

Teaching the Great War through Peace

STILL LOOKING AND DREAMING, MY EYES CAUGHT A FLARE IN THE DARKNESS. A LIGHT IN THE ENEMY'S TRENCHES WAS SO RARE AT THAT HOUR THAT I PASSED A MESSAGE DOWN THE LINE. I HAD HARDLY SPOKEN WHEN LIGHT AFTER LIGHT SPRANG UP ALONG THE GERMAN FRONT. THEN QUITE NEAR OUR DUG-OUTS, SO NEAR AS TO MAKE ME START AND CLUTCH MY RIFLE, I HEARD A VOICE. THERE WAS NO MISTAKING THAT VOICE WITH ITS GUTTURAL RING. WITH EARS STRAINED, I LISTENED, AND THEN, ALL DOWN OUR LINE OF TRENCHES THERE CAME TO OUR EARS A GREETING UNIQUE IN WAR: "ENGLISH SOLDIER, ENGLISH SOLDIER, A MERRY CHRISTMAS, A MERRY CHRISTMAS!"

- Private Frederick W. Heath¹

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WITH ALL OF THE TIME CONSTRAINTS and institutional pressures that teachers face, it may seem odd to suggest using an anomalous event such as the Christmas Truce to study the First World War. However, the uniqueness of this event helps grab the attention of students and, as we shall demonstrate, can be used both to illustrate the common meta-narrative of the war (and its limits) and to meet major curriculum standards. Middle and high school teachers are familiar with the thematic strands in the curriculum standards for social studies: I: "Culture;" II: "Time, Continuity, and Change;" III: "People, Places, and Environments;" IV: "Individual Development and Identity;" V: "Individuals, Groups, and Institutions;" VI: "Power, Authority, and Governance;" VII: "Production, Distribution, and Consumption;" VIII: "Science, Technology, and Society;" IX: "Global Connections;" and X: "Civic Ideals and Practices."² The following discussion does not claim to be complete. What it does is offer a way to think about the war in a manner that meets curriculum requirements, engaging students with an event that is now almost a century in the past and (in their view) unrelated to the current world.

The above recollection from Private Frederick W. Heath is an eyewitness account of two unusual events in war: a truce and a movement that was initiated by the common soldiers. Wishing each other a “Happy Christmas,” the Germans and the British exchanged precious commodities like cigars, cigarettes, and chocolate. Although this cease-fire never happened again, nor did it mitigate the four more years of bloodshed, for a few days, the enemies appeared to forget their nation-states’ political aims and became homesick humans entangled in a war for which they never personally asked.

The information that we are going to relay regarding the truce comes from Stanley Weintraub’s *Silent Night: The Story of the World War I Christmas Truce*. Neither side had prepared for a long war. By the time the Christmas season had rolled around, both sides had fallen into the routine tedium that accompanied the tension at the front line between forays over the top. Both governments appeared to recognize the importance of Christmas at the Front. Some 2.16 million Princess Mary boxes, filled with appropriate goodies (tobacco, alcohol, or sweets) were shipped out to British and Imperial troops. For twenty-four hours, military deliveries were suspended so that some 335,000 tins could be brought directly to the Front. Not to be outdone, the Imperial German *Weihnachtspakete* (Christmas package) included a number of goodies, with the highlight being a *Meerschäum* pipe sporting the likeness of Crown Prince Friedrich Wilhelm. Reflecting the Christmas cheer from the side that thought it was winning, the *Jenaer Volksblatt* reported: “Yesterday about four-o’clock in the afternoon there was a fierce and terrible onslaught of Christmas packages onto our trenches. No man was spared. However, not a single package fell into the hands of the French. In the confusion, one soldier suffered the impaling of a salami two inches in diameter straight into his stomach . . . Another had two large raisins from an exploding pastry fly directly into his eyes . . . A third man had the great misfortune of having a full bottle of cognac fly into his mouth.”³

