

PEACE

Movement

Peace studies could contribute to the education which aim is to improve skills to solve problems in a constructive way, to appreciate cultural diversity and to respect social intergity as well as to change the attitude to wars and violence in the history. Peace education needs systematically steps, whose conceptual core is control, reduction, and elimination of violence. An important step is to know the origins of the war resistance and the history of the pacifist movement in their main efforts and achievements.

1. Premodern forms of antiwar ovement

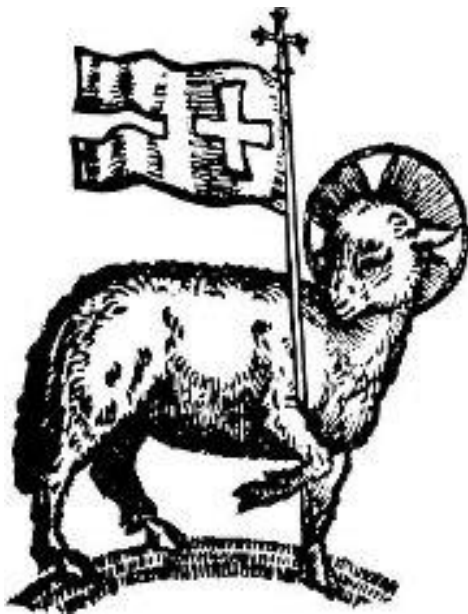
The resistance against the violence of war has a long tradition. In the first centuries of Christianity the pacifist notion was prevailing. With the transformation of the Christianity into a state religion in the time of the barbaric invasions the radical pacifism receded being preserved only in the sects - in Manichean sect and in the movement of Jan Hus in Bohemia, later in the Anabaptist, Mennonites, Quakers and other religious groups. All of them share the same religious-ideological basis supported by the Gospel messages about non-violence and love to the fellow-men. Antimilitary attitudes led to contradictions with the state authority and often caused persecution and banishing the followers of these movements.



Jan Hus

Mennonites were the most persistent in their antiwar attitude among the other Christian sects. They are followers of the antiwar ideas of a former priest Menno Simons who lived in the second half of the 16th century. They rejected war, military service, state service and the participation in any power structure. By the end of the 18th century the Russian Empress Ekaterina II invited Mennonites to settle in Russia as industrious people leading honest life. They lived peacefully in Russia for a century being allowed to following their convictions.

The Quakers were another religious group who opposed war and by their Peace testimony influenced essentially the ideas of non-violence in the centuries to come. They appeared in



The lamb's war

England in the 17th century. George Fox is considered as the founder of the movement. In 1650 the Society of Friends was founded. Persecuted during the time of Oliver Cromwell a big part of them immigrated to the New World. In America the Quakers arranged their way of life organization known as the Lamb's War. Unlike the Mennonites they do not opposed state and social service and many of their representatives were employed to high positions. In 1667 William Pen joined the Quakers' "Societies of Friends" and developed their humanitarian tradition which caused a considerable uplift of these societies. In the course of more than 7 decades under the government of the Quakers the violence in the state of Pennsylvania, the state of William Penn, was considerably limited. In England the Quakers were considerably more active in politics especially in the time after the Napoleon wars. They were the engine of the Victorian peace movement and the first international peace initiative and peace by diplomacy.

During the Crimean war (1853–1856) the Society of Friends in London distributed leaflets against the war. It decided to send a delegation of three people to the Russian Tsar to convince him about the necessity of keeping peace and to present the values of the Quakers' Declaration

of Peace. This action was evaluated as one of the most successful attempts of peace propaganda during the Crimean war. After the war the British Quakers directed their attention to the need of supporting the suffering peaceful population and initiated many charity activities for Greek emigrants and for the people in Finland, Bulgaria and other places.

