

ing to “sustain the idea of solidarity” (p. 165), she also recognizes that the impact of the reforms was to “exploit the fault lines in the village” (p. 159). The apparent contradiction is never fully explained, and much of the evidence presented in fact shows villagers divided and fighting each other. This is one area where broadening the source base may have been useful, for much of the conflict generated by the reforms did not reach the land reform administration, which is the object of Pallot’s study, but was fought out in the local courts and in administrative hearings. Nevertheless, a different reading of the story of peasant resistance would not alter Pallot’s conclusion that “the likelihood that an agricultural advance in Russia would be based on farms formed under the Stolypin Reform’s provisions was limited” (p. 30).

Overall, Pallot makes an important contribution to our understanding of late Imperial Russia. This work is also distinguished by the seriousness of intellectual engagement with historians with whom the author disagrees, a welcome departure from the all too frequent propensity to argue against a caricature of the work of predecessors. *Land Reform in Russia* will be indispensable reading for students of the period and should be more generally of interest to scholars interested in reform projects undertaken in the name of modernization. My only substantive criticisms of this book have little to do with the author, but are aimed at the publisher. Most of the errors can be attributed to a disappointing editing job by Oxford University Press. Several maps are poorly formatted, rendering them virtually useless; a few errors in footnotes are compounded by the lack of a bibliography. At the prohibitive price of \$119 (Canadian), this slim volume may be bypassed even by many university libraries and may not reach the audience it deserves.

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M. E. Reisner, ed. — *The Diary of a Country Clergyman, 1848–1851: James Reid*.
Montreal and Kingston: McGill-Queen’s University Press, 2000. Pp. lxxxvi, 371.

James Reid was born near Dunkeld in Perthshire, Scotland, in 1780. In 1801 he was swept up by the evangelical preaching of a lay missionary from the Society for the Propagation of the Gospel. He became involved in the missionary activities of the Haldane brothers and joined the Congregational movement in Scotland. Between 1802 and 1806, Reid attended the seminary in Edinburgh where he trained as a missionary. He was ordained in 1806 and immediately sent to a British North American mission. In Glengarry County, Reid’s mission work met with opposition because his sponsors had failed to provide him with proper credentials. The local Presbyterian and Catholic missionaries viewed him as a “promoter of schism”. Finally, when the Haldane brothers impugned the doctrine of infant baptism, Reid abandoned the Congregational church in Glengarry and moved to Cornwall, where he started a school. There he met John Strachan, who had recently left the Presbyterian church for the established Church of England. Strachan introduced Reid to the Rev. Charles Stewart, the Anglican missionary at St. Armand in Lower Canada, who was destined to

become the Bishop of Quebec in 1826. Stewart guided Reid's spiritual journey into the Church of England. He was ordained a deacon by Bishop Jacob Mountain in 1815, and the following year he was ordained a priest at Quebec City.

Reid was appointed curate of the parish of St Armand, an expanding settlement near the Vermont border, where he served until his retirement in 1861. Reid also kept a diary, which he rarely set aside for more than two weeks. He filled 36 volumes of his comings and goings, reflections on being a pastor, insights into local rivalries and community life, and commentary on the religious questions and political affairs of the day. Unfortunately, in September 1864, just a few months before his death in January 1865, in what the editor of this fine volume describes as "a symbolic suicide, an act of despair, an acknowledgment that he had done nothing that mattered to anyone" (p. lxxxv), Reid burned his dairies. Some volumes, fortunately, escaped this effort to expunge his historical record.

M. E. Reisner has superbly edited the two diary volumes covering the period from November 1848 to July 1851. This book is a model of editorial scholarship. Reisner provides a detailed introduction outlining Reid's life and times, including his background in Scotland, his religious faith, the Church of England in British North America, the social and economic history of the Eastern Townships, and finally the political events, including the impact of the rise of Reform and the disestablishment of the Church of England. He provides copious and detailed notes as well as biographical sketches so that the different people, places, and events are thoroughly explained. It is obvious that Reisner immersed himself in the diary, Reid's life, and the local history of Frelighsburg area of Missisquoi County in the Eastern Townships.

