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*DIE WAFFEN NIEDER!*

*Bas les armes - Lay down your arms*



*Bertha v. Suttner*  
(1843-1914)  
and

**OTHER WOMEN IN PURSUIT OF PEACE**



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The United Nations Library at Geneva  
The Archives of the League of Nations  
in cooperation with  
The Permanent Mission of Austria to the United Nations



1843 - 1993

◦ **Bertha von Suttner**  
(1843 - 1914)

AND

*Other Women in Pursuit of Peace*

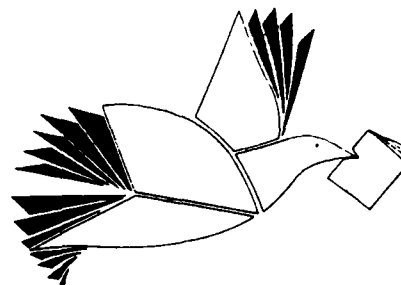
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## PREFACE



*The United Nations Library at Geneva has two main reasons for presenting this special exhibition on Bertha von Suttner and other women who devoted their lives to the cause of peace. First of all, it would like to illustrate the influential role that this Austrian lady pacifist, and others like her, played in the development of the international peace movement. Secondly, the Library would also like, through this and other such exhibits, to call public attention to the exceptional hidden wealth of information that is to be found in its unique League of Nations Archives and historical collections heritage.*

*Thus, the 150th anniversary of the birth of Bertha von Suttner provides an excellent occasion to celebrate the action of many women pacifists, to unveil their different personalities and beliefs, and to review an important period of contemporary history with the benefit of hindsight.*

*This exhibition was organized by the League of Nations and Historical Collections Unit of the Library. It is representative of a conscious effort that is now being made to examine current United Nations action within the overall perspective of the history of international relations, of its most decisive moments and its greatest influential personalities. During the time of this exhibition and centred around it, a whole programme of events has been organized, including various conferences, debates and film presentations, all of which will serve to provide a broader dimension with regard to the significance of history in viewing the present.*

*I wish to thank His Excellency, Ambassador Winfried Lang, Permanent Representative of the Mission of Austria to the United Nations and the Specialized Agencies in Geneva for the special assistance that was provided for this exhibition. My thanks are also extended to Mrs. Ursula-Maria Ruser, Chief of the League of Nations Archives and Historical Collections Unit, and to all the colleagues of the Library and other sections of the United Nations Office at Geneva who have collaborated in the realization of this event.*

*Geneva, June 1993*

*Pierre Pelou  
Chief Librarian*

## FORWARD

*I am very glad that the United Nations Library at Geneva and the Permanent Mission of Austria have organized together the exhibition on "Bertha von Suttner and Other Women in Pursuit of Peace" to commemorate not only the 150th birthday of the Austrian pacifist, but also all women who have striven for sustainable peace on earth.*

*I am sure that this exhibition will trigger fruitful reflection on the relationship between women and the quest of peace, especially since it will be made available, in principle, to all interested cities and institutions. I also particularly welcome the fact that this exhibition will be accompanied by a number of public lectures and seminars here in Geneva in order to allow for an in-depth debate on the topic. The following ideas are meant to be an initial contribution to this debate:*

*At least since Aristophanes wrote his comedy "Lysistrata", women's opposition to war is a well known fact just as is the powerlessness of literature to avoid wars. This seems particularly true in the case of Bertha von Suttner's novel "Lay Down Your Arms!", published in 1889, before the beginning of one of the most cruel eras of history which, to use the terms of the Charter of the United Nations, would bring twice in a lifetime untold sorrow to mankind. Since, this judgement has become even more severe.*

*Why then is Bertha von Suttner still remembered? In fact, the respect for Bertha von Suttner hardly comes from her novel, which is of a dubious literary quality. Neither are its roots to be found in the almost non-existent effects of her work on the course of history. Therefore, the deference to Bertha von Suttner must be of another nature. It is principally due to the fact that she succeeded as only a few in embodying the passion for peace, that she struggled and had to struggle as only a few for the realization of peace, that she was rewarded as only a few and as no woman before her with the Nobel Prize for Peace, and that, nevertheless, she had to fail. The enthusiasm of the peoples plunging headlong into World War I would probably have finished her, if she had not died mercifully a few weeks before its outbreak.*

*In a few words, Bertha von Suttner is remembered because of the tragic dimension of her destiny. Like Antigone, she was eventually submerged by the blind forces she had dedicated herself to fight against. Moreover, the war she had wanted to avoid finally tore into pieces the Austro-Hungarian empire, her own country.*

*Many of those, nowadays unremembered, who thought to have to ridicule the great pacifist, did not even have time to think better of it before agonizing under machine-gun fire or dying of asphyxiating gas on one of the numberless battlefields.*

Geneva, June 1993

**Prof. Dr. Winfried Lang**  
Permanent Representative of Austria  
to the United Nations Office at Geneva

# INTRODUCTION

## *History of Peace*

*At the first Conference on the Establishment of a Museum for Peace in the United Kingdom which was held at Bradford University last September, I presented a paper under the title: "Revitalization and Use of History in the Creation of a Peaceful Future - a League of Nations Archives Case Study".*

*The intention was to portray a vision of a different approach to the display of history. The motive was clear: To celebrate an event, the 150th anniversary of the Austrian pacifist and first woman Nobel Peace Prize laureate, Bertha von Suttner, by revitalizing and using the vast heritage of Suttner papers safeguarded in the League of Nations Archives.*

## *Objectives of an Exhibition about Peace*

*The objectives were to go beyond the historical event and use this occasion to honour other women who also dedicated their lives to the cause of peace. The exhibition would consist of three parts which would make a synthesis of the past and the present as guidelines for the future:*

*first of all, the presentation of history meant to help understand past events by using the vast resources of peace archives material;*

*secondly, the presentation of current women's peace activities through material submitted by women from many countries and representative of various professions. These examples are meant to show the different possibilities of how we as individuals and groups can become active for the creation of a peaceful future; and*

*thirdly, a series of lectures/seminars\*, and the possibility to listen to tapes and watch videos, are meant to give complementary support. Some of these programmes inform in more detail about historical events and others offer ideas about how to make new choices in the direction of a peaceful future.*

## *The Desired Result*

*The desired result of the Exhibition was to inform, entertain, and stimulate the visitor's awareness and interest eventually to get actively involved in the creative process of obtaining a more peaceful future; to understand that a "peaceful world" will never be the achievement of only a small group of activists; and to recognize that past politics and activities did not bring PEACE. Therefore, there must be changes and the change may result in the recognition that "creating a peaceful future" starts with the creation of a peaceful personal life.*

## *Acknowledgements*

*When we started the preparations for this exhibition last November, in the light of above described vision, it was quite clear that the time factor was merciless.*

*However, with the assistance of the League of Nations Unit two permanent, two temporary staff members, one part-time volunteer and the cooperation of numerous staff members of the Library and other sections of the Geneva Office, it was possible to meet the deadline of 9 June 1993 for the opening of the exhibition on Bertha von Suttner and Other Women in Pursuit of Peace.*

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*\* For Lecture/Seminar Programme, please see inside back cover.*

*In particular I would like to thank the following:*

*Prof. Dr. Lang and Dr. Gehr from the Austrian Mission to the United Nations and Specialized Agencies at Geneva and Mr. Schüngel from the Austrian Embassy in Bern for their support, cooperation and various contributions to the success of the exhibition.*

*Messrs Guindi and Dusonchet, my colleagues in the Archives, for their assistance in retrieving items for the exhibition and generally taking care of the Reading Room.*

*Mr. Nussbaumer for the pleasant cooperation and professional preparation of frames, showcases and individual display items.*

*Ms. Palazzolo for voluntary aid in the preparation of the showcases and Mrs. Vochtchinine for the assistance in the layout of the catalogue and preparation of the "Dreams of Peace - Times of war" Frieze.*

*In the Library, Ms. Brun, Mrs. Davis, Mrs. Kjolstad, Ms. Kourchidian, Mrs. Leneman, Mr. Simon, Mrs. Wachter, Mrs. Wasser, Mr. Wasser for their helpful assistance.*

*Ms. Bennoit-Lison for typing, Mrs. de Kaenel and her class of the "Ecole Supérieure d'Information Documentaire" for revising and completing the Bibliography.*

*Ms. Kennedy as Chief of the Printing Section and especially her staff, Messrs Giger, Mr. Forconi, Mr. Rousseau and Mr. Segarra, for their kind advice and the production of the posters, invitations, the lecture and seminar schedule and the catalogue despite a tight work schedule because of ongoing conferences.*

*Messrs Kondrachov and Dardelin for taking care of bills, and Mrs. Binay, Messrs Werner and Frieman for translating and proofreading. Especially I want to thank Mrs. Waskes-Fischer for her enthusiastic assistance in last minute editing.*

*Mr. Chibli and the technical staff for their helpful assistance.*

*Mr. Pelou, Chief Librarian, who supported the exhibition as well as all other operations of the Archives throughout the year and whose calm trust in meeting the exhibition deadline was most reassuring.*

*My thanks go also to all the participating artists in the exhibition and to all those who kindly submitted either articles for the catalogue or items for the display. Thanks to Prof. Abrams and Mr. van den Dungen for their most helpful advice, to Ms. Dobrowska and Mr. Neal for putting me in touch with many of the "other women", and Mr. Gaume, Curator of the Red Cross Museum for his inspiring advice.*

## *Conclusion and Outlook*

*The United Nations Library is aware that today's museums and exhibitions are in competition with the entertainment industry. Therefore, it is most important to offer something new, attractive and in general not available. The presentation of peace history and present peace activities combined with workshops on human behaviour which may assist the individual learning process, might serve as a step towards the creation of a peaceful future.*

*Last year at the presentation of these ideas at Bradford, the Exhibition "Bertha von Suttner and Other Women in Pursuit of Peace" was a vision. Today it has taken form, and it is with pleasure that it is presented to the staff of the various international organizations in Geneva as well as to the public at large. It will even travel to several other European cities.*

*Only the future will tell if the desired result - to stimulate the individual process towards a peaceful future - is met.*

*Geneva, June 1993.*

**Ursula-Maria Ruser,**  
*Chief, the League of Nations Archives*



# *Bertha von Suttner - Biographical Notes*

*by Beatrix Kempf*



Before the First World War, Bertha von Suttner was a public figure of international renown. She was probably the most celebrated Austrian woman, known far beyond the frontiers of the Monarchy. Admired by her friends as a writer, honoured as an early champion of the peace idea and loved as a kindly and helpful human being, she was vehemently attacked by her opponents, ridiculed as a peace suffragette and political do-gooder by her enemies and viciously caricatured as "Peace Bertha" brandishing an olive branch.

She was received in audience by kings and as a house guest by princes. She kept up a lively correspondence with many prominent politicians in Europe and overseas, but gave her friendship to everyone irrespective of their rank engaged, like herself, in the struggle for the maintenance of world peace. She was the world's first female recipient of the Nobel Peace Prize and remains Austria's only woman to be honoured by a prize to whose creation she contributed substantially through her friendship with Alfred Nobel.

Bertha von Suttner was an exceptional figure of the 19th century. It is difficult to fit her into any of the usual categories of women authors. Yes, she was a clever writer, but hardly an artist - rather, an excellent journalist. She was not a women's rights activist - the problems of women's emancipation were really only of marginal interest to her, although she often found herself a lone woman in a dangerously exposed position. An aristocrat to her fingertips, she nevertheless subjected her social equals to the sharpest criticism. She recognized the importance of and sympathised with socialism and social democracy, but believed that she could clearly see their limitations. She was, in the widest sense of the word, a free and independent human being who did not hesitate to fight deep-rooted prejudice and "sacred" traditions if she considered them harmful, inhibiting and outdated.

Despite her capacity for enthusiasm, her judgements were unconventional and extremely objective. Being full of energy and willpower, she controlled both herself and those around her. Letters addressed to her testify to the extraordinary fascination of her person. This was a woman of unusual personality and her life, too, was unusually adventurous and designed on a grand scale.

Tracing the story of her life one is fascinated to see how consistently each period developed without a break from the preceding one, how often an apparently chance incident helped her forward along a predestined path. Towards the end of her life, she herself was surprised to see how everything had turned out, how much she had lived through and had been able to do.

An important source for assessing her personality is to be found in her memoirs, published in 1908. They are written with a practised pen, often in an amusing tone, but always with the courtesy and discretion of a "*grande dame*" of international society.

## *Origins and youth*

Although she refers to it only in passing, her parents' marriage must have been something of a novel in itself. Her father was Count Franz Joseph Kinsky von Chinic und Tettau, a retired Field Marshal and chamberlain of the Austrian Empire. He was considerably older than his wife, née Sophia Wilhelmine von Körner. Bertha therefore belonged on her father's side to a branch of one of the great Bohemian noble houses going back to the 12th century. A Count Kinsky was assassinated together with Wallenstein at Eger in 1634, a Kinsky wrote pedagogical treatises as commander of the Maria Theresia Military Academy at Wiener-Neustadt. Representatives of the princely branch of the same family held highest office at the Habsburg court.

The fact that Bertha von Suttner's memoirs open with a copy of her baptismal certificate so that the reader may know "where and when and in what milieu I came into the world" shows how important it was for her that her membership of the Kinsky family should not be forgotten.

Her father died before her birth in Prague on 9 June 1843. Her mother, certainly a beautiful woman, was left alone with a 5-year-old son and the posthumous daughter. As far as we can gather from her memoirs, Bertha von Suttner had a happy childhood. The problems came as she grew up and was introduced into Viennese society. By marrying Miss Sophie von Körner, the daughter of a cavalry captain, Count Kinsky had not exactly married beneath him, but had nevertheless infringed the strict marriage code of the Austrian high aristocracy.

Their father's choice entailed many social difficulties for his children, who reacted with considerable bitterness. In one of Bertha von Suttner's novels we read: "I found the English aristocracy proud, the French, vain, but the Austrian, arrogant". As a result of these experiences the widowed Countess Kinsky and her daughter spent many months of the year away from Vienna - in Venice, which in the 1860s was still part of Austria, and in Rome, Paris and the smart watering places of the continent. The Countess was a passionate gambler and seems to have gambled away her entire fortune. At this point the family appear to have stepped in. Mother and daughter were given to understand that they would have to live on their adequate, but not over-large allowance in provincial Görz (Gorizia), far from Vienna. Bertha Kinsky defied her misfortune. In her memoirs, she writes: "I meant to see the world, I meant to accomplish something." She became a governess and companion in the household of Baron Suttner.

### *In the employment of the Suttner family and as secretary to Nobel*

What were the young Countess Kinsky's qualifications for the post of governess to the four Suttner daughters? She had a perfect knowledge of English, French and Italian and a solid grounding in music, a knowledge of literature well above the average of the time, acquired in the course of her foreign travels, and a profound understanding of human nature.

Besides the four daughters, the von Suttners also had three sons. The eldest was married and lived in the family palace in Vienna. The second was married to a Baroness Ponz von Engelshofen and lived at Stockern, a chateau in Lower Austria. His wife was the only member of a large family to have survived the terrible cholera epidemic that devastated Austria after the war of 1866. In her book *Lay Down Your Arms!* Bertha von Suttner described the horrors of that period, which was still fresh in people's minds.

The third son was studying law in preparation for becoming a diplomat. He was intelligent, musical and full of curiosity; he fell in love with the attractive governess. This brought the happy days in the Suttner household to an end. The anxious mother had a talk with Bertha Kinsky and begged her to leave. Was not the son seven years younger than herself? His parents hoped that he would find a more suitable match and enjoy a successful diplomatic career. As it happened, the newspaper *Die Presse* was carrying an advertisement by a wealthy, highly cultured gentleman, no longer young and living in Paris, who was looking for a lady linguist, likewise of mature age, to act as his secretary and chief housekeeper.

Countess Kinsky accepted the post and went to Paris. The gentleman was Alfred Nobel. Pure chance or destiny? Nobel was already famous as a great industrialist and inventor and also as a poet and writer. We may be sure that Bertha Kinsky, intelligent, attractive and well-educated as she was, made an impression upon him. If we are to believe her memoirs, she remained in Paris for only eight days - days filled with new impressions and intensive discussions with Nobel.

Twenty years later, Bertha von Suttner tried to recapture the mood of those few days in a letter to Nobel in the following words: "Sometimes one's eyes turn backward upon old memories. That is what happened to me during a quiet hour this morning. I remembered the autumn of 1875, exactly 20 years ago. That was when we met. What a curious little tale - for it was not a novel, not a romance! - perhaps material for a psychological study: a thinker, a poet, a man both kindly and bitter, serene yet unhappy, filled with thoughts of genius and also with deep mistrust, a man passionately in love with the great world of the human intellect yet profoundly contemptuous of the pettiness of human stupidity, a man who understands everything and hopes for nothing: that is how you appeared to me. Twenty years have not dimmed that picture a bit. I recalled it and sank it into deep thought. Then the idea came to me to write my recollections down. Here it is. B. Suttner, 29 October 1895."

## ***Secret marriage and flight to the Caucasus***

When Nobel was suddenly called back to Sweden, Bertha Kinsky also left Paris and returned to Vienna. Arthur Gundaccar Baron Suttner and Bertha Countess Kinsky were secretly married on 12 June 1876 at the church in Gumpendorferstrasse and travelled via Gorizia to the home of Ekaterina Dadiani, Princess of Mingrelia, in the Caucasus.

When Bertha von Suttner writes in her memoirs that they travelled like Jason across the Black Sea to find the Golden Fleece, the comparison, although romantic, is not altogether inappropriate. They crossed the sea in search of a safe haven and they found it with the Princess of Mingrelia. Bertha von Suttner had met the Princess years earlier as a young girl at Baden-Baden and had frequented the Dadiani family in Paris; it was a close friendship and, what is more, the two families were related, a Kinsky having married an Iphigenia Dadiani early in the nineteenth century.

At first, during the summer, the newly-weds were guests in the household of Princess Gordi. They made music, wrote plays and provided entertainment for the princely family. In winter, when the household moved to St. Petersburg or Paris, the Suttners were obliged to give language or music lessons and the Baron worked in a wallpaper factory. Theirs was a life of exiles.

## ***Trying their hand at writing***

In 1877, a war broke out between Russia and Turkey. Baron Suttner tried his hand as a war correspondent, sending his reports to various newspapers and enjoying some success. He now began writing novels and short stories, which he published under the pen name "Lerei". Grippled by ambition, his wife also began to write. A first sketch entitled *Fächer und Schürze* ["Fan and Apron"] appeared in *Die Presse* in Vienna under the pen name B. Oulot. Spurred on by this success, she went on writing and by the turn of the century was Austria's most popular woman writer and journalist.

The Suttners never found the Golden Fleece in the Caucasus, but they did begin their writing career there. Left to their own devices, they undertook a thorough-going study of intellectual trends in distant Europe. With the help of books, newspapers and periodicals to which they were able to subscribe as fees began to come in and their financial situation improved, they became extremely well-informed about the intellectual and political situation in the world. Their reading, which took up several hours of their daily programme and led to lively discussions and debates, provided the equipment with which they returned to Austria in 1886 and embarked upon their idealistic crusade against the inhumanity of war and on behalf of peace-loving people in a united Europe.

## ***Back in Europe - encounter with the peace movement***

The first European winter (1886/87) was spent in Paris. The Suttners met with Nobel, frequented the literary salons and led an active social life. Once more, Paris provided the venue for a fateful encounter. In one of the salons the Suttners met Hodgson Pratt. The Englishman was a member and co-founder of a peace group, the International Arbitration and Peace Association, founded in London in 1886. He was making a tour of European cities with the objective of founding other groups of the same nature. Bertha von Suttner, who was deeply surprised by the revanchist mood in Paris, where revenge upon Germany for the loss of Alsace-Lorraine was the main topic of conversation in every salon, was filled with enthusiasm for the International Arbitration and Peace Association's ideas. She published its statutes in her book *The Machine Age* and decided to propagate its ideas by writing a book against war. She collected authentic materials on the events of the war of 1866, consulted records at the Ministry of War so far as she was able, interviewed officers of her acquaintance, studied reports on the activities of the Red Cross, and wrote her book *Lay Down Your Arms!*

The manuscript was returned by several publishers, both of books and of periodicals. Nevertheless, the novel eventually appeared under the title chosen by its author and without any abridgement or textual revision. It became a world best-seller. It made history, in the same way, perhaps, as *Uncle Tom's Cabin* by Harriet Beecher Stowe, published around the same time.

The first edition of 1,000 copies appeared in late 1889. It sold out and was followed by others; the 1905 edition was the thirty-seventh. Moreover, the novel was translated into almost all European languages. The name of Bertha von Suttner became synonymous with protest against the old order which was regarded as an

unavoidable phenomenon in the history of nations. To espouse the cause of peace, to represent war in all its cruelty, to unmask the empty pathos of glorifications of warlike heroism, were courageous acts at a time when immense sums were already being spent on armaments and all available means of propaganda were being used to glorify war.

### *The founding of the Austrian Peace Association*

During their stay in Venice in the winter of 1890-91 the couple met other members of the International Arbitration and Peace Association and learned more about the structure of the organization and the third World Peace Congress scheduled to take place in Rome in November 1891. Bertha von Suttner was determined to see Austria represented at the Congress and her activity to that end was impressive. An appeal for the founding of an Austrian Association of Friends of Peace was published in the *Neue Freie Presse* on 3 September 1891 and proved highly successful. Many people joined the Association, gifts of money were sent and a constituent meeting took place at which Bertha von Suttner was elected President. As a result, she was able to participate in the Congress of the international peace movement in Rome. She was full of admiration for the way in which the Congress was organized, felt greatly honoured to attend it and, at the opening meeting on the Capitoline Hill, she delivered her first public address. Her active role in the organising of congresses was universally recognized and for many years she was the vice-president of the Bureau International de la Paix established in Bern in 1892.

Alfred Nobel died in 1895, expressing in his will the desire to found a prize for the men or women who did the most for the unity of nations, the abolition or reduction of standing armies and the preparation and popularization of peace congresses. There can be no doubt that Bertha von Suttner kept Nobel informed of the peace associations' activities, thus making a substantial contribution to the founding of the prize. This is clearly borne out by her correspondence with Nobel.

In Russia, the State Counsellor and millionaire Johann von Bloch published in 1896 a work in six volumes on the technical, economic and political significance of future wars. This book greatly influenced Tsar Nicholas II and was undoubtedly a decisive element in the convening of the First Hague Peace Conference. A report to the Ministry of Foreign Affairs in Vienna stated the following: "... Bloch analyses Suttner's ideas purely from the point of view of military science and brilliantly exposes the foolishness of a European war and [demonstrates] the need for some disarmament."

### *Bertha von Suttner's significance for the peace movement*

What was Bertha von Suttner's role in the international peace movement? She was president of the Austrian Peace Society and vice-president of the Bern Bureau; the fact that Passy described her as "notre général en chef" attests to her activity. Fried, her faithful companion-in-arms, wrote in an obituary: "She always behaved as if a Geneva Convention already existed in the mind. This was what gave her appeals such strength. People could not resist her noble-mindedness, which was never subverted by passion, and they bowed to her influence. How often we have witnessed it at our congresses! When opinions clashed and agreement seemed impossible, Bertha von Suttner would rise to her feet, and this alone, the dignity of her appearance, the seriousness of her features, would bring the calm that is the precondition for agreement."

She placed her experience and skill as a writer at the service of "the cause". She published articles and treatises in various newspapers and periodicals in Austria and abroad, wrote tracts with highly effective titles such as *Rüstung und Überrüstung - Armament and Super-Armament* or *Die Barbarisierung des Luft - The Barbarization of the Air*, the latter describing the horrors of a future war in the air. For years, she ran and edited *Die Waffen Nieder!* [Lay Down Your Arms!], the first pacifist periodical in the German language, which Fried later edited under the title *Die Friedenswarte - The Peace Tower*. She regularly contributed apt and witty "comments on world events" to this review, and they were later collected and published by Fried under the title *Der Kampf um die Vermeidung des Weltkriegs, Randglossen von zwei Jahrzehnten zu den Ereignissen vor der Katastrophe - The Struggle for the Prevention of the World War: Two Decades of Marginal Comments on Events Preceding the Catastrophe*.

Bertha von Suttner made a number of lecture tours, including one of several weeks through Germany in 1905. In 1912, aged 70, she travelled for six months across the United States of America, giving lectures in more than 50 cities.

Another interesting aspect of her work on behalf of the peace movement was what her friends described as "unofficial diplomacy". On the occasion of the first Peace Conference, she and her husband spent some time at The Hague where her salon became a meeting point for diplomats and leading members of the peace movement.

Bertha von Suttner was several times the guest of the Prince of Monaco. Here she could transmit her ideas concerning a lasting peace and a united Europe to representatives of Europe's high nobility, most of them related to the ruling houses of various nations, as well as to representatives of the uppermost stratum of American society. After a first visit in 1902, she was invited every year by personal letter from Prince Albert of Monaco for a long stay at his castle. She accepted gladly, "for I feel that it is good for my cause and my prestige to accept such friendship". She visited Monaco in 1904, 1905 and 1906 and again in 1911 and was a guest of honour at the inauguration of the "Institut de la Paix", the first scientific institute on peace problems.

During her stay in the United States in 1904 on the occasion of the World Peace Congress in Boston she was received in audience by President Theodore Roosevelt.

### *The final years*

After her husband's death in 1902 and the sale of their home, Schloss Harmannsdorf, Baroness Suttner moved into an apartment in Vienna and continued her work as a writer, journalist and peace propagandist. She could not give up novel writing - her financial situation forced her to publish as much as she could. Only the award of the Nobel Prize and the granting of a regular pension by the Carnegie Endowment improved her income. The last months, indeed the last weeks of her life were filled with preparatory work for the peace congress planned in Vienna for September 1914. A film entitled *Lay Down Your Arms!* was made, with shots of her sitting at her desk included in the trailer.

Death came to Bertha von Suttner a few days before the assassination in Sarajevo. In this way she was spared the dread certainty of the outbreak of war. But she had never counted on a lasting peace in Europe. As early as 1 April 1913, she wrote: "All in all, I can't help feeling that a great European convulsion is in the making. So many noxious weeds have been sown - how could they fail to sprout? How could so much stored-up gunpowder fail to explode?"

The question we ask ourselves today is whether this woman lived in vain. Was it all for nothing - her work, her struggles, her efforts, her suffering? Looking back upon the great catastrophes of the twentieth century, one is tempted to answer in the affirmative and to agree with those who say that human nature can never change and that there will always be wars.

Yet, if we think of organizations such as the League of Nations, the United Nations and others and of the efforts made to maintain peace in spite of everything, we recognize that they all go back to the laborious beginnings and the dreams of a group of nineteenth-century idealists, to people who were connected with Bertha von Suttner and were her companions in arms. Does not one generation pass on the message to the next? Looking back today, we recognize the extent to which the nineteenth century was a time of new beginnings - of preludes to great upheavals and terrible destruction, but also to constructive innovations.

In the midst of this all-out struggle for humanity and world peace stood this woman, well aware that not everyone understood her, that many people had not the least wish to understand her, that she was mocked and ridiculed, that she personally could never attain her goal. And yet she went on fighting with her only weapon - the written and spoken word - against the trends of her time. She did so with invincible optimism, with an almost soldierly sense of duty rooted in the conviction that even a lonely voice must advocate the course it knows to be correct, and that the key to success is to proclaim its beliefs consistently and with utmost conviction to its fellow human beings.