2. Modern pacifism

To a great extent the modern pacifism is connected with the époque of Enlightenment. In 1795 Immanuel Kant elaborated the notion of peace and gave reasons for necessity of providing conditions for overcoming the disagreements between the states avoiding war. His work "To Perpetual Peace" became very popular. After the Napoleon wars Societies for Peace were founded in many big centers. At the same time in 1815 Societies for Peace were founded in London and New York. The moderate pacifists rejected war as cruel and non-human believing that by international conferences and congresses the conflicts could be handled. In 1846 the League of the Universal Fraternity – the first international pacifist organization - was founded. The moderate pacifists initiated a discussion about the acceptance of defense war. Unlike the moderate pacifists the radical pacifism rejected any violence. In 1838 in Boston Nonresistance society was founded including impressive number of women. Later the interaction between the radical pacifism and Women's movement led to the establishment of International Women's League for Peace and Freedom.

The radical pacifists are closely related to the left wing of abolitionism – the movement for abolishing slavery in USA and liberating cause in general. For the first time they promoted the idea about civil disobedience. The radical pacifism was further inspired by the ideas of Leo Tolstoy about nonviolence. Tolstoy was acquainted with the Quakers movement but developed his own theory rejecting any form of violence.

After the Crimean war 1853–1856 the debate about war and peace intensified. In 1860s new ideas and initiatives about limiting the sphere of war and supporting war victims appeared. The idea about organizing international movement for supporting wounded and sick soldiers regardless of the fact on whose side they fought. In such a way on the initiative of Henri Dynant the Red Cross Society was founded. The pacifists organized international congresses to discuss social problems and the national-liberation movement which spread over many parts of Europe. The question about the interrelation between the "outside" and "inside" wars and revolutions divided the supporters of peace. In 1860s on the congresses of the League for Peace and Freedom in Genève and Bern gradually the value of peace was substituted by the interests of

revolution. The idea that the war will enforce the revolution prevailed among the Russian social democrats who did not consider any more any practical sense in peace congresses.

Outside of the pacifist movement in wide social aspect the idea about peace also gained importance, especially in Great Britain. The economists, followers of Adam Smith, considered that peace will be a natural consequence of the increase in international commerce and the empowerment of bourgeoisie which unlike the traditional elite would not be interested in war.

In England the liberals faced a dilemma. On one side they supported using peaceful measures and gathering international conferences for deciding disputed questions and avoiding wars, but on the other side they considered that Serbs, Bulgarians and Albanians could not be blamed for their struggle for liberation.

3. The Russian – Ottoman war 1877–1878 and the antiwar movements

When the Russian- Ottoman war 1877–1878 started the peace movement already possessed traditions, structures, international forums, trends and discussions. Aside with the existing religious pacifistic movements the modern pacifism succeeded to develop its ideological and organizational basis. The London Society for Peace which was one of the first and most active pacific organization reacted to the beginning of the war. Two pamphlets about the war written by Henry Richard the secretary of the London Society for Peace and member of the Parliament from the Liberal party provoked public interest. He was known as "Apostle of Peace". One of the most prominent activists of the antiwar movement, Henry Richard, was a chairperson of the London Society for Peace for 40 years and took part in the Paris peace agreement after the Crimean war. In 1876 a parliamentary delegation delivered to the minister of interior Lord Derby a memorandum against the British policy of supporting the Ottoman government. In the next year Henry Richard published the book "Evidences of Turkish Misrule." His main concern during 1877 during the Russian – Ottoman war was to avoid the possibility of both British involvement in the war on the side of Turkey and eventual war between Great Britain and Russia. His position was of strict neutrality between the "Scylla of hate toward Russia" and "Charybdis of hostility toward Turkey" in the British society. He opposed the "double standard" of Great Britain in relation to the domestic policy and the policy of Russia. After the end of the war, during the meetings of the Berlin congress 1878, a delegation including Henry Richard, Leon Levi and

Frederic Passy (later Nobel Prize for Peace winner) appeared in Berlin to insist on the inclusion of international arbitration.

