

be done except to await the end of time which would be determined by God. In outlining the emergence of this debate concerning sense of time and possibility of social change, Westfall has laid a firm foundation for exploration of the sources of the fundamentalist versus modernist controversy, which divided Protestantism beginning in the very late nineteenth century.

Two Worlds concludes in a manner which is strikingly similar to what may be emerging as a new orthodoxy in Canadian historiography: the ironic outcome of the sacred world's quest to redeem and transform the secular world was that it somehow succumbed to the forces of secularization. Westfall, however, sees the irony differently from Brian McKillop in *A Disciplined Intelligence*, and Ramsay Cook in *The Regenerators*. In working out a sacred vision and world which was quite distinct from the secular world, religionists managed to push religion and the churches to a peripheral position which was remote from the concerns and values of the secular world.

William Westfall's *Two Worlds* is a superb study of religious values and beliefs, especially among Methodists and Anglicans, in nineteenth-century Ontario. He draws a pattern or structure of the religious past similar to the one drawn by S.D. Clark in his classic *Church and Sect in Canada*. But it is a better model, for Westfall is sensitive to the power of religious ideas and beliefs in history, and does not interpret religious history as the mere result of social and economic change.

David Marshall
University of Calgary

A Profusion of Spires: Religion in Nineteenth-Century Ontario. JOHN WEBSTER GRANT. Toronto: University of Toronto Press, 1988. x, 291 p. ISBN 0-8020-5798-5 \$30.00 (cloth).

It has been several years since conscientious Canadian religious historians have felt obliged to apologize for the lack of relevant secondary literature. Despite being relatively ignored by general Canadian historians, and with some notable exceptions, the bibliography of church-related history is now large, varied, and expanding. This is especially true in the case of Ontario, which has long exercised national religious hegemony, at least for English-speaking Canadians. Nevertheless, the focus of Canadian religious history has usually been a rather narrow one. This problem is partially a result of the disparate archival institutions scattered across the country. Most are small and lack the financial support to collect and process religious records. Moreover, most churches have a surprisingly poor historical sense and see little value in maintaining their papers.

The most common studies in religious history have focused on the rise and success of individual congregations and groups. These works serve a localized clientele; they do not consider the broad social fabric of the community or country. They are based heavily on the local church record, which is the most common church record collected. Generally such studies have lauded institutional expansion and denominational competition. The broader studies of the various denominations represent the bulk of the scholarly work in the field, but they too are designed to justify the churches involved and represent a search for a respectable place among the profusion of spires dominating the landscape. Unfortunately, they are rarely related to the critical political, social, and intellectual

trends affecting society. Similarly, religious history has utilized the biographies of the great, and even mediocre, to publicize the aims and successes of the denominations they represent. Whether the hero is Strachan, Ryerson, Lynch, Grant, or Pidgeon, this figure represents a vision of an individual church searching for its own identity and status. Even studies which attempt to understand such broad processes as theology, revivalism, and higher criticism or the impact of forces such as modernism, secularization, and urbanization have focused on a limited institutional framework. The best of these have added depth and texture and have illustrated diversity and conflict; yet nearly all have operated within limited horizons.

John Grant's book is part of, yet rises above, this pattern. It deals with religion in nineteenth-century Ontario, and religion continues to mean denominational institutional expansion and consolidation. It necessarily concentrates on the familiar mainline Protestant and Roman Catholic churches and their major leaders. Nevertheless, the book also introduces us to the amazing variety and subtlety of Christian and non-Christian strands in Ontario's religious fabric. As well, it convincingly blends the traditions, identities, and transformations affecting the individual churches into an important understanding of Ontario's social and cultural heritage.

Beginning his study with pre-European native spirituality, Grant draws on archaeological and anthropological evidence to examine this little-known subject. He clearly shows how native religion was influenced by European pressures but was able to withstand Christianization throughout the nineteenth century (a theme which is more closely depicted in Grant's earlier book, *The Moon of Wintertime*), and then moves to the extremely complicated task of analyzing the "uprooted" European religious movements which entered old Ontario. Grant's knowledge of the American, British, and continental religious scenes is quickly apparent. After watching these churches grow and prosper, or in some cases splinter and fade into relative obscurity, he analyzes the province's maturing religious structures and developing social morality. Grant then assesses their relationships to the familiar political and social currents of Victorian Ontario.

