HST

UNIVERSITY OF LEEDS

HISTORY STUDENT TIMES

WAR & PEACE

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WAR & PEACE

Letter from the Editor

This month marks 100 years since the end of the First World War. Therefore, when considering the theme for the first issue of the year, it seemed fitting to explore the ideas around war and peace throughout history. Here in Leeds, there are several events commemorating the anniversary, including an exhibition titled 'Goodbye to all that? Legacies of the First World War' at the Treasures of the Brotherton Gallery in the Parkinson Building. This exhibition is running until 31st January 2019 and I would definitely recommend having a look around.

The articles in this edition explore the different outcomes of war, attempts at peace and the sacrifices of every day people. This begins with the story of George Edwin Ellison, a son of Leeds, who was the last British soldier killed in World War One, serving as a poignant reminder of the human consequences of conflict.

I would like to say a huge thank you to all those who wrote an article for this issue, and to those who assisted with the editing. I have thoroughly enjoyed putting this edition together, and am looking forward to the next one.

I hope you enjoy reading the first issue of the History Student Times for 2018-19: War & Peace.

Brogan Coulson-Haggins

Would you like to be involved in the next edition of the History Student Times? If you have an interest for your subject and enjoy writing, you can get involved with the second issue, coming out next term.

To register your interest, email historystudenttimes@leeds.ac.uk or like our Facebook page *Leeds University History Student Times* for the latest updates.

FUTILE AT THE
VERY END

How one Leeds soldier came within ninety minutes of surviving World War One

Ross Jenkins

Grave of George Edwin Ellison,
Saint Symphorien Military Cemetery

George Edwin Ellison, of the 5th Lancers, probably had no idea the war was about to end when he was killed by a sniper on the outskirts of Mons. He has the unfortunate honour of being named the final British soldier to die in World War One. Living in Leeds, originally born nearby, he was one of 10,000 men to be killed on the 11th November 1918. While the day is immortalised as Armistice Day, what is often forgotten is that the armistice which saved the suffering of millions of soldiers also ensured the untimely death for men like George Edwin Ellison.

Signed at 5 o'clock that morning, the Armistice of Compiègne confirmed the surrender of the German forces and the conclusion of fighting. However, it was not brought into effect until 11am, six whole hours after the ceasefire was signed. This decision, meant to ensure that all on the front knew of the end of the war, came at a high price. One soldier of the Australian Corps, taken from *Forgotten Voices of the Great War,* spoke of the trouble a German machine-gun unit gave the Allied forces, and how 'they kept on firing until

St. Symphorien Military Cemetery

practically 11 o'clock.' Examples of this continued warfare led to the futile deaths of George Ellison and others on the final day of war. While people on the streets of Allied cities were celebrating victory, soldiers on the front continued to perish.

The story of Ellison's war reads like a guide to the major conflicts of the Western Front. Having been involved since the beginning, *The National Roll of the Great War* describes Ellison fighting in the Allied retreat from Mons, the engagements at Ypres as well as defending the largest German counter-attack since 1914 at the Battle of Cambrai in 1917. This is supplemented with other conflicts at Armentieres, La Bassee, Lens and Loos. His time at war, and unfortunately his life, emblematically ended much as it had begun, on the battlefields of Mons, where his regiment has been immortalised in its town hall to commemorate the liberation of the city on the final day of war.

> "This year marks the 100-year anniversary of the armistice, and of George's death. His story should remind us of the lives that were lost, the potential that was never fulfilled, and the legacy that they leave."

Ellison was never brought home and as such was laid to rest in Saint-Symphorien Cemetery in Mons. Here, only a few metres separate his grave from that of Private John Parr, believed to be the first British soldier to fall in World War I, who died just past the Belgium border on the 21st August 1914, 17 days after Britain declared war on Germany. This mirroring between the two soldiers represents the impact of the slaughter, the destruction of total war and indeed the length of the conflict, spanning over four years.

This year marks the 100-year anniversary of the armistice, and of George's death. His story should remind us of the lives that were lost, the potential that was never fulfilled, and the legacy that they leave. Several commemorative events are happening both at the university and across Leeds throughout the month and the rest of the year. A plaque was unveiled in memory of George's life on 7th November at the entrance of Leeds railway station. Over this period, those who had been lost will be remembered, their sacrifice honoured, and the immortal words shall be uttered, "We Will Remember Them."

"THOSE WHO WERE ONCE FRIENDS, HAD NOW BECOME FOE"