Nevertheless they were not allowed to attend the congress negotiations the meetings they held and the press coverage were considered as a success for the delegation. At this time the idea of founding an international body for dialogue appeared which was realized 10 years later – in 1888 in Paris on the initiative of Frederic Passy.

The Russian – Ottoman war 1877–1878 became relevant to the antiwar discussions at that time – about the acceptance of the liberating wars and the relation between war and revolution. In the revolutionary societies and especially in the Russian revolutionary circles the war was considered as an active element lightening the revolutionary fire and because of this desired and fruitful



Henry Richard

precondition for the revolution. In this sense the Russian revolutionary journal "Nabat" in the 1870s expressed the hope that the new Russian –Ottoman war will cause mass dissatisfaction which could help the revolution. To the existing discussions new considerations were added related to the legality of war. The wars of defending the Slav population led by Russia posed the question about the victims and sufferings caused by these wars. The question about the legality of war and the violence related to the wars turned into a basic theme in the last chapters of the novel "Anna Karenina" finished in the months of the war.

From the second half of the 1860s the militarism in Europe radicalized because of the advance of the industrial revolution, communication, and military technic. The mass media provided tools for shaping the public opinion. Since the civic society in Russia was very limited the participation in the war turned into main arena of mass participation in the political life. The distribution of war memoirs urged violent forms of national self-expression and the aggressive orientation of the Russian nationalism. The nationalists hoped that the Russian-Ottoman 1877–1878 will unite the nation. The patriotic press encouraged publishing war memoirs and discussing the war themes in the literature. On the background of the increase of military attitudes among the nationalists and revolutionary-democrats as well the opposition to the war became a difficult task.

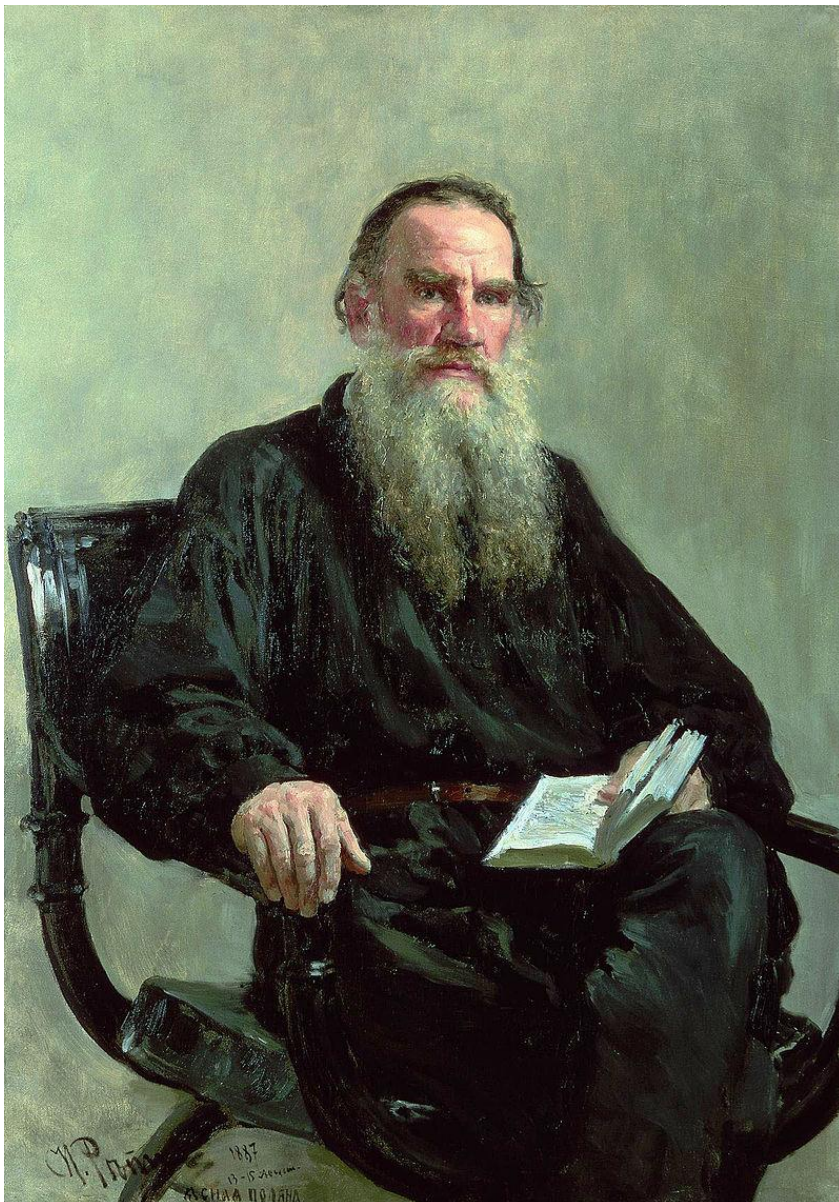
In 1874 a compulsory military service was introduced in Russia and the religious groups opposing the military service – Mennonites, Dukhobors, Molokans and others - faced new difficult condition. On the territory of Russia the common military service led to the refusal of military service because of the motives of consciousness. To avoid the emigration from Russia general Eduard Tottleben was sent to negotiate with the Mennonites. An agreement was reached Mennonites to take foresters and other alternative services but not to be armed to serve in the Russian army.