Nevertheless, it was clear that governments recognized that fighting at Christmas was a hardship on the men, and the packages were an effort to demonstrate appreciation and to boost morale. The German government permitted the sending up of small *Tannenbäume* to use as Christmas trees on parapets. Much to the surprise of British, French, and Scot enemies across the trenches, small trees with lights were arising with a fair amount of frequency on the German side of No Man’s Land. There were also reports of singing Christmas carols on both sides. More than one British battalion reported shock at hearing “*Stille Nacht*” (Silent Night). On the 24th of December, there were tentative ventures to explore the possibility of a peaceful Christmas. Signs stating “Merry Christmas” were posted on the parapets, on both sides, since more German soldiers knew some English than English soldiers knew German. There was no set protocol for this procedure. What appears to have

eventually happened was that a couple of hearty souls on each side would venture out into No Man's Land and discuss the possibility of not shooting each other on Christmas Day. An individual on one side would stand up with arms in the air to indicate that he was unarmed and would shout out that he wanted to talk. Someone from the other side would go out to meet that individual halfway and the conversation would begin. There were at least tacit agreements not to fire the next day.

Christmas Eve was fairly quiet in terms of fire. The following day was tentative on both sides. Cautious gestures outward were met with similarly wary responses. Soon, agreements were reached that the dead should be cleared from No Man's Land and buried. When that was completed, there was milling about in No Man's Land. Conversations were struck up, albeit somewhat haltingly because of language limitations. A soldier who was competent in the other side's language was often in high demand that day. The main result of this interaction was the realization that the enemy was not nearly as evil as their government's propaganda had proclaimed. "Another company of the Irish, acknowledging the chivalry of the Germans in permitting the collection of twenty dead, killed in a futile attack the week before sent a gift from their subaltern's Christmas box. In return the German captain sent something of his own. The next day working side by side, the British and the Germans would dig the graves. It was more of a beginning than an end."⁴ The highlight of fraternization was the playing of a soccer game between the two sides. There were at least three clearly documented accounts of this happening, one even in the official history of one regiment, the 133rd Saxon regiment.⁵ For at least one day, there was peace on a small part of the earth and goodwill toward men.

The story of the Christmas Truce humanizes the Great War in a way that the typical abstract textbook terminology entailing "militarism," "alliances," "imperialism," and "nationalism" cannot do by itself. Yet, an introduction that starts with an analysis of a peace that interrupted a gruesome war requires today's young global citizens to ask questions like, "If these men expressed openly their reluctance to fight on Christmas, what made them kill each other at all?" and "Why did this war (and even war in general) happen?" More importantly, an inquiry into the Christmas Truce urges students to think critically about the difficulties embedded in the idea of "nations at war." Instead of pinning to World War I a formula of causes and effects derived from generalizations, the Christmas Truce requires students to delve into its complexities, namely the discontinuity between the human will and the political nation-state. Such an investigation allows youth not only to conceptualize the circumstances of World War I, but also to think about the present conditions that individuals face within their own warring nations.

Introducing World War I with the Christmas Truce would provide students with a thought-provoking investigation into its causes, and such an approach presents teachers with an opportunity to integrate into their lessons all of the standards that the National Council for the Social Studies (NCSS) outlines in its *Expectations of Excellence: Curriculum Standards for Social Studies*, namely: “Culture;” “Time, Continuity, and Change;” “People, Places and Environments;” “Individual Development and Identity;” “Individuals, Groups, and Institutions;” “Power, Authority, and Governance;” “Production, Distribution, and Consumption;” “Science, Technology, and Society;” “Global Connections;” and “Civic Ideals and Practices.” While all states autonomously create their own standards, the NCSS provides the broad and flexible guidelines on which states base their standards. Therefore, the following discussion will illustrate how the Christmas Truce narrative encompasses each of these ten thematic strands that comprise the essence of the social studies.