Translated from German.  
GE.93-00303/00303D2  
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**Dr. Beatrix Kempf** worked for the Bundespressdienst in Vienna before she retired. In 1964, she published a first detailed biography on Bertha von Suttner based on new researched archival material. Mrs. Kempf lives in Vienna.

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## ***"Femininity is not identical with Pacifism" -***

***Bertha von Suttner, Advocate for peace***

***by Brigitte Hamann***

Baroness Bertha von Suttner, neé Countess Kinsky (as she did not omit to mention on her visiting cards), is rightly regarded with pride by the feminist movement. Was she not the first woman ever to receive a Nobel Prize - the Nobel Peace Prize, 1905?

She achieved important status not only as a tireless agitator for world peace, the founder of the Austrian (1891) and German (1892) Peace Associations and an exceptionally prolific journalist and novelist, but also as an activist on behalf of the Hague Peace Conference and the Inter-Parliamentary Union (which, significantly, she could not attend as a regular delegate but only as a journalist, women in her time being denied not only electoral rights, both active and passive, but also the right to belong to a political association). Her "novel with a purpose", *Die Waffen nieder!* (*Lay Down Your Arms!*), published in 1889, was one of the few books that really shook the world", enjoyed international success and enlisted wide strata of the reading public in support of a good cause - in this case, the peace movement (the parallel with the impact of Harriet Beecher Stowe's *Uncle Tom's Cabin* on behalf of the emancipation of American slaves has often been pointed out).

### ***Equal rights for the sexes***

As a result of all this, the international women's movement has come to regard Bertha von Suttner as one of its own, something that Suttner herself would not have accepted unreservedly. For although she did of course attack the discrimination practised against women in both public and private life and tried to mitigate it by many activities, and especially through her writings, she herself worked in a spirit of complete autonomy and self-reliance, never complaining of being discriminated against as a woman (even though instances of such discrimination were not lacking).

She was profoundly convinced of the equality of all human beings, whether men or women. Because of this conviction (and also of the idea of peace which, naturally, extended also to relations between the sexes) she recognized only "human" or, if you will, "humane" work, but not work typecast or, still worse, segregated on grounds of sex. Just as she rejected all forms of nationalism and, in the peace movement as elsewhere, always strove for international cooperation and comradeship, so she also championed tolerance and harmony among various faiths and denominations and, for that reason, declared herself to be "anti-clerical" because she vigorously opposed the rigidity of the Roman Catholic Church, especially its claim to be the only true religion, and, of course, applied the same standards to other religions.

This open-minded and generous outlook, rooted in the old Austrian brand of liberalism, explains Bertha von Suttner's position on women's issue. She maintained cordial, demonstratively sisterly relations with the great Austrian champions of women's rights, especially Auguste Fickert and Marianne Hainisch, and advocated equality of rights between men and women in her novels and essays, the book called *Das Maschinenzeitalter* (*The Machine Age*) being particularly explicit in this respect, but also at the same time she expected women to be as committed to general issues as to those affecting only women, and insisted on cooperation between the sexes in support of the international peace movement.

### ***Criticism of the cliché of "women as peacemakers"***

It never occurred to her ascribe a special, as it were innate love of peace to women, as many of her "sisters" so liked to do. (For example, Lida Gustava Heymann: "For the nature and instinct of women are identical with pacifism".<sup>1</sup>) Quite the contrary: Suttner was extremely critical of this cliché of "women as peacemakers" and certainly did not confine herself to attacking warlike attitudes in men alone.

When, for example, some hate-filled comments about the French made by Princess Bismarck received publicity in 1894 and French women, in turn, reacted to these with hate, Bertha von Suttner wrote in the following clear, axiomatic terms: "Our French friends should not be too indignant about such attitudes. They

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<sup>1</sup> Quoted in Gisela Birker-Gabler (Ed.) *Frauen gegen den Krieg*. Frankfurt, 1980, p.66.

should remember that there have also been, and still are, quite enough French women, who would like to see the whole savage hirsute horde of 'Allemands' wiped off the face of the earth; it is simply an expression of the narrow, fanatical, superstitious, ignorant spirit of national hatred.

"We have drawn attention to this trait only in order to point out two things: first, that love of peace and abhorrence of war are by no means specifically feminine traits: the ideals of a virtuous housewife may be tainted with the most ferocious chauvinism; and, second, that it is necessary - if human society is to move on to a higher cultural level - for women, too, to be permeated with the new spirit."<sup>2</sup>

She illustrated the point that women's policies are not necessarily peaceful by the example of the actions of Queen Maria Cristina of Spain (an Austrian Archduchess by birth) in crushing the rising in Cuba. "And who says that women do not have the souls of warriors? Here is a Queen Regent, who, for the honour of Spain - although she is not even Spanish - does not hesitate for an instant to transform the pearl of the West Indies into a desert, to send hundreds of thousands of her subjects to their deaths by the bullet and the plague, to embellish the island with fortifications in place of the burnt-down plantations, all simply to ensure that concessions are made to a reform-hungry population. According to the old view of history, of course, this signifies admirable strength of character".<sup>3</sup>

### ***The peace movement not exclusively a women's movement***

Bertha von Suttner avoided anything that could give the impression that the peace movement was exclusively a women's cause. On the one hand, she considered this view to be harmful to the movement, and on the other, she had to confront those who sneered at the whole peace campaign as being "womanish" and "unmanly" (as opposed to "manly", "courageous" war). The fact that a woman - "Peace Bertha", as she was known - headed a movement otherwise supported almost exclusively by men also undoubtedly played a role.

Whenever women were prepared to espouse the cause of peace, however, they found sisterly affection on the part of Bertha von Suttner. The painter Olga Wisinger-Florian (who later on was to organize the Association of Women Writers and Artists in Vienna) was, together with Bertha von Suttner, a delegate of the newly-formed Austrian Peace Association at the great international Peace Congress in Rome in 1892, and was a lifelong friend of "Peace Bertha".

Suttner was moved and delighted by the activities of Margarethe Selenka from Munich, who, wholly in line with her own internationally-minded aspirations, organized international demonstrations for peace on the occasion of the first Hague Peace Conference of 1899. At a total of 565 meetings in 18 countries, women declared their allegiance to the idea of peace. Margarethe Selenka and Bertha von Suttner handed a set of documents about these meetings to the President of the Hague Peace Conference.<sup>4</sup>

### ***First woman MP***

Bertha von Suttner was gratified and proud when in April 1911 a woman deputy was elected for the first time to a national parliament, that of Norway. In her maiden speech, Miss Rogstadt declared herself to be a friend of peace and an advocate of international arbitration tribunals. Greatly encouraged, Suttner wrote in *Friedenswarte*: "It is of interest and deserves to be noted that the first words spoken by the first woman parliamentarian in the exercise of her office were in favour of the future legal organisation of the world".<sup>5</sup>

At a big demonstration in support of women's suffrage held in Vienna in 1911, Adelheid Papp also associated herself with the goals of the peace movement: "We shall also fight against millions being wasted for the purpose of murder and fratricidal war. We want the murderous arms race to be halted and these millions to be used for the needs of the people!" It was a visible source of satisfaction to Bertha von Suttner to be able to quote these words of the Socialist suffragette leader. Filled with optimism, she commented: "Feminine politics? No, human politics. And the incipient support of the hitherto disenfranchised half of humanity is only

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<sup>2</sup> Bertha von Suttner, *Der Kampf um die Vermeidung des Weltkrieges* (A collection of her political contributions to *Friedenswarte*). Zurich 1977, Vol.1, p.174 ff, December 1894.

<sup>3</sup> Ibid., Vol.1, p. 327, July 1897

<sup>4</sup> Margarethe Lenore Selenka (Ed.), *Die internationale Kundgebung der Frauen zur Friedens-Konferenz vom 15. Mai 1899*. Munich 1900.

<sup>5</sup> See footnote 2/, II, p. 318 ff., April 1911.

one of the symptoms of indicating that the time is close when the wellbeing and rights of humanity will prevail as the supreme political guideline".<sup>6</sup>

### ***Repeated appeals to the women's movement***

In the midst of an area poisoned by nationalism of various kinds, she redoubled her appeals to the women's movement to think internationally and not to brand other nations as bogeys. "Women's cause is the cause of humanity, the cause of humaneness; it can no longer be subordinated to the concept of the Fatherland. In our age of increasing world solidarity, 'the good of the Fatherland' can no longer be sought at the cost of other fatherlands nor through arms policies that devour the very marrow of the people's bones, but only through the institution of secure, lawful international peace. Women with an awakened social consciousness, and especially mothers, born and sworn enemies of war, refuse to be denied the right to contribute towards that end".<sup>7</sup>

But the more firmly national hatreds took hold after the turn of the century- and that in all European countries - the more difficult Bertha von Suttner's work became. She was ridiculed, publicly mocked and represented as a naive Utopian and, it has to be said in this context, by no means only by men.

### ***A prophet is without honour in his (or her) own country***

During the very years when she at last achieved international recognition and even fame (Nobel Peace Prize 1905, ovations at international peace congresses, a triumphant lecture tour through the United States in 1912 before a total audience of 400,000), the name Suttner was, in her own country, "like a red rag to a bull". Nationalism accompanied by warlike attitudes penetrated more and more deeply into the women's associations, e.g. in the German Reich, where Gertrud Bäumer supported the nationalistic German Naval Society and proclaimed nationalistic slogans, thus giving the lie to the feminist ideal of peace.

### ***Confrontation with women's associations***

The fundamental differences between enthusiasm for war and the idea of peace were revealed in a confrontation between Bertha von Suttner and the women's associations in Graz at the time of the Balkan Wars in 1913.

The federation of Austrian women's associations was then preparing its seventh general assembly in Graz. Bertha von Suttner was chosen as a speaker by the federation leadership. The women of Graz protested against this in desperate letters begging the central office to keep Suttner away at all costs for, they said, "military and other official circles are likely to withdraw altogether, the military casino will then refuse to allow its premises to be used, and important people will be put off". Worst of all, Suttner's address, pillories for its socialist ideas, would be "misplaced in view of torrents of blood flowing in the Balkans and the universal feeling in favour of war".

Bertha von Suttner cancelled her planned peace talk in Graz. That was not the first instance of unwillingness to see the "universal feeling in favour of war" disturbed by troublesome appeals for international harmony. Men and women were equally blinded by the nationalistic warmongering campaigns.

In the last years of her life, Suttner looked on in despair as the approaching Great War was heralded amid universal war enthusiasm all over Europe. Just eight days before the shots that triggered the First War were fired at Sarajevo, "Peace Bertha" died in Vienna on 21 June 1914.

Translated from German  
GE.93-00303D1  
Lib/93/02

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**Brigitte Hamann**, Dr.Phil., historian, became well-known because of her biographies concerning Austrian history of the 19th century. She also published a bibliographical dictionary. B. Hamann lives in Vienna.

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<sup>6</sup> Ibid. II, p. 319.

<sup>7</sup> Ibid. II, September 1910.



**"Chère Baronne et Amie..."**  
**Letters of Alfred Nobel and Bertha von Suttner \***

*by Irwin Abrams*

"Now or never you can show whether or no I may call you friend. Will you lend me a friend's *moral* and effectual support in this most arduous and most cherished task of my life?"



So pleads Baroness Bertha von Suttner, the Austrian peace leader, in a letter written in English to Alfred Nobel, the Swedish millionaire dynamite king, on 24 October 1891, urging him to come to the international peace congress which was to meet in Rome in November. In response he sends a generous contribution, which will enable her to attend the congress, her first since she began taking part in the newly organizing international peace movement after the publication in 1889 of her anti-war novel, *Die Waffen Nieder!* [Lay Down Your Arms!].

In thanking Nobel in her letter of 4 November 1891, the baroness repeats her entreaty: "Do come to Rome. How you might help me with your advice!"

This exchange is typical of much of their correspondence: Bertha von Suttner imploring Nobel to engage himself actively in the movement for peace, Nobel responding graciously, never refusing a specific request for money, but leaving her wondering whether he acted out of



friendship rather than from conviction. The consequence, however, was Nobel's peace prize, and a review of their letters will help explain how Bertha von Suttner helped bring that about. At the same time it can provide a fresh and immediate sense of the relationship between these two extraordinary people.

***First meeting in 1876***

Their letters reveal such a close personal *rapprochement* that it is hard to believe that for the two decades of their friendship, there are records of only three meetings. The first was in 1876, the second some ten years later, and the last in 1892.

The story in her memoirs of their first meeting has often been retold, how the beautiful and accomplished Countess Kinsky comes from Austria to answer an advertised position as secretary and manager of the household of "a very wealthy, cultured elderly gentleman, living in Paris". She finds him not so elderly,

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\* This paper represents a revisit of the Nobel-Suttner correspondence, which was first analysed in my article, *Bertha von Suttner and the Nobel Peace Prize*, *Journal of Central European Affairs*, 22 (October 1962): 286-307. In that article the quotations in French and German were left as in the original. Here they are translated, and where English is in the original, it is so indicated. I want to thank Dr. Beatrix Kempf for making available to me the manuscript of her edition of the correspondence. It is unfortunate that this has not been published. For a view that Bertha von Suttner had less influence in Nobel's establishment of the peace prize, see Erik Bergengren, *Alfred Nobel* (tr. from Swedish by Alan Blair, London: Thomas Nelson & Sons, 1962): 185-196.

of the household of "a very wealthy, cultured elderly gentleman, living in Paris". She finds him not so elderly, only 43, a brilliant conversationalist, eager to employ her and perhaps with a more exalted position in mind, but after a week she returns to Vienna to elope with her true love, Baron Arthur von Suttner.

They maintain correspondence but do not meet again until 1887, when she and Arthur, now established writers in Vienna, visit Nobel on a trip to Paris. The final and most important occasion is when the baroness and her husband are Nobel's guests in Zurich in 1892.

### *"Chère Baronne et Amie..."*

Bertha von Suttner and Alfred Nobel not only share intellectual interests, but hold each other in the highest regard. While they usually address one another as "*Chère Baronne et Amie*" and "*Cher Monsieur et Ami*", observing the formalities of the time, one senses that the "friend" is paramount.

They delight in framing their thoughts in different languages. Most of their letters are in French, but they also use English, sometimes to give special emphasis, and there are even a few words in Russian. Occasionally the baroness writes in her native tongue. The sceptical Nobel writes a charming letter with a light touch and an ironic wit, mocking his own melancholy. The more optimistic Suttner enthusiastically parades each apparent advance of peace across her pages. She is generally more serious with her ceaseless campaign to win Nobel for the cause, but she writes with style and can be eloquent in her pleading.

When she first tells Nobel in 1889 of her novel *Lay down your Arms!*, Nobel asks what she would have him do with his new [smokeless] powder if there were to be universal peace. He encourages her to work also against other evils, such as poverty, injustice and religious superstition (21/11/89).

When he reads the novel, however, he is deeply impressed and tells her it should be translated into every language. He looks forward to shaking her hand, "that hand of an amazon who so valiantly makes war on war." He chides her for crying "down with arms", when she is making such good use of her own weapons, "the charm of your style and the grandeur of your ideas", which would carry so much further "the Lébels, the Nordenfelts, the De Banges and all the other implements of Hell." He signs in English, "Yours for ever and more than ever" (1/4/90).

### *Asking for financial support*

Months pass before he writes again, once more in English, having read of the appeal she had published in Vienna, which led to the establishment of the Austrian Peace Society: "Delighted I am to see that your eloquent pleading against that horror of horrors - war - has found its way into the French press" (14/9/91). She has already written asking for his help (29/9/91) and, having no reply, makes the plaintive appeal with which this paper begins.

But when she declares that her role at the Rome congress, made possible by his gift, saved it from a serious split over a divisive issue (26/11/91), Nobel expresses his "admiration for your manner of presiding over a great work" (27/12/91). She thanks him again, declaring, "Remain faithful: it would be *beau* that the inventor of explosives for war should be one of the promoters of the movement for peace" (6/2/92).

While Nobel supports her Austrian Peace Society, he asks why such organisations would have large expenses. What they need is not money but a proper programme, not working for disarmament or arbitration, but something more modest: an agreement between the European governments to defer for one year all differences to a tribunal or even to defer any act of hostility for a stipulated term (31/10/91). Thus when the baroness reports in April 1892 about giving a reading of her novel in Berlin as the first step towards establishing a peace society in "the very fortress of our enemies," she goes on to say, *Mon Dieu*. I know very well that neither the societies nor their congresses have effective power to decree the abolition of war - it is a matter of simultaneous demonstration of public opinion in all the countries" (16/4/92). This hardly meets Nobel's objection.

Indeed, he has more faith in the governments than the people. He later suggests to her the far-sighted idea of collective security, proposing that the European frontiers be accepted and that the states agree to form a coalition to defend any power that is attacked. While this would not mean disarmament, he questions whether disarmament is really desirable, in the light of "a new tyranny, from the lowest strata, already stirring in the shadows" (6/11/92).

The year 1892 is important in their relationship and for Nobel's thinking about a possible bequest for peace. The baroness tells in her memoirs how at her urging he comes to Bern, not to attend the international peace congress, but to hear her report about it. Well impressed with what he learns of the quality of her colleagues and their seriousness, he invited the Suttners to spend some days with him in Zurich. In excursions on the lake in his little aluminium motor boat, they talk about "a thousand things between heaven and earth", and Nobel even agrees to write a book with the baroness, attacking everything that holds the world in misery and stupidity.

When she teases him about his dynamite factories, he answers in the oft-quoted words, "Perhaps my factories will put an end to war even sooner than your Congresses; on the day when two army corps will be able to annihilate each other in a second, all civilised nations will recoil with horror and disband their troops." One might say that Nobel had a glimpse of mutual nuclear deterrence.

### ***"Inform me, convince me..."***

He and Suttner both hold a firm belief that the march of science will lift humanity to a higher level in a warless world. Suttner feels that the activity of the peace societies can help bring this happy day sooner; Nobel agrees with the goal but remains sceptical about the peace societies. But his mind is open. "Inform me, convince me," as she remembers his words, "and then I shall do something great for the movement."

She says, she will do more, she will try to "inspire" him. He readily agrees. He would like "to feel enthusiasm, a capacity for which my experiences in life, and my fellow-men, have greatly weakened".

Her account is the only one we have of these conversations, but it has been generally accepted as credible. She probably used her diary notes, such as the ones we have from 1897 until her death.

Soon after returning home, she begins sending Nobel a stream of information about the movement, asking in return only a postcard from time to time, "address, *bonjour*, and some stray thought." But what she wants most of all - "Oh, if you could only become impassioned for the work" (9/9/92).

Such a passion is not in his nature, but he does not forget his promise at Zurich. A few months after this meeting, Nobel writes to her:

"I should like by testament to dispose of a part of my fortune by prizes to be distributed every five years (let us say six times in all, for if in thirty years it has not been possible to reform the present system, there will be a total return to barbarism) to him or her who will have brought about the greatest step in advancing to the pacification of Europe."

He repeats his idea of collective action against an attacking state, saying that he is not talking about disarmament nor obligatory arbitration (7/1/93). The baroness replies that she has "a more ardent faith" and expects peace before the end of the century. She questions giving a prize: "Oh, the idea of ridding the future from that horrible scourge which the next war would be, such an idea is so beautiful, so *bejahend* ["aye-saying"] that to serve it, there is no need for such incentive. What is needed is only to *know how* and to *be able* to serve it (29/1/93).

Nobel apparently replies sceptically once more, for the baroness protests, "Don't always call our peace-plan a *dream*. Progress towards justice is surely not a dream, it is the law of civilisation." All the same, she quips, "I wish you could invent a little pill to blow up all fortresses and barracks at a single stroke" (in English, 15/2/93).

### ***Nobel's will***

Little does the baroness suspect that at this very moment Nobel is preparing to draft a will with a generous bequest for her Austrian Peace Society "for the propagation of the idea of Peace." In this will of 14 March 1893, there is a bequest for the Karolinka Institute of Stockholm for a prize to be awarded every third year for achievements in the field of physiology or medicine. The residue of this estate, about two-thirds of the total, is to constitute a fund for the Swedish Academy of Sciences, the interest of which is to be awarded as a prize every third year for other scientific and intellectual achievements. Recipients are to include "the persons who, by writing or by action, have succeeded in combatting... prejudices against the institution of a European Tribunal of Peace."

This testament clearly marks Nobel's intention of keeping to his word to do "something great" for the peace movement. In the final version of his will, signed on 27 November 1895, he simplifies the arrangement

This testament clearly marks Nobel's intention of keeping to his word to do "something great" for the peace movement. In the final version of his will, signed on 27 November 1895, he simplifies the arrangement for the prizes and omits the bequest for the Austrian Peace Society, but keeps peace on an equal basis with the other fields in which he is deeply interested, the sciences and literature. After a number of personal bequests, the entire residue of the estate is to constitute a fund, the annual interest on which is to be divided into five parts in the form of prizes for those who "in the preceding year shall have conferred the greatest benefit on mankind" in the fields of physics, chemistry, physiology or medicine, literature and peace.

The prize for "champions of peace" is to be awarded by a committee of five to be elected by the Norwegian Parliament. It is to be given "to the person who shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses."

These are the very activities in which Bertha von Suttner and her fellow activists are engaged. She brought Nobel to Bern at the time of the peace congress there, and her letters to him are full of information about subsequent international congresses. While for most of the activists disarmament would be a consequence of peace rather than a road to peace, Nobel may have had in mind the title of her novel, *Lay Down Your Arms!*

Nobel does not tell the baroness about either of these two wills, and she keeps on trying to persuade him. Just two months before he signs the will that is to establish a peace prize, she writes him, hoping that her letters will awaken an echo of sympathy

"not for the author, but for the work which is dear to her: throw all these little papers into the wastebasket, but keep in the depths of your heart a voice which says to you: here is a woman, who in spite of the indifference and opposition her ideas encounter, preserves in her task, and a woman who has confidence in me."

Then some news of the moment, still another invitation to visit them, and she concludes, "So, quick into the wastebasket!" (26/9/95).

### *Last year of correspondence*

In 1896, the last year of his life, his letters are fewer. Not only is he busier than ever, but his health is worsening, and his doctor has told him not to write so many letters. She writes out of concern for her friend, but also speaking of what his support has meant for the movement and what it would mean if he would no longer be there: "You wrote me once that you will destine a considerable legacy for the work of Peace. Yes, do this, seriously I beg you. Whether or not I am still there, what we will have given, you and I, will survive" (28/3/96). In another letter she deplores his cynicism: "Oh, how you distrust mankind" (3/6/96).

She wonders how he really feels about her letters: "And when I trace the *cher monsieur et ami* - I ask myself, should I write *ami*?" Why was he deaf to her pleas to come to the international congress at Budapest?

"No, the work of my life does not interest you, or you would be there when I am struggling in the arena, offering me your hand - you, *enfin!* 'One cannot be forced to love.' And I would want so much to force your love - not for my insignificant person, but for the great cause that I serve and which would be so worthy to inspire you, you who have such a love for the great ideas of social progress".

She reminds him of Henry Dunant, how a single individual with only his energy and a small fortune was able to unfurl the flag of the Red Cross - "with an effort equally energetic we could succeed in hoisting the white flag" (12/11/96).

On 28 November she writes her last letter, which he would have received before his death on 10 December. She lists all that his support to her has made possible: saving the congress at Rome, establishing peace societies in Vienna, Berlin and Budapest and getting the International Peace Bureau started:

"Give a lever to Archimedes and give a million to our Bureau: it will lift up the world. Also, this is what I beg of you, my hands joined in supplication, never withdraw your support from us - *never*, not even from beyond the grave, which awaits us all."

She cannot know that he has already made his dispositions.

In his last letter to her, written a few weeks before his death, he is witty and mocking to the end: "I, who don't have a heart, metaphorically speaking, I do have such an organ, and I feel it." He goes on to say that he is delighted to see the progress which the peace movement is making, and he pays tribute to those like herself, "who chase away prejudices and shadows." He signs in English, "heartily yours" (21/11/96).

### *Nobel's support - only a gesture of friendship?*

At Zurich Nobel asked her to inform him and to convince him. Informed him she certainly did, with her letters and a multitude of printed materials about the peace movement. But had she convinced him? Was his support made out of friendship for the woman whom he so much admired, rather than out of conviction that the movement she led would bring about the peace they both desired? She doubted that her efforts were successful. She kept protesting his cynical remarks about the peace movement, and she was pleading with him up to the very end.

But then Nobel was a man of contradiction. The baroness draws a perceptive portrait of him in a letter recalling their first meeting:

"A thinker, a poet, a man bitter and good, unhappy and gay - given to superb flights of mind and to malicious suspicions, passionately in love with the far horizons of human thoughts and profoundly distrustful of the pettiness of human folly, understanding everything and hoping for nothing, so you seemed to me. And twenty years have done nothing to efface that image" (29/10/95).



Was he convinced? He did, after all, put his money where his dream was. But he was both dreamer and sceptic, and he could never completely suppress his doubts. The best guess we could make from our review of the correspondence is that he believed in the baroness and he wanted to believe in her movement. What does seem clear from these letters is that without Nobel's "*Chère baronne et amie*," there would have been no Nobel peace prize.

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Professor **Irvin Abrams** is Distinguished University Professor Emeritus at Antioch University, Yellow Spring, Ohio, USA. Mr. Abrams is a specialist on the 19th century peace movement and has published, amongst others, numerous articles on Bertha von Suttner and Alfred Nobel (see Bibliography). Irvin Abrams is considered the leading authority on the history of the Nobel Peace Prize, a subject on which he has published widely and lectured at universities in the USA and abroad.

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## ***An Academic Library and the Books of Bertha von Suttner***

***by Konrad Ruser***

As is shown by the number of copies published, Bertha von Suttner's books had a wide readership, particularly her work with the provocative title *Die Waffen nieder!* [Lay Down Your Arms!]. Translations into various languages made her well-known abroad also.

### ***Example: University Library at Freiburg im Breisgau***

What then was the attitude of academic libraries in regard to the works of this winner of the Nobel Peace Prize? This will be shown from the example of the University Library at Freiburg im Breisgau, which with necessary reservations could also apply to other libraries.

From the catalogues and acquisitions lists it emerges that the librarians had no time for the woman political and social critic, Bertha von Suttner, either during her lifetime or later. This rejection applied not only to her but also to all women writers active at that time and was to change only in the 1970s. It was left to the public libraries and association libraries to put their novels on their shelves. This happened, however, only to a limited number. Obviously, the books of Bertha von Suttner were bought by the middle and upper middle class and not borrowed.

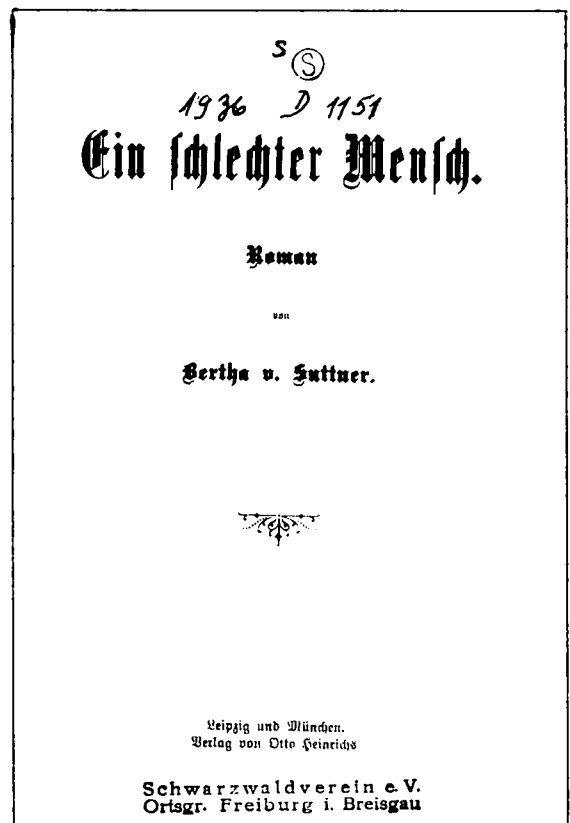
The publications of the peace movement before the First World War were given consideration and ordered only in so far as they satisfied "scientific requirements" in form and title, as with the *Handbook of the Peace Movement* by Alfred Hermann Fried.

