



SUPPLEMENT

VOL. IV

REVUE INTERNATIONALE  
DE LA CROIX-ROUGE

ET

BULLETIN INTERNATIONAL  
DES SOCIÉTÉS  
DE LA CROIX-ROUGE

SUPPLEMENT

*Vol. IV, 1951*

GENÈVE

1951



## INTERNATIONAL COMMITTEE OF THE RED CROSS

### *PRISONERS OF WAR IN KOREA*

On August 6, the President of the International Committee sent the message given in full below, to (1) Kim-ir-Sem, Prime Minister and Commander-in-Chief of the People's Democratic Republic of Korea ; (2) General Ridgway, Commander-in-Chief of the United Nations Forces ; and (3) Peng Te Huaih, Commander-in-Chief of the Chinese Volunteers in North Korea.

In order to ensure delivery, the text was also broadcast, and released to the Press.

In the name of the International Committee of the Red Cross, in Geneva, I feel bound at this moment to appeal once more to the Powers belligerent in Korea, the Commanders-in-chief of the United Nations Forces, of the People's Democratic Republic of Korea and of the Chinese Volunteers operating in Northern Korea, and thus to the Plenipotentiaries in Kaesong.

By cable of July 3 we recalled our previous endeavours to convey relief to the victims of the war, and stated our readiness to send teams, which are standing by, to assist to fulfil the duties which the International Committee is bound to perform according to its traditions and under the Geneva Conventions. We have duly noted, from messages broadcast by both belligerent parties, that the vital question of prisoners of war is included in the agenda of the Kaesong Conference, the convening of which as a prelude to an armistice and peace has been warmly welcomed by the Red Cross world. Possible delays in the cease-fire negotiations should not be allowed to affect the hoped-for and long-expected measures which should, and must, bring relief under the Geneva Conventions to all prisoners of war. We request, therefore, those authorities who have not yet agreed to Delegates of the International Committee contacting the prisoners of war detained by them to do so without further delay, particularly in the light of the following facts.

During the thirteen months of the Korean war, and up to now, we have been able, under the Third Geneva Convention, to forward

to the North Korean Government names of 163,539 prisoners held by the United Nations Forces, this figure comprising names of 14,347 Chinese Volunteers ; whilst only 110 United Nations prisoners held by the forces of the People's Democratic Republic of Korea have been officially notified to Geneva. Wireless and Press communiqués have given names of further prisoners, but this information was not confirmed through channels prescribed in the Geneva Conventions for transmission to the adverse party. The International Committee of the Red Cross has constantly offered to contact regularly, through its Delegates, all prisoners of war. Whilst able to work in this respect in South Korea, it regretfully states again that it has not been enabled to do so in respect of the prisoners of war held by the North Korean authorities, who have not so far admitted our impartial delegates. Moreover, all our endeavours to convey medical supplies for sick and wounded of the forces, for prisoners and civilian war-victims in North Korea, have so far failed, but we recall that the stocks earmarked for such purposes, and part of which are at Hongkong, remain available, as well as food-parcels for prisoners of war.

For all this we have been pleading for a year in the spirit of the Red Cross. We have registered, from the outset, the declaration of North Korea of July 13, 1950, that they would abide by the terms of the Prisoners of War Conventions. One by one, the Powers associated with the action of the United Nations have given similar assurances. We feel the time has come for those concerned to face the responsibility of fulfilment or non-fulfilment of this undertaking. The International Committee in Geneva remains anxious, and willing, to perform its traditional duties, as demonstrated by all its endeavours and the twice repeated offer of its President to go personally to North Korea. Although the implementation of the Geneva Convention is a matter for the Governments concerned, the fate of the prisoners of war remains a primary consideration for the International Committee.

Therefore, whatever delay the settlement of other issues may involve, we hope no further obstacles will be opposed to the establishment of necessary personal contacts, in the spirit of the Third Geneva Convention, between our Delegates and the prisoners whom they have been so far debarred from visiting.

We earnestly request a positive reply to this appeal which, to ensure reception, will also be published immediately and repeated by radio.

