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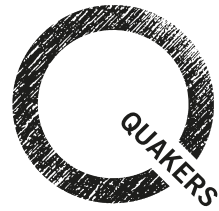
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## WORLD WAR I: CONSCIENCE AND ACTION

Welcome to the second issue of *The Testimony*. This issue looks at the links between the work of Quakers during World War I and their efforts to build peace today. We focus on 1915 to explore Quakers' developing response to the war, set against some of the year's key events.

1915 was a turning point in Quaker history. In May, London Yearly Meeting of the Religious Society of Friends issued a statement against the war. It was the only church to do so. While some Quakers did not agree with the statement, others believed it did not go far enough. It was, however, the moment Quakers in Britain became known as a modern-day peace church.

By the time the statement was issued the Friends Ambulance Unit was already at the front tending to the wounded, the Friends War Victims Relief Committee was helping those displaced by the fighting, and the Friends Service Committee had been set up to advise Quaker men of enlistment age. Quakers had also helped establish the Fellowship of Reconciliation and the No-Conscription Fellowship, while many looked after the families of interned 'enemy aliens' in their own communities.

Today, conscientious objection to military service

is widely seen as a human right, derived from the right to freedom of thought, conscience and religion. Britain was the first country to enshrine in law the right to individual conscience, and in early 2016 Quakers will be among those marking the centenary of the Military Service Act and its inclusion of the 'conscience clause'. We will use this anniversary to call on the British government to extend the right of conscientious objection to paying for the military.

As you read on you might draw parallels with modern society. The public is told war is the only solution, hatred is seeded among communities, and young people are indoctrinated. Whether we like to think of ourselves as susceptible or not, propaganda is at work once more.

1915 articles from *The Friend* (a Quaker magazine still published today) are denoted by

## YEARLY MEETING

1915

When war broke out in August 1914 Quakers were divided. Some opposed the war but decided to provide alternative service in the Friends Ambulance Unit, the Friends Emergency Committee or the Friends War Victims Relief Committee. Others refused to help the war effort in any way, and when conscription was introduced in 1916 a large proportion of these 'absolutists' were imprisoned. But there were Quakers who joined the forces and even a few who organised recruitment.

By 1915 Quakers were

beginning to realise that the war was not compatible with their faith. In May, London Yearly Meeting reached unity and issued the following statement:

"Meeting at a time when the nations of Europe are engaged in a war of unparalleled magnitude, we have been led to recall the basis of (our) peace testimony. It is not enough to be satisfied with a barren negative witness, a mere proclamation of non-resistance. We must search for a positive, vital, constructive message. Such a message, a message of supreme love, we find in the life and death of our Lord Jesus Christ. We find it in the doctrine of the indwelling Christ, that re-discovery of the early Friends, leading as it does to a recognition of the brotherhood of all men. Of this doctrine our (peace) testimony is a necessary outcome, and if we understand the doctrine aright, and follow it in its wide



Volunteers for the Friends War Victims Relief Committee packing tea to distribute to those displaced by the war.

implications, we shall find that it calls to the peaceable spirit and the rule of love in all the broad and manifold relations of life."

## 'ENEMY ALIENS'

After the sinking of the *Lusitania* off the coast of Ireland in May 1915 the British government issued an order to arrest and intern all male 'enemy aliens' of military age (17-55) and to repatriate all men over 55.

The majority of the men affected were long-stay British residents of German, Austro-Hungarian or Turkish nationality, many with British wives and children. Interned in camps across the country, separated from their families and imprisoned without anything to occupy their time, the men's mental and emotional states began to deteriorate. Doctors and psychologists began to talk of 'barbed wire disease': men became withdrawn and uncommunicative, paced up and down like caged animals, and often developed delusions or paranoid fantasies.

The Friends Emergency Committee (FEC), established in August 1914, set out to address this problem. In 1915 the committee sent James T. Baily, a Quaker secondary school handicrafts teacher, to Knockaloe on the Isle of Man, an internment camp that held 25,000 men.