Integrating NCSS Standard I: “Culture” to the Christmas Truce

The theme “Culture” prepares students to ask and answer questions such as “What are the common characteristics of different cultures?” and “How do belief systems, such as religion or political ideals of the culture, influence the other parts of the culture?”⁶ In the case of the Christmas Truce, a Christian cultural tradition incited enemies, whom the political ideals of their nation-states divided, to unite for at least a day on the Western Front. Several accounts of the event reveal that the fraternization started only after the British soldiers recognized that their German enemies were singing Christmas carols in their trenches.⁷ Acting as beacons of peace, the Christmas carols, symbolizing a trans-national celebration, initiated a brief moment of mutual empathy in the midst of indescribable gore. Nothing prevented the Germans and the British from shooting at each other on that night. On the contrary, as students will learn from Frederic Coleman, an American volunteer motor driver for General John French of the British Expeditionary Force (BEF), a “trio of severe orders” from Sir John French himself, General Joffre, and the Kaiser were necessary to end the truce.⁸ High Commanders’ condemnations of it reinforce the point that the truce should not have happened at all. “Why did they do it?” students, teachers, scholars, and anyone who takes an interest should feel compelled to ask. In the classroom, an examination of the sources through the lens of “Culture” brings to light the fact that a familiar cultural tradition, not exclusive to any one nation, appeared to have resonated in the hearts of the soldiers

in Flanders so strongly that both sides felt compelled to forget their commanders' orders and their nation-states' agendas to remember for a second that the enemy was human.

Integrating NCSS Standard II: “Time, Continuity, and Change”

Motivating learners to ask “How am I connected to those in the past?” and “How can the perspective we have about our own life experiences be viewed as part of the larger human story across time?”, “Time, Continuity, and Change” can be applied to the Christmas Truce because the primary sources of it offer insight into the conditions that people as young as today’s high school-aged youth faced in the trenches. Soldiers’ letters to home about Christmas in the trenches not only elicit recognition of a cultural common ground that both sides perceived in their enemy, but also give students a chance to identify the traditions and practices that they themselves share with these human figures from the past, thus integrating “Time, Continuity, and Change” into the lesson. Adolescents can compare their own struggles as students to those of their contemporaries in 1914 as they read one source in particular, a letter from a twenty-six-year old officer serving for the British Expeditionary Force on the Scots Guards. Sir Edward Hulse, or “Ted,” as he affectionately signed his letters to his mother, recalled that an “undersized, pasty-faced student type” was among the first group of unarmed Germans he encountered, who admitted to having “no feelings of enmity at all” towards the British, that “everything lay with their authorities,” and that “being soldiers they had to obey” even though “they never wished to fire a shot again.”¹⁰

Letters like Hulse’s also reveal that the enemies at the Front shared a sense of disillusionment and frustration that they had to fight in The Great War, emotions that bear striking continuity to many of the attitudes that currently permeate popular opinion in the U.S. about the wars in Iraq and Afghanistan. Hulse also noted a sentiment of resistance to the war that a German soldier expressed to him in the course of the fraternization that occurred on December 25:

During the afternoon the same extraordinary scene was enacted between the lines, and one of the enemy told me that he was longing to get back to London: I assured him that “So was I.” He said that he was sick of the war, and I told him that when the truce was ended, any of his friends would be welcome in our trenches, and would be well-received, fed, and given a free passage to the Isle of Man!¹¹

Such excerpts show young people in the classroom that their contemporaries expressed disapproval about a war that the political leaders

wanted more than the soldiers fighting in it did. In another letter from the Front, Lance-Corporal Stephen in the G Company of the 6th Gordon Highlanders reported to his parents that the Germans he met on Christmas Day admitted that they “were fed-up with the war” and that they were reluctant to shoot.¹² Likewise, when BEF volunteer Frederic Coleman asked a soldier from the Saxon Regiment about his opinion of the Kaiser, the Saxon allegedly answered, “Bring him here and we’ll shoot him for you.”¹³ This retort followed the Saxon’s greeting to Coleman, “You Anglo-Saxons, we Saxons. We not want to fight you.”¹⁴ Bertie Falstead, who at age twenty-one served as a private in the Royal Welsh Fusiliers, stated in a 1996 interview with *The Daily Telegraph*, “There wouldn’t have been a war if it had been left to the public. We didn’t want to fight, but we were defending England at the Time...”¹⁵ All of these various and easily accessible primary sources can evoke learners to draw connections between these soldiers’ opinions about the war and society’s view of war in the present context. Glimpsing at the Christmas Truce through the lens of “Time, Continuity, Change,” they can ask “Why did the war continue if no one wanted to fight it?” and “What did an individual do when he did not want to go to war?” Constructing answers to these inquiries about the circumstances of the past will enable students to develop their perspectives of these complex issues in the present so that they can create their own solutions to such problems as responsible global citizens.

