Government had decided to allocate to former prisoners of war or their families. It will be recalled that the names given by the applicants did not correspond with those appearing on the lists of deceased persons or military personnel supplied by the Detaining Power during the war ; the phonetic interpretation of Arab names raised difficulties which made the work of tracing and identification more onerous.

(d) Grouped Sections.

NORTHERN EUROPE. The ICRC received about 8,000 enquiries from Poland and the Baltic Scandinavian countries. It received 1,600 positive replies to enquiries opened on missing Poles, in Poland and France, as well as those concerning Polish, Balt or Scandinavian military personnel enrolled in armed forces abroad. It issued certificates of captivity or internment to former prisoners of war or deportees, made searches for missing civilians and transmitted family messages.

CENTRAL AND EASTERN EUROPE. The ICRC examined over 7,000 enquiries received from Austria, Bulgaria, Czechoslovakia, Hungary, Jugoslavia and Rumania, made searches for missing military personnel of the Second World War and former prisoners of war, issued certificates of captivity and followed up claims, in particular those in connection with back pay emanating from former Austrian prisoners of war in American hands. The ICRC also looked after the transmission of family news for displaced civilians, and the correspondence and documents concerning displaced Jugoslav children.

WESTERN EUROPE. The ICRC received over 6,000 requests for information, on which enquiries were opened, concerning Belgian, Dutch and Luxemburger nationals presumed to be held in the USSR, Spanish deportees who died in German concentration camps, and missing French nationals (Alsatians and Lorrainers enrolled in the German forces and presumed to be held in the USSR, children of ex-servicemen and French workers in Germany); 3,200 positive replies were received. At the request of relatives, it also opened enquiries on prisoners of war held by the forces of the Democratic Viet Nam Republic, and transmitted messages.

ANGLO-SAXON COUNTRIES, LATIN AMERICA, MIDDLE AND FAR EAST. The ICRC examined over 7,000 requests for information. On enquiries from the United States of America and the United Kingdom, it made searches for missing military personnel and persons deported during the World Wars. Only 2,000 positive replies were received, all enquiries concerning the Far East (Korea, China, Democratic Republic of Viet Nam) having remained unanswered.

It made searches in Latin America for persons of other continents who had emigrated overseas, and with whom their families, especially those in Europe, wished to remain in contact.

In the Middle East, it was concerned with Israeli nationals in Arab countries, and Arabs resident in Israel. It transmitted family messages and dealt with cases of civilians held on either side of the closed frontiers. It was gratified to note that, in

this connection, the Red Crescent Societies, and the " Magen David Adom " in Israel, made every effort to facilitate its work.

In the Far East, following the contacts established during the Asiatic Conference in Geneva, the ICRC resumed, during the second half-year, investigations in North Korea and China concerning military personnel presumed to be detained in those countries; over a thousand enquiry forms, giving details of the missing persons, and the circumstances, were sent to the Pyong Yang Government and the Chinese Red Cross.

Through its delegates in Viet Nam, the ICRC continued to make enquiries and to transmit messages on behalf of French combatants, and German, Spanish, Italian, Polish and other nationals, enrolled in the French Union forces and presumed to be prisoners of war, or missing. From the information it possessed, or collected, it was able to reply to numerous requests for information received from persons who had no knowledge of the lists of prisoners liberated in Indo China, issued by the French authorities.

Nine years after the close of the 1939-1945 conflict, the Central Prisoners of War Agency continues to be an instrument of careful, accurate and patient research. From all parts of the world enquirers have recourse to its services. In the case of a family trying to trace a missing person, or to renew the contact with members from which it is separated, to obtain originals or copies of personal or other documents which are essential to daily life, the social importance of its work is more than evident.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
Jean S. Pictet : Red Cross Principles (I)	143

RED CROSS PRINCIPLES¹

PREFACE

It gives me great pleasure to be able to fall in with M. Jean Pictet's request, and write these few lines of preface to his work on Red Cross principles.

From 1939 to 1946 M. Pictet worked with me in direct day to day collaboration on the general and legal questions for which the Presidency of the International Committee of the Red Cross was responsible. He thus had to deal, throughout the Second World War, with a very great number of practical problems in the light of the principles by which the Red Cross must be guided. In writing this book he has been able to call on his vast knowledge and the varied and detailed experience of eighteen years. Since 1946, he has been Director of one of the two main Divisions of the International Committee—that of External Affairs, which is concerned in particular with legal questions. With the assistance of an excellent staff, trained by or at the same time as him, he played an essential part in the preliminary work which made it possible to conclude the revised and new Geneva Conventions in 1949. He is at present making an important contribution to the drafting of the commentaries on these Conventions.

¹ The *Revue internationale* is starting in this issue the publication—which will be continued in the following numbers—of M. Jean S. Pictet's study of the principles which inspire the action of the Red Cross, and which should serve for its guidance. We have a particular pleasure in giving our readers the first publication of the work, including the preface by M. Max Huber. (Ed.)

Until the First World War, during which Red Cross activities developed to such an extent, there was still comparatively little literature concerning the institution, either of a doctrinal, historical or philosophical nature, or dealing with the practical side. Today there is a considerable amount, but it is mainly concerned with the problems of individual Red Cross Societies, or where a publication is of a general character, it is in most cases devoted to a particular aspect of the movement or owes its existence to some special circumstance. This is true of the majority of my own writings; even those dealing with the Red Cross in general are far from constituting a "whole", a systematic synthesis of the principles governing Red Cross organisation and law. This left a gap which was felt.

M. Pictet is, in my opinion, particularly qualified to fill it, not only on account of his knowledge and exceptional experience, which we have mentioned above, but also because of his clarity of thought, which shows itself in the clearness of his style and the lucidity, concision and elegance of the language in which he presents abstract and difficult subjects. His legal training is allied to the qualities of a philosopher and moralist.

The leaders of the Red Cross movement, and those who wish to write on Red Cross matters, must possess an intelligence which comes near to wisdom; for a very delicate touch is required to perceive the subtleties and limitations in this sphere. But all Red Cross personnel, whatever their work or the posts they occupy, must have hearts, and be imbued with the Red Cross spirit. It is the presence of all these qualities of the mind and heart which give the present work its value and charm.

Among legal works, I have always given a very high place to L'Esprit du droit romain by Rodolphe de Jhering, which has now become a classic. I should like to regard these Principles as something similar, so far as the Red Cross is concerned. I therefore recommend all Red Cross men and women not only to read this work, but to meditate upon it. They will then have no difficulty in discovering the road leading from the loftiest of principles, described in masterly fashion, to the more commonplace practical problems, which make up the daily life of the Red Cross,

as well as to the new problems which the world, in a constant state of flux, may set us in the future.

On the 125th anniversary of Henry Dunant's birth I gave the Swiss Red Cross an address on Red Cross ideals, which I regard as my last message to the Red Cross family. I am happy at the thought that what I was only able to say piecemeal has now been said better, more completely and more precisely in M. Jean Pictet's magnificent survey.

MAX HUBER

Honorary President of the ICRC

FOREWORD

The Red Cross is indebted to Professor Max Huber, President of the International Committee since 1928 and today its honorary President, for having laid its spiritual foundations, and its respectful gratitude for this can never be too great. However, as he himself has pointed out, the passages dealing with doctrine are, through force of circumstances, distributed among his various works, the majority of which were written as and when permitted by the events of an exceptionally disturbed period, to deal with specific problems which arose. The principles of the Red Cross, considered as a whole, have never therefore been the subject of a systematic treatise. We felt that that was sufficient justification for the present survey.

We are convinced today that the future of the Red Cross depends on its universality, on its principles being accepted by the different nations and, within the nations, by individuals of every shade of opinion. The whole world can accept both the ideal and work of the Red Cross, because they are based on motives which all men have in common and correspond to the acknowledged interests of the nations. Everyone, following his own line of reasoning, can accept them, whatever the civilization to which he belongs. Our purpose is also, therefore, to make them understood.

The modern age has placed us before an astonishing confrontation of ideas as between the continents, and this intensive mixing, eliminating what is valueless, has left intact the common heritage of mankind. We have accordingly tried to base ourselves only on the natural aspirations of the individual, observing in our survey itself those same principles of neutrality and impartiality which it attempts to define. We have avoided any doctrine which does not rest on proved facts and which is not accepted by everyone. In a work whose aim is to lay down rules for charitable action rather than seek out the individual motives which incite it, there is no need to support

our theories with metaphysical data. The very occasional references of this latter nature are thus only given by way of example and in the form of notes. Lastly, therefore, in dealing with a charitable institution of an essentially practical nature, we wished to remain in a world of every day realities, avoiding preconceived opinions, compliance with accepted usages, and sentimentality.

It seemed to us that the whole doctrine of the Red Cross, as it results from a tradition which is already old, could be reduced to a few very simple notions, closely bound up with one another. We have tried to define each of these principles in a few lines, following up this definition with comments whose object is to bring out the mutual relationship and relative importance of the principles and indicate, as exactly as possible, the meaning of the terms used.

But it is quite obvious that the picture thus given will remain theoretical in certain of its aspects. Any classification must be arbitrary to some extent, and the Red Cross principles cannot be an exception to that rule ; for they have to be applied to a living world where there is no such thing as perfection. It is therefore partly to suit the purposes of our study, and for the sake of clearness, that we have defined them so strictly and in so few words. They should thus be regarded at times as a model at which to aim rather than as an accurate portrayal of activities which are of an extremely varied nature and often the result of initiative and improvisation.

We also hope that in describing the doctrine of the Red Cross as it exists today, we have thrown fresh light on certain points. Thus, among the rules which we are now presenting for general consideration, a clearer distinction should, we feel, be made between those which result from the actual aims of the Red Cross and those which merely represent means of execution. We have accordingly classified them as fundamental principles and organic principles. In the same way we consider that a mistake has been made in trying until now to express the equalitarianism which the Red Cross professes towards men simply by the term impartiality, which is really only a moral quality displayed by the agent called upon to intervene. We

thought, moreover, that attention should be drawn to the principle—of cardinal importance but so far almost entirely overlooked—according to which the relief given should be proportional to the needs of the victims.

The present work is not being written for purposes of publicity. Nor is its object to depict either the work of the Red Cross or its organization ; nor, again, is it a commentary on the Geneva Conventions. The reader is referred to other publications for information on these subjects ¹. And we did not feel capable of bringing out all the grandeur of charitable work and the high ideals by which it is animated. But we hope that these few pages will have contributed to a better understanding of an institution whose name is so familiar, and sometimes so dear, to us all and which nevertheless remains to such a large extent unknown.

In a work of this nature we can but depend on our illustrious predecessors, and call upon the experience and learning of some of their number. May we therefore express here our profound gratitude to Professor Max Huber whose writings, an unfailing source on which to draw, have certainly supplied us with our best material. We should also like to thank all those, near and far, who have helped us with their advice, especially M. Maurice Bourquin, Professor of international public law, and M. Maurice Chalumeau, whose researches and opinions have been of great assistance.

J. P.

* * *

¹ By the same author, see especially : *Le droit international et l'activité du CICR en temps de guerre* — Revue de la Société suisse de droit international, Berne, 1943 ; *La Croix-Rouge et les Conventions de Genève* — Recueil des cours de l'Académie de droit international de La Haye, 1950 ; *The New Geneva Conventions for the Protection of War Victims* — American Journal of International Law, 1951 ; *Commentary on the First Geneva Convention of 1949* — Geneva, 1952.

INTRODUCTION

The man of today, who very often places only a relative value on ideas received and intends to subject any theses suggested to him to very close examination, may be tempted not to accord established principles the same authority as formerly. This fact does not, it is true, diminish the important place which doctrine occupies in our institution, nor the value to the latter of being able to refer, under all circumstances, to a coherent body of permanent rules ; but it nevertheless makes us pay heed to certain requirements which the principles must satisfy in order to be understood by everyone without being called in question. They must be fully conformable to human nature, they must be directly based on simple data, express only what is essential and follow logically from one another ; they must, moreover, be expressed with great clarity. Granted all this, they will doubtless meet with universal approval.

It is particularly important for the Red Cross to possess a well defined and firmly established doctrine. The institution is born of a high ideal and is inseparable from it ; for that ideal is the source from which it constantly draws fresh life. But the Red Cross is made up above all of practical actions, of a very varied nature and often improvised : there is therefore a great danger that, in the haste of charitable action and in spite of the purity of one's intentions, one may deviate from the guiding principles, and unity of thought may be found to be lacking, the more so as the institution takes root in all soils throughout the world and is thus nourished on the most varied conceptions.

From the beginning the International Committee of the Red Cross has been implicitly entrusted with the task of preserving the integrity of the doctrine—a signal honour and a heavy responsibility. This mission was later inscribed in the constitutive texts. Thus in 1921 the International Red Cross Conference recognized “ the Committee as the guardian and

propagator of the fundamental, moral and legal principles of the organization" and appointed it "to watch over their dissemination and application throughout the world"; and in 1928, the Statutes of the International Red Cross, the universal charter of the movement, described the Geneva Committee as "the guardian of the principles of the Red Cross". A similar reference figures in the latest version of the Statutes, revised in 1952.

Strange as this may appear, it was only after the First World War that the first attempt was made to formulate the doctrine of the Red Cross. Anyone who had the curiosity to examine the old files, would certainly find that they contain moral declarations showing great nobility of thought and the rudiments of certain organic principles relating to the institution and the way it works¹, but he would search in vain, starting from *Souvenir de Solferino*, Henry Dunant's memorable work, for anything resembling really fundamental precepts. He will not be really astonished at this when he also notices that it was only in 1915, after fifty-two years of fruitful activity, that the International Committee of the Red Cross thought of providing itself with Statutes.

To grasp this phenomenon, which was incidentally a general one, it is necessary to realize the mental habits of the epoch. Men were doubtless no better then than they are today; but they had a fairly clear sense of right and wrong, or at any rate what they judged to be right and wrong. Consequently, certain standards were automatically imposed on man's conscience without any question of discussion and without any need being felt to define them. And tradition sometimes had more force than written law.