How the Anglo-Irish peace treaty ended a war between Britain and Ireland, but led to a war between Irish brothers.
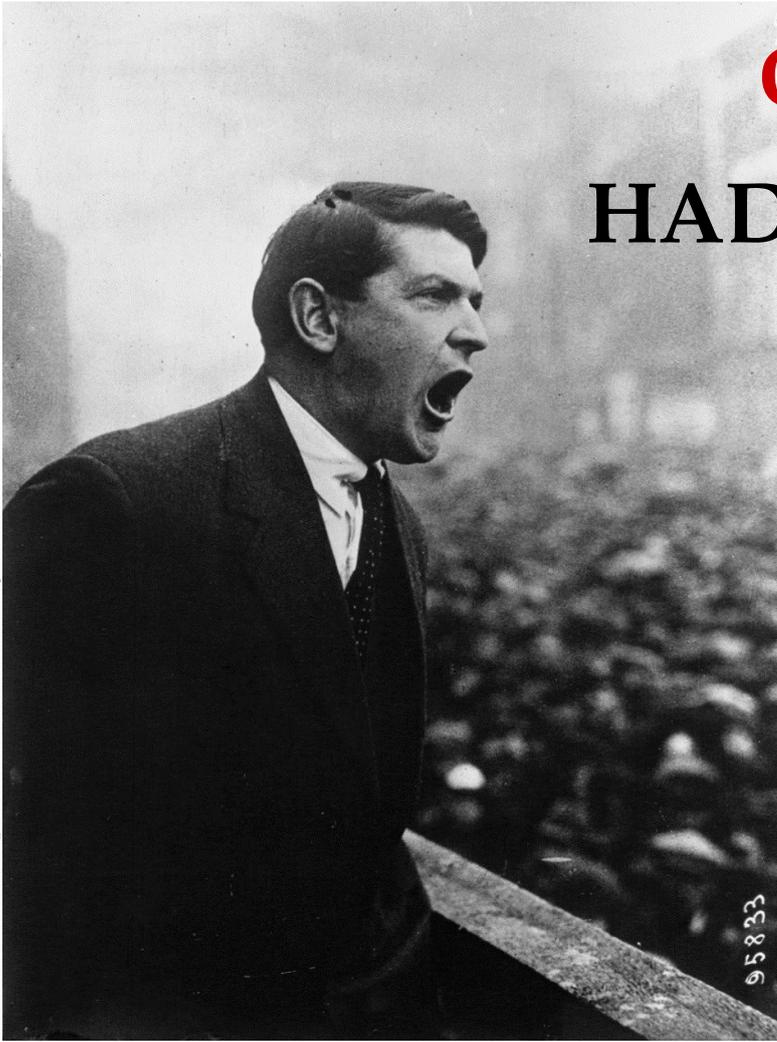
Samuel Tapper

Michael Collins, Dublin 1922

When Michael Collins was shot dead by his fellow Irishmen in Béal na Bláth, August 1922, it symbolised the intractable nature of the conflicts which had engulfed Ireland over the years. The man who was central to the rebirth of the Irish Free State was killed by the very people he had fought alongside for independence only a few years before. Those who were once friends, had now become foe. Following the conclusion of the Civil War in May 1923, Ireland emerged weary, battered and partitioned. Ireland had seen failed revolution, a War of Independence and a Civil War all within seven years.

The Easter Rising of 1916 generated widespread support for Irish independence. Although it constituted a failed attempt to overthrow British rule, the ruthless British response generated a surge in popular support for independence, moving Irish Nationalist opinion away from the less radical idea of Home Rule. After a landslide victory for Sinn Féin in the 1918 election, they made good on their pledge and declared 'independence' from the UK on 21 January 1919, forming the First Dáil Éireann, a breakaway government for the revolutionary Irish Republic.

Critically, after an IRA ambush of two Royal Irish Constabulary constables in January 1919, the fuse was lit for the Irish War of Independence. This was a bloody and bitter conflict, characterised by the brutality of the improvised British police force, labelled the 'Black and

Tans' thanks to their makeshift clothing. The most shocking day of the conflict came about on the 21st of November 1920, an event labelled 'Bloody Sunday'. After the IRA had brutally assassinated twelve men, believed to be British Intelligence Officers, police opened fire on Croke Park during a Gaelic Football match, aimlessly killing eleven civilians and wounding more than sixty others.

the partition of Ireland. The Irish Civil War erupted when pro-treaty and anti-treaty factions of the IRA clashed over the occupation of the Four Courts in June. A peace treaty which had ended a war between Britain and Ireland led to a war between Irish brothers.

> "Following the conclusion of the Civil War in May 1923, Ireland emerged weary, battered and partitioned. Ireland had seen failed revolution, a War of Independence and a Civil War all within seven years."

After a conflict that was dominated by the British-backed pro-treaty forces, the Civil War was concluded on the 24th May 1923 as anti-treaty forces had been conclusively defeated. It was at this stage the scale of devastation could be clearly seen. Ireland had lost men, infrastructure and part of their country. Burned by a Civil War that had penetrated all levels of Irish society, Ireland was left so deeply divided that to this day the main political parties are direct descendants of the opposing sides of the Civil War. It also signaled the birth of a conflict that was to explode almost 40 years later; the Troubles in Northern Ireland.

The conflict was ended following the December 1921 Anglo-Irish Treaty, signed by Irish representatives Michael Collins and Arthur Griffith. This established the Irish Free State, a self-governing dominion which remained within the British Empire. However, any hopes that it would end the bloodshed in Ireland were quickly dashed due to deep divisions within Irish opinion, with the treaty effectively confirming

Third Tipperary Brigade Flying Column No. 2 under Seán Hogan during the War of Independence

The 21st Battalion, London Regiment (1st Surrey Rifles)

WAS 1918 THE END?

Changes in the British psyche after World War One

Yasmin Neal

"The war had … reshaped British society from a 'peaceable kingdom' to a war-torn state etched with deep scars."

I t is a well-documented fact that the First World War ended on 11th November 1918. However, while the armed conflict was over, the British government was not finished in their fight for peace with the general population's collective psyche irrevocably changed following the trauma of war. Although David Lloyd George's administration was committed to ensuring a return to normalcy, the war had created numerous issues which reshaped British society from a 'peaceable kingdom' to a war-torn state etched with deep scars.

