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# the Testimony

No.1 21 August 1914 one halfpenny

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## WORLD WAR I: CONFLICT AND CONSCIENCE

This newspaper, featuring articles by present-day Quakers and original 1914 contributions to *The Friend*, gives a taste of Quaker lives, both then and now. We hope this juxtaposition will draw parallels and invite reflection.


Events viewed through time can take on a texture that distances us from them. We tend to think that certain events couldn't happen now, that things have changed. Research in the Quaker archives shows that sometimes the everyday reality and common reactions about World War I had been written out of the national memory.

In late 1914 British Quakers faced national propaganda to enlist in a 'just war'. Some Quaker men decided to join the army or navy. Others felt their conscience prevented them from taking part in the war effort. The Quaker movement was split in its response to the war and did not achieve unity of purpose until 1915. The dilemmas faced by individuals surrounded by strident militarism and public opinion exist today, just as they did a century ago.

Being a Quaker in wartime was not a simple story of 'cranks' or 'shirkers', as portrayed by newspapers of the time. Some opposed

to fighting joined the Friends' Ambulance Unit (FAU). Nearly a quarter of a million sick and wounded soldiers were carried by FAU ambulance convoys, and 21 FAU members died whilst on service. Other Quakers wanted nothing to do with the war. Known as absolutists, they risked imprisonment and hard labour.

Many Quakers were active on the home front, providing shelter for refugees and 'enemy aliens' through their local meetings or collecting clothing and supplies for the Friends' War Victims' Relief Committee (FWVRC). First set up in 1870, the FWVRC was revived in 1914 and attracted nearly 500 members during the war. Of these, 156 were women working as doctors, teachers, drivers and administrators. Their work included setting up and running maternity hospitals and schools across Europe.

1914 articles from *The Friend* (a Quaker magazine still published today) are denoted by .



An ambulance of the Friends' War Victims' Relief Committee and its proud driver in London before setting off for Belgium or France in the early months of the war.

### EARLY DAYS

"Men have gone on repeating and believing in the foolish old heathen maxim 'If you want peace, prepare for war'. They have prepared for war, and war has come."

*The Friend, editorial, August 1914*

Just three days after war broke out, Meeting for Sufferings met to discern its position. The Society issued a statement, *To Men and Women of Goodwill in the British Empire*, which appeared in a number of the big dailies:


"While, as a Society, we stand firmly to the belief that the method of force is no solution of any question, we hold that the present moment is not one for criticism, but for devoted service to our nation."

But the picture was not a clear one. The Society was divided and many Friends considered their stance. The peace testimony suddenly came under severe challenge. More than 200 young Quakers had joined the army and 15 had been involved in recruiting activities. Some wanted to assist the war effort but did not want to fight or kill, leading to the establishment of the Friends' Ambulance Unit, the Friends' War Victims' Relief Committee and the Emergency Committee. Others, known as absolutists, adopted a more pacifist attitude and refused to have anything to do with the war.

1914 was a time of deep discussion and spiritual questioning. In May 1915 Yearly Meeting confirmed its commitment to pacifism but was careful not to alienate

those who wanted to offer non-military service.


### YOUNG FRIENDS CONSIDERING ENLISTMENT

*From The Friend, 20 November 1914* 

At Warwickshire North Monthly Meeting held on the 10th inst. a letter was read from a Friend resigning his membership on account of having enlisted. The Meeting was in much difficulty as to whether to accept it or not, and eventually, a

representative committee of 14 Friends was appointed to consider the right course to pursue, and was asked to report as soon as possible. A suggestion was made that the Meeting for Sufferings should be consulted, as the question was a national one.

### SOLDIERS' FAMILIES

*From The Friend, 23 October 1914* 

Liverpool meeting-house, the use of which, on the outbreak of war, was offered to the Lord Mayor, preferably for relief work, has been in daily use ever since, by the Town Hall Soldiers' and Sailors' Families' Relief Association. For the first month 200 or 300 women applied every day for relief, this involving in some cases the women waiting an hour or more before they would receive attention, and the chairs in the lobby were soon found to be more comfortable than standing about in the street. The Small meeting-house is used for taking down details, and an upstairs room as an office for the visitors in that District, which is one of the poorest in the city. Over 10,000 women have applied, and every case has had to be visited.