Although lacking an expressed doctrine, the Red Cross was not entirely bereft of any guiding principle. In the first place there was Henry Dunant's idea, born of the gesture he made on the battlefield of Solferino when he cared for the wounded, without—and this was something new—any distinction of nationality. The idea of the Red Cross came into his mind

¹ We shall refer in this connection, in the second part of our survey, to the writings of Gustave Moynier.

later when he had meditated upon the value of the above gesture and upon its inadequacy. Surrounding this sparkling crystal there also existed, like a vaguely outlined halo, formed little by little by initiatives dictated by circumstances, a sort of compromise between the impulses of the heart and the realities of war. The Red Cross with its many aspects was built up empirically. Whereas so many institutions, starting from abstract theories, try to adapt beings and things to themselves—like a new Procrustean bed—the Red Cross was, on the contrary, able to model itself on human nature from the outset, and has hammered out its tenets in the rough school of life.

Entrusted, as we have said, with the maintenance of the principles of the movement, the International Committee carried out its task with deeds rather than words. Instead of trying to work out general precepts, it was content to lay down rules concerning the action to be taken in each particular case. If the bark has been able to steer a true and steady course, avoiding dangerous rocks and shoals, that is because the men at the helm were highly disinterested and imbued with an ideal. Furthermore, the intuitive solutions they adopted bore the imprint of latent principles which were already sensed; those solutions were thus linked by an invisible thread, tenuous, it is true, but precious nevertheless.

The convulsions of the First World War opened a new era in the history of human relations. This epoch, in which we are still living today, was marked at the start by a veritable reversal of values and great confusion of thought. Then it was that the nations began speaking different languages, no longer giving words the same sense. Moreover, Red Cross activities had developed considerably during the war, and when it ended, the movement turned its attention to peacetime work, extending its field of action to this vast and fine domain; the League of Red Cross Societies was created for the purpose.

All this made it vitally necessary for the Red Cross to have a solid and precise doctrinal basis. It had to know clearly henceforward what it was, where it was going and what it believed. In 1921, the International Committee introduced a kind of summary of its fundamental principles, which we shall

discuss later, into its Statutes. But it is above all to Professor Max Huber, President of the International Committee for nearly twenty years, that the Red Cross owes its doctrine. Conscious of the importance of such a work, he applied himself, in spite of the many practical tasks with which he had to cope, and even at the height of the war, to making the ideals of the institution better understood, to defining its bases and limits, and to providing it with rules on which to act. A thinker and at the same time a man with a heart, he carried out this task with a loftiness of vision, a power of reflection and a sureness of judgment beyond all comparison.

* * *

The doctrine of the Red Cross is permanent and unchanging, at all events as long as the conditions which enabled it to come into being continue to prevail in the world, as long as the foundations of our social life are not profoundly modified. It is the expression of a long-term wisdom, indifferent to the ebb and flow of popular opinion, of the ideologies of the moment. It outlives those who created it, and this lasting character is a sign of its superiority over everything that happens here below. If one did not know that it was a product of the human mind and resulted from the nature of things as they are, one would be tempted to think that it existed, in its ideal perfection, independently of the more or less blurred image one may have of it, of the picture—always fairly fragmentary—one gives of it.

What are the sources of this doctrine? Although the Geneva Committee has, as we have said, been its appointed guardian from the start, there was nothing until recently to indicate who created it.

It was therefore considered to have been derived in a sufficiently explicit fashion from the official texts—Geneva Conventions, statutes, resolutions of the international Red Cross assemblies¹—and also from tradition. For although elements of doctrine appear at fairly irregular intervals in the basic

¹ These various texts will be found in the *Red Cross Handbook*, Geneva, 1953.

documents, the works of charity which have been the daily life of the institution for nearly a century, provide a closer texture. But the richest source is, perhaps, the writings of those who serve the cause and whose thought carries weight.

Nevertheless, the International Conference of the Red Cross has twice been mentioned in recent years as being the organ which is qualified to fix the principles of the institution. Such a role is only comprehensible in so far as it may be felt necessary to add to those principles or to adapt them to unforeseen circumstances. For the doctrine of the Red Cross is a reality which is very much alive today, and no one can think of questioning or doing away with it. The documents to which we refer are, first, the conditions for the recognition of new Red Cross Societies, as revised in 1948, and secondly, the Geneva Conventions of 1949¹. Each of them speaks of the "principles of the Red Cross as defined by the International Red Cross Conferences". This commission does not, however, figure in the terms of reference of the Conference, as they are defined in the Statutes of the International Red Cross, the constitutive charter of the movement, revised in 1952. Be that as it may, it would certainly appear that such a commission could in fact be entrusted to the Conference which, according to the terms of the Statutes, is the supreme deliberative body of the institution. It would, however, be necessary for this assembly to free itself of all party quarrels, of all political opportunism and of all ideological barriers. And in this respect one must admit that the experience of the last session of the Conference is hardly encouraging².

The doctrine of the Red Cross must be universal. It is necessary to work everywhere on parallel lines, even, and especially, in wartime, when so many links are sundered: the same inspiration, the same attitude, the same action must prevail on either side of the front. The doctrine of the Red Cross is thus valid for all the countries of the world; certain parts of it cannot be rejected, and others accepted, according

¹ First Convention, Art. 44; Fourth Convention, Art. 63.

² See Final Record of the XVIIIth International Red Cross Conference, held at Toronto in 1952.

to the latitude. This doctrine forms a coherent system, the various parts of which are as interdependent as the stones of a building. Similarly, it is acceptable to all men, whatever their outlook and conception of life. Indeed, accepted by the mind as much as by the heart, the Red Cross is not a creed opposed to other creeds, but an ideal which, in the field of mutual aid, inspires practical solutions adapted to man's requirements. It is not a new religion or a special philosophy, but an attitude which fits in with all religions and all philosophies.

On embarking on the study of the principles of the Red Cross, we immediately discern two major categories: the fundamental or substantial principles, and the organic or institutional principles. This distinction, which has not been made until now, at any rate not expressly, nevertheless compels recognition. The fundamental principles, as we shall see, inspire the Red Cross and influence its actions. The organic principles, whose significance is obviously less, concern the form of the institution and the way it works. Nevertheless these two sets of principles, in spite of the profound difference which separates them, are not always exempt, any more than the individual principles as between themselves, from a certain amount of overlapping in actual practice.

We shall study the fundamental principles and the organic principles in turn.

PART I

FUNDAMENTAL PRINCIPLES

The fundamental principles of the Red Cross first found expression in 1920, through the pen of one of the members of the International Committee, M. Edmond Boissier, whose much regretted death occurred a few years ago. This is what

he wrote that year in the *Revue internationale de la Croix-Rouge* : "The principle recognized and proclaimed up to now by all the Societies united under the Red Cross flag, is that of universal charity devoted to the service of suffering humanity, without distinction of religion, race or frontiers. Charity and universality, together with independence and impartiality, are the essential and distinctive features of the Red Cross ¹." It is clear from this passage, which is without doubt the fruit of reflection on the fundamental meaning of our institution, that the writer, far from wishing to create a new doctrine, sought, on the contrary, to crystallize truths which had long been recognized implicitly ; it must be acknowledged that he succeeded in doing so at the first attempt, with a remarkable sureness.

The following year the International Committee introduced what we call the "summary of the fundamental principles", into its statutes. Among its various duties, the Committee included that of "maintaining the fundamental and unchanging principles of the Red Cross, namely : impartiality ; political religious and economic independence ; the universality of the Red Cross, and the equality of all National Societies". Since that time this summary has been reproduced, without any appreciable change, in the successive versions of the International Committee's statutes, and was also included in the "conditions for the recognition" of the National Societies, in the "fundamental principles" of the League ², and lastly, in 1952, in the statutes of the International Red Cross. One can see at a glance that the summary is merely a replica of M. Edmond Boissier's text. But in spite of its success, it is inferior to the original version. For the latter's most important element—the principle of humanity or universal charity—has

¹ *L'avenir de la Croix-Rouge* — « *Revue internationale de la Croix-Rouge* », Geneva, August 1920, p. 883.

² This important statement, which was adopted by the Board of Governors of the League in 1946, is, in spite of its title, exclusively concerned with the organic principles of the Red Cross. It begins, however, by quoting the « summary ». We shall have frequent occasion to refer to the above document in the second part of our study.

The various texts referred to above are to be found in the *Handbook of the International Red Cross*, Geneva, 1953.

been omitted, being no doubt considered as self-evident. In the same way, the idea of non-discrimination or equality between men has been left out on the grounds that it is included in the notion of impartiality ; but that is not so, as we shall see further on. At the end of our study we shall try to give the summary a more adequate and complete form.

The fundamental principles, which might also be called substantial principles, are those which give the Red Cross its essential character, for they express nothing less than the very reason for its existence. The Red Cross cannot abandon them at any price : it must remain faithful to them or it will not endure.

We can, we think, distinguish seven such principles. The greatest is the principle of humanity, the essential basis and motive force of the institution. The other principles, all of which follow from the first, are those the Red Cross must observe in order that the cardinal principle may be translated, efficiently and without suffering any modification, into the reality of acts. The one is the source from which Red Cross action springs, but the others influence that action and characterize it. The first sets an aim ; the others represent the means of achieving that aim.

After the principle of humanity come those of equality and due proportion which are, strictly speaking, the methods of applying the first principle, and are thus the true executive rules of the Red Cross. The next three principles, namely impartiality, neutrality and independence, concern the guarantees which the institution must offer in order to be able to act and merit the confidence of all concerned. Lastly, the principle of universality is a condition, ideal and at the same time practical, which follows from the precepts of humanity and equality.

JEAN S. PICTET

Doctor of Laws

Director for General Affairs

of the International Committee of the Red Cross

(To be continued.)

**REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE**

SUPPLEMENT

CONTENTS

	Page
Jean S. Pictet: Red Cross Principles (II)	158
News Items	176

RED CROSS PRINCIPLES

II

1. Humanity

The Red Cross fights against suffering and death. It demands that man shall be treated humanely under all circumstances.

The principle of humanity stands out on its own in the doctrine of the Red Cross, and all the other principles hang from it. It is the fundamental basis of our institution, indicating both its ideal, the reason for its existence and its object. If the Red Cross were to have only one principle, this would be it.

Nevertheless, this notion has usually remained something understood but not actually expressed, and it is not mentioned in the traditional summary of Red Cross principles. Is this, one wonders, because it was so obvious, or simply that people are ashamed to display their feelings? In any case, we shall examine it, in all simplicity, both because this is necessary for our study and for fear that its importance might one day be overlooked.

In the first place, what exactly do we mean by humanity? Littré's dictionary defines it as a sentiment of active goodwill towards mankind¹. Subjectively it is a complex motive in which kindred elements such as kindness, pity, gentleness, generosity, patience, and mercy, are present in varying degrees. The word "humanity" is so exactly suited to the Red Cross

¹ « Un sentiment de bienveillance active envers les hommes. » (Littré.)

that we have chosen it in preference to any other, to describe the movement's essential principle, although the same word can be used to denote human nature, or even the human species as a whole. The word "charity", meaning love of one's, neighbour, might have been considered as an alternative and we shall often use it in the course of this study; but it has also taken on the meaning of "alms", and that might give rise to confusion in this particular case.

Humanitarianism, for its part, is simply this attitude of humanity laid down as a social doctrine and extended to mankind as a whole. Not only are its efforts directed to fighting against suffering and to freeing the individual from his bonds, but it has more positive aims, such as a more complete assertion of the personality and the winning of happiness for the greatest number¹. Resulting as it does from meditation on the highest forms of justice, and often displaying a complete measure of indulgence towards men on the grounds that their responsibility has not been proved, humanitarianism is the fruit of wisdom. It must be admitted that it is universal, if not absolute, in its significance, because a small amount of humanity at least is to be found deep down in every human being.

Considered from the most general point of view, the sentiment of humanity thus prompts each individual to act for the good of his fellow-men. To try to explain the origin of this urge would mean analysing the inner motives which determine the actions of a human being and that is a problem of moral and social philosophy which would divert us from our subject and which others, more qualified than the author, have already dealt with². We shall therefore confine ourselves to a few brief reflections.

It should be noted first of all that it is possible for all men, and all nations, to subscribe to the watchword formulated above, whatever their conception of life may be. Everyone,

¹ Stifled by a sense of guilt, the idea of happiness had been forgotten since antiquity, as St. Just pointed out at the end of the XVIIIth century.

² See Max HUBER, *The Good Samaritan*, Gollancz, 1943; Jean-G. LOSSIER, *Fellowship*, Geneva, 1948.

be he idealist or realist, believer or sceptic, will be able to do this, adopting his own approach ¹.

It is generally agreed that the sentiment of humanity is born of man's love for his fellow-men. But here is a further example of the poverty of language, once we have to deal with abstract subjects; most modern languages only have a single word—"love" in English—to express two notions which are as different from one another as love in the sense of desire and love meaning devotion. We are therefore forced to fall back on two words taken from the ancient Greek; *Eros* and *Agape*, both of which are translated as love ².

Eros is egocentric, passionate love, the desire to appropriate something for oneself, the search for one's own happiness. This feeling, which may take a very lofty form, governs the elective affinities, such as the love of a man and woman, or friendship. Its object may also be virtue, art, pleasure, knowledge or wealth.

Agape is altruistic, disinterested love, whose object is essentially people. The person who experiences it is not thinking of his happiness, but of that of the being he loves. This feeling sometimes demands a certain amount of self-control; it may result from an effort which we have been required to make; its object may even be the enemy or a criminal.

The sense which we give to the word "love" in these pages is naturally that of *Agape*. But feelings cannot be confined within strict limits. In actual life the two emotions will often animate the same person in varying degrees, and will thus be closely intermingled. It was necessary, however, to distinguish between them, in order to avoid perpetuating a source of misunderstanding which has already confused so many minds.

