



The Historical Times

ISSUE 4

THE NCH HISTORY SOCIETY'S TERMLY MAGAZINE

HILARY 2020

The end of History?

AND ALL NEW
Quotes Quiz
and
Picture of the term

Plus:

Women's Enfranchisement
in Australia

The Indo-European link

CONTENTS

page 2

**Introduction
Anniversaries**



page 3

Living at the end of History



page 4

The Indo-European link



page 5

**History Quotes: Can you name
'em?**



page 6

Women's Enfranchisement



page 8

Picture of the term



page

**Recommended events and
talks**



page 9

Recommended reads



page 10

History Quotes: Answer page

Welcome to The Historical Times

First of all, a quick hello from myself, Lucy, the new editor! It's been a privilege to take over the production Historical Times, and a special thanks must be given to Teoni for having created the magazine and for producing such great editions in the past. As of January 20, Sam and I will be taking over the History Society, and we're looking forward to bringing you some great content, insightful talks, and hopefully some fun trips as well.

Enjoy reading!

Dr Joanne Paul: '*Counsel and Advice-giving in the Tudor Court*'



Dr Joanne Paul will be coming on **January 20** to host a seminar-based talk on '*Counsel and Advice-giving in the Tudor Court.*' This seminar will start at **18:30** in the **Drawing and Morrell rooms**. There will be refreshments provided.

Don't forget to **sign up** beforehand to for free entry to the talk. Looking forward to seeing you all there!

Upcoming Anniversaries

- ☺ 8 January: 80th anniversary of Britain introducing food rationing
- ☺ 10 January: 100th anniversary of the Treaty of Versailles coming into effect and officially ending WWI
- ☺ 12 January: 125th anniversary of the National Trust being founded in the UK
- ☺ 27 January: 75th anniversary of the liberation of the Auschwitz and Birkenau concentration camps by the Soviets
- ☺ 5 February: 60th anniversary of first CERN particle accelerator becoming operational in Geneva
- ☺ February 14: 150th anniversary of Utah women being the first to vote in the modern USA
- ☺ 12 March: 75th anniversary of the death of Anne Frank
- ☺ 15 April: 75th anniversary of the Liberation of Bergen-Belsen Concentration Camp by the British Forces

Living at the end of History

By Charley Nettingham-Ryan

Writing in 1989, amidst the backdrop of the collapsing regime in the Soviet Empire, political Fukuyama exclaimed: 'What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history'. The quote, taken from an essay, which would later become the book *The End of History and the Last Man*, is almost universally dismissed and in some cases entirely dismissed as farce. To Fukuyama the Fall of the Berlin Wall and the collapse of Soviet finance has set into motion an 'end of history'. And yet, Fukuyama's often mischaracterised prediction was not as inflexible or teleological as the more widely understood Hegelian and Marxist concept – Indeed, Fukuyama *foretold* the spread of Western-style liberal democracies and the creation of a new stable global-hegemony. And yet, those who having read, rejected and criticised the book have joined arms with those who have not read the text at all – their union has unwittingly created a new generation of ardent but accidental-Fukuyamaists. The generation of accidental-Fukuyamaists created and maintained a new series of largely unchallenged *absolute truths* which emerged within the borders of nations, that during the Cold War had proudly dubbed themselves the 'First World' (i.e. nations then allied with the US). *Truths* like Capitalism and democracy are both stable and inevitable, the free market is infallible, the planet is

vigorous (and always will be), economic growth is unlimited, freedom is an end in itself, the West is best etc. – make the foundation for political discussion and aims. In short, we overwhelmingly, think along lines of a narrow liberal thinking.

There are (of course) several caveats to this new world order – Firstly, the continued existence, and in some cases the entrenchment of despotism in nations such as China and North Korea. Seemingly therefore the End of History, is perhaps not the fate for *all* nations. And secondly, there are still many voices, with varying degrees of political power that are in open dissent of this accepted reality – Extinction Rebellion's protests being recent example of such dissent.

