and should read p. 256, not p. 250. A brief sampling of a dozen references turned up three additional errors).

Finally, Birnbaum claims that human freedom is incompatible with the divine presence. But surely this is only so if the divine will is defined in opposition to all other wills, and if human freedom is defined solely in atomistic terms. Birnbaum repeatedly restricts his discussion of freedom to freedom from constraint and the ability to choose whatever one wills. But this is indeterminacy not freedom, and the result of indeterminacy is, as Tillich insists, not freedom but chaos.

Whilst I have pointed to a number of problems with the book Birnbaum himself notes that it is doubtful that any attempted resolution to the problem of theodicy will be fully satisfactory. Still, it is surely of the nature of faith to seek understanding, to clarify its claims and explore its implications. Reflection on the problems posed by the existence of evil is a central part of this task and Birnbaum has pointed to a range of resources that will repay careful study by anyone who would take these problems seriously.

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Canadian Protestant and Catholic Missions, 1820s-1960s: Historical Essays in Honour of John Webster Grant. Eds. John S. Moir and C.T. McIntire. New York: Peter Lang, 1988. ISBN 0-8204-0465-9. Pp. xiv+266.

Canada experienced a second wave of missionary consciousness and activity between the 1870s and the 1920s (p. 11). Unlike the first wave, which was an undertaking of the Roman Catholics of New France in the seventeenth century to convert the native population, the second wave was the effort of many denominations, both Roman Catholic and Protestant, and its aims and objectives were numerous. The collection of ten essays in *Canadian Protestant and Catholic Missions, 1820s-1960s* explores the renewal of Canadian missionary activity, the thoughts and motivation behind it and some of its results and implications.

Only two of the essays discuss missions outside of Canada. A strong "home mission" mandate existed to convert people who were not Christians; "on-Christians" included not only native people and

Jews, but also people of other denominations — Protestants tried to convert Roman Catholics, while Roman Catholics attempted to persuade newly arrived Byzantine Rite Ukrainian immigrants to take up Latin Rite Catholicism. Competition for souls was intense.

Yet the surge of evangelism was not limited to spiritual concerns. Stories are told of missions instituting soup kitchens and schools, prison reforms and medical dispensaries, half-way houses and match-making services. Shabbetai Benjamin Rohold, first director of what has since become the Scott Mission in Toronto, stated that the essential approach of the mission must be "unconditional, whole-hearted, sincere love without interest" (p. 248). While the sentiments of the missionaries were not always as altruistic as Rohold's, concerns were almost inevitably raised involving the social, political and economic interests of those being proselytized.

Readers will find the juxtaposition of the socio-political and economic side of the missionaries and their supporters with that of those whom they serve interesting. James A. Macdonald was a man who formed much of the thought around the mission work in the Presbyterian Church in Canada at the turn of the twentieth century. Brian Fraser describes how he attempted to bring civilization closer to God's kingdom:

> The signs of progress that marked the advance of God's kingdom in the nineteenth century for Macdonald were the increasing subjugation of the powers of nature to the use of humanity, the extension of the liberties and rights of the individual person, and the expansion of benevolent and reform movements which increasingly brought human conduct and institutions into conformity with the will of God (p. 204).

The essays concentrating on the period of Macdonald show how divergent were his views of the realities of life in Canada from the realities suffered by many immigrants.

The somewhat limited view of the social and economic situation in the country by supporters of missions is also evident in a study on the first women deacons of the Church of England in Canada. The first work of the earliest deaconesses was expected to be "wholly a service of love and mercy" (p. 178), which really means "done without remuneration." The situation of prospective deaconesses — that they needed to support themselves financially — was overlooked for a vision of an ideal woman worthy of the position of deaconess.

It is unfortunate that Elizabeth Muir, in her essay about the Methodist women missionaries in Upper Canada during the 1820s and

30s, seems to be in search of an idealized woman. Muir waxes romantic, describing the missionaries' incredible tasks and trials. The women and their lives in the wilds and amongst native people undeniably take on heroic proportions when viewed from the scholar's chair at the end of the twentieth century. However, measured against other women who forged their way through a new world 150 years ago, the feats of the pioneer missionaries are somewhat less extraordinary.

Despite the weaknesses of Muir's work, the book as a whole provides insight into the second phase of the Canadian missionary movement. C.T. McIntire offers a valuable introduction in which he outlines the history of the historiography of missions, the shift from a solely hagiographic and religious perspective to an outlook which also analyzes missions "as relations of social classes, as relations between women and men, as encounters between cultures, as immigration, as modes of conflict, and much more" (p. 13). Indeed, the fascinating stories found in this book are much enhanced by the penetration of motives and cultures of the missionaries.

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