Integrating NCSS Standard III: “People, Places, and Environments”

Creating a place for soldiers to translate their reluctance to fight into peace, physical space itself played a key role in allowing these soldiers to engage in the truce, thus making the event pertinent to the theme “People, Places, and Environments.” Appearing typically in the context of a geography lesson, this theme analyzes “human behaviour in relation to its physical and cultural environment.”¹⁶ In a very real sense, it was the geography of the Western Front and especially the zone known as No Man’s Land that made this kind of fraternization possible. The Western Front was well-established fairly quickly and remained more or less consistent for the duration of the war. On the Western Front, No Man’s Land served as a bizarre sort of neutral territory. It was literally a middle ground, between the two sides that neither could use, nor have, nor enter, in spite of best efforts. Common sense prohibited soldiers from entering into No Man’s Land under normal circumstances. However, under extraordinary circumstances, it was a space where both sides could step into and be on equal footing. There was an unspoken protocol followed

during this truce: no repairs to barbed wire or anything else that could be construed as giving a defensive advantage, and no wandering too close to the other side for reconnaissance purposes. Both rules highlighted the awareness of unorthodox circumstances of the parties involved. Even if they were not fighting, they were in a state of war. For a truce to be honored and for fraternization to be permissible, certain conventions had to be respected. As students apply the theme “People, Places, and Environment” to the events that occurred on the Western Front on December 25, 1914, they can understand how the environment of No Man’s Land shaped the way individuals behaved because of it on that day. This understanding contributes to a more interdisciplinary approach to the topic of war—highlighting the importance of both the physical and cultural geography.

Integrating NCSS Standard IV: “Individual Development and Identity”

Providing a glimpse into the psyches of men who experienced daily the horrors of modern warfare, the soldiers’ letters about the Christmas Truce also invite teachers to integrate into their history lesson a psychological element through the theme “Individual Development and Identity.” Through this curriculum standard, learners should “encounter multiple opportunities to examine contemporary patterns of human behavior” as they ask, “Why do people behave as they do?”¹⁷ This theme encourages one to think about how the soldier as an individual related to his nation, and how he thought of those who belonged to the enemy’s nation. Although the details of the Christmas Day events vary, the common denominator is the fact that the soldiers’ desire for peace appeared to have gained primacy over their duties to carry out the missions of the British, French, and German governments that ran the national communities to which they belonged. Such unorthodox behavior elicits the question, “What happened when the British, French, and German soldiers on the Western Front forgot their national identities for a day and became individuals in No Man’s Land?” The answer to that question is obvious: peace. Corporal Robert Renton of the Seaforth Highlanders described such a scene of nation-less human solidarity that occurred after a crowd of Germans had spontaneously promised the British they would not fire for three days. Writing to his parents in Scotland, Renton recalled:

There were two dead Frenchmen between our lines. We could never get out to bury them till that day and the Germans helped us to dig the graves. It was a sight worth seeing and one not easily forgotten, both Germans and British paying their respect to the French dead.¹⁸

Renton's account suggests that the somber reality of a gruesome war compelled these individuals to cut the national ties that defined "the other" on the Front as their enemy. Incorporating the theme "Individual Development and Identity" into a lesson on the truce proposes the realization that a peace on the Western Front happened when Germans, British, and French temporarily released their exclusive ethnic/national identity in favor of an inclusive human identity—the soldiers recognized that they had more in common than they realized.