During the Russian- Ottoman war 1877–1878 the sects of Dukhobors and Molokans who lived in the Caucasus region close to the Caucasus front supported the Russian side: they look after sick and wounded warriors, took care of soldiers, prepared rusks. As a result of these supportive activities the Dukhobors received more than half a million rubles and in such way the wealth of their society increased quickly. According to their own evaluations in these months along with the money intolerable vices invaded their society – drunkenness and easy life. Later the Dukhobors evaluated this indirect involvement into the war as imposed from outside sin but once introduced it leads to betrayal of their predecessors' legacy.

Mennonites also took part in looking after sick and wounded warriors as they did before in the Crimean war. In 1877 they collected donations, cloths and objects and established a Mennonites' hospital in Halbstadt (today Molochansk in Ukraine). After the end of the war their representatives travelled to Simferopol to greet the Tsar with the victory. Nevertheless of the

reached compromise about the military service a great part of Mennonites emigrated to USA and Canada.

4. Antiwar ideas related to the experience of the Russian-Ottoman war and the following years. Leo Tolstoy



Leo Tolstoy (1828-1910)

The experience of the Russian-Ottoman war 1877–1878 was reconsidered in the spirit of nonviolence in the following years. It is remarkable that namely after the years of the war – in the 1880s and 1890s – the most prominent ideas and figures of the international peace movement appeared: Leo Tolstoy, Frederic Passy, Bertha von Suttner and others. They contemplated on their Russian-Ottoman war experience and draw some conclusions. As for Leo Tolstoy his gradually developing antiwar ideas voiced in his literary works became dominant in his works in the 1880s. Still in “Anna Karenina” Konstantin Levin questioned the enthusiasm about the Slav question in relation to the Serb-Ottoman war in 1876 and to war affair in general insisting that to kill is a bad thing and killing could not be justified by any reason. His main argument is that in war one had not only to defend himself but to kill and Christians should not take such responsibility. Later in another works Tolstoy again emphasized the manipulative essence of Slavophil movement and its relation to the danger of war. In his book “Christianity and Patriotism” written in 1894 under the shadow of the possible war between Russia and Germany he continued to think about the war and turned again to the experience of the Russian- Ottoman war 1877-1878.

Tolstoy alarmed about the abyss of patriotic feelings, considering that patriotism should be let free and not excited by “manuals, church services and sermons, speeches, books, newspapers, poetry, monuments”. Answering the letter of Polish revolutionaries stating that there are two types of patriotism – the patriotism of the enslaved nations opposed to the patriotism of the empires Tolstoy rejected such difference.