The FEC provided books and magazines, wood-working tools and timber, and leatherworking, knitting, sewing and book-binding equipment. Baily established classes and workshops. A few men started to work, then more and more. They began by making equipment for games, libraries, and gardening. Small articles of woodwork were then made for sale outside the camp. Later this developed into

that sold for a few pennies. Similar Quaker work to the Knockaloe example took place in most 'enemy alien' internment camps.

## THE ANTI- GERMAN RIOTS

The Peace Service of the Society of Friends III, Emergency Committee for Helping Aliens

From *The Friend*,   
21 May 1915

The disgraceful anti-German riots of the last week have, of course, affected the work of the Emergency Committee very seriously. Tragedies which do not find their way into the press have come to our knowledge, and on Thursday it became apparent that something must be done at once for the homeless women and children. One of our meeting houses was promptly set apart, and up to the present time between forty and fifty homeless alien enemies have been sheltered there. We are endeavouring to send a visitor to all those on our books who cannot come themselves to our office. It is a great opportunity for expending practical sympathy, and we should welcome the help of a few more Friends for this work, which needs both wisdom and tact.

## COMPULSORY MILITARY SERVICE

ORGANIZED attempt is being made by Military Men and others to **COMPEL** every young man to become a soldier.

These people want us all, whether we will or no, to leave our labour, which is real service for the State, and spend a part of each year **in being trained to kill men!**

If one man kills another intentionally it is murder. Is it not murder if the killing is wholesale? Vast numbers of good citizens believe it to be **wicked to take the life of fellow men** even in war.

The people of other nations are **our fellow workmen and good friends**. They buy our manufactures and employ us; we buy from them the things we want. They have no more thought of invading us than we have of invading them. Why then should we be compelled to do what our conscience tells us is wrong?

Our forefathers won for us civil and religious liberty—**freedom of conscience to obey God rather than man**. This liberty was won at great cost: will you let it be destroyed?

Issued by the PEACE COMMITTEE OF THE SOCIETY OF FRIENDS,  
136, Bishopsgate, London, E.C.  
1915.



## CONSCRIPTION IN BRITAIN

Before the war there was widespread opposition to compulsory military service in Britain. Several attempts were made to bring in some form of military training and five parliamentary bills aimed at introducing conscription were tabled. All were either withdrawn or defeated.

At the onset of war vast numbers of British men volunteered; proof for many that the nation's sense of duty alone would see it through. As late as May 1915 the Parliamentary Under-Secretary of State for War, H.J. Tennant, declared to the Commons that conscription was "foreign to the British nation, to the British character and to the genius of our people".

But in June 1915 the National Registration Act was passed, requiring men and women aged 15-65 to complete a form giving their name, age, marital status, employment details and whether they were prepared to volunteer for a special form of work. This was seen by many as the first step towards conscription.

By December 1915 it was clear that the war would drag on. British casualties stood at 528,227, at least a third of whom were dead or missing. A month later the Military Service Act was passed, effectively recruiting every unmarried or widowed man aged 19-41. It came into force on 2 March 1916.

Early versions of the bill included three grounds for exemption: employment in work of national importance, illness or infirmity, or serious hardship to your relatives. But the bill as presented to Parliament also allowed men to apply for exemption if they had "a conscientious objection to undertaking combatant service".

There was considerable discussion on the bill. William Joynson-Hicks, MP for Brentford, called it the "Slackers' Charter" and proposed that only Quakers and other religious objectors should qualify for exemption. In the end, T. Edmund Harvey and Arnold Rowntree, both Liberal MPs and Quakers, helped to draft the section of the

act that provided for the possibility of conscientious objectors performing alternative service, the so-called 'conscience clause'. Harvey attempted without success to have objection to military as well as combatant service added to the grounds.

## CONSCIENCE PEACE TAX

Quakers have long opposed not only the conscription of citizens to fight in wars, but also the conscription of our taxes to pay for them. While it is always a matter of individual conscience whether a person chooses to fight, Quakers and others are of the view that it cannot be right to be forced to do so against one's conscience. It follows that it is not right to have to pay for someone else to do what our own conscience does not allow us to do ourselves.