Integrating NCSS Standard V: "Individuals, Groups, and Institutions"

Soldiers' letters from the Front not only show a snapshot of the individuals in the war, but they also reveal an image of what comprised (or did not comprise) the institution of the nation-state, a character to whom history books have assigned the lead role in the World War I scene. The theme "Individuals, Groups, and Institutions," which encourages students to discern the "role of institutions in this and other societies" and how they "control and influence individuals other cultures,"¹⁹ can help one grasp the function of the "nation-state" as an entity in the war. Yet, a glance at this institution through the perspectives of the soldiers like Sir Edward Hulse will not substantiate a textbook abstraction of nations fighting against each other for the sake of preserving imperial glory. Instead, these letters define "nations at war" with weary individuals in No Man's Land exchanging their rations, talking about their loved ones at home, and wishing that they did not have to fight each other. This perspective helps reconcile the problems that textbooks create when they confine the human experience to generalizations about institutions. Raising a consciousness of the interplay between the individual and the national can also reinforce the importance of civic engagement in today's global society.

Integrating NCSS Standards VI and X: "Power, Authority, and Governance" and "Civic Ideals and Practices"

Even a cursory glance at the NCSS standards reveals a certain amount of redundancy. Standards VI and X have a great deal of overlap. Incorporating the theme "Power, Authority, and Governance" into the Christmas Truce, the documents mentioned thus far evoke questions about the source of governing power in the nation-states involved in World War I (and in any war in general) and the extent to which they had the power to achieve total ideological and physical mobilization for the war. Such

content matter is also integral to the world history curriculum framework for World War I that the National Council for History in the Schools established.²⁰ As “Power, Authority, and Governance” requires students to ask “What is power?” and “How is it gained used and justified?”²¹ the Christmas Truce can initiate discourse about the way governments used propaganda to justify their war aims and maintain their authority over the masses, including forcing reluctant soldiers to resume fighting. Within the context of this curriculum strand, analyses of the interaction between a state’s political goals and its methods for mobilizing a populace, such as Britain’s recruitment propaganda or Germany’s conscription policy, to support those goals can occur. Sir Edward Hulse’s letter alone, a primary source that provides evidence for all ten of the NCSS content standards, even alluded to the Germans’ frustrations with the British press when he observed, “They think that our press is to blame in working up feeling against them for publishing false ‘atrocities reports’.”²² Students can compare the images of the “Hun” that the British government conjured to the letters they read about German sons, brothers, fathers, or boyfriends longing for their loved ones at home.

Standard X, “Civic Ideals and Practices,” can be viewed as the flip side of Standard VI. The Christmas Truce provides an interesting starting point for a discussion of civic ideals and practices. Key questions in this theme center on the responsibility of the individual to his or her community: “What is civic participation? How do citizens become involved? What is the role of the citizen in the community, nation and as a member of the world community.”²³ Exploring the soldiers’ sentiments about the Christmas Truce allows students to examine the limits of individual freedom versus state control. Many of these soldiers did not want to continue fighting, but did because they were forced to do so. Questions about what the state has the right to ask of its citizens and the position of conscientious objector can be brought up in a natural and potentially fruitful fashion here. Standards VI and X can also serve as a transition into discussion of post-war Europe (e.g., the legitimacy of post-war governments in Germany, Italy, and the former Habsburg Empire; the fairness of the Versailles Treaty; or Hitler’s claims that the superiority of British propaganda was the reason that Germany lost the war).

Integrating NCSS Standard VII: “Productivity, Distribution, and Consumption”

A “total war” in the true meaning of the term, World War I offers a variety of ways in which to illustrate the theme of “Production, Distribution, and Consumption.” The Christmas Truce itself provides ample opportunity

to illustrate the kinds of choices that had to be made during war. The decision to halt the military deliveries for twenty-four hours in order to ship Christmas packages to the Front exposes the limits of the transportation infrastructure as well as the priority of trying to maintain morale. The items in the Christmas packages also reveal cultural influences and economic realities, as does the trading of items in No Man's Land.