## A RECEPTION

On TUESDAY, 20th MAY

AT THE HAMILTON HALL, GREAT EASTERN HOTEL  
(nearly Opposite Devonshire House).

### FRIENDS ARE CORDIALLY INVITED.

Tickets for Admission may be obtained from ED. HAROLD MARSH, 136, Bishopsgate, London, E.C., unless they have already been issued to the full capacity of the Hall. If tickets are to be sent by post, please state the address.

Tickets are not required for admission to the Swarthmore LECTURE RECEPTION: 5.30-7 at the Great Eastern Hotel.

LECTURE: 7.30-8.45 at Devonshire House. "Social Service: Its Place in the Society of Friends."

By JOSHUA ROWNTREE.

### YEARLY MEETING SATURDAY (24th MAY).

Arrangements have again been made for Friends to visit

## JORDANS

Meeting-house. Tea will be served at the recently-opened Friends' Hostel at Old Jordans Farm. Full particulars may be obtained on application to E. H. MARSH, 136, Bishopsgate, E.C.

## Friends from Australia and New Zealand

Visiting or resident in this country are requested to send name and address to Isaac Sharp, 136, Bishopsgate, London, E.C., and will receive invitation to the

**Australasian Committee's Breakfast and Conference on Friday, 23rd May, at 8.30.**

Particulars on Invitation Card.

**THE WAR CRISIS**  
**WHAT EVERY ONE CAN DO**

**REMEMBER THAT ALL MEN ARE BROTHERS**

In this grave crisis, by holding fast to faith, hope, and love, we may strengthen the stricken cause of goodwill amongst the Nations. Not even War can destroy the fundamental fact of the Brotherhood of Man and the Fatherhood of God.

**BE CALM AND SELF-CONTROLLED**

Everyone can contribute to the common welfare

- By restraint of speech and conduct;
- By refusing to countenance panic and War-fever;
- By refraining from riotous demonstrations over War incidents;
- By spending wisely and so keeping business normal;
- By abstaining from intemperate and wasteful habits; and
- By being courteous to persons of other Nationalities resident among us.

**OFFER YOUR SERVICE TO RELIEVE WANT AND SUFFERING**

**FAITHFUL SERVICE IS TRUE PATRIOTISM**

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

In 1914 the Peace Committee of the Society of Friends produced this poster asking all men (and women) to stay calm and carry on and to remember that restraint and discipline in all things would make the coming conflict easier to bear.



## THE ORIGINS OF WORLD WAR I

German unification in 1871, following the Franco-Prussian War, and its 1879 alliance with the Austro-Hungarian Empire created a new industrial and military power in the heart of Europe. This ushered in a period of growing militarisation and shifting alliances, culminating in the outbreak of World War I.

Russia had maintained good relations with Germany but also sought Black Sea access to the Mediterranean and backed the Slav nations of the Balkans in their struggle for independence from Ottoman (Turkish) rule. The northern Balkans bordered on Austria-Hungary, which had acquired Bosnia-Herzegovina at the 1878 Congress of Berlin. But over 40 per cent of the Bosnian population were Serbs, whose natural affinity lay with Russia, and tensions duly arose. By the 1890s Russian relations with Germany had cooled, and in 1907 Britain, France and Russia formed the Triple Entente, encircling Germany.

The calm exploded on 28 June 1914 when Archduke Ferdinand, heir to the Austro-Hungarian throne, was assassinated in Sarajevo, capital of Bosnia, by Bosnian-Serb nationalists. Accusing the Serb government of being behind the assassination, Austria-Hungary submitted a conditional ultimatum, which Serbia rejected. On 28 July Austria-Hungary declared war on Serbia, having obtained German approval. Russia then mobilised, prompting a declaration of war by Germany. France followed in support of Russia, and Germany invaded France via Belgium, violating the 1839 London Treaty on Belgian neutrality.

In Britain, the Liberal government, preoccupied by Irish Home Rule, kept its distance; as late as 31 July a majority of Cabinet members were resisting being drawn into a 'European quarrel', a view supported by most of the press. Prior understanding with Britain meant,

however, that the French fleet was concentrated in the Mediterranean, leaving North Sea coasts exposed. The Cabinet eventually accepted a moral obligation to intervene if Belgium or France were invaded – the instigator therefore being Germany. Wider implications for British colonial interests in remaining neutral were also present. Declaration of war against Germany followed on 4 August, after German troops entered Belgium.