The first and only book by Bertha von Suttner which the Freiburg University Library had acquired by 1930 was her *Memoirs* of 1912.

### ***"Harmful and undesirable writings"***

In complete contrast to the lack of interest of bourgeois-conservative circles for the woman pacifist, Bertha von Suttner, was the attitude of the National Socialists. They knew the enemy of their totalitarian claim to power and they above all took the peace movement or pacifism seriously, even those of its advocates who had long since died. The name of Bertha von Suttner, therefore, appeared as early as 1935 on the *List of Harmful and Undesirable Writings*,<sup>1</sup> in accordance with which the public and association libraries had to "purge" their stocks. The National Socialists and the librarians of academic libraries were, however, agreed that literature that was undesirable from the national standpoint must be collected so that it could be made available to politically irreproachable scientists as material for combating the views set forth therein.

Thus, the Freiburg University Library came to have a considerable stock of the books of Bertha von Suttner. The books withdrawn from the public libraries were carefully listed, stamped with a red "S" and stored in a special room.



<sup>1</sup>Page 119; Suttner, Bertha: *Sämliche Schriften* [Complete Works].

### ***Purchases from confiscated libraries***

The last accessions were, however, of another sort: after the expulsion of Jewish families in 1940-41, all of their belongings were confiscated, including their libraries. As the first books surfaced in second-hand bookshops and at auction, the interest of the State librarians became intense. They wished at least to secure books of quality and value for their libraries and for science. They also obtained an option to first purchase. In this way the library obtained several more books by Bertha von Suttner and particularly all those in the collection of a lawyer who, to judge from the list of books for transfer, could boast of an extensive peace library.

### ***Last traces of political influence on acquisitions***

The fact that the University Library today possesses a considerable number of the works of Bertha von Suttner and among them even three complete years of the very rare journal *Die Waffen nieder!* [Lay Down Your Arms!], is not due to its own insight or initiative, but to political influence on the fate of books in this century. In a few years even these last traces of the route followed will have been lost. New bindings are taking the place of the old entries and stamps that were the only signs of the past, and the acquisitions lists are lying forgotten in a corner of the library stacks.

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**Dr. Konrad Ruser** lives in Freiburg im Breisgau and for over 30 years has worked as a historian on the publication of documents and deeds connected with the medieval city leagues.

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## ***Clémence Royer and Marie Goegg:***

### ***Philosophical and Practical Ways to Promote Women's Education and Peace in the 1860s***

*by Verdiana Grossi*

The hostility which the question of women's emancipation encountered in the European society of the 1860s corresponded to a more general hostility towards democracy, freedom, peace, and social reforms. Nevertheless, these were the main themes promoted by the "Ligue de la paix et de la liberté" [The Peace and Freedom League] founded in Geneva in September 1867. Such an organization concerned women directly, because thanks to the initiative of Juels Barni, the exiled French philosopher widely known as the translator of Immanuel Kant, they were permitted to attend its meetings.

#### ***1867: Women admitted at the Geneva Congress***

The Geneva Congress, presided over by Garibaldi, attracted several thousand people, among them 300 women. Mrs. Edgar Quinet noted in her memoirs that Garibaldi had been acclaimed with an ovation which surpassed that of any conqueror or divine ruler. Although women did not participate in the discussions, they were clearly present. Two of them, Clémence Royer and Marie Goegg, took steps to support the programme of the League.



*Extrait du journal « Les Hommes d'aujourd'hui ».  
Portrait-charge (par H. Demare).*

#### ***Clémence Royer: "Almost a man of genius"***

"Almost a man of genius" declared Renan, "A wonderful thinker" said Clémenceau, "A woman of truth" noted Jean Rostand, and her disciples considered her to be the "French Newton". Royer was one of the most caricaturized (wo)man of her time (no. 1). A rebel, and independent scholar, with "eccentric manners", an "undisciplined heterodox", Royer was marginalized by a society whose values she rejected, in particular, its rigid view of civil, political and religious institutions. She definitely was not an ordinary woman. Born in 1830 in Brittany, she followed her parents into exile. Her father, a "monarchist by reason, Bourbon by honour, and republican by nature", as pointed out one of her biographers, Albert Milice, lived for a time in Switzerland where Clémence settled in 1856 when she decided to devote her life to discovering the rules causing the transformation of the universe.<sup>1</sup>

#### ***A philosophy course for women***

In two years she read an impressive amount of philosophic and scientific literature from which she derived important syntheses, just as Herbert Spencer had done. In the semester 1859-1860 she gave a course on logic and moral philosophy especially conceived for women. To avoid criticism in her opening lesson she interpreted philosophy as the love of knowledge, science, truth and good. Her purpose was to find "a feminine expression of science", which would provide a common language for men and women. With the use of an

<sup>1</sup> See Albert Milice, *Clémence Royer et sa doctrine de vie* (Paris, Peyronnet, 1926), 32-33; and Geneviève Fraisse, *Clémence Royer, philosophe et femme de sciences* (Paris, La Découverte, 1985).



etymological dictionary women could follow scientific conversations and understand all texts. Instead of sickly sensibility or irrational imagination being developed in women there would now be but eclecticism, a wise choice of harmonious ideas and affirmative solutions. Her memoir, *The Theory of Tax and Social Dime*, written in 1860, was entered in a competition sponsored by the Canton of Vaud. She was joint laureate with the socialist Proudhon, well-known for his aversion to women's education. In addition she was a successful lecturer until she gave an overly free interpretation of certain Biblical passages, and was then curtly invited to cease her activities. Furthermore, her conferences defending Lamarck's theories and her thesis on man's descent from monkeys provoked hostile reactions from fervent Biblists. She replied with an introduction and translation of Darwin's *Theory of the Origin of the Species by Means of Natural Selection*.

### ***Rationalist teaching for an intelligent Europe***

To be named professor had always been her ambition, but the academic world was now closed for her. She returned to her books. An intelligent Europe, in her view, needed to promote rationalist teaching and to include women's participation. She thought that the "perpetual war of ideas" in Geneva made the city the most important strategic point in Europe. Here, youth found a school of independence and freedom.<sup>2</sup> Hence in 1863 Royer developed a project for a "College of Rational Teaching". Outstanding for the time, it raised problems that have not yet been solved by modern education. The quarrel between advocates of a specialized and those favouring a generalized teaching is still acute today. Royer was in favour of the latter and proposed the study of subjects which would help students to discover truth and dignity as well as developing their sense of responsibility.

Important were: natural sciences, with empirical observations, history based on sources and witnesses, philosophy of science, political economy, art, ethnology, comparative history of customs, modern languages, and Asian and African civilizations. In the "Protestant Rome", not everybody shared Royer's dislike of the immobility of dogma. Philosopher Ernest Naville declared that she was the only woman he ever wanted to beat. He did not approve her independence of thought especially that related to dogma.<sup>3</sup>

### ***1868: a turning point for women***

On 5 January 1868, the League's journal *Les Etats-Unis d'Europe* contained a letter from Royer dated December 1867. Written in support of the League, it underlined the necessity of forming a moral, intellectual and material group of supporters. Mothers, widows, fiancées of death, sisters... all could help the League. The article would not pass unobserved.

### ***Marie Goegg: civil, political, economic and social rights***

The reply appeared in *Les Etats-Unis d'Europe* of 3 March 1868 and came from a conservative, emancipated woman. Rather shy, strong-willed and hard-working, Marie Pouchoulin Goegg was born in Geneva in 1826 in a clockmaker's family of Huguenot stock. Married at the age of 19, she was attracted by the discussions among the expatriates who rented rooms from her family. One of the exiles was Amand Goegg, a good-looking, thirty-year-old German and she fell in love with him. Paralleling the way in which Anita Ribeiro and Garibaldi had fled, the lovers eloped to London. The rest of her life, however, was but struggle and unhappiness as Amand, in 1874, left for Australia leaving her to raise her three children alone.<sup>4</sup> Royer's letter inspired her to propose the setting up of an International Women's Association affiliated to the League. This formation would prove to be more efficient than a simple affiliation of women to the League. The First

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<sup>2</sup> See Clémence Royer, *Fondation d'un Collège international rationaliste à Genève* (Genève, Blanchard, 1863), 12.

<sup>3</sup> Bibliothèque publique et universitaire (BPU). Geneva. Ms. fr., 5425, Royer to Naville, 17.3.1867.

<sup>4</sup> Her personality has often been evoked by Swiss feminists. See P. Chaponnière-Chaix, "Une pionnière du Mouvement féministe dans la Suisse romande", in *Annuaire féminin Suisse*, No. 2, 1916, 139-146, and Susanna Woodtli, *Du féminisme à l'égalité politique. Un siècle de luttes politiques en Suisse, 1868-1971*. (Lausanne, Payot, 1977), 15-35.



International had refused Goegg's proposal but she was convinced that women's civil rights had to become one of the League's tenets.<sup>5</sup>

### *International Women's Association*

In Geneva, on 26 July 1868, she founded, with five other women, "L'Association internationale des femmes" (International Women's Association). Its constitution stipulated that the Association should work in favour of "the moral and intellectual promotion of women, to the gradual improvement of their position in society through the realization of human, civil, economic, social and political rights". It also sought equality in salaries, in education, in family organization and in legal matters.

On 26 September 1868, Goegg participated in the Congress of the League in Bern, where she underlined the anomaly of women's position in society. She listed the Church among the opponents of women's emancipation.<sup>6</sup> The following day she was appointed member of the Central Committee of the League, where she served until her death in 1899. In 1869 she launched *Le Journal des femmes*

[Women's Journal] and in 1872 she was able to obtain women's admission to the Geneva Academy.

In the European turmoil of the 1860s Marie Goegg dared to brave conservative society, proposing political reforms and claiming women's civil and social rights. Paradoxically, Switzerland, the country in which these claims first arose, was among the last, in 1971, to give women the right to vote.

### *Conclusion*

Royer stated her desire to be a woman who dared to act, to speak and even to think without reference to any director of consciousness, whether from Rome or Geneva. Inspired by the Greek philosophers and Saint-Simon, Clémence Royer was a republican who wanted a democracy which respected and empowered an intellectual élite. It took time before justice was accorded to one of the first feminine scientists who had ceaselessly worked for humanity and the advancement of women. She believed that she had spent the best part of her life and exhausted her strength, without really accomplishing much, simply because she had had the misfortune to wear a petticoat instead of a pair of trousers.

Although formerly hostile, in 1902, shortly before her death, the scientific community awarded her the *Legion d'honneur*. In 1904 a Parisian street was named after her. Finally, in 1930, the centenary of her birth was celebrated at the Sorbonne in the presence of Aristide Briand and Herriot.

A pioneer of feminism and human rights, Goegg represents a major figure in the historiography of peace and feminism. Her International Women's Association sought equality in salaries, education, family conditions and legal matters themes that make Goegg's views and expectations no less pertinent today.

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Verdiana Grossi gained a Ph.D from the University of Geneva for her thesis: *European pacifism 1889-1914*. Besides having written on peace movements, she is also author of articles on international relations and the development of aircraft and telegraph and Swiss foreign policy. She is a member of the International Board of the Council on Peace Research in History and historical consultant of the International Peace Bureau. She is currently teaching at the Ecole supérieure de commerce in Geneva.

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<sup>5</sup> Zentral Bibliothek, Zurich, Nachlass Gustav Vogt, Goegg to Vogt, 30.5.1868.

<sup>6</sup> *Deux discours de Mme Marie Goegg, 26 septembre 1868 - 27 mars 1870*. (Genève, Imprimerie Coopérative, 1878), 4-5.

# *U.S. Women Peace Activists Before 1914*<sup>1</sup>

by Harriet Hyman Alonso

## *The origins of the women's peace movement*

Before 1914, no independent women's peace movement existed in the United States. Individual women spoke out for peace; women's clubs and church members formed peace committees. But there was no organization that linked peace and non-violence with women's concerns.

The origins of the women's peace movement can best be traced to the abolitionist movement of the early nineteenth century. Male abolitionists, in general, were not tolerant of women's rights. Indeed, the *New England Anti-Slavery Society* maintained an all-male membership. To give women a forum, in 1832, Maria Weston Chapman and twelve other active abolitionists founded the Boston Female Anti-Slavery Society. The next year, 40-year-old Lucretia Mott, a respected Quaker leader, organized the Philadelphia Female Anti-Slavery Society. Soon, many such organizations existed. The female anti-slavery societies fully utilized the concept of non-violent protest to oppose the slave system and violence in society at large.

The women and men of the abolitionist movement were well aware that another movement, one interested in international peace, had been established as a response to the Napoleonic Wars. By 1828, local peace organizations had been organized within the American Peace Society. Abolitionists were attracted to the idea of a peace society because of their strong belief in non-violence. The American Peace Society, however, limited women's participation within the group. As a result, Olive Branch Circles, functioning very much like women's auxiliaries of the men's groups, became quite popular in the United States.

## *Julia W. Howe's organizational efforts towards a women's peace festival*

The first women's rights activist to attempt to create a separate women's peace movement was Julia Ward Howe, the author of the famous Civil War song, *The Battle Hymn of the Republic*. In 1870, Howe suggested that a women's Peace Congress for the World be held in England to coincide with scheduled international conferences among world leaders. This organizational effort did not succeed. As Howe reported, many women wrote to her claiming that they were "helpless" to participate, having neither the time nor the independent financial means to travel.<sup>2</sup>

Not entirely daunted, Howe then proposed that a national day be proclaimed to honour mothers, for she felt deeply that mothers, in particular, understood the suffering caused by war. In order to accommodate those women who could not travel, she proceeded to organize "*Women's Peace Festivals*" to be held in various locations on 2 June, 1873. She sent out letters and appeals and organised the Boston meeting herself. Successful informal gatherings were held in Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Illinois, Missouri, and also in London, Manchester, Geneva, Rome, and Constantinople. At each meeting women spoke out against war and military training in schools, and in favour of women's participation in decision making regarding war. The Peace Festivals attracted several hundred participants worldwide and continued for years to come, always planned for warm June days when the flowers were in bloom.

## *Avenues for women to support peace work*

By the 1870s, there were several avenues women could take to support peace work. In 1871, the American Peace Society permitted women, including Julia Ward Howe, to become officers. Lucia Ames Mead played a very prominent role in the American Peace Society. In addition, she chaired peace committees in both the "National Council of Women and the National American Women's Suffrage Association". One-half of the

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<sup>1</sup> This short essay is excerpted from chapter 2 of Harriet Hyman Alonso, *Peace as a Women's Issue: A History of the U.S. Movement for World Peace and Women's Rights* (University Press, Syracuse 1993).

<sup>2</sup> Julia Ward Howe, *Bits of Remembrance Written Summer of 1907*. Julia Ward Howe Papers: The Arthur and Elizabeth Schlesinger Library on the History of Women in America. Radcliffe College, Cambridge, Massachusetts.

membership of the Universal Peace Union in 1890s were women. Anna Garlin Spencer, a minister from a Unitarian background, was a prominent member of the New York Peace Society, and Fannie Fern Andrews created the American School Peace League in 1908 to inform and organize educators on peace issues.

Another conduit for peace work was the "Women's Christian Temperance Union", founded in 1873. The task of incorporating the peace issue into the organization fell to a Quaker member, Hannah Bailey. Bailey organized and headed the WCTU's Department of Peace and Arbitration, founded in 1887. Under her leadership, between 1889 and 1895, the WCTU published two monthly peace periodicals, *Pacific Banner* for adults and *Acorn* for children. In these and in lectures and tracts, the WCTU spoke out against military expenditure and military drill in schools, conscription, war toys, lynching, and even prize-fighting. Through their work, WCTU leaders hoped to rid the world of evil and to promote an ethic of Christian love and humanity.

### ***First women's protest against war***

By the late nineteenth century, U.S. women had a first-hand knowledge of the realities of military intervention, the major tragedy and catalyst for more thought and action being the U.S. Civil War. The largest outcry at the end of the nineteenth century, however, came over the Spanish-American War in 1898. Although some women, such as Lucia Ames Mead, Anna Garlin Spencer, and Jane Addams, could work through the Anti-Imperialist League, most protested this war within their own organizations. One petition circulated by the Colorado WCTU, for example, protested against the proposed annexation of the Philippine Islands and the continuing war with the local native guerrilla forces. They characterized the subjection of the Filipinos as the un-Christian "killing and destroying the inhabitants of those islands in order to bring them under subjection".<sup>3</sup> The next year, 1899, U.S. women joined in the first gathering of the International Council of Women, where women from all over the world took a united stand for peace.

### ***Women unify for peace efforts***

By 1914, U.S. women peace activists had begun to speak with a unified voice. They emphasized the necessity of achieving women's suffrage as a means of creating a just society and of ridding the world of violence. They questioned the wisdom and the intentions of the male power structure in diplomatic relations. They pondered over the connections between female biology and peace. They dreamed of a new and beautifully loving world. Unfortunately, the dream was not to be. Instead, the women would face a world war and the need to form a major organization to deal with it. This organization, the Woman's Peace Party, organized in 1915, later became part of the Women's International League for Peace and Freedom.

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**Harriet Hyman Alonso** holds a Ph.D from the State University of New York at Stony Brook. Her thesis was entitled: *Women's Peace Union and the Outlawry of War, 1921-1942*. She has recently published a second book entitled *Peace as Women's Issue. The United States Movement for World Peace and Women's Rights*, which is the first comprehensive overview of the feminist peace movement during the last two centuries. She is coeditor of the Syracuse Studies series on *Peace and Conflict Resolution*. She is Vice-President of the Board of the Council on Peace Research in History. She is Associate Professor of History and Women's Studies at Fitchburg State College in Massachusetts.

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<sup>3</sup> *To the President of the United States*, circa 1898, Hannah Bailey Papers: Swarthmore College Peace Collection. Swarthmore, Pennsylvania.

## ***Women and Peace (1920s to the present)***

*by Peter van den Dungen*

### ***Jane Addams - peaceful settlement of conflicts***

In 1905, Bertha von Suttner became the first woman to be awarded the Nobel Prize for Peace. If, in the following 40 years, until the end of the Second World War, only one other woman (Jane Addams) was similarly honoured, this cannot be taken as a fair reflection of women's involvement for peace. On the contrary: some of the most important and courageous initiatives for peace and disarmament were taken by women, starting with the famous International Congress of Women that met in the Hague in 1915 under the presidency of Jane Addams (1860-1935). It laid the foundation for the creation of the Women's International League for Peace and Freedom (WILPF) in 1919, the most important international framework for women's peace activity in the inter-war period. Addams presided over the organization during its first decade. The need for peaceful settlement of international disputes (through arbitration and judicial procedures) and for replacing destructive conflict by cooperation, and the devastating consequences for society - not only of war but also of large arms budgets - were constant themes in her lectures and writings which enlightened and inspired many women.

### ***Rosika Schwimmer and Lola Maverick Lloyd - advocates for world government***

If Addams was a "Beloved Lady" and an "American Heroine" (titles of two biographies of her) - not only because of her work for international peace but especially because of her pioneering social reforms in the Chicago area - Rosika Schwimmer (1877-1948), another towering figure in the peace movement of the inter-war period, was blacklisted and remained stateless in the United States, her adopted country, on account of her uncompromising pacifist stance. A leading suffragist in her native Hungary (who also played a vital role in the 1915 Congress), Schwimmer was appointed Minister to Switzerland at the end of the First World War, an appointment which was unprecedented in diplomatic practice.

The overthrow of the young democratic Republic and Schwimmer's opposition to the communist dictatorship which replaced it eventually forced her into exile. United States citizenship was denied to her because of her refusal to promise to bear arms in defence of the American Constitution - a principle on behalf of which she unsuccessfully fought a long legal battle, ending in the Supreme Court. Trying to secure individual rights and liberties affecting matters of conscience was, however, only one aspect of her life-long fight for peace.

Together with Lola Maverick Lloyd, she became a pioneer advocate of world federal government. This culminated in the establishment in 1937 of a Campaign for World Government, which initiated and supported many bills in Congress and in several legislatures, providing for governmental action to establish world government; later versions of the plan stressed an immediate popular initiative starting with the creation of a Provisional World Government. Schwimmer greatly inspired many peace activists in the United States and elsewhere, and they paid homage to her indefatigable and unique peace efforts by organizing a popular World Peace Prize Award for her. This attracted world-wide sponsorship and resulted in the award being made to her on her sixtieth birthday in 1937.

### ***Education for peace***

Also in 1937 Catherina de Ligt-van Rossem was awarded a top prize given by the New History Society of New York in its world-wide essay competition on the best way to achieve international disarmament (which attracted 3,200 entries). The prize money was used by the de Ligts to set up an International Peace Academy to promote research on the origins of war and violence and on the conditions for peace.

This was a noteworthy, because early, attempt to formulate and institutionalize peace research. It attracted the collaboration of such eminent figures as Simone Weil and Maria Montessori during its first summer school which was held in Paris in 1938 on the Science of Peace. As early as 1932, in a lecture in Geneva, Montessori (1870-1952) had convincingly argued the need for such a science: the lives of people, even

the continued survival of civilization, depended on peace. Therefore, no discipline was more important than the one she eloquently proposed. Montessori was not only an innovative educator but also a professional physician (the first woman doctor of medicine in Italy), and she pointed to the great progress in health which medical science had brought when she pleaded for the creation of this new, and vitally important, science of peace.

When peace research, peace study, and peace education became widespread in the aftermath of the Second World War, Elise Boulding (1920-), for many years Secretary-General of the International Peace Research Association (IPRA), was in the forefront of these developments. Study and action naturally come together in her work and life which are informed by the view that societies move towards the future that they envisage: we have to imagine a world at peace, and then contribute to translate the ideal into reality. It is not surprising that in the inter-war years the most ardent campaigners for peace were women who had lost sons, brothers, husbands, fathers or lovers in the war, and who had decided to use their talents to turn such personal grief into a strong witness against war.

### ***Käthe Kollwitz and Vera Brittain***

In Germany in the 1920s Käthe Kollwitz (1867-1945) created more, and more powerful, anti-war works than any other artist this century, and her lithographs continue today to move people to pacifist sentiment and action. *Never Again War!*, *Bread!*, and *Mothers* are among the best-known and enduring of her prolific output, widely reproduced and instantly recognizable as unforgettable and stirring icons of the anti-war movement.

Kollwitz's achievement and impact were paralleled in England by Vera Brittain (1893-1970). Her haunting autobiographical writings, especially *Testament of Youth* (1933), conveyed to her own and later generations the anguish and pain of war. In her life-long commitment to the campaign for its elimination, Brittain not only helped to shape English pacifism (especially after the First World War) through her writings and lectures, but also served as chairwoman of the Peace Pledge Union (1945-51) and participated in the demonstrations of the campaign for nuclear disarmament in the 1950s. Together with *Lay Down Your Arms!*, *Testament of Youth* (a non-fictitious autobiography, unlike von Suttner's) ranks among the most influential of anti-war literature.

Besides the well-known figures, there are also those countless women (and men) who have helped to shape the modern peace movement but whose names and achievements are little known. Grace Beaton devoted a large part of her life to the War Resisters' International (WRI), of which she was general secretary for 20 years (1925-45). A precursor organization in Britain, the No-Conscription Fellowship, was founded by Fenner Brockway in 1914, at the prompting of his wife Lillato mobilize men of military age against conscription. Such examples can be easily multiplied, and suggest the many ways by which women have contributed, often invisibly, to the struggle for a peaceful world.

### ***Women warn of the threat of chemical warfare***

Not only the horrors of the Great War, but also preparations for a new war drew women into campaigning for peace. A notable achievement of the WILPF was the organization of a Conference on Modern Methods of Warfare in Frankfurt (1929) which was successful in informing, and to some extent also influencing, public opinion on the subject. The Swiss biochemist Gertrud Woker (1878-1968) and her Swedish colleague Naima Sahlbom (1871-1957) were the most prominent experts of the time who warned of the threat of chemical warfare and who condemned the misuse of scientific research for war purposes. Woker's book, first published in 1925, warned of the coming holocaust in which civil populations would not be spared the effects of war from the air in which poison gas and incendiary bombs would be widely used. Only disarmament could prevent such horrors and the WILPF Commission on Scientific Warfare, headed by Sahlbom, prepared an appeal for a mass propaganda campaign for general disarmament. A petition with more than six million signatures was eventually presented to the World Disarmament Conference in Geneva in 1932.

Prior to the First World War, and even during that conflict, Clara Immerwahr (1870-1915), another brilliant chemist, had openly and courageously condemned those who misused science by applying their talents to develop gas warfare. Sadly, she had been unable to convince her own husband, Fritz Haber, the father of gas warfare, who accused her instead of treason and anti-militarism. When, despite her protestations, he continued to direct German gas attacks at the front in 1915 (in which thousands of soldiers were killed), she

took her own life. While Haber became world famous (receiving a Nobel Prize for Chemistry in 1919), the facts of Immerwahr's life and death were distorted and suppressed. It is most appropriate that the German branch of the International Physicians for the Prevention of Nuclear War (IPPNW) has recently instituted an award, named after her, to honour those who uphold (sometimes at great personal cost) the highest ethical values in their professional life by refusing to develop the tools of war.

### *Peace activities during the inter-war years*

Elsewhere in the world also, women have been prominent in working for international understanding and cooperation. Throughout the inter-war years, and until she died, the Chilean poet Gabriela Mistral (1889-1957) was an indefatigable advocate of inter-American and world peace and dedicated her life to many campaigns for social justice, involving the welfare and status of children, women, and indigenous peoples. Her government appointed her to numerous international bodies, both of the League of Nations and of its successor, the United Nations.

In Japan, Michi Kawai (1877-1953) dedicated her life to the promotion of world peace, including Japanese-American friendship and women's education. She undertook numerous international friendship missions and in the early 1930s, was president of the Japanese Women's Peace Society. Her speeches in August 1941 calling for peace resulted in dismissal from her teaching post.

Likewise, Marie Lous-Mohr (1892-1973), a teacher and chairwoman of the Norwegian section of WILPF, spent more than two years in a concentration camp for refusing to follow Nazi orders in her teaching. In 1940, an American teacher, Jessie Wallace Hughan (1875-1955), published a now famous pamphlet, *If We Should Be Invaded*, which is an early plea for the possibility of active non-violence in the face of a threatened invasion by a hostile power. She was a central figure in the American war resistance movement, created the War Resistance League in 1923 (an affiliate of the WRI), and ran the organization from her own home for many years.

In 1937, in England, A. Ruth Fry (1878-1962) published *Victories Without Violence*, which showed that alternatives to war existed and detailed historical instances of the peaceful settlement of international disputes. Like so many other Quakers, she was deeply involved in the organization of help for the victims of war - the hungry and homeless, the persecuted and refugees. Unfortunately, the twentieth century has offered all too many opportunities for famine relief, reconstruction, and reconciliation in the aftermath of violent conflict - aspects of peacemaking and peacebuilding in which women have distinguished themselves.

