onstrate clearly that encouragement can be given and taken away by the state. Canadian unions under severe attack in the 1980s continue to grow slightly.

There are a number of questions that can be raised about the articles, what is most striking by its absence is the whole question of unions as a subject matter in the educational system. Are there courses on the working class or unions at the elementary, secondary, college and university levels? Does this not affect the attitudes people have towards unions since the business capitalist system is extolled? The introduction at the first two levels is crucial: without it the situation is not likely to change. Unionists and the general public and particularly politicians are ignorant of what unions are, how they function, and what their objectives are. Until courses on the working class and unions are introduced early in the educational process, the negative bad media coverage will continue, and any improvement, of course, will not occur overnight. The Canadian situation like the American is dramatically in need of such a change to correct an obvious imbalance.

The works are a useful compendium and do offer some hope which is premised on the need for unions to respond and re-orientate. Little is made of the need for management or government to do the same. There are sufficient tables and charts to satisfy the most enthusiastic of academics and discourage the hardiest of laymen. On balance, the book is favorable towards the continuation of unionism, but the authors are unanimous in suggestion that U.S. unions must change if they are to survive as a viable force.

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Gail Malmgreen, (ed.) — *Religion in the Lives of English Women, 1760-1930*. London: Croom Helm, 1986. Pp. 295.

This fine anthology fills a strange gap. As Gail Malmgreen remarks in her introduction, up to now historians of English religion have neglected women and historians of English women have neglected religion. Basic data, like "what proportion of all believers were women, or what proportion of women were believers" remain unknown (p. 2). The intersection of women's history and religious history is especially important in the nineteenth century, when religion played so central a part in English life and when English women began to take more active roles in religion. As previous historians of women have noticed, religion and philanthropy first provided middle-and upper-class women with respectable routes out of the home. A "feminization" of religion seems to have occurred in Victorian England as it did in nineteenth-century America. While some areas of English women's religious life remained untouched — the lives of Catholic laywomen and women in religious orders have barely been studied — this collection of essays adds greatly to our knowledge.

Five essays survey women's religious roles and changing views of what women's roles in religion should be. Susan P. Casteras' "Virgin Vows: The Early Victorian Artists' Portrayal of Nuns and Novices" mines an unstudied sub-genre of Victorian painting to conclude that repressed female sexuality was the theme of most of these paintings and the chief source of their popularity:

> the nun and her moments of religious conscience were far from private or even sacred matters, at least in art; for this symbolic lily of virginity and spirituality, much like her secular sister in real life, was enshrined in an atmosphere of mystery and unattainability that made her simultaneously innocuous to some Victorians, repugnant to others, and generally titillating... (p. 154).

Anglican suspicion of nuns and convents links this essay to Catherine M. Prelinger's study of the female diaconate in the Anglican church. Drawing on her larger study of nineteenth-century female deacons in Europe, Prelinger demonstrates that Anglican suspicion of both female religious orders and women usurping any ministerial authority retarded the growth of this group. Female

diaconates in Germany and Scandinavia, as well as in other English protestant denominations "flourished" by contrast (p. 182). In "Respectable Sinners: Salvation Army Rescue Work with Unmarried Mothers, 1884-1914," Ann R. Higginbotham demonstrates how women army workers developed a system

> to house the woman, however briefly, in a home under the direct supervision of rescue workers, to find her a position as a servant and make her responsible for paying as much as 5s a week, which often represented 80 per cent of her wages, for someone else to care for her child (p. 228).

The payment and lack of contact with the child constituted the punishment for these "sinners"; their "respectable" position in domestic service offered the possibility of redemption. Higginbotham shows how Salvation Army women balanced these rival claims of forgiveness and punishment as they pioneered work among single mothers.

Rickie Burman's study of Jewish women in Manchester neatly uses oral histories and anthropological approaches to show how women's importance within Jewish families shifted from 1880 to 1930. Women's role as keeper of Jewish rituals within the home (making the Sabbath dinner, lighting the Sabbath candles, preparing the home for Passover) became the heart of Jewish observance, as men ceased attending temple and began to work on Saturdays. In immigrant household especially, women maintained Jewish religious identification: although their practices had not changed, women's activities "assumed a greater importance" in the context of twentieth-century secularization. The late Brian Heeney's "The Beginnings of Church Feminism: Women and the Councils of the Church of England 1897-1919" charts the intransigence of male Anglican clergy as women sought to serve on church councils. Fears that women would simultaneously "overwhelm" and "feminise" the church, and be too weak to provide leadership delayed the acceptance of women to church councils until 1919 and still obstruct Anglican women's moves towards the ministry (at least in England).

