

## **The Achievements and Limitations of the Northern Friends Peace Board 1913 -1920: talk by Barry Mills to the Peace History Conference at Manchester on 21 September 2013**

### ***Introduction***

Thank you for inviting Northern Friends Peace Board to contribute to this conference in 2013 which is our centenary year. As part of a small working group, I have found out a great deal about the organisation's history.

My main sources for this research have been our own archives, stored primarily in Leeds, the records at Friends House in London and secondary sources on Quakerism at this period notably the History by Thomas Kennedy and on the Causes of World War 1, including the latest book by Christopher Clark. In my talk I shall look at the ways in which Quaker work for peace changed during the period 1910 -1920 and how Quakers played a significant role in the wider peace movement. The main topics I will cover are: the state of Quaker peace work in 1912, how and why the Board was set up, the failure to prevent war and the Quaker response to it, including Actions on supporting Conscientious Objectors and Humanitarian work. I shall examine some of the underlying reasons for the different approaches and consider the effectiveness of the activities in my Conclusions.

I was not able to write this without using some Quaker jargon. So, some explanations before we start:

- Quakers is the more familiar term for the Society of Friends. I will use both. When I refer to Friends in this talk, please assume that it means members of the Society of Friends, individually and collectively.
- Local groups of Quakers have their worship in Meeting Houses. Collectively, local groups of Quakers are known as Meetings.
- Quarterly Meeting is the term that was used to describe a wider regional group (Yorkshire, for example) and Monthly Meeting, a sub-regional group.
- I will use the acronym NFPB for the Northern Friends Peace Board.
- Discernment is the method by which Quakers arrive at decisions – involving careful listening and reflections but not arguments or voting.
- The term 'peace testimony' is one we use to describe our collective commitment, in action and in words, to peace and against use of weapons.

### ***Chapter 1 : Quaker Peace Work 1900 – 1912***

#### **Boer War – Mixed messages**

Quakers in Britain were not united in their attitudes to the Boer War. Caroline Stephen declared “I personally cannot but recognise that... certain wars appear to be not only inevitable but justifiable” (Kennedy pp 257). And another prominent friend Thomas Hodgkin not only supported the Boer War but depicted the Boers as monstrous oppressors. John Wilhelm Rowntree was outraged: “the spirit of war stalks the land naked and unashamed and our leading Quaker gives his benediction”. (Kennedy p265-6)

The Rowntrees and Cadburys and their supporters did strongly oppose the war and especially the inhumanity of the British Concentration Camps in South Africa. However, the national Quaker Peace Committee admitted that many Friends “have felt unable to take active part in upholding the Testimony”. In March 1900, Reynolds Weekly declared that the “Society of Friends was no longer to be regarded as a strenuous and united peace organisation”. (Kennedy p255)

### **Hubris or Speaking Truth to Power**

Brian Phillips, a Quaker academic, has put the view that some of the Friends involved in the European “high life” peace circuit were more eager “to establish the Quaker point of view as indisputably patriotic” than to uphold the peace testimony (Kennedy p257). John Bellows, a Quaker delegate to the Hague Peace Congress, who advocated crushing the Boers is an example of this. The first International Peace Congress at the Hague in 1899 secured solid achievements, but the 1907 conference was generally considered a failure.

Many Quakers during this period tended to exhibit hubris, as Phillips terms it, exaggerating their own importance and with unrealistic expectations. A compromised version of “Speaking Truth to Power” led them to be increasingly comfortable associating with royalty, aristocracy, diplomats and military leaders at lavish banquets. These temptations arose from the Quakers’ relatively new position of acceptance and inclusion in the higher ranks of British society, together with their wealth earned from business and their political influence (there were up to 8 Quaker MPs at this period).

Friends at this time shared the optimism of the age. There had been a long period of peace and progress in many parts of Europe. Quakers had been influenced by the Evangelical Movement and many believed that Quakers would attract large numbers of new members in an age of developing Science, as they believed in the experimental approach. Sometimes, as with J Allen Baker MP, this strong optimism led to unrealistic expectations. He visited Wilhelm II on 4 occasions and was mistakenly convinced that the Kaiser would become a “bold peacemaker” (Wynter p12).

Many Quakers had become elitist in their approach to peace work and the most serious problem was that they were not communicating a clear peace message either to fellow Quakers or to society in general. The fact that 33% of available Quakers did enlist in the armed forces 1914-18 provides strong evidence of this. More research on the influence of Quaker schools would be useful. Old boys from Bootham and Ackworth Schools were more than twice as likely to enlist as to join the Ambulance Service, but the proportion of non Quakers is not given by Kennedy (p397). Although later commentators have reservations about some of Phillips views, there is general agreement that Quaker peace work prior to 1912 was largely ineffective.