(s.) Paul RUEGGER  
President of the International  
Committee of the Red Cross

Geneva, August 6, 1951.

---

## PRINCIPAL ITEMS OF INTEREST

*Germany.* — At the end of July, three Swiss tuberculosis specialists gave several lectures to Berlin colleagues in one of the city hospitals. The lectures, dealing with present developments in therapeutics and especially with the use of recent discoveries in antibiotics, were made possible by Swiss Relief to Europe (ASE), which paid all the expenses. The Committee's Berlin Delegation made the local arrangements, leaving the Public Health authorities to draw up the actual program. The courses lasted several days; lectures were followed by discussions and demonstrations, and alternated with hospital visits.

The matter is particularly interesting because it was the last of the many contributions made by ASE to relief in Germany which it operated jointly with UNICEF, and through the intermediary of the ICRC Berlin Delegation.

ASE was one of the largest contributors to various schemes—such as school meals in Eastern Germany and holiday camps in Berlin—organized under the Committee's auspices for needy children and young persons, and expectant or nursing mothers. The following figures give an idea of the extent :

From 1949 to January 1951 :

ASE relief in Eastern Germany and Berlin : 825,000 kilos (769,000 kilos foodstuffs, 56,000 kilos medical supplies and miscellaneous).

Total value : 1,975,651 Swiss francs (Eastern Germany : 1,343,041 Swiss francs ; Berlin 623,610).

Beneficiaries : 414,886.

389 clinics, hospitals, and homes for children were aided.

*Greece.* — Between June 1 and July 15, the Committee's

Delegates at Athens visited 15 prisons in Epirus, Central Greece, the Peloponnese, the Ionian Islands, Crete and Makronissos. They also saw several reformatories and a children's home. Relief was given out as needed.

*Poland.* — See page 141.

*Jugoslavia.* — See page 141.

*Iraq.* — M. P. Gaillard, Delegate in Jordan, visited Baghdad in July. He was received at the headquarters of the Iraqi Red Crescent by the President, Arshad Pasha Al Omari, and leading officials, with whom he had talks on various questions of interest to the ICRC in its work in the Near East. He called on several Government officials, and in the absence of the Prime Minister, was received by the Minister for Industry and Commerce, Abdul Majid Mahmoud.

*Korea.* — Between July 17 and 19, the Committee's Delegates visited the following sub-divisions of UN POW Camp No I: Enclosure No 1, and 14th Field Hospital, at Pusan; Enclosures Nos 6, 7, 8 and 9, and 64th Field Hospital at Koje-do, and several work parties attached to the camp.

On July 3, a week before the first meeting of the plenipotentiaries at Kaesong, the Committee sent a telegram to Prime Minister Kim-ri-Sen, Commander-in-Chief of the People's Democratic Republic of Korea, to General Ridgway, Commander-in-Chief of the United Nations Forces, and to Peng Te Huaih, Commander-in-Chief of the Chinese Volunteers.

The message recalled the Committee's repeated efforts to have the possibility of carrying out its customary duties on behalf of the war-victims in Korea. The Committee was ready to assist wounded and sick prisoners of war and civilians, as stipulated in the Geneva Conventions, and to facilitate the return of those who had been obliged to leave their homes. The firm hope was expressed that, in case of an armistice, the right under the Conventions of the military and civilian victims to help and material relief would be borne in mind.

The Committee had relief supplies waiting at Hong-Kong. The message concluded in expressing the Committee's desire to be allowed to fulfil its duties in accordance with its traditional principles of strict neutrality and impartiality.

On page 136 will be found the text of a further message cabled on August 6 to the three Commanders-in-Chief. To ensure reception, the message was repeated by the Swiss short-wave station of Schwarzenburg ; it was read twice in each of the broadcasts, on August 8, at the following hours : 9.30, 13.30, 15.30, 17.30 (GMT).

During the month of July, the Central Prisoners of War Agency continued its regular transmission to the North Korean Embassy at Moscow of the names of North Korean prisoners and Chinese Volunteers taken by United Nations forces.