### *The civil rights movement*

After the award of the 1946 Nobel Prize for Peace to Emily Greene Balch (1867-1961), another stalwart of the 1915 Congress and of the WILPF (she donated the prize money to the organization and thereby ensured its survival), it was another 30 years before women were again recipients of it. But, as before, there was no lack of women's peace activity in the intervening years. In the United States, the 1950s and 1960s were characterized by the emergence and growth of the civil rights movement and of opposition to the war in Vietnam. Women played important roles in both causes.

Although Martin Luther King was the undisputed leader of the non-violent struggle against segregation and racism in the southern United States, it was triggered off by the quiet but courageous refusal of Rosa Parks (1913-), a seamstress in Montgomery, Alabama, to give up her seat on a bus to a white man. Her arrest, for thus infringing the state law, resulted in an immediate bus boycott by the black population of the city which lasted over a year (Dec. 1955 - Dec. 1956) until the Supreme Court declared the law unconstitutional. By refusing any longer to suffer indignity and discrimination, and willingly accepting the risks of such a defiant stance, she became the "Mother of a Movement" which proved to be revolutionary (both in the ends it pursued and the means it adopted).

Also Coretta Scott King (whose husband was assassinated while he was in the thick of yet another campaign for social justice) played a largely unsung but important role in this movement. She was a vital source of strength and support for him, and carried on his work. In order to preserve King's legacy, and promote the ideas and causes to which he had devoted his life, she established a Centre for Non-Violent Social Change in Atlanta, Georgia.

Another boycott, some ten years after that in Montgomery, proved instrumental in securing better working conditions for the agricultural (especially grape) workers in California, many of whom are Mexican-American and among the country's poorest and most exploited people. Dolores Huerta (1930-), a community organizer, helped to build the United Farm Workers, of which she became vice-president in 1965. The non-violent campaign for social justice which she led, together with Cesar Chavez, has inspired workers all over the world in their struggle for decent wages and working conditions. It attracted the support of such leading, and diverse, practitioners of non-violent social change as Dorothy Day (1897-1980), the co-founder of the influential pacifist Catholic Workers' Movement, and Joan Baez (1941-), singer, writer and non-violent activist.

Whether it was during the famous civil rights March on Washington in 1963 (the largest demonstration in American history up to that time), or the first important demonstrations against the war in Vietnam in 1964, or the large gathering in New York in 1975 to celebrate its ending, - Baez enthused, inspired and encouraged the participants by her songs. She has given many benefit concerts for disarmament, justice and peace organizations, and in 1976 founded the Resource Centre for Non-Violence in Santa Cruz and, later, Humanitas International (to promote human rights and support peaceful reforms in Central America).

### *The "Peace People" in Northern Ireland*

The senseless killing of three young children in Belfast in 1976, following several years of sectarian violence between Protestants and Catholics in Northern Ireland, inspired a spontaneous movement for peace and reconciliation. It became known as the "Peace People" and brought tens of thousands of women (and later also men) together to march in protest against the IRA's terror campaign and the equally bloody response by Unionist extremists. The initiative came from two ordinary Belfast women, Mairead Corrigan (1944-), whose sister had suffered the loss of the three children, and Betty Williams (1943-), who had witnessed the tragedy and who immediately started to collect signatures to a petition demanding an end to the violence. They believed that women had a special role to play in ending the violence; in their thousands women articulated the widespread revulsion against the violence which had become endemic. They now had to prevail on the terrorists to abandon their murderous campaign. The movement captured the imagination of the world, and the Peace People attracted widespread support.

Corrigan and Williams were awarded the Nobel Prize for Peace in 1977; although the high hopes for a speedy end to the tribulations of the province have not been realized, their initiatives have left a legacy of grass-roots peace work in Northern Ireland as well as the remembrance of what ordinary people can do for peace. Today, women are again in the forefront of a campaign to mobilize public opinion, outraged by continuing terrorist atrocities against children.

Let us also remember Jane Ewart-Biggs (†1992) whose husband, the British ambassador to Dublin, was assassinated by the IRA. She resolved to devote the rest of her life to the promotion of peace and understanding between the peoples of Britain and Ireland, and between the two communities in Northern Ireland. She became an ambassador herself for the idea that people share a common humanity which goes deeper than any divisions against them and which renders any violence abhorrent.

### *Women for peace in the 1980s*

The introduction of new nuclear weapons systems in various countries of western Europe in the 1980s stimulated a new mass peace movement in which women were particularly visible. Numerous "Women for Peace" organizations sprang up in different countries. In Britain, the early 1980s also saw the emergence of such groups as "Mothers for Peace", "Mothers for Nuclear Disarmament", "Women Oppose Nuclear Threat", and even "Babies against the Bomb". The most dramatic and influential of all women's peace activities was the establishment of the Women's Peace Camp at the United States air base at Greenham Common. In 1981 women organized protest marches against the proposed siting of Cruise missiles there and a permanent camp, occupied by women only, was established from early 1982 until the end of the decade.

The Greenham women undertook numerous non-violent protest actions and many ended up in the courts. The influence on public debate was considerable. Also in the mixed peace and disarmament groups active in Britain at this time, such as the Campaign for Nuclear Disarmament (CND) and European Nuclear Disarmament (END), women played a prominent role, as they did elsewhere in the world. For instance, the



Australian paediatrician Dr. Helen Caldecott successfully campaigned against French atmospheric testing in the south Pacific. In 1978, after having emigrated to the United States, she rejuvenated Physicians for Social Responsibility. Her 1980 European tour, in which she addressed numerous medical groups, stimulated awareness of, and resulted in the formation of many medical peace groups.

It was appropriate that when the United Nations second special session on disarmament took place in 1982, the Nobel Prize for Peace was awarded to Alva Myrdal (1902-1986). She had a distinguished career in the United Nations, latterly serving as leader of the Swedish delegation to the United Nations Disarmament Committee. As her country's disarmament minister, she had had an important influence upon Sweden's unilateral renunciation of nuclear weapons in 1968 and, later, of chemical and biological means of warfare as well. Her command of the subject was unrivalled, and she provided a sharply critical and widely noticed account of the way in which the two super-powers ran the arms race in her book *The Game of Disarmament* (1976).

Very different are the merits of Mother Teresa (1910-) who received the award three years before Myrdal (1979) for her unselfish devotion to the orphans and the poor and sick in the slums of Calcutta. She made it the purpose of her life to bring loving care to those who feel unwanted and who are uncared for. Her "Missionaries of Charity" religious order has provided homes, schools, clinics and hospices, and she has been joined in her work by 1,600 sisters, working in 60 countries. Many regard her as a "living saint", who has brought solace and peace to countless lone and helpless human beings.

### ***Women's concern about the environment***

Growing concern about the environment has brought together activists opposed to the use of nuclear energy and those opposed to nuclear weapons. Nuclear power plant failures, such as the one at Three Mile Island in Pennsylvania, suggested the enormous damage which nuclear energy, let alone the deliberate or accidental use of nuclear weapons, could cause. In Germany, Petra Kelly (†1992) was a pivotal figure in both the Green movement and the nuclear disarmament movement throughout the 1980s. She was an indefatigable campaigner and organizer who inspired many to join the struggle for a more safe, humane and just world, skilfully linking the various concerns and issues together. Greater openness in the former Soviet Union has revealed some disturbing features of the authorities' handling of the Chernobyl accident of 1986.

Alla Yaroshinskaya, a Ukrainian journalist, has discovered that people from highly contaminated villages have been settled in hardly less affected areas nearby, and that their health problems, although serious, were being officially denied and ignored. Newspapers refused to print her articles and perversely commissioned other journalists to write reassuring stories. Under the influence of *glasnost*, she eventually succeeded in publishing a story about the suppression of her work, as well as a book. Her courageous campaign to expose the truth about the Chernobyl disaster and her efforts to help its victims have been brought to the notice of wider public following her selection as a Right Livelihood Award winner in 1992. While she is still little known, the Norwegian Prime Minister Gro Harlem Brundtland has been a major figure on the world environmental stage for several years.

### ***Suu Kyi and Menchú Tum - recent Nobel Prize laureates***

It is encouraging that the two most recent Nobel Prizes for Peace have, in two successive years, been awarded to women - the first time this has happened: to Aung San Suu Kyi of Burma in 1991, and to Rigoberta Menchú Tum of Guatemala in 1992. In their own different ways they exemplify the important role which women everywhere are playing in the social and political struggles of our time. Suu Kyi rather suddenly emerged as the leader of a popular movement for freedom and democracy which sprang up in August 1988 after peaceful demonstrators had been slaughtered by the military dictatorship. She headed the National League for Democracy party, which obtained a great victory in the May 1990 elections in Burma. The ruling junta annulled the results, put her under house arrest, and increasingly isolated her from the outside world, including her English husband and children.

Suu Kyi's father had been a hero in the struggle for freedom from Japanese occupation in the Second World War, and from British colonial rule; her mother at one time was Burma's ambassador to India. The desire to regain Burma's independence, this time from domestic usurpers of power, and to do so by non-violent means (based on Buddhist tenets and Gandhian principles) in the face of an uncompromising and ruthless

dictatorship, have made her struggle one of the most extraordinary examples of civil courage in Asia. It continues today - as so far the military rulers of Burma have been impervious to world-wide demands for her release.

Rigobertha Menchú Tum's background is very different: born in a poor Indian village in the Guatemalan mountains, she experienced at first hand the deliberate destruction of her people (including the murder of her parents and brother). She decided to commit her life to the struggle for human rights and the dignity of her people which necessitated 12 years of exile in Mexico. Driven by moral indignation, and against heavy odds, she has retained faith in the concept of a common humanity, and this explains her work for peace and reconciliation. Made 500 years after Columbus reached America, the award symbolically highlights both the fate of aboriginal peoples everywhere and their struggles for the recognition of their rights and the undoing of gross injustices.

### *For workers' and human rights*

Ten years ago, another woman, Margarida Maria Alves (†1983), president of the Union of Rural Workers of Alagoa Grande in the Brazilian state of Paraíba, was assassinated, following a series of death threats from landowners and industrialists in the region. In a country of more than twenty million landless rural workers whose attempts to organize themselves and reclaim their land (and demand basic rights) have persistently met with violence, Margarida Alves continues to be seen by many Brazilians as a symbol of their struggle for justice. "It is better to die in struggle than to die from hunger", she said, and her courageous example continues to inspire. In 1988 she was posthumously honoured with the Pax Christi International Peace Award.

Two years later the same award was made to Dana Nemcova (1934-) who took up the struggle for human rights and human dignity following the invasion by Soviet tanks of Czechoslovakia in 1968. She was one of the first signatories of Charta 77 which urged the Government to respect the human rights agreements which it had signed. In 1978 she joined the Committee for the Defence of the Unjustly Persecuted (VONS). As a result of her political activities she was dismissed from her job as a psychologist and student counsellor and subsequently, on several occasions, arrested and imprisoned. The "velvet revolution" of November 1989 restored democracy in her country, and saw her elected to Parliament in June 1990. In making the award, Pax Christi also wanted to draw attention to the important role of women in the changes in Central and Eastern Europe. Through her were honoured all those brave individual women who held on to the truth, even in the face of persistent violence and persecution.

In her address "Women and World Peace" to the 18th World Peace Congress in Stockholm in 1910, Bertha von Suttner decried the fact that one half of humanity neither understood nor participated in this vital and complex question. She urged women to participate fully in the great task of bringing society to a higher social order. As the outline above has tried to show, women have heeded her appeal and today are playing a vital role in the struggle to bring about a world of peace with freedom and justice.

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# *A Sisterhood of Peace Activists*

## *In Search of a Pacific Twentieth Century*

*by Sandi E. Cooper*

### *An "international sisterhood of women" for peace*

Bertha von Suttner (1843-1914) who gained fame when her novel, *Die Waffen nieder!* (*Bas les armes!* or *Lay Down Your Arms!*) became a runaway best seller after its publication in 1889; who helped persuade Alfred Nobel to devise his famous will; and who became the only woman Nobel Peace Prize winner before 1914, glittered within an international sisterhood of women, all of whom wanted the 20th century to be the age of an organised peace among nations. Their aim was to transform war into an historical artifact.

Along with thousands of men and women prior to 1914, von Suttner saw herself as part of an immense struggle on the cusp of two civilisations - one old, defending values of militarism and authoritarianism and one newer, arguing for pacific, collective solutions to interstate tensions. If the newer vision towards a warless world could be attained through rational international organisations, humanity in the twentieth century indeed would enjoy a real millennium.

Von Suttner influenced women everywhere to take themselves seriously as peace campaigners. Her colleague in Vienna in the Ethical Society, Rosa Mayreder (1858-1938) militated energetically in peace and feminist circles and clearly connected international peace with women's emancipation in her journal, *Documente der Frauen* (1899-1900); the Hungarian founder of the peace society in Budapest and a long time member of the International Peace Bureau, Anna Zipernowski (1863-1923) was known as the Hungarian "Bertha von Suttner"; the Dutch aristocrat, Johanna Waszkiewicz-van Schilfgaarde (1850-1937) organised a salon for pacifists to lobby the diplomats at The Hague in her home in 1899 became interested in peace after reading von Suttner's novel; the French Princess Gabrielle Wisniewska (1836-1903) launched the Women's League for International Disarmament in 1896 and in 1899, organised a massive international letter writing campaign in favour of the Peace congress at The Hague.

In Italy, Rosalia Gwis-Adami (1880-1925) a major figure in the Società per la Pace (Milan) repeatedly invoked von Suttner's work to impress Italians that not all Austrians were automatically the enemy. Von Suttner's influence, of course, extended beyond individual women whom she inspired; she wrote for American audiences, spoke to feminists everywhere and struggled in a number of reformist causes in Austria including courageous participation in a campaign against *fin de siècle* anti-semitism that had erupted in Vienna.



Rosa Mayreder

### *Women for peace in the early 19th century*

Women's participation and influence increased consistently in the broadly based international peace movement that gathered force from 1889 to 1914 but their involvement in peace issues began earlier in the century. In *La Femme libre*, in 1832, Jeanne-Victoire issued an "Appel aux Femmes" promising that

"Universal association is beginning; among nations there will no longer be relationships other than industrial, scientific and moral; the future will be peaceful. No more war, no more national antipathy, ...the Reign of harmony and peace will be established upon earth and the moment has arrived when woman should have her place upon it." A generation of women influenced by Saint-Simon and Fourier in France and elsewhere, including the well known Eugénie Niboyet, devoted journalistic and organisational skills to making that ideal a reality. Niboyet (1796-1883) even published the first newspaper devoted to peace, *La Paix des Deux Mondes* and *L'Avenir* in 1844-5.

Across the Atlantic, women active in the movement to abolish slavery in the United States - including Elizabeth Chace (1806-1899), Maria Chapman (1806-1885), Lydia Child (1802-1880), Abigail K. Foster (1810-1887), Sara M. Grimké (1792-1873), Elizabeth P. Gurney (1801-1881), Julia W. Howe (1819-1910) and Lydia H. Sigourney (1791-1865) - combined anti-slave agitation with anti-war arguments. Many of these women were Quaker or Unitarian and their pacifist sentiments were severely tested with the outbreak of the U.S. Civil War.

The Franco-Prussian War (1870-71) inspired the American, Julia Ward Howe, in 1870 to call for an international women's peace association against the horror of warfare. Howe managed to call a meeting in Boston in 1871 which she called a "woman's peace congress" but European women did not participate. Howe was convinced that women working across national boundaries would organise pacific international relations. In Italy following its unification, Alaide Beccari (1842-1906) threw her energies into a joint campaign for women's emancipation and international peace, which she saw as tins of the same future. Her journal *La donna* reached thousands of contemporaries with that message.

In England, Quaker principles inspired the indefatigable anti-war activities of Priscilla Hannah Peckover (1833-1931) who joined the women's auxiliary of the British movement when she was 50 and then used her own wealth to publish *Peace and Goodwill*. Vigorously opposed to the Boer War, her journal was silenced by the British censor. Peckover also gave seed money to a young French peace society created by students in Nîmes in 1891 which grew up to be the influential Association de la Paix par le Droit. Ellen Robinson (1840-1912) joined Peckover's group, the Wisbech Local Peace Association, and rose to become secretary of the British national organisation as well as a respected voice at the annual meetings of the Universal Peace Conference.



Lydia H. Sigourney

### ***Women activists and emancipation***

If von Suttner tended to support legalistic approaches to organising peace that the Bureau International de la Paix (founded 1892) favoured, other women activists emphasised different routes. The Swiss and French women who became interested in peace in 1867 when the Ligue Internationale de la Paix et de la Liberté was founded - Marie Pouchelin Goegg (1826-1899) and Julie Toussaint (1839-1923) were originally participants through male relatives and friends; Goegg quickly realised the importance of creating a separate women's organisation which, in turn, meant raising their awareness of their roles in public life as well as domestic arenas. She formed one of the first continental feminist societies, Solidarité de Femmes, in an effort to launch women's emancipation in Europe. Toussaint devoted herself to the education of poor girls and donated endless hours to the sustenance of the Ligue particularly after the death of its president, Charles Lemmonier.

Determination to improve the lot of the poor and raise the condition of women to a higher notch on the social scale also animated to the labours of Maria Deraismes (1828-1894), the first woman to enter a Masonic lodge who also saw peace as the product of an emancipated social order and Virginie Griess-Traut (1814-1898) who worked with Deraismes in a Society to Improve Women's Condition. Believing that women were less belligerent than men, Griess-Traut maintained that their education and emancipation were prerequisite for peace. Before her death, she went as far to espouse the enormously unpopular

were prerequisite for peace. Before her death, she went as far to espouse the enormously unpopular position that the French should be willing to trade off Alsace-Lorraine for peace - an argument that she made at least a decade before male peace activists gingerly debated it at congresses. Griess-Traut also left a legacy which helped the international movement sustain its labours during the 1890s.

As the 19th century drew to a close, increasing numbers of women entered the peace movement from burgeoning suffrage movements. For Hubertine Auclert (1848-1914), an uncompromising advocate of women's right to vote, only the extension of political equality would bring down militarism. Maria Vérone (1874-1923) worked in France as a major link between peace congresses and the League for Women's Rights.

Margarethe Leonore Selenka (1860-1923), deeply involved in the German Women's Movement, persuaded a woman's congress in 1899 to launch an international petition campaign in support of the Tzar's Rescript that called for a peace conference. Millions of signatures from 23 countries, from Japan to South America, were gathered and Selenka's name was known well enough to infuriate the Kaiser.

Both Anita Augsborg (1857-1943) and Lida Gustava Heyman (1868-1943) merged suffrage agitation in Germany with anti-militarism. Heyman maintained that the male dominated state had to be undermined and both struggled for disarmament and conciliation before and after World War I. They went into Swiss exile during the 1930s. A similar argument

came from the famous author, Selma Lagerlöf who told the International Suffrage conference in 1910 that women's emancipation was the entire basis of a decent society and nation.



Selma Lagerlöf

### *The teaching profession as platform for women's peace activism*

The increase in women in the teaching profession in the late 19th century provided another platform for women's movement into peace activism. May E. Wright Sewall (1844-1920), a teacher, a member of the American Peace Society, helped found the National Council of Women as well as the International Council of Women. In both, she headed the Peace and Arbitration Committee which sought to engage women everywhere in anti-war activities - monitoring history textbooks in their children's schools; arguing against war toys as Christmas presents; substituting "Peace Day" celebrations in schools for the nationalistic, chauvinistic, flag waving holidays that turned out narrow little patriotic cannon fodder.

Among her many anti-war activities, the reformer Lucia Ames Mead (1856-1936) helped organise the School Peace League in Boston to help teachers create curricula materials and mothers realise that their first duty was to socialise children to respect humanity, not the nation-state. The tie between women and education for peace flourished. In Milan, the formation of the society *Giovine Europa* by Adèle Alziator, a music teacher and Rosalia Gwis-Adami was directed at teaching principles of peace as an alternative to international violence to women high school pupils and teachers; the French Société d'Education Pacifique founded by two women teachers in 1901 aimed at reaching French teachers. A Belgian branch was created by Marie Rossels in 1906 in Antwerp and a Swedish organisation established by Fanny Petterson organised international student exchanges. Thus, the movement gained from active participation of women teachers. The internationally prominent Maria Montessori (1870-1952), the first woman in Italy ever to receive an M.D. degree, overturned the traditional authoritarian way of teaching children, argued for self-education and exploration in classrooms, and made a firm connection between peace and the methodology of classroom education. This connection, covering the kind of curricula taught on all levels and the methods by which students are educated, developed later into Peace Studies in the 20th century.

## *Women from other career paths and the peace movement*

Women from other career paths were also attracted to the movement. The first woman lawyer to argue before the Supreme Court of the United States, Belva Lockwood (1830-1917) was a member of the Universal Peace Union (Philadelphia), an experienced Congressional lobbyist who worked tirelessly for the ratification of the Olney-Pauncefote Arbitration Treaty of 1896 (which failed in the Senate) and an active member of the Bureau international de la paix. In France, the journalist, Svérine (Caroline Rémy) (1855-1929) served on the council of the French national peace alliance, led the Association La Paix et le désarmement par les femmes with Sylvie Flammarion (1842-1919) who had gained eminence as an author on astronomical subjects as her husband's collaborator.

The doctor, Madeleine Pelletier, a socialist and feminist, became increasingly vocal as an anti-militarist as World War I drew near. Céline Renooz (1840-1928), a self-educated scientist moved towards suffrage and peace issues also, as European peace seemed increasingly threatened. The Dutch doctor, Aletta Jacobs (1860-1929) worked as a social reformer, a suffrage militant and in 1914, became a militant pacifist. With Jane Addams (1860-1935), a professional social worker, she organized the meeting of women at The Hague in April, 1915 which attempted to stop the war.

The dream of Frederika Bremer and Julia Ward Howe finally came true here. This meeting, of course, eventually gave birth to the Women's International League for Peace and Freedom (formally founded after World War I).

## *Participation of socialists in the movement*

While an increasing number of women from organized socialist groups also took up anti-militarist and anti-war cries, their collaboration with non-socialist women was limited. Most members of the Second International argued that war was essentially a result of capitalism; with its disappearance, an era of peace would follow. Thus, socialists remained chary of peace activist claims but on an individual basis, a few participated in international peace activities. (Henri La Fontaine, the Belgian senator who was president of the International Peace Bureau when war broke out was a socialist, for instance; in the French parliament, Jean Jaures collaborated with republican progressives who opposed militaristic solutions).

The outlook of Anna Kuliscioff (1854-1925), eminent in Italian socialist circles typified the pre-war view that only socialism would guarantee peace and justice; similarly the German socialist-feminist, Clara Zetkin focused more on women's and working class issues and accepted the socialist analysis that militarism was a natural outgrowth of capitalist rivalries.

## *Women protest "realpolitik"*

While the outbreak of war in 1914 inspired cynics to ridicule organized pacifism as an absurd utopianism in face of *realpolitik*, women peace activists were the only ones to organise public protests to demand a ceasefire and negotiated peace. The women who braved ridicule and physical danger to assemble at The Hague, called by Dr. Aletta Jacob and Jane Addams in April, 1915, insisted that the social and political bases of feminism be incorporated into the peace in order to make it permanent. Their vision helped to shape a new kind of peace activism in the 20th century after World War I. However, they acknowledged their debt to Bertha von Suttner who had died in 1914, by printing her photograph as the frontispiece to the minutes of the founding congress in Zurich of the Women's International League of Peace and Freedom in 1919.

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**Sandi E. Cooper** is Professor of History College of Staten Island and the Graduate Centre City University of New York. Author of *Patriotic Pacifism*, recent history of the European peace movement, she is now working on a brief history of Women and Peace.

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## *Two Wars - Two Women*

*Käthe Kollwitz (1867-1945) - Gerda Rotermund (1902-1982)*

*by Ilse Kleberger*

### *Käthe Kollwitz*

At the start of the First World War in 1914, most Germans had succumbed to the intoxication of militant nationalism. One of the few not to share in the general enthusiasm was the Berlin artist Käthe Kollwitz. As early as 1901, she had devoted a cycle of graphic works to the horrors of the Peasants' war, although she herself had not yet experienced war. In 1914, thanks to her imagination, she could already foresee what lay before mankind.

### *A monument for her fallen son*



Her fears became reality only too soon. Her eighteen-year-old son Peter was killed in a battle in Belgium at the very beginning of the war. Käthe Kollwitz immediately resolved to sculpt a monument for him. She had always been sceptical about the idea that wars could do any good. Now, however, she believed she could see something meaningful in the battlefield death of her young son, who had volunteered for military service. She began to sculpt the fallen youth with his wide-open eyes turned upwards in devotion to heaven. His father and mother were to kneel at the head and feet of the body.

The completion of the monument took many years, from 1914 to 1932. Problems arose because of technical difficulties: as a sculptor, Käthe Kollwitz was still a beginner. But above all, it was her own attitude that changed. It gradually dawned upon her that no war can be truly meaningful. She became more and more of a pacifist. In the end, the sacrificial figure of the fallen son was abandoned altogether. What remained were only the mourning parents, two figures frozen motionless in sorrow. The work became one of the most important war memorials ever made, a work of art valid for all periods. For its continuing existence we must thank the fact that it was erected over Peter's grave near Eessen in Belgium, and not

in Berlin as Käthe Kollwitz had intended. The Nazis would certainly have destroyed it.

### *Anti-war drawings and woodcuts*

Besides her difficult work on the war memorial, Käthe Kollwitz created many graphic works after 1914 that dealt with the horrors of war - mothers holding their dead sons in their lap, war widows and orphans. In the post-war period, "war against war" became her theme. Other artists working on the same theme usually confined themselves to expressing their own fear and sorrow. Käthe Kollwitz, unlike them, wanted to achieve a practical end: "I want to have an effect in my own time", she said. From this desire came many posters aimed at alleviating the consequences of war and appealing for funds against famine, pleading for the release of prisoners of war and, especially, warning against new wars. "No more war!" is the cry of an adolescent with upraised arms on a poster still used to this day by peace movements the world over.

Other art works by Käthe Kollwitz were also intended for a propaganda purpose. This is particularly true of the "Seven Woodcuts on War". Woodcuts, with their harsh, merciless black-and-white effect, seemed

to the artist to be more suitable to the topic than the softer lines of the lithograph. Of course, the cycle was also a very personal statement. Käthe Kollwitz made the following comment on the subject: "These woodcuts are the result on my dialogue with life between 1914 and 1918, and those were difficult years to come to terms with". One of the woodcuts shows a woman dropped as a felled tree upon receiving news of her husband's death. Another shows a disconsolate, pregnant war widow.

Two pictures from the cycle contrast harshly with one another: the one called "The Sacrifice" shows a naked woman with a fanatical expression offering her child in upraised arms upon the "altar of the Fatherland". The other, "The Mothers", shows women crowding together to protect the children in their midst from the "awful senselessness of war".

In the closing years of her life, Käthe Kollwitz became more concerned with the subject of death as such. However, in one of her last lithographs, dating from 1942, in the middle of the Second World War, she reverted to the subject of "fear of war". The lithograph shows a woman trying to protect her children from a new war with her arms and skirts - a modern Virgin of Mercy. "Seed corn must not be ground up!" was the name, taken from a text by Goethe, she gave to the lithograph. Soon afterwards, her beloved grandson, also called Peter, was killed in battle.

