might have come much closer to the "civil society" desired and built by the Russian educated public than did that public itself.

The township courts proved their viability during the time of troubles — with continuous activities throughout World War I and the 1917 Revolutions. The implications of war inflation, new political regulations, and changing gender roles can all be found in the workings of the township courts. During the Revolution the township courts may have been the most viable part of the old imperial legal system. Their problems in 1917 were not the lack of local litigants or disrespect for court decisions, but the absence of proper documentation, ongoing declared transformation of the legal system, and frequently changing higher circumstances. All of this added up to a certain institutional void which forced the dissolution of the courts.

In conclusion, this is an excellent study, the value of which is not diminished by an occasional typographical error or mistranslation. It also shows exemplary modesty in its avoidance of ungrounded conclusions or generalizations. The book will be definitely useful not only for students of Russian history, but for all those working with cases in which law was used by and administered to the lower classes.

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CHOQUETTE, Robert — *Canada's Religions: An Historical Introduction*. Ottawa: University of Ottawa Press, 2004. Pp. 464.

Until the early 1960s Canada remained a recognizably Christian country. Not only did most Canadians, new and old, publicly identify with either one of the major Protestant denominations or with the Roman Catholic Church, but, to a greater or lesser extent, the political and social culture was influenced in significant ways by Christian ideas, values, and institutions. Since that time, however, there has been a steady erosion of Christian influence in the Canadian public square. The Quiet Revolution in Quebec convinced francophones that their nationalism need not be inextricably linked to their Roman Catholicism. In the rest of Canada, mainline Protestants experienced a crisis of identity as they spent their theological and cultural capital chasing modernist dreams. Across the great Protestant divide a resurgent Evangelicalism remained all too often comfortably cocooned in its own sub-culture, eschewing cultural engagement as both worldly and injurious to its spiritual development.

While the majority of Canadians still identify themselves as Christian, increasing numbers tell the census-takers that they have no religious affiliation (4.7 million in 1991, up from a tiny group of 133,000 in 1941). Yet even this growing cohort of publicly identifiable secularists cannot mask the reality that nearly 90 per cent of Canadians identify themselves as religious and that the majority of these are Christian. What is remarkable about the Canadian situation, then, is not its religiosity but the disjunction between popular religious adherence and the public secular creed of Canada's social and political elites who either ignore Canada's religious past or

actively seek to minimize it. For more than a generation students have been brought up on overwhelmingly secular versions of Canada's history. Consult the index to a typical high school social studies text and you will find one reference to the Canadian Council of Churches, but no references to church, churches, Christianity, Protestants, Roman Catholicism, or religion, and this in a book that purports to discuss such subjects as "Canadian Identity", "French-English Relations", and "Canada's Cultural Diversity". Tellingly, religious differences are studiously avoided (unless they are so prominent that they cannot be ignored, as in the case of the Manitoba schools crisis). Instead, linguistic and generic "cultural" differences are emphasized. It is this ignorance about Canada's religious history that Robert Choquette's *Canada's Religions: An Historical Introduction* seeks to redress.

Choquette has set before himself a daunting task. How does one tell the story of religion in Canada from the earliest days of pre-contact Aboriginal history down to the present time, all the while interweaving the separate narratives of Roman Catholics, Protestants, Jews, and more recently Hindus, Muslims, Sikhs, and a plethora of new and alternative religions? And how does one author digest and synthesize the increasing volume of scholarly writing on the history of religion in Canada and shape it into a coherent account? Choquette has succeeded by adopting a largely thematic approach that allows him to explore the rich diversity of the Amerindian, Roman Catholic, and Protestant experiences in Canada down to the late twentieth century. Two chapters at the end of the book take up a consideration of how recent immigration and new religious movements have changed the shape of Canadian religion in the past 20 years or so. It is a credit to the author that he has largely succeeded in providing a very good introduction to these and a host of other subjects. It is to be hoped that the authors of future history and social studies texts for use in our schools and universities would consult this book and take seriously its compelling case for the importance of religion in the fabric of Canada's history.

Choquette is at his best when discussing the Roman Catholic tradition. This should come as no surprise to those acquainted with his previous scholarly work. Those more familiar with the Canadian Protestant tradition and experience will undoubtedly benefit from the author's lengthy and nuanced discussions of early Roman Catholic missions, Gallicanism, popular religious devotion, ultramontanism, and the influence of Vatican II on the Canadian church. He is particularly good at seeing transatlantic connections and in grounding his analysis of Canadian religion in the European experience.

His treatment of Protestantism, however, is most likely to draw fire from specialists. Protestants are accorded much less space in this book than would seem warranted by both their numbers and influence. Occasionally, this results in omissions, inaccuracies, and misrepresentations. His overview of the Protestant Reformation, for example, is altogether too brief when compared with his treatment of the Catholic Reformation and the French Catholic revivals of the seventeenth century, and significantly it fails to deal adequately with the key doctrine of justification by faith alone. It is also inaccurate to refer to Presbyterians as dissenters, given that the Church of Scotland was the established church in Scotland (p. 166). Moreover, there

were probably around 500 (not a mere 20 or more) missionary and philanthropic agencies established in Victorian Britain, many of which had connections with British North America (p. 181).

Nonetheless, I was pleased to see the author devote an entire chapter to missionary agencies, clearly an understudied subject among Canadian religious historians. Yet, here again, brevity and compression lead to inaccuracies. The Colonial Church and School Society had its roots in two earlier societies, the Newfoundland School Society (established in 1823) and the Colonial Church Society (established in 1835 as the Western Australia Mission Society). Not until 1851 did they merge to form the Colonial Church and School Society. The name was not changed to the Colonial and Continental Church Society until 1861. Nor is it accurate to suggest that "its involvement in Canada was limited to supporting a handful of ministers" (p. 185). In fact, the CCSS operated a multi-dimensional mission to British North America. In Quebec alone, it was noted for its own mission to French Canada and for laying the foundations for teacher training in the Montreal region.

A number of influential Protestants are either ignored altogether or given only the briefest of mentions. Among these are George Brown, founder of the Toronto *Globe* newspaper and leader of the Reform party in mid-nineteenth-century Ontario; George Munro Grant, principal of Queen's University and leading spokesman for a strand of liberal Evangelicalism within Presbyterianism; and Sir John William Dawson, Victorian Canada's leading natural scientist, principal of McGill University, president of the Dominion Evangelical Alliance, and implacable opponent of Roman Catholic ultramontanism.

Not all readers will subscribe to the ecumenical agenda that Choquette seems to be advancing in his conclusion. This, however, should not detract from the central point of this book, namely that "[d]uring most of Canada's history, religious identity was a key one in the composition of the overall identity of most Canadians" (p. 438). While specialists will continue to look to books like *A Concise History of Christianity in Canada* edited by Terrence Murphy and Roberto Perin (Oxford University Press, l996) for its comprehensiveness, attention to detail, and balanced treatment of a wide variety of subjects, general readers and undergraduates will benefit enormously from the history of religion in Canada found in this book.

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DEVINE, Heather — *The People Who Own Themselves: Aboriginal Ethnogenesis in a Canadian Family, 1660–1900*. Calgary: University of Calgary Press, 2004. Pp. ix, 338.

The discipline of history has for some time been promoting a multidisciplinary approach to scholarly research and analysis, yet the results have remained at times limited and uneven. Fur trade and Aboriginal historians have made great strides in their studies by incorporating disciplines such as social anthropology, geography,