Thanks to the kindness of the Zurich offices of International Business Machines, the Agency was able to index some 180,000 notifications about prisoners taken by the United Nations; this work will speed up any tracing which may be necessary. The IBM system works by perforating coded details on cards, and their mechanical selection afterwards according to the classified information needed.

*Vietnam (Indo-China).* — On July 26, M. Paul Kuhne, ICRC Delegate in Vietnam, met three representatives of the Red Cross of the Vietnam Democratic Republic. The meeting took place at Hung-Hoa, on the Red River, in an area neutralized for the purpose.

The main subject of discussion was the method of distributing medical supplies which are available for the wounded and sick military and civilian prisoners and the civil population.

*War Invalids.* — At the request of the Jaffa War Invalid Association, the Committee's War Invalid Section sent all National Red Cross Societies the Association's appeal to set up an international war invalid organization. Without committing itself in the matter, the ICRC declared its readiness to forward replies received.

## *MISSION TO WARSAW*

The International Committee welcomes the opportunity of sending occasional missions to countries where it is not permanently represented. One such mission has just returned from Warsaw, where it was the guest of the Polish Red Cross.

The Delegates, Dr. R. Marti and Mr. F. Ehrenhold, discussed a wide range of humanitarian questions which interested the Polish Red Cross and authorities. Numerous discussions took place, some at the Ministry of External Affairs. The Delegates were happy to learn that the new Geneva Conventions of 1949 were being closely examined and that an edition in Polish had appeared.

August 3, 1951

---

## *MISSION TO BELGRADE*

A mission of the International Committee has returned to headquarters after a short stay in Belgrade. The Delegates (Messrs. René Bovey and H.G. Beckh) had talks with the Yugoslav Red Cross and the responsible government departments. They found there was great interest in Jugoslavia in the Geneva Conventions of 1949. Jugoslavia was one of the first countries to ratify, and has now adapted its legislation to the provisions of the new Fourth Convention for the protection of civilians. The revised penal code, which came into effect on July 1, has articles on the repression of breaches of the Conventions and on the protection of the Red Cross emblem. The Yugoslav Red Cross is taking steps to make the principles of the treaties widely known.

Questions discussed by the Delegation in Belgrade included (1) the situation of former German military personnel still held in Yugoslavia ; (2) ways and means for regrouping—particularly in Germany and Austria—families of German origin from Yugoslavia, who were scattered during the war and the post-war period ; (3) cooperation by the Committee in the return to Yugoslavia of children who had left the country during the war ; and (4)—a question of manifest importance—the systematic tracing of missing persons of various nationalities, especially those from countries bordering on Yugoslavia.

August 3, 1951

*JEAN G. LOSSIER,*  
*Member of the ICRC Secretariat*

## THE RED CROSS AND PEACE - II <sup>1</sup>

### ETHICS AND POSITIVE ACTION

The Red Cross is a living idea at all times. It is more spectacular in wartime, but in peace and war it is fundamentally the same. Striving to ensure that the dignity of the individual shall be respected in all circumstances, without regard to political, social or religious antagonisms, the Red Cross must necessarily evince a horror of war, which holds in contempt all that is essential to human dignity.

More, it helps restore confidence even by its very existence ; in times that have witnessed so much cruelty, it can, even if almost alone, recall man to what is worthy of him. Peace, always in jeopardy, depends on each individually, and so the Red Cross addresses itself to all.

The International Red Cross, intervening when and how it can, is not, however, alone in working effectively for peace. Each in its own country, the National Societies work for the same end in fulfilling their daily task and in their constant effort to combat the spirit of war. This requires vigilance ; as auxiliaries of the armed forces they could easily acquire a militaristic spirit, little in keeping with Red Cross ideals. As against this, they advocate and organize mutual aid, contributing to the appeasement of conflict at home, and the removal of enmities. This point falls into perspective if we consider

---

<sup>1</sup> See *Revue*, English Supplement, April, 1951, p. 26-36.

the Societies' world membership of several hundred millions, including that part of the next generation which is enrolled amongst the Juniors.