Of greatest importance are the diaries. A detailed picture of the pastoral life of an Anglican cleric emerges most strongly from these pages. In the first entry Reid reports that there were not quite two dozen attending church on that particular windy and rainy November Sunday. This sombre mood is repeated throughout the diary. A few days later Reid reflects on his monotonous pastoral life: "The same thing over and over again every day. No variety no excitement. Nothing to stir up ambition." Perhaps revealing his evangelical background, he observed that a "spirit of Slumber and indifference prevails" (pp. 4–5), and he lamented that "a cold prayerless people makes a cold prayerless Minister" (p. 62). Incidents of dancing and drinking in the parish only increased Reid's sense that nothing had come from his sermonizing and pastoral work.

Reid was also despondent about his own station in life. He noticed while making calls to his parishioners that many of them were getting into comfortable houses and purchasing nice things, while he was stuck in a 26-year-old parsonage. The low esteem in which the clergy was held seemed to have a negative influence on his family. When a young lady in the parish refused to give her hand to his son, Reid remarked, "My family is nothing thought of ... Providence does not shine upon us" (p. 88). Reid remained fiercely loyal to the principle of the established Church but despondent about the outlook of the Church of England in the Townships. He attributed some of the church's misfortune to the climate of democracy and republicanism, which was responsible for the advocacy of the voluntary system and the "soul

destroying right of private judgment” (p. 9). These heresies had no biblical foundation, in his view, but they were directly undermining the Church of England.

Another aspect of Reid’s personal life that emerges from this diary is how the process of aging affected him. On his 70th birthday he commented that he was a strong healthy old man: “I have indeed held out wonderfully well” (p. 52). But he lacked energy and was gaining weight quickly. His health began to decline. His hearing was so poor that he had difficulty understanding what people were saying. In 1850, when Reid was 70 years old, his second eldest son died. The diary provides a poignant glimpse of a father’s nearly inconsolable grief. It also prompted him to consider his own mortality, which, he was convinced, could not be far off. He was assured of the goodness that God had displayed toward him, but also felt “overwhelmed with a sense of ... unspeakable unworthiness” (p. 123). In contemplating death, Reid demonstrated a kind of morbid introspection typical of the Victorian frame of mind.

In these later years, Reid received some recognition for his long service at St. Armand’s. The ladies of the church presented him with a gown and a scarf. He claimed that this was the only gesture of gratitude that he had received from his parishioners in his 36 years of pastoral service. This event only stirred him to plan for the survival of the parish. With the abolition of the Clergy Reserves, Reid was aware that “there was no security” (p. 171). He encouraged his parishioners to raise endowment money to support future clergy. In the final entries in the diary during the summer of 1851, 14 years before his death, he bitterly complained, “I feel very much fatigued. I cannot stand labour and extreme exertion of body ... my day is far spent and my night not far off. May God himself prepare me for my final departure!” (p. 171).

What makes this published diary so valuable is that Reid did not attain lofty heights in the Church of England. Although he published some controversial literature on infant baptism and temperance and submitted many pieces on the history of the Church of England in Lower Canada to local newspapers, he remained a modest and struggling local priest. As interesting as his responses are to major events such as the Rebellion Losses Bill, the Papal Aggression, and the decline of Church of England privilege, the real fascination with Reid’s diary is that it reveals the struggles of an ordinary, dedicated, and thoughtful clergyman. Reid was a thoughtful cleric, deeply committed to the principle of an established church, who struggled in a society that was abandoning Anglican privilege and was dedicated to voluntarism and democracy.

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Yves Roby — *Les Franco-Américains de la Nouvelle-Angleterre. Rêves et réalités*, Sillery (Québec), Les éditions du Septentrion, 2000, 534 p.

Un peu plus de dix ans après la parution de son livre, *Les Franco-Américains de la Nouvelle-Angleterre, 1776–1930*, Yves Roby propose une nouvelle étude sur le