the 1970s. Like everything else in his life, however, his social and political choices are cast within a Christian context, which underscores the fact that the believer must live *in* this world yet not necessarily be *of* it (134-135). His speeches titled "Patriotism" (189-192) and "National Righteousness" (192-194) direct Canadian Christians to be patriotic citizens, to recognize in her national symbols Canada's regard for human personality and liberty, and to defend the integrity of Canada against graft, income-tax evasion and fraud. In "Death from Within" (194-197), Murray offers brief criticism of western materialism, the dehumanization of western society wherein people are identified as numbers without names, the of rise drug-dependence, and the decline of spiritual values. His answer to these social and political ills is an exhortation for "a reactivated faith in the Eternal God," and a confession of personal and corporate sin by all Canadians.

While this collection provides a stimulating "snapshot" of one evangelical Protestant's response to contemporary western values, the book is certainly not without some serious methodological shortcomings. Murray's writings are categorized into eleven coherent chapters, although the editor makes little attempt to situate the sermons and lectures in their social and historical context. The three or four sentences that preface each chapter offer approximate dates, places of presentation, and audiences for the writings, but these brief introductions are unable to unpack the theological and social forces that influenced Murray's thinking and prompted the themes and temperament of his writing. Moreover, most of the texts included in the volume date from the 1970s and early 1980s, the last phases of his career. Without the inclusion of documents from his early pastoral and academic life, readers get no sense of how he evolved as a preacher and teacher, how his theology and sense of "the issues" developed over time, or how his social, political and religious critique responded to the dramatic changes in Canada's religious identity since the Second World War. It would have been most helpful had the editor erected a more comprehensive scaffolding around the documents, situating Murray within his rapidly changing world. Nevertheless, given its emphasis on contemporary evangelical thought, this collection of Murray's short writings is a valuable addition to the "Baptist Heritage in Atlantic Canada" series.

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S.J.R. Noel — *Patrons, Clients, Brokers. Ontario Society and Politics, 1791-1896.* Toronto: University of Toronto Press, 1990. Pp. viii, 329.

S.J.R. Noel's long-awaited interpretation of the political culture of nineteenth-century Ontario in terms of clientelism, patronage and brokerage is stimulating and insightful, but terrible flawed. Basing his work primarily on secondary sources, he deals with his patrons and brokers in a discursive if readable treatment which is not so much riddled with methodological problems as simple lacking altogether in any methodology adequate to address the problems he poses. In recent years, several political scientists, with all too limited success it must be said, have turned to nineteenth-century topics with a view to recasting current interpretations and offering

a new and deeper understanding of the Canadian past. This to be sure is a worthy endeavour, but one fraught with dangers, as Professor Noel's interesting study demonstrates once again.

On one level, Professor Noel is precise — even modest — about what he sets out to accomplish. He asks us to consider "clientelism" as a process or as what he calls a "mid-level empirical model of transactional exchange" which, he argues, is valuable "precisely because it does not purport to explain everything", but addresses "a specifically defined sub-set of transactions." For Professor Noel, clientelism leads to a reinterpretation of the political culture which he believes redresses the balance from an earlier emphasis on ideational factors to focus on the material conditions of life. And these relationships, owing much to Ontario's vast agricultural frontier which gave a powerful emphasis to ownership and use of land, may be largely explained in the context of patron-client relationships arising from and developing out of those material conditions. As he puts it, his central argument is that "clientelism developed through three distinct, historically identifiable stages: from the simple dyadic clientelism of early Upper Canada to brokerage at mid-century and subsequently to machine politics." In Noel's first phrase, Upper Canada was an oligarchic, patronage-ridden society whose landed gentry shared the patrons' role with a merchant elite which created a commercial clientelism more powerful even than that based on office-holding. In the changing environment of the Union years, 1841 to 1867, the predominance of economic values and the complexities of Union politics led not to the disappearance of clientelism but to the achievement of a more sophisticated system in which patronage politics became purely pragmatic and the broker-deal maker reigned supreme. In the Ontario period from Confederation to the end of the century, the essential relationships created in the first half of the century did not disappear, but under the leadership of Oliver Mowat reached new heights of sophisticated deal-making. Under Mowat, the values of agrarianism, especially careful husbandry, merged fully with the Ontario system's pervasive clientelism to create a political machine powerful enough to hold power past century-end and astute enough to link power and patronage in a golden age of class harmony and social advancement.