Moving beyond the truce, a discussion of the blockade and its effects on German production and consumption can offer powerful insights about the war of attrition. The German government took over the rationing, price controls, and distribution of foodstuffs. The ubiquitous presence of the potato in the German diet during the war was a testimony to Germany's nutritional poverty. Potatoes were ground into flour for bread referred to as "K-Brot," which had the double meaning of *Kriegsbrot* (war bread) and *Kartoffelbrot* (potato bread). During the winter of 1916-1917, daily rationing provided only 1000 calories of nutrition.²⁴ The blockade and the German decision to pursue unrestricted submarine warfare point to how interconnected national economies had become and help explain why nations pursued a policy of autarky in the 1920s.

Crucial to this theme is the increased role of women in the workforce. Without the efforts of women in the factories, maintaining a wartime economy would have been impossible. The women's suffrage movement gained considerable momentum as a result of the contribution that women made during the Great War.

Integrating NCSS Standard VIII: "Science, Technology, and Society"

There can be no doubt about the impact of science and technology on the Great War and society as a whole. No Man's Land itself is a product of modern military technology. The machine gun became the ultimate defensive weapon, forcing both sides to dig in (figuratively and literally). The introduction of gas as a weapon of war had a searing impact on soldiers. Wilfred Owen's poem, "Dulce et Decorum Est" provides a brief and graphic example of the effects of poison gas.²⁵ It also points to a key post-war sentiment: disillusionment.

The technological innovations of the war such as gas and tanks cause many to question the idea of scientific discoveries and technological inventions as unqualified positives. The use of gas as a weapon can be used as a starting point to discuss whether or not certain kinds of weapons should be banned from use. This opens up the possibility for discussions about the limits of technology and the role that technology can or should play in society.

Integrating NCSS Standard IX: “Global Connections”

Prompting students to think about the types and consequences of global connections, this theme is integral to lessons on World War I. The Christmas Truce provides an interesting starting point to explore global connections, as the spreading of the truce itself can illustrate how connections can be made and transmitted through “unofficial” channels. Furthermore, the Great War was a “World War” in every sense of the word, demonstrating the scope of the European imperial powers.²⁶ The use of colonial troops by the British and French impacted both sides of the Western Front.²⁷ The creation of the League of Nations was the ultimate attempt to establish global connections and foster international understanding.

As the centennial of Great War approaches, the Christmas Truce offers a new angle on the theme of “Global Connections.” War is certainly a concrete example of the interconnectivity between nations. However, war is remembered as a national rather than a global event. There is no lack of memorials across the battlefields and churches of Europe to commemorate the First World War; they commemorate the fallen in battle—not those who tried for peace. In fact, a group of English who call themselves the “Khaki Chums” erected the only known memorial to the Christmas Truce in Belgium. The locals have tended it and preserved its significance. However, there is no official memorial to the truce. At least for one night, peace acted as a force that bridged a human connection between Germans, French, and British soldiers. The Christmas Truce offers a crucial starting point for thinking about the importance and consequences of peace, an aim that is central to the social studies.

Notes

1. Frederick Heath, “Private Heath Letter, North Mail Friday January 9th 1915,” in *Christmas Truce 1914: Operation Plum Puddings*, ed. Alan Cleaver and Leslie Park, transcribed by Marian Robinson, <<http://www.christmasstruce.co.uk/heath.html>>.

2. National Council for the Social Studies, “National Curriculum Standards for Social Studies: Chapter 2—The Themes of Social Studies,” <<http://www.socialstudies.org/standards/strands#I>>.

3. Stanley Weintraub, *Silent Night: The Story of the World War I Christmas Truce* (New York: Penguin Publishers, 2002), 11.

4. *Ibid.*, 58.

5. *Ibid.*, 104.