The aftermath following the period of The Great War is in a sense immeasurable, but despite this it remains evident that a 'new' Britain emerged, one infected with fear. Some of the most prominent worries that emerged were, the fear of revolution, the brutalisation of a population, and the idea of a lost generation.

While war evidently destabilised society, the fear of revolution was particularly strong in 1918 due to the 1917 Russian Revolution. As such, the government tried to address these fears by pursuing social policy, more heavily introducing the Housing Act of 1919 and the Anti-Waste movement. This was designed to prove there was no need to revolt as the government was already providing for society's needs, shifting from controversial policies to embracing mass politics. As this fear depleted with strike action remaining low due to higher unemployment rates after the war, the government swiftly ended their short-lived dedication to intensive social reform as the threat of revolution disappeared.

Another significant concern was that of brutalisation. The fear of brutalisation refers to the idea that British society had been damaged by the cruelty of war which had forced everyone into a violent frame of mind for four years. This 'brutalisation' was believed to have infected three broad groups: civilians (specifically the working class), soldiers, and the state. Prior to this Britain considered itself to be a 'peaceable kingdom', however, this was seemingly destroyed by the brutality of

war. The government was further criticised for its continuation of war time control methods with the deployment of the Black and Tans in Ireland. Therefore, the government, rather than helping, was further spreading the sickness.

The concept of the lost generation, while arguably holding some truth, was used disproportionally by suggesting the fighting had affected the upper and middle classes the most. The deaths of such individuals meant an entire generation of intellectuals had been lost. Subsequently, the future of British society was at risk, as future politicians had been killed in battle. However, it is incorrect to suggest the upper classes suffered the most, with considerably more working class people being drafted to fight. It is only due to the position that upper classes members of society were designated to within the armed forces which increased their chances of fatality.

A naval contingent marching in London at the end of World War I, 1918

Thomas Frederick Scales

Therefore, while Britain as a nation was technically at peace from 1918, what remained of their society was not. The impact of the war significantly influenced Britain's collective psyche due to the brutal nature of the conflict destabilising the state, leading to mass uncertainty. Instead of the war marking an end to Britain's troubles, the future appeared to be yet another battle, a battle against the collective neurosis of society.

Mario Savio on Sproul Hall steps at UC Berkeley in 1966.

"Berkeley spokesman, Mario Savio, stated that students would 'rather die than be standardized, replaceable, and irrelevant'"

The 1960s in America was a highly turbulent period of social change. Remembered for hippies, drugs and the Summer of Love, this period also saw incredible revolutionary activities amongst marginalised groups; the Civil Rights Movement, movements surrounding the Vietnam War and its veterans, Women's Rights Movements and Gay Rights Movements. But one of the less well known occurrences was the war on university administrations led by students on campuses across the United States.

University applications were increasing, from 1940-57 the proportion of people who graduated from a university increased by 60%. Competitive pressures meant that universities became more selective, so the students admitted were smarter and more motivated, expecting a high quality, enriching experience during their four years in higher education. However, they did not receive this. Overcrowded dormitories, high school level curriculums, professors more concerned with their research and more self-teaching frustrated intake upon intake of students. A further factor for agitation was

strict gender separation in dormitories and the *in loco parentis* rule, meaning administrations had a parental level of control over students. As leading historian Edward Spann argues, parents felt that universities had become 'marriage mills and fun factories, more devoted to beauty queens than to higher education'. Thus, just as students expected more freedom and independence, it was restricted.

University unrest provided the catalyst for political awakening among students. The Civil Rights Movement saw major student participation and events such as the Greensboro sit-in, in which four black students sat at a white counter in Woolworths in 1960. It taught students methods of peaceful protest and inspired groups such as the Student Nonviolent Coordinating Committee. Alongside Civil Rights movements was the Vietnam War. Protected for four years by student deferments, college men felt threatened by an awaiting death sentence upon graduation. The Vietnam war was vehemently opposed by 69% of students in 1969, who identified as 'doves'. A softer, but equally scandalous form of protest came in fashion, as longer hair and untrimmed beards demonstrated rebellion against the stylistic choices of contemporary politicians. Experimental drugs and sexual revolution were also common against the norm in a demonstration of discontent.

The height of protest came in 1969 which saw a total of 9,408 outbreaks. Horowitz asserts that 'television networks reported from the college battlefront with the same urgency as from Vietnam'. Particularly successful was the movement at UC Berkeley in 1964. The administration informed students that they could no longer demonstrate on a particular strip of campus pavement. A civil rights activist set up a stall on the area and faced arrest. Within two hours, 2,000 students surrounded the officer's car, trapping them inside in the name of the Freedom of Speech Movement. Berkeley spokesman, Mario Savio, stated that students would 'rather die than be standardized, replaceable, and irrelevant'. Ultimately, after much protesting, politics was again allowed a place on campus.

So, in 2018 on a campus as inclusive as Leeds, where students form part of the administrative body and have seats at tables in many different academic and working ways, we should be happy to have a say. In 2016, due to student frustration at unfair grade weightings, the History faculty changed the grading system and awarded more weight to the main stress in a History students' life; the week 8 assessed essay. Therefore, if you have a grievance, air it. Make the most of the voice that you have and be the change you wish to see in the world, so that, in this case, history does repeat itself.