¹ Although there is general agreement on the necessity of acting for the good of mankind, it is less easy to decide, by common accord, what their "good" consists of. But this question is beyond the scope of the present work, since it hardly arises, fortunately, in connection with the Red Cross.

² See Max HUBER, *The Good Samaritan*, Gollancz, 1945, pp. 44 and 46; and Professor F. LEENHARDT, *Morale naturelle et morale chrétienne*, Alma Mater, Nos. 26 and 27, 1946.

The idea of loving one's neighbour occurs in the majority of the great ethical conceptions of the world¹. It certainly does not mean self-forgetfulness; for it is only through oneself that one can know a human being. It would be impossible either to love or respect others if one despised oneself. And since loving means giving oneself, spending oneself on behalf of others, one must be able to make a gift of a being who is sane, healthy and strong. Charity is an encounter, an exchange; the giver must be worthy of the one who receives the gift.

Nor is it necessary to appeal to the emotions, in order to recognise the advantage to men of endeavouring to improve each other's lot, or to note that the satisfaction derived by the individual from mutual aid is greater than its cost. Objective consideration of the experimental data drawn from community life based on majority agreement, leads one to the idea of fellowship as the ideal which social organisation must strive to attain.

The general precept of humanity is a source from which many other precepts of more limited application are derived, all of them aimed at preserving man's existence, and ensuring that his personality is respected and his destiny fulfilled. Such precepts include the principles we intend to study here: namely the principle which governs the work of the Red Cross and that which imbues the Geneva Conventions.

* * *

We began by stating that "the Red Cross fights against suffering and death". That principle determines the real work of the institution.

The reasons are easy to see. To do so, we must start from the fact that suffering and death are evils. Suffering must be understood to mean not only all pain, but also anything that affects the health or physical integrity, even imperceptibly. Cases where suffering is inflicted deliberately, on therapeutic

¹ We may note for example that for Christians and Jews, the commandment "Love your neighbour as yourself" is a solution in itself to all the problems which arise in regard to human relationships.

or re-educational grounds, should, however, be disregarded. It is thus legitimate to cause harm in order to avoid greater harm, and it is above all unnecessary suffering with which we are concerned.

Everyone knows suffering, that ancient and intimate enemy of man ; from his birth it follows him like a shadow, and one shudders to think of the indescribable accumulation of pain which has weighed down the human race since the beginning of the world. The most odious of all forms of suffering is that, born of cruelty ¹, which man inflicts deliberately.

While it has often been said that the Red Cross fights suffering, its struggle against death has been hardly mentioned. Yet that aspect of its effort is at least as important as the other. The supreme object of the Red Cross is to save lives. It does so both by its work of relief and by the protection it gives to those in enemy hands. But since death is, ultimately, unavoidable, it can obviously only be a question of delaying its arrival ².

Since suffering and destruction afflict the human species, the man who is moved by love of his fellow-men will endeavour to spare them such evils.

But the idea of the Red Cross is also a product of experience and reasoning. The conditions of life in a community, and the resulting sense of fellowship show the necessity of combatting man's brutal instincts and substituting the ideal of mutual aid. Advantage may be taken of his natural generosity in the interests of the greatest number, his feelings may be educated, and the sense of dependence developed by social ties may be directed into humanitarian channels. In the opinion of many people, this legitimate defence of itself by society may be extended to the community of nations as a result of their mutual interests.

¹ Montaigne wrote : " I bitterly hate cruelty, both naturally and by conviction, as the worse of all vices."

² The words " you, the enemies of death..." were once written to us by a sick woman.

Let us remember that under the Romans the average length of a human life was 20 years. It had increased to 40 years by the beginning of the XIXth century, to 45 years by 1900, to 57 years by 1920 and to 65 years by 1953.

Even if men remain blind to the inherent nobility attaching to the practice of charity, they may perhaps realize that in the end it is better "business" than giving free vent to their passions.

The reasons of the heart and those of the mind would thus seem to unite most happily in building up the Red Cross and to blend harmoniously with one another in the organization's manifold activities.

The latter extend from the immediate, improvised action of a single individual to carefully thought out activities organized on a world scale. When we speak of spontaneous assistance we at once think of Henry Dunant's gesture, bending over the wounded at Solferino on the evening of one of history's most bloody battles. This aspect of our work continues today: it is personified by the medical orderly who springs forward, weaponless, under enemy fire to save a wounded man. In these cases, the orderly suddenly sees the prostrate victim. He does not act on an order or after reasoning the matter out, but on an instantaneous emotional impulse. This is pity, the "feeling which grips one at the sight of suffering and inclines one to relieve it"¹. It is also called compassion, a "movement of the soul which makes you aware of the misfortunes of others"². Pity is, as it were, the precursor of love of one's neighbour.

But the Red Cross does not merely mean sacrificing oneself when a chance case of distress comes to light. It deliberately organizes the fight against afflictions. And more than this, it seeks out their deep-seated causes, tries to prevent their ravages and works to deliver the world from them. All this demands persevering effort, reasoned discipline and a constructive sense. The Red Cross may thus be said to be, in truth, love allied to wisdom.

The Red Cross assembles under its flag all those who wish to serve the cause, although their original reasons for joining

¹ "Sentiment qui saisit à la vue de souffrances et qui porte à les soulager." (Littré.)

² "Mouvement de l'âme qui vous rend sensible aux maux d'autrui." (Larousse.)

the movement may vary. As Max Huber so rightly said, "the most varied standpoints of philosophical and religious thinking and human experience may lead us to the Red Cross idea, to the moral principle in visible form and the deed it implies and demands ¹.

But although each of us may subscribe to the principle of humanity, that does not mean that everyone puts it into practice, even apart from those who inflict the evil. For human nature is so imperfect that charitable action is constantly hampered or compromised. The first obstacle is, of course, egoism—the source of so many evils. In case of war, and even more so in case of civil war, the thin veneer of civilization scales off, the hatred and savagery of men come out on the surface, and the supreme values are in danger of being mercilessly sacrificed. Egoism sometimes takes the form of indifference which, though less blatant, kills in the end as surely as bullets themselves. Moreover, man is a past master at justifying his inaction by reasons which are most convincing, even to himself. One of them is to make fate responsible for the misfortunes which overwhelm his fellow-men.

And the Red Cross has other enemies. Some of them are unconscious of doing harm, which results from their lack of understanding. Others have the best of intentions, but lack imagination—that invaluable quality which allows us to put ourselves in the place of those who suffer, and feel their wound as though it was open and bleeding in our own side.

Certain moralists consider the action to be of no importance ; it is its lofty motive that gives it its value. For the Red Cross, it is the action and its result that count ; the spirit in which it is carried out matters little, all things considered. But the manner in which the action is accomplished is of the utmost importance to the person who is being assisted ². Poverty makes people more sensitive ; and infinite tact is required in caring for them and bringing them gifts. There is a need here, too, for humanity and intelligence. For a benefit clumsily

¹ Preface to the *Good Samaritan*.

² "La façon de donner vaut mieux que ce qu'on donne." (P. Corneille.)

bestowed may humiliate the person receiving it, or even be taken as an insult. The one who gives or helps must not let his pity become apparent to the man or woman who excites it. He must not appear conscious of the sacrifice he is making, but give joyfully, for joy is contagious and does good. It should not be difficult to adopt this attitude if he thinks that he is bringing a little happiness into a world in which there is much pain.

The definition we have given at the beginning of the present chapter serves another purpose: it determines the aims of the Red Cross, which alone enable us to define its character. It will thus be possible to assign limits to the work of the institution, and circumscribe its field of action. Such a delimitation is most necessary. The Red Cross aims at making the world a better place, but in certain respects only. It cannot be prepared to carry out all and every task that is considered to be of a charitable nature, but must on the contrary keep to specific duties which it must know exactly. It will thus guard against the danger of dispersed effort, which would be liable to diminish the results achieved in the field in which it can be most useful and so make it incapable of carrying out to the full the duties for which it is primary responsible. It must also be constantly on its guard against the danger of being drawn into shifting terrains where it would soon lose its essential character and its credit. The more the frontiers of a movement are extended, the more vulnerable it becomes, and the danger of mistakes and abuses grows in geometrical progression. The purity of one's intentions must always be tempered by an element of caution.

The principle of humanity¹, as we have expressed it above, suffices to embrace the whole work of the Red Cross, or at least that which it is carrying out in the world at the present time. For we should not in any way wish to exclude the pos-

¹ Here, and throughout this work, the words "principle of humanity" refer to the principle, inscribed at the beginning of the present chapter, governing the work of the Red Cross, and not to the general principle of humanity, which has a much wider sense.

sibility of it being one day called upon to develop still further, and carry out new tasks, perhaps unsuspected today. But as such tasks would necessarily remain in conformity with the fundamental aims of the institution, the principles of the Red Cross would retain their full value, and be applied to unforeseen cases by a simple process of extension.

The principle of humanity determines the work done by the Red Cross in wartime—its primary and essential vocation—and also that carried out in time of peace. On the national level, it dictates its medical and social work, and on the international plane, its work for the protection of those without defence. Its activities include reparatory action—the remedying of existing illness and distress and by far the greatest part of its work—and also preventive action: for the Red Cross does not confine itself to curing ill, but aims, especially by prophylaxy and hygiene, at preventing them from making their appearance and at maintaining health¹. Under this heading, we may also include its efforts to develop international law and spread abroad the spirit of peace. Furthermore, the principle of humanity is concerned not only with physical pain, but with the spiritual anguish which the Red Cross wishes to allay² when, for example, it supplies an anxious family with news of someone near and dear to them who is missing or in prison in some far-off land. It is, finally, valid whatever the cause of the suffering may be—whether it is due to the unleashing of natural forces, inadequate living conditions, carelessness or man's ill will.

¹ Article 25 of the League of Nations in Covenant, in which Member States undertook to promote the action of the National Red Cross Societies, defined the latter's object as follows: "The improvement of health, the prevention of disease and the mitigation of suffering throughout the world".

Moreover, the World Health Organization has given the following interesting definition at the beginning of the Preamble to its Constitution: "Health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity."

² The Red Cross has limited its field of action to the human being; it does not undertake the protection of his belongings, or the monuments and other works of art and civilization; nor is it concerned with the protection of animals.

On the other hand, our definition excludes the welfare work on behalf of fit members of the armed forces which certain Red Cross Societies have undertaken, especially during the Second World War, such as sending parcels to the front or organizing the spare time activities of the army. Whereas the action of these Societies, originally confined to activities on behalf of wounded members of the forces ¹, has been extended very considerably in the course of the years, it has not always been concerned with the relief or prevention of suffering. Here they are devoting themselves in wartime to persons who are not really victims of the conflict; and no longer confining themselves to the care of their health. It is certainly most useful, and perfectly legitimate, to render the combatants these small services which make their hard and dangerous life more agreeable, and which they have a right to expect from the country they are defending. But would not other organizations do this just as well as the Red Cross? And it must be acknowledged that such tasks have only a very distant connection with its essential mission and original character. There is also the danger that they may, by imperceptible stages, one day lead to the institution engaging in operations which no longer have anything in common with its basic idea and might even have the effect of increasing the fighting capacity of the army ². The Red Cross does not look after men because they are combatants; it look after them, in spite of their having been combatants, because they are suffering and have been placed *hors de combat*. If, therefore, a Society undertakes accessory work of this nature, wishing by so doing to acquire resources or popularity which will in the end benefit its humanitarian work, it is to be hoped that it will carry it out unofficially. That is, incidentally, the solution to this problem introduced, after

¹ Historical accuracy requires us to say that in the first period of the Red Cross's existence, it was apparently admitted that National Societies should distribute relief to exhausted troops, open "refuges" for soldiers weakened by fatigue and privations, bring refreshments and comforts to forward posts and, finally, set up army laundries. (See G. MOYNIER: *La Guerre et la Charité* — Geneva 1867, pp. 259-266.)

² This argument is based on the principle of neutrality which we shall consider further on.

much discussion, in the First Geneva Convention of 1949, which laid down that the red cross emblem could only be used to cover activities in conformity with the institution's fundamental principles¹.

The principle we have expressed thus truly embraces the whole of the work of the Red Cross and is in fact even more comprehensive ; for the Red Cross does not fight against all forms of suffering, but more especially against one of its forms —namely, the suffering which man, left to his own devices, cannot avoid, against which he is without defence, as a child is, and of which he is a victim in the full sense of the word. On the other hand, the Red Cross does not concern itself to the same extent about the misfortunes which man can overcome by his own efforts, or about those he brings upon himself. Nor does it engage in a struggle against scourges which the organization of society is designed to overcome and which necessitate action by the public authorities and sometimes the use of force. Among the evils which afflict mankind, but which it is not the mission of the Red Cross to overcome, we may mention as examples : slavery, class oppression, poverty, lack of education, crime, vice and social evils.

A number of other private and public institutions are, moreover, working in the same field as the Red Cross. We may mention for a start the Army Medical Service, the State health services, doctors in civil life and the medical and paramedical professions as a whole. There are in addition many philanthropic bodies, national and international, religious and non-religious. The Red Cross has points in common with all of them. But it is essentially distinct from them, as we shall see later, on account of its universal and neutral character, the fact that its services are given free of charge and, in particular, the total absence of any discrimination in the selection of those it assists.

* * *

¹ Article 44, paragraph 2.

“ The Red Cross ”, we went on to say at the beginning of the present chapter “ demands that man shall be treated humanely under all circumstances ”. The generous idea which the Red Cross incarnates and radiates all around it, goes beyond its own direct achievements. After trying to describe what the institution itself does for men, we must draw attention to the moral obligations it lays upon them in their own interests and to what it tries to obtain for them from the responsible authorities. For while it is right that the Red Cross should relieve distress, it would be still better if relief were not necessary.