## ***Chapter 2 - The Formation of the Northern Friends Peace Board in 1913***

### **Founding Conference 29 January 1913**

The deteriorating international situation and recognition of deficiencies in Quaker peace work brought 2 separate proposals for improvement in late 1912 leading to a Northern Friends Peace Conference at York in January 1913. John Graham’s address to the Conference entitled “Our call to a new crusade” was widely distributed. He outlined Quaker’s “thoroughgoing hostility to war” and ended with this plea: ‘The helpless rush of the maddened herd into the flood of armaments, which threaten to submerge civilisation, makes the matter urgent’.

John Graham has had a bad press from recent Quaker historians, who focussed on his writings. As topical calls to action these were influential in their day but are easy to criticise from 100 years later. What Graham actually did was far more impressive. He was a major inspiration for establishing NFPB and he was active with Manchester Friends at the outbreak of war in attracting crowds of up to 800

concerned citizens to the meeting house. As we shall see later, he followed through on his stated aim from 1913 to work with all others concerned for peace when he joined Socialists and others in setting up the No Conscription Fellowship in 1916.

The Conference set up a new peace organisation with a special duty 'to advise and encourage Friends in the North and through them their fellow Christians and citizens generally in the active promotion of peace in all its height and breadth.' Their vision has stood the test of time and still guides NFPB's work today.

### **Organisation and Finance**

Initially, there were 18 representatives with 3 co-opted Friends. Marian Ellis was appointed Honorary Secretary of NFPB in 1913. Her advantaged background gave her the confidence to take a leading part in what was then a male-dominated organisation and she was inspirational during the difficult days of 1917. By 1922 nine out of 33 Board members were women.

By December 1913, £632 had been raised, with large donations from Joseph and Arnold Rowntree and Sir James Reckitt.

The organisation, as set up, combined the best ideas from the separate Yorkshire and Lancashire initiatives with the vital innovations of a full time worker and an office to greatly expand its capability – an example of Quaker discernment at its best.

Robert Long as organising secretary proved an inspired appointment, working assiduously in the post for 29 years.

### **Publicity and Campaigning and Education**

Every Board member in 1913-14 was involved in speaking at or organising peace meetings. George Prior for example visited 'all those in authority in the North East'. The Board sometimes paid speakers. J W Barry, a former Australian Freedom League organiser, was 'especially effective among working men'. By 1917 the Board had a list of 25 speakers (about a quarter were women) offering a wide range of talks mainly but not exclusively on peace issues. NFPB set up a Committee on Influencing Teachers and soon became involved at all levels from elementary schools to adult education.

A Committee promoted the distribution of peace literature on a large scale from Quakers and non-Quakers, including Norman Angell, sent to correspondents in each local meeting. A poster campaign was launched. Open air campaigns and a Peace Caravan were also organised. The Board was involved in lobbying MPs, opposing the naval arms race with Germany and promoting better relationships with other nations. Its methods of communicating the message were so comprehensive that peace vigils were the only significant later addition until the advent of the computer age.

NFPB was strongly influenced by the Rowntrees who believed that Quakers had such a wonderful gift to offer, that if only they used the best methods of modern marketing they would attract many new converts. In April 1915, Arnold Rowntree encouraged the Board to carry out peace work in a "thorough and business like way".

### **Networking**

Prominent Board members were closely involved with Friends' organisations nationally - the aim had always been to improve Quaker peace work nationally as well as regionally. The Board decided to work with the National Peace Council and the National Peace Society and to get in touch with the Labour Movement, also forming links with local peace organisations in Hull, Leeds and other towns.

Strong personalities such as John Graham, Ernest Elcock and Marian Ellis worked well together for the common cause.

## **Chapter 3 Failure to Prevent War in 1914**

### **Failings of the European Diplomatic System**

E D Morel's "Truth and War" from 1916, Sydney Fay's "Origins of the First World War" in 1928 and the recent comprehensive study "The Sleepwalkers" by Christopher Clark provide detailed and compelling evidence for a dangerously flawed diplomatic system, which led to disastrous misunderstandings and miscalculations by all the parties involved. No doubt the theory of German culpability will continue to feature in popular arguments, but personally I find it difficult to foresee a credible academic challenge to Clark's account. Clearly the origins of the war could be a lecture in itself but I just want to raise points relevant to Quaker peace work. The Quaker call for understanding, trust and honesty in foreign relations may seem unrealistic but the opposite traits of animosity, fear and deceit which in fact prevailed were disastrous and ultimately destructive and self destructive.