## CONSCRIPTION AND CONSCIENCE

At the outbreak of war Britain was the only fighting nation without an army raised by conscription. It had only a small standing army of volunteers, albeit one large enough to control a vast colonial empire in Africa and Asia. Indeed, it was widely considered un-British to force men to enlist:

"Compulsory service is, I believe, as distasteful to the nation as it is incompatible with the conditions of an army like ours, which has always such a large proportion of its units on foreign service. I hold, moreover, that the man who voluntarily serves his country is more to be relied upon as a good fighting soldier than is he who is compelled to bear arms."

*Lord Roberts, British Commander-in-Chief during the first two years of the Boer War in South Africa*

Now faced with a large conscripted German army, it was thought essential that as many men as possible volunteered. The British government duly launched a huge recruitment campaign that appealed to patriotism and sense of duty. But as the war progressed, and huge numbers were killed, the enthusiastic waves of volunteers began to dry up. Conscription was the inevitable result, with first young single men and later married men as old as 50 being called up.

But the Military Service Act 1916 was unique in conscription history by also



Knockaloe Internment Camp on the Isle of Man held many 'enemy aliens' from November 1914. Volunteers of the Friends' Emergency Committee visited to hold meetings for worship and give classes until they were requested to stop.

providing for exemption on conscientious grounds. There had been debate on whether or not it should be limited to Quakers – who in 1757 had been exempted from the militia – or defined in some other way. In the event, conscientious objection was not defined, and those who implemented it had to deal with each case on its own merits.

Those who refused to serve on religious, moral or political grounds faced great hardship. The No-Conscription Fellowship, an organisation founded in November 1914 by pacifists and members of the socialist Independent Labour Party, provided support for conscientious objectors and their families. Its leaders were accused of being pro-German and a number were jailed.

Quakers have tirelessly campaigned for the right to conscientious objection ever since, and gradually it has been accepted by more and more countries and for wider groups of people. From their offices in New York and Geneva, Quakers work on these issues at UN level, encouraging human rights norms to be accepted by the few countries that still have no such provision in their laws.

Zealand. Mindful that many men on the home front were either engaged in essential war work or permanently invalidated out of the army, the government issued the Silver War Badge or lapel badges to distinguish them from 'shirkers'.

But how did white feathers come to signify cowardice? The story originates in England at the turn of the 18th century, when cockfighting was a popular sport. Some of the birds tossed into the ring had white tail feathers. In no hurry to fight, they would turn away from their opponents, displaying these feathers – hence their association with cowardice.

Personal accounts illustrate the impact on some men of being given a white feather:

"My grandfather's attempt to volunteer was turned down in 1914 because he was short-sighted. But in 1916, as he walked home to south London from his office, a woman gave him a white feather. He enlisted the next day. By that time, they cared nothing for short sight. They just wanted a body to stop a shell, which Rifleman James Cutmore duly did in February 1918, dying of his wounds on March 28. My mother was nine, and never got over it. In her last years, in the 1980s, her once fine brain so crippled by dementia that she could not remember the names of her children, she could still remember his dreadful, lingering, useless death. She could still talk of his last leave, when he was so shell-shocked he could hardly speak and my grandmother ironed his uniform every day in the vain hope of killing the lice. She treasured his letters from the front, as well as information about his brothers who also died. She blamed the politicians.

She blamed the generation that sent him to war. But most of all, she blamed that unknown woman who gave him a white feather."

*Francis Beckett, The Guardian, 11 November 2008*

## AN AMBULANCE CORPS

From *The Friend*, 21 August 1914



To the editor of *The Friend*,

Dear Friend, – Some members of the Society with whom I have been in correspondence feel strongly that in this crisis in public affairs they want to render some service more commensurate with their powers and opportunities than is involved in the administration of war relief at home. They feel perhaps in some cases that this relief work is not of the sort for which they are fitted, and that in any case there are so many well-qualified people anxious to undertake it that what remains over for them will not be sufficiently exacting to satisfy their sense of duty.