Professor Noel's argument is developed through clear prose, considerable historical insight and frequent dollops of wit. His analysis of the Mowat period is particularly insightful. Unfortunately, the secondary literature on which his account is largely based provides an insufficient empirical base to maintain his thesis while he himself fails both to marshal the existing evidence systematically and comprehensively or to provide a conceptual framework adequate to testing and developing his theory. Although he distinguishes between grand patrons and middle level patrons, he puts faces to only a very few of the grand patrons while the middle level patrons remain indistinct throughout. Nowhere does he offer the kind of analysis of the role, for example, of militia officers and justices of the peace which Keith Johnson develops in *Becoming Prominent*, although such would seem to fit his thesis perfectly. Nor does he pursue other potential patrons as members of social groups or classes, such as the legal community (after all it was John Strachan who asserted in 1826 that lawyers "are emphatically our men of business, and will gradually engross all the colonial offices of profit and honour."), the clergy and even politicians as members of the legislature. Even the grand patrons, a few of whom receive names, are pursued in a hit and miss manner and some obvious choices, such as the Ottawa Valley's Archibald MacNab, are neglected. Furthermore, we are not told what patrons at different levels might have had in common or even the nature and extent of their power. Indeed, Professor Noel

might well have taken a different tack entirely if he had examined the failed effort of Loyalist officers to lord it over the rank-and-file which was given such a devastating analysis by William Dummer Powel in the Powell-Collins report of 1887.

One of the most problematic areas of the book is the suggestion that clientelism somehow merged with successful entrepreneurship and that economic transactions should be interpreted as a species of patron-client relationship. While indubitably there were aspects of this in some economic interchanges (as Douglas McCalla demonstrates in his study of the Buchanans' relationships with the retail merchant community), it seems fundamentally wrong to try to situate evolving commercial relationships and an expanding economy in the context of clientelism. So too it is strained indeed to interpret a political process in which religious, ethnic, economic, and regional interests competed and intermixed through brokerage politics as somehow exemplifying the processes and patterns of clientelism. In any case, for such an argument to be made, a much fuller, more empirical, more richly researched work would be required. Although Professor Noel is to be commended for offering a clearly written and stimulating study, those political scientists who seek to offer grand interpretations on the basis of the often limited historical work done to date should take warning. Likewise should publishing houses which too frequently place in print a flawed monograph when both author and readers would have been far better served by publication in the form of a provocative essay.

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Katherine Roper — *German Encounters with Modernity: Novels of Imperial Berlin.* Atlantic Highland, N.J.: Humanities Press International, 1991. Pp. ix, 269.

A prevalent mood of resignation, despair, pessimism — perhaps most evident in the work of literary symbolists — is a commonplace characteristic of *fin-de siècle* European culture. Literary grumbling was sustained, of course, by the plethora of wrenching changes accompanying industrialization: the world became a bigger, dirtier, less serene kind of place. Katherine roper has examined some fifty novels set primarily in Berlin with the object of illustrating the response of middle-class writers to these disturbing developments. For the writers discussed, the motivating quest was nothing less than an engagement "in a struggle for Germany's soul" (3). Her book, which is an entertaining read though occasionally prone to sounding like the synopsis of a libretto, will useful in assisting social historians to understand better certain aspects of the Second Empire's confrontation with modernity.

While writers were very much aware of the woes besetting their country and their city, the solutions proferred were marked by perplexing ambivalence. Thus Conrad Alberti and Friedrich Spielhagen complained of aristocrats, militarism, political repression, class conflict, materialism — a litany, actually, which resounds across the length and breadth of the modern era. Both believed that the artist must make a commitment to change for the better. Spielhagen opted for the revival of a fuzzy liberal legacy from the *Vormärz*; Spielhagen threw his lot in with king and country. Paul Heyse depicted the unhappy German bourgeois buffetted by the winds