It has, therefore, seemed the more useful to study in the following pages the reasons why the Red Cross should desire peace and strive for it in the moral sphere, as in the legal and practical.

\* \* \*

Constructing peace—a gigantic task—is a function of a right state of mind. It can be reached only with difficulty, but no effort must be spared in this modern crusade. This applies with greater force to the Red Cross, whose members are defending peace merely by their attitude ; in helping others, they understand one another better, and this is in itself a step towards concord.

Acting simultaneously on individuals and communities, the Red Cross operates towards a higher conception of international ethics, founded on respect for others—a principle equally valid for nations and individuals. It urges men to aid one another and encourages nations to do the same. A striking example is the immediate relief given during natural disasters by National Societies, in response to the call of the League and the International Committee ; for this purpose, each National Society undertakes to maintain permanent contact with the others, with a view to mutual assistance. This unity, slowly come to recognition, is a reason why the Red Cross must persevere in its work. It thus encourages the hopes of men of good will and shows that an international ethic is possible.

One hope for peace is that international life should be governed by a code of law. The Red Cross, neutral to all antagonism, has done much to promote this development and hasten the advent of a world conscience. Men are carried by a perception of their common ideas and feelings to wider and more generous horizons.

The mortal danger to the world which results from the

discovery of new weapons is part of this view, and it is clear that every effort must be made to ban methods of mass destruction—incendiary, chemical, bacteriological, or atomic. The Red Cross member, as a worker for peace, must necessarily oppose these fearful weapons which kill without discrimination, and against whose effects whole populations are defenceless.

It is partly these new and terrifying elements which have obliged the Red Cross to adopt a different but always more resolute attitude towards the problem of war and peace. They have increased its responsibilities and made its participation in the daily life of each of us appear increasingly more urgent and necessary.

\* \* \*

Hand in hand with this moral association, the Red Cross has worked in more positive ways to bridge the gap through legislation and international organization. It is not true, as has been alleged, that the Geneva Conventions represent the accepting of force as an arbiter. On the contrary: their object is to circumscribe the terrible effects of war; legal texts have been drawn up in a refusal to take war as inevitable.<sup>1</sup> The International Committee, in working for a completion of what was begun in previous Conventions, has tried to safeguard the essential human rights, should further wars occur; it hoped, as have done those who drew up the earlier Conventions, to safeguard in this way an important part of our moral heritage.

It is one evidence of civilization that recognition of human dignity is becoming more automatic and widespread. The Red Cross is thus engaged in a civilizing work when defending this dignity—which in reality can have its full significance only in peace. The Red Cross is engaged in a work of peace, even in the midst of war itself. If war is, as has been said,

---

<sup>1</sup> See Jean S. Pictet: "The Red Cross and Peace. Is the work of the Red Cross prejudicial to the movement to outlaw war?" *Revue internationale*, English Supplement, July, 1951, pp. 126-134.

the greatest destroyer of civilization, the determining effort of the Red Cross has been to preserve those values which have gained universal acceptance, in all religions and in all humanistic systems.

In the canon of International Law which has come into being and, during the last hundred years, has shown itself to be firmly grounded, the Red Cross has seen, paradoxical as it may appear, a promise of peace. If States agreed to limit by convention the sovereignty which, for the nineteenth century, had been a dogma, surely it is possible that by contracts freely entered into, men may succeed in ending the conflicts which divide them. The mutual respect for engagements which springs from goodwill should be possible in general, as it is individually. History shows that the national entity may be influenced by the example of its individual components.

This brings us back to our first point. If the Red Cross succeeds in promoting the growth in all sections of the population, in all countries, of individual units of goodwill, the consequences must necessarily be profound on the larger structures—the national, and even the universal. At a time when public opinion is so powerful, statesmen could scarcely ignore the general desire for understanding and the deeper friendship built up through the action of individuals and communities.