He illustrates a growing consensus among mainline Protestantism, and the emergence of a Roman Catholicism in tune with worldwide changes in structure and orientation. By the end of the century, however, these parallel developments come under attack. Grant deftly presents the beginnings of a right-wing religious movement with its fear of higher criticism, Darwinian evolution, and modernism, and assesses the rise of the Social Gospel movement which hoped to provide an institutional response to urban industrial society. Although these latter movements are most prominent in the twentieth century, their roots are highly visible in the nineteenth century.

The great strength of this monograph is its ability to introduce all the religious elements in Ontario and to blend them succinctly into an accurate picture of the religious landscape. Grant places the diverse groups into a meaningful relationship with their locality and with other religious and quasi-religious bodies. Both fringe and mainstream groups are dealt with effectively. The last third of the book is especially good in analyzing important themes; one wishes there were two or three more chapters to explore these elements more deeply.

Anyone working on similar topics will recognize the difficulty in assembling such information and the skill with which Grant handles the task. His use of both large and

small archives should be a model for all social historians and especially for those who feel research begins and ends with the provincial and national archives. Furthermore, his synthesis utilizes both primary and the most up-to-date secondary literature. Grant is not only in touch with the current research, he is in fact at its forefront.

The monograph is also eminently readable by both the specialist and the generalist. The chapters are short, easily digested, and permit a quick review for reference purposes. With its keen evaluation of people and circumstances, it contributes to the current demythologizing of such characters as John Strachan and Egerton Ryerson and attacks long-held misconceptions about Ontario's history. Also, while it is not sidetracked by unrepresentative anecdotes, Grant's keen wit and finely understated sense of humour shine through.

The book has only minor weaknesses. While it is very handsome, and a real tribute to the editors at the University of Toronto Press, it would have been preferable to have the photographs distributed throughout the work rather than congregated at the beginning. Also, a map of early Ontario would help the uninitiated in locating the small religious groups. A bibliography, although now frowned upon by cost-conscious publishers, would have been a real asset, especially since religious history is almost never distinguished as a distinct field of historical endeavour in this country.

Slightly more substantial, Grant, despite his warning of its inaccuracy, places rather too much emphasis on the religious Census of 1842. In at least three places it is used as a basis for comparison and, while the conclusions drawn may be correct, the census's well-known biases are cause for concern. Also, this reviewer thinks that early Ontarians suffered from a lack of interest in religion rather than simply a lack of support for specific denominations, and suspects that Deism and the remnants of eighteenth-century secular rationalism were more pervasive than Grant admits. This is, however, a disagreement only as to degree and, in any event, hard evidence is unavailable.

However, the book's great strengths must quickly be reaffirmed. Grant mixes the knowledge of a specialist with the maturity of one who has long surveyed the whole religious fabric of Canada and abroad. The book sustains his reputation as Canada's foremost religious historian. At the same time, it fulfils the valuable task of opening up countless fields of research for the coming generation of social historians. The monograph will long serve as a textbook, both in content and style, for those interested in religion in Canada, and will perhaps be most useful for those who rarely consider religion when assessing Canada's development.

Neil Semple
Victoria University

The Social Uplifters: Presbyterian Progressives and the Social Gospel in Canada, 1875-1915. BRIAN J. FRASER. Waterloo: Wilfrid Laurier University Press, 1988. xv, 212 p. ISBN 0-88920-972-3.

In *The Social Uplifters*, Brian Fraser discusses an influential group of moral and social reformers of the Presbyterian Church in Canada during the early years of this century. He selects six individuals — Robert A. Falconer, Charles W. Gordon, Thomas B. Kilpatrick, James A. Macdonald, George C. Pidgeon, and John G. Shearer — who