

book are, on the whole, interesting, convincing, elegant. The most startling thing, however, is that these arguments were first published during World War I! The concepts discussed are extremely relevant today in feminists' search for understanding of peace, militarism, and women's role in peacemaking. The editors point out that:

...the argument was really about whether women would prove themselves responsible citizens by accepting the male-defined support roles in peace and war, agreeing to bear and nurture the warriors; or whether they would insist on taking their supposed predisposition to nurturing and conciliation into the decision-making sphere, and

have the preservation of life become an important consideration in international relations.

As an historical document, this book is invaluable: we do tend to think that the suffragists' movement was focussed almost exclusively on attaining the right to vote. Although the views espoused in this book were not prevalent at the turn of the century, they do point out that range of concerns evident in the feminist movement of the time. The introduction is especially useful for setting the remainder of the book into its historical context.

Because the book was written in the early 1900s, the rhetoric of the time, with its "heavy emphasis on an almost mystical quality of mothering," is evident. This

should not, however, deter us from examining the radical ideas presented.

Finally, the warning given in 1914 is frighteningly prophetic and important to remember now as we work for peace:

Shells and machine guns were said to be an insurance for peace before war broke out, but today they are the munitions of war. The infants of today are destined to be the first and chief munitions of the [next] war.... No war in the past has ever produced such casualty lists as the present war ... but all this falls into insignificance with the possibilities presented by the next war.... If this thing is to go on, the human race as we know it today will be wiped off the surface of the planet.

WOMEN AND PEACE

Edited by Ruth Roach Pierson. London, New York, Sydney: Croom Helm, 1987.

Milnor Alexander

The task of reviewing *Women and Peace* is a very pleasant one for me. Having worked in the peace and women's movement for over 35 years, and having attended three international women's conferences, I feel myself to be in a particularly advantageous position to review the book. I was very glad to read a book with such a range of theoretical, historical, and practical perspectives on the subject. Ruth Roach Pierson of the Ontario Institute for Studies in Education is to be commended for bringing it together.

The first contribution, by Berenice A. Carroll, raises the very interesting connections, both historical and theoretical, between feminism and pacifism. Since I worked as the director of the Women's International League for Peace and Freedom's legislative office in Washington, D.C. from 1964 to 1966, I know the history of the WILPF very well, and even had the experience of talking once with Alice Paul about the WIL's position on ERA. And I talked several times with Dorothy Detzer when she was retired and living in Washington, and then in California. She wrote a fascinating account of her work for the WILPF in her book, *Appointment on the Hill* (Henry Holt & Co., N.Y., 1948).

I was not "aware" enough to be a pacifist during World War II (I was in college at the time), but I think I was *always* a feminist, and I began to see the connections to pacifism as I worked for the University Division of the YWCA and for the American Friends Service Committee in the 1950s. But it is true that many feminists still do not see the necessary correlation with the pacifist position. Berenice Carroll makes the case on the basis of the inextricable connection between patriarchy, dominance, and war, and also on the premise of inalienable rights.

Dorothy Thompson, in the second article, presents an overview of women, peace and history. Her survey is different than Sandi Cooper's in the fourth article, inasmuch as Thompson stresses that the support for war and opposition to it have been the province of *both* sexes. Thompson mentions the women warriors amongst the Celtic tribes during the Roman period, contrasting them with the Greenham Common women. In this connection, I would recommend the National Film Board film, *Behind the Veil*, to get a picture of the extent of female activity throughout history.

Micheline de Sève, in the third article, makes the case that pacifists are, in a sense, trapped between war as a logical consequence of relations of force and an intolerable servitude. She feels that feminists cannot ignore the dangers posed by militarism, nor be satisfied with "a mitigated form of pacifism which pretends to

reduce the panoply of weapons which are lethal in any number." This is what she calls "tranquilly playing Russian Roulette," with or without nuclear missiles.

Sandi E. Cooper's contribution on women's participation in European peace movements, and the struggle to prevent World War I, shows how important the role of women has been. It also shows how women peace activists varied among themselves as greatly as did men.

Nadine Lubelski-Bernard presents the case for the participation of women in the Belgian peace movement (1830-1914). Ursula Herrmann writes about the Social Democratic women in Germany and the struggle for peace before and during World War I. Judith Wishnia shows the French connection between feminism and pacifism. I cannot comment at length on all these articles, but suffice it to say that we in the English-speaking world need to know more of this history of women in other-language-worlds.

I was particularly interested in Jo Vellacott's article on feminist consciousness and the first world war. She shows the split within the National Union of Women's Suffrage Societies before and during World War I, and asks whether it would have been different had the feminist pacifists been able to carry the majority within the National Union with them during the war. My additional question is how to change the power system so that when women do get in (e.g., Margaret Thatcher, Golda Meier, Indira Gandhi), they do not "out-do" the men. As has been

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 tac-

tics. (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