Käthe Kollwitz did not live to see the end of the war. She died shortly beforehand.

### ***Gerda Rotermund and Käthe Kollwitz***

While the anti-war works of Käthe Kollwitz dealt essentially with the First World War, it was a younger draughtswoman who became the first German artist to document the Second World War. As a seventeen-year-old, Gerda Rotermund, born in 1902, had met Käthe Kollwitz and had been encouraged and influenced by her. Although never a direct student of Käthe Kollwitz - her teacher was Emil Orlik - she was bound to the older woman by lifelong friendship. Despite all their differences, the spirit of both artists' work is the same, just as their subjects are the same: the horrors of war.

Whereas in Käthe Kollwitz's pictures the human being alone stands at the centre and the psychological aspect - fear, suffering and despair - is developed with great sensitivity, in Gerda Rotermund's work the environment plays a major part - not only the suffering human being, but also the suffering landscapes with its dead trees, grave-mounds and bomb craters, and still more the suffering cities with their shattered ruins. In this setting, the human being is often only a part of the whole, not the main element.

Was this difference due to different mentalities or to the fact that the Second World War was a different kind of war, in which cities and landscapes paid a far heavier toll than in the First?

Gerda Rotermund gave her cycle of 16 etchings the title "De profundis", using the first words of the 130th Psalm: "Out of the depths have I cried unto thee, O Lord".

### ***Painted reality***

The despair implicit in these words is expressed in her pictures: the destruction of Berlin, which she witnessed from her studio in Wilmersdorf; the fear of men and women racing to the air raid shelter; the homeless with their pitiful belongings rescued from burning houses; a self-portrait in a landscape of ruins otherwise empty of human beings. These shattered houses were not a fragment of the imagination: they were reality, carefully copied from photographs.

Bombed out of her studio in 1943, Gerda Rotermund moved to a small house on the banks of the Oder. Here she witnessed the misery of refugees and reproduced it in drawings: men and women laboriously dragging away their last belongings; the grandson trying to make his grandmother, sitting exhausted on a stone, go on walking; a group of women boiling stolen potatoes in the sleet on top of a freshly dug grave; a girl, sitting in a damaged, once charming bridal carriage, picking lice out of her clothes.

She also drew the ends of many such journeys. A man collapsed by the side of the wheel barrow containing his belongings; a dead baby in a wood, left behind but lovingly wrapped in cushions; a starving woman in the goatshed that will become her coffin. Then the pictures from the postwar period: a woman - again a self-portrait - on her "Way back" to a home that may no longer exist through a landscape with shattered houses, trees and tanks and dead animals and human beings; convicts doing forced labour under spotlights; wretched dysentery sufferers squatting next to each other over a long latrine; confused mental patients released from bombed asylums into a world they do not understand.



The most moving picture is no doubt the one entitled "There lie her children". An old woman in front of a ruined house bows low and places a wreath on a heap of rubble. The picture of the woman is a portrait of Käthe Kollwitz, who lost her son and her grandson in the two wars, here commemorated with love and admiration by the younger artist.

Käthe Kollwitz and Gerda Rotermund were undoubtedly the most credible documenters of the worlds destroyed in the First and Second World Wars. Was it feminine sensitivity and compassion that enabled them to draw the consequences from what they had seen?

Translated from German.  
GE.93\00303D7\00303D7.



\*

**Ilse Kleberger** was born in 1921 in Postdam. She studied medicine and for 28 years, she worked as a practitioner. Since 1977, she has confined herself to writing. Apart from Käthe Kollwitz's biography, she wrote the biographies on Adolf Menzel, Ernst Barlach and Bertha von Suttner. Among her children and youth books, her "grand mothers'" works are the best known. Ilse Kleberger's main purpose is to build bridges between the generations, between countries, between peoples.

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## *Dreams of Peace - Times of War\**

Bertha von Suttner and all other women and men who joined or worked in the peace movement of the 19th and 20th century envisioned a world where armed conflict would be replaced by negotiation and arbitration.



The black Frieze, *Dreams of Peace - Times of War*, which surrounds the exhibition, *Bertha von Suttner and Other Women in Pursuit of Peace*, attempts to make us aware that despite these visions, we unfortunately live in an era in which armed conflict seems to be the norm rather than the exception.

This Frieze lists parties, tribes, regions, countries, states, etc., which were involved in armed conflicts from 1889 on, the year, in which Bertha von Suttner's novel *Die Waffen Nieder! - Bas les armes! - Lay Down Your Arms!* was published.

It shows that since then armed conflicts have drastically increased. Therefore, the visitor may conclude that the impetus for securing peace in the world is not only the responsibility of a number of "leaders" out there, but that it begins within each individual on a very personal level.

From: F. Deutsch, *Ein Friedensmuseum - A Peace Museum*.  
Wolfsegg. Moserbauer, Mattighofen (Austria) 1993.

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\* The data for the listing of the various parties, tribes, regions, countries etc. involved in armed conflicts are taken from relevant literature including:

- LAFFIN, John, *The World in Conflict*, War Annual, Nos. 1-5, Brassey's Defence Publishers, 1986-1990.  
WRIGHT, Quincy, *A Study of War*, 2nd edition, The University of Chicago Press, Chicago & London.  
BOUTHOU, Gaston, CARRERE, René, *Le défi de la guerre (1740-1974), deux siècles de guerres et de révolutions*, l'Institut Français de Polémologie, Presse Universitaires de France, 1976.  
BUTTERWORTH, Robert Lytle, *Managing Interstate Conflict, 1945-1974: Data with synopsis*, University Center of International Studies, University of Pittsburgh, 1976.  
HOLSTI, Kalevi J., *Peace & War: Armed Conflicts & the International Order: 1648 - 1989, Cambridge Studies in International Relations: 14*, Cambridge University Press. Publ. Press Syndicate of the University of Cambridge, 1991.  
BRECHER, Michael, WILKENFELD, Jonathan, MOSER, Sheila, *Crises in the Twentieth Century, Vol. 1, 2. Handbook of International Crises*. Publ. Pergamon Press, 1988.  
*SIPRI Yearbook*, Stockholm International Peace Research Institute, 1968/69 - 1992, 14 volumes. Publ. Taylor & Francis Ltd., London.  
*World Armaments & Disarmament. SIPRI 1968-79: Cumulative Index*. Taylor & Francis Ltd., London, 1980.

## *Catalogue introduced*

This catalogue to the exhibition devoted to commemorate in particular the 150th anniversary of the Austrian Baroness Bertha von Suttner (1843-1914) reflects the various presentations of the exhibit which consists of two major parts:

### **Part I:**

This part informs about the life, activities and writings of **Bertha von Suttner** whose life stands out as an example of how a single person - a woman at the turn of the century - was able to influence the masses. It gives a summary of the most important stages in the life of the Baroness, who was not always admired but often ridiculed. However, as history proved, her warnings about a possible war have been absolutely justified.

Bertha von Suttner was the first woman awarded the Nobel Peace Prize in 1905. Since then, eight more women were honoured with this prize and therefore information about these women was added to the exhibition.

This first part of the exhibition consists of eight showcases and 16 frames entirely devoted to the life and the work of Bertha von Suttner and nine frames with portraits and a short biography of the Nobel Prize laureates.

### **Part II:**

The second part of the exhibition is dedicated to "**other women**" who, like Bertha Suttner devoted their lives to world peace. These are women from North America, England, Germany and Switzerland from the 19th century, as well as women before and during The First World War, during the inter-war period, after the Second World War and women of today.

In eight showcases and eight frames the exhibition introduces the lives, activities and individual roles of such women within the peace movement and different areas such as politics, agriculture, health, and writing. Under the title "**Artists for Peace**", this part of the exhibition is surrounded by the work of 17 women artists who were chosen from various parts of the world.

Because of the huge number of women dedicated to peace work, the participants selected for this exhibition may only stand as a sample for all the others who are equally involved in peace activities but who for technical reasons could not be included in the present show.

### **Exponents:**

A tremendous amount of material concerning Bertha von Suttner was available. However, it was decided to go beyond history. The synthesis of the past and the present may stimulate reflection what the viewer could contribute to preserve and to promote peace in their own environment as well as in parts of the world which are constantly threatened by armed conflicts.

The majority of the **Exponents of Part I** were taken from the enormous quantity of documents, correspondence, memorabilia and visual material assembled in the Fried/Suttner collection of the League of Nations Archives, thanks to the following persons and institutions. However, additional - mainly visual - material could be added to the exhibit: Dr. Brigitte Hamann, Dr. Beatrix Kempf, Dr. Ilse Kleberger, Dr. Konrad Ruser; Prof. Dr. Herwig Roggemann; Galerie in Flotbasck; Cornelia Rülfig; Stadt Mörfelden-Walldorf; Nobel Institute Library, Oslo; Museum of History, National Library and City Archives (Vienna).

**Part II of the Exhibition** was made possible only because of the enthusiastic support of the "other women" who submitted exponents which show their work in pursuit of peace, the 17 artists who kindly volunteered to send sample artwork from many parts of the world and thanks to the following private personalities and institutions who kindly supported the exhibition by submitting material from their archives: Dr. M. Aris, husband of Suu Kyi; Dr. V. Grossi; Mrs. S. Williams, daughter of Vera Brittain; Mr. P. Runkel, Dorothy Day Archives, Wisconsin, and Mrs. W. Chmielewski, Swarthmore College Peace Collection.

## NOBEL PEACE PRIZE: 1901 - 1992

### Women Laureates

If Nobel had not met Bertha von Suttner, there would not be a peace prize. This may be concluded from the remark Nobel made to Bertha von Suttner after the 1892 Peace Congress in Bern: "Inform me, convince me, and then I will do something great for the movement." Later he said to his nephew, Emanuel: "I want to do something for Bertha von Suttner and for the cause of peace."



In his will (1895), Nobel declared that the peace prize was to be given to the person who shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses.

After the death of Nobel in 1896, his family opposed the will, but his nephew, Emanuel Nobel, insisted on its enforcement. In 1901, Norway and Sweden reached a satisfactory interpretation and political agreement on the will. The first award was given to Henry Dunant, founder of the Red Cross, and Frédéric Passy, founder of the Ligue internationale de la paix. Four other prizes were awarded before Bertha von Suttner, in 1905, became the first woman to receive the prize.

In 1931, 26 years later, the second woman, Jane Addams, often nominated in previous years, was awarded the prize. Professor Koht, a committee member, declared in his presentation speech: "In honouring Jane Addams, we also render homage to the work which women can do for peace and human brotherhood..."

The next woman honoured with a shared prize in 1946 was Emily Greene Balch. Thereafter, it took the committee more than 30 years before Mairead Corrigan and Betty Williams were honoured, in 1977, to share the prize with an institution. From then on, other women laureates followed more closely: in 1979, Mother Teresa; in 1982, Alva Myrdal (a shared prize); in 1991, Aung San Suu Kyi and, in 1992, Rigoberta Menchù.

Out of the 91 personalities awarded the Peace Prize since 1901, only nine women have been honoured:

#### 1905: BERTHA VON SUTTNER (1843-1914)

Bertha Sophia Felicita Kinsky, Baroness von Suttner, was educated to live the fashionable life of the aristocracy. But her life was to take her in a totally different direction: in 1876, after her marriage to Baron Arthur Gundaccar von Suttner, the couple had to work for a living and endured many hardships during their nine years of self-imposed exile in the Caucasus.

It was during this time that they not only started to write but also became free-thinkers and social realists, committed to using their literary talents in combating prejudice and injustice and to making the world a better place to live.

In 1885, the Suttners returned to Austria and renewed their friendship with Nobel in Paris. Through him they were introduced to members of the international peace movement. From then on, for the next 25 years, Bertha von Suttner dedicated not only her writing but her "whole being" to the cause of peace which to her was above politics. She was 46 years old when she wrote "Die Waffen nieder!" using the power of the written and later of the spoken word to spread her conviction that only total



disarmament could prevent future wars. She had a cause, but she was no rebel. She did not challenge the established order of society; what she did attack, relentlessly, was the assumption that war was part of that order.

Nobel and Bertha von Suttner shared a mutual concern for a peaceful world. But Nobel did not agree with Suttner's "idealistic view" concerning disarmament. On the contrary, he felt that producing weapons so terrible that nobody would use them might be a prerequisite for peace.

Nevertheless, in admiration of her work, he created the peace prize, but Bertha von Suttner felt very disappointed when she was overlooked in 1901. When she was finally awarded it four years later, Bertha von Suttner felt that she had waited too long to feel the joy she would have felt four years before.

### 1931: JANE ADDAMS (1860 - 1935)

As a social worker, pacifist, author, lecturer and leader of the international women's peace movement, Jane Addams envisaged that "a peaceful arbitration of conflict would promote a more just and democratic order in the world and along with disarmament could avoid war and its consequences." The manifestation of this vision for her was the establishment of the Hague Court in 1899.

Addams was born at Cedarville, Illinois, US, into a Quaker family. After college she went to Europe to study the settlement movement and modern social politics. Back in the States, she became co-founder of Hull House, Chicago, an asylum for the homeless, adults and children, in 1889.

Jane Addams thought that women especially would add a new dimension for promoting peace, so in 1915, she founded the Women's Peace Party (WPP) - strongly opposing United States participation in the First World War. Its principles demanding a new international order based on internationalizing armaments, democratic control of foreign policy and women's suffrage etc. became part of "Wilson's 14 Points" for the foundation of the League of Nations.

Addams presided over the International Women's Peace Conference in The Hague in 1915, when the Women's International Committee for Permanent Peace was founded. At its first post-war conference in Zurich in 1919, she became president of the newly founded Women's International League for Peace and Freedom (WILPF). She worked for this organization until 1929. In 1931, Jane Addams was awarded a shared Nobel Peace Prize. She donated her portion of the cash prize to the Women's International League.



### 1946: EMILY GREENE BALCH (1867-1961)

Born in Jamaica Plain, Massachusetts, Emily Balch studied economics and social science in Paris and Berlin. Back in the United States, she worked for many years as a teacher of economics at Wellesley College concentrating on settlement work. At the age of 52, she opposed the First World War and began her involvement in the peace movement.

In 1915 Balch, as a member of the Women's Peace Party, was one of the 40 women sent to the International Congress of Women at The Hague. As part of a small delegation, she urged neutral countries to help end the war through mediation.

When her efforts failed and President Wilson entered the war in 1917, she became a vigorous left-wing opponent of American policy. Soon after the war, because of her political activities, she lost her job; the Wellesley Trust had refused to renew her contract.



In 1919, at the women's conference in Zurich, Balch was elected first international secretary-treasurer of the newly founded Women's International League for Peace and Freedom (WILPF) and she established the Geneva office. She set the group's focus on eliminating the causes of war.

During the inter-war period, Balch worked in favour of disarmament, and gave her advice in solving various conflicts. During the Second World War, she hoped for an allied victory but opposed the unconditional surrender policy and set her hopes on the work of the United Nations. She did not favour world government but believed in a system of functional commissions coordinated by the United Nations. Balch was honoured with the Nobel Peace Prize in 1946.

### 1977: MAIREAD CORRIGAN (\*1944) and BETTY WILLIAMS (\*1943)

Mairead Corrigan was born in Belfast, Northern Ireland. Her father was a window-cleaning contractor, and she had seven brothers and sisters. From the age of 16 on, after one year at commercial college, she worked in various positions doing secretarial work. As a volunteer, she worked with Catholic organizations, helped establish clubs for physically handicapped children, teenagers, pre-school play groups, etc. and visited internees in Long Kesh Prison.

Betty Williams, also born in Belfast, worked as an office receptionist after grammar school. In 1961, she married Ralph Williams in Bermuda.

On 10 August 1976, three children and a young republican died in the streets of Belfast. The mother of the children, Mairead's sister, was seriously injured. The grief was so powerful that it resulted in protests by thousands and in the birth of the "Community of Peace People", co-founded by Mairead Corrigan, Betty Williams and Ciaran McKeown.

Their beliefs were expressed by Betty Williams in her Nobel Lecture in December 1977: "We are for life and creation, and we are against war and destruction, and in our rage in that terrible week, we screamed that the violence had to stop." She continued: "Compassion is more important than intellect, in calling forth the love that the work of peace needs... The whole world is divided ideologically, and theologically, right and left, and men are prepared to fight over their ideological differences... we don't have to have war, but it seems to take more courage to say NO to war than to say YES, and perhaps we women have for too long encouraged the idea that it is brave and manly to go to war, often to 'defend' women and children." To break with these old thought patterns, people must begin to break the barriers "physical barriers: emotional barriers, ideological barriers, barriers of prejudice and hatred of every kind.... by the force of love".



### 1979: MOTHER THERESA (\*1919)

Mother Theresa was born Agnes Gonxha Bojaxhiu on a farm in Skopje, the former Yugoslavia. At the age of 12, she felt that she had the vocation to help the poor. At the age of 18, she joined the Sisters of Loreto, an Irish community of nuns with a mission in Calcutta.

After a few months' training in Dublin, she was sent to India, where in 1928, she took her initial vows as a nun. After nearly 20 years of teaching at St. Mary's High School in Calcutta, she left the school with the permission of her superiors and devoted herself to help the poor in the slums of the City. When other helpers joined her, she received financial support from various sources and she founded her own order, "The Missionaries of Charity", in October 1950.



Today, the order comprises some 1,000 sisters and brothers of whom a small number are non-Indian. As doctors, nurses and social workers, they provide help for the slum population and for refugees, as well as in catastrophes such as floods, epidemics and famine.

Mother Theresa has more than 50 relief projects operating in India and in other countries in Africa, Asia and Latin America. The order has also established itself in Italy, Great Britain, Ireland and the United States. Her work has aroused considerable attention throughout the world, and she has received a number of awards for promoting peace, understanding and brotherhood among nations. In 1979 Mother Theresa was awarded the Nobel Peace Prize.

### 1982: ALVA MYRDAL (\*1902)

Alva Myrdal was born in Uppsala, Sweden, graduated from University as a sociologist in 1924 and married Gunnar Myrdal, a national economist, the same year. They are co-authors of "The population problem in crisis". Alva Myrdal was engaged in the discussion of

housing and school problems and became a prominent member of the Social Democratic Party in Sweden. In 1943, she assisted in drafting a post-war programme and worked with the Government Commission on International Post-War Aid and Reconstruction.

After the Second World War, Myrdal became more and more interested in international questions. In 1949-1950, she headed the United Nations section dealing with welfare policy, and in 1950-1955, she was chairperson of UNESCO's social science section. In 1955, she was appointed Swedish ambassador to India, and in 1962 she was named Sweden's representative to the Geneva Conference on Disarmament.

During the following years, Myrdal played an extremely active role in bringing pressure to bear on the superpowers to be more concerned about concrete disarmament measures. In her book "The game of disarmament", she expresses her disappointment about the reluctance of the United States and the Soviet Union to disarm.

While working for disarmament, Myrdal, with the help of experts, familiarized herself with the scientific and technical aspects of the arms race. She also actively participated in the establishment of the Stockholm International Peace Research Institute, SIPRI.

With numerous articles and books she influenced the ongoing disarmament debate. Alva Myrdal was awarded the Nobel Peace Prize in 1982.



## 1991: AUNG SAN SUU KYI (1945\*)

Aung San Suu Kyi is the daughter of U Aung San, leader of the struggle for Burmese independence, who was assassinated when she was two years old. Suu Kyi's ideals, like her father's, are human dignity, personal and national freedom, and democracy. Inspired by Mahatma Gandhi, she opposes all forms of violence as a political tool and is guided by her faith.

In 1960, when her mother was appointed ambassador to India, Suu Kyi studied political science and read philosophy, politics and economics at St. Hugh's College, Oxford (1964-1967).

Married to an Englishman, she has retained her Burmese citizenship along with her strong sense of moral duty to her people. In 1988, she returned to Burma to nurse her mother. During this time, she became politically involved, organized a political party, the National League for Democracy, and embarked on a political election campaign. The conflict with the regime escalated after 100,000 people had joined the funeral procession of her mother.

In June 1989, she and other opposition leaders were arrested and barred from taking part in the 1990 election. Since then, the regime has been putting pressure on her to leave the country. Suu Kyi refuses to obey and, therefore, is still under arrest. In her book, "Freedom from Fear and Other Writings", she says: "It is not power that corrupts, but fear. Fear of losing power corrupts those who wield it..."

In 1991, when Aung San Suu Kyi was awarded the Nobel Peace Prize for "her non-violent struggle for democracy and human rights", her eldest son, Alexander Aris, delivering the acceptance speech on behalf of his mother, quoted his mother's belief: "The quintessential revolution is that of the spirit." Its realization means taking responsibility and recognizing the truth: "Each man has in him the potential to realize the truth through his own will and endeavour and to help others to realize it."



PEACE PRIZE LAUREATE FOR 1991: Aung San Suu Kyi

## 1992: RIGOBERTA MENCHU TUM (\*1959)

Rigoberta Menchù was awarded the Nobel Peace Prize in recognition of her work for social justice and ethno-cultural reconciliation based on respect for the rights of indigenous peoples.

Menchù was born into a poor Indian peasant family, and raised in the Quiche branch of the Mayan culture, Guatemala. As a teenager, she became involved in social reform activities through the Catholic Church and was active in the women's rights movement.

Like her father, she joined the CUC (Committee of the Peasant Union) in 1979, after members of her family had suffered suppression and persecution.

When, as in other South and Central American countries, the tension between the descendants of





European immigrants and the native Indian population developed into repression of the Indian population in the 1970s and 1980s, Menchù became active in large demonstrations, joined the radical 31st of January Popular Front, and educated the Indian peasant population in resistance to military oppression.

In 1981, because of her activities, she had to leave the country and fled to Mexico, where she organized peasants' resistance and was co-founder of the United Representation of the Guatemalan Opposition (RUOG).

Through her life story which was published as "I, Rigoberta Menchù" and the film called "When the Mountains Tremble", illustrating the struggles and sufferings of the Maya people, Menchù became well known also in the Western world as an advocate of Indian rights and ethno-cultural reconciliation. Rigoberta Menchù accepted the Nobel Prize 1992 in the name of all indigenous people.

\*

## **Nobel Peace Prize**

### **Women Laureates: 1905 - 1992**

1905	Bertha von Suttner (1843 - 1914)
1931	Jane Addams (1860 - 1935)
1946	Emily Greene Balch (1867 - 1961)
1977	Mairead Corrigan (*1944)
1977	Betty Williams (*1943)
1979	Mother Theresa (*1919)
1982	Alva Myrdal (*1902)
1991	Aung San Suu Kyi (*1945)
1992	Rigoberta Menchù Tum (*1959)

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# BERTHA VON SUTTNER

## SHOWCASE I

### CHILDHOOD - UNFULFILLED DREAMS



On 9 June 1843, Bertha Sophia Felicita Countess Kinsky von Chinic und Tettau (nos 1,4) was born in Prague (no. 2) to Count Franz Joseph Kinsky deceased (no. 3), former k.k. Field Marshall, and Sophia Wilhelmine, née Körner. Bertha enjoyed a pleasant uneventful childhood in Brünn, under the guardianship of Friedrich Landgraf zu Fürstenberg (no. 1), receiving an education that prepared her for a rich high-class marriage. For a woman of that time, she was very well educated, spoke several languages, had a good education in music and a broad knowledge of literature.

From 1855 to 1872, the Countess (no. 5) accompanied her mother, a passionate gambler, touring fashionable European sites where she got acquainted with European high society - which would serve her in later years - and in Wiesbaden, she found a friend in the Princess of Mingrelia.

Bertha's dream either to embark on a high-society marriage, despite three engagements (nos 6,7), or to become a renowned singer (no. 8), did not come true.

During that period of her life, Bertha showed no political interest. She considered the four wars (nos 9-11) which had taken place in Europe a "fact of life" and was far from opposing them, nor was she interested in the founding of the Red Cross (no. 12) or the already well established peace movement.

In 1873, her mother, having lost her fortune gambling, settled down. Bertha wanted "to see the world", and at the age of 30 (no. 13), she became governess to the daughters of Baron von Suttner in Vienna.



Venedig 1864.

no. 5

1. Birth certificate of Bertha Kinsky, Prague, 6 July 1843.
2. Palais Kinsky in Prague (s.d.).
3. Bertha's father (2nd from left) and three of his brothers (s.d.).
4. Certificate of baptism, Prague, 5 July 1879.
5. Pictures, Bertha Kinsky, 1864-1872(?).
- 6,7. Portraits of two fiancées: Baron Gustav Heine-Geldern (a rich publisher and brother of the poet Heinrich Heine).
7. Prince Adolf zu Sayn-Wittgenstein-Hohenstein (died on his way to start a career as a singer in New York). (nos. 2,3,6,7 from: B. Hamann, see Bibliography).
8. Picture, Bertha Kinsky (s.d.).
9. Greeting card, "War field near Wörth", 1870 (on loan from: Dr. K. Ruser, Freiburg im Breisgau).
10. "A few sufferers", Battle of Königgrätz, painting by Forsberg. in: Wilhelm Carlsen, "War as it is". London, Swan Sonnenschein. 1900.
11. "The battle of Solferino", 1870. in: "Henry Dunand", Georg Geneva. 1963. (on loan from: Red Cross Museum, Geneva).
12. Portrait, Henri Dunant, 1863.
13. Portrait, Bertha von Suttner, 1872.

## SHOWCASE II

### VIENNA - PARIS - CAUCASUS



no. 7



After three years with the Suttner family in Vienna and on their estate in Harmannsdorf (no. 1), Bertha (no. 2) was dismissed: her love affair with the youngest Suttner son, Arthur Gundaccar (no. 3) was opposed by his parents.

She accepted a new job as secretary to Alfred Nobel in Paris (nos 4,5), from where she returned to Vienna after one week to secretly marry Arthur Gundaccar (nos 6,7 - see frame). Together, they left to live as guests of the Princess Ekaterina of Mingrelia (see frame) in the Caucasus. A period of a two-fold life began: hard work for survival on one side and participation in the social life of the high society of the region on the other (no. 8). In 1877, the Russian-Turkish war (no. 9) broke out: Arthur Suttner, amongst other jobs, started writing war reports. Bertha, "Was it envy or the urge to imitate?", also started to write, using the pseudonym 'B.Oulot' (no. 10).

She had success and continued writing. First novels were "Es Löwos" (1882) and "Inventory of a Soul" (no. 11). The fees were used to buy books and journals: among others Darwin, Haeckel (no. 12,13), Spencer, and above all Buckle's "History of Civilization".

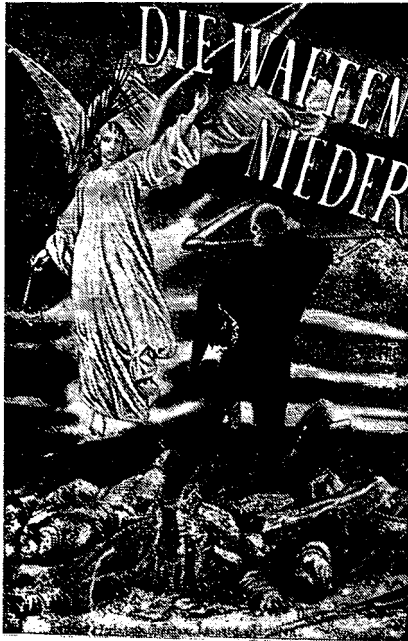
In May 1885, the Suttners returned to Austria: enriched by their personal experience, known as writers, and enthusiastic about the new intellectual trends.