The 'conscience clause' incorporated into Britain's Military Service Act of 1916 gave Quakers and others with a conscientious objection to war the legal right to refuse to kill. This legal right has since been extended to nearly every other nation in the world, and while some governments still persecute and imprison conscientious objectors for their beliefs, global progress has been achieved since Britain took that historic step in 1916.

The centenary of the Military Service Act is an opportune moment to raise again the fact that we are being conscripted through our taxes to pay for others to kill on our behalf. Britain could once more take the lead internationally to move the legal right of conscientious objection another step forward. Attempts to achieve this have so far failed, but that does not mean the cause is a hopeless one.

Several international treaties have come into force since 1916 that guarantee the human right to freedom of conscience, thought and religion. Most notable are the Universal Declaration of Human Rights (1948) and the European Convention on Human Rights (1953). Recent decisions at the United Nations Human Rights Council and some specific

court cases have interpreted this right as including the right to conscientious objection to military service.

With the right to conscientious objection now accepted by nearly all shades of political opinion, it is a small step to argue that this should be extended to include the right not to pay for others to kill on our behalf. In March 2016 John McDonnell MP is expected to lay a Taxes for Peace Bill in the House of Commons. If you would like your taxes to fund peacebuilding rather than armed conflict Quakers in Britain encourages you to write to your MP to ask them to support the bill.

## WORLD WAR I AND CHEMICAL WEAPONS

Poison gas was first used on a large scale in 1915. In April German forces launched the Second Battle of Ypres by releasing chlorine gas across no-man's-land. The effect was devastating. Within minutes of it reaching the opposing French trenches the gas had killed some 6,000 soldiers and spread utter panic. Allied revulsion soon turned to retribution: in September, at the Battle of Loos, Britain responded in kind.

The use of poison gas violated the Hague Conventions of 1899 (Declaration concerning Asphyxiating Gases) and 1907 (Convention on Land Warfare prohibiting the use of poisons). France, Germany and Britain had all signed the treaties, but France's use of non-lethal gas early in the war prompted a chemical arms race. By the Armistice chemical shells made up a third of French and German ammunition, a quarter of British and a fifth of American ammunition.

By the end of the war public opinion across Europe had turned against the use of gas as a weapon, and a 1918 appeal by the International Committee of the Red Cross described its use as cruel, inhumane and criminal. Campaigns led to the 1925 Geneva Protocol under the League of Nations, which strengthened the previous prohibition on the use in war of asphyxiating or poisonous gases.

Chemical weapons continued to be used in war throughout the twentieth century to increasing international condemnation. After decades of international negotiations, including some held informally at the Quaker United Nations Office in Geneva, the Chemical Weapons Convention was agreed in 1992. This banned their development, production, acquisition, stockpiling, retention, transfer and use. Work is ongoing to enforce this ban.



FWVRC nurses wearing gas masks. As the use of gas became widespread, gas masks were developed and issued as standard.

There are important parallels between the campaign against chemical weapons and the campaign for nuclear disarmament. Both seek an end to weapons of mass destruction that are uncontrollable once released and indiscriminate in who they target. It is now a century since poison gas was first used on the Western Front and 70 years since the atomic bombings of Hiroshima and Nagasaki. It took 78 years to agree a ban on the former while the campaign to rid the world of nuclear arms continues.

## WOMEN IN WORLD WAR I

In Britain significant social unrest coloured the months leading up to World War I. Unemployment and women's suffrage (right to vote) took centre stage. But the outbreak of war split the suffrage movement and offered a welcome reprieve to the establishment. Fearing a German victory would spell disaster for their cause, some suffragettes (including the militant Emmeline Pankhurst) came out in support of the war effort.

Women, particularly working-class women, bore the brunt of the heavy loss of life in the early months of the war. With their menfolk gone, many lost the means to feed their families. By 1915 there was a waning appetite for war, which began to rekindle pre-war civil unrest.

The government needed to win the hearts and minds of the public. So began a long, insidious campaign to undermine any opposition to the war. This included posters and adverts targeting women. In domestic life anything that wasn't for the war was against it. Cooking 'extravagant' food was 'unpatriotic', as was buying new clothes. Most unpatriotic of all was discouraging your menfolk from enlisting.

