

understand the social and organizational processes that constructed these kinds of relationships between the market revolution and the mid-nineteenth-century revolution in schooling, and what connection do they have to what Bruce Curtis called, following the late Michel Foucault, the "disciplinary pedagogy" of Ontario schooling?

None of these concerns detracts in a serious way from the genuine accomplishments of *Schooling and Scholars*. All said and done, Susan Houston and Alison Prentice have published an exceptionally well-researched, tightly organized, lucidly written, and cogently argued work. As they say Down-Under, "Great work, mates!!"

David Hogan
University of Pennsylvania.

William Westfall. *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*. Kingston and Montreal: McGill-Queen's University Press, 1989. Pp. xii, 273. \$34.95.

Mindful of conflict of interest, as who isn't these days, I herewith publicly declare that I am among a number of persons thanked by Professor William Westfall in the acknowledgements that head his book, *Two Worlds*: the second in the McGill-Queen's series, *Studies in the History of Religion*, edited by George A. Rawlyk. Yet anyone should quickly recognize that my own role

regarding this work was pretty remote and minimal. It was merely that of a graduate seminar instructor at Toronto who may have helped to bring Bill to religion—as a subject, that is—and hence in a most general way towards a thesis, not done under my supervision, which eventually led to the volume we now have before us. I certainly admired the initial thesis when some years back I shared in examining it. I still more admire the final published product, which goes well beyond. That being said, I have indicated my "interest" and cleared my conscience (to my own satisfaction anyway), and will feel free to present an assuredly favourable review of Westfall's study. For it does appear to me a well-conceived and executed inquiry into the past religious culture of Ontario, of premium value for both Canadian national and regional history; and, considering that educational history is so intimately linked with cultural history, of much significance also to the Canadian concerns of this particular journal.

While a journal review cannot properly cover the full, detailed finding of a substantial book, let it here be noted of the work as a whole that its author traces the mid-nineteenth-century emergence of a widely shared ethos in Victorian Ontario's two cultural worlds, the sacred and the secular. This emerging ethos came powerfully to succeed earlier, much sharper sectarian divisions in the province, chiefly those between Anglicanism and Methodism as leading social and credal components of a predominantly Protestant community: the former testifying to

the moral rule of "order" and rational authority over sacred and secular affairs, the latter to a "religion of experience," of individual feelings, personal conversions, and salvationist revivalism. Yet both held much in common, so that the process Westfall describes is one whereby they actually moved towards enlarging areas of common ground. That is to say, Methodism from the 1840s tempered its emotional, salvationist base to become much more institutionalized, socially-oriented, and secularly respectable; while Anglicanism by choice as well as necessity turned from its principle of religious establishment—as in the forties, the old tory alliance of church and state collapsed—and infused its own rationale of fixed order with a romantic evangelicalism and a historical sense of progress. In the author's terms, the breakdown of the older sectarian cultures brought replacement by "a new culture, which divided reality into sacred and secular worlds, held out the vision that the secular would eventually be transformed into the sacred, and called on the power of a strong set of moral norms and values to bring about this transformation. These elements formed the basis of the common Protestantism that impressed its authority upon Ontario society in the mid-nineteenth century" (p. 124).

This newer, progressivist religious culture (which soon effectually comprised Presbyterianism also, along with other sizeable Protestant bodies) would be well typified by "epics in stone," the jointly aesthetic and material achievements of mid-Victorian church architecture

across Ontario. Westfall eloquently presents and illustrates the epics in all their romantic, ecclesiastical Gothic revivalism—one revivalism which Anglicans and Presbyterians shared in high degree with Methodists, Congregationalists, and others in this temporally prosperous yet spiritually aspiring provincial society. His chapter here is one of his best, and does not fail to leave the message that "the belief that the Gothic church actually embodied an ideal faith and could help to recreate a golden age gave the Protestant denominations a strong identity and sustained their position as sacred institutions in a secular world...Like a sermon in stone, the Gothic church preached in a language of moral symbols to the society surrounding it" (p. 151). The author subsequently notes that though Gothic was not born in Canada (scarcely), it offers a key to what might be "quintessentially Canadian." In Ontario, he says, it received its own distinctive refashioning: a significant comment, as is his sound criticism of historians who deplore the scant traces of Canadian culture, but fail "to appreciate either the process of cultural formation or the structures that best express the true character of the Canadian culture they seek" (p. 158). While implying no egregious comparisons, one indeed might say that if the Parthenon could mark one sort of culture, both spiritually and materially, Notre Dame de Paris another, and London's St. Paul's a third—then why not Presbyterian St. Andrews, Anglican St. James, or the Metropolitan Methodist Church in Toronto of the 1870s?