Under this heading, we have the effort made by the Red Cross to develop humanitarian law, which requires that everyone should be treated humanely, that is to say, as a man and not as a beast ¹ or a thing, as an end in itself and not as a mere means to an end. The idea of humane treatment is a completely general one ². It nevertheless implies that a being is, to some extent, dependent upon other beings. It includes, first and foremost, an element of abstention, prescribing an attitude of reserve towards man : his life, physical and moral integrity, and well-being must be respected ; he must not be ill-treated or harmed in any way, and he must be prevented from suffering. But it also includes a positive element : it is necessary to protect him, come to his assistance, give him the care his condition demands, and recognize that he is a man. Humanitarian law is concerned with the individual, because he alone is capable of suffering and the happiness of a community is, after all, nothing more than the sum of many individual happinesses.

But does the Red Cross deny its principles, we shall be asked, as soon as wholesale slaughter begins ? Is it willing to see the flower of youth cut down on the field of battle ? The truth is that the Red Cross hates war and its triumphs more than

¹ We do not mean by this that it is legitimate to illtreat animals. One cannot indeed conceive of a person with humane feelings being cruel to one of our dumb brothers ; for they are as sensitive to pain as we ourselves are.

² The word “ treat ” obviously applies to living conditions as a whole and does not here refer in particular to treatment by a doctor, although it includes such treatment.

anything else in the world. Its ideal undoubtedly extends to all human beings, including combatants. But being powerless to overcome a scourge whose outbursts, while they fill it with horror, are beyond its control, it desires that amidst the fury of these evil forces, the essential principles of humanity should at least be safeguarded in regard to those who no longer have the strength to fight. Faced with an inexorable catastrophe, it strives to save what can still be saved. And it condemns the use of cruel, unnecessarily deadly weapons, even against the fighting forces. Since the idea of killing has not been renounced, let it be done without unnecessary suffering.

The Red Cross has thus been born of the miseries of war, and it is against the increasing ravages, against the dominion of war, that its efforts to develop international law, by creating the Geneva Conventions, have been directed. In order to ensure a minimum of respect for those suffering as a result of war, the Powers have agreed to be bound by a few essential rules of humanity.

The Geneva Conventions are inseparable from the Red Cross, in their origin as in their living reality. Hardly had the Red Cross come into existence, when it led to the creation of the original Geneva Convention: for what purpose would have been served by caring for the wounded, if the enemy could kill them? And who, under such conditions, would have ventured, absolutely without defence, into the front line to pick them up? In return, the Convention afforded the Red Cross legal protection. Since that time they have always moved forward on parallel lines, the one official and the other private. The International Committee of the Red Cross continued to be the promoter of the successive Geneva Conventions, and their principal artisan. In them it found the ratification of its efforts, the consolidation of its role and also the duty of assisting in their application. The international recognition of Red Cross Societies is conditional upon the accession of their countries to the Geneva Convention relating to the wounded in time of war. This Convention, in its turn, regulates the use of the red cross sign. And there are many other examples of this interpenetration.

On the other hand, the Red Cross and the Geneva Conventions have each retained their distinctive character, their own physiognomy. The Red Cross is only partly taken up with in the Conventions, and they, in their turn, contain a great many obligations between States, which do not directly concern the Red Cross, although they relate to persons to whose welfare the institution is dedicated. Although it is incumbent on the Red Cross to assist human beings, their fate will ultimately depend on the public authorities. It is the State that strikes down or protects, that condemns or acquits. Although the Red Cross took the initiative in regard to the Geneva Conventions, the States alone give the texts their final form and at the same time their effective force ; they alone bind themselves when they ratify them, and are, consequently, in control of them. This is so true that the Conventions can include matters which are alien to the Red Cross, or even elements which are contrary to its tenets or have, to say the least, been adopted without its consent.

In order to make community life possible, the world, unable to change man's nature, recognized from the outset the necessity of curbing his instinctive reactions by means of moral rules. The community accordingly imposed a social system on its members and set up an authority capable of ensuring that the system was respected. But at the same time it was necessary to set limits to the power of that authority. For while the supreme object of the State is the free development of individual personality, it is at the same time sometimes liable to crush it. Man had therefore to be guaranteed certain rights, certain fundamental liberties which he asks for himself and can therefore grant to others. Hence emerged the principle of respect for the human person ; respect for his life, for his liberty, security and, lastly, for his happiness.

This vast and slow process of evolution, the first condition for a better social system, after being long confined to the internal economy of each State, eventually reached the level of international relations and came to grips with war itself. It was thought necessary to spare man not only when he was in conflict with society, but also, in so far as this was compatible

with military exigences, when his country engaged in a struggle with another State. A rule gradually took form: the rule, namely, of respect for a disarmed enemy, which Jean-Jacques Rousseau enunciated so clearly in 1762¹.

A century later the founders of the Red Cross, by bringing into being the first Geneva Convention, helped to transform into international law what had until then depended only on custom and goodwill. At their instance it was solemnly proclaimed that from the moment a soldier is wounded, he is inviolable and sacred, and must be treated under all circumstances with humanity. These pioneers, who knew how to temper boldness with caution, deliberately limited their ambitions to this first objective for a start, intending, in the event of success, to tackle the other aspects of the problem at a later stage. At that time, therefore, the principle already existed, in posse, in its widest acceptation. It was later extended, by degrees, to ever wider categories of persons and to new circumstances. This process is, incidentally, far from being at an end.

The authors of the Geneva Convention at the same time encouraged the general development of all humanitarian international law, which took shape by stages through the conclusion of pacts common to all States². Nevertheless, during the last few decades, one has seen individuals, in their own countries, being less well treated, and provided with fewer safeguards, than members of an enemy army, captured with weapons in their hands. By a singular turn of events, it now appears necessary for the international law which was drawn up to preserve the rudiments of civilization even in wartime,

¹ " War is in no way a relationship of man with man but a relationship between States, in which individuals are only enemies by accident, not as men, but as soldiers... The object of war being the destruction of the enemy State, one is entitled to kill the latter's defenders as long as they are carrying arms; but as soon as they lay them down or surrender, they cease to be enemies or agents of the enemy, and again become mere men, and one is no longer entitled to take their lives..." (*Contrat Social*, Book I, chapter IV.)

² The " Instructions for the government of the armies of the United States in the field ", drafted by Francis Lieber and adopted in 1863, also exerted a salutary influence in this connection. See H. COURSIER, *Revue internationale de la Croix-Rouge*, May 1953, p. 377.

to be extended to peacetime conditions and to the nations' internal affairs¹.

International humanitarian law includes, on the one hand, the law of war, consisting mainly of the Hague and Geneva Conventions, and on the other, the rules for the safeguard of human rights in general, drawn up under the auspices of the League of Nations and later of the United Nations. The law of war starts from the premise that belligerents are not to cause the opposing side harm out of proportion to the object to be achieved.

The Geneva Conventions which constitute the major part of the law of war—at any rate as regards volume—are traditionally devoted to the protection of all war victims² and, in a wider sense, to that of certain weaker elements, in no position to do harm and in need of special care, such as the sick, infirm, children, old people or expectant mothers. Indeed, the legal movement which started in Geneva has, with the 1949 Convention for the protection of civilians, actually encroached to some slight extent on the territory of the Hague provisions defending civilians as a whole against excessive use of authority on the part of the Occupying Power. It might, for that matter, be claimed not unreasonably that civilians become to some extent victims of war through the mere fact of being under military occupation.

While admitting that the legitimate self-defence of States justifies certain restrictions being placed on the free exercise of personal rights, such restrictions must not go beyond what is necessary for the security of the State. It is the special

¹ The effect of the Geneva Conventions has been extended in part to civil wars. This is a decisive step forward. Advancing one step further, the International Committee of the Red Cross has recently consulted experts as to the possibility of improving the lot of civilians arrested and detained in their own country following civil disturbances. It is to be hoped that one day the Powers will accord at all times and to all men the benefits they have already agreed to grant to their enemies in time of war.

² Although the Geneva Conventions also protect medical officers and medical personnel of the armed forces, this is in order to protect the wounded and sick. That is the sole justification for the privileged position accorded to the medical and nursing services.

function of the Geneva Conventions to fix that limit, to provide rules governing this treatment of man by man and to work out a compromise between military requirements and the dictates of the modern conscience. Their governing principle may be expressed in the following words: persons placed out of action and those taking no direct part in the hostilities must be respected and humanely treated¹. This definition covers soldiers unable to take part in the struggle, through wounds, sickness, shipwreck, capture or the fact that they have surrendered; it also covers civilians who are making no particular contribution to the war potential of their country. Indeed, on one important point, it actually goes further than the Geneva Conventions. For the Fourth Convention is more particularly concerned with the protection of civilians against the abusive use the enemy authority might otherwise make of its power in its dealings with them. It is only the most inoffensive beings, those most deserving of pity, which are protected by this Convention from the dangers resulting from recourse to arms. On the other hand, measures designed to make war more humane, involving the prohibition or limitation—even in their use against combatants—of certain weapons of a needlessly cruel nature or which cause mass or blind destruction, is another sector of humanitarian law that is included in the definition given above. And the Red Cross is by no means disinterested in this aspect².

The Geneva Conventions are, too, inspired by the sentiment of humanity. There is no call to repeat what we have already said on the subject. Here as elsewhere mere considerations of expediency undoubtedly play a role. The Conventions are not merely the expression of a moral ideal; their existence may also be explained by the mutual and clearly understood

¹ See Article 3 (1), common to all four Geneva Conventions of 1949.

² In 1950, for example, the International Committee of the Red Cross addressed an appeal to the Powers, asking them to agree to the prohibition of the atomic bomb and blind weapons. Furthermore, it has, with the assistance of international experts, resumed its work on improving the legal protection of the civilian population against the dangers of modern warfare and on the limitation of aerial bombardment. A draft International Code of Rules is in process of preparation.

interest which States have in sparing war victims and treating them properly. This is an idea on which all nations which have emerged from their primitive state of ignorance can agree. The rules of chivalry and military honour which condemn attacks on those who are unable to defend themselves, also play their part. Finally, it should not be forgotten that although modern international law came into existence under the influence of christianity, it was built up solely in the name of human reason and had many precedents in the customs of various nations of antiquity ¹.

JEAN S. PICTET

(To be continued.)

¹ In India, for example, the law of Manu, a legal treatise, and the Mahâbhârata, an epic poem, both very ancient, proclaim the principle of respect for a disarmed enemy. And during the Crusades, Sultan Saladin had the wounded cared for without distinction of nationality. See *Revue internationale de la Croix-Rouge*, November 1951, p. 869; April 1955, p. 250.

INTERNATIONAL COMMITTEE OF THE RED CROSS

SUNDRY ACTIVITIES

News Items

M. J. de Reynier, who represented the ICRC in the Democratic Republic of Viet Nam, returned to Geneva on June 28, after having introduced his successor, M. A. Durand, to the Viet Nam authorities in Hanoi.

It will be recalled that M. de Reynier's mission in that area started last summer at the time when the exchanges of prisoners took place after the conclusion of the Geneva Agreement. He had to establish contact with the authorities and the Red Cross Society of the Democratic Republic of Viet Nam, in particular with Mr. Pham Van Dong, Vice-Premier and Minister for Foreign Affairs, who entrusted to the National Red Cross the task of discussing with him all questions concerning his work. He pursued his discussions with Mr. Nguyễn Co Thach, Principal Private Secretary of the Minister for Foreign Affairs, and Mr. Ton That Tung, Vice-Minister of Public Health and President of the Red Cross of the Democratic Republic of Viet Nam, and also with M^{me} Nguyễn Thi Yên, Secretary-General of that Society.

With regard to relief supplies, it has already been mentioned in these pages that, on May 13, M. de Reynier handed over a ton of medicaments, donated by the ICRC, to the Red Cross of the Democratic Republic of Viet Nam. Mention should also be made of a gift from Indonesia, which arrived at Gia Lâm airport on August 25. Other gifts are on the way from Saigon to Hanoi.

On June 17, M. de Reynier and M. Durand were received in audience by the Vice-Minister for Foreign Affairs, Mr. Ung Van Khiem, who cordially welcomed the representatives of the ICRC; the following day about sixty guests from governmental, diplomatic and Red Cross circles were present at a reception given by the delegation.

* * *

Following the operations engaged in by the Government forces against those of the religious sects, M. de Preux, ICRC delegate for South Viet Nam, requested the Saigon Government's authority to visit prisoners in the hands of the regular troops.

While awaiting authority to assist persons thus deprived of their liberty as a result of recent internal disturbances, M. de Preux presented the Viet Nam Red Cross with a sum of 100,000 piastres, donated by the ICRC for the purpose of setting up a dispensary in Cholon. A first-aid post already existed in that suburb of Saigon, on a site near a pagoda whose officiants had lent it to the Viet Nam Red Cross, which gives treatment there to a large number of sick persons from the neighbourhood. When the building, which is being planned, has been set up, the Society will be able to pursue, in more favourable conditions, its charitable work on behalf of the sick in Cholon, which could be extended to include the care of the wounded if the serious disturbances which affected this area during the past months should break out once more.

In regard to relief for refugees—over 800,000 in number—M. de Preux has taken up the post of honorary representative of UNICEF, previously filled by his predecessor. He is principally concerned with the supervision of the vast emergency plan set up by this organisation (a specialized agency of the United Nations) to assist refugees, in particular by supplying them with milk, cotton fabric and mosquito-netting. In this connection M. de Preux recently visited several camps in the South West provinces of Cochinchina, and in Baria (in the Cape St-Jacques area).

He also visited the resettlement centre of Cu-Chi, not far from Saigon, which is, in fact, an agricultural colony and a town in the making where a few dwellings and the first school have already been erected. This hard-working and well-disciplined population

of thirteen thousand refugees, whose living conditions are still very precarious, is engaged in carrying out this large scale project which has been planned in the most minute detail. The French Red Cross Society has set up a dispensary, pending the erection of a hospital (for which the plans are ready).

Apart from his work in connection with the UNICEF emergency programme, M. de Preux has been asked by that organisation to help with its permanent programme which includes the building of a hospital for children, a child welfare centre and a series of BCG vaccination.