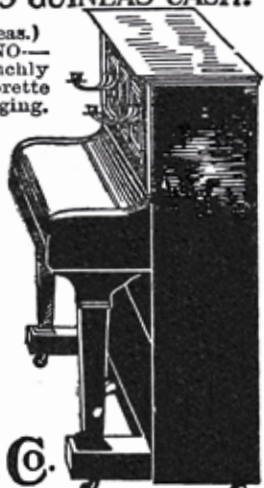
It is, on the other hand, very probable that at an early date the number of persons available for ambulance work at the front will be quite inadequate to deal with the needs of the situation. It has therefore been suggested that young men Friends should form an Ambulance Corps to go to the scene of active operations, either in Belgium or elsewhere. A certain number of Friends have already expressed their willingness to join such an expedition and there is little doubt that a sufficient number will shortly do so to make up an ambulance unit of forty-eight.

Some Friends, however, who would like to take part in such an expedition will not be able to do so unless some provision is made for

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## WHITE FEATHERS AND 'COWARDICE'

The Order of the White Feather was founded in Britain at the start of the war by Admiral Charles Fitzgerald. It encouraged women to hand out white feathers to young men not in uniform in the hope of shaming them into enlisting. The feather symbolised cowardice and effiteness – a scornful statement that they were not real men because they were not fighting in defence of their country.

The white feather movement became very popular, spreading to Australia, Canada and New





Soldiers recuperating at the Villa St Pierre Hospital in Dunkirk. The hospital was staffed by doctors and nurses from the FAU.

their travelling expenses and for their maintenance while at the front. I shall be glad to give further details to any Friends who may wish to subscribe.

There is perhaps no need to add that the expedition would go under the auspices of the Red Cross Society, whose work of course is entirely neutral. It is possible that it would in various ways involve some personal risk to members of the Corps. But it would probably result in the saving of a great many lives, and in the alleviation of a great deal of suffering among the primary victims of the war.

Yours sincerely,  
Philip J Baker  
Donnington, Harlesden,  
N.W. August 17th, 1914.

## “BINDING UP THE WOUNDS OF WAR WITH HANDS OF MERCY”

The Friends’ Ambulance Unit (FAU) was set up in August 1914, independent of the Society but led by prominent Quakers. Allied to the Red Cross, it was initially called the First Anglo-Belgian Field Ambulance.

In September a training camp was held at Jordans in Buckinghamshire, where around 60 participants were taught first aid, stretcher-drill, hygiene and field cookery. An office was set up in Pall Mall, and on 31 October a party of 43 men, including three doctors and led by Philip Noel-Baker (the well-known Cambridge

athlete), left for Dunkirk with eight ambulances.

A few miles into the Channel they came across a torpedoed and sinking cruiser, HMS *Hermes*. They helped rescue the crew and carried them back to Dover. Setting out again, they were met at Dunkirk by horrendous scenes: rows of wounded French and Belgian soldiers housed in two railway sheds, which they christened ‘the Shambles’. In his diary, Colin Rowntree recorded that “most of the wounds were septic and some had not been dressed for two or three days – the smell awful”.

In its first six months, during which membership rose to more than 200, the FAU aided several thousand wounded men in Dunkirk and established four hospitals with around 400 beds. These were: a general one at Villa St Pierre in Dunkirk with 50 beds; the Queen Alexandra at Malo-les-Bains for typhoid cases with 100 beds; a hospital for civilians at Ypres with 120 beds; and a fourth at Poperinghe, the Chateau Elisabeth, with a similar number.

Some of those in the sheds at Dunkirk were suffering from typhoid. This became a major problem, especially in Ypres, where the water supply had been destroyed by German bombardment. The FAU carried out extensive inspections of sanitary conditions and purified the water supply for at least 10,000 people. It also undertook the inoculation of more than 8,000.

## QUAKERS HELP ‘ENEMY ALIENS’

More than 50,000 Germans were living in Britain before the war began, most of them in London. The Aliens Restriction Act, which came into force on 5 August 1914, required foreign nationals to register with the police and remain within five miles of their homes. There was huge antipathy towards those with foreign-sounding names, and anti-German riots broke out in October 1914. These were confined to Deptford and other parts of South London, but in May 1915 nationwide riots resulted in the wholesale destruction of German property.

Those seen as a threat, including German men aged between 17 and 55, were interned, at first in places such as the Olympia Halls in West London or on ships moored off the south coast. Some men were kept in totally unsuitable conditions, including horse boxes at Newbury and a wagon factory without heat or light in Lancaster. In 1915 more permanent arrangements were made, and many saw out the war in camps such as Knockaloe on the Isle of Man.