The issues surrounding accidental-Fukuyamaism are many: Now more than ever, the planet faces a gloomy future. The threat of disease or extra-terrestrial threats (such as meteorite collision) are ancient threats, yet we have created new threats and exacerbated the old. The existential threat of climate change, as well as short term issues surrounding the future of government, technology, society and economies will all require radical policies and thinkers to contribute. Moreover, the bottlenecking of political ideas and discourse has created harsh divisions in political debate. The refusal to listen our outright rejection of dissenting or radical voices has combined with growing hostility and animosity to create ridged,

conservative and divisive politics. Another of these issues, which is testament to the current state of political discussion and action is the alienation of political terms from their actual meaning. Increasingly the stability of meanings for words and phrases has created a sort of Orwellian newspeak, as words lose their power or are corrupted entirely. Words like Communist, Fascist or Marxist have lost their power, the terms have become dog whistles for voters who in turn reject the figure and their message (rightly or wrongly). The Overton window of acceptable political stances, policies or debates has narrowed.

We must move past this stagnant and conservative set of *truths* we have come to accept. Our conception of the world and the politics which govern it is broken. And so now we stand upon a precipice. – In both the short and long-term political action will have untold impacts regionally, nationally and most crucially globally. The world and its economic systems are not set in stone, *we are not* at an End of History, the time has come to move past narrow thinking and increasingly hostile political debates. Indeed, new ideas from outside the liberal-worldview, from both left and right need to be considered, examined and in some cases adopted. History has not yet ended, but existential crises to the planet, society and economies could make it so.

The Indo-European link: Celts and Indics

By Lucy Page



From www.openculture.com: Indo-European language tree

If asked to consider, without much prior knowledge, the key features of the Ancient Indian (Indic or Indo-Aryan) and Celtic cultures and languages, you would be forgiven for imagining that the two were hardly alike. For example, the differences in hot and cold climate tradition; as far as language is concerned, there being complex tonal constructs enabling several meanings of the same word in warmer climates, and which is generally not found in colder regions. Also, more obviously, the differences widely accepted between Western and Eastern culture.

But in the introduction of Peter Berresford Ellis' *The Mammoth Book of Celtic Myths and Legends* (a fascinating insight into Ancient Celtic society, as well as a collection of captivating characters and narratives), he writes that 'the Irish texts are, in fact, probably the best demonstration of those seeking tangible evidence of Indo-European cultural origins. Time and time again we see remarkable resemblances between Irish culture on the western fringe of Europe and Hindu culture in India'. Both regions' mythologies are ripe in their depictions of humanly flawed, and humanly virtuous, gods and goddesses. In both, there

are also a plethora of magical creatures and objects. Even today, elements of Celtic melody can be found in Hindu music. And the old languages share many word derivations, such as the Sanskrit word *raj* (king) and the Irish cognate *rí* (interestingly, this is part of the derivation of the English word *reach*, as a king reached out to help his people), also *día* (bright one, likely a deity) and the *Dyaus* in North Indian texts (one 'who reaches or stretches out his hand to protect his people').

To put this into context, the Indo-European languages are defined as being part of a language family, the largest in the world, that spans the across Europe and Asia. There are several hundred languages in the family (approximately 450 of them still living), which have their origins in a proposed language named Proto-Indo European, believed to have originated in eastern Europe, especially around Ukraine, believed to have first diverged in the 4th millennium BCE and is now long since dead. Seeing as there was no written tradition, the language has been lost.

Because of the Indo-European link, similar vocabulary to that of the Celtic and Indic languages can be found in

Latin – e.g. *rex* (king) – a better known example of Indo-European language. In Ancient Greek, the ‘bright one/protector’ becomes *Zeus*. There are, as you can imagine, many more examples which demonstrate how the Indo-European language category was able to spread over such a broad land mass. But, crucially, what the Ancient Roman and Greek cultures, plus several other Indo-European groups, lack compared to the Ancient Celts or Indics, as Calvert Watkins demonstrated, is the striking parallel to what is thought to have been the original Proto-Indo European tradition: a strong oral tradition – for a long time in Celtic culture, it was seen as dishonourable to write down legends, as a true story teller should be able to recite them by heart; and the *Vedas*, a key Indian text documenting legends in Sanskrit, being a compilation of traditionally orally recited tales – as well as both Celtic and Indic’s languages’ closely related ‘verbal systems’, meaning the language structures are some of the most closely related to what is imagined to be the Proto-Indo European structure, and therefore tie even closer to one another. It becomes clear that Celtic and Indic culture are not simply coincidentally related in the same way they are to any other Indo-European language, but that these two cultures, at

geographical opposites of the Indo-European map, *together* show us the ancient relationship that makes up the largest language group in the world.

