

WIGAN  
has been Famous

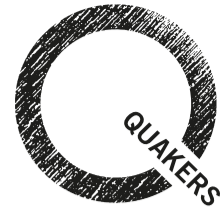
For many things in the past  
Tuesday it is famous because

ALSTEAD'S  
SILVER-WARP  
RAINCOATS

(MADE IN WIGAN)

Make a Rumble a PERFECT  
PLEASURE - Wet or Fine

# the Testimony



No.3

24 August 1916

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W. VINCENT'S  
Motor Works,  
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Have a large stock of Cars in their various  
Ranges, to select from. Arrange them are the  
following:-

18 hp. SINGER. 1911 hp. HILSON.  
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Castle Street, Reading.

## WORLD WAR I: CONSCIENCE AND RELIEF

Welcome to the third and final issue of *The Testimony*, which looks at Quakers' continuing response to World War I. We focus on 1916 as conscription is introduced and many Quakers declare their conscientious objection to military service. And we see how Quakers continued to relieve suffering long after the armistice in 1918.

Two years into World War I Great Britain and Ireland faced political and social upheaval. The unthinking consequences of conscription - sending thousands of men to their death - reached far into our modern era. The war had repercussions in Ireland, changed human rights and laid the foundations for structures of intergovernmental cooperation.

This final edition of *The Testimony* explores the Irish perspective, the plight of conscientious objectors, and the efforts of Quakers to bring relief to refugees displaced by war in Europe.

In the midst of war, with a yawning chasm of death across Europe, hope was hard to see. Quakers, also known as 'Friends', reached out in friendship and compassion to refugees. Their practical peacebuilding, feeding, clothing and

housing the victims of war and rebuilding communities, sowed seeds of hope.

The men incarcerated because they believed killing was immoral faced brutality and ridicule. The faith of these men, and the belief that no one should be compelled to kill, led to the international recognition of 'freedom of conscience' as a human right.

It is the small acts, carried out in faith and with compassion, that make a difference in times of turmoil. Quakers believe in walking with the marginalised, in living their beliefs, and speaking truth to power with love. This newspaper gives a flavour of what that looked like 100 years ago and today.

1916 articles from *The Friend* (a Quaker magazine still published today) and others are denoted by ☺

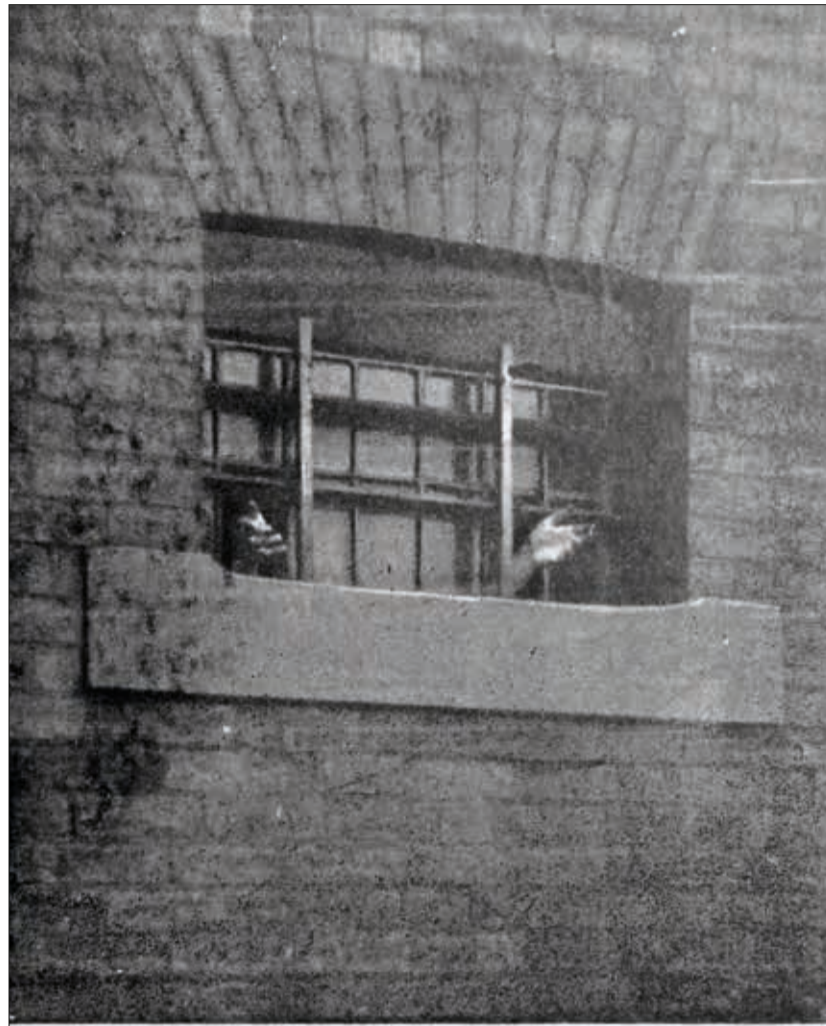
## A CENTURY OF RESISTANCE (TO WAR AND THE ARMS TRADE)

