

en même temps aînée de la famille Joly de Lotbinière. L'action se déroule durant l'année 1872 et passe en revue la gamme des activités, vacances et loisirs surtout, d'une famille de la haute bourgeoisie de cette époque qui comprend, outre les sept enfants, une bonne irlandaise et un majordome. Cette description accrédite plusieurs points de la thèse de Ruddel. Le héros du livre est un oncle paternel, officier de l'armée britannique. La famille partage sa vie entre le domaine seigneurial de Lotbinière et la résidence familiale sur la Grande Allée. Issue de la noblesse française, les Joly de Lotbinière s'assimilent au conquérant, à la bourgeoisie d'affaires et à l'armée britannique par une habile stratégie d'alliances matrimoniales. Cette combinaison gagnante vaut aux héritiers mâles issus de cette lignée d'accéder aux plus hauts postes de commandement de la société et d'y remplir les plus hautes fonctions politiques. Hormis l'intérêt d'illustrer certaines des hypothèses avancées par Ruddel, il s'agit d'un récit plutôt anodin de la vie de la haute bourgeoisie à Québec au siècle dernier.

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David B. Marshall – *Secularizing the Faith: Canadian Protestant Clergy and the Crisis of Belief, 1850–1940*. Toronto: University of Toronto Press, 1992. Pp. viii, 325.

The purpose of David Marshall's book, clearly stated in the introduction, is to show that "the dominant trend in Canadian Protestant history [since the Victorian era] has been the accommodation of the clergy and churches to a society growing more secular, not a march of progress towards the Kingdom of God" (p. 4). Relaxed standards for church membership, the loss of the supernatural context, and the neglect of personal salvation typified the church during this period. The thrust of his argument is to show that the clergy failed in their attempt to accommodate the church to a more secular society. "Religion became an empty shell; the church's mission became secularized," he concludes (p. 5).

Marshall argues that many of the central themes of these complex issues can best be examined by exploring the ideas, attitudes, and activities of clergymen (p. 7), specifically those of the Methodist, Presbyterian, and United Churches. That this is one way of examining the issues is certain; that it is the best way is debatable. The conclusions drawn in the book are given an even narrower focus by Marshall's concentration on the clergy of central Canada. Evidence from elsewhere in the country, or from other denominations, is introduced mainly to prove the point being discussed and does not always show a clear understanding of the issues pertaining to the particular region or church.

Marshall rejects the idea of a specific time of crisis, of a break with the past, in the secularization process. He examines the growth of religious tolerance and the development of educational reforms as components of this process and lays much emphasis on the dawn of the age of consumerism. He concludes that the key to understanding the secularization process "rests in the fact that religion and the

churches are part of a pluralistic society and are thrust into a market-place of competing ideas, values, activities, and institutions" (p. 24). Although strong evidence is presented for these ideas, Marshall may be falling into the trap of seeing the Christian church in the pre-Victorian era as more immune to "secular" forces than it in fact was.

The thrust of the argument is both enriched and at times confused by the extensive use of biographical material that characterizes Marshall's approach. Every time the ideas of another clergyman are introduced, the reader is given extensive background information on the individual. This is certainly useful in understanding the ideas expressed, but it tends to distract the reader from the main flow of the argument.

Marshall includes in his book strong chapters on the role of missions, the devastation of the Great War, and the impact of the 1920s on the process of secularization. Contrary to others who have seen the missions movement of the late nineteenth century as a sign of the strength of the church, Marshall argues that it "was as much a defensive reaction by the churches increasingly conscious of their declining fortunes as it was an indication of their strength" (p. 99). Missionaries and those promoting missions are portrayed as "unenlightened", "insensitive", and "even ruthless" (p. 102). While his presentation of the missionary movement is stimulating and provocative and may lead to an interesting debate, it is not as firmly based as one would like, with some contradictions and uncertainties and an insufficient explanation of the situation in the mid-nineteenth century with which to compare later developments. Marshall may very well be right in his contentions, but there is still much to explore in this area.