While some women succumbed to propaganda, many challenged the warmongering. In April 1915 over 1,000 women gathered in The Hague for an international congress "to study, make known and eliminate the causes of war". This led to the establishment of the Women's International League for Peace and Freedom. Attending the congress was a Quaker, Edith Maud Ellis, who became influential in the movement for conscientious objection to military service. Calm, capable and articulate, Edith became secretary of the Friends Service Committee (FSC).

Set up in 1915 by London Yearly Meeting, the FSC advised Quaker men of enlistment age. When compulsory registration was introduced it recommended that Friends comply but add that they were opposed to conscription. After the Military Service Act was passed the FSC became very involved in the welfare of Friends, particularly those who were sent to prison as absolutists. Edith herself felt that true conscientious objectors should refuse any form of alternative to combatant service and accept imprisonment as the logical result of their stand.

By 1918 powers to clamp down on opposition to the war had greatly increased with further censorship regulations under the Defence of the Realm Act 1914. In the same year the FSC defiantly published the pamphlet *A Challenge to Militarism* without first submitting it to the censor. As a result, Edith Ellis - along with two other members of the FSC - was imprisoned for three months. Her writings from Holloway Prison raised greater awareness of prison conditions among Quakers and led to modern Quaker work on prison reform.

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German prisoners marching to Dorchester Camp. Civilian internees were held there alongside prisoners of war until 1915.

## THE NATIONAL REGISTER

From *The Friend*, 6 August 1915

To the Editor of *The Friend*

Dear Friend, - The Friends Service Committee (Women) having considered the National Register, about to be issued to the women, as well as the men, of the nation, feel it on their hearts earnestly to recommend any women Friends who are in doubt on the matter, to fill in the register as far as their conscience permits, but to add a courteous and decided protest against war work. The following alternative formulae are suggested as types of a protest which we feel would be valuable:

"While anxious to serve my country in all that makes for peace and good government, I cannot do anything to serve it in the promotion of war"; or

"While anxious to serve my country in any way that will improve social conditions, I cannot conscientiously take part in military employment nor in the production of material to be used in taking human life."

On behalf of the Committee, Eileen Barratt Brown, Secretary. Birmingham, 2 viii., 1915.

## QUAKER RELIEF WORK

Many Quakers undertook relief work in regions ravaged by the war. They worked under the auspices of the Friends War Victims Relief Committee (FWVRC) and the Friends Emergency Committee (FEC).

In France the FWVRC was engaged in construction, medical aid and agriculture.

Relief workers put up prefabricated buildings to meet the urgent needs of those in the war zone. In the city of Verdun and the departments of Meuse and Aisne they built 1,300 houses, providing homes for 4,500 people. The committee also ran hospitals at Sermaize, Bettancourt and Samoëns, implemented a district nursing scheme and provided dental, optical and maternity care. Teams of threshers were sent out to villages, and a full repair service for machinery was set up, complete with forges and supplies of spare parts. Veterinary care was provided; livestock, including bees, were reared and given to peasants; and 24,000 fruit trees were distributed among 130 communes.

In Britain the FEC, formed in December 1914, searched for homes and employment for those left stranded by the war. It helped British women who had married German or Austrian men and lost their British citizenship. In London alone the FEC assisted 30,000 people. When internment camps were opened across Britain the FEC was allowed access, suggesting reforms and hearing grievances. It introduced schemes for education and industry into camp life. These saved many internees from despair and enabled some to send small sums of money to their families.

## RESISTANCE DOWN UNDER

"Our children ought not to be taught the necessity of war, much less its glory."

General Meeting for Australia, October 1906

Although Australia did not adopt conscription during the

war, there was compulsory military training in the years before it, and this was seen by some as a model that could be followed in Britain. The Defence Act of July 1911 provided for physical drill for those aged 12-14 in the Junior Cadets, military drill for those aged 14-18 in the Senior Cadets and military training for those aged 18-26 in the Citizen Forces.

There was limited provision for non-combatant duties on grounds of conscience. In the three years to June 1914 there were more than 27,000 prosecutions of boys and young men, and of parents who refused to register their sons or prevented them from attending military drill.