The ICRC has also received various gifts on behalf of the South Viet Nam refugees. The Town Councils of Neuilly-sur-Seine and Issy-les-Moulineaux each sent it 100,000 French francs. M. de Preux handed over the equivalent in piastres of these donations to the Philippine medical team of "Operation Brotherhood", which was sent to Viet Nam by the Junior Chamber of Commerce, Manilla. These two gifts will be used for the purchase of medicaments and for assisting refugees in South Cochin-China and the central area of the country.

* * *

Seven Greek children who left Bucharest in charge of a delegate of the Rumanian Red Cross Society, in order to join their parents in Australia, arrived in Vienna on July 20. They were received in that city by M. Joubert, delegate of the ICRC, who carried out the necessary formalities to enable their journey to be continued via Trieste, where they embarked on August 8.

* * *

Acting on behalf of the ICRC and the League, M. Pierre Jequier recently took part in the repatriation of 33 Greek children from Rumania. Joining forces with a delegation of the Yugoslav Red Cross, headed by Dr. Milorad Vljakovic, he proceeded, on August 9, to Kikinda, on the Rumanian frontier, the point of arrival of the convoy, which was accompanied by M^{me} Aurelia Papp of the Rumanian Red Cross Society. On reaching Djevdjelija,

they found a delegation of the Greek Red Cross Society, headed by Mr. G. Moustakas, Secretary-General of the Salonika Branch, awaiting them. M. Jequier accompanied the convoy to the latter city where the local Red Cross, under the direction of its Vice-President, Mr. C. Anghelakis, had made all necessary arrangements for the children's prompt reunion with their parents.

* * *

M. N. Burckhardt, appointed by the ICRC to the directorship of the International Tracing Service, and accredited by the International Commission which administers that organisation, took up his post in Arolsen on July 25. He has been joined by two members of the International Committee's staff, M. A. de Cocatrix and M. G. Hoffmann, who will henceforth be attached to the ITS administrative services.

* * *

During the month of August the number of persons who have benefited from the action for the re-uniting of families reached 100,000.

It will be recalled that the object of this action—launched by the ICRC in 1949, with the collaboration of several Red Cross Societies and thanks to the understanding attitude of the Governments concerned—is the re-uniting of families belonging to German-speaking ethnical minorities, established in several East European countries, and dispersed after the war on account of the mass removal of populations.

So far 19 countries, both Eastern and Western, in Europe and overseas, have taken part in this Red Cross action by facilitating the departure or the reception of these war victims.

* * *

In order to complete various gifts of laboratory and hospital equipment, in July last the ICRC sent the Yugoslav Red Cross Society an autoclave valued at Sw. Fr. 14,000.

* * *

Discussions have been arranged, within the League Executive Committee, on the subject of the Red Cross Societies' action in the field of civil defence. The initiative of promoting discussions among members of the Red Cross on the technical protection of the civilian population in the event of war was taken by the League on the suggestion of some National Societies. The ICRC is pleased to associate itself with the preparation of this meeting, in particular the Agenda. The latter will refer, not only to the activities which are, strictly speaking, incumbent on Red Cross Societies in the field of civil defence and their relations, in carrying out this work, with Governments and private agencies, but also to the duties which fall to National Societies under the Fourth Geneva Convention.

* * *

M. Frédéric Sjordet, Member of the ICRC, represented the International Committee at the 22nd Congress of the World's Alliance of Young Men's Christian Associations, of which the meeting held in Paris from August 16 to 22 coincided with the centenary of this vast association. A special link exists, as we know, between the Red Cross and the World's Alliance, since the latter's act of foundation, dated August 22, 1855, known as the "Paris Basis", bears the signature of Henry Dunant. Mention may also be made of the successful collaboration which existed between the two institutions during the Second World War, particularly in connection with intellectual relief for internees and prisoners of war.

* * *

In 1944, the ICRC sent a questionnaire concerning relief for disabled ex-servicemen to the authorities and Red Cross Societies of the countries signatory to the 1929 Convention for the Amelioration of the Condition of the Wounded and Sick in Armies in the Field. In 1946 it published, under the title "Documentation relative à l'assistance aux invalides de guerre", the replies received from twenty countries. An English version of this collection,

with the addition of documents received from seven other countries (Report on Assistance to War-Disabled"), was published in 1949.

Since then, replies from two more countries have reached the ICRC through their National Red Cross Societies, that is to say, the German Federal Republic and, more recently, the German Democratic Republic. An English translation of these last two replies will shortly be sent to National Societies, as a complement to the volume published in 1949.

* * *

In the course of his mission in Guatemala last summer, M. P. Jequier, delegate of the ICRC, was approached by the Red Cross Society of that country with regard to the prostheses required by three members of the Guatemalan forces who had been seriously wounded during the late disturbances, and had recently been amputated. As soon as the War Disablement Section of the ICRC was in possession of the necessary measurements, an order for the artificial limbs was sent to a London firm of specialists. In June the President of the Guatemalan Red Cross Society, M. Roberto Saravia, presented the artificial limbs to the recipients during a ceremony which took place at the Guatemalan Military Hospital. In a letter just received, this National Society sends it sincere thanks to the ICRC and states that the artificial limbs fit perfectly—a remarkable achievement in view of the fact that the orthopaedists' work was based on measurements only.

The Guatemalan Red Cross Society also informed the ICRC of its need for artificial eyes. Fifty temporary artificial eyes were sent to it in January.

The total value of the International Committee's gifts amounted to some 2,800 Swiss francs.

* * *

The Philippine Embassy in London informed the ICRC, in a letter dated July 27, 1955, that its Government had designated the Philippine Red Cross Society to act as the National Agency for the distribution to former prisoners of war of compensation

provided under Article 16 of the Peace Treaty with Japan. It will therefore fall to this Society, in the first place, to consult the ICRC, with a view to fixing, with the latter's approval, the procedure for the distribution of the funds to be allocated (in application of Article 16) as compensation for former prisoners of war, and then to ensure the actual distribution of the funds. The Society has thus been entrusted with a task that is important, not only on account of its special nature, but also because the Philippines were one of the States where a considerable number of nationals had been held as prisoners of war by the Japanese forces.

* * *

For the sixth time in succession the ICRC made trial broadcasts on July 12, 14 and 16, over the wave-length (41.61 m.-7210 kcl.) allocated to it by the Federal PTT Department in Berne.

Full information concerning the broadcasts—over a thousand advices were sent to European and neighbouring countries—had been despatched to National Red Cross Societies, amateur Radio Associations, Swiss Legations abroad and private listeners. The number of listeners increases following each series of trial broadcasts, made for the purpose of testing audibility and propagation over the wave-length allocated to the ICRC.

It has been possible to make these broadcasts since 1951 thanks to the understanding attitude of the Federal PTT Administration, the Swiss Broadcasting Society and Radio-Genève. They are repeated for three days, in the morning, at midday, in the afternoon and in the evening.

At the International Committee's request, some Red Cross Societies and private listeners were good enough to make recordings of all or part of the broadcasts. The recordings were examined by various technical services in Geneva, and brought to light some extremely valuable details. Reception Reports on the last broadcasts are now being received by the ICRC Broadcasting Section in Geneva; the reports emanate, in particular, from Japan, New Zealand, Australia and the United States, but it would be premature, at the present time, to draw any general conclusions on the subject.

* * *

Mlle A. Pfirter, Head of the ICRC War Disablement Section, took part in the annual meeting of "La Source" (the Swiss Red Cross Nursing School for French-speaking Switzerland) in Lausanne. She thus had the opportunity of conveying the best wishes and congratulations of the International Committee to Sister Julie Hofman, a recipient of the Florence Nightingale Medal, which was presented to her during the ceremony by Dr. Schauenberg, Vice-President of the Swiss Red Cross Society.

It may be recalled, in this connection, that when the relevant documents have been received, the *Revue internationale* will publish an article on the various ceremonies held in connection with the fifteenth distribution of the Florence Nightingale Medal, which was awarded this year to twenty-eight nurses of seventeen different nationalities.

* * *

During the first six months of the present year, the ICRC has distributed or transmitted some 20 tons of relief supplies—foodstuffs and clothing—to recipients in eleven countries. The total value of this relief amounted to about 116,000 Swiss francs. The International Committee's contribution, included in this amount, was over 83,000 Swiss francs.

* * *

The medical relief supplies distributed by the ICRC during the past half-year reached 11 tons, representing 223,000 Swiss francs in value. The distributions included collective relief (medicaments, dressings, surgical instruments, X-ray apparatus and laboratory equipment) as well as individual parcels of pharmaceutical products, of which 3,927 were despatched over the period mentioned.

* * *

It will be recalled that, in 1954, the *Revue* published a special number in Arabic. In view of the interest which this publication aroused in the Moslem world, and the numerous messages of appreciation sent to us from Arab-speaking countries, the *Revue* decided to pursue its effort in this direction. A further edition

in Arabic has recently been published therefore, a number of National Societies having, once again, been good enough to lend their kind and valuable co-operation.

The edition, illustrated with some very interesting photographs, reveals the varied activities of Arab-speaking countries in the humanitarian field. We trust that this publication will thus enable the Red Cross and the Red Crescent to diffuse, over a continually wider field, the principles of mutual aid and fellowship among mankind.

A publication of this description also makes it possible to inform Arab-speaking countries of the work done by the International Committee, to which one chapter is devoted. An article entitled "What is the International Red Cross?" describes the formation of the international structure of the Red Cross. A study by Dr. M. H. Heykal, ex-Premier of Egypt, under the title, "Commentary on the role of the Red Cross", closes the first part of the issue.

In the second part there are various accounts by National Societies of their work in 1954, that is to say; in the case of Pakistan: assistance to refugees, flood victims, sick persons and sick and crippled ex-servicemen; for Iraq: the children's welfare centre; Afghanistan: public health and medical activities; Indonesia: the development of the blood transfusion service; Jordan: enlargement of Amman hospital; Syria: mobile medical ambulance services; Lebanon: the progress of the Nursing School; and Egypt: relief action in favour of the victims of the terrible floods which occurred in the Kaneh area.

This information is followed by news concerning Middle East States where National Societies have not so far been formed (Saudi Arabia, Yemen and Libya), but where, it is hoped, they will soon be created.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
Jean S. Pictet : Red Cross Principles (III) . . .	187
Standing Commission	196
Meeting of Representatives of National Societies	197

RED CROSS PRINCIPLES¹

II.

2. Equality

The Red Cross is ready to come to the help of each individual, equally and without any form of discrimination.

The principle of equality has not until now gone by that name in the doctrine of the Red Cross. All that the summary of the fundamental principles refers to is the equality of the National Societies, which is an organic principle of the institution. The equalitarianism of the Red Cross in its relations with men has been expressed by the term impartiality, but that does not convey the exact meaning. For as we shall see later, impartiality is a quality of mind found in a man who is called upon to act, and thus relates to the subject, not the object. In reality, impartiality presupposes the existence of recognized rules which must be applied impassionately and with an open mind. So far as the Red Cross is concerned, there are two such rules—the principle of equality, which we are discussing here, and the principle of due proportion which we shall study in the next chapter.

In actual fact, men are obviously not equal when compared with one another: anyone can see how different they are in their physical, intellectual and moral qualities and the place they take in the world. But civilized nations agree in recognizing that all men have *one* quality in common, which may be said

¹ See *Revue internationale*, August 1955.

to depend on their common origin. They appear to each of us as "fellowmen"; they all belong to the privileged species which, rising above all other creatures, has mastered the world; they have within them the spark which gives man his essential value: namely thought ¹.

The question we have to consider here is not, however, the equality of human beings, but the equality of the treatment they are given ². The Red Cross has no pronouncement to make on an abstract and general thesis: the only problem it must face concerns the people who need its help. In the absence of the natural equality that fate has refused him, man's deep longing for a greater measure of justice makes him hope to be given equal opportunities and equal standing ³. He is led by a sense of equity to extend these benefits to human beings as a whole, and is prevented by a spirit of humanity from excluding even those whom he hates. This has given birth to the idea of non-discrimination, which is the ultimate result of the desire for equality and proceeds, as we shall see later, from both justice and charity.

We shall define discrimination as between men — a new term, always used in a pejorative sense — as a distinction or separation practised, to the detriment of certain individuals, simply because they fall into a given category. The unequal treatment which results from such an attitude, either through action or failure to take action, will be called discriminatory treatment.

For the Red Cross, the principle of equality is closely linked with that of humanity. Love of one's neighbour, in its widest and highest form, applies to all human beings and demands that

¹ There are, too, various religions whose followers consider that men are brothers, being children of the same Father and called by the same destiny and to the same salvation. Certain philosophical schools, the Stoics for instance, have also proclaimed the brotherhood of man.

² Instead of speaking of the principle of equality, we might, therefore, have considered adopting the term equalitarianism.

³ Citizens are, for example, equal before the law — in theory at least — in nearly all parts of the world, and have received the same political rights. Discriminatory measures are, moreover, prohibited by the United Nations Charter and the Universal Declaration of Human Rights (see *Principal forms and causes of discrimination*, United Nations, 1949).

assistance be given to those in need. The equality of men vis-à-vis suffering is particularly striking: they are all equally sensitive to it; they are all exposed to it and have an equal right to seek relief. For this reason, the Red Cross shows the same readiness to serve any person, whoever he may be. In cases of equal distress, the aid given will be equal. But where the distress is not equal, the relief given to each individual person must be in proportion to the distress and conditioned by its urgency, as we shall show in the following chapter. For the Red Cross strives to reestablish equality between men, when suffering has upset the balance.

With the above exception, the principle of equality prohibits any objective distinction as between individuals¹. This requirement admits of no exceptions. From the first, on the battlefield of Solferino, Henry Dunant proclaimed it in its most extreme form—in the one most difficult to accept: “Enemy wounded must be cared for as one’s own”. In wartime, brutal passions are let loose and men behave like raging beasts to one another; two armies, two nations, gathering their strength for a prodigious effort, fling themselves into the shock of the conflict on which their existence will depend. Yet the Red Cross has succeeded from the first in having this imperative requirement of humanity recognized. It was actually created in order to secure its recognition. It is consequently inseparable from it, and could not exist without it.