In August 1914 Meeting for Sufferings established the Friends’ Emergency Committee to provide assistance. In the early days of the war it tried to find homes for stranded people, and some members were later given access to the internment camps. The popular press was enraged and accused Quakers of ‘hun-coddling’, but the Society continued its efforts and in 1915 James T. Baily began visiting Knockaloe.

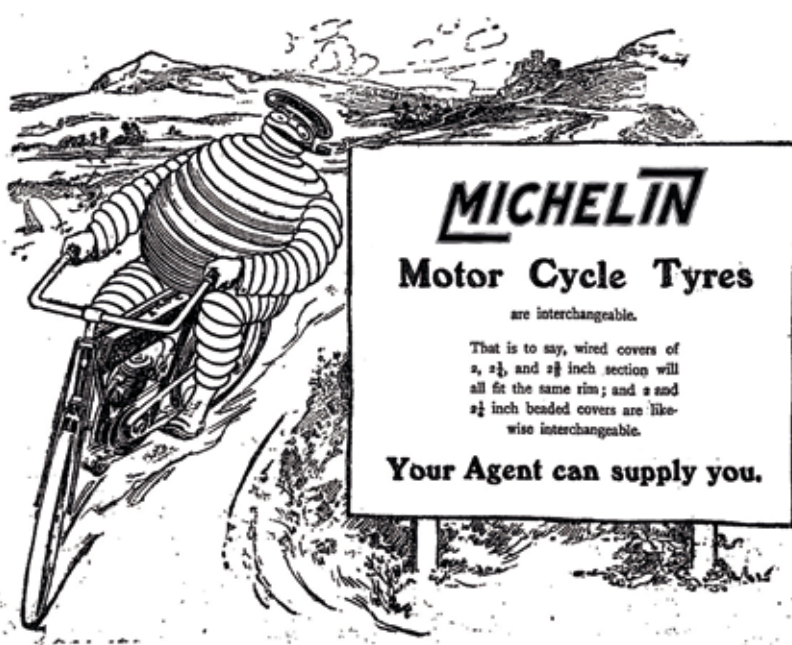
More on this in our next edition.

## WELCOMING REFUGEES

From *The Friend*,  
30 October 1914



...The large meeting-house (in York) is being used as a temporary shelter and distributing centre for Belgian refugees, one hundred of whom arrived on Thursday evening (22nd). On their arrival they were entertained to tea by Friends in the small meeting-house (which is not at present required for the soldiers) and were welcomed to the city by the Lord Mayor. A few of the refugees were invited up to the Retreat for the night, while the rest slept on make-up beds on the meeting-house premises. They were up early next day, long before breakfast at eight o’clock. During the morning the yard and the small meeting-house presented an animated and unusual scene; the women sat about sewing or looking at illustrated papers; the men smoked and played



games; and the children amused themselves with the toys provided for them, two rocking-horses and a swinging chair being specially appreciated.

Later in the day all the refugees were welcomed into homes in the city and the neighbourhood...

## MACHINE GUNS AND DRONES

World War I came to be defined by the machine gun. A relatively new invention, its killing power drove both sides to dig in, creating the static horror of trench warfare. Until the late and largely ineffective advent of the tank, there was no real answer to its ability to cut down wave upon wave of advancing troops. Since then the human race has devoted so much of its time, resources and capability to devising new and more efficient ways of killing. One such weapon is the drone.

Drones are unmanned aircraft flown remotely by ‘pilots’ on the ground or, increasingly, pre-programmed to carry out missions. They can either be armed or equipped for reconnaissance and surveillance. Iraq, Afghanistan, Pakistan, Libya, Yemen, Somalia and Palestine have all been subjected to drone strikes, and their use is escalating. As the West withdraws its troops from Iraq and Afghanistan, its politicians and generals increasingly see drones as an alternative to ‘boots on the ground’. After all, drones do not have to contend with climate, terrain or guerrilla tactics, and they spare politicians the trouble of defending protracted, costly conflicts.