Shortly after the outbreak of war, the Society of Friends in Queensland declared:

"Our meeting has been held under a solemn sense of the war cloud now hanging over the civilised

world... war involves the suspension of so many moral restraints that we cannot regard it with anything but abhorrence...

At the same time we encourage our members to bear their full share of the national burden by helping to relieve the misery and distress certain to be caused by the present conflict...

We earnestly pray, and believe that when the war clouds have passed away a rational system of international arbitration will be universally adopted."

Australian Quakers continued to express the peace testimony through support for state branches of the Peace Society. Many were involved in groups like the Australian Peace Alliance, the Sisterhood of International Peace, the Women's Peace Army and the Australian Union of Democratic Control for the Avoidance of War.

## DAY BY DAY

Extracts from *The Friend*

**Jan. 8.** In the House of Lords, the possible need of compulsion in the raising of recruits was discussed.

The Lord Chancellor said that compulsion would only be resorted to as a final necessity, and Lord Crewe said that compulsion was "not in the landscape" as the Government saw it.

**April 23.** A violent attack by the Germans to the north of Ypres, preceded by the release by them of a quantity of asphyxiating gas, was reported, and a considerable German advance.

**April 25.** Large forces of the Allies were disembarked... at various points on the Gallipoli peninsula.

**April 28.** The International Congress of Women opened at The Hague... Resolutions were passed advocating the peaceful settlement of all international disputes.

**May 7.** The Cunard liner *Lusitania*... was torpedoed... and sank in about twenty minutes. She carried about 1,255 passengers and a crew of 651, of which total of 1,906 about 770 were rescued.

**May 11.** President Wilson, in course of a lecture... on the duties of citizenship, declared that America must be an example, not merely of peace because she would not fight, but because peace is a healing and elevating influence in the world, and strife is not.

**May 12.** Serious anti-German demonstrations, with considerable damage to property, took place in London and elsewhere.

**May 13.** In the House of Commons Mr. Asquith announced that all enemy aliens would be put out of the reach of harm by internment or deportation.

**May 18.** Lord Kitchener, in the House of Lords... stated in regard to the use of asphyxiating gases, that the Western Allies had concluded that they must protect themselves by the adoption of similar methods.

**June 7.** In the House of Commons... a vigorous protest was raised by several Labour and Liberal and Irish Members against the suggestion of compulsory labour.

**July 22.** Mr. Asquith received a deputation from the City of London, who urged upon the Government the necessity of greater economy by the State and the individual and also the necessity of higher taxation, to meet the financial strain of the war.

**Sept. 7.** The Trade Unions Congress... condemned the attempt "to foist on this country conscription, which always proves a burden to the workers, and will divide the nation at a time when absolute unanimity is essential."

**Oct. 6.** In the House of Lords, in course of a short debate on the Armenian massacres, Lord Bryce expressed his opinion that the report that 800,000 persons had been destroyed was probably true.

**Nov. 17.** In the House of Commons Sir J. Simon stated that during the continuance of the war, British subjects of military age who desired to leave the United Kingdom must provide themselves with special permission to do so, and that would not be given without good cause.

**Nov. 30.** A letter from Lord Derby to the... chairman of the British Red Cross Society was published, stating that there were many (single) young men doing Red Cross work

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**IMPERIAL GERMAN EMBASSY**  
WASHINGTON, D. C., APRIL 22, 1915

whose proper place was in the fighting ranks... and that the Red Cross Society should seek to replace all the single men with married men.

**Dec.** In the House of Commons, the Premier stated that the total British casualties to November 9th numbered 510,230, an increase of about 17,000 since October 9th. The total killed or died was 109,723, and missing 70,257. Mr. Tennant stated that the British, Canadian, and Indian casualties on the whole of the Western front during the last three months were about 95,000; and the Australian casualties in Gallipoli since their arrival about 25,000.

**Dec. 7.** The war expenditure of the previous week was reported to have been £51,225,800, or over seven millions daily.