It is particularly difficult to ensure that the above requirement is respected in cases of civil war or civil disturbances. In such conflicts the contending parties know their adversaries and have personal reasons for hating them. This is so true that only in 1912 an International Red Cross Conference refused to discuss the problem of the aid to be brought to the victims of civil wars, one of the delegates remarking that “the Red Cross cannot have duties to perform towards rebels, who can only be regarded as criminals”. Since then, the Red Cross Conferences have, fortunately, reverted to a saner conception of their duties and of the institution’s principles.

¹ Subjective distinctions are excluded by the principle of impartiality which we shall consider further on.

Within the confines of its own country, a National Red Cross Society will bring aid to all sufferers. Even those who are guilty will not be left without care and help if they are in need, apart from the punishment, legally inflicted upon them, to which they must submit. This position, which cannot be questioned, has sometimes been misunderstood, especially in the case of persons accused of political offences or war crimes, and the Red Cross has been accused of favouring the enemies of the State, or of humanity. It is purely and simply a case of misunderstanding. It is not for the Red Cross to take into account the merits or mistakes of the men who receive its help. It does not intervene in any way in the proceedings of the judicial authorities; for that is a sphere in which it has no competence. It is for the courts—and for them alone—to try and punish offenders. The action of the Red Cross does not interfere in any way with the essential right of the State to punish offences against the laws in force; it in no way impedes the regular course of justice. What the Red Cross asks is that everyone should be treated humanely. If an individual is guilty, he will be convicted and sentenced according to the law; but until that time he should be treated properly and receive such care as his state of health requires. The Red Cross is not concerned with war criminals because they are war criminals, but because some of them, as prisoners, need special protection or help.

The principle of equality has found expression in the Geneva Conventions from the very first. According to the original Convention of 1864, a soldier placed out of action by wounds or sickness must be protected and helped with the same diligence, be he friend or foe. In the successive versions of the Convention, up to 1929, it was only distinctions based on nationality which were prohibited, but since 1949, the new Conventions have ruled out all distinctions, extending this rule expressly to medical personnel, prisoners of war and civilians. The form of wording adopted, conforming to the terminology generally used today, prohibits all discrimination “based on sex, race, nationality, religion, political opinions or any other similar criteria”. These last words show quite clearly that all differences in regard to

the treatment given, are prohibited. Other examples, just as striking, might have been cited, such as class, social position or wealth.

Even before then, the prohibition of such distinctions was quite obviously implied, but after the unfortunate experience of the last world war, it was thought necessary to refer to them specifically. It will be noted that the Geneva Conventions only prohibit "adverse" * distinctions. This term is not a happy one, as it is clear that individuals are being treated unfavourably if they are denied advantages that are given to others; but although the wording may be clumsy the idea it was desired to express is correct: certain distinctions are legitimate, and even necessary; they are those, as we shall see further on, which are based on suffering, distress or weakness; for that is the domain in which the Red Cross intervenes and modifies the lot of man, in an attempt to restore an equal balance, or at least provide him with a reasonable minimum.

The idea of relief brought without distinction to men is indissolubly linked with the Red Cross. The Red Cross has developed it and spread it throughout the world, brought it to maturity and given it a firm basis in international law. But the idea is not a new one. The same rule is recognized in medical ethics¹ and its source may be traced to various moral codes².

We said that this requirement was absolute. Nevertheless, in exceptional circumstances, it may be necessary to make a choice; a doctor lacking sufficient remedies, might, for example, be unable to save more than a certain proportion of the patients in his care. Such occasions are typical of the cases which must be decided in accordance with one's conscience; for the decision must be left to the individual responsible, who will only reach

* "Défavorable" in the French version.

¹ The rule has been codified in the "Oath of Geneva", a revised version of the "Hippocratic Oath", drawn up by the "World Medical Association" and adopted unanimously by the latter's Members. The idea of non-discrimination is not to be found, however, in the original text of the illustrious Greek doctor.

² For Christians, it will be enough to mention the injunction "love your enemies" and the parable of the Good Samaritan.

it after deep reflection and carefully weighing the pros and cons. In the extreme instance which we have imagined, the doctor will be able to settle the dilemma on the basis of the social views and humane ideas prevailing in the community to which he belongs. He could, for example, give preference to men with families to support rather than to bachelors, to the young rather than the old, to women rather than men. Or he might leave it to chance. But if he allows himself to be guided by his own personal reasons, provided they are disinterested, who can blame him? For who can claim to hold the scales of absolute justice?

From the purely theoretical point of view, one would like a Red Cross Society to extend its benefits to the world at large. But the ideal is tempered here by a sense of realities. The principle of equality is applied in practice on the lines dictated by the essential structure of the Red Cross movement, the National Societies observing it within the confines of their respective countries, while the international Red Cross organizations try to win acceptance for it throughout the world.

No one can reasonably expect a National Society to divide its resources among the poor in all lands, to scatter its gifts to the four corners of the earth. From the first the National Societies have been established on a national basis¹. Each of them reflect the affinities of race, language, way of life, ideology or religion, which go to make a nation. Neither their nature nor their task required them to band themselves together in an international organization. If they have done so, it is because they aspired to a common ideal and subscribed to the same principles, one of which is, in point of fact, that on the field of battle the enemy wounded are to be cared for as our own. Nor is it certain, for that matter, that help from abroad will always be welcome; for each country wishes to be self-sufficient,

¹ Attention is drawn to the fact that here, and elsewhere in this publication, the term "National Red Cross Societies" includes the Societies set up in certain Moslem countries under the Red Crescent sign and also the Society which has the Red Lion and Sun as its emblem. These latter Societies are as much a part of the International Red Cross as the others.

unless struck by a disaster with which its resources cannot cope.

In peacetime, therefore, the National Red Cross Society, in which the charitable effort of the nation is concentrated, will distribute its gifts and services without any distinction to all the people on its territory who need them. Assistance must be lent to foreigners or refugees and to citizens, to natives of the country and persons of foreign ancestry, to members of the coloured races and to white men, all on an equal basis.

The wartime work of the Red Cross Societies is also organized on a national basis ; but the care they give to the wounded they pick up is just the same irrespective of whether the latter belong to the opposing army or to their own army. That was the original reason for their creation.

In the case of prisoners of war ¹, the problem is not so simple, and it is worth dwelling on it for a moment. Each belligerent Power has to consider two distinct categories of prisoners—its nationals in enemy hands and enemy prisoners on its own territory. As most of them will be unwounded, their relief is less specifically the responsibility of the Red Cross Societies. Their lot depends first and foremost on the conditions under which they are detained, which is a matter for the State. The intervention of a neutral organization is, moreover, indispensable, and that is why the major effort of the International Committee of the Red Cross has been made in this field.

Nevertheless, Henry Dunant proposed, at the very first International Red Cross Conference in 1867, that the National Societies should contribute to the aid given to prisoners of war in general ². He pointed out that even if the latter received what was strictly necessary, their needs were not limited to bread alone ; for they were exiles in a country where everything about them was strange, if not hostile, were living in a state of anxiety and often suffered from the special psychosis brought on by captivity. He said that the only remedy was private

¹ The same problem arises in the case of civilian internees.

² See *Revue internationale de la Croix-Rouge*, April 1953, pp. 274 et seq.

charity. It was necessary to wait for 40 years, however, before this new duty was accepted by an International Red Cross Conference. Even since then the National Societies have not all played a role in this special field. Those who did so during the two world wars, especially the last, collected considerable quantities of relief supplies in their countries and passed them on to the International Committee, so that it could arrange for their passage through the blockade and their distribution to fellow-countrymen in enemy hands. On the other hand they still accomplished very little for the enemy prisoners of war in their own country.

There can be no doubt that the principle of equality requires a National Society to exert itself on behalf of both classes of captives. That was stressed at the International Red Cross Conference of 1907 and again, quite recently, in 1948. There is no question, of course, of observing equality in regard to the volume of relief, since it must always be adapted to the situation of the persons to whom help is given. It will therefore be different on either side of the front. The soldiers who are prisoners in enemy territory will receive parcels prepared by friendly hands, something to remind them of their homeland—a link with everything they have left behind them and which nothing can replace; similar articles supplied by the detaining country would not have at all the same meaning. In most cases the Red Cross Societies doubtless bring the enemy prisoners, who are held in their country, the moral comfort of an understanding and watchful presence together with the small extras which make it easier to support a life in captivity.

Such activity is in full accordance with the Red Cross ideal which lays down that the victims of war are to be helped without distinction of nationality. The National Societies, being in the immediate proximity of the prison camps and in close contact with the responsible authorities, would appear to be well equipped to undertake it. It is hoped that a first-class exchange of services between the two countries may thus develop, without too great an effort, through the effect of reciprocity. The action which the International Committee takes in the camps will still be as necessary as in the past; but it will be more effective and

more rapid if the National Society co-operates directly with it on the spot.

Although the Red Cross is not directly concerned in eliminating the discrimination which exists between men, it contributes to that result in several important spheres : in its work of relief, first of all, and also by helping to improve and apply the Geneva Conventions. It might also be called upon to intervene if people were exposed to discriminatory action which placed them in danger or caused them suffering. During the last world war, for example, the International Committee protested against certain measures of racial segregation in prisoner-of-war camps.

We shall return to the idea of equality between men when we study the organic principles of the Red Cross, in particular connection with the equality of the National Societies ; the same principle has led to the service provided by the Red Cross being free of charge and to the obligation on National Societies to open their ranks to all those who wish to join them.

Jean S. PICTET

(To be continued.)

INTERNATIONAL RED CROSS

STANDING COMMISSION

The Standing Commission of the International Red Cross met in the morning of September 29, under the Chairmanship of H. E. M. A. François-Poncet.

It examined questions concerning the organisation of the next International Red Cross Conference, which will be held next year in New Delhi. The exact date of the Conference has not yet been definitely fixed. It will take place, either from October 12 to 26, 1956, or from January 21 to February 5, 1957, according to which ever date is the more convenient for the Indian Red Cross Society, whose preference will be made known at an early date.

The Commission adopted the list of invitations which will be sent to Governments and National Societies, asking them to be Members of the Conference, and the list to be sent to Governments and various international institutions, inviting them as Observers.

The Commission also adopted the Draft Agenda and the Programme of Work of the Conference.

MEETING OF REPRESENTATIVES OF NATIONAL SOCIETIES

Taking advantage of the presence in Geneva of the representatives of forty-one National Red Cross and Red Crescent Societies, and the Red Lion and Sun Society of Iran, who were attending the League Executive Committee meetings, the International Committee of the Red Cross invited them to its headquarters, in order to discuss questions of mutual interest.

M. Léopold Boissier, President of the ICRC, welcomed them in his capacity as the new President of the Geneva institution. Judge Emil Sandström, Chairman of the League, paid homage to the close co-operation which exists between the National Red Cross Societies, their federation and the founder body, the ICRC.

Reports were submitted on the work undertaken by the ICRC in connection with the legal protection of the civilian population from the danger of indiscriminate warfare, assistance to victims of internal disturbances and civil war, and, finally, the taking over by the International Committee of the direction and administration of the International Tracing Service ; it will be recalled that this Service deals with searches for civilians who were interned in, or deported to, Germany during the last world conflict.

The protection of the civilian population gave rise to keen discussion. M. Siordet, Member of the ICRC, referred, in particular, to the draft international rules recently submitted to all National Societies for examination, and gave a few explanations concerning the object of those rules, and the help which could be given by National Societies in that connection.

With regard to the object of the rules, M. Siordet said, in particular :

“ Perhaps, one day, the Red Cross—and with it all men of goodwill—may succeed in abolishing war. We are all working to that

end, and no possible means of hastening the advent of such a day must be neglected. We are, however, confronted with a certain number of facts :

It is a *fact* that States have military budgets, that they maintain armies and arms.

It is a *fact* that weapons of constantly greater power are being tested, and efforts being made to invent new ones.

So long as this is true, there will be a risk of war, which would result in victims.

What are our resources for aiding these victims, and restricting their numbers? On the one hand, we have the Red Cross organisations, and on the other the Red Cross inspired Geneva Conventions, based alike on the fundamental distinction between combatants and non-combatants.

What then, will remain of this, and of the Red Cross itself, if belligerents are at liberty to employ weapons which render such discrimination impossible, either because they cannot be accurately guided or because their destructive effects extend far beyond the target? What becomes of the Geneva Conventions with their rule that : " Persons taking no active part in the hostilities shall be respected and protected ", if, at the same time, the law of war sanctions the use of methods which necessarily involve the risk of razing a whole town to the ground in order to destroy a military objective of limited size ?

The law of war, and in particular the Hague Regulations of 1907, was also based, it is true, on this distinction between combatants and non-combatants. But, often flouted in actual practice, its validity in the case of methods of warfare unknown at that time is challenged. The object of our work is, therefore, to reaffirm the 1907 regulations, expressing them in a form which covers modern methods of warfare and, if possible, those of tomorrow, in order the better to limit their destructive effects.

Apart from the practical result to be anticipated, our work is in itself of considerable moral significance. It provides yet another demonstration of the perpetual protest of the Red Cross against violence, and of its will to affirm, in all circumstances, the primacy of certain principles, a failure to respect which would lead the world to its own destructions."

M. Siordet referred to the collaboration of the National Societies in the following words—

" We want a Convention. But it is not we who will sign it, but Governments. While we must strive towards the ideal, Governments confine themselves to the possible. It is the extent to which the

Red Cross has succeeded in combining the ideal and the possible that has enabled it to secure the adoption of the existing Conventions. If one wishes to induce some sixty or eighty States to sign a Convention, one must present them with drafts already worked out in very considerable detail, which do not appear to them to be too far-removed from what their sense of sovereign status and their national defence needs would permit them to endorse. Our studies must anticipate, in so far as possible, the positions which Governments would be led to adopt at a diplomatic conference. Accordingly, from the initial stages of our studies, we have consulted experts, and shall not fail to call upon more should the need arise. In this connection, certain Societies are particularly well placed for carrying out this work, each in relation to its own country. Furthermore, many, as a result of the war, possess experience in the field with which we are concerned that would be extremely valuable. Several Societies have informed us of their intention of setting up a committee of experts, under their auspices, to study our draft rules. We cannot but endorse such initiatives.