Examination will show a movement towards increased individualism in every social evolution. This movement has now become universal, and the foundation of the Red Cross is one of these important events which mark a stage in human history. For the first time there is an international body of law which recognizes equal value to each man, and the equal right of each to life and dignity.

\* \* \*

The first object of the Red Cross, on its foundation in 1863, was to guarantee to the individual certain rights on the field of battle; its scope since then has almost infinitely widened.

In peacetime, entirely new work was taken up—very often,

pioneer social work. In the anarchical world of today, it is one of the few resorts to which men and women without protection can turn. Its practical work and widening moral influence have helped to instil ideas of liberty and personal dignity into the public mind. The development of the Geneva Conventions which the Committee has promoted, the extension and variety of National Society activities show the Red Cross to be a creative element of the better world for which we hope. The fact that it was founded in the middle of the last century locate it, from the historical point of view, as one of the most remarkable features of the great ethical movement which, since the end of the eighteenth and especially during the nineteenth century, led humanity to respect man as such, irrespective of national, political, religious or other considerations.

Previously, suffering was considered a kind of absolute, and society as a whole was scarcely called upon to supply a remedy. The social order was not so much a means of making law more equitable, as a system which implied a personal moral obligation. Modern civilization, on the contrary, is tending to speed up history, filling man with the idea of his powers and the hope of a world as yet only foreshadowed by the present—a world which may become more just in its institutions and its way of life, if all work to achieve it.

The Red Cross itself, sprung from the deepest sources of this movement, calls on each of us to take an active attitude towards the joys, pains, and sufferings that affect the human heart. In this sense, we may say that the universe it postulates is a peaceful one. Only slowly, however, did the Red Cross accept the broadening implications of its mission—that it should occupy itself not only with the suffering born of war, but also with those evils which arise out of the consequences of war, or those which, inherent in our ordinary lives, multiply in peacetime. This wider view goes back only to the first World War.<sup>1</sup> Until then, the negative aspect of international relations had alone taken up its attention ; the positive aspect, that of trying to promote better understanding between nations,

---

<sup>1</sup> See Part I, English Supplement, April, 1951, pp. 26-36.

seemed yet excluded; the opinion prevailed in Red Cross circles that when relations were normal, they were not called upon to intervene.

And still the very fact that the Red Cross, faced by a human being in pain, was indifferent to his nationality, shows it was struggling against the divisions that provoke strife. The Red Cross is a living demonstration of the fact that humanity is one, and that, in spite of appearances, the artificial divisions, made down the centuries are disappearing, like those of race and class.

The Red Cross recognizes only one common citizenship, that of the suffering. Here again it works for peace. Ignoring in practice all national distinctions, it tends to efface the causes of war and hate which nationalisms represent. It is not halted by these slender barriers, often established by the chances of war and treaties; it ignores frontiers, making men find themselves in a single unity.

The Red Cross does not see in the individual a citizen of any particular nation, but of the world, representing the humanity which is our common birthright and of which we cannot be deprived. This attitude of viewing the person aided from a higher standpoint, obliges him also to consciousness: he wishes to be as the Red Cross sees him, to reach this higher plane where the traditional distinctions of race, class and nation are overcome.

Thus, there dawns for him a new idea of his place in the world, an entity wider than the hills, the plain or the city which, until then, had bounded his outlook. He becomes conscious of his links with fellow-beings whom he can not see, whose daily struggle he does not share and whose joys and he but vaguely divines.

He knows that the Red Cross considers all men equal, helping those he can see, like him in need, and also those he will never know, living in distant countries under their own laws, far different from his. It is a step towards peace to recall in practice that there exists an implied nationality, side by side with the others, which the Red Cross recognizes in all its work, and that in so doing it helps to bring peace into the world.