**Dec. 15.** The War Office announced the appointment of General Sir Douglas Haig... in command of the armies in France and Flanders.

**Dec. 18.** A War Office order was issued calling up four groups of the Army Reserve, Class B, namely, those comprising single men from 19 to 22 years of age. The first group, of youths of 18, will not be called up before its members are 19.

**Dec. 21.** In the House of Commons Mr. Asquith moved a supplementary vote of a million more men for the army, bringing up the total authorised to 4,000,000. In the subsequent debate the subject of conscription was prominent.

**Dec. 31.** The resignation of Sir John Simon, Home Secretary, was reported, on account of his disagreement with the reported decision of the Government to introduce a measure of compulsory military service.



'Enemy alien' internees weaving baskets at Knockaloe Internment Camp on the Isle of Man.



Quakers support peace education in schools. These students are learning conflict resolution skills as part of a peer mediation project in Sheffield. Photo © CRESST 2012

## QUAKERS AND THE FELLOWSHIP OF RECONCILIATION

In their peace work Quakers take care to involve peace-makers from all faiths and none. This comes from a belief that working to end conflict is not a Quaker preserve. It takes great trust to throw oneself into something new, particularly ventures that challenge the status quo, but that's exactly what Quakers did when, during World War I, they became involved with the newly formed Fellowship of Reconciliation (FoR).

Two points from FoR's *Basis*, written at its inception in Cambridge in December 1914, suggest why Quakers were – and still are – drawn to the organisation. They agreed that “to establish a world-order based on Love... (we must be prepared) to take the risks involved in doing so in a world that does not as yet accept it.” “Therefore, as Christians, we are forbidden to wage war, and that our

loyalty to our country, to humanity... and to Jesus Christ our Lord and Master, calls us instead to a life-service for the enthronement of Love in personal, social, commercial and national life.”

These go very well alongside Advices & queries 38: “Do not let the desire to be sociable, or the fear of seeming peculiar, determine your decisions”. They also reflect a Quaker understanding of obedience to God; of living out your faith in the whole of your life, not just during worship.

Many people know of FoR's work with conscientious objectors. Less widely known is that during and after World War I, FoR's members set up self-governing communities for young offenders, including The Riverside Village. It promoted a radical, loving model of education in contrast to government schemes that favoured punishment in an attempt to reform children. This gave them a sense of purpose at a time when expectations had plummeted due to the war,

when children were largely ignored.

Today, by championing active nonviolence, FoR still speaks out against systemic injustice, war and its preparation, and the marginalisation of groups of people.

## MILITARISATION THEN AND NOW

Under Kaiser Wilhelm II German society became increasingly militarised, but Britain had long defended the largest empire in history. In the two decades before World War I the British army fought in Afghanistan, China, Pakistan and across Africa. But its greatest military deterrent was its navy. In 1897 Britain threatened to blockade the German coast, precipitating a naval arms race that helped pave the way for war.

In Britain voices were raised against the war-mongering, but by the time war was declared the military ethos was an established part of the nation. The Archbishop of Canterbury, Randall Davidson, declared that while the war was “the work of the devil” “our conscience is... clear”.

In 1915 Quaker headmaster Charles Evans criticised militarised education that “accustoms (boys) to war as an inevitable method of settling disputes in national life”. Indeed, many a former public school boy serving at the front had been thoroughly drilled and weapons-trained in his school's Cadet or Officer Training Corps.

Evans felt that “Youth is not the age of militarism; it is the age of ideals” and understood the need to set a better example: “We who object to militarist methods as educationally unsound,

rigid, cramping and biasing, must endeavour to base our own efforts on defensible principles”.

Today, a new tide of militarisation in British society suggests the lessons of World War I have not been learnt. Once again our government is actively building support for the military, seeking to influence politicians, the media and public opinion. It is targeting schools, introducing £95 million of new military programmes for young people. Quakers in Britain has produced a short film, *The Unseen March*, to expose this strategy and stimulate debate. Visit [www.unseenmarch.org.uk](http://www.unseenmarch.org.uk) to watch the film and find out what action you can take against the militarisation of education.