Beside Leo Tolstoy another person was among the prominent figures of the peace movement by the end of the 19th century who also witnessed the war and lately reconsidered her experience and memories from the Russian-Ottoman war in her pacifist activities.

This is the Austrian Bertha von Suttner – a novelist and Nobel Prize for Peace winner.

Bertha von Suttner was born in Prague in 1843 in the family of the Austrian general count Franz Kinsky. Since 1864, when she visited the famous with its hot mineral water springs resort Homburg, she became closer to the family of the Georgian Princess Ekaterina Dadiani and was accepted as “one of their children in the family”. Through Princess Dadiani Bertha von Suttner met the Russian Emperor Alexander II who described as “tall and impressive figure”. After her family was ruined she worked in the course of several years as governess and in 1876 for a short time she worked as a secretary to Alfred Nobel in Paris. Soon after that she and her husband Arthur von Suttner departed to Russia and settled in Caucasus in the family of Princess Dadiani and for a decade she taught German and other languages there. In the town of Kutaisi Bertha and Arthur von Suttner went through the Russian-Ottoman war. They experienced the anxiety of the relatives who sent their sons to the Balkan and Caucasus fronts, the fear of the Caucasus front getting closer and the compassion to the wounded and sick warriors they tried to help to.

The two of them applied to be appointed as hospital attendants. Bertha and Arthur were on the side of the Russia in the military conflict, but they witnessed by their own eyes the suffering and death the war cause and understood the means of influencing the public opinion. Their experience made them reconsider the war. The two of them started to write and their first attempts brought them success and popularity in their homeland. After their return in Vienna in the mid-1880s the couple Suttner visited Alfred Nobel in Paris. Bertha was shocked by the desire of revenge against Germany of the Paris salons because of the defeat of France in the French-Prussian war led sixty years earlier. The moods in favor of war seemed to her superficial and dangerous. Here she understood that antiwar movement already existed and she decided to support it by writing a novel against war. Her book „Die Waffen nieder! ("Lay down Your Arms!")" was published in 1889 and quickly turned one of the most influential antiwar literary works in the world literature. In her book Bertha von Suttner presented the evils of war by the life of a young woman educated by her family, teachers, and manuals to admire the military heroism, but she lost her beloved husband in the war conflicts of Austria and became a very young widow with a small son. Later her second husband also was killed in the war and she witnessed the horror experienced by the peaceful population. In her novel the writer spoke about the war in different manner presenting the point of view of women, children, and common people. She posed the question about the danger of educating the young generations in the spirit of admiring war and drew attention to the way the history is taught in school as series of glorious military victories. Bertha von Suttner was brave enough to voice the truth about the damages of the hypocrite education and to defend her position against compulsory military service, arming and barrack life. At the end of the novel the main character decided to dedicate her life to the antiwar movement. Bertha von Suttner described the way the young generation was brought up and educated. To write "Lay Down your Arms!" Bertha von Suttner prepared thoroughly. She researched the history of the peace movement, the views of the Quakers, the ideas of Kant, the establishment of the "Red Cross", the attempts to avoid or solve conflicts by negotiations and arbitration.

Bertha von Suttner protested against the hypocrisy in respect to women of her social class. One should not speak about the horrors of war when "well educated ladies" are present: "This is a terrible morals, do you know that? Terrible, cruel and cowardly!" By the novel of one (woman's) life she alarmed women about their own responsibility. In her views women are not just passive victims but personalities who should take their part of the responsibility and should not consider superficially the war.