Much attention is focused on the rise of the social gospel movement, with Marshall arguing that it was ultimately a failure, for it did not lead to a revitalized Christianity. The movement is in fact presented as part of the secularizing process, reflecting as it did the values of the consumer culture, looking toward material well-being rather than to spiritual fulfilment (p. 150). Social improvement, not personal salvation, had become the key to the thinking of many of the Protestant clergy. Marshall offers substantial evidence for his interpretation, and this is perhaps one of the most useful parts of the book.

By the 1930s, according to Marshall, although some church leaders saw the need for revival, they proved incapable of stimulating one. They were unable to steer their churches toward what Marshall calls "a starker, more realistic theology of crisis" (p. 229). The success of the Oxford Group movement of the early 1930s was further proof of the failure of the clergy. It is within this context that the church union of 1925 is presented, for it was an act "carried out in an atmosphere of weakness and decline" (p. 186), a circling of the wagons.

Overall, this is a rather pessimistic book, for it recounts the story of the failure of the Methodist, Presbyterian, and United Churches to fashion a religion suited to the times, but not captive of them. As Marshall concludes, "In the end, a defeated church, uncertain about its message, mission and future, floundered" (p. 229). Accommodation to the secular values of consumer culture and the "liberal modernist mainstream" had won (p. 248).

Much of Marshall's argument can be accepted as long as one remains focused on the selected clergy he considers. Whether their ideas are reflective of the wider clergy is not clear, however. Although Baptist churches are included in the overall interpretation, there is no serious attempt to analyze or explore this denomination. To extend the thinking of some of the clergy to the congregations themselves without sounder evidence would tend to place the author on shaky ground. There would seem little foundation for such sweeping generalizations as "It is clear that Christianity either strongly believed or practised or experienced was rare" (p. 255).

In the end, one is forced to question whether too much has perhaps been made of the issue of secularization during the period under review. This work at times sounds very much like the jeremiads of the New England Puritan divines in the late eighteenth century and the lamentations of countless Christian leaders since the beginning. The history of the Christian church is perhaps more cyclical than linear. While one would agree that "Canadian religious history cannot be written as a story of progress" (p. 256), neither is it clear that it can be written as a story of decline.

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Bruce Elliott – *The City Beyond: A History of Nepean, Birthplace of Canada's Capital, 1792–1990*. Ottawa: The City of Nepean, 1991. Pp. xiv, 461, illus., maps.

The expansion of cities is usually viewed from the perspective of the central city. What lies beyond the built-up fringe is regarded merely as "undeveloped" land waiting to be "improved" by subdivision into building lots or industrial and commercial sites. As the title of Bruce Elliott's book suggests, however, the emphasis here is on the "beyond" as an entity in its own right, as it faces the seeming inevitability of the glacier-like forces of an expanding city. The city in this case is Ottawa, and beyond the fringe is the rural township of Nepean located to the west and southwest of Ottawa, which eventually becomes an independent suburban city within the greater Ottawa region.

The author is an established scholar, known particularly for his *Irish Migrants in the Canadas* (McGill-Queen's University Press, 1988). His Nepean book was the product of a five-year project commissioned by the City of Nepean, but it goes far beyond what one might expect from such a local history in several respects. It is soundly based on a thorough use of rich archival sources; the local case study is set into the larger context of Canadian and North American trends; a series of sophisticated maps outlines a number of local patterns such as subdivisions, ethnic settlements, and agricultural specialization. Elliott has effectively merged the interests of both urban and rural history in his study because he recognizes the interdependence of these two dimensions in explaining the nature of the settlement process.

The complex story of town, semi-town (suburban), and country is generally skilfully woven, beginning with the completely rural township in the late eighteenth century, named after a relatively obscure Under-Secretary at the Home Office in