## MILITARY TRAINING IN SCHOOLS

From *The Friend*, 17 September 1915

In the Educational Science Section, members of the British Association last week took part in a vigorous discussion on the question of Military Training in Schools. The opener, Mr. A. A. David, Headmaster of Rugby, contended that experience had shown that military training not only fitted the boy for military service, but exercised his powers and faculties, and that the training might be in the truest sense educational. Mr. J. L. Paton, High Master of the Manchester Grammar School, made an able reply, dealing with the subject mainly from the point of view of physical training. He said he had not yet found a medical

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officer who could assure him that military drill afforded anything like a substitute for the Swedish exercises which had been adopted in the schools, and for cricket, football, lacrosse, and harrier running. He warned against the compulsory transfer of boys of 16 from the scout's uniform to khaki. At that age the critical period began, and the ideas then instilled into a boy were those which would govern his life. As a result:

“You will have men who will look to warfare to solve all questions of international difference. You may give them a peace sermon every day; it is not what they will listen to, but what they will do. This is not only a matter of education. It is a matter of social progress, and surely if one lesson comes home to most of us it is this: if you turn a nation into barracks, you get a nation that is enslaved not only in its body but in its spirit. It is not the act of deliberately instilling at a critical time the idea of war that makes a nation great and keeps it to the front. It is not by struggle that the fittest survive; it is by mutual aid, by fellowship, by association, by co-operation one with another. That is really the law of evolution hitherto, and it is going to be the law and principle that will guide progress in the future.”

## ABOUT **the Testimony**

*The Testimony* is a fictional newspaper inspired by Quaker activities in World War I. Articles have been drawn from *The Friend* of 1915 and original articles have been written specifically for *The Testimony*. *The Testimony* newspaper is not intended to be a comprehensive record of historical events.

*The Testimony* and a CD, *Stories of conscience*, have been produced for the resource pack ‘Witnessing for peace on the centenary of World War I’, sent out to meetings in 2014. A further edition of the newspaper will be produced in 2016. Copies of the pack are available from the Quaker Centre; email [quakercentre@quaker.org.uk](mailto:quakercentre@quaker.org.uk) or phone 020 7663 1030.

## FURTHER RESOURCES

2 March 2016 will mark the centenary of the introduction of conscription and the recognition of conscientious objection to combatant service in law. Meetings may wish to mark this occasion and more information about a White Feather Day will be forthcoming.

Speakers offering 1.5 hour learning sessions on ‘Objections to war: a Quaker approach’ are now available for meetings to book. To request a speaker, please contact Helen Bradford; email [helenb@quaker.org.uk](mailto:helenb@quaker.org.uk) or phone 020 7663 1071.

## DIGITISED FAU RECORDS

The Friends Ambulance Unit was set up during World War I. The personnel records from this service are now available online at <http://fau.quaker.org.uk>.

173 EUSTON ROAD, LONDON, NW1 2BJ  
[WWW.QUAKER.ORG.UK/WWI](http://WWW.QUAKER.ORG.UK/WWI)

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## WHITE FEATHER DIARIES

Read the diaries of those who opposed World War I in this online storytelling project.

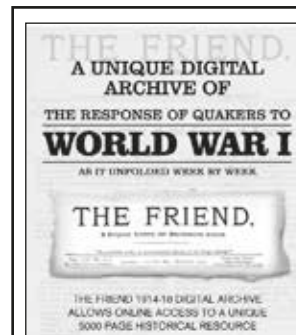
[NO LONGER AVAILABLE ONLINE]



## FLY KITES NOT DRONES:

We all live under the same blue sky

A set of creative workshops for young people exploring human rights through the lives of those affected by armed drones. Available from the Quaker Centre; phone 020 7663 1030 [www.flykitesnotdrones.org](http://www.flykitesnotdrones.org)



## THE FRIEND 1914-18 DIGITAL ARCHIVE OFFERS A UNIQUE TREASURE TROVE OF QUAKER AND SOCIAL HISTORY.

The response of Quakers to the events of WWI as they unfolded week by week.

Free sample digital copy and full subscription details online at [www.thefriend.org/archive](http://www.thefriend.org/archive)