taught in political science, "power corrupts," and "absolute power corrupts absolutely."

Deborah Gorham writes about Vera Brittain in England, Flora MacDonald Denison in Canada, and "The Great War;" the failure of non-violence. She shows how neither was pacifist in World War I: Denison's anti-war sentiments were easily eroded because they were rooted in sentimentality; Brittain accepted war as heroic and glamorous, as did other young women and men at that time.

Margaret Hobbs presents an interesting study of the feminist and socialist thought of Charlotte Perkins Gilman, and the pacifist elements which came in to it because of her fear of "unbridled masculinity." Gilman's reliance on biological explanations of male and female natures was problematic and often contradictory, as Hobbs says, but her views *did* influence many feminists, pacifists, and socialists.

Veronica Strong-Boag's contribution on peace-making women in Canada, 1919-1939, is an excellent reminder to us of the work of women in the United Church, the League of Nations Society, the National Council of Women of Canada, and the Women's International League for Peace and Freedom. We need an up-date on this to include the Voice of Women since 1960, and the work of Kay Macpherson, Muriel Duckworth, and others.

Yvonne Aleksandra Bennett writes about Vera Brittain and the Peace Pledge Union in the 1930s. This history is important as we start the Canadian Peace Pledge Campaign to vote Canada out of the arms race. The elements of the campaign in the present time include Peace and Disarmament Riding/Local Committees, Pledge Cards, Questionnaires to Candidates, Coordinating Fundraising, Advertising and Media Work, Educational Resources and Training Workshops, a nationally televised debate of peace issues, political lobbying, high school outreach, and non-electoral tactics. (Write the Canadian Peace Alliance, 555 Bloor St. W., Suite 5, Toronto M4S 1Y6, if you do not already know about it).

The last part of the book, on contemporary practices, contains two articles: "Teaching for Peace in the Secondary School," by Margaret Wells, and "The Atomic Bombing of Hiroshima and Nagasaki: The Role of Women in the Japanese Peace Movement," by Setsuko Thurlow. Wells's article is a good antidote for those who think nothing can be done about peace in the secondary schools. And having just attended commemorations of Hiroshima and Nagasaki, I was very moved by Setsuko Thurlow's contribution — also because I had seen the Japanese women with their efforts for nuclear disarmament at the World Congress of Women in Moscow in June.

In conclusion, this is a book which should be read by everyone — female or male — interested in peace. And it should be in every secondary school and college or university library.

ONE WOMAN'S WAR

Gladys Arnold. Toronto: James Lorimer, 1987.

Louise H. Mahood

Prior to and during World War II, Gladys Arnold, a Saskatchewan native, experienced a life journey that only she could tell. She was sent as a reporter to cover the war in France, and she escaped Paris just hours before the Nazis came, later to return to observe the conditions and needs of the people coping with liberation in 1945. During France's occupation, Arnold returned to Canada and eventually became a full time co-director of the Free French Information Service in Canada. In her book, *One Woman's War*, she shares the events, the stories, and some lives of women close to her, and the growth of her political awareness.

Late in 1939, while she worked for Canadian Press, Arnold went to Paris to see the conflict between fascism and democracy at first hand. As the war progressed out at sea, she and many of her colleagues had difficulties reporting it. It was also frustrating for her, since all her work was censored before it left France. In comparison to an earlier visit to France, she noticed the people were convinced that, with this war, France would not be defeated. Yet the city of Paris had a solemn feel as the people carried on their business. Arnold admired the spirit of this proud and determined nation.

The Nazis were coming to Paris and the people had to leave so that soldiers would have room to fight. She escaped with two women among the thousands who fled Paris for the countryside. The short trip took days. They were threatened by German fighter planes, so the journey was arduous for everyone. She left her friends Irene in Bordeaux and Eleanor at the coast, and eventually boarded with other French refugees the Dutch ship Stad Haarlem at Le Verdon. No sooner were they on board when "suddenly a German plane came out of nowhere heading straight for us. We held our breath transfixed, and grasped the railings. It skimmed the water and fired a sudden burst of bullets. They left a string of bead-like holes across the deck." No one was hurt and the ship began its journey to England. When she arrived four days later, Arnold realized she was no longer just a reporter: she, too, was a refugee like all the people who left France. Tired, dirty and dazed she reported to the Canadian Press bureau in London. But they would not let her rest and under protest Arnold wrote her story.

While she was in London, Arnold interviewed British parents who had decided to send their children to Canada for the duration of the war. Part of her assignment was to return to Canada with a boatload of children and to report their journey. But before sailing, Arnold met with General Charles de Gaulle, a man she admired for his vision for the French people. He advised her that if she wanted to help the French she should locate Elisabeth de Miribel, who was in Canada, establishing the Free French movement. Arnold settled in Ottawa, continued her reporting for Canadian Press and located Elisabeth. She became increasingly interested in the resistance and the Free French movement in Canada: in October of 1941 she quit reporting to undertake a co-directorship of the Free French Information Service in Canada.