Student protesters marching down Langdon Street at the University of Wisconsin-Madison during the Vietnam War era—January 1965
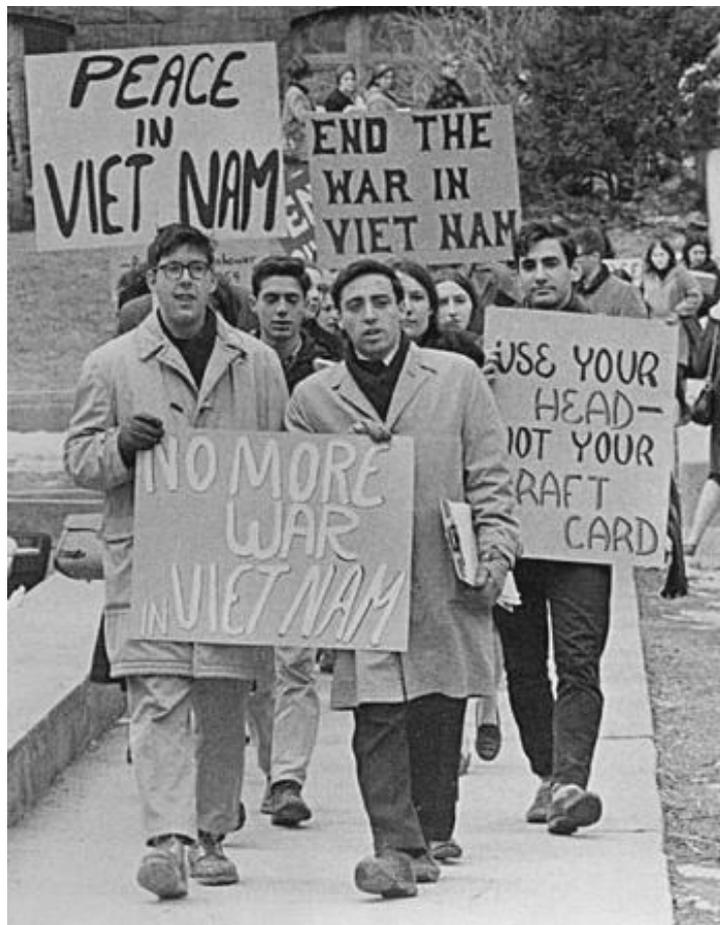
HIPPIES, DRUGS AND THE SUMMER OF LOVE

## Students at war with administrators in 1960s America

Hannah Bullock

THE OPIUM WARS &

THE LEGACY OF COLONIALISM

Fiona Linnard

With tensions between China and the United States reaching a critical point, the situation bears striking resemblance to Britain's little-talked-about dark colonial past with the East: the Opium Wars.

The US' accusations of cyber theft in Beijing, the FBI's extradition of a senior Chinese intelligence official to the States, and a looming trade war, have put a fresh strain on West-East relations. However, Chinese retaliation goes more than skin-deep. Its source resides in the national memory of a series of clashes commonly known in the Western world as The Opium Wars.
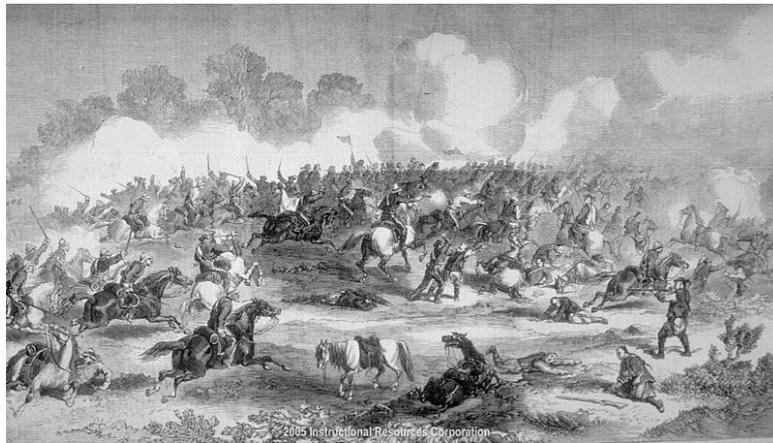
The King's Dragoon Guards closing with the Tartar cavalry in the engagement near Peking on 21 September 1860 during the Second Opium War.

'The Opium Wars' describes two major conflicts: the First Opium War, from 1839-42, and the Second Opium War, from 1856-60, which both ended with the decisive defeat of the Qing dynasty by the British. Roots of the Wars can be traced back to early trading relations. In the eighteenth-century, British demand for Chinese tea boomed, and by 1805 the British East India Company had bought 1,814 metric tonnes of tea. However, Chinese merchants' decision to trade exclusively with silver threatened to drain the British supply. After unsuccessful negotiations with the Chinese which aimed to convince the Emperor of the advantages of trading with British goods instead, merchants finally found a lucrative good that the Chinese couldn't get enough of: opium. Opium quickly became a national crisis, with over 900 metric tonnes bought from British dealers in 1831 alone. Repeated attempts to remove the drug from China failed,

and the Qing Dynasty slowly began to crumble. The 'Century of Humiliation', a term coined in 1915 by Chinese nationalists to describe the century following the First Opium War, was ended by Mao in 1949 with the establishment of the People's Republic of China.