Bertha v. Suttner

Bertha von Suttner

The book "Lay down Your Arms!" is translated in many languages and reprinted many times. In Bulgarian the book was translated in 1892 (from Russian). It was published again immediately after the First World War; Dr. Maria Teofilova translated the book in the war years. The book inspired thousands followers of the antiwar movement in the next decades. In 1891 Bertha von

Suttner laid the foundations of the Austrian peace organization and the journal "Lay down Your Arms!" (1892–1899), which played an important role in the dissemination of pacifistic ideas. Bertha von Suttner succeeded to convince Alfred Nobel to support financially the antiwar movement. She is the first woman nominated for Nobel Prize for Peace. She got the Prize in 1905. In 1909 Bertha von Suttner published her memories, which are precious contribution to the memoir literature and to the history of pacifism as well. Bertha von Suttner died in Vienna in the summer of 1914, only a week before the assault in Sarajevo.

In her memoirs Bertha von Suttner described her experience during the Russian-Ottoman war 1877-1878, when she and her husband lived in Georgia not far from the Caucasus front of the military actions. At the beginning she accepted the war as something natural as she considered the wars led by Austria in the past decades. In her own family of a general and in the family of the queen Ekaterina Dadiani in Caucasus whose sons were officers she had always been surrounded by military. In her memoirs she described how from an aristocracy woman educated in the spirit of admiring war she gradually changed under the influence of her experience in the months of the war:

Later in her memoirs Bertha von Suttner generalized about the importance of these months for the change in her life and the life of her husband Arthur: the decision to become a writer and the way they had to go through to become enemies of war.

It is obvious that Bertha von Suttner changed her attitude to war in the months of the Russian-Ottoman war. Then she noticed the suffering and mourning the war brought to families in Kutaisi, the killed young men. Apart of this her occupation changed. There were not pupils any more she could not support herself by teaching. In the search of something new and under the influence of her husband already a known author Bertha started to write. In the next years the couple gained experience, self-understanding and artistic success. In these years they experienced renewal, psychological change. The nine years they spend in Georgia made her and her husband new people "two joyful and good people". This is how the turning point came which made her to join actively the peace movement and to write her antiwar novel "Lay down Your Arms!". Sensitive to the military theme "I already hated war passionately" – Bertha von Suttner related her experience to the moods in favor of a future war between Germany and France which she faced in Paris during her visit to Alfred Nobel. In her memoirs she described this inexplicable enthusiasm in favor of war which she felt in the Paris salons.

Here in Paris as before in Kutaisi she felt the mood of the society as "fever". By this word she distanced herself from the public opinion supporting the war. Namely here in Paris she found out that an organized peace movement already existed. She decided to join it and to support it by writing a novel to make popular her antiwar messages. She dedicated herself fully to the fight against the "mass madness" of war "by directing against it her pen".

Bertha von Suttner and the Russian Artist Vasilij Vereshchagin

After the establishing of the journal „Lay down Your Arms“ Bertha von Suttner met in Vienna the painter Vasilij Vereshchagin who presented his paintings from the Russian-Ottoman war. The artist knew her activities and invited her personally. The theme was close to her experience and the paintings of Vereshchagin turned her back to the time of 1877-1878. The paintings of Vasilij Vereshchagin were in full accord to her feelings to the war. Shipka, Plevna - these were the places where from in 1877 she and her Russian and Georgian friends expected trembling some news. Bertha von Suttner asked the painter to describe his experience to publish them in the journal. In her memoirs she described the meeting with the Russian painter and his narrative about the war.

Retelling the conversation with Vereshchagin and his memories reflected in his heart freezing paintings of smashed by the equipment and machine guns wounded and killed soldiers among whom the painter was searching his brother, Bertha von Suttner added new aspects to her experience of the Russian-Ottoman war which marked the beginning of the change of her attitude to war. Later to her experience in Caucasus the meetings in Paris and Vienna were added which helped her to reconsider her war memories and to dedicate herself to the cause of peace. Bertha von Suttner made an attempt to introduce the antiwar cause to her close Georgian friend – Andre Dadiani, Russian officer who took part in the Russian-Ottoman war.