The US, Britain and Israel insist that drones can be relied upon for their accuracy, but they have claimed countless innocent lives. In October 2013 members of the US Congress heard testimony from the family of a 68-year-old midwife killed in a drone strike in Pakistan a year earlier. The victim’s two grandchildren, who were gathering okra with her that day, were seriously injured in the attack, and the wider family no longer



## WHERE TO SEND

### F U N D S

#### WAR VICTIMS’ RELIEF

Isaac Sharp, 136,  
Bishopgate, E.C.

#### FRIENDS’ AMBULANCE UNIT

William C. Braithwaite,  
Castle House, Banbury.

#### EMERGENCY COMMITTEE FOR HELPING ALIENS

W. Hanbury Aggs,  
169, St. Stephen’s House,  
Westminster Bridge,  
S.W.

## C L O T H I N G

#### WAR VICTIMS

Alfred H. Brown,  
22, New Street Square,  
E.C.

#### AMBULANCE

Lady Newman, College  
of Ambulance, Vere St.,  
W.; and Mrs Arthur  
Rowntree, Bootham,  
York.

#### ALIENS

Secretary, at Committee’s  
Address (above).



Some of the young men who took part in the first training camp for volunteers to the FAU. Training for volunteers continued at Jordans Meeting House throughout the war.

visit for fear of becoming targets. Amnesty International and Human Rights Watch say Mamana Bibi is just one of 900 civilians killed by drone strikes – the result of mistaken identity or collateral damage. Some attacks, particularly in Pakistan and Yemen, may amount to war crimes or extrajudicial executions, and there is much legal debate over whether the regions where drones are used are indeed war zones.

Even with the very latest in surveillance technology, it remains all too easy for civilians to be wrongly identified as ‘combatants’ – those carrying something resembling a weapon or who happen to be in the wrong place at the wrong





Quakers continue to campaign against the recruitment of minors into the armed forces. Photo © UK MoD Crown Copyright 2011

time become ‘legitimate’ targets. Drones have thus become the latest weapon in the military’s arsenal to inspire terror and wreak devastation. A century of technological advance may separate the machine gun from the drone, but in many ways they are the same. We are not so removed from the mechanised slaughter of the Western Front as we like to think.

**WORLD WAR I AND CHILD SOLDIERS**

Throughout World War I the minimum age for recruitment into the British Army was 18. Younger boys slipped through, determined to fight, but even when conscription

came into force in 1916 the War Office and the nation maintained that only adults should be recruited. Since then standards have slipped. Today the Ministry of Defence (MoD) recruits 16-year-olds, and until recently 17-year-olds were routinely deployed in armed conflicts. Children fought and died in the Falklands, the Balkans, Kuwait, Afghanistan and Iraq. The choice to serve in the armed forces should be left to the individual, but Quakers in Britain believe it should be an informed choice made only by an adult. Research by Child Soldiers International shows that current UK recruitment policy results in the youngest and most disadvantaged recruits serving in some of


the most dangerous frontline combat roles. Statistically, those recruited as children still face double the risk of injury, trauma and death compared to those recruited as adults, even though soldiers are no longer deployed until they are 18 years old. The MoD is conducting a cost-benefit analysis of its recruitment of under-18s. Currently, almost half of those enlisting at 16 drop out of training.

Quakers in Britain continue to engage with this and wider issues around militarism. Ahead of Remembrance Day 2013 Quaker Peace and Social Witness joined Child Soldiers International and a group of churches and children’s organisations in calling for the MoD to stop recruiting minors. An open letter, whose signatories included those in support of the armed forces, was addressed to the Minister of State for the Armed Forces. Its wide-ranging sign-off alone sent a clear message to our policy-makers: there may not be a consensus within society on the military, but we should all be united in opposing the recruitment of child soldiers.

**QUAKERS OFFER HELP TO THE VICTIMS OF WAR**  
In September 1914, Meeting for Sufferings revived the Friends’ War Victims’ Relief Committee (FWVRC), which had first been estab-

lished in 1870 to help civilians caught up in the Franco-Prussian War. Offers of assistance began to come in from Friends and others. In November 33 volunteers departed for France, including doctors, nurses, architects and sanitary engineers, all determined to provide practical help to those in need. The number of workers rose during this period to 107, with a further 50 working in Britain, either in gathering and transporting goods or in secretarial or administrative work.