Quakers first declared their commitment to peace to Charles II in 1661 and it has remained at the core of their faith. Quaker campaigning for peace and disarmament intensified during the 19th century and in 1889 London Yearly Meeting formed the Friends Peace Committee:

"We would urge on our Friends to be faithful in maintaining the principle so

long held by our Society, that War, in all its forms and under all circumstances, is essentially opposed to the teaching of Christ. No less unchristian, as we have been reminded, are the enormous preparations which are made in contemplation of War, and which so greatly increase the probability of its occurrence."

In response to the global arms race that led to World War I, the Peace Committee made every effort to continue promoting peace. Later, in May 1937, it spoke out against the new horror



**SET THEM FREE**  
1,500 C.O.s STILL IN PRISON.  
1916— ?

A postcard highlighting the number of conscientious objectors still in prison in 1919.

of aerial bombing following the bombing of Guernica and the villages on the North-West Frontier of India. And in 1938 it joined with the Northern Friends Peace Board to produce pamphlets and posters.

During World War II Corder Catchpool - a conscientious objector and member of the Friends Ambulance Unit in World War I - was Honorary Secretary of the Bombing Restriction Committee, formed in 1942 to oppose the saturation bombing of German and Italian civilians. The committee produced leaflets as well as two publications by Vera Brittain, *Stop massacre bombing! An appeal to all belligerents and Seed of chaos: What mass bombing really means.*

After World War II Quaker campaigning began to focus on the proliferation of nuclear weapons. The Peace Committee distributed an article by Quaker scientist Kathleen Lonsdale entitled *Can the use of atomic weapons ever be justified?*, originally published in *Atomic Scientists' News* in 1949. Lonsdale argued that the decision to use atomic weapons was not one that could be made on

purely logical grounds, but on the grounds of individual conscience.

Throughout the 20th century Quakers collaborated with a variety of like-minded peace organisations. They helped sustain the Campaign for Nuclear Disarmament (CND) through the 1960s and 1970s after the Partial Test Ban Treaty of 1963 stalled the wider movement. Quakers were instrumental in setting up Campaign Against Arms Trade (CAAT) in 1974, and in 1979 Quaker Stanley Keeble founded what is now known as Conscience: Taxes for Peace not War. They were active at peace camps in the 1980s, including RAF Molesworth and Greenham Common.

Today Quakers in Britain live out their testimony to peace both individually and as members of local peace groups or national organisations. Many hold peace vigils in town centres, organise events on anniversaries, collect signatures for petitions, and run exhibitions. This often involves working with other churches and faiths to promote a greater understanding of the importance of peace and mutual understanding.

## AN APPEAL TO THE CONSCIENCE OF THE NATION

The Military Service Act 1916 introduced conscription in Britain. Conscription required unmarried men aged 19-41 to join the armed forces. The Act included a 'conscience clause', providing exemption for those with a conscientious objection to combatant service. Conscientious objectors (COs) had different reasons for objecting to military service including religious belief, political ideology, and moral or humanist principles.

Local tribunals assessed those claiming exemption. At the tribunals COs were questioned on the sincerity of their beliefs. Tribunals had the power to grant absolute or conditional exemption but COs were frequently rejected. Those who were denied exemption were considered soldiers absent without leave and expected to report for duty. Those continuing to refuse military orders were often sent to prison.

By May 1918 there were 1,300 conscientious objectors in prison and 3,300 in Home Office work camps. Many were serving successive sentences for their objection to military service, despite assurances from the government that this would not happen.