This link is an insight into just how connected our cross-continental cultures are. It’s easy to forget at times. But, especially when many elements of our society are devised to instil us with ideals of division, it’s crucial that we remember to look beyond surface appearances, and appreciate how alike we truly are.

...

Some authors I would recommend reading to find out more on the subject:

- Peter Berresford Ellis – *The Mammoth Book of Celtic Myths and Legends* (1999)
- Benjamin W. Fortson – *Indo-European Language and Culture: An Introduction* (2004)
- Myles Dillon – *Celts and Aryans: Survivals of Indo-European Speech and Society* (1975)
- Calvert Watkins – *How to Kill a Dragon: Aspects of Indo-European Poetics* (1995)

The History Quotes: Can you name ‘em?

Can you name the people behind all six of these historical quotes?

Answers on page 11

2. *The test of our progress is not whether we add more to the abundance of those who have much, it is whether we provide enough for those who have little*

4. *Wherever you go, go with all you heart*

6. *The past changes a little every time we retell it*

1. *A people without the knowledge of their past history, origin and culture is like a tree without roots*

3. *Fear not for the future, weep not for the past*

5. *That men do not learn very much from the lessons of history is the most important of all the lessons of history*

Women's Enfranchisement: Australia's 125th Anniversary

By Sam Doering

While Britain has only recently celebrated the 100th Anniversary of the *Representation of the People Act 1918* that enfranchised some women and all men, South Australia is currently celebrating the 125th Anniversary of the complete enfranchisement of all women. South Australia was an innovative, progressive colony in the nineteenth century. All men, even Indigenous men, were given the right to vote in 1855. Six years later, in 1861, less than three decades after the founding of the state, propertied women were given the right to vote in local government elections. But despite the fact this was dizzyingly progressive by contemporary standards, by the mid-1880s questions were being raised, asking why half the population were still being kept silent on public issues.



Above: Mary Lee in 1880. (SLSA No. B 70647)

In 1885 and 1886, two watered-down bills were presented to the South Australian Parliament by Dr. Edward Stirling that proposed widowed women and single women who owned property be given the right to vote in state-parliamentary elections, but both were unsuccessful. These failed bills were there first step in a long process. Stirrings continued to grow on the issue of universal female enfranchisement. At an 1888 meeting of the Ladies Social Purity Society in Adelaide, Mary Lee, the secretary of the society, put forward a bold resolution: that the moral, social and industrial interest of women would only be advanced by women's political enfranchisement. Her influence on the path to women's enfranchisement would be crucial.

An Irish immigrant and widow, Lee arrived in Adelaide in 1879, to tend to her dying son. Left virtually penniless after his death, she remained in Adelaide where she dedicated herself to social and political reform. Although sometimes abrasive and fiery, she was renowned for her conviction, leadership and enduring perseverance. She was interested in women's sexual and social status, and her work in fact contributed to raising the age of consent to 16, and she also founded a women's trade union in 1890. She was a true suffragette.

It was on the back of Lee's meeting at the Social Purity Society in 1888 that the Women's Suffrage League was officially formed in South Australia on the 20th of July. The League's aims were to secure for all women the right to choose their representative voice in Parliament and to ensure that the same qualifications that would entitle women to vote be the same as those which applied to men. Chaired by Sir Edward Stirling, the Women's Suffrage League was determinedly single-minded in its aim to secure the right to vote. The formidable Mary Lee, who became secretary of the new League, was unafraid of controversy in her desire to secure female suffrage and regarded the issue as crucial to the status of all women. In fact, she was so devoted to the cause that she passionately wrote to the *Adelaide Register*, "If I die before it is achieved, like Mary Tudor and Calais, "Women's enfranchisement" shall be found engraved upon my heart." But despite her active campaigns at public meetings and in newspaper columns, political momentum was low: three bills were unsuccessfully introduced between July 1888 and July 1890, all of which attempted to secure only limited enfranchisement.



