

provides little critique of the positions adopted by his subject, whether on vocational education or on the progressivism of the 1960s.

This is not hagiography, however. Purdy clearly respects and admires Townshend, but is aware of his many shortcomings, especially his attitude towards Catholic schools and his indifference to bilingualism and biculturalism in the 1960s. He implies, and should have made more explicit, how these sentiments reflected the views of a large percentage of Ontario's Anglo-Protestants at the time. Thus the major shortcoming of the volume is the lack of context and the assumption that the reader is intimately familiar with the province's religious, educational, and social history. But this shortcoming is not a major flaw and serves to demonstrate just how difficult the writing of biography can be.

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Barry Ferguson, ed. *The Anglican Church and the World of Western Canada 1820-1970*. Regina: Canadian Plains Research Center, University of Regina, 1991. Pp. vii, 193. \$20.00 paper.

This book, based on the papers delivered at the "Anglican Church in Western Canadian History" conference held in Winnipeg, recalls the history of the Anglican church in western Canada. The collection is fairly coherent. The papers coalesce

around four themes: the relation between the church and the Natives; the creation of schools and the spread of education; the role of the church in assisting immigrants; and, the role of women in the church's missionary outreach. The brevity of each paper suggests that there was no selection of only the best papers from the conference. The omission of weaker papers which were merely factual accounts and not engaged with current historiography would have given scope for the better papers to be more extensive.

The two studies about Anglicanism in the West that currently hold the field, T.C.B. Boon's *The Anglican Church from the Bay to the Rockies* (1962) and Frank Peake's *The Anglican Church in British Columbia* (1959), are seriously dated histories. They do not integrate the story of the denomination with social and intellectual history. Moreover, as Frits Pannekoek points out in his challenging essay, recent historical scholarship on western Canada does not incorporate church sources. Most historians, he charges, have fallen into a "secularist trap" by failing to reach a balanced view of the role of clergy and missionaries. The important process of integrating Canadian religious and secular history is now being undertaken but most of these studies have concentrated on central Canada. For example, William Westfall's *Two Worlds: The Protestant Culture of Nineteenth Century Ontario* (1989) and Curtis Fahey's *In His Name: The Anglican Experience in Upper Canada, 1791-1854* (1990) situate Anglicanism at the very core of intel-

lectual and cultural life in the nineteenth century but do not mention the west.

Lewis G. Thomas's engaging essay speculates about this neglect. Some of the most important works in western Canadian history have been written by Anglicans, such as G.F.G. Stanley and W.L. Morton. Their classic accounts have not included discussion of the Church of England. The reason for this omission rests in the declining role of Anglicanism. The Church of England played a central role in the fur trade era, the early settlement years, and in the period of massive immigration. The Great War, Thomas suggests, was a "watershed." The Anglican Church in Canada was particularly vulnerable to the shattering impact of the war, for a high percentage of its adherents in the west enlisted. In the nationalistic mood of the postwar world the Anglican church may have suffered for its veneration of the imperial tie. In addition Anglicans were a declining proportion of the western Canadian population and as a result have suffered a diminishing influence.

The sensitive question of whether missionary contact was destructive of Native culture receives the most attention in this collection. These essays suggest that the relation between Anglican missionaries and the Native peoples was a complex one. John Long's analysis of the Western James Bay region suggests that Christian rites and beliefs were reconciled with Native beliefs and practices. He refutes the view that contact with Anglican missionaries was wholly destructive because it denies the Na-

tive any active role. The ability by the James Bay Cree to "make intelligent choices" regarding contact with Christian missionaries lasted as long as their hunting and fishing remained viable and before the residential schools were established. Residential schools are the subject of the most critical essay in the volume. In "Father Cochran and His Children: Poisonous Pedagogy on the Banks of the Red," George van der Goes Ladd documents how Cochran's "punitive disciplinary" methods were designed to tame the Native children. He concludes that the residential school system was an agent of the "progressive disintegration of Natives and their culture." The idea that Anglicanism was an important agent for the imposition of British values and culture—clearly established by Jean Usher in her seminal work on the Church Missionary Society—permeates this collection.