1. Harmannsdorf (s.d.).
2. Portrait, Bertha Kinsky at the age of 29.
3. Portrait, Arthur Gundaccar Baron Suttner (1850-1902) (from: Photoarchives: Austrian National Library).
4. Paris, Le Grand et le Petit Palais des Champs-Élysée.
5. Portrait, Alfred Nobel at the age of 43 (on loan from: Dr. B. Kempf, Vienna).
6. St. Giles, Vienna-Gumpendorf.
7. Photo, Bertha and Arthur Gundaccar von Suttner. (from: see No. 3).
8. Photo, Bertha von Suttner in typical Caucasian environment (from: B.Hamann, see Bibliography).
9. Verestchagin, "The Victory", Russian-Turkish war (1877-78) (from: I.Kleberger, see Bibliography).
10. Manuscript, B. Oulot (Suttner) "Der literarische Religionskrieg". 1880.
11. B.v.Suttner, "Inventory of a Soul". 1883.
12. E. Haeckel, "Zedlitztrütschleria Papacis", 1892.
13. E. Haeckel, "Die Welträtsel - The world riddles". Alfred Körner. Leipzig 1893. (on loan from: Dr. K. Ruser, Freiburg im Breisgau).

Princess Ekaterina of Mingrelia

## SHOWCASE III

### RETURN TO AUSTRIA - LIFE AS A WRITER



no. 7

Moving back to Austria, the Suttners lived with the Suttner family on the Harmannsdorf estate (nos 1,2), which they had to support with the income from their writings.

In October 1885, Bertha and Arthur participated in the Writers' Congress in Berlin. This experience resulted in Bertha's "Schriftstellerroman". She describes the salons and demands people's rights to personal freedom, social justice, women's rights and space for evolution.

During the winter of 1886/87, they lived in Paris, met Nobel and learned about Hodgson Pratt's (no. 3) "International Peace and Arbitration Association" (nos 4,5), founded in London in 1880. Fascinated by its concept, Bertha added a chapter about the Association to her book "Das Maschinenzeitalter" (no. 6).

To further promote the idea against war, she wrote the novel "Die Waffen nieder!", (no. 7). Translated into 27 languages, it was considered the "Uncle Tom's Cabin" of the peace movement (no. 8). Following Zola, intense research on the wars of 1859, 1864, 1866 and 1870/71 let her paint a realistic picture of the cruelties and sufferings of war. Suttner (no. 9) received acknowledgments from Bajer, Nobel, Tolstoi (nos 10-12), Peter Rosegger and others.

The socialist, Wilhelm Liebknecht, published the novel in his paper "Der Vorwärts". A silent film in 1914 and a play in 1917 were produced after the novel (see frame).

In this militaristic period, there were, of course, protests and counter activities against Bertha von Suttner's efforts for peace (nos. 13,14).



no. 13

1. Alois Greil (1841-1902) at Harmannsdorf (s.d.) (from: see showcase II, No. 3).
2. Letter, Arthur Suttner, 12 June 1885.
3. Portrait, Hodgson Pratt and letter, July 1889.
4. "Concord", The journal of the International Arbitration and Peace Association (IAPA), London, 18 December 1891.
5. IAPA, Annual Meeting, 30 May 1892.
6. B.v.Suttner, "Das Maschinenzeitalter" ("The Age of the Machine"), Pierson. Dresden, 1899.
7. - , "Die Waffen nieder!" ("Lay Down Your Arms!") Pierson. Dresden, Leipzig, Wien 1896.
8. Portrait, Harriet Beecher Stowe, author of "Uncle Tom's Cabin" (1899) (from: "Lexicon der Frau", Encycloos, Zurich 1953).
9. Portrait, Bertha von Suttner, 1886.
10. Letter, Fredrick Bajer, founder of the International Peace Bureau, Copenhagen, 14 May 1891.
11. Letter, Alfred Nobel, 14 September 1891.
12. Letter, Leo Tolstoj, 22 November 1891.
13. "Die Waffen hoch" ("Arms up"). O. Bachmann, Saulgau, Leipzig, Stuttgart, 1900 (from: University Library, Freiburg im Breisgau).
14. Protest letter, signed: "Ein Reporter" (s.d.).

## SHOWCASE IV

### ENCOUNTER WITH THE PEACE MOVEMENT



no. 6



no. 8

Her research studies for "Lay down your arms!" awakened Suttner's interest in politics, socialism, suffrage and in the peace movement. She was fascinated by the event of the 2nd Universal Peace Congress in Paris, 1889 (no. 1), and the foundation of the Interparliamentary Conference (no. 2), by Frédéric Passy (no. 3) and William Cremer (no. 4) in Paris in 1888.

During their stay in Venice, in the winter of 1889/90, Suttner embarked on her first political activity: together with the politician Marchese Pandolfi and Felix Moscheles, member of Pratt's London Peace Association, she founded the Venice Peace Society.

The Third World Peace Congress was to take place in Rome in November 1891. Suttner's goal of seeing Austria represented at the Congress materialized when, on her initiative, an Austrian Peace Association (no. 5) was founded on 18 October 1891.

Suttner was elected first president (no. 6) and enthusiastically helped organize the Rome Congress (nos 7,8-11) which she attended to deliver her first public address at its opening on the Capitol.

In Rome, one of the main issues concerned arbitration (no. 12). It was also in Rome where the ground for an International Peace Bureau (IPB) was prepared by Frederic Bajer, supported by Bertha Suttner with a donation of 1,500 francs (fees from a Roman newspaper). The Bureau was established in Bern (no. 13) in November 1891 with Eric Ducommun as Honorary Secretary-General and Bertha von Suttner as Vice-President (no. 14).

1. Paris Congress, 1889. "Programme des Travaux", Geneva 1889.
2. - . Interparliamentary Conference, Paris 1889. "Resolutions", Geneva 1889.
3. Portrait, Frédéric Passy (s.d.).
4. Portrait, William Cremer (s.d.).
5. Postcard, 'Österreichische Friedensgesellschaft'.
6. Portrait, Bertha von Suttner (1900?).
7. Invitation, Rome Congress, 1 October 1891.
8. Congress Admission Card, 9-16 November 1891.
9. Programme et l'ordre des travaux, Rome Congress.
10. Photo, Capitol, Rome (s.d.) (Gift: Stadt Mörfelden-Walldorf).
11. Approved Propositions, Rome 1891.
12. "The Exhibit on Friendship between Nations". Sesqui-centennial Committee, Philadelphia, Pennsylvania, 1926.
13. Statuts de la Société du Bureau international permanent de la Paix, 23 August 1892.
14. Portraits, IPB Commission, 1995. in: J.V. Wundsam, "Das Buch des Friedens". Neukomm und Zimmermann, Bern 1896.

## SHOWCASE V

### A LIFE IN PURSUIT OF PEACE



no. 2



no. 3

While Bertha and Arthur Suttner's private life was overshadowed by financial sorrows and family arguments, Bertha (no. 1) continued her belletristic writings (no. 2) and also got more and more involved in the peace movement.

At this time, she corresponded with a young publisher in Berlin, Alfred H. Fried (no. 3), born in Vienna. Impressed by the work of the Russian painter Vereschagin (nos 4,5) and Suttner's books, he had turned to pacifism. Fried proposed the publication of a journal "Die Waffen nieder!" (no. 6) Suttner agreed and published it until 1899, when it was continued by Fried under the new title "Die Friedenswarte" (no. 7), which is still published today (no. 8). In 1892, invited by the press, Suttner read in Berlin where she also met Moritz von Egidy (no. 9), a former military man and founder of the "Ethical Society". He had similar ideas about peace while most of the German intellectuals did not agree with Bertha's pacifistic ideals.

In the summer of 1892, the Suttners participated in the 4th Peace Congress in Bern (no. 10). After the Congress, they discussed the goals of the movement with Nobel who was impressed by Bertha's ideas and in a letter to her (no. 11), he announced his will: a Peace prize for "him or her" who does most to lead Europe on its path towards a more peaceful world. However, for Nobel, to gain perpetual peace was not disarmament, but the creation of such terrible weapons that nobody would use them. In December 1892, together with Fried, Bertha Suttner founded the German Peace Society (no. 12) in Berlin. Her correspondence with countess Hedwig Pötting developed into a lifelong friendship. In 1894 she obtained permission to attend the conference of the Interparliamentary Union in the Hague as an observer. In 1895 Fried published a "peace catechism" which he dedicated to Bertha von Suttner and her husband, Arthur Gundaccar (no. 13).

1. Portrait, Bertha von Suttner (s.d.) (from: Dr. B.Kempf).
2. "Volksbuch", 1893. ed. von Moritz, Vienna.
3. Portrait, Alfred Hermann Fried (s.d.).
- 4,5. Vereschagin, "Pyramide of Heads" and "Frozen to death" (from: see Showcase I, no.10).
6. "Die Waffen nieder!" Monatsschrift zur Förderung der Friedensbewegung. ed. B.v.Suttner, Pierson, Dresden 1899.
- 7,8. "Die Friedenswarte". II a.s., no.6., ed. A.H. Fried, Berlin, 5 February 1900, and - , ed. A. Spitz, vol. 67/1-4, Berlin 1987.
9. Letter, Moritz von Egidy, Berlin, 12 January 1892.
10. Forth Peace Congress to be held at Bern, 22-27 August 1892, Provisional Programme.
11. Letter, Alfred Nobel, San Remo, 7 January 1893.
12. Cable, Austrian Peace Society supporting foundation of German Peace Society, 3 November 1892.
13. A.H. Fried, "Friedenskatechismus", dedicated to Bertha and Arthur Gundaccar von Suttner. Pierson, Dresden, Leipzig, Vienna 1895.

## NOBEL'S WILL - CONFERENCES



no. 4

In 1896, Suttner attended the Peace Congress in Budapest with her husband and their niece, Marie Louise, (nos 1-4). The French delegation's petition to forbid duelling for peace movement members was reflected in Suttner's "Schach der Qual" (no. 5).

The Seventh Interparliamentary Union Conference called for a diplomatic conference of all civilized nations to decide on arbitration. This resulted in Tsar Nicolas II's manifest (no. 6-8) and the first Peace Conference in the Hague (see frame). The Tsar (no. 14, see frame) was influenced by Ivan von Bloch's book "The future war in technical, political and economic terms", which scientifically confirmed Suttner's ideas.

On 10 December 1896, Alfred Nobel (no. 9) died. Suttner's request for financial support "beyond death" (no. 10) was answered in his will with a Peace Prize. His family opposed it. Thanks to his nephew Emanuel, the will was implemented. In 1901, the first Peace Prize in Oslo was shared between Dunant (nos 11,12) founder of the Red Cross and Passy (no. 13), founder of the Ligue internationale de la Paix, and president of the Interparliamentary Union - very much to the disappointment of Bertha von Suttner.

The first Hague Conference took place in May 1899: 26 states were represented (see frame). 15 journalists were allowed. The only woman was Bertha Suttner. Her reports and diary on the Conference were published in 1900. Results: the Permanent Court of Arbitration, the Convention on war for the protection of the civil population and rules to conduct war. Disappointment: the Court had no influence on new armed conflicts: Boer war, Russian/Japanese war, Boxer rebellion, massacre in Armenia (nos 15-18) and others.

1. Menu, "Grand Hotel", Budapest, 24 Sept. 1896.

2-4. Photos, Bertha, Arthur Gundaccar and Marie Luise von Suttner.

5. B.v.Suttner, "Schach der Qual". Pierson, Dresden, Leipzig 1899.

6. 2 postcards: Tsar Nicolas II of Russia and Hague Conference (s.d).

7. "The Czar's Peace Rescript, Interview with Count Muravieff". in: "Daily News", 25 October 1898.

8. Picture, Count Muravieff, Russian Minister of Foreign Affairs (from: Dr. V. Grossi, Geneva).

9. Letter, Bertha von Suttner to Nobel

10. Portrait, Alfred Nobel, 1885.

11.12. Portrait, Dunant (s.d.) and letter to Bertha von Suttner (12 Dec. 1901) whom he thought should have been awarded the first Peace Prize.

13. Portrait, Frédéric Passy (s.d).

14. Caricature: Tsar Nicolas II - Bertha von Suttner.

15. B.v.Suttner, "Der russisch-japanische Krieg", speech delivered in Marienbad, 30 July 1905.

16. Scene, Boxer rebellion (from: I.Kleberger, see Bibliography).

17. Postcard, "Zur ewigen Erinnerung der Kriegführung Englands gegen Transvaal" (s.d.).

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ULK

16. December 1898

## Weihnachts-Ueberraschung!



no. 14

## BACK TO VIENNA - NOBEL PEACE PRIZE



no. 1



no. 10

Bertha Suttner published the sequel to "Lay down your arms!": "Martha's Children" (no. 1), 15,000 marks fee secured Harmannsdorf again.

After the inauguration of the Peace Museum in Lucern (no. 2), Suttner went on her first trip without her husband, who was sick, to join the Peace Congress in Monaco. In August, they spent a vacation in Bohemia but the Baron did not recover (nos 3,4) and died on 10 December (the same day as Nobel) in 1902. According to her husband's will, she continued her work and during the following years lectured throughout Europe and the US. Her grief resulted in "Briefe an einen Toten". Suttner left Harmannsdorf and moved to Vienna, Zedlitzgasse 7 (nos 5,6). She was lonely (no. 7), without friends except Fried and Dr. Nußbaumer - a late unrequited romance. 1903, 60th birthday (no. 8). In 1903 she attended the opening of the "Institut International de la Paix", founded by Prince Albert of Monaco (nos 9-10,11).

In 1904, she attended the Peace Congress in Boston (USA) and met with President Theodore Roosevelt in Washington, who promised to call in the second Hague Conference (no. 16). In 1905, Suttner was awarded the Nobel Peace Prize (nos. 12,13, see frame). She also continued her lecture tours (nos. 14,15). While alienated from the aristocracy she joined intellectual teas in the "Bristol Hotel" (no. 17). Friendships: play director Hermann Bahr and Arthur Schnitzler (nos 18, 20). In 1909, her "Memoires" and "Rüstung und Überrüstung" and in 1910, her last novel, "Der Menschheit Hochgedanken" were published.

1. B.v.Suttner, "Martha's Kinder", ed. by Hedwig Gräfin Pötting, Pierson, Dresden, Leipzig, Wien 1897.
2. Card, Banquet de l'inauguration du Musée International de la Guerre et de la Paix à Lucerne, 7 June 1902.
- 3,4. Card to B.v.Carneri, 1902; Portrait, v.Carneri, 1901.
5. Rent booklet. Suttner paid 375 RT rent per year.
6. Photo, Bertha von Suttner at her desk, in the background memorial corner of her late husband.
7. Photo, Bertha von Suttner on a bench in the "Stadtpark" with her dog 'Puschel'.
8. 60th birthday. in: "Observer", 7 June 1903.
9. Monaco, with Prince Albert and Jules Moch, 1903.
10. Postcard with picture of Baron Suttner: Marie Luise von Suttner to her aunt, 18 February 1903.
11. Postcard, Casino Monaco (on loan from: Dr. B. Hamann).
- 12,13. Cable, Nobel Committee, Christiana; Peace Medal.
- 14,15. Photos: in Copenhagen, 1906; in Munich 1907.
16. 3 Postcards, Second Hague Conference, 1907.
17. Postcard, Hotel "Bristol" (Gift: Stadt Mörfelden-Walldorf).
18. Letter, H. Bahr, Vienna, 11 February 1909.
19. "Armement et Surarmement" (Translation of "Rüstung und Überrüstung". Hesperus, Berlin 1909) Paris 1910.
20. A. Schnitzler. "Über Krieg und Frieden". Bergmann-Fischer, Stockholm 1939.



## SHOWCASE VIII

### LECTURE TOURS AND LAST YEARS



no. 14

### Bedeutende Frauen



Bertha von Suttner

no. 20

In 1912, nearly 70 years old, Suttner left for a 5 months lecture tour in the USA (nos 1,2), travelling 25,000 miles. In her letter to Jane Addams (nos 3-5) her views on what she expected from peace activists is very clearly expressed. Back in Vienna in December, Andrew Carnegie (no. 6) notified her about a monthly pension from the Foundation beginning on 1 January 1913. For the first time Bertha Suttner (no. 7) had a secure income.

9 June 1913, 70th birthday (nos 8); she became Honorary President of the International Peace Bureau - having been Vice-President, "notre général en chef" (no. 9) (Passy) for many years. Continued to lecture: driven by "the pain about the perseverance of mankind in barbarism that penetrates me and forces me to set my little doing against the general passivity...". Suttner helped prepare the next Universal Peace Congress, planned for Vienna in September 1914.

In February, she felt sick (no. 10), but travelled with Kati (no. 11), her housekeeper for many years, to the house she had recently purchased in the Steiermark. Severe pain made her return immediately to Vienna. Bertha von Suttner died on 21 June 1914 (nos 12-14). According to her will (see frame), she was cremated and her ashes buried in Gotha. Shortly after, World War I broke out.

Alfred Fried (nos 15,16), her closest partner in pursuit of peace, continued the work as a radical pacifist until he died homeless and in poverty in Vienna in 1921. Bertha von Suttner's dedication to peace has been periodically remembered during all these years (nos 17-20,21).

1. B.v.Suttner in the US, in: "New York Morgen Journal", and "New York Herald", 18 June 1912.
2. U.S. travel schedule, November 1913.
- 3,4. Portraits, Jane Addams, B.v.Suttner and letter to Jane Addams. in: "Chicago Daily Journal", August 1912.
5. Draft, letter to Jane Addams (s.d.).
6. Portrait, Andrew Carnegie (s.d.).
7. Postcard, anonymous to "notre général en chef".
8. Portrait, Bertha von Suttner, 1912.
9. Cables, 70th Birthday.
10. Diary (June 1914), Suttner felt that she was going to die. "also Kati, because she cries".
11. Photo, Kati Buchinger (left, s.d.).
- 12,13. Phial with ashes; Postcard, Gotha cemetery.
14. Portrait, Alfred Hermann Fried (s.d.).
- 15,16. Deathmasks, Bertha von Suttner, Alfred Fried (originals in Museum of History, Vienna).
17. Film, "Herz der Welt", 1951. Dir. by Harald Braun. H. Grahl, D. Borsche) (Gift: Stadt Mörfelden-Walldorf).
18. Play, "Bertha von Suttner" by Herbert Ertl, 1917.
19. Invitation, Opening "Bertha von Suttner Hof", Vienna 23 October 1959.
- 20,21. Stamps, former GDR, 1963 (Gift: Dr.B. Kempf); Germany, 1991 (Gift: Dr.K.Ruser, Feiburg i.Br.).

## OTHER WOMEN IN PURSUIT OF PEACE

### SHOWCASE IX

#### PIONEERS IN THE PROTEST AGAINST WAR



Bremer, Fredrika

no. 5

The suffering in the times of the Napoleonic wars had sensibilized people and the first peace societies arose in the United States and England in 1815/16 and on the Continent, founded by Jean Jaques de Sellon in Geneva in 1830 (nos 1-3).

During that time, the movement of feminism and suffrage took form. The German romantic writer Rahel VARNHAGEN (no. 4) made a first female statement against war in 1813: "I have such a plan in my heart, to urge all women, not to ever join in war but to get together to help all such who suffer..."

Frederika BREMER (no. 5), writer and leader of the Swedish feminist movement, founder of the first European women's peace league in 1854, fought for the emancipation of women. Her "Appeal to the Women of the World to Form an Alliance" against war in 1854 was so much ahead of its time that nobody took it seriously.

Also, Malwida VON MEYSENBURG (no. 6), a follower of the 1848 Revolution, believed that women were able to make a difference in the preservation of peace. In 1898, she wrote: "The Americans blow up munition for a million in one hour and preach humanity with guns, murder and devastation."

In the 1860s, two women in Geneva (nos 7,8), the scientist Clémence ROYER (nos 9,10) and the feminist and pacifist Marie GOEGG (nos 11-13), promoted women's education and peace. Both were active members of the Ligue internationale de la paix et de la liberté (since 1867) which allowed women to attend their meetings (no. 14). "Les Etats Unit d'Europe" (no. 15) was their journal.



M. James Fazy va recevoir les délégués à la gare de Genève, (d'après le croquis de M.

no. 14

1. "Adresse aux Amis de la paix", by J.J. de Sellon, 20 February 1831. A.L. Vignier, Geneva 1831.
2. "Règlement de la Société de la Paix de Genève". A.L.Vignier, Geneva 1831.
3. "Menu du Diner du Congrès International à l'Hôtel de l'Ecu", Geneva, 17 August 1864.
4. Portrait, Rahel Varnhagen (1771-1833) (nos. 4-6 from: E. Zeile. "Frauen für den Frieden". DFK-VK. Essen 1981).
5. Portrait, Fredrika Bremer (1801 - 1865).
6. - , Malwida von Meysenburg (1816 -1903).
- 7,8. Postcards: Geneva 1820, 1865 (from: Dr.V. Grossi).
9. Caricature, Clémence Royer (1830-1902) (from: "Les Hommes d'aujourd'hui", s.d.).
10. Letter, C. Royer, Florence, 17 March 1867.
11. Picture, M. Goegg, née Pouchoulin, with her son, London 1857/58 (from: see Grossi letter).
12. "Deux Discours de Mme Marie Goegg", 1868; 1870.
13. Letter, M. Goegg, Florence, 23 Febr.1868 (from: Vogt Papers, Central Library, Zurich).
14. Picture, Peace Congress, Geneva 1867.
15. "Les Etats Unis d'Europe". Vilth series, No. 2, Mullhaupt, Bern, August 1896.

## SHOWCASE X

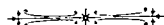
### WOMEN FOR PEACE AT THE TURN OF THE CENTURY

#### DISCOURS SUR LA PROPOSITION DE M. FR. BAJER

prononcé au Congrès international de la Paix, réuni à  
Berne, Suisse, le 22 août 1892,

par

M<sup>ME</sup> BELVA A. LOCKWOOD  
SECRÉTAIRE CORRESPONDANT  
DE L'UNION DE LA PAIX UNIVERSELLE.



IMPRIMERIE KERNER A BERNE.

no. 3



"That the Earth will become paradise is not to be expected but that it ceases to be hell is something we all can work for." Inspired by this Suttner-saying, many women became involved in the peace movement. In the United States it was the lawyer, Belva LOCKWOOD (1830-1917) (no. 1), who founded the U.S. Section of the International Peace Bureau (IPB, in Berne since 1892) in Boston. She tirelessly tried to interest politicians in the peace work (no. 2) and kept contact with her European colleagues (nos 3,4 and frame).

The first International Women's Congress in Paris in 1896, dedicated one day to the question of peace supported by feminists, who fought for women's right to vote and to assemble, antenatal care and the reform of sexual law: the German lawyer, Anita AUGSPURG (1857-1943) (no. 5), President of the German Association for Women's Right to Vote (no. 6); the teacher, journalist, social worker, artist and mother of five children, Auguste KIRCHHOFF (1867-1940) (no. 7 and frame) who cofounded the "Bremer Association for women's right to vote" in 1905 and as one of the few German women attended the Hague Congress in 1915 (no. 8); the Austrian painter and writer, Rose MAYREDER (1858-1938) (no. 9) established, together with Auguste FICKERT (1855-1910) the General Austrian Women's Society" (no. 10). Maria MONTESORI (1870-1952) (no. 11), the first woman medical doctor in Italy, developed a special educational system based on her belief in the child's creative potential, its drive to learn and its right to be treated as an individual (no.12).

1. Picture, Belva Lockwood (s.d.)
2. Letter, William E. Curtis. Bureau of the American Republics. Department of State. Washington, 2 June 1892.
3. B. Lockwood, "Discours sur les Propositions de M. Fr. Bajer". International Peace Congress, Berne, 22 August 1892. Koerber, Berne 1892.
4. Letter, B. Lockwood, Washington, 19 May 1902.
5. Newspaper clipping re B. Lockwood, 1906 (from: Lockwood Papers, Swarthmore College Collection).
6. Portrait, Anita Augspurg (s.d.) (from: see Showcase I, no. 4).
7. Regulations, "Satzung, Deutscher Verband für Frauenstimmrecht" (since 1 Jan. 1902), 10 Oct. 1904.
8. Portrait, Auguste Kirchhoff (s.d.) (from: Henriette Wattrich, "Auguste Kirchhoff". Donat, Bremen 1990).
9. Excerpt of letter, A. Kirchhoff to her 19-year-old daughter - written shortly after her participation at the Hague Congress, June 1915.
10. Picture, Maria Montessori, studying with a child (s.d.) (from: Méthode Dr. Maria Montessori, "Pédagogie Scientifique". Librairie Larousse, Paris, s.d.).
11. A.T. Smith. "The Montessori System of Education", Government Printing Office, Washington 1912.
12. Portrait, Rosa Mayreder (s.d.) (from: "Austria. Past and Present". ed. H.Androsch, H.Haschek. Brandstätter, Vienna 1987).
13. Programme, "Aufruf" (Proclamation) for the first Austrian Women's Day in Vienna, 5-7 June 1901.

## SHOWCASE XI

### INITIATIVES TO PREVENT THE WAR



*Jane Addams*

no. 2



no. 14

During the First World War, radical feminists called an international Women's Congress to protest the war. It was held at the Hague, 27 April to 1 May 1915 and attended by some 1,500 women from 12 countries. Presided over by Jane ADDAMS (1860-1935) (no. 2), one of the initiators of the conference, its resolution was submitted to President Wilson and influenced the founding of the League of Nations. The conference also led to the foundation of the Women's International League for Peace and Freedom (WILPF) (nos 3, 4) in 1919, for many years under the presidency of Jane Addams and the active membership of women like Emily Greene BALCH (nos 5, 6), the Nobel Peace Prize laureate in 1946. The U.S. Quaker pacifist and suffragist, Hannah BAILEY's (1839-1923) reform interest included the influence of militarism on children (no. 7), and reform of women's prisons. After the war, Anita AUGSPURG (1857-1943) and Lida Gustava HEYMANN (1868-1943) (nos 8-10) and Gertrud BAER (no. 11) were very much engaged in promoting women's rights and to improve post-war conditions (no. 12). Helene STÖCKER (1869-1943) (no. 13), though a member of several pacifist organizations, including WILPF, IPB, German Peace Cartel etc., never joined a party but was considered one of Weimar Germany's critical left-wing intellectuals. Like Kirchhoff, she helped to found the League of Motherhood and Sexual Reform in 1905 (nos 14, 15).

1. Photo, International Women's Congress in the Hague, June 1915 (from: Swarthmore College Collection) .
2. Portrait, Jane Addams (s.d.) (from: J. Addams Centennial 1860-1960. G.H. Hall & Co., Boston, MASS., 1960).
3. Flyer, "Women's International League for Peace and Freedom", U.S. Section, Washington D.C. (s.d.).
4. Bulletin, "WILPF", Geneva, July/October 1923.
5. Letter, E. Balch, Geneva, 19 March 1920.
6. Cable, Nobel Committee, Oslo, 22 January 1931.
7. A children's magazine "The Acorn", Vol. VIII, No. 11. ed. H.J. Bailey, Wintrop Centre, Maine, May 1897.
8. "Die Frau im Staat". ed. Dr. A. Augspurg and L.G. Heymann, Munich 1920.
9. Letter, L.G. Heymann, Munich, 16 March 1920.
10. Picture, A. Augspurg and L.G. Heymann (s.d.) (from: see Showcase I, no. 4).
11. Photo, Gertrude Baer (s.d.) (from: C. Foster, "Women for All Seasons", University of Georgia, Georgia 1989.)
12. Programme, German Office of WILPF (s.d.), G. Baer, Presiding Officer.
13. Portrait, Helene Stöcker on her 60th birthday, 1929.
14. Dr.phil.H. Stöcker, "Menschlichkeit" in: "Kriegshefte des Bundes für Mutterschutz". Osterheld, Berlin (s.d.).
15. Poster, Lecture, H. Stöcker. "Lieben und Hassen", Hamburg, 28 February 1918 (from: Staatsarchiv Hamburg).