Regardless of these setbacks, Mary and several counterparts, including Catherine Helen Spence, Augusta Zadow, Elizabeth Nicholls, Rosetta Birks and Mary Colton, organised meetings with successive South Australian Premiers, addressed public meetings, raised money via subscriptions and fundraisers, collected signatures and travelled the state garnering support for women's enfranchisement. In 1891 a petition that expressed support for the notion of 'no taxation without representation' was tabled in the South Australian Parliament. The signatories believed



Above: Charles Kingston, Premier of South Australia from 1893-99. (SLSA No. B 1848)

that if women could not be given the right to vote, then they should be exempt from the *Taxation Act*. It was unsuccessful in achieving any change.

Unfortunately, setback followed setback, when in late-1893 another bill failed to pass through the Parliament due to the addition of a referendum component that would ask the state to decide on the issue. This was the last straw for Mary and her colleagues; from April to August 1894, Lee and others travelled across the state addressing meetings and gaining support for the Women's Suffrage League's cause. A petition was drawn up and nearly 12,000 signatures were gathered with the assistance of the

Women's Christian Temperance Union.

Fortunately, the new Premier of South Australia, Charles Kingston, was a progressive liberal member and realised that although the 1893 bill had failed, there was sufficient, and ever-growing public support for the issue. He soon dismissed the idea of a public referendum. Under Kingston's premiership, momentum picked up pace. In 1894 John Gordon introduced the *Adult Suffrage Bill* to the Legislative Council on July 4th. He ferociously poured scorn on any potential arguments that the Opposition could present, including any suggestions that women were mentally inferior, that domestic disputes would erupt, that women were too delicate for polling booths and that women don't fight in wars so shouldn't vote. Any MPs who opposed the bill were now disarmed. In its first reading, fifty parliamentarians spoke on the bill, both flippantly and seriously, and some attempted to purposefully undermine the bill by adding various amendments. Concerns were raised about women taking the jobs of male politicians and an anti-suffrage petition with 2,000 signatures almost derailed proceedings, but despite these obstacles, it made it through the Legislative Council. Now it had to be passed by the lower house, the House of Assembly. The *Adult Suffrage Bill* was, however, delayed by Premier Charles Kingston due to the absence of several pro-suffrage parliamentarians; he was concerned that without them the bill would fail to secure the absolute majority required to pass through the House of Assembly. After months of rising pressure, he caved in and called the bill forward for its Second Reading in early December 1894.

The bill passed through the Second Reading in the House of Assembly with the required majority, but the allegiance of some politicians still looked uncertain. Then, according to parliamentary procedure, the bill was discussed at the Committee of the Whole, before advancing to the Third Reading on the 17th of December. A vote was held in the House of Assembly on the 18th of December 1894, with the result being 31 ayes and 14 noes. It successfully passed through the Legislative Council the same day and was immediately sent off for Royal Assent. Normally the Governor would sign-off on state legislation, but the *Adult Suffrage Bill* was proposing a change to the Constitution, so Queen Victoria had to grant Royal Assent. In late-February, 1895, the South Australian Parliament was informed that the Royal Assent had been granted on the 2nd of February. As a result of this, South Australia became one of the first places in the world to grant all women the right to vote and to stand for parliamentary election.

The endless work done by Mary Lee and her colleagues paid off; they had campaigned for years, debated and pushed the issue with politicians and the public, fundraised, and collected signatures to confirm wider support. She was actually nominated for Parliament in the 1896 state election but declined, instead choosing to advise women on how to vote in their first election; a fitting choice for a woman so dedicated to the cause for women's suffrage.