### **Insufficient challenge to British Policy**

As Christopher Clark has outlined in detail, from 1905 through to 1914 Foreign Secretary Edward Grey consistently followed an anti German policy, which had increasing support from the Conservative opposition but was not accepted by a majority of the Cabinet or of the Liberal Party. The British Government had not constrained itself legally but had informally given its allies a blank cheque for support in any circumstances, as Grey finally admitted on the eve of war. By contrast France had specifically ruled out automatic support for Russia over the Balkans, until President Poincare explicitly reversed this policy in 1912. This disastrous British omission stemmed from the lack of scrutiny and accountability which Grey engineered. After the assassination of Franz Ferdinand the British Government appeared unaware of the danger of escalation to a general European War and the Cabinet did not discuss the issue for a month. British diplomatic attempts to avoid war at the last moment were too little too late.

Even the investigative journalist E D Morel believed the 4 Government statements in Parliament denying that Britain was committed to defend France against Germany – by Prime Minister Asquith on 10 and 24 March 1913 and by Foreign Minister Grey on 28 April and 11 June 1914. The well informed Quaker peace activists and even the Quaker MPs knew nothing of the secret diplomatic and military agreements and were very angry about them. The NFPB pamphlet '*What shall we do?*' published on the outbreak of war stated: "The great mass meetings held up to the 11th hour have failed to change the policy of the Government, entangled by secret undertakings and conversations (Long, 1914).

### **The Quaker View of Capitalism and Imperialism**

Norman Angell's work "The Great Illusion" (1909) rapidly gained enthusiastic support from many Quakers. John Graham for example was enthusiastic about the growth of capitalism and democracy, which Norman Angell believed would make war redundant. Angell's supporters underestimated the democratic deficit in all countries in 1914. Women could not vote and male suffrage was incomplete. Imperialist aims played a leading role in British foreign policy but Quakers lacked an adequate critique of Imperialism. Kennedy (p259) maintains that for every example of Quaker support for Imperialism, 2 can be found protesting against. However, even such strong peace activists as John Graham and Edward Grubb sometimes supported colonial policies that encouraged what they deemed progress in the form of moral improvements or economic development. Quakers consistently opposed the worst excesses for example the Opium trade with China and the arms trade, but generally believed these could be eliminated without radical change. Rare exceptions were the minority but influential Socialist Quaker Society who believed "the battlefield is the logical end of universal commercial competition" .... "we have not as yet evolved an economic system as shall make peace possible".

However, this generally uncritical view of capitalism was beginning to change. In 1913 both Yorkshire and Lancashire Quarterly meetings called for a living wage rather than just the market wage. By 1917 many Quakers had become disillusioned by the business community's strong opposition to a negotiated

peace. The NFPB Scalby Conference led to a renewed search for the spiritual roots underlying peace work and a greater openness to “new light” from Socialists and the Women’s Movement.

### **Efforts to improve Anglo German relations**

Some historians have, unfairly in my view, dismissed this whole movement as misguided based on the theory of prime German culpability. Quakers were in fact correct in their assessment that militarism was not a problem unique to Germany.

In ignorance of Grey’s secret commitments, Friends opposed the naval arms race and proposed concessions to Germany, such as the abolition of the right of capture of private property at sea. They also deplored anti German speeches for example by Earl Roberts. The habit of referring to Germany rather naively as “a friendly power” did underestimate the tensions and the difficulties needing resolution. However, it seems likely that the efforts of the local Anglo German societies, which Quakers supported, did contribute to the general lack of animosity to Germany until after the invasion of Belgium. On the eve of war there were widespread well supported demonstrations for British neutrality in many towns and cities – this campaign was gaining momentum but was undermined by the German attack on Belgium.

British Quakers together with the other non conformist churches had formed strong links with German Lutherans but discovered that their strong support for the State led the vast majority of Lutherans to support the war.

### **Failure to influence other churches**

Prior to the war, Quakers worked closely both nationally and locally with other non conformist churches on issues such as temperance and education. NFPB tried hard to influence other churches with leaflets to ministers and talks, for example by Harrison Jackson to numerous Methodist churches.