Responsibility for the trade and its devastating effects has long been debated. Arguably, the Wars represent one part of the bigger picture of Britain's aggressive colonial campaign, which stemmed from a determination to grow economically - at any cost. This certainly seems to be the general feeling in China: in 2011, when then-President Hu Jintao spoke during the 90th anniversary of the Chinese Communist Party, the Wars were one of the first points he mentioned. However, there also appears a lingering sense of humiliation. When Julia Lovell, a leading historian on the topic, spoke to current students learning about the Wars, there was a sense of disgust, one student declaring "we were weak".

Ultimately, the legacy of the Opium Wars is still felt on the global stage in the present-day. The national memory of the Chinese and the resulting determination not to appear weak, paired with the audaciousness of the West bears striking resemblance to the past. However, the advent of the digital age poses new challenges in warfare, with information spread at the click of a button. As such, we are seeing another kind of war - one where you must be far subtler and much more careful where you tread.

WOMEN IN THE TROUBLES:
MORE THAN VICTIMS

Rosie Plummer

When we think of women in conflict zones, we tend to envisage victims of assault, mothers of soldiers, or helpless wives waiting for news of their loved ones. This article is not to devalue the experiences of such women, but rather to point out that focusing solely on women as victims has resulted in their multifaceted roles in times of conflict being overlooked; women can be instrumental in bringing about both war and peace.

While describing the Troubles in Ireland as a 'war' is disputable, most can agree that the period from the 1960s to 1998 was not one of peace. Throughout this conflict, British and Northern Irish women demonstrated their agency in a variety of ways. Throughout the Troubles, as in any conflict, there were women directly involved, both on the side of violence and in the process of establishing peace.

Women as instigators of violence

Unbeknown to many, women were in both the Republican and Loyalist paramilitaries. Mairead Farrell operated within the Republican movement. Farrell was sentenced to 14 years in prison after refusing to recognise the authority of a British Court while on trial for attempting to plant bombs. From inside the Armagh women's prison, Farrell engaged in a no work protest, before initiating a dirty protest in 1980. In 1981 Farrell, alongside two other female prisoners, engaged in a hunger strike to coincide with the one by male Irish Republican Army (IRA) prisoners in the Maze, despite being advised against such extreme action by the IRA. Two years

Mairead Farrell & Wendy Parry

after her release from prison, Farrell was shot dead in Gibraltar on active IRA service. Whether you consider her a freedom fighter or a terrorist, it is notable that women like Farrell are often overlooked, as they complicate the narrative of war and aggression as solely masculine traits.

Women as Peace Makers

Women are indeed also victims of conflict. However, some of those who lost the most during the Troubles were actually crucial in establishing peace movements to ensure its end. Wendy Parry was one such woman. Parry's 12-year-old son was killed in a bomb attack in Warrington in 1992. Despite having little knowledge of the conflict, Parry and her husband decided to use the publicity they had gained from their tragedy to bring about peace. The Parry's established the Peace Foundation in Warrington, aimed at enabling young people from Belfast, Dublin and Warrington to integrate. The Foundation has become involved in conflict resolution in many other divided communities, even as close to home as Harehills in Leeds. Parry was, and still is, a grieving mother, but there is far more to her than just her victimhood.

Women in all conflict zones are more than just victims lacking agency, they have as many varied roles as men do. This article has explored just two of the many fascinating women involved in the Troubles, but there are many more whose stories also deserve to be told.

ENEMIES & THE FRIENDS

Quaker persecution in Revolutionary Pennsylvania

Freddie Coombes

"Say not that ye are persecuted, neither endeavour to make us the authors of that reproach, which, ye are bringing upon yourselves…we do not complain against you because ye are Quakers, but because ye pretend to be and are NOT Quakers."

When Thomas Paine, the transatlantic agitator who helped inspire America's Declaration of Independence, attached to *Common Sense* this invective against local Friends in Philadelphia, he perhaps did not know what resentments he was stirring up. As far as Paine was concerned, with his English Quaker family background and radical sensibility, he was replying to the Loyalist Pennsylvania Quakers to dispel the "quietism" that had settled over the Religious Society of Friends, to firmly separate religion from secular matters, and to demand their consistency in condemning the violence of state and rebels alike. The extent to which a Quaker ethos pervaded Paine's thought is manifest in *Common Sense*'s original title – *Plain Truth*. However, it is personally difficult, as a Quaker, to believe that Paine's targets here had *brought upon themselves* the "reproach" of Constitutionalists.

