

which high culture was levelled should also make the study especially interesting to scholars of European early modern popular culture.

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MCDUFFEE, Michael B. — *Small-Town Protestantism in Nineteenth-Century Germany: Living Lost Faith*. New York: Peter Lang, 2003. Pp. 151.

Centring his study on the small town of Butzbach in the Oberhesse region of Hesse-Darmstadt between 1830 and 1872, Michael McDuffee traces the growing de-Christianization of the municipality, emphasizing the narrowing of Christian teaching to children, the loss of catechetical instruction, the decline of meaning in the rite of confirmation, and “the changing Protestant mind” of the village generally. Of the extensive town and church archives, McDuffee owes much to the visitation preparation records of three pastors from the period: Steinberger, Englebach, and Klingelhöffer.

McDuffee makes no clear distinction between secularization and de-Christianization and in his general introduction links both with the rise of Deism and the French *philosophes* and materialists, among others. A very brief introduction to the town of Butzbach, its character and setting, is followed by a longer chapter focused on the way in which Butzbach Lutheranism attended primarily to socializing the children and thus “transform[ed] Christianity into a juvenile-based religion” (p. 16), which offered little to post-pubescent adults and was concerned primarily with using Christian principles as a means to moral duty. Some brief background to the differing views between naturalists and supernaturalists in the post-Kantian world is offered, as are brief reflections on the rise of an interest in religious “feeling” after Schleiermacher. In all, however, Christian teaching, we are told, reflects fewer and fewer specifically theological factors, and “emotional investment” in the Christian heritage is increasingly that of “the young, women, the aged and ministers” (p. 23).

The largest section of the study concerns the de-Christianization of clergy and laity, emphasizing the “civil-based” ethic of the town. As fitting the growing professionalization of clergy at the time, the Butzbach pastors appear to have been primarily involved with the administration of local charitable funds and preparing for superintendary visitations, spending relatively little time on biblical and other theological study. According to McDuffee, the cultural Protestantism so prevalent in the town did, however, result in a sharp division between the “sacred and profane”, although it is not made clear exactly how this occurred. Struggles with catechetical and confirmation instruction are then outlined as the town shifted from the use of Snell’s *Catechism* (after 1842) to the “less liberal” Baden Union Catechism, a shift understood by McDuffee as that from a Kantian to the Schleiermachian world view. It seems as if the *Erweckungsbewegung* had little impact in the town.

An interesting volume on the whole and useful for students of the Western “social imaginary”, the book unfortunately falls between good social history and closely argued intellectual history. The author’s strength appears to be in the former, but he

is reluctant to provide his reader with full analyses of his sources, and, when he does, as in the case of catechetical *exempla* (e.g., 90ff.), he might well have abbreviated the quotations. His study provides no more than the briefest biographical details on the pastors and little engagement with the wide literature on secularization, de-Christianization (Delumeau, although mentioned in the text, is omitted from the bibliography), “disenchantment”, and the modernity question in its many facets.

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MCKELLAR, Shelley — *Surgical Limits: The Life of Gordon Murray*. Toronto: University of Toronto Press, 2003. Pp. vii, 270.

Few Canadians under the age of 40 will recognize Dr. Gordon Murray's name, but, in *Surgical Limits: The Life of Gordon Murray*, Shelley McKellar has done an excellent job of examining the man and his times to demonstrate “the expanding therapeutic role of surgery, the rising power and authority of its practitioners, surgical character and culture, changes in the conduct of medical research, and the quest for cures in medicine” (p. 4). Each of these large themes is knowledgeably presented as the events of Murray's life are recounted and his pioneering work in cardiac, renal, and vascular surgery explained in terms that lay people and health care professionals can understand and appreciate. This is a welcome development since, as McKellar observes in her introduction, there has long been a tendency in medical biography to laud the great leaders while glossing over their place in society and medical history. Equally important, little sustained analysis of the role of medical culture and the development of medical research in specific specialties has been undertaken. This study fills many gaps.

Gordon Murray was born in Oxford County in 1894 and grew up on the family farm, receiving his high school education in Stratford before entering the University of Toronto medical school in 1914. He enlisted in March 1915 and served with Canadian artillery units in France until 1917, when he returned to finish his medical degree. After a brief rural internship, Murray undertook postgraduate study at the Mayo Clinic in Rochester, Minnesota, followed by three years in Great Britain, where he honed his surgical skills and was exposed to the British model of surgical research that emphasized “clinical results over scientific theory and methodology” (p. 25). This pivotal experience was capped by his success in winning a Royal College of Surgeons fellowship as one of only 34 of 110 who passed the demanding examination in 1926 (p. 25). Murray returned to Toronto in 1927 to take a position at the Toronto General Hospital (TGH), then recognized as one of the elite clinical teaching institutions in North America. He was to spend the rest of his life attempting to become part of the Toronto medical establishment but, as McKellar shows, his ego and personality prevented him from forging the type of relationships that would have aided his quest. Fate, too, played a role when the Chair of Surgery and Surgeon-in-Chief at TGH, Dr. Clarence L. Starr, Murray's mentor and supporter, died suddenly