

## Achter Deutscher Pazifistenkongress Einberufen Von Der Deutschen Friedensgesellschaft Und Der Zentra

This little book was assembled from the authors' lectures to medical students and was originally published as one volume in the series Human Physiology, edited by O. H. Gauer, K. Kramer, and R. Jung. The editors intended that each volume in this series be independent of the others and we have kept to this purpose. We have included here only material that we feel is necessary for medical students to know in order to understand kidney function in health and, by later extrapolation, in disease. The contents rest on accepted principles established by experiments, and little space is given to what is controversial, hypothetical, or unresolved. We are pleased that Dr. Coxon has been motivated to prepare an English language version of this text. We hope that it will serve as a ready reference and review source for the beleaguered medical student. P. Deetjen J. W. Boylan K.

Excerpt from Achter Deutscher Pazifistenkongress: Einberufen von der Deutschen Friedensgesellschaft und der Zentralstelle Völkerrecht Der 8. Deutsche Pazifistenkongress, der vom 13.15. Juni 1919 in Berlin in den Räumen des früheren preussischen Herrenhauses tagte, unterschied sich von früheren Tagungen dieser Art durch das starke Interesse, das ihm die Öffentlichkeit entgegenbrachte. Dass sich die Pazifisten in einem Augenblick höchster politischer Spannung zu einer Aussprache zusammenfanden, sicherte ihren Beratungen die Anteilnahme weitester Kreise. Die Presseerörterungen, die sich an diese Verhandlungen knüpften, waren bedeutsamer als jemals. Und wenn auch die Beurteilung keine einheitliche war, und scharfe Kritik neben vorbehaltlose Zustimmung trat, so blieb doch der Eindruck zurück, dass die Zeit zu Ende sei, in der der Pazifismus die Rolle des Stiefkindes der hohen Politik gespielt hatte, da jetzt nun eine Macht sei, mit der jeder real denkende Politiker zu rechnen habe. Und der zum Teil recht lebhafter Widerspruch mancher Gruppen und Einzelpersonen beruhte nicht auf grundsätzlich anderer Einstellung, sondern auf anderer taktischer Anschauung und liess bei Gegnern schalt im einzelnen das Prinzip unberührt. Für Deutschlands Pazifisten selbst war dieser Kongress die Erfüllung eines längst gehegten Wunsches. Das Beratungsmaterial hatte sich angehäuft. Da waren Fragen grundsätzlicher und taktischer Natur zu besprechen (Stellungnahme zur Haltung des Pazifismus im Kriege, zu den aktuellen Fragen: Friedensschluss usw.). Ebenso solche rein organisatorischer Natur, aber von der gleichen Bedeutung (Fusionierung mit der Zentralstelle Völkerrecht). Die letzte Tagung der Deutschen Friedensgesellschaft hatte in Kaiserslautern stattgefunden am Vorabend des Krieges, im Mai 1914. Dann waren im Laufe des Krieges noch zwei Generalversammlungen abgehalten worden: 1915 in Leipzig und 1917 in Erfurt. Auf beiden lastete der Belagerungszustand, an eine freie Behandlung der groben Zeitprobleme war also in beiden Fällen nicht zu denken gewesen. So bedeutete der Berliner Kongress nach 5 Jahren das erste Zusammentreffen der deutschen Pazifisten zu wirklich freier Aussprache. Das gab ihm sein besonderes Gewicht und erklärt auch die Länge und scheinbare Ziellosigkeit mancher Debatten. Nach Jahren leidvoller Isolierung waren diese Männer und Frauen zum ersten Male wieder beisammen. Was lag also näher als die Frage: Haben wir alles getan, was wir zu tun hatten, und wie werden wir in Zukunft arbeiten müssen? Dieser Umstand gab der Tagung ihre eigene Färbung und liess einen Unterton von Leidenschaft mitschwingen, der manchmal überraschen musste. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works."

Achter Deutscher pazifistenkongress einberufen von der Deutschen friedensgesellschaft und der Zentralstelle völkerrecht, ACHTER DEUTSCHER PAZIFISTENKONGRESS, EINBERUFEN VON DER DEUTSCHEN FRIEDENSGESELLSCHAFT UND DER ZENTRALSTELLE VOELKERRECHT, BERLIN 13. BIS 15. JUNI 1919 IM PREUSS.

