

states when discussing the concept of war that the rules of international humanitarian law must be implemented whenever force is employed between States. Above all, he demonstrates with all desirable clarity that international humanitarian law must always be respected, regardless of the (political) reason for the war. *Jus in bello* must similarly always be applied by all belligerents, without any restrictions.

Dinstein's newest book is a comprehensive work on the right to wage war and its limits. It is imbued with the conviction that international public law can help to promote peaceful relations between States. The book is a useful introduction to the subject.

Hans-Peter Gasser

FROM UTOPIA TO REALITY

Record of the Henry Dunant Symposium

Why hold a Symposium on Henry Dunant, seventy-five years after the death of this great Genevese philanthropist who founded the International Red Cross and Red Crescent Movement? For the academic interest of the subject, doubtless, and to take stock of the historical research concerning him, but above all in the belief that the message he has left us is astonishingly relevant to our times. In May 1985 the Henry Dunant Society celebrated its tenth anniversary by holding this symposium in Geneva. This, like the number of lecturers at the symposium—over twenty—and the subsequent publication of the *Record of the Symposium*,* was the hallmark of a vigorous society. The publication is a handsome volume containing high-quality essays whose value is enhanced by an index and fine illustrations. It makes highly interesting reading, and is a useful reference document.

All researchers start by making an inventory of the sources at their disposal. Thus the first two essays in this book are on what the archives of the International Committee of the Red Cross, the Swiss Red Cross and the Geneva Public and University Library have to say about Henry Dunant. The minutes of the Committee's meetings and his voluminous correspondence, particularly with his friend Rudolf Müller, the architect of his rehabilitation, contain invaluable and hitherto unpublished information on his life and thought.

* *De l'utopie à la réalité*. A record of the Henry Dunant Symposium (ed. Roger Durand), held in Geneva at the Palais de l'Athénée and the Chapelle de l'Oratoire from 3 to 5 May 1985; Geneva, Société Henry Dunant, Collection Henry Dunant No. 3, 1988, pp. 413.

The essays draw on contemporary documents to illustrate various sides of Henry Dunant's personality: his character, his religious convictions, and his work as the founder of the Red Cross and apostle of the brotherhood of man.

We are shown his character in all its greatness and with all its flaws. The records of the Colladon family tell of his childhood, of long country holidays at his grandfather's house in Avully, remembered with affection all his life. The house was delightful and his grandfather, the patriarch of the family, made him welcome. Henry's mother, frail, shy and in delicate health, was fond of Avully, finding peace of mind there. Nothing was lacking to make such holidays magically happy.

Later on, as a business man and colonist in Algeria, Dunant ran into trouble which cost him 40 years' exile and loneliness. Napoleon III said of him in 1865: "*Mr. Dunant does not appear to me to have put forward any clear or precise plan. It is all very well for him to day-dream and point to things that might be improved, but he has not shown any way in which a society could prosper and succeed.*" This opinion sums up one of Dunant's main weaknesses. He liked taking risks, and ruined himself by speculation in Algeria.

And yet ... had he lacked this exuberant imagination and crusading spirit, would he ever have dared to embark on such a wild adventure as the Red Cross? The audacity that ruined him in business became genius when he set out to protect wounded and sick men on the battlefield.

The book reveals other failings of Henry Dunant. According to psychiatrist opinion he was clearly a manic-depressive. From the age of 45 onwards he suffered from persecution mania. He appears never to have recovered from the shock of the horrors he saw at Solferino, and it seems to have disturbed his mental health. It was this sensitive reaction, and all the pain it caused him, that led him to found the Red Cross. Readers cannot fail to be affected by his personal tragedy—he lived in dread of being poisoned; but neither can they fail to be impressed by his strength of purpose in carrying out the plan fashioned in his mental torment.

The *Record of the Symposium* on Henry Dunant goes on from this portrait of the man to consider his *religious belief* and his protestantism. As a young man he was active in religious affairs, and was one of the founders of the *Union Chrétienne* of Geneva, to which he devoted much of his time, recruiting members, collecting funds and making international contacts for it. He was also one of the principal organizers of the first World Conference of Young Men's Christian Associations (Y.M.C.A.'s), held in Paris in 1855. His youthful faith seems to have been a lasting one, although later on he distanced himself from the Church and harshly criticised the Calvinists, and for good measure the Jesuits too, on whom he wrote a pamphlet. As a practising Christian, he took a prophetic and tragic view of history, dominated by his belief that the end of the world was approaching. The four pictures he drew between 1880 and 1890 symbolize this view of the history of mankind.

One cannot help being impressed, and struck with admiration, on realizing that in spite of his strongly religious outlook he intended the Red Cross to make no distinction at all between religious confessions, so that it could inspire

confidence and benefit men and women everywhere, whatever their religious beliefs!

A third side of Henry Dunant's personality discussed by the symposium relates to his ambiguous relations with the *Red Cross*. Although he was the principal founder of the Red Cross, in 1867 Dunant was obliged to resign his post as Secretary of the International Committee because of his risky speculations in Algeria. His subsequent relations with the Committee were antagonistic, and Gustave Moynier, President of the Committee from 1864 to 1910, disputed the view that Henry Dunant was the founding father of the Red Cross.