The Society of Friends (Quakers) decided to issue an appeal on behalf of these men. It raised donations for printing and organised widespread distribution door to door. Within six weeks it had sent out over 300,000 copies of the leaflet entitled *An Appeal to the Conscience of the Nation*:

"Our appeal to the conscience of the Nation is primarily concerned with the 1100 men still in prison. Does imprisonment solve the problem set by these men, who owe allegiance to a law higher than that of the State? Can their treatment be regarded with equanimity by any believer in religious freedom? A number of



Volunteers for the Friends War Victims Relief Committee packing supplies at a warehouse in London.

THE HOLIDAYS  
ARE OVER

but we are keeping right on  
furnishing the people with

**FRESH AND SALT  
MEATS**  
Fish and Oysters

We also have a fine stock of  
Lard that will please the ladies  
for cooking. TRY IT!

COPELAND & GRIFFIN

these prisoners have already served sentences totalling two years' hard labour and are still being sent back to prison...

These men have always expressed themselves as fully prepared to face the consequences of their action, and we believe that it is the power of God which has enabled them to endure all they have endured. Yet the stain on the conscience of the nation grows deeper, the longer it acquiesces in such persecution. Week by week men are being released because of physical or mental collapse. Some have died, and others are suffering from serious mental derangement.

Can God-fearing men and women stand aside and allow this unnecessary suffering to continue? It is indeed only a drop in the great ocean of suffering caused by the war. But at the dark hour of its history the nation can ill afford to condone injustice or to lower its standard of moral right." In breach of the government's latest amendments to the Defence of the Realm Act, the Society did not submit the leaflet to the censor before publication. The leaflet was met with a variety of responses, from supportive to hostile. One copy was returned with the words "All conscientious objectors are traitors to their country and should be shot" scrawled across it in red pen. Another letter reads, "I received your leaflet this morning and as I read it, it brought to my mind my youngest son who is now suffering in Wormwood Scrubs Prison as a conscientious objector so if you

ALL THIS WEEK  
OFFICIAL WAR FILM  
**The Battle of The Somme**  
FIVE REELS  
"If the exhibition of this Picture all over the world does not end War, God help civilisation!"—  
Mr. Lloyd George  
**The Picture House**  
BRIGGATE, LEEDS.

would forward some of the leaflets I would distribute them". The Library of the Society of Friends (Quakers) holds the records of these responses in their archive.

**FRIENDS AND CONSCRIPTION**

From *The Friend*, 2 June 1916

We rejoice in the fellowship we have found with very many outside our Society, men who can claim to be Friends in the wide sense of that word, as George Fox used it to include all who were "Friendly to the Truth."—Service Committee's Report.

**VARIETIES OF PACIFISM**

The Service Committee had encountered criticism because it has concerned itself on behalf of those who had felt they could take up no new work forced upon them by the State under a

Military Service Act, however innocent in itself that work might seem. There were many shades of pacifism amongst us, but all would agree that work in

the cause of Peace was work of high national importance.

Some felt that at the present time the presentation of the Christian ideal of peace and goodwill was the highest form of national service they could render. Some felt that it could best be done in such service as that offered by the Friends' Ambulance Unit, where as non-combatants among combatants they were able, by their sacrifice and disregard of danger, to win respect and gain attention for the cause for which they stood.

Others felt that though they could not become so closely associated with the army machine, they still must engage actively, and as near the fighting zones as possible in the work of healing the physical and material wounds of war among the civilian populations.

Others, with no call to engage in work of these kinds, claimed total exemption from the provisions of the Act; but—admitting the right of the State to control them, except against their conscience—were willing that such exemption should be made conditional upon their being engaged on work regarded by the State as of equal national importance.

In a fourth category were those who felt that if they allowed themselves to be mobilised under a Military Service Act introduced for the purpose of compelling all men of military age to contribute their services in one capacity or another to the war, they would be making a fatal compromise with the evil which they were combating, a compromise which would render their testimony largely ineffective.

In the interests of peace and of liberty of conscience they considered it essential that the militarist grip should be prevented from closing upon England. Hence they felt compelled to remain in England and there to offer a direct refusal to be brought within the Act or to accept even a conditional bargain for exemption.

