

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.

Barry Moody
Acadia University

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

London, Sir Evan Nepean. The town that emerges in one part of the township, eventually to become Canada's capital, is dealt with directly by Elliott only up to the 1850s when it becomes a separate political entity. After that his primary emphasis is on the rural and the suburbanizing portions of the township, and Ottawa is seen primarily as an outside force that slowly directs and diminishes the size and character of the township's community.

The process of suburbanization has been described in several Canadian studies, notably by Paul-André Linteau for Maisonneuve-Montreal (*The Promoters' City: The Creation of Maisonneuve, 1883-1918*, Lorimer, 1985) and John Weaver for Westdale-Hamilton (*Hamilton: An Illustrated History*, Lorimer, 1982). Much of what Elliott relates is another example of a well-known process, but his case study demonstrates how each place works out its own particular solutions. The earliest suburbs were working-class, drawn to the industrial development at Chaudière in the 1860s. After this, the development of new subdivisions "would constitute the dominant theme in Nepean's history" (p. 103). The electric street railway from 1891 ushered in a spate of new subdivisions, which led in turn to a series of annexations to Ottawa between 1907 and 1911. The continued encroachment of the city eventually led to more than simple reaction to a predetermined fate for the township. An aggressive leadership gained control and promoted the growth of Nepean as an independent urban municipality by bringing in industry and expanding amenities and services. The extent to which the planning of township residents was stymied by higher levels of government is probably a good example of what it means to live near a national capital.

What Elliott brings to our understanding of the suburbanization process that is especially new, however, is the way in which rural life was affected by the proximity of an expanding city. For example, the location of small settlements in the township was not affected primarily by variations in the quality of the soil, but was determined by the degree of access farmers had to markets through the road system. Rural population tended to concentrate along the major road between Ottawa and Richmond to the southwest. Another example that will interest a variety of historians of the Canadian settlement process is how agriculture was transformed by the impact of the city. Farmers were encouraged to move from mixed farming to more specialized, capital-intensive production for the urban market. Farmers left wheat farming and the provisioning of lumber camps in favour of stock-raising, cheese-making, and whole milk production. After the turn of the century, stock-raising was dropped as farmers became dairymen almost exclusively. Supplying the city's residents tied the farmers more closely than ever to the urban economy. This became evident especially in the need to regulate the production of safe milk, a difficult task when many individual farmers delivered directly to their customers. The result was the creation of the Ottawa Dairy Company, whereby farmers rationalized the processing, bottling, and delivery of milk.

Two relatively minor caveats might be registered about this very worthwhile book. One is the sub-title, *Birthplace of Canada's Capital*, which is certainly stretching a point and probably is the product of an over-zealous municipal official indulging in some local boosterism. Another is the length, based on a very detailed

approach, which begs the question of the intended readership. The writing style is clear and to the point, but nevertheless academic, with all the scholarly paraphernalia of detailed footnotes. Will the general public of Nepean or Ottawa wish to find their way through these dense thickets? Academics, on the other hand, will not be as interested in local detail as in the larger processes described. In both cases, a volume of about half the length would have been more effective.

Gilbert A. Stelter
University of Guelph

Marcel Bellavance – *Le Québec et la Confédération : un choix libre ? Le clergé et la constitution de 1867*, Sillery, Septentrion, 1992, 214 p.

Après la logorrhée référendaire, il faut une bonne dose de masochisme pour s'intéresser encore à cette vieille constitution qui n'en finit plus de mourir sous le poids des interprétations et des remodelages. C'est encore plus vrai quand il s'agit d'une étude sur la naissance de la Confédération et sur les élections de 1867, fruit d'une recherche faite dans les années 1970 et d'une thèse défendue au début des années 1980.

L'auteur divise son travail en trois parties et sept chapitres. Comme tout bon thésard, il commence par fixer « les cadres de l'étude », ce qui constitue sa première partie. Il expose rapidement « le cadre théorique et historiographique » (chap. 1) et développe un peu davantage, dans le deuxième chapitre, « le cadre géographique et social ». C'est la partie la plus originale et intéressante de l'étude, mais elle n'en laisse pas moins le lecteur perplexe. L'approche quantitative, sur laquelle l'auteur s'appuie, n'embrasse que deux diocèses (Montréal et Trois-Rivières) sur cinq, soit 38 p. 100 des comtés de la province de Québec de 1867. Au contraire, son analyse des acteurs et de l'élection elle-même s'étend à l'ensemble du territoire québécois. On peut au moins s'interroger sur la pertinence d'imputer aux autres diocèses, surtout à celui de Québec, les conclusions tirées de cette étude partielle. D'autre part, l'auteur fait son analyse quantitative à partir des « rapports pastoraux » de 1864 et 1868. Si je ne m'abuse, il s'agit des rapports faits à l'occasion de la visite pastorale de l'évêque. Si tel est le cas, je lui aurais préféré la série des rapports annuels de paroisse (déjà disponibles à Rimouski, au moins, à l'époque des recherches de l'auteur), qui permet de mieux cerner les fluctuations d'année en année.

La deuxième partie est consacrée aux acteurs. Dans le chapitre 3, l'auteur met en place ces acteurs : les évêques, les curés, la presse et, bien sûr, les politiciens. Rien de très neuf, sauf peut-être des remarques pertinentes sur le rôle économique joué par un bon nombre de députés. À noter cependant que l'auteur ne souffle mot du rôle et de l'influence du Séminaire de Québec (dont Elzéar-Alexandre Taschereau) auprès de l'archevêque. Cette institution a commencé sa lutte contre les ultramontains et abrite déjà plusieurs des prêtres qu'on accusera de libéralisme. En décrivant le passage « de la bonne entente à l'association » entre le clergé et les conservateurs, le chapitre 4 expose les diverses interventions du clergé de 1864 à 1867 à