The moral contribution, for its part, is no less important. The unanimous resolution adopted at Oslo is, in this respect, of considerable support. Our projects will carry all the more weight if they appear to be the expression of a desire of the Red Cross as a whole. If Governments are to study, discuss and sign humanitarian treaties, they must feel convinced that these correspond to a general aspiration, first and foremost in their own countries. Who could contribute better than the National Red Cross Societies to the creation of this favourable "atmosphere".

The meeting also discussed the question of the publicity to be given to the work, and the Chairman of the Belgian Red Cross commented as follows:—

"There is one point which holds our attention, that is the question of the publicity which should be given to efforts for which today's meeting constitutes, if not the starting point, at least an important stage, since the great Red Cross family is gathered here in impressive numbers, and representatives of Red Cross Societies in all parts of the world are present.

In my opinion, the initiative taken by the International Committee is of very great significance. In taking this course, it has followed the tradition of the founder of the Red Cross. It is raising the question whether wars of the future will, or will not, be total warfare—conflicts where all notion of civilisation will be lost—or whether, on the contrary, those notions will still remain valid and be

respected even when passions prevail. I do not think that such an initiative could, or should, remain, as it were, confidential.

I fully realise the danger there might be in circulating notions among the public, before they have been given mature consideration. Nevertheless, the fact that the International Committee, together with representatives of the National Red Cross Societies, is dealing with the problem, that it has taken the initiative of raising it and giving it close study, and of undertaking the careful revision of the Hague Conventions of 1907, in order to give them new and effective life, should—in my opinion—be made known throughout the world. It is not necessary, for that purpose, to enter into details of the studies we shall be undertaking on the subject.

I think that the whole world should know that the Red Cross does not remain indifferent to this great problem upon which the future of civilisation itself depends. The world should know that the Red Cross is watching and working."

The discussion on the subject, which thus gave the Societies present the opportunity of assuring the ICRC of their collaboration and support, also enabled some of them to make a few comments on the actual substance of the draft rules, and others to emphasise the advisability of giving Red Cross Societies sufficient time to make a close study of the draft, and discuss it with their Governments.

REVUE
INTERNATIONALE
DE LA
CROIX-ROUGE

SUPPLEMENT

CONTENTS

	Page
Jean S. Pictet: Red Cross Principles (IV)	203
News Items	213
Table of Contents, Vol. VIII (1955)	218

RED CROSS PRINCIPLES

IV

3. Due proportion

The help available shall be apportioned according to the relative importance of individual needs and in their order of urgency.

Man must receive help in proportion to the extent of his suffering. But the resources available for social work are insufficient to relieve all the misery in the world. Hence the necessity for following a rule in apportioning them. Whether we are concerned with the medical care of the wounded or sick, or with the distribution of relief to those in want, the help given must be in proportion to the distress in each case and the order in which it is brought must depend upon the urgency with which it is required. That is the only criterion the Red Cross is justified in adopting when dispensing its benefits.

This obligation follows from two notions which we have already studied. In the first place, the principle of humanity, which defines the purpose of the Red Cross, is centred on human suffering: suffering gives rise to charitable action and it is from it that such action takes its pattern. It would be inhumane to offer the same form of help to people who are suffering in different ways, and not to give priority to those whose trouble requires immediate action. The Red Cross would then be failing in its mission.

In the second place, the principle of equality, itself the fruit both of a feeling of humanity and of justice, means that equal

service must be given in order to meet an equal degree of distress. When, however, misfortune has destroyed the equality existing between men, the Red Cross must try to restore it. The best way to bring men up to the same level is to give most attention, in the first instance, to those of them who are in greatest need ¹. That is mere common sense. An inequality can only be remedied by another inequality, if an equal balance is to be restored. There are thus certain distinctions between individuals which it is lawful and even necessary for the Red Cross to make—those, namely, which are based on suffering, distress or natural weakness; but those are the only ones. For here it is, in this field, that the Red Cross intervenes in the workings of destiny and changes the lot of human beings. Another institution, completely different from the Red Cross, might also proclaim the equality of all men, but it would make an exception in the sphere with which it itself was concerned. Thus the judicial authorities treat men equally, except in so far as concerns their rights, their virtues, and their faults. And a religious association will give no one any preference, except in regard to his religion.

Although the principle of due proportion is, as we see, of cardinal importance, it has until now been implicit in the doctrine, rather than expressed ².

This is doubtless because it is so obvious. Nevertheless, the fact that it has never been mentioned has been a source of concern to certain people; it must be admitted that in the field of material relief action the policy followed by the Red Cross itself has not always been consistent. In the Spanish war, for example, the International Committee felt that it must, for reasons of principle, distribute the relief it received equally between the two parties. Such a course did not present any great practical difficulty, as the two territories involved in the struggle were of much the same size and the needs noted on either side of the front appeared to be approximately equivalent.

¹ This principle might, in exceptional cases, be disregarded by the man concerned himself, if, in a spirit of self-sacrifice, he wished to give up his benefits in favour of someone else who was affected less than he was.

² See, however, MAX HUBER: *Principes d'action et fondements de l'œuvre du Comité international de la Croix-Rouge*, Geneva, 1948, p. 10.

In theory, however, this attitude simply arose from a mistake and a false interpretation of the notion of equality, as we shall see further on. The only aspect in which the Red Cross must maintain equality between two countries is in its readiness to serve.

Nor, for their part, are the Geneva Conventions, as revised in 1949, silent upon this subject, as was formerly the case. As we have already said, they only prohibit "adverse" distinctions. The term is inadequate, but it is meant to show that certain distinctions are permitted: they are those founded on the suffering, distress or natural weakness of the persons protected. Women are, for example, to be treated with all the special regard due to their sex, as the Geneva Conventions themselves stipulate. In the same way, it is only natural that children and old people should be favoured. The Diplomatic Conference of 1949 also agreed that special conditions in regard to accommodation, heating and clothing should be accorded to prisoners used to a tropical climate, who were held in a cold country. Other clauses in the Conventions provide for the repatriation of prisoners who have undergone a long period of captivity. For the duration of an ill is also a source of suffering, as it wears down human resistance.

Apart from inequality in regard to the quantity of help given, the Conventions provide, even more clearly, for inequality in the time factor. Thus Article 12 of the First Convention of 1949 states very rightly that "only urgent medical reasons will authorize priority in the order of treatment to be administered". Let us suppose that in a given place the Army Medical Service has to deal with a whole stream of wounded; the doctors, under such circumstances, taking no account of nationality, would attend first to the men for whom a delay would have fatal, or at least very serious consequences, and would then look after those who were not in need of emergency treatment.

The principle of due proportion, like that of equality, will be applied in practice as dictated by the structure of the Red Cross movement: the National Societies will apply it for the most part only in the national sphere, while the international bodies will apply it on a worldwide scale. For the latter, again, it would tend to be a theoretical ideal which they strive to

attain to the greatest extent possible, without succeeding in doing so completely in everyday life. For in the field of relief supplies the International Red Cross organizations are, in most cases, agents for the charity of others. And charity, as practised in the world, is, alas, nearly always biased : everyone distributes his liberalities in accordance with some special affinity, whether in his own country or in a foreign country which has suffered through war or from a disaster. Religious organizations will, for example, help members of their own religion, professional associations will assist colleagues who follow the same calling, and political groups will lend assistance to their supporters. Although this general phenomenon departs from the ideal of true charity and the highest form of justice, it is based on reasons of a sentimental or practical nature : in the same way as members of a family help each other, each person looks after those he considers as closest to himself or as depending on him. And surely that is the original meaning of the word " neighbour ". By thus taking charge of a class of people for whom one feels a certain responsibility or in whom one takes a special interest, one leaves it to others to do the same for the groups with which they are more closely associated. It is in this way, incidentally, that most generosity is obtained from men, for emotional love is far more widespread than the love which takes the form of devotion.

In the international sphere, therefore, the gifts to be transmitted are in most cases intended for a specific class of persons by the will of the donors, which the distributing agents cannot disregard. In wartime, when relief action takes place on the largest scale, Governments and Red Cross Societies are mainly concerned with assisting persons of their own nationality, which is quite natural in view of the national character of those institutions. The International Committee thus receives consignments with instructions to use them for a special purpose and acts as the distributing agent ; for one-sided liberality is of value even if it no longer entirely deserves to be called charity. It is important for some at least of the outcasts of fortune to receive help, even if others remain in need.

The International Committee, for example, will nevertheless do its utmost to reconcile this lack of strict impartiality in

the relief provided—a quality which springs from human nature—with the Red Cross ideal of help apportioned solely in accordance with the amount of distress. With this object in view it will co-ordinate as well as possible the resources sent to it, it will encourage further generosity in behalf of victims who are receiving nothing, it will use the supplies placed freely at its disposal for the benefit of those in greatest need and strive to increase the quantity of such supplies¹. For this purpose it could appeal in wartime to the Red Cross Societies of neutral countries which, as we shall see later, may send their aid where they think fit, without infringing the laws of neutrality. It will encourage them, therefore, to lend their assistance where it is most necessary. To adjust the balance between one man and another by making good deficiencies in the assistance given officially, is most certainly to act in the spirit of the Red Cross, which goes so far as to say to the unfortunate: “ I love you because nobody loves you ; I love you because you are hated ”.

Our comment on the original meaning of the word “ neighbour ” is also true in the strictly geographical sense : it is to the inhabitants of the areas which are nearest that help is given the most willingly and the most generously when they are, for example, the victims of a disaster. This is due to the fact that man by nature only tends to be moved by sufferings which he sees, or can actually touch, because they then arouse his pity and sense of solidarity and also because they embarrass him². When the imagination does not enable us to picture events in all their detail, charity is shortsighted. It is just as though physical proximity painted misery before our eyes in sharper tones and distance blurred the picture. There is obviously also the fact that transport difficulties and the cost of relief action increase with the distance to be covered. One might, finally, almost say, as though we were speaking of a physical

¹ The International Committee can only resort to persuasion vis-à-vis the donors. It cannot exert pressure on them by refusing to transmit their relief, because it would then be the actual victims who would suffer.

² Just as a soldier who would hesitate to shoot down a woman or child in the street, nevertheless coldbloodedly drops bombs from an aircraft on a town, killing hundreds of women and children.

law, that the help given is inversely proportional to the square of the distance. This rule, which cannot be avoided, is a grievous hindrance to the Red Cross and may have serious consequences : in a continent with no resources, for example, there would only be the poor to help the poor, whereas in a region favoured by nature, the rich would be helping the rich. In this respect the National Societies are, however, an honourable exception.

There are other circumstances again which may temper the principle of due proportion to some extent. In the first place, the Red Cross has to obtain the necessary authorization to intervene. Furthermore, it is not always either possible or desirable to split up the relief supplies at one's disposal *ad infinitum*. In order to be effective, the assistance must often be complete, and prolonged for a considerable time. It is sometimes better to carry out a relief scheme of limited scope with absolute thoroughness rather than disperse one's resources in many different places where they are in all cases inadequate. Humanitarian considerations of a more general nature may also exert their influence : preference, or priority, is thus given to cases of contagious disease, in order to prevent or arrest an epidemic which would otherwise claim many new victims. The observance of the principle of due proportion presupposes a profound knowledge of the distress which exists in the world. Assistance, to be effective, demands both intelligence and discernment. Charity implies knowledge¹. One would, in fact, have to be omniscient in order to apply the principle to the letter. In practice it is most often those concerned who themselves inform the Red Cross of the misfortunes requiring relief. But the institution cannot merely respond to the appeals which it receives and whose merits it verifies. There are too many cases of pain silently borne, of distress which is not expressed ; there are too many victims of misfortune, whom ignorance or fear enclose in a burdensome silence. It is for the Red Cross to discover them.

* * *

¹ For humanitarian action one must be fully informed about the persons who are to be assisted, their mentality and their customs. (See Dr. Pierre DOROLLE : *Ethnologie et problèmes sanitaires* — *Revue internationale de la Croix-Rouge*, April 1953, p. 301).

In the present study we have already on a number of occasions compared justice with charity. The connection between these two conceptions is, indeed, the crux of the problem with which our study is concerned. It should therefore be considered on its own, and at the stage we have reached, might well serve as a conclusion to our first three chapters which, being strictly concerned with the rules governing Red Cross action, form a single whole. The problem is one which has been discussed at great length since the days of antiquity and on which philosophers do not appear to agree. We cannot therefore claim to have solved it in a few pages ; but it is at least necessary to state it and indicate certain main points.

To tell the truth, the world has not always been very clear as to whether the Red Cross should be guided in its actions by charity or by justice. This explains why its refusal to act as an arbitrator or to make formal protests against certain violations of law has sometimes been misunderstood. The Red Cross has not always itself been very clear on the subject. Was it not after the first World War that the International Committee declared itself to be " the defender of charity and justice, two principles without which there is no humanity worthy of the name—principles which it must not only proclaim, but protect against all attacks ? "

Justice and charity are the two poles in human relations. But do these virtues conflict or can they, on the contrary, be allied or even identified with one another ? Is one born of reason and the other of sentiment, as has been claimed, or is the nature of both essentially the same ? Can one do without the other ? Is justice merely charity in a rational form ? These are all questions which we can obviously only consider here from a particular angle.

