

Since Tolstoy asks the questions and has all the answers, perhaps I'll simply offer lines for discussion instead of asking superfluous questions.

5. Contradiction between Our Life and Our Christian Conscience

But the principal reason, which is the source of all the other mistaken ideas about it, is the notion that Christianity is a doctrine which can be accepted or rejected without any change of life. (67)

. . . will force the man to reject all the social theory and to assimilate the new one prepared ready for him, which solves all the contradictions and removes all his sufferings—the Christian theory of life. (68)

The patriarchal religions exalted the family, the tribe, the nation. (69)

And people who sacrifice themselves for the principles of aristocracy and of patriotism—to duty--don't believe and can't believe what they assert. (70)

{of the toiling masses} They know that they are in slavery and condemned to privation and darkness to minister to the lusts of the minority who keep them down. They know it, and they say so plainly. And this knowledge increases their sufferings and constitutes its bitterest sting. (71)

. . . a world in which it is a recognized scientific principle that labor alone creates wealth, and that to profit by the labor of others is immoral, dishonest, and punishable by law. . . . (71)

. . . the workman says of himself, "I ought to be free, equal to everyone else, and loved, and I am—a slave, humiliated and hated." (72)

{of the educated classes} He advocates the principle of fraternity, humanity, justice, and science, and yet he lives so that he is dependent on the oppression of the working classes, which he denounces . . . (72)

Note last paragraph on p. 72: "We are all brothers . . . "

The oppressors, even if they wished to do so . . . free than ever. (73)

{of the laws} . . . they are the product of covetousness, trickery, and party struggles, that there cannot be any real justice in them. (75)

Representatives of governments, private persons, and official organs say the same thing (express desire for universal peace and its necessity for all nations);

it is repeated in parliamentary debates, diplomatic correspondence, and even in state treaties. At the same time governments are increasing the strength of their armies every year, levying fresh taxes, raising loans, and leaving as a bequest to future generations the duty of repairing the blunders of the senseless policy of the present. (75)

. . . enormous loss to society involved in withdrawing from it such an immense number of its most vigorous men, who are taken from industrial pursuits and every kind of labor, as well as the enormous interest on the sums expended on military preparations without any return. (75)

The Catholic priest Defourney . . . says, “One of the first precepts of the eternal inscribed in the consciences of men is the prohibition of taking the life or shedding the blood of a fellow creature *without sufficient cause, without being forced into the necessity of it.* (77). *Italics mine: who defines and provides evidence?*

For our armies are simply gangs of slaves at the disposal of one or two commanders or ministers, who exercise a despotic control over them without any real responsibility, as we very well know. (77)

6. *Attitude of Men of the Present Day to War*

A man may cease to do what he regards as wrong, but he cannot cease to consider wrong what his wrong. (81)

Slavery was opposed to all the moral principles advocated by Plato and Aristotle, yet neither of them saw that, because to renounce slavery would have meant the break-up of the life they were living. (81)

{question for every simple man about war} “How about me—ought I to take any part in it?” (82)

Note the 19+ articles from the Peace Congress in London (including the resolutions to adopt), pp. 83-85—what to discuss here?

“Can we get rid of war?” “All are agreed that if it were to break out in Europe, its consequences would be like those of the great inroads of barbarians. The existence of whole nationalities would be at stake, and therefore the war would be desperate, bloody, atrocious. (86)

“We might at least demand the reduction of the enormous expenses of war organized as it is at present with a view to the power of invasion within twenty-four hours and decisive battle within a week of the declaration of war. (87)

No war to be declared till two months after the incident which provoked it. (87)

No hostilities to be commenced till a month after the official declaration of war. (87)

. . . the specialty of government is not to obey, but to enforce obedience. (88)

{a definition of government}. . . . one set of men banded together to oppress another set of men . . . (89)

{description of recruits}. The young recruits, moving about in lines yonder . . . Ah, why? (90)

. . . that if killing is a crime, killing many can be no extenuating circumstance; that if robbery is disgraceful, invasion cannot be glorious. (91)

War is holy, war is ordained of God. It is one of the most sacred laws of the world. It maintains among men all the great and noble sentiments—honor, devotion, virtue, and courage, and saves them in short from falling into the most hideous materialism. (91)

See whole paragraph: So, then, bringing millions of men together into herds . . . materialism! (91)

We have seen men turned to brutes, frenzied, killing for fun, for terror, for bravado, for ostentation. Then when right is no more, law is dead, every notion of justice has disappeared. We have men shoot innocent creatures found on the road, and suspected because they were afraid. We have seen them kill dogs chained at their masters' doors to try their new revolvers . . . (92)

. . . intoxicated by the fine-sounding lies that are dinned into their ears. *They will march without revolt, passive, resigned* . . . (93; his italics)

. . . so duped they will believe slaughter to be a duty, and will ask the benediction of God on their lust for blood. (93)

. . . men who have lost all conscience and, consequently, all common sense and feeling of humanity. (94)

. . . the personal honor of individual men, which has always demanded dueling, and the interests of nations, which will always demand war. (95)

. . . that the union of the nations through science and labor will overcome the instinct of war. (96)

. . . war is not only inevitable, but beneficial and therefore desirable. (97)