However, despite general disapproval of war in theory, the mainstream churches had no truck with the Peace testimony and quickly supported the war, with only a few dissident members thinking otherwise. Joseph Rowntree recognised that 'organised Christianity seems at times to encourage the idea of a merely tribal deity by emphasising national differences.' But the Quaker view “cuts at the root of militarism by the value it gives to the humblest individual.'

### **Myth of the Short War**

Quakers and other peace activists consistently opposed militarism but lacked the expertise to challenge the myth of the short war, propagated by influential military elites, who suppressed evidence to the contrary (Clark p561). The consequences of the military view that rapid deployment would be the key to victory underlined the validity of Quaker warnings about the inherent dangers of preparations for war. This doctrine led the Russians to mobilize prematurely against Germany and the Germans to launch a pre-emptive strike through Belgium, these actions wrecking last minute diplomatic efforts.

## ***Chapter 4 NFPB and National Quaker Response to Outbreak of War***

### **NFPB and Llandudno Conferences**

The Board Conference on 13 August 1914 calmly decided its priorities, including:

- Opening up Meeting Houses to all burdened by war
- Helping prisoners of war and interned non combatants.
- Cautiously joining in a broadly based peace campaign

This approach anticipated the decisions of the national **Llandudno Conference 25 -30 September 1914** which was successful in adopting a united response to this new war. A Letter from the Conference to men of Military Age advised that following Christ was paramount and “The beginnings of progressive

movements have repeatedly brought their advocates into conflict with the State". Subsequently the Llandudno Committee meeting in London had 7 NFPB leaders acting as Northern members.

### **Improving International relations**

From the beginning of the war, Quakers called for a just negotiated peace and promoted radically different forms of international relations. The NFPB pamphlet of 6 August 1914 declared 'we must plead for a peace founded upon the basis of absolute justice, a settlement in which the rights of man are regarded and by which all nationalities will be able to submit future disputes to a strong international court.' (Long, 1914)

At a national level, the Rowntrees and other Quakers supported and funded the Union of Democratic Control inspired by E D Morel, set up immediately after the start of the war to campaign for a more honest, transparent and constructive approach to international affairs.

### **Ambulance and Humanitarian Work**

The inspiration for the **Friends Ambulance Unit** came from younger men notably Philip Baker but the Rowntrees and other influential Quakers were quick to assist with funding and organisational support. Begun in the autumn of 1914, by the end of the war, the Unit had 600 men, had conveyed 500,000 in 4 ambulance trains in France and began inoculations and feeding and clothing refugees in Belgium. After Conscription came in, the Unit was limited to Quakers only but also organised Friends in alternative work at home especially in agriculture. Some Friends did not approve, since many of the soldiers were able to return to fighting and the unit saved labour and resources for the war effort. However, the Unit gave adventurous young Friends a constructive alternative to military service.

**The War Victims Relief Committee** restored villages in Europe and fed 1 million people in Eastern Europe after the war. (Graham p159). Throughout the war, the NFPB and Quakers nationally supported interned Germans and Austrians and visited prisoners of war. Humanitarian work was extremely important for Quakers, enabling them to follow the Peace testimony in a positive way.

### **Reasons for Unity in 1914**

Although the 2 Conservative Quaker MPs supported the War, there were no other prominent Friends claiming that war was justified. The changes in attitudes from the Boer War have not been adequately explained and further research on this would be useful but some of the factors were:

Brian Phillips saw the radical official stance of Quakers in WW1 as inspired by Norman Angell and the clear headed leadership of younger Friends notably Philip Noel Baker (Wynter p13). Many Quakers believed that Norman Angell's theory strengthened the arguments against war and would provide important allies, giving an added impetus to their peace work. The Llandudno Conference showed the influence of younger Friends but the successful work of older Friends at this Conference and subsequently has been underestimated. As noted above, the Friends Ambulance Unit solved the dilemma for young Friends who refused to fight wars but wanted adventure, self sacrifice and service to their country.

Phillips believed the Northern Friends Peace Conference of January 1913 "embraced 'the new pacifism'" (Wynter p13). As outlined above, NFPB founders and leaders were very influential nationally and the Board led the way in finding constructive responses to the outbreak of war.

It is likely that, as John Wilhelm Rowntree envisaged, from 1909 the Rowntree History series made more Friends aware of the testimonies of early Quakers, including the peace testimony.

## **Chapter 5 Conscription, Conscientious Objectors and Humanitarian Work**

### **Campaign against Conscription**

According to Kennedy (p266), opposition to any possibility of conscription was the only point all Friends agreed on during the Boer war. From 1913, NFPB supported Friends campaigning against compulsory military training in Australia and New Zealand and at home challenged the pro-conscription National Service League.