## SHOWCASE XII

### ACTIVISTS FOR PEACE



Käthe Kollwitz *Nachdenkende Frau*

#### VÖLKERVERSÖHNENDE FRAUENARBEIT

NOVEMBER 1918 DEZEMBER 1920

no. 1



Audrey Hepburn

During the inter-war period, the most impassioned campaigners for peace were women. Amongst them Käthe KOLLWITZ (1867-1945) (nos 1,2) and Vera BRITTAIN (1893-1970) (nos 3-5) who turned personal grief into impressive witness against war: Kollwitz with her numerous anti-war pictures and Brittain through her autobiographical writings, especially "Testament of Youth". Brittain not only helped to shape Britain's pacifist movement after World War I, but also stayed active as chairwoman of the Peace Pledge Union from 1949 to 1951 and joined demonstrations for nuclear disarmament in the 1950s.

In Russia, it was the feminist, socialist, economist and first women ambassador, Alexandra KOLLONTAY (1872-1952) (see frame), who fought for women's rights and freedom since the early 20th century. She served as a delegate during the time of the League of Nations.

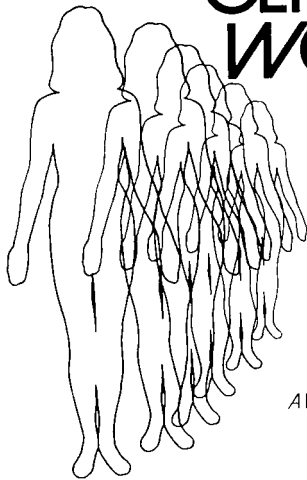
In the United States, it was Rosa PARKS (\*1913) (1955/56) who triggered activities against segregation and racism in the south by not giving up her seat to a white man. Coretta Scott KING (no. 6) carried on her husband's non-violent struggle. Dolores HUERTA (\*1930) in Mexico and Dorothy DAY (1897-1980) (nos 7-9 and frame), co-founder of the pacifist Catholic Workers Movement, struggled for social justice. Along with many others (no. 10), the singer and writer Joan BAEZ (nos 11,12 and frame) (\*1941), participated as a non-violent activist in numerous demonstrations since the 1960s. Other women from showbusiness, like Audrey HEPBURN and Sophia LOREN (see frame) became active in United Nations peace activities as "good will ambassadors".

1. "Völkerversöhnende Frauenarbeit". Friede durch Recht G.M.B.H., Stuttgart 1921.
2. K. Kollwitz, "The Father", memorial for her son, 1915, 1926-1932 (from: Dr. I. Kleberger).
3. Portrait, Vera Brittain
4. V. Brittain, "Seeds of Chaos", New Vision Publishing, London 1944.
5. Y. Bennett, "Vera Brittain, Women and Peace". Peace Pledge Union, London 1987.
6. Portrait, Coretta King, (from:
7. Letter, Eleanor Roosevelt, New York, 21 April 1959.
8. Portrait, Dorothy Day, 1930s (from: D. Day Archives, Marquette University, USA).
9. C. Papler OP, "Dorothy Day and the Catholic worker movement". Incorporated Catholic Truth Society, London 1986.
10. Photo (Mareler), Women Strike for Peace demands U.S. out of Indo-China in '71" (from: see IX, no. 4).
11. Portrait, Joan Baez (s.d.) (gift of artist).
12. J. Baez, Songs. (Label, Vanguard, Vogue. International s.d.).

## SHOWCASE XIII

### CAMPAIGNING FOR PEACE AFTER WW II

#### Elise Boulding **WOMEN IN THE TWENTIETH CENTURY WORLD**



A HALSTED PRESS BOOK



no. 10

After the war, many women got involved in the campaign for peace: the scholar, Elise BOULDING (\*1920) (nos 1-3 and frame), animated the international peace research movement and promoted the rights of women and children with her writings. Mairead CORRIGAN and Betty WILLIAMS (no. 5) (Nobel Peace Prize 1977) became active to end violence between Catholics and Protestants in Northern Ireland.

In the 1980s, two women panellists, Emily MARKIDES, a Greek Cypriot, and Fatma AZGIN, a Turkish Cypriot, joined their efforts for a peaceful solution to the war which was going on in Cyprus since 1963 (no. 6).

Petra KELLY (1947-1992) (nos 7-9), as a radical pacifist, founded the German Green Party. Her idealistic goal was to "change the whole world". As her idols, Mahatma Gandhi, John Lennon and Martin Luther King, she died through bullets. From 1953 until 1981, "PEACE PILGRIM", born Mildred L. Norman (1908-1981) (no. 10), demonstrated her pacifist and religious philosophy by continuously transversing the U.S. on foot. Amongst her worldwide followers was the German nurse, Heidrun HARTMANN (no. 11) who joined pilgrims for many marches since 26 April 1986 - Tschernobyl (nos 12-13). Eleonore ROMBERG (no. 14), Professor of Sociology, former President of WILPF, awarded in 1992 and 1993 (no. 15) for her peace work, serves also as elected Green Party member in the State Parliament of Bavaria.

1. Portrait, Elise Boulding (s.d.) in: E. Boulding, "One small plot of heaven", Pendle Hill, Wallingford, PA, 1989).
2. E. Boulding, "The Challenge of Imaging Peace in Wartime". Butterworth-Heinemann, 1991.
3. - , "Imaging a World without Weapons Workshop". Ziegler's Futures, Fairfax, Denver, CO (s.d.).
4. V. Irwin, "Waging Peace". in: "Choices - The Human Development Magazine", Vol. 1, No.1. (s.d.).
5. Picture, M. Corrigan and B. Williams demonstrating against violence in Northern Ireland in 1976 (nos 5,6 from: see no. 4).
6. Picture, F. Azgin and E. Markides.
7. P. Kelly, "Women and Ecology" in: "Gandhi Marc" (?), Journal of the Gandhi Peace Foundation. No. 13, April 1980 (from: Swartmore College Collection).
8. Picture, Petra Kelly, Munich 1982 (nos. 8,9 from: "Der Spiegel", No. 44, 1992).
9. Portraits, J. Lennon, R. Lucemburg, Mahatma Gandhi.
10. "Peace Pilgrim", pictures and message (from: see no.7).
11. Picture, H. Hartmann, Huntsville, USA, 1992 (nos.11-13 from H. Hartmann).
12. Peace March Stockholm to Athens, 1987.
13. Info sheet, "Healing Global Wounds", Oct. 1992.
14. Portrait (Sonia), E. Romberg (s.d.) (nos 14,15 from: E. Romberg).
15. Award, "International Year of Peace", UN, 1987.

## SHOWCASE XIV

### PRACTICAL APPROACHES TO PEACE

#### SIMPLY BUILD GREEN



A Technical Guide to the  
Ecological Houses at the  
FINDHORN FOUNDATION

no. 6



no. 7

Findhorn Foundation, a spiritual community in northeast Scotland, was founded in 1962 by Eileen (no. 1) and Peter CADDY and Dorothy MacLEAN (no. 2). The Foundation is built on the principles that God, or the source of all life, is accessible to all of us and that nature, including the planet, has intelligence and is part of a much larger plan (no. 3). While having no formal doctrine or creed, the Foundation runs educational programmes (nos. 4,5), constructs ecological buildings (no. 6), runs businesses, explores alternatives for generating energy through sun and wind, raises their families and enjoys the arts - all within the context of creating spiritual community.

Hélène MC DOUGALL (\*1911) (nos 7-9 and frame) born and educated in France, married in 1932 and became a British citizen. When widowed in 1962, she went to South Africa and founded the "Cluny Farm Centre Trust" near Johannesburg. Back to France in 1966, she began working with physically and mentally handicapped children and founded over the years nine "Foyers de Cluny". These centres are small farms which work on the principle that agriculture is a peaceful work when practised on organic lines and that holistic living fosters a peaceful mind. This approach has been subsidized by the French Government.

In 1982, McDougall returned to South Africa to retire but instead became very busy and founded the Turn Table Trust and tirelessly, until today, continued her social-agricultural work applying the Cluny approach to poor rural areas in South Africa. During the last 10 years, 27 preschool-creches with teaching schemes and a demonstration farm have been established. People have been trained, workshops organized and more than 70 previously unemployed people found salaried jobs.

1. Portrait, Eileen Caddy (s.d) (nos. 1-6 from: Findhorn Foundation).
2. - , Dorothy Maclean (s.d.).
3. D. Maclean, "To Honor the Earth - Reflections on Living in Harmony with Nature". Harper, San Francisco 1991.
4. Tapes, E. Caddy, "The Challenge of Change"; "Why Meditate"; "Loving Unconditionally"; "Be Still"; "Meditation for the Child within"; "Faith and the Power of Prayer" (s.d.).
5. "The Findhorn Foundation", Reflections from Eileen. in: Findhorn Foundation Guest Programme, April-October 1993.
6. Flyer, "Simply Build Green", A Technical Guide to Ecological Houses at Findhorn Foundation (s.d.).
7. Photo (Turn Table Trust), children painting (s.d.) (nos. 7-9 from: H. McDougall).
8. H. McDougall, G. Poiton, "Nongash, her influence upon my life". Timmins, Cape Town 1983.
9. Photo, Children eating (s.d.).

## SHOWCASE XV

### PROMOTING PEACE AS A GROUP AND AS INDIVIDUALS



no. 3

Laurence Deonna

*Mon enfant vaut plus  
que leur pétrole*



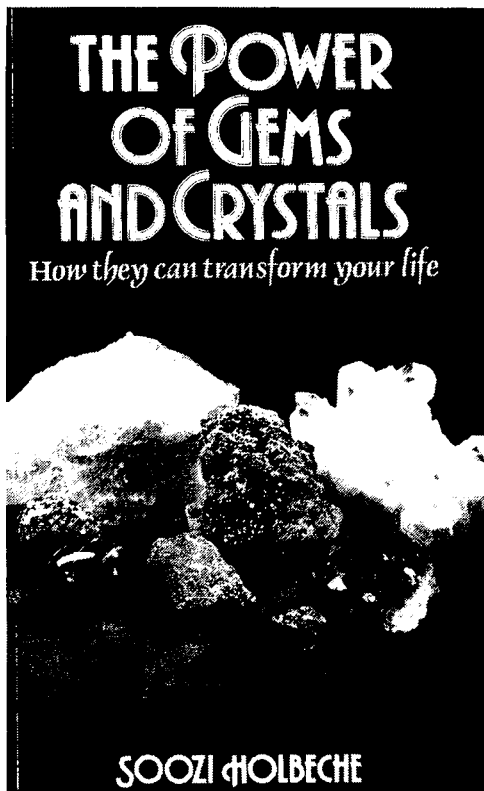
no. 9

The Group "WOMEN FOR PEACE REGION BALE" may stand for many such institutions widely spread in Europe and in other parts of the world. Not only do they organize special activities for the cause of peace, they also constantly publish information on events and articles relevant to their objectives (nos. 1,2). Aung SUU KYI (\*1945) from Burma (nos 3,4), is one of numerous women who risked their lives and personal freedom in recent years in standing up for their ideals. Suu Kyi, the leader of the pro-democracy movement and cofounder of the National League for Democracy, Burma's most powerful opposition party, has been under house arrest since July 1989 - a result of her attempts to introduce democratic reforms into her country. Suu Kyi was awarded several prizes for her struggle that "is one of the most extraordinary examples of civil courage in Asia in recent decades", as the Nobel Committee wrote in a statement published on 14 October 1991.

Laurence DEONNA (\*1937) (no. 5), born in Geneva, works as a reporter, writer and photographer for more than 25 years with the vision to bring people together through dialogue and mutual understanding. As a political correspondent of the "Journal de Genève" and other papers and magazines, she wrote numerous reports from war regions, especially from the Middle East: Egypt, Iran, Iraq, Yemen, Syria, Lebanon, Israel, etc. She also published several books, not only on her own experience as a reporter but on women who suffered the results of war and raised their voices against the logic of war (nos 6-9,10). Several TV documentaries and films were done on the work and the personality of Deonna who constantly promotes the cause of peace in lectures and interviews. Deonna was awarded numerous prizes including the UNESCO Prize for education and peace in 1987.

1. S. Jegher, K.Rengel "Eine Friedensfrau bleibst Du Dein Leben lang", Peace Forum, Bâle 1991.
2. Women for Peace, "rundbrief", Bâle, Dec. 1991.
3. Picture, Aung San Suu Kyi, 1989 (nos. 4,5 from: Dr. M. Aris, Suu Kyi's husband living in London).
4. Photo, Nobel Peace Prize award, 1991.
5. Portrait, Laurence Deonna (s.d.) (nos. 5-10 from: L. Deonna, Geneva).
6. Photo (Deonna), "Tanks abandoned in the Sinai desert" (nos. 6-9 from: L. Deonna, "The War with Two Voices", Three Continents Press, Washington, DC, 1986).
7. Portrait, Tzefira Yonathan (Israel).
8. L. Deonna, "An alle Frauen aus allen Kriegen". Goldmann, Hamburg 1988.
9. Portrait, Souraya Ali Taher (Arab).
10. Flyer, L. Deonna, "Ma vie de femme-reporter, information - désinformation". Cologny, 31 March 1993.





no. 8



## PEACE, HEALING AND SPIRITUALITY

In recent years, many women have turned to a practical approach towards the creation of a peaceful world. They teach, heal and provide tools for personal growth and well-being. It is within their belief that once a person is healthy on a physical as well as on a psychological and spiritual level, disarmament and perpetual peace might follow naturally.

Martine LIBERTINO (\*1949) (no. 1) is a French painter and healer using magnetism, numerology and intuition. She follows her vocation to help mankind by transmitting her knowledge and spirituality (nos 2,3). In 1992, Libertino started a petition "Appeal to all citizens of the world" (no. 4) with the goal to make mankind aware of its responsibility for a safe future.

Soozi HOLBECHÉ (\*1938) (no. 5) is also a spiritual teacher (nos 6,7) and healer. Born in Sri Lanka, Holbeche is internationally known as an author (nos 8,9), dream therapist and healer. Her name has been linked to Elizabeth Kubler-Ross, the Dalai Lama, Paul Solomon, Eileen and Peter Caddy, and others. Concerned about the future, her work is dedicated to helping people discover how to survive and excel during times of world change like in the 1990s, predicted to be the most dramatic decade in history.

BRAHMA KUMARIS WORLD SPIRITUAL UNIVERSITY was founded in Karachi in 1936. The founder, Dada Lekhray, was a prosperous businessman with a vision about the world changing. The community, with its headquarters on Mount Abu, Rajasthan, India, has numerous centres in more than 40 countries. (nos. 10-12 and frame). From the early beginning it was administered by Indian women. To meet the challenge of change, the Institution focuses on increasing awareness of the value and potential of life and development of the personality to bring forward action and harmonious relationships.

1. Portrait, Martine Libertino, 1993. (nos.1-4 from: M.Libertino).
2. Tape, Conférence du 18 décembre 1992, "Les religions et la spiritualité".
3. M. Libertino, "La Voie spirituelle, Reflexions et Enseignement". J. Pugin, Genève 1991.
4. Forms, M. Libertino, "Appeal to the Citizens of the World", Geneva, 20 October 1992.
5. Portrait, S. Holbeche, 1993 (nos. 5-9 from: S. Holbeche).
- 6,7. Tapes, "Meditation", "On Death and Dying".
8. S. Holbeche, "The Power of Gems and Crystals". J. Piatkus, London 1989.
9. -, "The Power of Your Dreams" (same as no.8).
10. Brahma Kumaris World Spiritual University, "Dancing in the Light" in: Global Co-operation House, International Centre London, 1993 (nos 10-12 from: BKWSU).
11. -, Flyer, "When we change..." (s.d.).
12. -, "One Family", Newsletter of United Kingdom Events, No. 1, 1993.

## ARTISTS FOR PEACE

### KÄTHE KOLLWITZ (1867 - 1945)

#### "Nie wieder Krieg! - Never Again War!" (no. 1)



Zu allen Zeiten wandte sich Käthe Kollwitz mit ihrer Kunst gegen den Krieg. Plakat von ihr im Vergleich zu einem Kriegshetzeplakat der Nationalsozialisten auf der nächsten Seite

The German graphic artist and sculptor, feminist and pacifist was the first woman to be appointed professor at the Akademie der Künste in Berlin in 1918. In 1933, her art was labelled as "degenerate" and she was dismissed from her post. Käthe Kollwitz, born Käthe Schmidt into a bourgeois family in Königsberg, East Prussia, was supported by her father to study art in Berlin and Munich. In 1891, Käthe married the medical doctor, Dr. Karl Kollwitz. They lived in Berlin and had two sons. Aware of the suffering of the working class, she became a Marxist. Influenced by Gerhard Hauptmann, Käthe Kollwitz created the cycle *Die Weber* (1893) and *Der Weberaufstand* (1898).

After her younger son Peter was killed in the First World War, she turned to pacifism and joined the Women's International League for Peace and Freedom in 1915. She did not give in but continued her work devoted to peace in the spirit of her Grandfather's saying that "a gift is a task". From 1927 until 1932, Kollwitz worked on a memorial for her son: *Father and Mother*. The two figures were placed next to her son's grave in Belgium.

During the 1920s, Kollwitz created more anti-war artworks than any other artist in the 20th century. Amongst these works were seven wood-cuts under the title *War*. Two of the plates offer a remarkable contrast: *The Victim* (no. 2) a

mother is offering her child on the altar of the "fatherland" - and *The Mothers* (no. 3) protect their children against the world and war. Käthe Kollwitz once said: "Everything could be so beautiful if there was not the absurdity of war."

In 1945, Kollwitz wrote about pacifism, and her moral position: "Some day a new ideal will arise, and there will be an end to all wars." Käthe Kollwitz died on 22 April 1945.

1. *Nie wieder Krieg!*, Poster, 1924 (not on display). 2. *The Victim*, War cycle, Plate 1, 1920/23 (woodcut; size 64 x 47,5 cm). 3. *The Mothers*, War cycle, Plate 6, 1920/23 (woodcut; size 67 x 47,5 cm).

### VIOLET OAKLEY (1874-1961)

"To be a pacifist means to be a peacemaker and not to be passive."

Born in New York, the American painter, engraver and sculptor, dedicated her whole artistic life to her visionary ideas of world peace. Influenced by William Penn's writings, she envisaged, long before the League of Nations was founded, a universal parliament of all peoples that would work to prevent wars. In 1922, Oakley published *The Holy Experiment*. Dedicated to William Penn, it served as a reminder of peace during the 1922 Washington Conference on the Limitation of Armaments. In her admonition to mankind, she combined the pictures of the murals she had painted for the *Reception Room* and the *Senate Chamber* (nos 1,2) in the State Capitol of Harrisburg, Pennsylvania with decorated pages of the notes taken during her 1902-1922 studies of murals and the teaching of Penn.

In 1927, after having finished her mural work in Harrisburg and disappointed that the United States had not joined the League of Nations, Oakley - like her German colleague Erna Plachte a year before - went to Geneva as a "self-appointed delegate" to sketch the League delegates. To promote the work of the League, she exhibited her drawings all over the world.

In 1930, Oakley became an active member of the Women's International League for Peace and Freedom, which her artist colleague, Käthe Kollwitz, had already joined in 1905. In 1932, as her contribution



PANEL 4.

ORIGINAL PAINTING, 16 ft. 4 in. by 10 ft.

to the Disarmament Conference in Geneva, Oakley published *Law Triumphant*, pictures of the *Supreme Court Room* of the Harrisburg Capitol combined with portrait drawings of Geneva and the *Miracle of Geneva*.

During the Second World War, Oakley painted portable altars for the Army and Navy and completed some works for churches. She had lost touch with the American public, which had lost interest in her style of esoteric imagery and religious symbolism. In the 1950s, Oakley retired to Cogslea, Pennsylvania, where she died in February 1961.

From: *The Holy Experiment*, published by V. Oakley, 1922, the "Senate's Chamber": 1. *Washington, The Constitutional Convention, Philadelphia 1787* (Plate 17, original painting 16ft, 4in. x 10ft). 2. *Lincoln at Gettysburg* (s.d.), *The Presentation of the Union*, (Plate 19, original painting 16ft 4in. x 10ft).

## ERNA PLACHTE

Born in Berlin in 1893, Erna Plachte studied art from the age of 15 and resumed her studies in 1915 under Professor Lovis Corinth in Berlin. Her sketches done in military hospitals were published in book form. She and another woman were the first admitted to anatomy classes, even though these were open only to men until 1919.

In 1922, Plachte went to Salzburg sketching in various theatres where an aide-de-camp of King Gustav V saw her working and invited her to Sweden. There, she was introduced to the royal family. Thus began her long career of introductions to leading figures in European and world society. In 1925, Plachte began to work for newspapers, sketching portraits and theatre scenes. Her work was exhibited in Magdeburg, Cologne and Berlin.

In September 1926, one year before Violet Oakley, her colleague from the United States, Plachte made the first of her many visits to Geneva. She was accredited to the newspaper firm of Ullstein to sketch the personalities of the League of Nations Assembly. Her first sitter was the French politician Aristide Briand (no.1). Amongst other women, she sketched the ballet-dancer Anna Pavlova, Begum Liaquat Ali Khan (no.2), leader of the Pakistan women's movement and delegate to the General Assembly in 1952 and the Russian pacifist Alexandra Kollontay (no. 3). During the Third Reich, Plachte could no longer work for German newspapers and a time of uncertainty began which took her to Italy, Sweden, Norway, Switzerland, France and to short visits to see her mother in Germany. In 1937, she finally settled down in Oxford from where she left to sketch again at the League Assembly.

After the war, Plachte continued her restless travelling and suffered numerous mishaps: illness, accidents and in 1975 the theft of 300 of her original charcoal portraits autographed by the sitters.

The League of Nations Archives at Geneva is privileged to have in its custody 90 portraits of personalities from the political scene sketched by Plachte between the years 1926 and 1964.

1. *Aristide Briand* (1862 - 1932), (drawing 40 X 50 cm).
2. *Begum Liaquat Ali Khan* (1895 - 1948), (not on display).
3. *Alexandra Kollontay* (1872-1952), (drawing 40 x 50cm).



## GERDA ROTERMUND (\*1911)

Rotermund, born in Berlin, spent her childhood with her parents in Hamburg. This city had a big impact on her life and artistic evolution as a graphic designer.

Her first realistic illustrations were inspired by the two heroines of *Germinal* and *L'Assommoir* by Emile Zola. At age 16, she applied to the School of Decorative Arts to begin artistic training. As this experience was unsuccessful, she came back to Berlin where she took the entrance examination of the Museum School of Decorative Arts. Because of her Zola illustrations, she was assigned to Käthe Kollwitz who became her friend, following her path for many years.

Rudolf Ullstein paid for her first year of apprenticeship with the intention of training an employee for a publishing house. Rotermund expressed her human ideas of sorrow in those times of depression through painting architecture which she called "Architecture of the Arms". She used it to hide man in a closed structure to escape from his destiny. Because of this style that did not live up to her former admirer's expectations, she now was rejected.

This was the beginning of a new graphic period. She opened herself to nature and its meaning to her took a new form. The cycle *de profundis* (nos 1 - 4) illustrates this change. She combines her knowledge of architectural structure and nature with a powerful demonstration of human torment. This innovative period drove her to evolve from the classical graphic technique to create the kaleidoscope technique. Her graphical originality is the fruit of a gradual understanding and knowledge of nature which remains the teacher of new creative impulses and great achievements.

1. *Ruineneinsamkeit (Ruin Solitude)*, 1945 (etching, 30 x 24 cm). 2. *Darunter liegen ihre Kinder (There are her Children)*, 1945/46 (etching, 30 x 24 cm). 3. *Höchster Alarm (Highest Alarm)*, 1945/46 (etching, 24 x 32 cm). 4. *Flüchtlinge - letzte Habe (Refugees - Last Possessions)*, 1945/46 (etching, 22 x 25 cm).



## PEGGY CASSEN

Peggy Cassen is a New York artist who has lived, studied and painted in Manhattan most of her life. A self-confessed "escape artist", she has lived briefly in New Mexico, California, and Europe, but always returns to the hyperkinetic pace and cultural superabundance of New York City.

Cassen started painting and drawing as a child, and has studied at the Jefferson School, The Art Student's League, and other institutions. She graduated with an English B.A. and a Masters degree in fine arts. She has exhibited in several states in the United States and in London, and has taught art at the Metropolitan Museum childrens' school, as well as adult workshops.

Peggy Cassen's work is inspired by poetry, music, Eastern mysticism, and primitive art. Her work conveys an intense inner focus; she works with images such as memories, dreams, history and myths. Her paintings are about complexities, subtleties and change. In her paintings she wants to depict a world where all living creatures



coexist harmoniously. "Essentially, I hope that this image can be seen as a meditation for a peaceful world", Cassen says.

1. *Dreaming monk, dreaming swans*, 1986 (oil on canvas, 41 x 51 cm). 2. *Blue Planes Blues*, 1988 (oil on paper, 40 x 50 cm, not on display).

## BONGIVE DHLOMO

Bongive Dhlomo was born in Natal in 1956. At the age of 20 she was working as a typist at a sugar company in Natal. The work did not satisfy her because it did not give her the opportunity to use her full administrative skills. Therefore, when she by chance read a proposal to apply for a bursary to study for a Fine Arts Diploma at Rorke's Drift Art School in Natal, she applied, "although I did not know anything about art".

She was admitted and studied art until 1981. Then she worked for the Durban African Arts Centre as an artist and administrator, and her artwork, essentially linocuts, was very well received. Only later did she add such techniques as water colours, oils and acrylics.

Dhlomo sees her work as a bridge: firstly between herself as an artist and other people who contemplate her work; secondly, between people of different races, as most of her linoprints record what she sees around her; and thirdly, between people of her country and people of other countries. She also goes beyond that and expresses her "inner self", believing in the strength of the visual language which she feels is even more powerful than the spoken or written language.

In 1986, Dhlomo was awarded the *Woza Afrika Award* in New York. Today, she uses her administrative skills to run the Thupelo Art Gallery, one of the country's few black-owned galleries.

Triptych linocuts: 1. ... car parked. 2. ... the explosion. 3. "... all I could think of was my car", 1986 (3 x 35 x 35 cm).

## CLEMENCIA AMADA GARCIA

Amada Garcia was born in Guayaquil, Ecuador. As a young child, she studied piano and later entered the Antonio Neumane Conservatory of Music where she took guitar and singing lessons. She then worked as an elementary school teacher and in the National Bank of Credit. In the 1970s, she decided to go to Manhattan to experience the "Big City" and to continue her evolution as a person and artist.

Some years later, Garcia began her formal studies of painting at the Art Students' League of New York City. She also joined the cultural legacy of Puerto Rican heritage. She was influenced by many artists: Mexican, Ecuadorian, but the most important one was Felix Econdero, a Puerto Rican artist and friend who helped her to grow and transform herself as an artist.