6. "National Curriculum Standards for Social Studies."
7. For accounts of the Germans singing Christmas carols in the trenches, see the letter of Private Cunningham of the 5th Scottish Rifles in "5th January 1915: A Day of Peace in the Trenches" and the letter of Corporal Robert Renton of the Seaforth Highlanders in "5th January 1915: Christmas Day Incidents," both in *Christmas Truce 1914: Operation Plum Puddings*, <<http://www.christmastruce.co.uk/scotsman.html>>. See also Anthea Hall, "Last Veteran of Christmas Truce Recalls Brief Peace in Trenches," *The Daily Telegraph*, London: U.K., 22 December 1996 in *World War One Document Archive*, <<http://www.gwpda.org/booklist/booklist.htm>>.
8. Frederic Coleman, *From Mons to Ypres with French: A Personal Narrative* (Toronto, Canada: Briggs, n.d.), Internet Archive, <<http://www.archive.org/stream/frommonstoypresw00coleoft#page/n0/mode/2up>>, 303.
9. "National Curriculum Standards for Social Studies."
10. Captain Sir Edward Hamilton Westrow Hulse, "28/12/14," in *Letters Written From the English Front in France between September 1914 and March 1915*, privately printed, Internet Archive, <<http://www.archive.org/stream/letterswrittenfr00hulsrich#page/56/mode/2up>>, 57. Hulse's detailed account of the truce is a little over nine pages in length. All of Hulse's (or "Ted's") letters illustrate vividly life in the trenches through the eyes of a twenty-six-year old officer who would be among the 7,000 British killed in the Battle of Neuve Chapelle in March of 1915.
11. Ibid, 60. See also Simon Rees, "The Christmas Truce," *FirstWorldWar.com*, <<http://www.firstworldwar.com/features/christmastruce.htm>>. Rees quotes and discusses Hulse's account, among others, in an informative article on the events of and controversies surrounding the truce.
12. "7th January 1915: German's Admission to Gordon Highlanders: 'Fed Up' with the War," in *Christmas Truce 1914: Operation Plum Puddings*, <<http://www.christmastruce.co.uk/scotsman.html>>.
13. Coleman, 302.
14. Ibid.
15. Hall.
16. "National Curriculum Standards for Social Studies."
17. Ibid.
18. Renton, "5th January 1915: Christmas Day Incidents."
19. "National Curriculum Standards for Social Studies."
20. Mid Continental Research for Education and Learning, "List of Benchmarks for World History: Standard 39," *Content Knowledge World History Standards*, MCREL.org, <<http://www.mcrel.org/compendium/standardDetails.asp?subjectID=6&standardID=39>>. World History Standard 39: "Understands the Causes and Global Consequences of World War II," Level IV 9-12, #2 states that high school students should understand "the extent to which different sources supported the war effort (e.g., how nationalism and propaganda helped mobilize civilian populations to support 'total war,' ways in which colonial peoples contributed to the war effort of the Allies and the Central Powers by providing military forces and supplies, and what this effort might have meant to colonial subjects; the effectiveness of propaganda to gain support from neutral nations; how and why original support and enthusiasm to support the war deteriorated)."
21. "National Curriculum Standards for Social Studies."
22. Hulse, 57. Teachers can have students compare the perspectives of the soldiers that the Christmas Truce sources reveal to the British atrocity propaganda that can be viewed (along with other countries' posters) on Michael Duffy's "Propaganda Posters," *FirstWorldWar.com*, <<http://www.firstworldwar.com/posters/uk.htm>>.

23. “National Curriculum Standards for Social Studies.”

24. See Roger Chickering, *Imperial Germany and the Great War, 1914-1918* (Cambridge, MA: Cambridge University Press, 1998) 140-146.

25. An electronic link for Wilfred Owens, “Dulce et Decorum Est” is <<http://www.fordham.edu/halsall/mod/1914warpoets.html#owen21>>.

26. See Hew Strachan, “The First World War as a Global War,” *First World War Studies* 1, no. 1 (March 2010): 3-14.

27. For a brief introduction to this, see Michael Nolan, “‘The Eagle Soars over the Nightengale’: Press and Propaganda in France in the Opening Months of the Great War,” *A Call to Arms: Propaganda, Public Opinion, and Newspapers in the Great War*, ed. Troy R. E. Paddock (Westport, CT: Praeger Press, 2004) 72-74.

Appendix: Teacher’s Bibliography for the Christmas Truce

Primary Sources

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