\* \* \*

In so far as they consider the significance of what they have undertaken, members of the Red Cross are defenders of peace, since war destroys that for which they have engaged themselves—human fellowship and the safeguarding of individual dignity. They defend a peace which is still only potential ; their object is not to guarantee one way of life rather than another, one political conception which they prefer to another ; they act because peace contains the elements of a justice which can be, and the seed of a better society. Their preference is not for a peace dependent on any balance of political power ; to their mind, it is only in peace that the civilization prefigured by the Red Cross as a movement can gradually emerge. It is not, in sum, any preconceived political attitude or sentimental reaction which makes the Red Cross worker resolutely prefer peace to war, and stake all on a peaceful solution of conflicts. That is why he must condemn all aggression. The present order of things may appear unjust, but his confidence in man obliges him to believe that there is no situation, however desperate, which cannot be saved by goodwill and a friendly approach. The example of Dunant at Solferino shows that, even in the most extreme distress, a single act of charity can touch others to the depths, and move them to similar deeds. Without the gesture of Dunant it is possible that Castiglione would never have heard from its women the cry which has been re-echoed by succeeding generations : « *Siamo tutti fratelli !*—We are all brothers ! »

This cry was in itself a poignant appeal for peace. It reflects the lasting faith of men in the more charitable world which, as we all intuitively feel, can only arise in peace. It may be further off than we at present believe : we know that modern warfare, with its power of total destruction, can bring about the annihilation of multitudes, and destroy incalculable riches.

Today war is without pity : dust and ruins are all that its passage leaves. Become general, it would destroy the moral and material foundations of our common civilization, and

dissolve what is left to men of the waning confidence in their destiny, after two world conflicts, War must for a long time make conditions of adequate material existence impossible, and the personal security to which each should be entitled.

On us depends the world of tomorrow. Great resources are necessary, if general living standards are to be raised. The humanitarian ideal will be fully realized, consuming as it were reasons for its own existence, only when the fear of poverty is no longer present and ceases to be a pervading obsession. As long as there is insecurity, men are afraid and refuse to trust one another. It is difficult to trust if one fears.

Further, the very act of aggression has often fear at its root. There follows an increase of the mass cowardice which induces us to accept passively the prospect of fresh wars. The Red Cross rejects this spirit, affirming that men should meet one another half-way, and stimulate that confidence and trust which can conquer fear.

Many, in desperation, have addressed themselves to the Red Cross as a last resource, and with faith that its flag means that nothing is impossible to charity. They were not mistaken: that is what the Red Cross symbolizes—that and a pride in our common humanity.

It must continue and further extend its mission. Proving by deeds that charity can work miracles, it is an abundant source of hope.

\* \* \*

Moral ideas are rich in many ways; coming from many sources, they strengthen men of varied backgrounds and beliefs. The Red Cross, the embodiment of altruism, finds its origins in the twin principles of fellowship and personal responsibility. Each is responsible for his neighbour, whoever he may be—and the more so, if he needs our help. The Red Cross, therefore, symbol of this interrelationship extending all through the world, must necessarily declare for peace and strive to establish harmonious relations.

It does not first enquire into philosophical grounds, or the motives which make us conscious of our affinity with those who suffer. The outward expression of this mysterious impulse is accepted without question as to its origin. The Red Cross can accordingly embrace men and women who in religious and philosophical convictions vary to extremes. It feels, however, that this common ground may be too narrowly circumscribed—and current developments seem likely to limit it still further.

Increased vigilance is required. With the keenest apprehension, the Red Cross sees the world torn asunder once more and piling up new armaments, both material and ideological. It is because we are living in an exceptional—perhaps our most tragic period, that the Red Cross, guardian of a certain human birthright which is in danger of extinction, is called upon to defend peace more boldly and resolutely than ever.

Out of the past the future is shaped. The past makes its demands ; its lesson is ever-present. Men may be increasingly isolated, separated by misunderstanding and hatred. This solitude can be overcome in mutual aid, for which the Red Cross provides a channel.

The seeds of peace are sown when we help others—and above all our enemies, because they are in distress. This idea of service is beyond political, social and economic considerations, in a moral sphere where peace may really take root. To reach it, the contradictions of our human condition must be overcome ; but there only can be the final reconciliation of man with man.

