spective, the approach is multifaceted and balances an analysis of such factors as age, social background, education, previous work experience, and years of service with an informed reading of the women's own accounts in correspondence, magazine contributions, and autobiographies. The quantitative evidence (which surprisingly is nowhere laid out in detailed form) confirms many of the findings of similar studies by, for example, Jane Hunter, Patricia Hill, and Ruth Compton Brouwer: the majority of women who served in missions were middle class, of rural or small-town background, and distinguished in their educational accomplishments and ties to the parsonage. What is unique is the comparison Gagan offers between the women selected for overseas work and home missions; in education and in years of service those who were engaged in teaching in Japan and in medical work in China considerably surpassed the women sent to work with Canada's immigrants and aboriginal peoples. This same gap was mirrored by a growing reallocation of WMS funds from the Canadian front to the more dramatic and visibly rewarding work in the Orient.

While historians of religion will be intrigued by this two-tiered approach to evangelization, they will also appreciate Gagan's serious efforts to explore the role of religious faith in motivating women to volunteer for missions and in validating their work in the field. Within the context of women's history and changing gender roles, as well, this book makes an important contribution as it analyzes the lives of single middle-class women whose "characterizations of self were not 'maternal'" (p. 8), but "for whom a lifelong career had become an essential and rewarding alternative to marriage, home, and family" (p. 212).

In its approach to both religion and gender, however, this study remains within the framework of a history that assumes patriarchy and class to be the contexts within which nineteenth and twentieth-century women defined their experience. Thus, while it explores in detail the career opportunities offered by missionary work, it fails to tease from its sources a women's culture, the "female world of love and ritual," so evocatively reconstructed by scholars such as Carroll Smith-Rosenberg. Nor, despite its emphasis on Methodist spirituality, evangelism, and the Social Gospel, does it take its cue from "the new religious history" and draw on gender to reinterpret the conventional understanding of these categories. For scholars pursuing such lines of inquiry, and for anyone with an interest in women and in missions, this study will nevertheless provide much valuable information and analysis.

Marguerite Van Die  
Queen's University  
Kingston, Ontario

Orest T. Martynowychych's book, prepared to commemorate the centennial of Ukrainian settlement in Canada, is a scholarly and comprehensive account of the formative period of Ukrainian-Canadian history. Although literature on the Ukrainians in Canada is fairly broad, Martynowychych's history is more analytical and all-inclusive than previous studies. His work explains rather than describes. It pays attention to urban immigrants and frontier laborers in mining, railway, and lumber camps as well as to the more numerous prairie homesteaders who have until now received most of the attention. He places the Ukrainian experience within the context of Canadian history.

The book is divided into five parts. The first surveys the European background that formed the outlook of the young immigrants who became leaders in Canada and describes how the early Ukrainian immigrants from eastern Galicia and northern Bukovina (then part of Austria-Hungary) adapted their old-world experiences and institutions to Canadian conditions of the time. Unlike the earlier Ukrainian immigration to the United States, which was concentrated in the populous industrial and mining towns of the northeast where its impact on American society was limited, the Ukrainian immigration to Canada was centered in the unpopulated western prairie lands of Manitoba, Saskatchewan, and Alberta, where their presence became a factor in Canada's national development. Between 1890 and 1914, Martynowychych points out, with the help of cheap labor from Eastern Europe in railway, lumbering, and mining industries, the Canadian prairies were transformed from fur-trade outposts into major grain-producing regions. Many of the Ukrainians lived in isolated Ukrainian enclaves and marked prairie society with a cultural pluralism that distinguished it from other parts of Canada.

The second part details the difficult and harsh life of the early Ukrainian immigrants. In part 3, the most important section in my opinion, the emphasis is on the three-cornered struggle for immigrant support between the Anglo-Protestants and the French-Catholic efforts to "Canadianize" the "inferior" Slavs in their own image, and the efforts of the Ukrainian "intelligentsia" (young thinkers influenced by the radically secular ideas of the Ukrainian national movement) to transform the immigrant masses into a "new people" in the new world (p. 172). Although an overwhelming majority of the Ukrainians who arrived in Canada prior to World War I were Catholic of the Eastern rite (Byzantine), because of the virtual absence of Ukrainian Catholic priests before 1912, leadership in the early Ukrainian community passed to the anticlerical Ukrainian intelligentsia, which splintered into Protestants, nationalists, and socialists. Parts 4 and 5 deal with the intensified hostility toward
natives of Austria-Hungary during World War I and the worsening of the divisions among educated Ukrainian immigrants in Canada after the war.

Utilizing his master’s thesis (completed in 1978) as a framework, Martynowych has produced an impressive study. It is not a work of filiopietism. The author’s factual depiction of economic exploitation, abusive interpersonal relations, and the sense of hopelessness among the early settlers which characterize the second part of the book, however, left me somewhat depressed, as did the descriptions of factional conflicts in the Ukrainian community that color the last two parts of the work. Because of the detailed socioeconomic accounts of the harsh and difficult everyday lives of ordinary immigrants, the book will most likely have greater appeal to the specialist than to the general reader. The work is enhanced by an excellent bibliographical survey, extensive endnotes, maps, tables, and numerous illustrations. In all probability it will become the standard work on Ukrainian Canadians in the English language.

Bohdan P. Procko
Emeritus
Villanova University