

such, he demonstrates that his tools are well suited to his task. Indeed, his project ultimately generates remarkable new evidence regarding the question of where, how, and why the category of ‘religion’ began its journey to the present day. Schott has created a picture in which the category of religion is born from the nexus of pagan philosophical discourse, Christian apologetic, and the politics of Imperial domination, and has shown that this nexus thrived in the thoughts and actions of the ancients. The utility of his models and thesis should serve to prompt future studies which can incorporate more of the literature and history of the Roman Empire and beyond to further defend and expand upon his conclusions.

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*From Quaker to Upper Canadian: Faith and Community among Yonge Street Friends, 1801-1850.*

Robynne Rogers Healey. Montreal: McGill-Queen’s University Press, 2006.

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Reviewed by Aaron Ricker, McGill University

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Robynne Rogers Healey is assistant professor of history at Trinity Western. *From Quaker to Upper Canadian* comes out of her own doctoral work—a solid third of the book’s 292 pages are devoted to notes and documentation. There is an extensive bibliography, an index, a sprinkling of black-and-white grid charts – even a glossary. This familiar phenomenon of book as thesis-binding has its ups and downs, both of which will be discussed below.

The process of expanding thesis sections into full chapters took a characteristic toll on this book. First are the typos and hasty word choices that creep in during any such inflation project, such as the use of “aspersion of” instead of “aversion to” (30), or phrases like “a vastly democratic approach to religion” (23). On page 145, the reader is informed that “1834 was the main speaker at the first Reform convention”! This thesis inflation process results in a very repetitive product. Reading this book straight through – as opposed to, say, browsing with the aid of the excellent index – leaves one from time to time with a strange sense of *déjà lu*. For instance, on page 45, Healey tells us: “Even though the Yonge Street Quakers remained neutral in the conflict, they could not remain aloof. Their farms were situated on a major military road.” Page 120 seems to offer another reworking of the same cut-and-pasted material: “Although they remained neutral in the conflict, the Quakers could hardly remain aloof, situated where they were.” Sometimes the tendency to repetition and the rushed malapropisms come together, as when Healey tells us over and over again that Quakers value “peace, equality and simplicity” (3, 185, 189) but also that they value “peace, quality and simplicity” (19). On the other hand, doctoral

advisors make great content editors, and Healey's book therefore really does its promised job of tracing the evolution of the Yonge Street Quaker from "a separate, insulated group who happened to live in Upper Canada" to an integrated community of "Upper Canadians who happened to be Quakers" (193). The process of Canadian Quaker alienation and integration is located carefully within the wider social context of "the Great [Evangelical] Awakening" and "the commotions" – as one Quaker referred to the American Revolution and the Seven Years War (34) – with welcome, detailed attention to the specific matrimonial, geopolitical, and doctrinal movements that crisscross this general social history map. Healey tracks down and spotlights factors like pre-Canadian bonds of family and friendship, the place of Quaker women in education and their feminism of "spiritual equality" (as opposed to "moral superiority"), the repeated splits and the politicking that drew Quaker history even more into the orbit of Evangelical history and controversy, and even Canada's own "Fighting Quakers." Healey clearly shows that history of the would-be insular and alien Canadian Quakers is "intricately related to the larger society" (193).

For both good and ill, then, *From Quaker to Upper Canadian* is in the end a solid doctoral thesis of a book. It would be excellent for class assignments of the "Read x and y and skim the rest" variety, since one could take in its Introduction and Conclusion, and then browse without missing anything crucial. The book may be a little repetitive and dry, but it argues its thesis about Canadian Quakers convincingly: The unique characteristics of this consciously "peculiar people" refined them like salt in the first generation, and then sprinkled them out in the second generation's social and doctrinal splits, to fight (or make peace) above their weight and to shape the "activist temper" of "the Protestant Consensus" in Upper Canada (189).