By living in New York for many years, she developed her ideas and ideals as an artist. She dedicated her art to the problems of social segregation and racism that she had encountered as a South-American, living in the States. Her message in her paintings is dedicated to her own beloved people and to those who suffer from any type of segregation. Her work reflects a universal concern for freedom because of her knowledge of human diversities.

*Conversacion*, 1993 (acrylic on masonite, 50 x 60 cm).



## VITA GIORGI

"La magia de las imagenes".

Born in Sicily, Vita Giorgi spent part of her life in Mexico. She is an artist and printmaker. As an artist, she expresses her strong ideals on human suffering and death.

She considers herself a political painter and believes that artists have the power to be "the conscience of humanity" through their message and ideals. Her political ideas are the motor of her creativity and struggle for human rights. On an aesthetic level, Vita Giorgi's work is allegoric and her choice of colour expresses the mood of her subject matter. She has been active in several organizations to defend human rights. In 1969, she was one of the founding members of the *Contrabienal* and in 1974, she participated in the Ad Hoc Committee of the New York Solidarity with Chilean Democracy.

Since 1966, Giorgi has been constantly exhibiting her work in the United States and Mexico. As an engaged artist, she continues her battle for the rights and dignity of human beings in the name of peace.

1. *Women's prayers*, 1985 (oil on canvas, 207 x 202 cm, not on display), 2. *Circle of Hope*, 1993 (oil on canvas, 100 x 150 cm).



## MAGARET GLOVER, neé McKechnie (\* 1935)

"Painter of Honest Portraits".

The British campaigner, educator, writer and artist, Margaret Glover gained her BA (Hons) Fine Art from Reading University in 1957. Along with her professional art work, she taught at schools, colleges, and in prisons. She was involved in adult education and operates as a "radical Quaker activist" in connection with the Religious Society of Friends.

Glover's main ideas link disarmament, development and environment. She works locally, nationally and internationally, both as a campaigner and artist who is recording those campaigns.

She helped in the Campaign Against the Arms Race and as a member of the International Peace Bureau, she gave an oral presentation during the United Nations special session on disarmament. In 1992, she attended the Earth Summit in Rio, representing the Quaker magazine



*The Friend*. Glover has given numerous talks, including *Brushes with Peace* where she defines problems and suggests solutions, trying to empower people and avert despair. But recording the campaigning efforts of ordinary people remains closest to her heart.

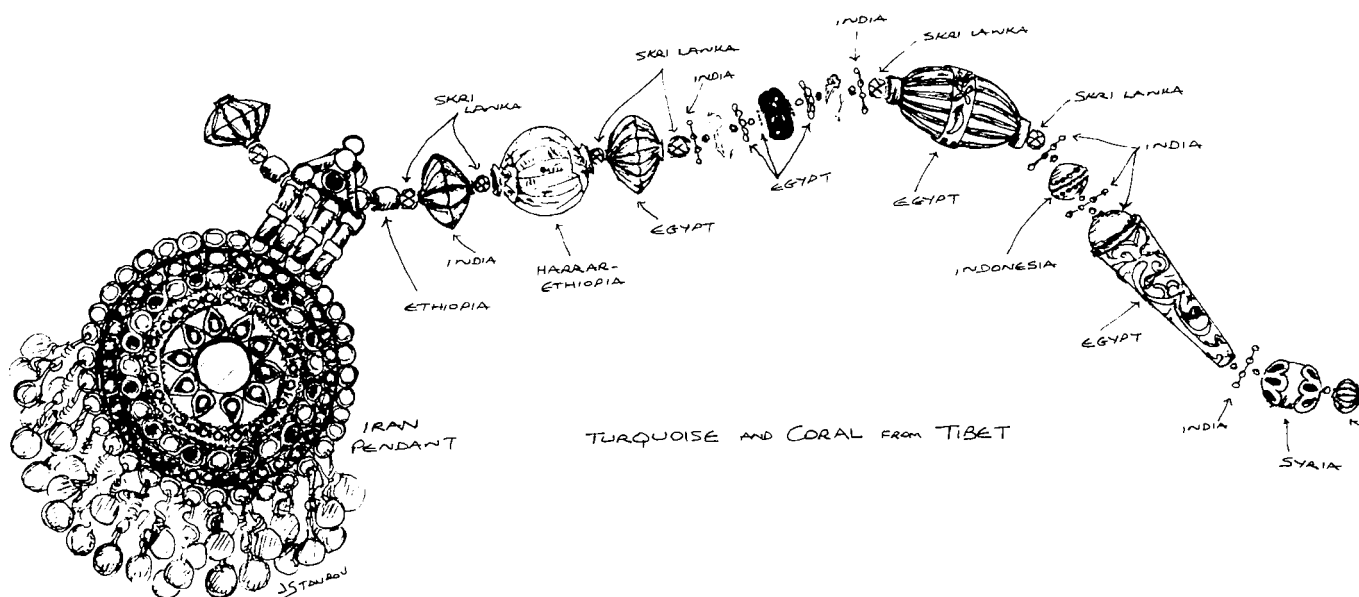
During all her travels to conferences and meetings, Glover has sketched and painted many international personalities. Over 100 of her original works are permanently at Bradford University's Peace Studies Department.

Her favourite Quaker saying: "True godliness doesn't turn men out of the world, but enables them to live better in it." (William Penn, 1682).

1. *The Dalai Lama* at the Global Forum, Rio 1992 (mixed media, 29,5 x 41 cm, autographed). 2. *Bella Abzug* (of Women and the Environment, USA), Roots of the Future, pre-Rio NGO conference, Paris 1991 (mixed media, 29,5 x 41 cm).

## JANE LEE STAVRON

In 1969, Lee Stavron, an Australian artist and artisan, was introduced to primitive methods of work which she incorporated in her art-works. She only uses natural materials such as wool, which she dyes and weaves herself into beautiful and powerful landscape pictures. Lee also works as a fine watercolourist.



In 1979 the artist assisted friends assemble and draw old jewellery for exhibitions in Australia and the United Kingdom. After a study and buying tour of India, Kenya, Ethiopia, Egypt and Greece, she settled down in Greece.

Since 1983, Lee Stavron has re-married, and is living on Hydra where she and her husband own Hermes Art Shop and Gallery. There she exhibits and sells the jewelry she assembles from old beads. She regards this project as her United Nations - her effort towards world peace - a world where people from all nations will live side by side in the same harmony as their beads and artifacts.

1. *Lapis lazuli from Afganistan and Egypt* with silver beads from Afganistan, Egypt, Ethiopia, Greece (new), India, Sri Lanka.
2. *Old Ashida from Sudan* with old silver beads from Egypt, Ethiopia, Greece (new), India, Sri Lanka, Sudan, Syria.
3. *Turquoise and coral from Tibet* assembled with silver beads from Egypt, Ethiopia, India, Indonesia, Iran, Sri Lanka, Syria (all: 50 x 20 cm).

## MARTINE LIBERTINO (\*1949)

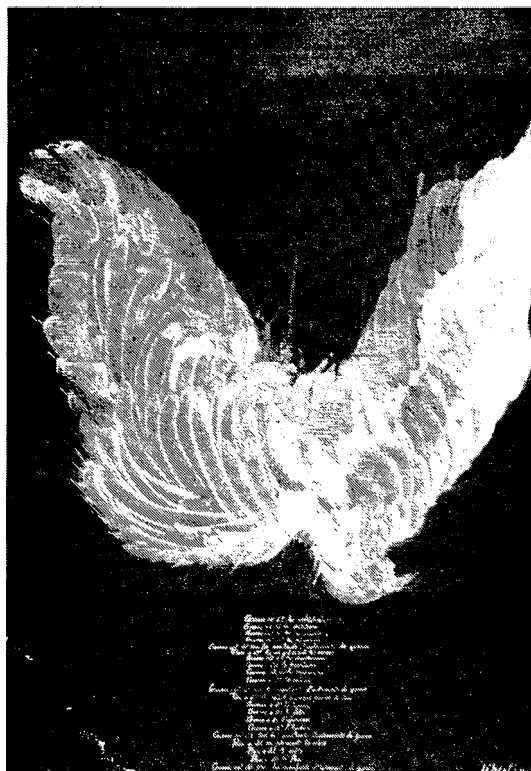
Libertino was born in Hauteluce in France where she lived until 1968. After grammar school, she attended the high school of fine arts where she obtained her degree in interior decoration.

In 1975, Libertino opened a workshop in creative textiles and in 1979 she did research in new techniques on tapestry and started a new period in painting. She was the founder of the Salon of the Professional Artisans.

In 1980, Libertino became aware of her innate gift of healing and of being a medium, while still continuing to paint. She decided to put these gifts to the service of mankind. After discovering the symbolism of numbers, she wrote through pure inspiration a numerological technique for spiritual goals. In 1987, Libertino discovered her clairvoyance through contact with beings of light.

From 1991 to 1993, she started a lecture series and in 1992, she resumed painting again after a four year break. During these years, she also started on her own a Petition campaign, *Appeal to all citizens of the world* for the peace of the world

(see: SHOWCASE XIV). 1. *La Paix*, 1980 (acrylic, 70 x 100 cm).



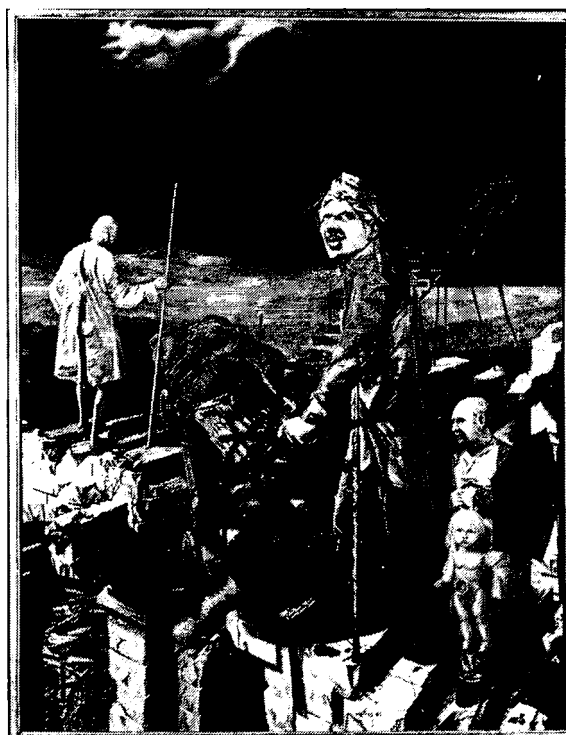
## ALIUTE MECYS (\*1943)

Aliute Mecys was born in Germany. As the daughter of a German mother and Lithuanian father, she feels a strong spiritual bond to the Baltic province. The artist now lives and works in Hamburg.

Mecys studied painting from age 16 on. Only in 1979, she decided to dedicate her life to painting after many years working as a decorator and costume designer in the theatrical world. Due to this former activity, she acquired a strong technical experience in the settings of space and composition. Through numerous exhibitions during recent years, she found appropriate recognition in the European art world.

Mecys immediately found her own style which she once described herself as "Irrealism". It is far from just being beautiful - it consists of pictures of incredible intensity, illustrating the suffering of mankind. Even though the artist did not consciously experience the Second World War her paintings are a reflection of this period: destroyed cities, empty streets, refugees, mourning mothers.

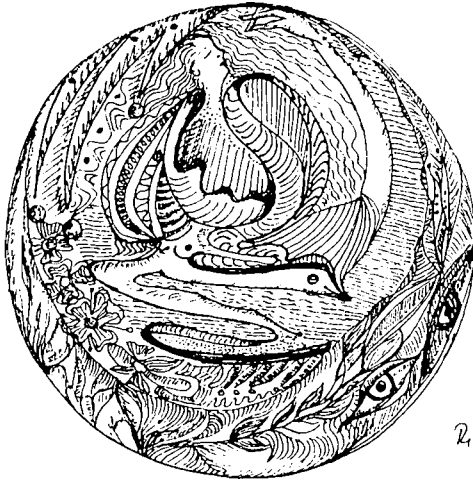
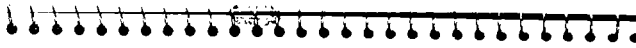
1. *Heimkehr (Return home)*, 1988 (resin oil on cardboard, 78 x 60 cm).





## URSULA-MARIA RUSER-BRÄUNING

Born in Darmstadt, Germany, in 1938, Ruser-Bräuning spent most of her childhood away from the city being evacuated to a remote countryside area in 1944.



As a teenager, she studied war and anti-war literature and decided to become a pacifist rather than a militarist, not accepting any armed combat as a legitimate means to solve disputes. Freedom for her means: no political, religious or ethnical boundaries but listening to the universal law. As an economic basis for becoming an artist, she became an archivist working in the Governmental Archives of the Federal Republic of Germany before she went to New York to work in the Archives of the United Nations in 1980.

Involved in the so-called New Age movement, she discovered "painting from within": not using the intellect unfolds our genuine creativity. As a "problem-solving means" as well as expressing peace and well-being, she encourages the use of a Mandala Diary (drawing or painting by

using a circular drawing with a centre as a means for concentration (nos 1-4).

Intense historical and political science studies convinced Dr. Ruser that peace in the future is not a question of reasoning and a "new world order" but rather of a new awareness: the overcoming of fears on a very personal level.

Drawings from the "Mandala Diary", 1987-1992 (18,5 x 14 cm) 1. *Gulf War*, 1991; 2. *The age of the machine*, 1988; 3. *Metamorphosis*, 1992; 4. *Peace*, 1987.

## MIRIAM SUBIRANA (1961\*)

Dr. Miriam Subirana was born in Spain. From a young age on, she was interested in art and the work for peace and spiritual development. She was educated as a painter at the California College of Arts and Crafts and at the Department of Art of Barcelona University. In 1991, she obtained a Doctor's degree in Fine Arts.

After her first exhibition in 1980, she exhibited worldwide. Subirana has published many articles on the subjects of art and peaceful spiritual awakening. In 1982, she joined the activities of Brahma Kumaris World Spiritual University and worked on the Million Minutes of Peace Appeal and Global Cooperation for a Better World. In 1984-85 Subirana helped organize the Women's Decade Conference of the United Nations in Barcelona. As director and coordinator of the Brahma Kumaris Centres in Spain, she organizes seminars and projects such as the Million Minutes of Peace Appeal and continues to give lectures and talks inspiring people to awaken their creativity and internal peace.



1. *Linia blanca sobre el mar II* (*White line on the sea*), 1991 (print, monotype, 56,5 x 46 cm). 2. *Wum de Bharat III* (*Hymn to Bharat - India*), 1991 (print, monotype, 64 x 45 cm).

## DOLLY UNITHAN

Dolly Unithan was born in Malaysia. From 1971 to 1976, she studied arts on a professional level and then she attended the Fine Arts faculty at New York Pratt Institute. She has chosen New York to live and work, because she finds the city a stimulating place for art. For her visual communication, she expects feed-back from the critical mass of audience. The intense competition she faces is a rewarding challenge and pushes her to constantly grow as an artist.

In 1990, she was selected to represent Malaysia at the Venice Biennial and one of her works was included in the Biennial's contemporary art archives. The recurrent themes of humanity and environment that she develops in her works are her personal contribution to society. "Art must make people think..." she says. In her works, she unifies modern Western sculpture and the subtleties of Eastern art by integrating the old and new cultural continuity to create a new birth.

Concerning the art work *Flag 2*, Unithan says: the image of a flag consisting of printed paper with illegible writing is a metaphor for humanity bleeding under the banner as an icon of war, with scorched edges indicating burning and destruction, bullet holes implying killing, red stains suggesting spilt blood, and a red funeral flower denoting death, with all elements strengthening the central allusion to the desecration of war, so that the bullet gashes on paper appear almost like mouths agape in a mute appeal for peace.

*Flag 2*, 1990 (Paper with printed matter, canvas, bamboo, twine, dye, 70 x 50 x 20 cm).



## SASHA VON GERLACH

Sasha von Gerlach was born in Germany but has lived most of her life in Namibia, former South West Africa.

In 1980, von Gerlach contributed in her own way to the political changes in Africa by creating an African Children's Puppet Theatre. Through play performances, she was searching for a universal message which could help bring people of different countries together without any type of discrimination. In 1983, she set up her first play: a drama-myth called *The Daughter of the Sun and the Moon*. It was performed in the desert of Namibia.

Performances at schools and teaching workshops followed. In 1986, she encountered musical experiences with the composer Phutalouse Hofmeyer, and the *African Musical Instrument*. During 1987, she had several exhibitions and radio talks, gaining greater recognition, especially in South Africa.

In 1992, von Gerlach went to Greece to fulfil a dream of 17 years. There she became successful with the Greek Dance Seminar and the dance teacher, Adriana Papanikolaou. Study of "Universal movement and symbolic gestures".



Through her work, Sasha von Gerlach is seeking to communicate inner experiences to create an evolution of self-expression and evolution in this world of great diversity.

Two Icons: 1. *Cassandra is heard*, 1990. 2. *The Soul Remembers* (both: plaster, oil on wood, 26 x 28 cm).

## KIMBERLY WADE - OM SHANTI



Om Shanti has used art for inner transformation most of her life. Her visionary wall hangings are exhibited throughout the United States and abroad. She is a graduate of Ringling School of Art (FI), and is presently on the staff of Ananda Ashram, Monroe, New York, as a certified yoga instructor.

Om Shanti uses art as a way of bringing one's "inner path" into an outer expression of art in the forms of mandalas, wheels, spirals, etc. The emphasis in all her artwork is on the creative process and self-enfolding through art.

Her painting *Ring Dance* relates to the union of male and female aspects of self; hundreds of women dance around Radha and Krishna in the centre of the Ring Dance whirling until they transcend all suffering and attain the peace of enlightenment. The smaller piece shows Shiva and Shakti portraying one being half man, half woman uniting through the upward spiral of Kundalini energy. These two pieces best represent Om Shanti's perception of peace - merging life and art in a dance of light.

1. *Krishna Leela Ring Dance* (the artist worked on this painted quilt for more than 10 years, 180 x 126 cm).

2. *Two faces, One soul* (s.d.) (74 x 53 cm, not on display).

## BARBARA ZOLLINGER - BAZOLI (\*1949)

Barbara Zollinger was born in Zurich. Following school, she worked as a physiotherapist. In 1983, she fulfilled her childhood dream, following her true vocation and became a full-time artist painting on silk. Her work has been shown in more than 25 exhibitions. In her paintings, the artist shows the joy, the sensuality and the stories of those people whom she met on her path. She consciously bans the evil and the corrupt from her paintings, saying "they have no place there" - inner as well as outer peace are essential for her.

In 1991, along with this belief, she created the first issue stamp for the United Nations *The ban on chemical weapons*, represented by a gas mask from which white lilies sprout. With this picture the artist expresses the United Nations ideals and commitments for a universal and unconditional chemical-weapons ban. However, Zollinger does not have the illusion that this kind of contribution will immediately change world politics.

The two silk-paintings shown are from a sequence where the artist focused on the United Nations and its various obligations, pledges and responsibilities:

1. *United Nations, Hope and Peace*, 1990 (on silk, 40 x 40 cm). 2. *United Nations and Peace around the World*, 1990 (on silk, 40 x 40cm). 3. *United Nations and Nutrition*, 1980 (on silk, size 40 x 50 cm, not on display).



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## *BERTHA VON SUTTNER - PERSONAL DATA*

- 1843 Bertha Sophia Felicita von Kinsky von Chinic und Tettau was born in Prague on 9 June. Education in languages, science, literature, piano. Close friendship with cousin Elvira.
- 1862 Introduction to 'Society' followed by travelling with her mother to Baden near Vienna, Rome, Venice, Bad Homburg where she met the princess from Mingrelia.
- 1865 Bertha decides to become a singer.
- 1867/68 Residence in Paris and Milano - voice lessons.
- 1872 Engagement with Prince Adolf Sayn-Wittgenstein-Hohenstein in Wiesbaden - Fiancé dies on his way to the USA where he wanted to start a career as a singer.
- 1873 Governess in the house of Baron von Suttner in Vienna. Falls in love with the youngest son, Arthur Gundaccar.
- 1876 Family disagrees to liaison. Bertha has to leave. New job as secretary of Alfred Nobel in Paris. One week later, she returns to Vienna. Secret marriage with Arthur Gundaccar, 12 June. Escape to the Caucasus - both start to write.
- 1885 Return as established writers to Austria. Residence in Harmannsdorf, the Suttner family estate. Visit of Writer's Congress in Berlin.
- 1886/87 Paris. First contacts with Peace Movement.
- 1889 Publications: *Das Maschinenzeitalter - The age of the machine - Die Waffen nieder! - Lay down your arms!*.
- 1890/91 Venice. Foundation of Italian Peace Society together with Carren and Moneta.
- 1891 Foundation of Austrian Peace Society by Bertha von Suttner. Third Universal Peace Congress in Rome. Arthur Gundaccar's foundation of Association against Anti-semitism.
- 1892 Fourth Universal Peace Congress in Bern. Meeting with Alfred Nobel in Zurich. Foundation of German Peace Society in Berlin by Alfred H. Fried and Bertha von Suttner. Publishes journal *Die Waffen Nieder!* together with Fried.
- 1894 Peace Congress in Antwerp and Interparliamentary Conference in the Hague.

- 1895        Lectures in Prague, Budapest and Italy. Alfred Nobel includes Peace Prize in his will.
- 1896        Peace Congress and Interparliamentary Conference in Budapest. Alfred Nobel dies 10 December.
- 1898        Manifest of Tsar Nicolas II. The old Baron von Suttner dies.
- 1899        Attends First Hague Peace Conference as representative of International Peace Bureau. Interparliamentary Conference in Norway.
- 1900        Peace Congress in Paris.
- 1901        Silver Wedding. First Peace Prize award to Dunant and Passy on 10 December.
- 1902        Peace Congress in Monaco. Bertha attends without Arthur who is sick. Go together to Bohemia. Arthur Gundaccar von Suttner dies on 10 December.
- 1903        Opening of the *Institut international de la Paix* in Monaco.  
Trip to the USA to attend Peace Congress to Boston.
- 1904        As guest of the Prince of Monaco. Travelling and lecturing in the USA. Meets President Theodore Roosevelt in Washington.
- 1905        Lecture tour to 28 German cities. Monaco. Awarded Nobel Peace Prize.
- 1906        Trip to Norway, Sweden and Denmark. Again Monaco. Universal Peace Conference in Milano.
- 1907        Second Hague Peace Conference. Monaco.
- 1912        Lecture tour to the USA.
- 1913        Lecture tour in Germany, Holland and France.
- 1914        Film *Lay down your arms!* by Danske Filmcompany. Assists in preparing for the Universal Peace Congress to be held in Vienna in September. Despite illness purchase of house in the Steiermark. Bertha von Suttner dies on 21 June.

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## V. Other Women in Pursuit of Peace

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# LECTURES/SEMINARS

## SCHEDULE

10 June - 22 September 1993

Thursday, 10 June	<i>Green Brushes With Peace</i> (with slides) - Margaret Glover, Peace activist and painter
Friday, 11 June	<i>Heroines of Peace - The Nine Nobel Women</i> - Prof. Dr. Irwin Abrams, Historian, USA
Friday/Saturday, 18/19 June	<i>Women of Spirit - The Challenge of Change</i> - Wendy Farrington, Coordinator, Brahma Kumaris World Spiritual University, Rome, Italy
Thursday, 22 July	<i>Findhorn Foundation - A Vision Becomes Reality</i> - Judy Buhler McAllister, Findhorn Foundation, Director, Scotland (with audio-visual material)
Thursday, 29 July	<i>Daughter of Destiny: Aung San Suu Kyi of Burma: An eyewitness account of the emergence as a public figure of the 1991 Nobel Peace Prize Winner</i> - Martin R. Morland, Ambassador, United Kingdom Mission
Friday, 6 August	<i>Peace Through the Quality of Life in the Remote Areas of Kwa Zulu, Natal - Republic of South Africa - Agricultural Development by the Turn Table Trust</i> (with slides) - Hélène Mc Dougall, Founder of Turn Table Trust, RSA
Thursday, 26 August	<i>Bertha von Suttner and Alfred Nobel</i> (with slides) - Brigitte Hamann, Historian, Austria
Friday/Saturday, 27/28 August	<i>Survival in a Changing World - Meditation - Dreams - Chrystals - Drawing</i> - Soozie Holbeche, Writer and Healer, UK
Friday/Saturday, 3/4 September	<i>The Art of Life - the Art of Silence - the Art of Generating Peace Within, the Art of Living Fully in Happiness</i> - Miriam Subirana, Artist and Teacher, Spain
Friday, 10 September	<i>La paix mondiale à travers la paix intérieure</i> - Martine Libertino, Spiritual Healer and Painter, France
Wednesday, 15 September	<i>But Peace Doesn't Sell, My Dear!</i> - Laurence Deonna, photographer, reporter and writer, Switzerland
Wednesday, 22 September	<i>Lessons from History for Peace? - A Case Study on the Bertha von Suttner Exhibition</i> - Ursula-Maria Ruser-Bräuning, Historian, UNOG

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Lecture Room, Ground Floor  
9-10, rue de Varembe, Genève  
7:30 p.m. - 9:00 p.m. (except 11 June: 5:00 p.m.)  
(see special information)  
Saturdays: 10:30 a.m. - 1:30 p.m.

## ***BERTHA VON SUTTNER: QUOTATIONS***

**Solange wir uns an die Vergangenheit klammern, werden wir Wilde bleiben (*Die Waffen nieder!*).**

*As long as we cling to the past, we will remain savages.*

**Die Zukunft gehört der Güte (*Die Waffen nieder!*).**

*The future belongs to kindness.*

**Jetzt wuchert auf der Erde eine Eisen- und Spreng-stoff-Vegetation, gegen welche ein Urwald aus Giftbäumen, mit Tigern und Schlangen bevölkert, ein wahrer Vergnügungsgarten wäre (*Vor dem Gewitter*).**

*A wilderness of iron and explosives is now burgeoning on earth, compared to which a primeval forest of poisonous trees, inhabited by tigers and snakes, would be a veritable pleasure garden.*

**Merkwürdig, wie blind die Menschen sind! Die Folterkammern des Mittelalters flössen ihnen Abscheu ein, auf ihre Arsenale aber sind sie stolz! (*Die Waffen nieder!*).**

*Strange how blind people are ! They are horrified by the torture chambers of the Middle Ages, but their arsenals fill them with pride!*

**Was sich in der Friedensbewegung äussert, ist nicht ein Traum weltentrückter Phantasten, es ist der Selbsterhaltungstrieb der Zivilisation (*In der Brandung*).**

*Whatever is expressed by the Peace Movement is not a dream dreamt by people far removed from reality, rather, it is civilization's drive to sustain itself.*

**Die Geschichte wird eine Kette von Greueln bleiben, solange der Kulturmensch nicht erkennt, dass für keinerlei Zwecke ein Mittel angewendet werden darf, das weniger rein ist als der Zweck (*Marthas Kinder*).**

*History will remain a series of horrors as long as civilized human beings do not recognize that no means may be used for any purpose that are less pure than that purpose.*

**Es ist dieselbe grosse Sünde: Zweikampf oder Hunderttausendkampf - derselbe Wahn, dass man mit Töten etwas erreichen, etwas beweisen, etwas gut-machen kann (*Marthas Kinder*).**

*It is the same great sin: a duel or the struggle among hundreds of thousands - the same delusion, to think that one can achieve, prove, remedy something by killing.*

(Translation: Mrs. M. Torrey, N.Y.)

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