Some might regard this as a political basis rather than a religious. If that were so, it was not in the degraded modern meaning of the word. It is political in the highest sense to attempt, as these men are attempting, "at any cost to keep the spiritual fires burning in preparation for the dawn of a better day." The value of their work lay in the fact that it was preventative rather than ameliorative.

To some it might seem that those who took that course ceased all useful work. These men felt that every man imprisoned for offence was a torch bearer lighting the way to England's truest



Quaker-owned chocolate companies continued to operate throughout the war. The government ordered chocolate to supply to soldiers overseas. The companies faced tabloid backlash as their profits grew. Frank Holland cartoon drawn for *John Bull*, 1916.

welfare, which could only be found among the teaching of Christ. He did not suggest that they alone were right; each form of peace activity was essentially complementary to all the rest; but he urged that the idea that these men were "prepared to do nothing" for their country should be removed, and that the Yearly Meeting should realise that their work and their testimony were of the greatest national importance and that their action was the outcome of profound and sincere conviction.

**QUAKER RELIEF WORK TO THE END OF WWI AND BEYOND**

During World War I and its aftermath Quakers lived out their commitment to peace by engaging in relief and reconstruction work in Europe. From 1917 the Friends War Victims Relief Committee (FWVRC) worked with the American Friends Service Committee (AFSC) to organise and distribute aid to civilians in France, Belgium, Russia, Serbia and Poland.

Following the signing of the Treaty of Versailles and the lifting of the Allied blockade in 1919, the AFSC led efforts to feed malnourished children in Germany, a programme that became known as *Quäkerspeisung* (Quaker feeding). At its peak in June 1921 around 1,000 Quaker volunteers, supported by 40,000 German helpers, ran kitchens and feeding centres in 1,640 communities across Germany.

*Quäkerspeisung* was expanded to Vienna, where Quakers collaborated with the newly formed Save the Children Fund. By the end of the programme in October 1924 more than five million children had been fed—a quarter of all those born between 1909 and 1919.

Quakers were also active in Russia from 1916 to the mid 1920s, during which time its civilians endured revolution (1917), civil war

(1918–20) and famine (1921–22). Relief workers helped to establish feeding centres, hospitals, orphanages, schools, and cottage industries.

In 1919 the FWVRC merged with the Friends Emergency Committee to form the Friends Emergency and War Victims Relief Committee (FEWVRC). The FEWVRC was one of several foreign aid organisations to respond to the Russian famine in 1921.

At first it distributed food in Moscow and helped feed 16,000 children. But a visit to Buzuluk region revealed a desperate situation, and food and workers were diverted to a relief programme there. In Samara town and the surrounding area the FEWVRC established 900 feeding points and 12 clinics to tackle diseases such as typhus, cholera and even bubonic plague.

**QUAKERS AND THE NOBEL PEACE PRIZE**

In 1947 Quaker work for peace was recognised very publicly in the form of the Nobel Peace Prize. The prize was awarded to "the Quakers, represented by their two great relief



One of a series of drawings by G.P. Micklewright about the experiences of being a conscientious objector.

**Go Copy of Mi passed at a Meeting**

**Minute II.**—The consideration, desires to pla regulation requiring the subn war and the making of peace good citizen to express his th further, we believe that Chris should unwittingly hinder the

Beyond this there is duty to be free to obey and t than that of any State, and n

We realise the rari of duty to be in conflict with that the Society of Friends m to issue literature on war and that in this standing for spiri

The above minute was Fifth month, 1918.



Barrels of cod liver oil being unloaded in Russia for famine relief. The Friends Emergency and War Victims Relief Committee was one of several aid organisations to respond to the famine in 1921.