\* \* \*

This ethic may appear difficult, requiring unceasing and sometimes disproportionate effort. But the worst danger for the Red Cross would be to rest on its laurels. Conscience is only too prone to relax ; it must be kept awake.

Those who, early in the century, induced the Red Cross to enter new fields, had understood that a peaceful era was a first and indispensable condition of the awakening of mankind

to a sense of its humanity. Calling our attention to the predicament of others, the Red Cross hastens the coming of this age. In the moral sphere, our actions have far-reaching effects. Our acts of fellowship make men conscious of their dignity; at the same time they feel responsible for the dignity of their fellowman, who and wherever he may be.

There is also a fellowship—a partial fellowship—created by war; it has its origins in hatred and revenge, and is thus the total negation of the human, all-embracing fellowship, which it is the duty of the Red Cross to realize.

The Red Cross tends unceasingly to give life to the relationship between all human beings. If it remains active in peacetime, constantly broadening its field of action, it has the more reason to do so when there is threat of war. It is war precisely which divides the world into friends and enemies—a fatal split in the ethic of service that inspires the Red Cross. This is one of the many reasons which makes the Red Cross declare for peace. Not that peace necessarily leads to human fellowship; often it is the culmination of injustice and oppression. But in peace, in spite of all, many things can survive which war tends to destroy; there are no longer the arbitrary destruction refusal, hatred, rejection of many amongst the enemy who are doomed to extermination—practices which are multiplied and justified in the name of war.

If the worst must sometimes happen and hostilities break out, the Red Cross then becomes the symbol of protection to the combatant wounded and sick. The sign, to some extent, itself constitutes protection. Displayed on buildings, staff and material entitled to respect under the Conventions, it represents humanity protecting itself in its weakest members—its wounded and sick.

In such event, the Red Cross ensures continuity. It keeps alive certain moral values threatened by the unleashing of brute instincts and which, when peace returns, will remain as witnesses that humanity has survived, and that its survival requires never-ending sacrifice. If the Red Cross seemingly gathers its forces more resolutely in time of war, it is because the heritage in its trust then appears most gravely menaced.

Its responsibility is extreme, especially today, when each of us in the Red Cross may be called upon at any moment, and from one instant to the next, to fulfil his humanitarian duty.

\* \* \*

He who bears the Red Cross on the battlefield marks a protest against the inevitability of war, against the unloosing of forces which destroy humanity, against the cruelty of the methods used, and above all, against the degradation of body and soul which the tentacles of modern war carry with them. Those who serve the Red Cross, in so far as they accomplish their duty to the full, thus, consciously or not, become a living protest.

This is equally true of peace and war. During peace, which always remains uncertain, their silent protest against the vilification of the individual prefigures a time when the dignity of every human being will be safeguarded. If a contention often heard is true, that the present anxiety comes especially from the dwindling of all human feeling, it is clear that the Red Cross cannot give up this problem, and that it is responsible in part for establishing the permanent peace that is so earnestly desired. In the last analysis—as was recalled so urgently at Stockholm in 1948—it cannot remain passive before a threat of war.

The Red Cross deplures all recourse to arms as a means of settling disputes. Henry Dunant, in an address he signed with the great pacifist Bertha von Suttner, and which was approved by the World Peace Congress at Hamburg in 1897, proposed as one of the most effective methods of maintaining peace, the conclusion of arbitration treaties between States and the setting up of an international arbitration tribunal. This is the atmosphere of mutual tolerance which the Red Cross in its daily work tries to create.

Thus, even more than the other great humanitarian organizations of our day, the Red Cross is aware of the inestimable value of peace. More than any other, its members know what

suffering is, because it is their constant endeavour to relieve and eliminate it. They are familiar with all the evils of war from close-up ; for this reason, the Red Cross—a vast organization by the number of its members—is fully conscious of the present dangers, and expresses an unswerving desire for peace.

At the same time, it takes care, as the resolutions of the last international Red Cross conference clearly show, to ensure the continuity of the principles which decide and govern its work of charity. In spite of all, certain essential rights must be recognized to man, whoever he may be—simply because he is man.

---