NFPB and Quakers nationally were very active in the vigorous campaign which failed to prevent conscription, but did help achieve recognition of the rights of conscientious objectors in the legislation. From March 1916, all males between the ages of 18 and 41 (later raised to 51) were liable for military service unless they were ministers of religion or widowers with children. Quakers continued to campaign against conscription until its abolition in Britain from 1960.

### **Supporting Conscientious Objectors**

*Absolutists* believed any work government required men to do would be supporting the war effort, because it released other men to go to war. They also held that it was their duty to prevent conscription from working and that only Absolutism could do that. *Alternativists* accepted compulsory work of national importance provided it had no connection with the military and was not unethical. They believed in fulfilling their duty to their country without compromising the belief that war is wrong. Later in the war, when it looked as if Germany might win, some Friends spoke out against the absolutist position.

NFPB supported both the strongly alternativist Friends Ambulance Service and the emphatic absolutist stance of the national Friends Service Committee. In this spirit, the secretary Robert Long advised actual and potential COs with 120 men coming to the Leeds office for advice from January to September 1916. The principle was that 'no attempt has been made to persuade the conscience of any man beyond his vision'. His most tragic case was Alfred Martlewe the Quaker among those imprisoned at Richmond and later threatened with execution in France. Overwhelmed by his ordeals, he drowned in the river at York. Of the 4 NFPB members subject to conscription, Edward Backhouse accepted work of national importance while Albert Mann and Maurice Rowntree went to prison. Robert Long secured exemption as a full-time peace worker for a respectable religious organisation. Before his Court Martial, Maurice Rowntree declared: 'I believe in one God and Father of the whole human race and that every man, however degraded and rebellious, is infinitely precious in his sight'

### **Contrasting Regional Statistics**

Research by Cyril Pearce initially on Huddersfield (Pearce 2001) and recently with his national database of 16,000 COs indicates that popular opinion varied from town to town and regionally far more than historians have so far accepted. Anti-war socialists were very influential in certain towns and in other CO hotspots such as Bentham in Lancashire and Letchworth in Hertfordshire, Quakers were especially important. Anti war feminists were also an influence especially in Northern towns.

National Statistics (see appendix 1) show that 279 Quaker members or attenders were imprisoned, with 142 Absolutists, 102 Alternativists and 35 unclassified. This relatively small number was due to a number of factors:

- a) the smallness of the Society
- b) religious objectors were often treated less badly by the Tribunals,
- c) many had entered upon ambulance or relief work abroad
- d) others were exempted for business or employment reasons and
- e) and 33 per cent entered the Forces.

Many who enlisted were likely to be nominal or inactive Quakers with hereditary membership making this more common according to John Graham. (Graham p344)

From the 1917-18 Quaker Survey, 1100 records for Northern Britain show only 22% enlisting compared to 33% nationally (see appendix 1). Only 4% of Northern Friends went to prison but 29% joined the Friends Ambulance Unit. These strong regional differences in enlistment rates help explain why the Board was set up in the North – the Quaker Peace testimony was more strongly supported there. It also suggests that younger male adult Friends in these areas were influenced by the peace work of NFPB and its local correspondents as well as by other radical local influences.

### **No Conscription Fellowship**

Full membership was confined only to COs of conscription age of whom 2000 joined at the NCF founding Conference in April 1916.

NCF had a well informed Parliamentary department and a Records department with comprehensive information on where COs were held and how they were treated. The Political department lobbied and held consultations with Government, gaining important concessions, notably the transfer of COs to civilian courts and prisons.

The Literature department distributed 1 million + leaflets/pamphlets and published the weekly *Tribunal* with a circulation of 100,000. Quakers John Graham and Edward Grubb, as treasurer, worked well with Socialists such as Clifford Allen and Fenner Brockway and with the Feminist Katherine Marshall.

### **Quaker Chaplains**

There were 75 Quaker chaplains to UK prisons, including three women at Holloway Gaol. COs from different churches, as well as agnostics or atheists, found Quaker Chaplains far more sympathetic and helpful than conventional chaplains, who were often hostile and disapproving. Groups of COs of various religious beliefs and none sometimes found that the silent Quaker Meeting was a form of worship that was acceptable to them. As a result, many peace activists, including Norman Gaudie and Bert Brocklesby from the Richmond prisoners, subsequently joined the Society of Friends.