organizations, the Friends Service Council (FSC) and the American Friends Service Committee (AFSC).  
 Gunnar Jahn, Chairman of the Norwegian Nobel Committee in 1947, gave the presentation speech at the award ceremony. He spoke of Quakers' long history of work for peace and honoured their relief work during and after the two world wars.  
 "When the First World War broke out, the Quakers were once more to learn what it was to suffer for their faith. They refused to carry arms, and many of them were thrown into prison, where they were often treated worse than criminals. But it is not this that we shall remember longest. We who have closely observed the events of the First World War and of the inter-war period will probably remember most vividly the accounts of the work they did to relieve the distress caused by the war. As early as 1914, the English Quakers started preparation for relief action. They began their work in the Marne district in France and, whenever they could, they went to the very places where the war had raged. They worked in this way all through the war and when it ended were confronted by still greater tasks. For then, as now, hunger and sickness followed in the wake of the

war...  
 "For it is not in the extent of their work or in its practical form that the Quakers have given most to the people they have met. It is in the spirit in which this work is performed...  
 "The Quakers have shown us that it is possible to translate into action what lies deep in the hearts of many: compassion for others and the desire to help them - that rich expression of the sympathy between all men, regardless of nationality or race which, transformed into deeds, must form the basis for lasting peace."  
 Being a Peace Prize laureate sometimes gives opportunities to join with other laureates to consider current issues, and occasionally to speak out with them. But the greatest privilege of being a laureate is to be able to make nominations each year to the Oslo-based Nobel Peace Prize Committee.  
 Each spring the Quaker Nobel Peace Prize Nominating Task Group invites suggestions and then a careful process of research and discernment follows. Quakers' latest nomination - for the 2016 prize - is Nonviolent Peaceforce, an unarmed peacekeeping organisation that works to prevent violence and protect vulnerable civilians. The Norwegian Nobel Committee does not publish the names

of peace prize nominees until 50 years have passed, but Quakers choose to publicise their nominee to encourage and strengthen its work.

**Y.M.C.A. BARS SHIRKERS**

Newspaper clipping of unknown provenance, 1916.

A very salutary way of dealing with conscientious objectors who have been in the habit of taking advantage of the living facilities of the Y.M.C.A. has been taken by the management. They have decided to shut the door on these timid bachelors.  
 During the last few days several conscientious objectors who gave their address as the Y.M.C.A. have been before the tribunals. One who was interrogated by Mr. A. W. Gamage, who is a member of Holborn Tribunal, made the unblushing confession that he had read a paper entitled "The Hypocrisy of Patriotism," not simply as a subject for debate but as a confession of what he believed to be true.  
 Mr. Gamage promptly wrote to one of the directors of the Y.M.C.A. and received the following reply:—

I am so much obliged to you for writing to me about the conscientious objectors living in the Central Y.M.C.A. who claimed exemption at your tribunal.

I went straight down to the association and was glad to find the House Committee had dealt with them.

The Y.M.C.A. has no use for conscientious objectors.

A curious thing that is being noticed about these conscientious objectors is that they usually come before the tribunals accompanied by a host of women friends.

**QUAKER PRISON CHAPLAINS VISIT CONSCIENTIOUS OBJECTORS**

In the early days of the Quaker movement many Friends were imprisoned for their radical beliefs. In the 18th and 19th centuries Quakers expressed growing concern about prison conditions and some, like Elizabeth Fry (1780-1845), worked to reform them.  
 Fry was appalled by the filthy, overcrowded cells occupied by women and children in London's notorious Newgate Prison. She campaigned to provide education for the children and employment for the women awaiting deportation. Her lobbying of MPs led to the Gaols Act of 1823, which introduced prison reforms, including visits by prison chaplains.  
 Resistance to conscription during World War I resulted in the imprisonment of

many conscientious objectors (COs). In 1916 the Society of Friends in Britain set up the Quaker Chaplains Committee to appoint and support Quaker chaplains. Though governed by strict prison visitation rules, the chaplains were in a unique position to act as independent witnesses of prison conditions and could, if necessary, bring these to the notice of the authorities.

At first the chaplains visited Quaker COs, but were soon providing spiritual comfort to prisoners of all faiths. It was during this time that Wormwood Scrubs Prison, where many COs languished, became the largest Quaker meeting in London. Until April 1919 - when most of the absolutist COs were finally released - around 60 Quaker chaplains regularly visited and maintained contact with COs in prisons, guardrooms and Home Office camps across Britain.

After World War I Quakers continued to urge the importance of prison reform and encouraged support for reform organisations. There remains among Quakers a deep concern for prisoners and prison conditions. Today, in over 80 British prisons, Quaker prison chaplains offer friendship and spiritual advice to those of all faiths and none.