Conclusion:

The Russian – Ottoman war 1877-1878 faced a strong international antiwar movement which had a long history during the course of 19th century, numerous followers, ideological achievements and organizational structures. Several religious groups in Europe and USA rejected violence, military service and use of arms. The war provoked the convinced pacifists and the religious groups who considered the participation in the war as sin against the fellow-men. The Russian – Ottoman war 1877-1878 urged the pacifists to search and invent new organizational structures in their efforts to keep peace. The supporters of peace tried to avoid war organizing international conferences for negotiations and solving the problems; they fought to limit the participation in the war; to offer initiatives for dialogue and arbitration; to found International Parliament. Many of these forms, suggested then, won recognition in the international relations in the next decades.

The revolutionaries, who aimed at radical social change stopped to support the refusal of war. They came to the idea that war would sharpen the internal contradictions and speed the social revolution. That is why they considered the active fight against war senseless.

For many of the prominent figures of the peace movement Henry Richard, Frederic Passy, Leo Tolstoy, Bertha von Suttner the experience of Russian-Ottoman war contributed essentially for shaping their antiwar views. The insights of 1877-1878 helped Leo Tolstoy and Bertha von Suttner to realize the danger of the war propaganda and the misuse of patriotism in war history, media, school, in educating boys and girls.

They stated the necessity of creating social opinion promoting the values of peace especially in educating the young generations. Their ideas against violence and war attracted thousands of women and men to the pacifistic movement in the following decades.

Sources:

Source 1: Leo Tolstoy - "Christianity and Patriotism"

„...The transition from one yoke to another don't change radically the situation of people. The enthusiasm of the crowd is shaped artificially by those who need it. This craft is virtuously mastered - since the time of Alexander II when the people's love was organized. It started with diplomatic notes and semiofficial papers; newspapers distributed more and more lies, insinuations, reproaches and everything finished with Alexander, who really did not want war, had finally to agree and what happened we all know – killing of hundred thousand innocent people and millions led to bestiality and illusion.“

Questions:

1. What are the steps toward a war according to Tolstoy?
 2. What is the role of newspapers and other media?
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Source 2 - Leo Tolstoy

"Today as before the Turkish war seemingly lightened some unexpected love to Slavs, who lived for centuries unknown to anybody. At the same time the Germans, French, and British always have been beyond comparison closer and related to us than some Montenegrins, Serbs and Bulgarians. And the same inspirations, receptions and celebrations, encouraged by Aksakov and Katkov's

followers, remembered up to now in Paris as examples of patriotism. At present as before people used to talk about the unexpectedly excited love between Russians and Slavs ..."

Source 3: Leo Tolstoy

And more: „...or a prince robed some Bulgarians or Serbs or some queen or empress felt insulted because of something and all of us educated and humane Christians has to go to kill people unknown to us and to whom we are friendly predisposed as to all people in general."

Questions:

1. *How the idea of the "Love to Slavs" was used for the aims of propaganda?*
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Source 4: Bertha von Suttner, Memoirs

"...As far as I was concerned, since I could not take care of the wounded, at least I helped diligently in the enterprises got up by the ladies of Kutais in their behalf. I remember an evening garden-party which assembled the inhabitants of the city on the Boulevard, as a promenade in the middle of the town, shaded by trees is called. There were Chinese lanterns, orchestral music ("God save the Tsar," a potpourri from Glinka's opera "Zhizn dlya Tsarya" the Balkan March, Slavonic songs, and the like), sale booths, and a tombola. Between two trees, brilliantly lighted up, had been placed a great painting of a touching scene on the battlefield: in the foreground a wonderfully beautiful Russian sister of charity, with tears on her cheeks, bending tenderly over a wounded Turkish soldier, whose head she was raising in order to give him nourishment; in the background a tent, powder smoke, dead horses, and bursting shells. I myself shed a tear or two as I stood in front of that picture; and at the tombola, where I bought chances till my pocketbook was drained, I won a small earthen vase, which I had them raffle off again. And thus I believed that I had paid my tribute of sympathy for the tragedy of the Balkans.