Three lectures in the *Record of the Seminar* shed new light on Dunant's part in the foundation of the Red Cross and the drafting of the original Geneva Convention of 1864, on his work for the protection of prisoners of war, and on his wish to found a museum.

The reader cannot fail to be struck by Dunant's visionary character and tenacity. He was admittedly supported by all members of the International Committee formed in Geneva to set up permanent committees for the relief of wounded or sick soldiers, which would use volunteer medical personnel to collect the wounded of both sides. Yet, when the International Conference on Statistics met in Berlin in 1863 and he took occasion, as the representative of the Geneva Committee but without consulting it, to put forward the idea of declaring army medical services neutral, Geneva's reaction was far from enthusiastic. The idea would have been dropped later but for the vigilance of Major Basting, of the Netherlands Army Medical Services, at the Geneva Conference of 1863.

Furthermore, Henry Dunant very soon concluded that attention should not be confined to wounded soldiers, relief societies and medical personnel, but should extend to able-bodied prisoners of war. Untiringly, he strove to win support for his belief that prisoners of war should not be left to fall ill for lack of proper food, clothing and shelter; that they should be allowed to correspond with their families; and that in certain circumstances they should be repatriated in decent conditions. He was appointed International Secretary of the Society for the Amelioration of the Condition of Prisoners of War, which pressed for a diplomatic conference to be held to approve regulations concerning prisoners of war. After innumerable setbacks the conference was held in Brussels in 1874, but sponsored by the Russian Government. Its draft international declaration concerning the laws and customs of war owed much to Dunant's ideas; though the text never achieved force of law as no State ever ratified it, it was not forgotten, for it formed the basis of the proceedings of the Hague Conference of 1899. Dunant may accordingly be said to have inspired the provisions relating to prisoners of war contained in the Regulations of 1899 respecting the Law and Customs of War on Land, which after some amendments were annexed to the Hague Convention of 1907 concerning the Laws and Customs of War on Land. This example of Dunant's visionary genius shows his accurate perception of what would eventually be accepted by the international community.

The last chapter of this book deals with Henry Dunant as the *apostle of the brotherhood of man*. Whatever cause he championed, Dunant saw its interna-

tional ramifications. He was open-minded about the various cultures in which he moved, and firmly believed that solidarity—helping those in need anywhere—could do away with many evils. The *Record of the Symposium* contains examples of this cosmopolitan spirit: he was a forerunner of UNESCO, ardently desiring publication of a collection of masterpieces of human intellect and creativity that would make known the literature, arts and sciences and drama of widely differing cultures, and furthermore encourage friendly relations between them. He opposed slavery and tried in vain to call an international conference to condemn it. He loved peace, tried to alleviate the suffering caused by war, and attacked the root causes of conflicts by proposing that an international High Court of Arbitration should be set up. He was in favour of the progressive emancipation of women, as is shown by his correspondence with his friend Bertha von Suttner, an active pacifist, and he suggested the formation of an International Alliance for the Advancement of Women to improve and protect their social status. These views show his broadmindedness, remarkable even for a time when, as one of the lecturers at the Symposium said, philanthropy in Geneva was in full swing. They show that his ideals were not ephemeral or local, but valid for all time and all lands.

The Henry Dunant Symposium leaves us with a picture of a man devoured by dreams of greatness, a practising but non-clerical Christian with extraordinary powers of persuasion and an unbridled imagination. His experiences after the battle of Solferino left an indelible scar on his personality, and he was wounded to the quick by being rejected by Genevese society after the infamizing sentence passed on him by a court. The Symposium shows him as unhappy, unstable and depressive, prone to dissipate his abilities, but always devoting all his energies to noble ideals.

In chronicling the ups and downs of Henry Dunant's life, examining his correspondence, and throwing light on his successes and failures in a rigorously impartial spirit, the Symposium perhaps reveals—sometimes unflatteringly—the deeply human and fallible side of this remarkable man. These burrowings show, however, how singularly rich was his personality and how modern his thought. Henry Dunant's life-work, and his talents as a writer, made their mark on his age; and he upheld an ideal of solidarity and respect for human dignity to which men and women of our own time owe their lives and health, and freedom from torture and ill-treatment. This makes him a citizen of the world and one of the great men of history. It is to be hoped that his life and work will inspire and encourage everyone, everywhere, who shares his ideal of progress through brotherhood.

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Marion Harroff-Tavel

GUIDELINES FOR DISSEMINATING THE FUNDAMENTAL PRINCIPLES OF THE RED CROSS AND RED CRESCENT MOVEMENT

A picture is worth a thousand words

This publication has been prepared on the initiative of the League of Red Cross and Red Crescent Societies, in close co-operation with the International Committee of the Red Cross.*

Representatives from the National Societies of Belgium, Denmark, Great Britain, Lebanon, Norway, Poland, Sweden and Switzerland and the Henry Dunant Institute took an active part in the work.

* *Guidelines for disseminating the Fundamental Principles of the Red Cross and Red Crescent Movement*, Yolande Camporini, ed., League of Red Cross and Red Crescent Societies, Geneva, 1988/89, 9 pp. and 29 transparencies. See also *Dissemination*, No. 11, December 1988, p. 17.