HERRENHAUSE. Achter Deutscher Pazifistenkongress Einberufen Von Der Deutschen Friedensgesellschaft Und Der Zentralstelle Völkerrecht Wentworth Press

Austrian writer and peace activist Bertha von Suttner was the first woman to win the Nobel Peace Prize. As founder of the Austrian and German Peace Associations and the author of a number of novels and several works on peace, von Suttner's name became synonymous worldwide with peace activism and protest against old world order. Ironically, her death eight days before the outbreak of World War I was seen by her contemporaries as a symbolic end of the possibility for world peace. In Bertha von Suttner, Brigitte Hamann has written the most comprehensive biography of the celebrated journalist - translated into English by Ann Dubsy - tracing not only von Suttner's life and work but spanning the political and social frontier of Austria on the eve of World War I. Von Suttner's novel Die Waffen Nieder! (Lay Down Your Arms!), published in 1899, was a bestseller and brought her international acclaim. Indeed, Tolstoy compared her technique of rallying readers to her cause to that of Harriet Beecher Stowe in Uncle Tom's Cabin for the emancipation of American slaves. Her lectures on peace and disarmament took her throughout Europe and the United States, where she formed close friendships with Andrew Carnegie, Alfred Nobel, Theodor Herzl, and Albert I of Monaco. As her conviction to initiate peace movements deepened, so her books became more impassioned. Her dictum, "universal sisterhood is necessary before the universal brotherhood is possible", demonstrated that her concerns extended beyond the peace movement to include women's issues and many social causes, making von Suttner's work quite relevant at the close of the twentieth century.

Waldorfschulen, Demeter-Tomaten, Weleda-Heilsalbe, dm-Drogeriemärkte - was verbindet sie mit Otto Schily und Christian Morgenstern? Die Anthroposophie Rudolf Steiners. Er schuf mit der Anthroposophischen Gesellschaft zwischen 1900 und 1925 die wichtigste esoterische Gemeinschaft der europäischen Geschichte. Helmut Zander legt die erste Geschichte der Anthroposophie und des

theosophischen Milieus zwischen 1884 und 1945 vor. Untersucht werden Steiners theosophische Weltanschauungsproduktion zwischen 1900 und 1914, der anthroposophische Tanz («Eurythmie») und die anthroposophische Architektur. Die historische Aufarbeitung der seit 1918 entstandenen Praxisfelder in Gesellschaftstheorie, Pädagogik, Medizin und Landwirtschaft führt schließlich die Geschichte an die aktuellen gesellschaftlichen Probleme heran.

Despite the liberalized reconfiguration of civil society and political practice in nineteenth-century Europe, the right to make foreign policy, devise alliances, wage war and negotiate peace remained essentially an executive prerogative. Citizen challenges to the exercise of this power grew slowly. Drawn from the educated middle classes, peace activists maintained that Europe was a single culture despite national animosities; that Europe needed rational inter-state relationships to avoid catastrophe; and that internationalism was the logical outgrowth of the nation-state, not its subversion. In this book, Cooper explores the arguments of these "patriotic pacifists" with emphasis on the remarkable international peace movement that grew between 1889 and 1914. While the first World War revealed the limitations and dilemmas of patriotic pacifism, the shape, if not substance, of many twentieth-century international institutions was prefigured in nineteenth-century continental pacifism.

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This book provides the first thorough examination of the peace movement in pre-World War I Germany, concentrating on the factors in German politics and society that account for the movement's weakness. The author draws on a wide range of documents to survey the history, organization, and ideologies of the peace groups, placing them in their social and political context. Working through schools, churches, the press, political parties, and other opinion-forming groups, the German peace movement attempted systematically to promote the idea that the world's nations composed a harmonious community in which law was the proper means for resolving disputes. Except for small pockets of support, however, the movement met only resistance—resistance greater, the author contends, than elsewhere in the West. Evaluating the reasons for hostility to the peace movement in Germany, he concludes that dominant features of German political culture emphasized the inevitability of international conflict, in the final analysis because Imperial Germany's ruling elites feared the domestic as well as the international implications of the movement's program. Originally published in 1976. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Achter deutscher Pazifistenkongress: einberufen von der Deutschen Friedensgesellschaft und der Zentralstelle Vo?lkerrecht, Berlin 13. bis 15. Juni 1919 im preussischen Herrenhause. Verhandlungsbericht.

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