One of the most important figures in Anglican missionary activity was Bishop Bompas of the Athabasca region. Kerry Abel shows that his strict evangelical views prevented him from supporting Native preachers. His obstinacy set him apart from church policies and cut the mission off from crucial sources of support. As a result, the Anglican church did not have the same presence among the Dene as the Catholics. Nevertheless, as Ken Coates' article demonstrates, Bompas and his successors expressed real concern about the dislocation and destruction of Native society that came with Canadian expansionism. Coates acknowledges an element of self-interest in the Anglican missionaries' work as well as the cultural loss Natives

experienced with their intrusion. These same missionaries were instrumental in helping to secure land harvesting rights, medical care, relief, and education for the Natives.

The thorny question of acculturation is also explored in relation to the Anglican church's response to foreign immigrants. Trevor Powell's fascinating account of the diocese of Qu'Appelle suggests that the Anglican church was not as committed to assimilation of immigrants from eastern and central Europe as the Methodists or Presbyterians. Instead, integration of immigrants with a Catholic or Orthodox background into the Anglican church was sought. This greater tolerance was particularly apparent among the Tractarians, for they recognized that the Church of England shared similar "Catholic" principles and practices with the Roman Catholic and Eastern Orthodox churches. Anglicans of a more evangelical temperament, Marilyn Barber and Vera Fast remind us, did not share this latitudinarian outlook. The Fellowship of the Maple Leaf teachers shared the Protestant enthusiasm for assimilating the immigrants, and the major force behind the Caravan Mission, Eva Hassell, was deeply suspicious of foreign immigrants and non-Anglican churches. She was so fiercely loyal to Anglicanism that her intolerance extended to the United Church of Canada as well as the churches of Americans and European immigrants.

The work of the Fellowship of Maple Leaf teachers and the Caravan Mission makes it clear that a women's ministry was deeply rooted in the

Anglican tradition in Canada. Women did a great deal of the missionary work that was responsible for opening up the west for the Anglican church. Alyson Barnett-Cowan's essay on the devotional lives and missionary outreach of the Bishop's Messengers of Brandon shows how women's missionary activities laid the foundation for the ordination of women within the Anglican church. In the isolated communities of Northern Manitoba the Bishop's Messengers could take services, baptize children in danger of death, and bury the dead. The only difference between these women who took vows of obedience and religious devotion and the Anglican priesthood was that they could not consecrate the elements of the Eucharist.

Another theme that emerges from this study is that of the limitations to the Anglican church's influence in western Canada. Christopher Hackett's clarification of the Church of England's position during the Manitoba schools controversy reveals why the Anglican design for western Canada was not embraced. Anglican leaders had concerns about the dual school system, but they considered the national school system to be a more serious threat because it reduced the religious element in the curriculum to a minimum. The laity, however, was not bound to the Anglican tradition of religious instruction in the schools. Similarly, many of the essays on the Anglican outreach to the natives and foreign immigrants stress the limitations of the Anglican missionaries' efforts and the resistance they encountered from those people who

refused to be converted to British ways and Anglican beliefs.

This volume suffers from one of the basic shortcomings of Canadian religious history. Although some of the papers draw attention away from the bishops and clergy and focus on the activities of leading laypersons, there is a notable lack of attention to the church as a whole—that is, the congregations or the people in the pews. Nevertheless, the scholarship in this volume is an encouraging sign for the history of the Anglican church in western Canada and for the broader field of western Canadian history. The

beginnings of the kind of integration of religious and secular history that has so enriched central Canadian historiography over the past decade is apparent. It can only be hoped that this integration is undertaken in relation to other churches, for still little is known about the religious history of western Canada. Only then can a history of western Canada be written in which people's religious beliefs and the activities of churches take their rightful place within the story.

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