In general, justice consists in giving everyone his due¹. It has various aspects which must not be confused. There is, in the first place, the so-called distributive or legal justice, which gives to everyone according to his needs, his merits and, in particular, his rights. For the man who must act, it implies

¹ The great difficulty is to decide what is due to each of us.

strict duties, which the law sanctions and society enforces through the medium of judicial and administrative authorities—duties which no one can avoid. Apart from that, there are extensive duties which are left freely to man's discretion and, at any rate today, are obligations solely from the moral point of view. One is then in a domain where the ideal form of justice reigns—the form of justice known as equity, which inspires those who wish to do what is best for their fellow creatures, quite apart from, or even in spite of, legal justice ¹.

On reflection, one sees that distributive justice is profoundly different from charity. It has been represented as a woman holding scales and blindfolded. It is true that this same symbol could, in a certain sense, represent charity. Charity, like justice, knows man only as a human being, the label attached to him being without importance. Like justice, it holds the balance evenly between one man and another. Like justice again, it bestows its gifts on a recipient whom it has selected for valid reasons. But there the analogy ends. For while justice gives to each according to his rights, charity apportions its gifts on the basis of the suffering endured in each case. To judge, is to distinguish the good man from the wicked, the just from the unjust; it means assessing individual responsibility. Charity has nothing to do with that form of justice. It refuses to weigh the merits and faults of the individual. It goes much further than that; rising above the contrast between good and evil, it attains complete serenity, and wisdom; it is then the very image of mercy, of boundless kindness.

There are, as we said, many different degrees of justice. Starting from primitive vengeance, it is represented in turn by the state of the law and of civilization in many different epochs and different regions, and reaches its ultimate form at a very lofty level, far in advance of mere legal justice. It then assumes a mantle of understanding and indulgence and is inclined to take no further account of men's responsibility, of their merits and faults; it tends to become equalitarian, that is to say to

¹ We may quote the saying of Pascal that true justice makes a mock of justice. And one knows the old adage: *summum jus, summa injuria*.

offer everyone the same chance of living a normal life and winning their share of happiness. It is more concerned with giving everyone what he lacks than with inflicting punishments and harsh treatment. That is the ideal ; but it is often misunderstood by those who have not reached such heights, and in most cases it cannot be put into practice by society, which has to maintain the social order. In this higher stage we may say that justice coincides with charity, in which it finds its highest form of expression.

Let us now consider the Red Cross, which represents a typical form of charity. As an institution it has had to establish a procedure for applying the principle of humanity by which it is governed. It thus has a set of rules of its own which it is the purpose of this study to set forth. For the Red Cross, the idea of responsibility has given way to that of suffering, and the prejudices by which the merits of the man are commonly appraised are no longer valid in its eyes. It does not judge men, but gives its help according to their needs without any form of discrimination alien to their distress. That is the doctrine of the Red Cross or, if one prefers it, Red Cross justice. For while the word "just" generally means "in accordance with what is fair", it also has the particular sense of "in accordance with certain rules". One says, for example, that it is only just for the victim of a great misfortune to be helped more than his friend whose misfortune is less, and for the man who is seriously wounded, even if he is guilty of an offence, to be relieved before the honest man who has been slightly wounded. In this sense, we might have spoken of the principle of equity instead of that of due proportion. As in the case of neighbourly love, one regrets that there is one term only—the word "just"—to express the two ideas, namely "in accordance with certain rules" and "inspired by a lofty human ideal".

We can therefore conclude from this general study that charity and justice, far from conflicting, meet and support each other at a higher level. The Red Cross is an agent of the highest form of justice where charity takes precedence over man-made laws. In the same way, universal justice, the source of social progress and of the happiness of the greatest number, rises to

the level of charity and prefigures the new world for which men are hoping.

There are certain special considerations which should be mentioned. Last century saw the birth of the idea that the world should be organised on a purely rational basis, and the relations between men founded on strict justice¹. Some people held that charity and self-sacrifice were incompatible with a sense of human dignity. This theory has gained so much ground today that one wonders whether it will be possible for a spirit of service to continue to exist in a future society of an extremely legalistic nature, and to imagine that "it would not be opportunities for performing acts of charity that would be lacking, but the necessary authorization"².

We notice indeed that as society evolves, acts which formerly came solely under the heading of charity, become to a continually greater extent acts of pure justice. Furthermore in a world which is still all too often grossly unjust, justice appears to be the first of the charities. And one is tempted to say to those who think that by giving alms they can throw off their responsibilities at little cost to themselves: "Let us first have a little justice". For alms are not enough for the man of today. He wants society to be organized.

We have seen that justice, in its highest form, ultimately coincides with charity. But until such time as it attains its peak, there will always be a place for charity beside it. For charity produces initiative and spontaneity; it gives social relations a human touch which the law, impersonal and abstract, does not know. Whereas "justice means respecting human beings, love goes out to meet them"³. We may therefore say that in our imperfect world we must have justice, always more justice, and we must have love, more and more love.

(To be continued.)

Jean S. PICTET.

¹ See Jean G. LOSSIER, *Sur l'esprit de service — Studia Philosophica* — Basle, 1953, Vol. XII.

² LOSSIER, *op. cit.*

³ LOSSIER, *op. cit.*

INTERNATIONAL COMMITTEE OF THE RED CROSS

SUNDRY ACTIVITIES

News Items

On September 24 last, M. A. Durand, delegate of the ICRC in Hanoi, handed over to the Red Cross of the Democratic Republic of Viet Nam ten cases of medicaments and medical equipment donated to that Society by a private Indonesian association directed by Dr. Tjoa Sik Ien. It will be remembered that, at the end of May, the delegate of the ICRC travelled to Djakarta and Surabaya in order to make arrangements with the donors for the despatching of the consignment to Saigon.

M. Durand also presented the Society with a gift of Braille watches.

* * *

The ICRC delegation in Saigon is still concerned with the position of former prisoners of war held by the forces of the Democratic Republic of Viet Nam, which continued to liberate them during 1955. In order to be in a better position to answer enquiries received by the ICRC from various National Red Cross Societies and families on behalf of former military personnel, the delegation has made new approaches to the French authorities in South Viet Nam.

* * *

On October 7, M. J. de Preux, ICRC delegate in Saigon, presented the directress of the "Domaine de Marie" Orphanage

in Dalat with a cheque for 23,219 piastres, donated by the International Sponsorship of War Orphans, whose headquarters are in Geneva. This gift will be used for urgent repairs to this establishment's premises where the Sisters of St. Vincent de Paul take care of a great many Eurasian orphans.

* * *

Another convoy of children, German-speaking or of German origin, left Jugoslavia on November 4. It included 17 children who were joining their families in Austria, and 83 who were awaited by their relatives in Germany; two of the children will leave Germany at a later date and will proceed to the United States and Canada respectively.

This was the tenth convoy of children organised by the Yugoslav Red Cross Society since the action undertaken by the ICRC for the re-uniting of families first started. Thanks to the active collaboration of this National Society, the number of children who have been able to join their families or near relatives has now reached 2,254.

As in previous cases, the children were received in Rosenbach (Carinthia) and in Piding Transit Camp (Bavaria) by members of the Red Cross Societies taking part in the action, representatives of the authorities and a delegate of the ICRC.

* * *

Since the closing of its delegation in the Near East, in 1952, the ICRC has continued to keep in touch with the governmental and Red Cross circles, which were formerly in regular contact with its representatives in Cairo, by sending temporary missions to the countries concerned.

M. D. de Traz, Deputy Executive Director of the ICRC, who has been entrusted with the task of renewing those contacts this year, left Geneva on November 1 and will be visiting each of the Middle East countries during his tour of two to three months.

* * *

The United Nations High Commissioner for Refugees, M. van Heuven Goedhart, was received at the headquarters of the Inter-

national Committee of the Red Cross, on November 8, by M. Léopold Boissier, President.

After being congratulated upon the award of the Nobel Peace Prize to the institution under his direction, and the personal distinction conferred upon him by the award of the Carnegie Foundation Peace Prize. M. van Heuven Goedhart examined, with M. Boissier, a number of questions of common interest to the High Commissariat and the International Committee. Assisted by several members of their respective staffs, they discussed the question of refugees, in particular those from Trieste and Shanghai, the International Tracing Service in Arolsen, legal aid to refugees and, in general, the co-ordination of the work of the High Commissariat and the International Committee.

This very cordial discussion emphasised the wish of the two institutions to continue their close collaboration for the carrying out of their humanitarian task.

* * *

On the kind invitation of M. B. de Rougé, General Secretary to the League, Mlle. L. Odier, Member of the ICRC, and Mlle. A. Pfirter, Head of the Nursing Personnel Section, took part in the XIIth Meeting of the League Advisory Committee, held in Geneva from October 18 to 21, 1955.

The delegates of National Societies, and the representatives of the ICRC, highly appreciated the welcome they received and the efficient manner in which the work of the meeting had been organised by the League Nursing Bureau, directed by Mlle. Y. Hentsch. The exchange of views which took place was a proof of the interest aroused by the various questions placed on the Agenda, in particular the problem of the recruitment of nursing personnel.

At the headquarters of the ICRC the nurses taking part in the meetings heard a survey of the International Committee's work and visited the Central Prisoners of War Agency.

* * *

A further translation into German of the Geneva Conventions of 1949 has been issued by the Austrian Government, following the

INTERNATIONAL COMMITTEE

recent publication by the Governments of Finland and Hungary of translations into Finnish and Hungarian. At the present time official versions in 19 languages, published by 21 States, are available. Two of the translations only concern one of these four Conventions.

* * *

In collaboration with the ICRC and the League, the Rumanian Red Cross Society is making travelling arrangements for some forty Greek nationals, adults and children, who are in possession of immigration visas for Australia. Their work has reached a stage where it may be supposed that the emigrants will be able to leave Rumania in the near future.

* * *

The International Commission which controls the work of the International Tracing Service held a plenary session on October 20, in Bonn. M. R. Gallopin, Executive Director, represented the ICRC. A fourth staff member of the ICRC has, moreover, just been nominated to the ITS Directorate, namely M. Max Bruns who, with M. Hoffmann and M. de Cocatrix, has been assisting M. N. Burckhardt since October 2 last.

* * *

Following the trial broadcasts which were made last July, over the wave-length assigned to the ICRC, some two thousand reception reports have already reached Geneva. These reports emanate, not only from European countries, North Africa and the Middle East, for which these broadcasts were intended, but also from other parts of the world. The examination of this abundant correspondence has already revealed that the standard of audibility and propagation was definitely higher this year than in previous years, which was, to a great extent, due to the arrangements agreed upon by several transmitting stations using the same wave-length.

* * *

During the third quarter of this year the Pharmaceutical Section of the ICRC despatched 1,772 parcels to 12 countries, representing a value of 47,250 Sw. Fr.

In view of the extensive damage caused by the floods which occurred last year in India and Pakistan, the International Committee of the Red Cross associated itself with the international relief action undertaken under the auspices of the League by sending two consignments of medicaments to the Red Cross Societies in those countries. The consignments, which were given free transport by air, weighed 364 kgs and were valued at 6,548 Sw. Fr.

Moreover, thanks to the generous gift of a Swiss firm of manufacturers of pharmaceutical products, Messrs. F. Hoffmann-La Roche & Co., Basle, the ICRC was able to give further assistance to the two stricken countries. The latter consignments, sent by sea route, consisted of 817 kgs valued at 23,055 Sw. Fr., despatched to the Indian Red Cross, and 766 kgs, valued at 23,032 Sw. Fr., sent to the Pakistan Red Cross.

* * *

The resettlement in various countries of the tuberculous refugees from Trieste and their families, some still undergoing treatment in Leysin sanatoria, and the others residing temporarily in Morzine, is still the object of active negotiations on the part of the ICRC. At the present time, 76 of the refugees have returned to a normal life, and a solution, of a temporary nature—but which is gradually becoming permanent—has been found in the case of 10 other persons who are now no longer a charge on the budget of the relief action.

On the other hand, the ICRC is busily engaged in finding the necessary resources to pursue the task it assumed nearly two years ago. Thanks to an arrangement made with the United States Government, represented by the Foreign Operations Administration, a credit of 55,000 dollars has been opened for the International Committee, for the purpose of financing the resettlement of the Trieste refugees. In addition, the Swiss Government has just made a contribution of 150,000 Swiss francs towards this work, and the Intergovernmental Committee for European Migration, which has already financed the action on a large scale, has informed the ICRC that it is prepared to make a further grant of 150,000 Swiss francs.

TABLE OF CONTENTS

VOL. VIII (1955)

ARTICLES

	Page
✓ Paul Demiéville : The Spirit of impartial benevolence in the ancient civilizations of the Far East	26 <i>February</i>
✓ Jean S. Pictet : Red Cross principles	✓ 143, 158, 187, 203
✓ Jean de Preux : The dissemination of the Geneva Conventions of 1949	57 <i>April</i>
✓ R.-J. Wilhelm : The " Red Cross of Monuments "	✓ 76, 118
The diversity of cultural circles and humanitarian action	41

INTERNATIONAL COMMITTEE OF THE RED CROSS

New Year's Message from the President of the ICRC	3
Editorship of the Revue internationale	3
The International Committee of the Red Cross in Viet Nam	18
The Celebration of Professor Max Huber's 80th Birthday	22
The Presidency of the International Committee of the Red Cross (Circular No. 406)	35
New Items	38, 71, 111, 176, 213
Ninth Distribution of the Revenue of the Augusta Fund (Circular No. 407)	50
Comments of a delegate of the International Committee of the Red Cross on his return from Indo-China	52
The International Committee of the Red Cross in Costa Rica	67
Fifteenth Award of the Florence Nightingale Medal (Circular No. 408)	91
Comments of a delegate of the International Committee of the Red Cross on his return from Costa Rica	101
What is the Italian Section of the Central Prisoners of War Agency doing today? (<i>M. Katz</i>)	127
New work for the International Committee : The International Tracing Service	132
The work of the Central Prisoners of War Agency in 1954	135

INTERNATIONAL RED CROSS

	Page
Meeting of Representatives of National Red Cross Societies . .	4
Standing Commission	196
Meeting of Representatives of National Societies	197