Contra Paine, Quakers were persecuted during the American Revolution, as they had long been in the Colonies. Willian Penn founded Pennsylvania in 1681 as a colony with liberal freedom of conscience after it became clear that his co-religionists need-
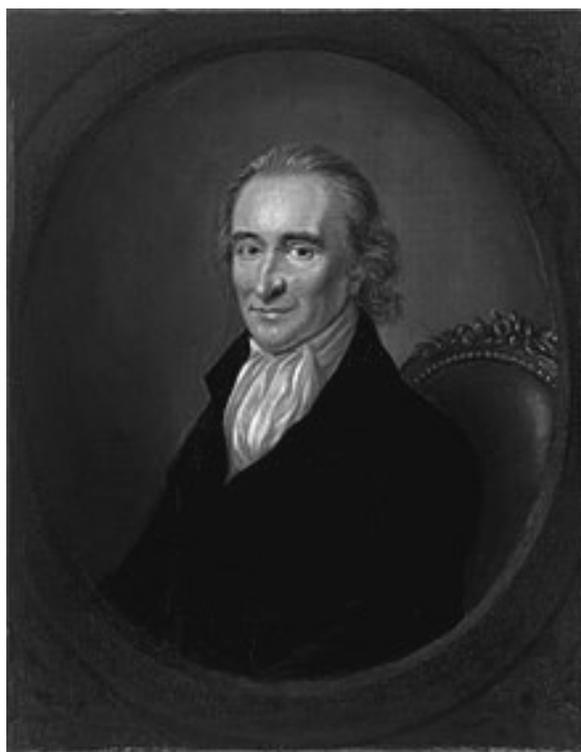
Thomas Paine by Laurent Dabos c.1792

ed a place of shelter in the New World. Penn and others had been oppressed through the Commonwealth and Restoration periods by state forces, but the mob mentality that prevailed in places like Puritan Massachusetts had led to the Quaker refugees fearing for their lives. One of them, Mary Dyer, was hanged in 1660. Scholarship on the Quakers in revolutionary Pennsylvania has tended to focus on the decline of their influence after 1756, when Quaker Assemblymen resigned in protest over participating in the Seven Years' War, but treats them as irrelevant thereafter. In fact, although Quakers had no effect on the Revolution's beginning, course or outcome, there is nevertheless an important story to be told about how their fortunes changed. Why were the Quakers mostly Loyalist when they had been first to oppose the British colonialist Seven Years' War?

To understand why Quakers wanted to preserve metropolitan power, we have to understand contemporary religious tensions in Pennsylvania. Freedom of conscience had attracted many there, including a substantial number of Presbyterians who resided in the countryside and on the western frontier. Quakers were increasingly a minority and faced intermittent marches on their base in Philadelphia by backcountry militants angry about Quaker resistance to war, whether with French, Indians or, lately, British armies. From the Quakers' point of view, the insurgent countryside represented the same Puritan and Presbyterian force that had brutalised them in Britain and America over a hundred years before, in mid-seventeenth century. Understandably, Philadelphian Friends wished to uphold the imperfect and distant protection they received from Britain's government rather than entrust themselves to the supposedly more "constitutional" rule of the armed militias who encircled them.

The political coalition that comprised urban radicals such as Paine and religious farmers was unstoppable by 1776, however, and the Quakers were disenfranchised in their own colony. This was true literally as the local legislature quickly enforced test acts that required allegiance to the constitution of independent Pennsylvania. The Friends refused all oaths, so these were anathema not merely for their political content. Eventually, as the War of Independence got under way and Philadelphia became the bastion of the Continental cause, certain Friends, like Jabez Maud Fisher, felt they had to leave. Others were imprisoned without trial or, in the case of Samuel Rowland Fisher, wrongfully jailed in 1779 for not acknowledging the new Continental currency in a private letter! Finally, when the Continental army won at Yorktown, many Quakers in Philadelphia were beaten and had their properties smashed and looted by the triumphant "Patriots."

> "The example of Philadelphia's Quakers in this period calls our attention to two things. First, it causes us to challenge narratives of national liberation … Second, it makes us aware of how controversial peace testimony can be"

The example of Philadelphia's Quakers in this period calls our attention to two things. First, it causes us to challenge narratives of national liberation, to bring to light the experiences and ideas of those who chose to resist compatriots who were fighting to bring empires down. This group extends to African slaves who fought for the Loyalists in the same conflict, but runs up to the 1950s, including Kenyan Kikuyu who opposed Mau Mau, Algerian harkis, and African and Caribbean intellectuals who tried to reconstruct the French Empire as a democratic, representative federation. Second, it makes us aware of how controversial peace testimony can be. Even today, there is huge public outrage at the temerity of some who wear white poppies as a statement of pacifism, and Quakers who promote this stance. In both cases, it is clear that remembrance is a more complex business than we would like to think.

THE SINO-JAPANESE WAR IN TEN

The Sino-Japanese War broke out in 1937 at the Marco Polo Bridge in Beijing, after Japanese forces who were stationed in China, attacked Chinese forces. The war is often separated from Second World War history, due to a westernised memory of the war. However, the confrontation can be considered as the beginning of the global conflict.

Jessie Keegan

Iwane Matsui rides into Nanjing

Japan had occupied northern China since 1931 and established the puppet state 'Manchukuo' in place of Manchuria in 1932. The outbreak of war was the result of Japanese desires to expand their occupation southwards.

The conflict was part of broader Japanese aspirations in East Asia to establish a new order. They hoped to create an autarkic 'co-prosperity sphere' in Asia, which was to be under the leadership of the Japanese. This was not too dissimilar from Hitler's plans to conquer Eastern Europe.

On the 13th December 1937, the Japanese under General Matsui invaded what was then the Chinese capital, Nanking. This event is remembered as the Nanking Massacre in China, as it involved the Japanese Kwantung Army storming through the city, committing atrocities like looting, raping, and murdering civilians. The death toll of the massacre is highly contested, with estimates ranging from 20,000 to 300,000 deaths.