It would be another three decades until every Australian state enjoyed the same voting rights as South Australian women. But, despite South Australia's progressive track record on women's rights, no female Premier has ever led the state. Let us only hope it is not another 125 years before this becomes a reality.



Above: The Parliament of South Australia in 1890. (SLSA No. B 13284)



Above: The South Australian House of Representatives in 1895. This is where history was made. (SLSA No. B 8552)

Picture of the term



BBC: Hans Christian Anderson's Little Mermaid Statue, Copenhagen

Hans Christian Anderson's Little Mermaid is a universally known fairy tale, making the statue in Copenhagen a landmark attraction. Recently, it has been vandalised by Hong Kong protesters, who have spray-painted "Free Hong Kong" onto it in red and white.

The discussion about the morality of vandalising historically significant landmarks is a challenging one. On the one side, we want to preserve our history, and the aspects of our culture that feel like part of an identity. On the other, we want to make a point about society that will get people's attention, and it can be argued that the best way to do this is to dismantle, or at least deface, images of the old.

What are your thoughts? Email us, and they might make it into the next edition of the Historical Times.

Recommended Events and Talks

Exhibitions

Top Secret: From Ciphers to Cyber Security

The Science Museum, South Kensington

Until 23 February 2020

Buddhism

British Library, Euston

Until 25 February 2020

Troy: Myth and Reality

The British Museum, Bloomsbury

Until 8 March 2020

Cars: Accelerating into the Modern World

The V&A Museum, South Kensington

Until 19 April 2020

Tutankhamun: Treasures of the Golden Pharaoh

Saatchi Gallery, Chelsea

Until 3 May 2020

Talks

Escaping Stonewall? Gay Liberation in 1970s West Germany and beyond

Richard Hoggart Building, Goldsmiths, University of London

23 January 17:00

Brexit in Historical Perspective

Building Centre, London

January 24 18:00

A Bystander Society? Passivity and Complicity in Nazi Germany

Birkbeck, University of London

18 February 18:30

British Sovereignty, American Expansionism and the 1907 Kingston Earthquake

UCL-Institute of the Americas, Lecture Room103, London

4 March 17:30

Black Films and White Power: 13 years of African Odysseys

University of Westminster

17 March 18:30

The Sexual Question: A History of Prostitution in Peru, c. 1850-1950

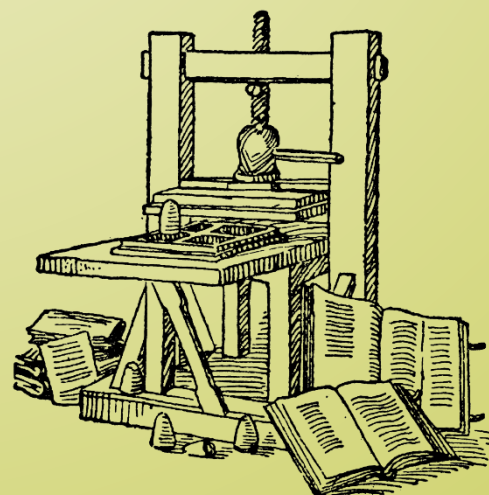
Institute of Historical Research

23 April 2020, 12:45

Practices of Penance and the Liturgy in Tenth- and Eleventh-Century England

Institute of Historical Research

24 April 2020, 15:00



Recommended Reads

American Sherlock: Murder, Forensics and the Birth of American CSI

Kate Winkler Dawson (February 2020)

“Based on years of research and thousands of primary source materials, none of which has ever before been published, this book is a stunning dissection of [Edward Oscar] Heinrich's career and his longstanding impact the very foundations of the criminal and legal system.”

Atomic Woman: The Untold Stories of the Scientists Who Helped create the Nuclear Bomb

Roseanne Montillo (May 2020)

“Meet the World War II female scientists who worked in the secret sites of the Manhattan Project. Recruited not only from labs and universities from across the United States but also from countries abroad, these scientists helped in - and often initiated - the development of the atomic bomb, taking a starring role in the Manhattan Project.”