Questions:

1. What are the important moments in the experience of Bertha in the beginning of the Russo-Ottoman war?
 2. How the war was propagated?
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Source 5

"He (Alfred Nobel - K.P.) still lived very much aloof from the world; the only house which he frequently visited was Madame Juliette Adam's, and he took us there.

The author of "Païenne" and editor of the Nouvelle Revue lived in her own house in the street named after her the Rue Juliette Lambert. As every one knows, Madame Adam was a great patriote which at that epoch signified a representative of the idea of revanche. And I can remember that in our very first call she steered the conversation into a political channel. But just then was one of the moments when it was generally believed that the war of revanche, predicted for sixteen years, was coming. Herr von Bismarck was in want of a military law valid for seven years, and in the German parliament the method of "War in Sight" was employed as is usual on such occasions. The recipe is a sure one: with a view to this all military demands are readily granted. Furthermore, the Schnaebeli incident on the frontier happened, and on the horizon, slowly mounting, appeared General Boulanger's black horse. What an outpouring of amateur political opinion there was. Wherever one went this question was asked. Will it break out? In the newspapers, and still more in the air, there was the anticipation of some great event. In the Chat noir that famous artists' Gschnas-Cafe (the ancestor of all the cabarets that now flood the world), Caran d'Ache was conducting his magic lantern "L' Épopée" Napoleonic war scenes, and cela fait vibrer la fibre patriotique.

Madame Adam also vibrated. And she invited us in a most friendly way to a great evening reception which was to take place at her house within a few days. Of that soiree I have preserved a rather lively recollection.

The little house in the Rue Juliette Lambert was filled with guests from the first landing of the staircase to the farthest corner of the salon. On the threshold of the salon door stood Madame Adam, an imposing and captivating figure. She wore a dark-red velvet gown with long train, diamonds on the bosom, and diamonds in her white hair massed high. Her face under this white hair looked still youthful, "somewhat in the style of Marie Geisteringer as la belle Helene". Of course, as the duty of a hostess required, she gave each person a gracious word with a gracious smile. "Ah,

dear baron", she said to my husband, "I am so much attracted toward you because the country which you describe so excellently in your books, the semibarbarous Caucasus, is so fascinating to me". Certainly, it was well known how much everything Russian fascinated Madame Adam, the glorifier of Aksakof and of General Skobelef. "How can a woman ever busy herself so much with politics?" was my thought at that time. "How much that is disagreeable, and sometimes ridiculous, she brings upon herself by that! And how can one bother herself with editing a review into the bargain?" Many distinguished men" artists, authors, politicians were gathered in Madame Adam's salons, and many pretty women. Madame Napoleon Ney was pointed out to us as one of the most famous beauties of Parisian society. Unfortunately, one could not make the acquaintance of all the interesting persons present; the throng was so dense that one had to stay in his corner and be contented with talking to a few in his own vicinity. And for the most part one had to be still and listen, for "as was the custom in Paris" the guests were served with all sorts of artistic delectations: a pianist played Hungarian melodies; an author of great promise, but as yet unknown, read a few short stories; and Mademoiselle Brandos, at that time not yet engaged at the "Théâtre-Français", declaimed a poem. But even here, amid this artistic and social gayety, the dark word "War" was buzzing through the room; here and there the names of Bismarck and Moltke and Schnabele were heard, and prophecies that next spring it surely would come to something were boldly uttered, but without detracting from the spirit of cheerfulness that prevailed; these vaticinations probably aroused fine hopes in the hostess, enthusiastic for her country's glory as she was. I was no longer so indifferent in the presence of these things as I had been during my youth. I already hated war fervently, and this frivolous trifling with the possibility of it seemed to me as lacking in conscience as in common sense."

Questions:

1. What was the atmosphere among the guests in the home of Madame Adam in Paris?
 2. Explain why the conversations in Paris seemed to Bertha von Suttner as "lacking in conscience"?
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