During the occupation of China, the Japanese were testing chemical and biological weapons at Unit 731 on Chinese and Korean POWs. Testing included forced pregnancies, amputations without victims being anaesthetised, and short-range weapons testing. Prisoners were also given sexually transmitted diseases and were left tied to posts outside until they got hypothermia.

The Chinese resistance was prominent during the period, and was made up of the Nationalist government and the Chinese Communists (CCP), a rebel group. The groups formed a United Front, with the CCP under the leadership of who would later become Chairman Mao. The Communists were living in caves in Yan'an and created rural base of operation to defend against the Japanese.

The Japanese launched a counter-offensive against the CCP campaigns, operating a 'kill all, burn all, loot all' policy. This involved burning down villages, confiscating grain, and building trenches around the areas to prevent the movement or potential escape of guerrillas.

Japanese southward expansion was a large success during the war, exercising governance over 80% of the Chinese population. This was alongside their rule of Taiwan from 1895, and of Korea from 1910.

There was never an official declaration of war, with the Japanese only referring to the conflict as an 'incident', despite it lasting until 1945, when the Soviet Red Army invaded Manchukuo.

In 1945 the Japanese withdrew from China after their defeat in the Second World War. Conflicts in China, however, continued with the Chinese Civil War, in which the CCP fought and defeated the Nationalists. The People's Republic of China was henceforth established in 1949 marking the beginning of Communist rule in China.

Japan's wartime leaders were put on trial after the Second World War at the International Military Tribunal for the Far East. They were prosecuted for crimes committed in the Sino-Japanese War, including massacre and enslavement. The trial ended with 25 defendants found guilty. General Matsui was executed for command responsibility at Nanking.

RED TROUSERS AND PICKELHAUBEN

Tradition and Innovation in the French and German Uniforms of the First World War

Matthew Hough

At the onset of the First World War, in stark contrast to the much smaller British army, the French army was notoriously unprepared to fight a modern war, and this is most clearly demonstrated in the uniforms they wore during the battles of 1914. The Germans on the other hand were, for the most part, well equipped throughout the conflict, and were arguably the quickest to adapt to the conditions of trench warfare, however, even they clung on to elements of nineteenth-century tradition,

Pickelhaube: German Helmet

and thus their uniforms underwent a significant transformation during the course of the war.

During the Crimean War (1853-1856), the French army introduced a new (and by contemporary standards, modern) uniform, consisting of a long blue overcoat, the now iconic *kepi* hat, and red trousers, worn with gaiters. This was to go largely unchanged until sixty years later, with Eugène Étienne, Minister for War, blatantly refusing to dispense with red trousers in 1913. This would prove highly problematic during the opening months of World War One. French colonial troops, such as the *Zouaves* and *Tirailleurs Algériens* wore even more outlandish clothing – notably brightly-coloured baggy trousers, and the French cavalry were similar in appearance to those who fought under Napoleon a hundred years earlier. The *Cuirassiers* for example retained their plumed helmets and metal breastplates. Such garish uniforms were completely unsuitable for the conditions of an early-twentieth century battlefield and led to the French army suffering excessive casualties at the hands of German snipers.

Consequently, the French military introduced reform, adopting a sky-blue colour, which theoretically would blend in with the skyline, with British-style puttees (legwraps) replacing the less practical leather gaiters seen in

the opening months of the war. In late 1915, the notoriously conservative French military also introduced the Adrian Helmet, designed to protect troops from head wounds caused by shrapnel shells which were a common occurrence in the trenches. This rare example of innovation on the part of the French army was soon followed by Britain and Germany, who introduced helmets in 1916.

In stark contrast to their French counterparts, the German soldiers of 1914 wore a practical uniform, comprised of a tunic and trousers in a muted grey colour known as *feldgrau* (field-grey), with marching boots (later replaced by ankle boots and puttees). However, the exception to this was the famous *Pickelhaube* – the spiked Prussian hat introduced in the 1840s. These were made of boiled leather and bore a metal plate depicting the emblems of whichever German state the wearer hailed from, although on the front line an *Überzug* (cloth cover) bearing the wearer's regimental number, was worn, rendering these outdated spiked hats less conspicuous. Nonetheless the *Pickelhauben* were disliked by the troops, and many removed the spikes, particularly after the onset of trench warfare. They were replaced in 1916, when the more protective *Stahlhelm* (steel helmet) became standard issue, however *Pickelhauben* were still worn by some soldiers on the front line as late as 1917.

The German army also introduced a number of specialist items of equipment throughout the war that were designed specifically for the conditions of trench warfare. These included a lighter 'assault pack' for their *Stoßtruppen* (Stormtroopers – specialist shock troops in the later years of the war), and cloth bandoliers with large pouches worn under the arms to carry larger numbers of grenades. Additionally, various forms of body armour were introduced, including the *Stirnpanzer* (a brow plate attaching to the lugs on the sides of the *Stahlhelm*), which was occasionally worn by snipers to provide additional face protection. These were often cumbersome however and were usually only worn by sentries. *Stahlhelms* were also often painted with various camouflage patterns, and in 1918 Quartermaster General Erich Ludendorff issued an official order dictating approved camouflage patterns for use in the field.