The work in France was varied. It included establishing a maternity hospital at Châlons-sur-Marne and providing shelter by repairing damaged houses and building small wooden cottages, using materials supplied by the French authorities. Workers also provided villagers with seeds to enable them to grow basic foods and helped to bring in harvests that would otherwise have been lost. The FWVRC gathered over 122,000 items of clothing from the UK, Australia, Canada, North and South America and South Africa and sent them to France. Assistance was also given in Holland, which was affected by large numbers of refugees from Belgium. In the first seven months of the war the Committee collected a total of £38,000 – the equivalent of £3.3 million today.

**FRIENDS’ WAR VICTIMS’ RELIEF**  
From *The Friend*, 20 November 1914   
Despite all the many negotiations successfully accomplished and the many official permissions received before the first Relief Party to France left England, fresh delays have occurred in Paris, and at the time of writing they are still waiting for a final reply from General Joffre. It is disappointing to have to wait, when the work needing them so badly is so near at hand, but meanwhile the party are all busy. Dr. Hilda Clark and Hilda Cashmore write that they were going into the Meaux district with G.H. Mennell and J.E. Bellows, the nurses are helping district work in Paris, and the rest of the party are dealing with the stores and improving their French. The hospital equipment, which they expect to require very soon, is meanwhile being prepared, and any gifts of unbleached calico sheets, blankets or towels will be most welcome. Perhaps some might prefer to promise all the requisites for one bed. E.W. Brooks, A. Ruth Fry P.S. – Since writing the above, news has been received that nine of the party were about to leave for Vitry on Sunday last. – A.R.F.

**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 1914 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 WWI timeline have been produced as part of the resource pack ‘Witnessing for peace on the centenary of World War I’ and to accompany a national Quaker exhibition in 2015. Annual editions of the newspaper will be produced in 2014, 2015 and 2016.

**FURTHER RESOURCES**  
Over the coming months we will be producing a range of resources including *Journeys in the Spirit Youth edition* and *Children’s edition*. We will have resources available to use in primary and secondary schools. In 2016 we will publish a book about Quakers and WWI and our ongoing peace work.  
*The White Feather Diaries* is an online storytelling project launching in August 2014. Using extracts from the writings of five Quakers during World War I, it charts their journeys and dilemmas as war unfolds.

Copies of ‘Witnessing for peace on the centenary of World War I: a resource pack for Quaker meetings’ are available from the Quaker Centre; phone 020 7663 1030 or email quakercentre@quaker.org.uk.  
173 EUSTON ROAD, LONDON, NW1 2BJ  
WWW.QUAKER.ORG.UK/WWI

**THE RED CROSS EMBLEM**  
The Friends’ Ambulance Unit and the Friends’ War Victims’ Relief Committee displayed the red cross emblem during World War I. The red cross emblem is an internationally agreed symbol of neutrality and protection, the primary users of which are the medical services of the armed forces. Use of the emblem is restricted by both international and national laws. The Religious Society of Friends is grateful to the British Red Cross for their permission to use the red cross emblem in this publication. For further information about the emblem, please contact the British Red Cross.

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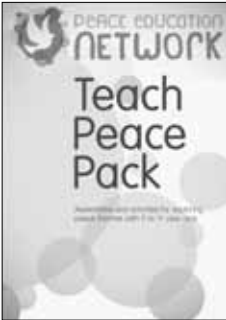
**SWARTHMORE LECTURE**


“a world without war and the practical steps to take to achieve this”

Diana Francis will give the Swarthmore Lecture on Saturday 2 May 2015, exploring her vision of a world without war and the practical steps Friends and others can take to achieve this. Diana has extensive experience helping people find constructive responses to conflict, mostly with local people in areas of political violence.

**Teach Peace Pack by the Peace Education Network**

Assemblies and activities for exploring peace themes with 5- to 11-year-olds. Includes an assembly on the Christmas Truce. Available from the Quaker Centre bookshop: 020 7663 1030 or [www.quaker.org.uk/shop](http://www.quaker.org.uk/shop)



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ADVERTISEMENT RATES.									
		Cover.			Facing Matter.				
		£	s.	d.	£	s.	d.		
Whole Page	..	4	0	0	5	0	0		
Half Page	..	2	5	0	2	12	6		
Quarter Page	..	1	2	6	1	7	6		
Eighth Page	..	15	0		17	6			