

boundaries that have been delineated. It concludes with an assessment of the residual effects of the wartime relationships in Britain in the form of continuing friendships, and the effect of wartime co-existence on post-war relations between Britain and Canada. It seems likely that the most pervasive result is not in political or economic relations, or media coverage, but in the impressions which thousands of Canadians brought back with them. It would be interesting to know, but impossible to document, to what extent these influences have been reflected in daily attitudes and habits of the survivors of the half-million Canadians who lived during an impressionable age in wartime Britain.

Wilfred I. Smith

Ottawa, Ontario

In the Eye of the Storm: A History of Canadian Peacekeeping. FRED GAFFEN. Toronto: Deneau & Wayne, 1987. 302 p. ISBN 0-88879-158-5 \$24.95.

Canada's wars — all five of them, from the North-West Rebellion to Korea — are easily enough remembered. But which of us can recite all our contributions to the United Nations' and international peacekeeping and observer functions, never mind put them into some sort of chronological order? Even those members and retired members of the armed forces (more than forty-four thousand of them) usually have trouble identifying and sorting out more than half a dozen of the seventeen such activities in which Canada has participated. All that most of us can recall are certain bizarre agglomerations of initials. Did UNTSO come before or after DOMREP? Was UNIFIL an observer mission or a peacekeeping operation? What exactly was the difference between UNOGIL and UNIFIL? Where have we made our biggest contribution? Our smallest? Our longest? Our shortest? Just how many Canadians have died while on UN duty? What medals have been won? Answers to all these questions, and more, can be found in the appendices to Fred Gaffen's latest book, together with an excellent if incomplete bibliography of primary and secondary sources reaching down to articles and unpublished theses from American, British, and Canadian universities. In the body of the book lively narrative and anecdotal accounts of each mission are arranged by continent and then chronologically.

This is not a work which pays much attention to the philosophy, politics, and implications of peacekeeping. For example, the author recognizes that UNFICYP is supposed to be in Cyprus as a temporary measure: "Originally, it was believed the Canadians would only be required on Cyprus for three months." Twenty years later, peacekeeping forces, including Canadians, are still there but Gaffen never asks why. Does the presence of so-called peacekeepers on an indefinite basis help or hinder the process of arranging a permanent solution? Perhaps if the Greeks and Turks were told that the UN would start an irrevocable phased withdrawal in 1990 and that the last blue beret would leave the island in 1994, there would be some incentive to reach a settlement. At the moment, it can be argued, there is an economic incentive to maintain the *status quo*.

Perhaps in an ill-judged attempt to be sensational — rather like a Montreal tabloid — Gaffen has occasionally overstepped the bounds of good taste without historical justification. There was really no need to bring the Golden Butterfly Club into his account as innocent people could still be hurt by learning of its implications. On the other hand, he sometimes gives too sanguine a view of Canadian performance under pressure. In the

Yemen Observation Mission of 1963 it is hardly enough to say that "living conditions and frustration at the UN's inability to curb the fighting caused the morale of the Canadians to decline." The truth was, as Leonard Johnson has noted in his recent memoir, *A General For Peace*, that imprisoned in "an alien culture that offered them no amenities whatever...Alcohol, abundantly available, became the anaesthetic and sole diversion, and some, alcoholics to begin with, went over the edge. Discipline broke down and morale disintegrated. The nights echoed with the nightmares of men breaking down under stress...." We need to know about the psychological stamina of our servicemen in adversity; their sexual peccadilloes are relatively unimportant.

Gaffen concludes — without explaining why — that Canadians "should be circumspect about committing their forces to new peace-keeping assignments." This is a better reference book than a history, but a book which every library and archives should have.

Brereton Greenhous

Directorate of History

Department of National Defence, Ottawa

Witness Against War: Pacifism in Canada, 1900-1945. THOMAS P. SOCKNAT. Toronto: University of Toronto Press, 1987. x, 370 p. ISBN 0-8020-5704-7 cl. ISBN 0-8020-6632-1 pa. \$35.00 cl. \$16.95 pa.

The title of Thomas P. Socknat's history of Canadian pacifism in the first half of the twentieth century is taken from a United Church pacifist manifesto dating from October 1939, shortly after Canada entered the Second World War. The declaration, entitled "A Witness Against the War," is in many ways a microcosm of the manifestation of the idea of pacifism in Canadian history: the document was written by a pacifist minority within the United Church to protest the church's acquiescence to the horror of war and, moreover, its apparent support of the state in the war effort. This struggle not only to maintain a belief in pacifism but also to live out that belief in everyday life — by assuming an activist public role in various humanitarian and peace-supporting activities as well as seeking peaceful harmony in close personal relationships — was at the heart of most debates over pacifism from 1900 to 1945, and especially when Canada entered a war. Socknat terms this mixture of intellectual formulation and social action the "pacifist crisis of conscience;" this central theme is analyzed through an examination of the interactions of various Canadian peace activists and peace organizations in their struggle to understand what pacifism meant for them. He argues that, in their uncompromising emphasis on questions of conscience, the pacifist witness against war helped preserve certain moral principles important to many aspects of Canadian culture and laid a solid foundation for the politicized peace movement of the nuclear era. Beginning his study with an analysis of the roots of pacifism as a Christian phenomenon and continually winding the reader back to the meaning of pacifism as he "traces the changing role of the pacifist idea in Canada," Socknat effectively writes a hybrid social and intellectual history of Canada in the early twentieth century.

The pacifists' "Witness Against the War" campaign is only one important part of Canadian history unearthed by Socknat and placed into the broader historical framework. Other insights concern the torture at the Minto Street Barracks in Winnipeg of two