Three essays deal with individual women. Kenneth Corfield's "Elizabeth Heyrick: Radical Quaker" teases out the lost life of a radical woman in the 1820s. Heyrick wrote advocating the immediate abolition of slavery and led a group of female abolitionists who believed that slavery must be ended "without reserve, without limitation, without delay" (p. 45). More impatient than their male counterparts, Heyrick and her associates pressed for abolition and the rights of labour, however, without making feminist demands on behalf of women. D. Colin Drew's "Ann Carr and the Female Revivalists of Leeds" outlines the establishment and disappearance of female Methodist preachers in the Leeds area. From the 1760s, Sarah Crosby and some other Methodist women had preached and founded a small religious community nicknamed "the Female Brethren." Carr herself first preached in 1816, building a chapel in a slum area in 1825. Although the chapel remained a centre of relief work among the poor until the 1840s, male Methodist clergy turned against female preachers, and following Carr's death in 1840, female preaching ceased in the area.

Walter L. Arnstein's "Queen Victoria and Religion" deals with a little-known area of a well-known woman's life. His elegantly-written and good-humored essay brings together Victoria's views on religion and neatly answers questions covering every aspect of the Queen's religious life, both public and private. Moving easily through the Queen's long reign and the changes in her religious views, Arnstein reveals a surprisingly liberal and tolerant monarch. Victoria supported the Dreyfusards, deplored anti-semitism, and insisted in 1858 that her first royal proclamation to India include an assurance that she disclaimed "alike the right and desire to impose our [religious] convictions on any of our subjects" (p. 120). With regard to religion, Victoria was, as Arnstein concludes, "a most unusual Victorian" (p. 123).

Two essays are less successful because they fail to analyze sufficiently the fascinating material they use. Margaret Maison's "'Thine, Only Thine!' Women Hymn Writers in Britain, 1760-1835" quotes extensively from the unstudied group of female hymnists, but by moving from one writer to another instead of providing a successful organizational framework, any overall argument is lost. Lilian Lewis Shiman's "'Changes Are Dangerous' Women and Temperance in Victorian England" makes the same error. Detailed information from the minutes of temperance societies is poorly in-

tegrated with surveys of the position of Victorian women generally, and as a result the essay fails to explain why England — unlike the United States — failed to produce a powerful female temperance movement.

Overall, however, this is a most successful anthology and a welcome addition to the shelves of those interested in women's history, religious history, or Victoriana generally.

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Robert A. J. McDonald and Jean Barman, (eds.) — *Vancouver Past: Essays in Social History*. Vancouver: University of British Columbia Press, 1986. Pp. 327. (Also issued as BC Studies, no. 69-70.)

Vancouver Past is a centennial volume of essays by historians with a variety of vocations and academic specialties. They deal with a number of topics central to social history: class structure, the position of women and ethnic minorities, the quality of everyday life; also with topics shared with other historical domains: economic cycles, voting behaviour, and political activism. The volume includes a bibliographic essay by Patricia Roy, which together with the footnotes of the other essays provides an up-to-date guide to the secondary historical literature on Vancouver. The individual essays are for the most part carefully argued and well written. The breadth of perspective they show naturally varies with the professional experience of their authors, but many make good use of relevant work done for other localities and include comparisons of Vancouver with other North American or European cities. Even those essays which focus exclusively on Vancouver data avoid parochialism by using it to test the validity of general hypotheses.

In their own essays, both editors examine the implications of class in Vancouver and reach conclusions which, while not denying social conflict, emphasize the presence of consensus. For the period 1886-1914, McDonald discusses with great clarity the city's economic structure, work force, strike record, and working-class politics and the interrelations among these. He notes how Vancouver differed from its own non-urban hinterland and compares it with other Canadian cities. He concludes that the city's economy created a far-from-radical working class, similar to that of other Canadian cities, and suggests that this should serve to remind labour historians that it is imprudent to base generalizations about British Columbia solely on the experience of its mining and smelting towns. Barman deals with the interwar years and focuses more exclusively on Vancouver, but the conclusion of her essay examining the socio-economic character of its neighborhoods in connection with voting behaviour also encourages revision. While she confirms the fundamental geographical division into a working-class East Side and an upper-and middle-class West Side and indicates that the two sections often voted differently, she points out that virtual city-wide consensus was also frequent — a conclusion which reinforces McDonald's picture of earlier commitment by both working and upper classes to the capitalist system.

The essays by Irene Howard, Jill Wade, and Paul Yee reinforce the theme of social consensus. Howard tells the familiar story of political agitation for fair treatment of unemployed single men in Vancouver during the latter years of the Great Depression but with a significant difference: in her account, women emerge as aggressive, politically savvy instigators of action. Although her primary focus is the left-oriented Mothers' Council, overlapping membership and the Council's cooperation with other women's groups lead to a useful picture of a women's network in action. There was strikingly close cooperation across social and ideological lines, as when women from such disparate groups as the W.C.T.U. and the Women's Labour League organized demonstrations and fed the sit-down strikers together. Wade's case study in the connection between political protest and reform describes the forms of pressure for more and better housing in Vancouver which were placed on all