Still, into this presumably growing harmony of a common Protestant culture, operative in twin worlds, came the messianic outburst of millennialism, a fresh eruption of revivalist religious ardour: the impatient, abrupt negation of any gradualist moral progressivism, looking instead to the cataclysmic end of a sinful material universe in one holy triumph of a Christian millenium. Yet such an overnight zeal could not combat the longer-term secular and religious faith in moral evolution which increasingly entered the Ontario mainstream. And that mainstream swelled "with confident but questioning hope" (the title of this book's last chapter) through the wide agreement that had been reached among the major Protestant churches, well "accommodated" by the later century in regard to both sacred prospects and worldly advances towards them. I myself might also venture that Roman Catholicism in Ontario was by then not too socially out of line with the moral progressivist accord prevailing optimistically in the province—despite Orange-Green rows or recurring embroilments with Quebec's *French Catholics*. At any rate, in respect to the guidance now accepted for the two worlds of Ontario, one may approve this epitome provided by Westfall: "Social change was a positive good; progress became a religious doctrine" (p. 204).

In sum, he has quite effectively filled in a very Victorian transition to the social gospel in Canada, too often seen, rather unhistorically, as something that sprang quickly into being from the late nineteenth century,

that was perhaps somehow influenced by socialist or other sorts of collectivist secular opinion, but that markedly represented a sizeable shift from former individual-centred religious doctrines. Westfall instead has been the good historian: he has linked up. The mid-Victorian sacred and secular growth out of the earlier century, the consequent exchanges, ripostes, and accommodations, had engendered a collective moral progressivism even before Darwin (officially) invented evolutionism, and even before the increasing social miseries of an industrializing, urbanizing Ontario community raised themselves so darkly on humanitarian and religious horizons. For this at least—but by spelling out much more as well—this work should have lasting value.

What about its possible value for the field of education? Bill Westfall himself does not directly or significantly enter that field. While mentioning, in passage, the mid-century moves to secularize the Upper Canada clergy reserves and the provincial university itself—thus to negate Anglican privilege or dominance—he does not notably tie these issues into his theme, although they could have been. Similarly, a most influential area where the two worlds of sacred and secular came into relationship, that of common school education and the contending segment of separate schools, gets small consideration. Understandably, the author might well have felt that he did not want to "get involved" in so large and much examined a sea of troubles, and that here what was peripheral to his chief concerns could well have

taken over, swampingly. Nevertheless, this as it stands is still a short book, if certainly well packed and non-extraneous. And I cannot help wishing he *could* have used his same sensitive, comprehensive sweep of religio-historical understanding for a chapter or two on contending ideals and ideas of university among Anglicans and Methodists, or on moral mind-building for the young as part of Ontario's transcendent path from material betterment to godly transformation. Yes, it has been done—somewhat. But Westfall's book provokes me to think that he could offer a good deal more from his own special knowledge.

It is an easy game, however, for the reviewer to suggest additions freely for the study he never undertook to write. And if in these ways this book is not unqualified perfection, then what is? Obviously, I myself have not written perfect history: well, very little, anyway. The commanding fact remains that this is a work that throws essential light on the ambience of educational development in the Ontario community across the mid-nineteenth century, the crucial period for establishing a mass educational system. So even if this work—quite reasonably and rightly—is not primarily addressed to educational historians, it should be required reading for him and her, if they look to get beyond computer number-crunching to evanescent but impelling ideas, to human hopes, moral values, interests, visions, and so much else that really drove the operations of Canadian social technology. This is, in fact, an

important book, and I need say no more.

J.M.S. Careless
 Professor Emeritus
 University of Toronto

Elaine Tyler May. *Homeward Bound: American Families in the Cold War Era.* New York: Basic Books, 1988. Pp. 284.

John Modell. *Into One's Own: From Youth to Adulthood in the United States, 1920-1975.* Berkeley: University of California Press, 1989. Pp. 414. \$32.50 U.S.

As the twentieth century draws to a close, historians can be expected increasingly to ruminate on the events and trends that made this epoch distinct. Those interested in both the history of American family life, and the way contemporary historians study this topic, will learn a great deal from the most recent books by Elaine Tyler May and John Modell.

In their choice of subjects and methodologies, these books reflect modern—though not quite post-modern—currents. Both have been influenced by feminist scholarship. May's exploration of family living focuses on the experiences of married women from the Depression through the Cold War. For a slightly wider time span—the 1920s to the mid-1970s—Modell attempts to reconstruct and distinguish the lives of male and female youth.

Both use the contemporary tools of the social historian. May's