**AN IRISH PERSPECTIVE ON WORLD WAR I**

In Ireland interest in World War I focuses on 1916. It was the year of the Easter Rising, which began the process of Irish independence. It was also the year of the Battle of the Somme, in which many Ulstermen died.  
 In 1916 the whole island of Ireland was part of Great Britain and Ireland. But when conscription was introduced in Britain in 1916, it was not applied to Ireland. Today it contains two separate countries: the Republic of Ireland and Northern Ireland, and the two parts have differing perceptions of World War I. In Northern Ireland views are radically different, depending on unionist or nationalist views. The Battle of the Somme is a source of unionist self-definition. For

nationalists 1916 marks the beginning of an effective challenge to British rule.

In the Republic of Ireland understanding of World War I is complex. The Easter Rising involved direct combat between Irish nationalists and the British army. This violence expanded between 1916 and Irish independence in 1921. The Rising also affected how people viewed soldiers. Before 1916 considerable numbers of Irish men joined the British army, fighting mainly on the Western Front, and public perception of soldiers had been largely positive. After the Rising and the execution of its leaders, Irish public opinion changed.

Irish people's participation in World War I was excised from national self-perception for several decades. During her presidency (1990-97) Mary Robinson formally recognised Irish soldiers killed during the war by attending Memorial Day. That act reinstated their place in Irish society and made clear the validity of internal cultural diversity.

Over the last 25 years people have emigrated from Europe and other places to Ireland. This diversity has been integrated into the contemporary commemoration of 1916 with the emphasis on looking forward. Within the indigenous Irish population 1916 has been recognised for the Rising and also for the mass slaughter of Irish people on the Somme. In itself, that is a major change of attitude.

Like British Quakers, Irish Quakers north and south were split between supporters of the war and pacifists, some who supported alternative service and those who believed in absolute conscientious objection. This was complicated by an equal split

**Society of Friends.**  
**Minute re Censorship of Leaflets**  
**for Sufferings held the 7th of Twelfth month, 1917.**

Executive body of the Society of Friends. after serious consideration on record its conviction that the portion of the recent Commission to the Censor of all leaflets dealing with the present is a grave danger to the national welfare. The duty of every citizen on the affairs of his Country is hereby endangered, and Christianity requires the toleration of opinions not our own, lest we be working of the Spirit of God.

a deeper issue involved. It is for Christians a paramount duty to act and speak in accord with the law of God, a law higher than that of any Government official can release men from this duty.

On the occasions on which a body of citizens find their sense of the law, and it is with a sense of the gravity of the decision, that on this occasion act contrary to the regulation and continue in peace, without submitting it to the Censor. It is convinced that in so doing it is acting in the best interests of the nation.

(Signed) J. THOMPSON ELLIOTT,  
 Clerk.

Endorsed by the Yearly Meeting held in London the 22nd of

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between pro-nationalist and pro-unionist Quakers. Irish Quakers, similarly to British, played a significant and vigorous role in national and international peace movements.

## DEATH SENTENCES ON CONSCIENTIOUS OBJECTORS, AND COMMUTATION

From *The Friend*,  
30th June 1916

The following is an extract from a letter from Howard C. Marten, one of the conscientious objectors sent to France, who was sentenced to death by court-martial, the sentence being commuted to ten years' penal servitude. The letter was written from the Field Punishment Barracks, Boulogne, on the 17th inst :—

"On the evening of Thursday, June 15th, I heard the result of the court-martial. It was read out at a local camp before a large body of men. The Court found me guilty of the charges brought against me,

and sentenced me to suffer death by being shot. This drastic sentence, however, was commuted to one of penal servitude for ten years. Similar sentences were passed on the three conscientious objectors tried at the same time as myself. I am still at the F.P. barracks, and have not yet heard anything as to when and where I shall be removed. Through all I have been supported by a sense of the deepest peace, and humbly conscious of my own unworthiness to bear my small share of testimony to the teachings of our dear Lord, and thankful for the blessing of His Holy Spirit. Naturally I think long and often of all the dear ones, and sincerely hope that before being confined to prison I may be given the opportunity of seeing one or more of you, but as yet I know nothing of the future, which I leave trustfully and hopefully in the hands of our Father in whose care I feel you all repose."

## CONSCIENTIOUS OBJECTION TO MILITARY SERVICE: WHERE ARE WE NOW?

Conscientious objection to military service is recognised as a human right at both the international (UN) and European levels. It is considered part of the right to freedom of thought, conscience and religion. All nation states are bound by one or more human rights treaties, and it is not a matter of choice of a specific government or military whether to provide for conscientious objectors (COs).