Conversely, although no action was taken against them, many of the 33% of eligible Quakers who enlisted would have found themselves out of place and resigned or drifted away from the Society.

## **6. Conclusions**

### **Successes and Failures of the Board 1913 - 1920**

#### **Achievements**

**Good communications and effective dissemination of beliefs** – particularly with other Quakers. NFPB helped encourage 41 meetings in the region to provide advice to COs.

**Prompt but measured responses to crises.** Sound decisions made in difficult circumstances have stood the test of time.

**Faithfulness to the Peace testimony** - Openness to seeking light from whatever quarter and basing Peace work on strong spiritual foundations.

#### **Strengthening of the Peace testimony**

NFPB activists became prominent nationally and by the end of the war the stronger support for the Peace testimony evident in the North was extending to the whole Society of Friends. In 1920 Robert Long and other NFPB activists played a prominent role in the International All Friends Conference, which

Kennedy credits with healing divisions and moving forward by reaching common ground that the peace testimony was “the fundamental basis of Christian truth that man must not kill his fellow man and that this shall take pre-eminence over the claims of any other order or any other group of people.” (Kennedy p 408 + 413)

### **Limitations**

There were only about 20,000 Quakers. In most meetings, active members were busy with a range of necessary work and concerns leaving only limited capacity for peace work. Other failures such as being unable to influence other churches and an over optimistic view of capitalism have been mentioned above.

### **Contribution of Quakers to the Peace Movement in World War 1**

John Graham’s book “Conscription and Conscience” gives very strong and detailed evidence for the importance of Quakers in the national peace movement.

- Strong commitment of activist Friends and their ability to work with all other peace activists including socialists
- Resources, especially money – Quakers provided large amounts of funding for NCF, the Union of Democratic Control and the Fellowship of Reconciliation.
- Influence –Quaker leaders in the peace movement had close relations with Quaker MPs notably T E Harvey and Arnold Rowntree, who in turn were able to influence Government and Parliament
- Strong Quaker support for human rights (a cause that many Liberal MPs supported in principle), especially for COs but also opposing censorship – 3 members of the national Friends Service Committee went to prison for defying Censorship
- Respectability and a degree of acceptance by the public and those in power- Friends had a well known commitment to the Peace testimony and were only opposing militarism not aiming to radically reform the whole of society

### **What did the peace movement achieve 1913 – 1920?**

- Unsurprisingly they failed to halt the arms race or prevent war
  - Tragically they failed to persuade victors against imposing a punitive, unjust peace, as demanded by France - the Treaty of Versailles disastrously contributed to a new war in only 20 years
- But had important successes -
- Were unable to prevent conscription but very importantly persuaded government to accept the right to conscientious objection
  - By publicising the worst abuses, prevented or mitigated many of the worst forms of torture or ill treatment of COs
  - Supported large numbers of individual COs, interred aliens and prisoners of war
  - Helped develop proposals for the league of nations and other ways of improving international relations after the war
  - Contributed to a strong popular movement against war and preparations for war, culminating in very strong support for these principles in the 1935 Peace Ballot.

### **Continuance of the Board**

NFPB played an important part in a decisive strengthening of the Peace Testimony, building strong foundations for varied and impressive Quaker Peace work throughout the 20<sup>th</sup> century and beyond. In 1920 after wide consultation, including with young people, it was decided that NFPB would continue its work. This has enabled the Board to be active with a wide range of peace work for a further 93 years so far. NFPB is now embarking on its second century.

## Appendix 1

### Quaker War Time Statistics

Quaker Conscientious Objectors sent to Prison -  
Absolutists 142, Alternativists 102, Unclassified 35 = 279 Total  
(Graham 1922)

### Regional and Local Variations in Quakers Enlisting

|                             | Enlisted | CO Exemption     | Other Exemption   |
|-----------------------------|----------|------------------|-------------------|
| National Average            | 33.6%    | 40.2%            | 17.3%             |
| North Britain               | 22%      | 38%<br>(FAU 29%) | 21%<br>(Work 17%) |
| Durham QM                   | 32%      |                  |                   |
| Cumberland/<br>Westmoreland | 31%      |                  |                   |
| Yorkshire QM                | 22%      |                  |                   |
| Lancashire/<br>Cheshire QM  | 15%      |                  |                   |
| Scotland GM                 | 14%      |                  |                   |
| Essex/Suffolk QM            | 43%      |                  |                   |

(Friends War Service Survey 1917-18, kept at Friends House Library in  
London)

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