The remainder of Arnold's book tells of her work with this movement from the autumn of 1941 to 1945. Here she explains the numerous difficulties she encountered. Many misunderstood de Gaulle's intentions. In addition, Canada gave official recognition to the Vichy government (the new French government set up under Nazi rule). She had real difficulty trying to convince the Canadian government and the Church in Quebec

that de Gaulle was working toward liberation. In time, however, the government said they agreed with the aims of the movement but could not give official recognition to it. Arnold and de Miribel gave interviews on the radio, for the press, and their movement spread across the country, in spite of the propaganda that flowed into Quebec from the Vichy government. The propaganda said the Free French movement members were "soldiers of fortune, traitors and turncoats." If this were not enough, a Nazi agent named Fua came claiming he had orders from de Gaulle to remove Elisabeth from Canada and send her to the United States. In a short time the agent was removed by officials in Canada. This convinced the Free French members that they were getting sympathy from the Canadian government. After the Normandy invasion in 1944 that marked the beginning of France's liberation, the Free French movement was officially recognized.

Arnold returned to France in 1945 in order to observe the conditions and needs of the people coping with the liberation. Many spoke of rebuilding the destroyed towns and cities. Arnold marvelled at the spirit of the French and their will to survive. They were happy the war was over and grateful that the Canadians had helped in Normandy, even at the cost of some French lives. In the opinion of the French, such was the price of liberty. The spirit that kept the resistance movement going at such great risk was enough to keep many alive. She saw women return from the concentration camps, heads hung low and shaved, only to die a short time thereafter. The only thing that had kept them alive was their spirit of survival. Other women met their fate at the Struthof concentration camp. Arnold travelled to Struthof and found the barber shop and a shed full of human hair, the ovens and the meat hooks: "I went to bed and tried to wipe away the scenes these terrible mute testimonies had conjured up in my mind. I could not."

Her story is a compelling one. Still I am saddened by Arnold's treatment of the women in her story. On the one hand, she tells us of the many women who helped her in Paris, London and Canada, and yet, on the other, it is men like General de Gaulle that she says she greatly admired. The presence of women is obvious to the reader, but Arnold only names them. Nowhere does she identify a woman she admires, despite their help.

Arnold reflects on the war itself forty years after the events. She is angered by those who view the war with a cynical attitude or "with so-called objective judgements." To her the war was not just a struggle for territory, but a struggle for spiritual ideals and values. It was a time when people rose to meet tremendous odds with courage and selflessness. She does not say war is wrong, so much as imply that from her first-hand experience she can tell you what war is: what she saw and heard. Her story is worth the telling and the hearing because it is a personal account of one Canadian woman's attempt to help liberate the French from fascism.

"WHY DO WOMEN DO NOTHING TO END THE WAR?"

An essay by Barbara Roberts. Ottawa: CRIAW, 1985.

Milnor Alexander

The title "Why Do Women Do Nothing to End the War?" of Barbara Roberts' paper on Canadian feminist-pacifists and the Great War is a bit misleading. It comes from the part on Gertrude Richardson, whose columns in the *Canadian Forward* brought letters from readers, such as the woman who had nursed at the front and had heard dying soldiers cry out for their mothers. They asked their nurses, "Why do women do nothing to end the war?" Richardson appealed to the women of Canada to put an end to the horror that was claiming these men. But the point of this paper is to show how much women *were* doing to try to end the war. One *could* ask, "Why did *men* do nothing to end the war?"

Barbara Roberts explores the ideas and activities of four feminist-pacifist-socialists in this paper: Laura Hughes of Toronto, Francis Marion Beynon of Winnipeg, Violet McNaughton of Saskatchewan, and Gertrude Richardson of Swan River, Manitoba.

Laura Hughes was the niece of Sir Sam Hughes, a career soldier in charge of Canada's military effort during the Great War, and her activities were so embarrassing to him that he "offered her a half-section of prairie land if she would give up her interest in peace work." Needless to say, she didn't, and continued to be an organizer for the Canadian Branch of the Women's International League for Peace and Freedom (WILPF).

Francis Marion Beynon wrote for the Grain Growers Guide, and she was outraged by the increasing moral hypocrisy, injustice, and suffering she saw around her. She believed that the causes of war were economic and cultural: "imperialism motivated by greed, and the jingo nationalism so carefully propagandized at every level of society by the militarists." She lost her job and had to flee the country under possible threats to her life, but she continued her writing in farm and labour papers.

Violet McNaughton used her personal networks among the farm women's organizations, and her newspaper columns, to publicize women's peace proposals and link women on isolated prairie farms with the international feminist peace movement. She was less radical in her views than Francis Beynon, but she did reprint some of Beynon's columns, even the one advocating conscription of *wealth* if the lives of young men were going to be conscripted.

Gertrude Richardson's columns in the *Canadian Forward* were the vehicle for her "International Women's Crusade" against the war. She equated militarism with slavery and imperialism, and she was dismayed at the churches' betrayal and distortion of the Christian message. Her main organizing device was a leaflet which women would sign as a pledge, and she suggested that women should send signed pledges to candidates as a lobbying device in the 1917 election. Here we are, 70 years later, doing much the same thing in the Canadian Peace Pledge Campaign!

Roberts concludes her excellent paper with a suggestion that we need more information about individual feminist pacifists in Canada in order to make some generalizations about the movement as a whole. She also questions the relation between motherhood as an experience and maternalism, feminism and pacifism as ideologies and social movements. Hers is an interesting paper, and one that should be required reading for all Canadian women in the peace movement.