Stahlhelm

The French uniforms of 1918, while more suitable than those seen in 1914, remained less practical than those of their contemporaries, and aside from adopting a more inconspicuous brown colour, little further change was to occur in the inter-war years. Meanwhile, the German soldier of 1918 would have been almost unrecognisable to the soldier of 1914, owing to the uniforms and equipment of the German army adapting to match the conditions of the conflict.

Algerian soldiers during World War I in France

"The French military introduced reform, adopting a sky-blue colour … with British-style puttees (leg-wraps) replacing the less practical leather gaiters"

THE PROBLEM OF KEEPING THE PEACE

How effective have global peace institutions been since the end of the First World War?

Jack Walker & Emma Holdsworth

The experiences of both the First and Second World Wars led world governments to create global institutions with the aims maintaining peace and preventing another devastating world war. The League of Nations was founded in 1920 and the United Nations (UN) in 1945. Both institutions and their effectiveness will be considered in this article.

League of Nations

By the end of World War One Europe was shattered. The United States was grappling with loudening isolationist opinions. Warweariness had set in and it was determined at Versailles, the conference to end the war, the past four years of fighting and bloodshed should never be allowed to happen again. However, history tells us that this was doomed from the start. It was against this backdrop that Woodrow Wilson put forward his idea of an organisation to resolve international disputes; the League of Nations. There was hope that future disagreements between nations could instead be settled by diplomacy and mediation.

Unfortunately, the idea was short-lived. Wilson's Congress was aware that the President had reneged on his promise to keep the United States out of Europe's war, refused to ratify the League and so never joined. The majority of member states were European, alienating non-European members such as Japan. Indeed, Japan became symbolic of the League's failings when instead of conforming to sanctions after invading Manchuria in 1931, it simply withdrew from the League. As the League was explicitly formed without a fighting force it was rendered toothless and ineffective, unable to combat the Japanese invasion of Manchuria by force.

United Nations

When considering the United Nations, perhaps the greatest evidence of its effectiveness is that there has been no outbreak of a world war since its conception, an achievement the League of Nations could not claim. Peacekeeping is one activity undertaken by the UN to maintain international peace and security. Although United Nations' peacekeeping efforts have not always been successful, many credit them as the reason for declines in major civil wars and intensity of armed conflicts.

Peacekeeping operations are principally deployed to support the implementation of a ceasefire or peace agreement but today take on the broader role of safeguarding civilians, protecting and promoting human rights and assisting in disarmament. The rate of deaths due to genocide per world population was 1,400 times higher in 1942 than in 2008, which, despite the end of the World War Two and Holocaust also being factors here, demonstrates the success of UN peacekeeping efforts. The average number of deaths per conflict per year has also massively decreased, from 30-40,000 in the 1950s to around 600 in the early 2000s.

There have been serious failures. For example, in Rwanda the UN took too long to respond and in the former Yugoslavia, it tried to remain neutral and was ineffective, failing to stop the massacre of Srebrenica in 1995. Despite these failings, the large fall in the number of deaths, through conflict and genocide, and of the length, intensity and amount of armed conflict demonstrates the effectiveness of the UN.

In the end, neither the League of Nations nor the UN can claim to be the resounding success they hoped to be. The League of Nations failed on all fronts, primarily by failing to prevent a second World War. The United Nations has fared far better – we haven't seen World War Three and fewer conflicts have taken place with fewer casualties.

Hello historians!

We hope that your first few weeks haven't been too stressful for our returning members and that all our new first year members have been settling in well and enjoying Leeds!

First of all, thank you to all those who turned up to our first Otley Run of the year. We had our biggest turn out ever and you all looked fabulous in your boot camp theme costumes. A big well done to those who made it all the way to Mission to continue partying!

HistSoc would also love to say a huge thank you to those who attended our Careers Networking Dinner. We really hope that you enjoyed chatting to your potential employers and enjoyed the amazing food that University House has to offer. Both myself (Academic Secretary) and Evie (Sponsorship Secretary) put our heart and soul into the event and it was a great way to kick off this academic year!

Also, our first GIAG pub quiz was an amazing success! We're so sorry about the lack of chairs and tables but I think we can all agree it was a fabulous evening and the results were extremely close. Also, you amazing lot helped raise £83.50 for the charity Leeds Mind through our raffle, congratulations to our lucky winners!

Now for some upcoming news:

Our annual Christmas Ball is coming up on 4th December and the Facebook event is now live! Georgia, our ball sec, has been working her socks off for what promises to be an amazing event. For all you lucky people securing a ticket, don't forget to dress to impress in your best clothes and we do have a waiting list for any people who didn't manage to get a ticket so make sure to get yourself on it.

Another exciting announcement is our annual trip abroad! Becca, our wonderful trip sec, has been planning away and we can officially reveal that next year HistSoc will be invading Krakow!!! Tickets are being released very soon, if not already when you're reading this, so make sure to put down your deposit to secure a place on our highly-anticipated trip.

As always, keep an eye out on our Facebook page to keep up with all the HistSoc news, especially as there will be a deadline day social coming up to blow off the stress of those upcoming essays.

Lots of HistSoc love,

Claire McArdle (Academic Sec)

UPDATE FROM

HISTSOC

Fancy having a 'kraking' time in Krakow this Easter?

Don't forget to keep a eye out for tickets to the HistSoc trip.

Search 'Leeds University History Society' on Facebook and add LUU HistSoc as a friend.

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