The recognition of conscientious objection as a human right is significant.

It is a right applicable to all persons and is not a group exemption for certain religious groups such as Quakers. This applicability to all on an individual basis was one of the significant aspects of the provision for conscientious objection in the Military Service Act 1916. The basis for an individual's conscientious objection is also not a valid criterion for distinction – a non-religious pacifist objection is as valid as one from a 'traditional' peace church or religion that does not intrinsically espouse a pacifist position.

This right is also applicable at all times because the right to freedom of thought, conscience and religion is a non-derogable right – a right that cannot be suspended under any circumstances. The Military Service Act 1916 proves a useful precedent and reminder for others that it is precisely in times of war that it is essential to provide for conscientious objection.

The treatment of COs may not be discriminatory in relation to those who do military service. If COs are required to do an alternative service its duration, terms and conditions must be equivalent to the military service and in no way punitive. And COs may not subsequently be subjected to discrimination in relation to any economic, social, cultural, civil or political rights because they have not done military service.

It is also important to note that a person may become a CO at any time. The right must therefore be available to serving military personnel whether they are volunteers, conscripts or reservists.

International recognition makes the legal position very clear. Unfortunately, not all



A memorial stone dedicated to international conscientious objectors in Tavistock Square, London. Photo: Michael Preston for BYM.

countries yet apply the law in practice, although there has been a steady increase in recognition and improvement in treatment of COs.

In some countries there is still no recognition of conscientious objection at all, in particular South Korea (where between 500 and 700 young men go to prison each year for their objection), Singapore, Eritrea (one of the causes of the outflow of so many young men and women), Azerbaijan, Turkmenistan and Turkey. In Israel young men and women continue to be repeatedly imprisoned for their conscientious objection as well as suffering legal and societal discrimination.

Finland, whose provision is not yet fully compatible with the international human rights standards, has a good provision in that even those COs who go to prison do not get a criminal record. Acquiring a criminal record may be one of the consequences of being an unrecognised CO, which may have serious and continuing effects in relation to employment and in other areas. Too often, even when people

understand that being a CO may have immediate consequences, they tend to be unaware of the longer-term implications. The European Court of Human Rights has described the Turkish cases as a situation tantamount to 'civil death' (lack of a valid identity document means inability to legally marry, register the birth of a child, gain employment, travel inside or outside the country, etc.). In Colombia, only since December 2014 (thanks to the Constitutional Court applying international standards) have young men been able to graduate from university without producing a military identity document.

Finally, a different problem relates to the lack of provision of information about the right to conscientious objection and how to claim it even in countries where it is recognised. This includes the paucity of information in the UK about provision for professional service people: information about this possibility and the procedure for it should be readily available to all serving and reserve military personnel.

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## ABOUT *the Testimony*

*The Testimony* is a fictional newspaper inspired by Quaker activities in World War I. Articles have been drawn from historical articles found in scrapbooks held in the Library of the Society of Friends 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* has been produced as part of the resource pack 'Witnessing for peace on the centenary of World War I'. This is the final edition of this newspaper, two previous editions were published in 2014 and 2015. Copies of the pack are available from the Quaker Centre; phone 020 7663 1030 or email [quakercentre@quaker.org.uk](mailto:quakercentre@quaker.org.uk)

## FURTHER RESOURCES

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 telephone 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)

We are grateful to all contributors to the three editions of this newspaper. Particular thanks go to Emma Anthony, Rachel Brett, Betty Hagglund, Roy Love and Seán McCrum.

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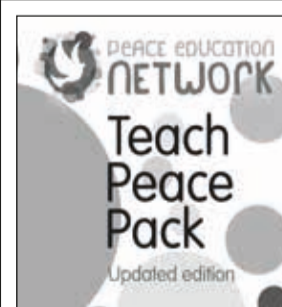
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## WHITE FEATHER DIARIES

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

[no longer available online]



## TEACH PEACE PACK

*Updated edition*  
Assemblies and activities for exploring peace themes with 5- to 12-year-olds.  
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[www.quaker.org.uk/peace-education](http://www.quaker.org.uk/peace-education)



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