

he does not sufficiently address the high turnover in membership identified both by Reginald Bibby and by recent American studies of similar churches. At times, Burkinshaw's terminology is problematic. "Conservative Protestant" is used interchangeably with "evangelical" and "fundamentalist," and he tends to downplay the real theological divisions within the groups he examines. Burkinshaw's portrait of the so-called mainline or liberal churches, moreover, verges on caricature and fails to respect the diversity and complexities within these denominations. Although he cites Martin Marty's characterization of conservative Protestantism as an "anti-modern religion," Burkinshaw does not seriously explore the psychology of evangelicalism or fundamentalism. As a result, we gain little insight into the personality and piety of the people crowding into the churches described in his study.

Despite these shortcomings, *Pilgrims in Lotus Land* is an important book. Not only does it provide a wealth of information about the myriad of Protestant groups in the province, it also points to the important connections that exist between religion and social and political change. Burkinshaw's work calls out for comparable studies of modernism, secularization, and alternative spirituality in British Columbia.

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Sointula: Island Utopia, by Pamela Wild. Madeira Park: Harbour Publishing, 1995. 223 pp. \$28.95 cloth.

Over the years, British Columbia has been blessed by a goodly number of well-written local histories — and some not so good. *Sointula: Island Utopia* is a typical example of the former.

Pamela Wild, a former resident of Sointula, became fascinated with the obvious parallels between the turn-of-the-century utopian socialist settlement led by the Finnish editor, playwright, and politician Matti Kurikka (1863-1915) and the American "hippies" of the late 1960s who congregated on Malcolm Island in their flight from the Vietnam War, "civilization," and American persecution. Roughly two-thirds of the book concerns the utopian settlement which existed from 1901 until its acrimonious collapse in 1905 precipitated by economic difficulties and ideological differences. The rest of the book documents how the island recovered from the breakup of this com-

munity and its continuing socialist legacy reflected in the islanders' creation of Canada's first consumer co-op in 1909, their adherence to the Socialist Party and Social Democratic Party of Canada and, later, the Communist Party, and their active involvement in logging and fishing unions.

Wild is adept in her description of Malcolm Island's social life in the 1930s and 1940s. As one resident reported, "There was no church, no policeman, no beer parlours, and no trouble in those days" (p. 159). But this ideal situation was not to last. In 1951, electricity and, five years later, telephone service, helped change the island. Organized religion in the form of coastal missionaries arrived in 1948 (the original Finnish inhabitants had been rabidly anti-clerical). The first church, which was interdenominational, opened in 1961, and the RCMP arrived in 1965. Television became common, as did booze at Saturday-night dances. Each day high-school students took the ferry to school in Port McNeill. Even so, until the arrival of the American "hippies," "everybody knew everybody." "When you saw a man coming down the street," one informant reported, "you knew where he was coming from, you knew where he was going, and you knew what he was thinking about" (p. 175). The newcomers changed all that; but, over the years, tensions between the "old" and the "new" residents have eased. Today, about 750 people make their home on Malcolm island.

Sointula: Island Utopia is a popular rather than an academic account. Although the text is marred by a number of historical mistakes and spelling errors in the Finnish names, it is both interesting and readable, with the post-1905 period being particularly illuminating. The photographs, both historical and present-day, are excellent, giving the reader a real sense of the island and its fascinating history.

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Making Law, Order, and Authority in British Columbia, 1821-1871, by Tina Loo. Toronto, Buffalo, London: University of Toronto Press, 1994. xii, 240 pp. Illus. \$18.95 paper.

This book analyses the deployment of British law and the fashioning of social identities in nineteenth-century British Columbia. Working with court records and ideas from social theory and legal history, Tina