

tors' local, the IWA Ladies' Auxiliary, the Graduate Nurses Association of B.C., the Victorian Order of Nurses and the B.C. Women's Service Corps. The editors have successfully produced what they unpretentiously present as a reference tool. Had an index been provided, their goal would have been further realized.

Not Just Pin Money is not a definitive historical account of women's work experiences in B.C. Contributors tend to focus on the lives of middle-class rather than working-class women. Though they touch on many aspects of women's labour, much of the attention is given to voluntary or political work. Missing are case studies of women's experiences as domestics, mothers, teachers, prostitutes, salesclerks, laundresses, canners, secretaries, providers of room and board and so on. Neglected too are full treatments of broad theoretical questions regarding, for instance, the impact of patriarchy, capitalism and the state on women's lives.

But one should not end a review of such a valuable text on a negative note. Barbara Latham and Roberta Pazdro and their associates and contributors are to be congratulated on producing a study which shows what can be done and what remains to be done in the history of women in B.C.

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Circle of Voices: A History of the Religious Communities of British Columbia, edited by Charles P. Anderson, Tirthankar Bose and Joseph I. Richardson. Lantzville: Oolichan Books, 1983. Pp. 288. \$9.95.

As Charles P. Anderson, the author of the introduction to this volume, observes, British Columbia is often said to be Canada's most secular province, and the contention seems to be confirmed by the paucity of books on religion in the province. In publishing this historical account of the religious faiths held by British Columbians, the Pacific Interfaith Citizenship Association of British Columbia had a specific objective in the promotion of better understanding among diverse cultural and religious groups. Funding was provided in part by the Multiculturalism Program of the federal government and by the government of British Columbia. In its purpose this volume has much in common with the earlier work by John Norris, *Strangers Entertained: A History of the*

Ethnic Groups of British Columbia, published by the British Columbia Centennial Committee in 1971, which naturally gave some attention to religion in relation to ethnicity.

As citizens, many readers will welcome this book for its contribution to public understanding of the complexity of the province and thus to the resolution of some of the social tensions within B.C. communities. To a smaller group, students of social history, the book will be of interest, as the earlier one is, for additional and more academic reasons, since it brings together information not readily available elsewhere. Both books demonstrate how much research remains to be done before we can begin to construct any comprehensive picture of the society of British Columbia.

A series of articles ranging from Baha'i to Zoroastrianism and written by persons who, with one exception, belong to one of the twenty communities of faith they present is bound to be uneven in both quality and perspective. In every case the essential beliefs of the religious group and the history of its presence in British Columbia are outlined. Some chapters are almost entirely descriptive, which is not to say that they are without value. In his very readable account of the growth of the denominations which formed the United Church of Canada and of its subsequent history, Bob Stewart speculates about the continuing impact of the frontier in fostering a secular spirit within the churches and thus makes one of the more analytical contributions to the book. Readers who are baffled by the variety of conservative evangelical churches in B.C. will be assisted in sorting them out by Robert Burkinshaw's excellent chapter which identifies ten main strands and a number of sub-divisions. Others who may tend to think of Hindus, Sikhs or Moslems as members of undifferentiated religious communities will be enlightened by the several chapters which illustrate that sectarian division is not peculiar to Christians, although it may be more prevalent among them. A good chapter on native Indian spirituality reminds us that religious belief permeated the societies which existed here long before the arrival of any of the "boat people" from either Europe or Asia.

Countless students will no doubt find this volume a useful starting place for essays in their studies of the province, and that should contribute to the understanding and dialogue the volume is designed to encourage.