Born Jewish: A Childhood in Occupied Europe

Marcel Liebman (New Edition, January 2020)

“Marcel Liebman's account of his childhood in Brussels under the Nazi occupation explores the emergence of his class-consciousness against a background of resistance and collaboration.”

Machiavelli: The Art of Teaching People What to Fear

Patrick Boucheron (February 2020)

“With verve and a delightful erudition, Patrick Boucheron sheds light on the life and works of this unclassifiable visionary, illustrating how we can continue to use him as a guide in times of crisis.”

The Metamorphoses of Kinship

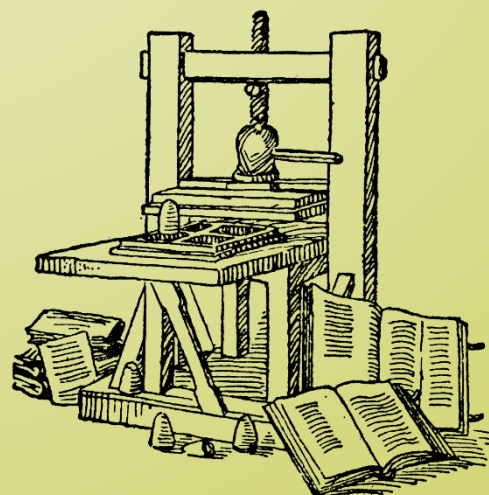
Maurice Godelier (2011)

“In parallel, Godelier studies the evolution of Western conjugal and familial traditions from their roots in the nineteenth century to the present. The conclusion he draws is that it is never the case that a man and a woman are sufficient on their own to raise a child, and nowhere are relations of kinship or the family the keystone of society.”

The National Geographic History at a Glance: Illustrated Timelines from Prehistory to the Present Day

Nation Geographic (2019)

“This remarkable resource also contains dozens of maps; scores of sidebars; hundreds of illustrations; and thousands of events, milestones, personalities, ideas, and inventions. Throughout, vivid illustrations depict artworks, artifacts, portraits and dramatic scenes, while sidebar topics range from local customs and lifestyles to the effect of climate change on human migration.”



**As not all of these have yet been released, some titles listed make a selection the editor anticipates to be an interesting read*

Interested in a history trip in or around London?

The History Society loves to take its members out and about for day trips to fascinating historical sights, such as our visit to Hampton Court Palace.

Fancy getting involved? Two ideas we already have are Greenwich or a Jack the Ripper Tour.

If you like the sound of these, or have any other ideas, please don't hesitate to get in touch using any of these email addresses:

historysoc@nchsuo.org

lp1846@students.nchlondon.ac.uk

sd1816@students.nchlondon.ac.uk

Hope to hear from you soon!

History Quotes, Answers

1. **Marcus Garvey:** Jamaican political activist, publisher, journalist, entrepreneur, and orator. He was the founder and first President-General of the Universal Negro Improvement Association and African Communities League, through which he declared himself Provisional President of Africa
2. **Franklin D. Roosevelt:** American politician who served as the 32nd president of the United States from 1933 until his death in 1945
3. **Percy Bysshe Shelley:** one of the major English Romantic poets, who is regarded by some as among the finest lyric and philosophical poets in the English language, and one of the most influential
4. **Confucius:** Chinese philosopher and politician of the Spring and Autumn period. The philosophy of Confucius, also known as Confucianism, emphasized personal and governmental morality, correctness of social relationships, justice and sincerity
5. **Aldous Huxley:** English writer and philosopher. He wrote nearly fifty books—both novels and non-fiction works—as well as wide-ranging essays, narratives, and poems
6. **Hilary Mantel:** English writer whose work includes personal memoirs, short stories, and historical fiction



NCH History Society

Thanks for reading!

To keep up with the activities of the History Society, please do check out our Facebook page and give us a like, and be on the lookout for upcoming events. Don't forget to become a member of the History Society too!

We're always looking for new writers for the magazine, so if you have any ideas for the next edition, please don't hesitate to get in touch.

Contact us for more info: historysoc@nchsus.org