

ance of the study of religion to Canadian history. Without setting out to do so, Wright also puts Canadian missions into its North American context, if not as a handmaiden to American missions, at least as a junior partner. It shows how Canadian religion, in its more liberal guise, was irrelevant to Canadian immigration or foreign policy. This work brings Canadian religious scholarship one step further in understanding the inherent intricacies and contradictions within Canadian life and Christianity. Perhaps when someone finally decides to write the history of the Canadian International Development Agency, this book will be a valuable resource in the history of Canada's approach to foreign aid and foreign affairs. The only thing one could have wanted was less thesis-like density and convoluted unreadability. An overall view of the post-war Protestant, and all of the French Catholic, foreign missions still needs an historian. Perhaps Robert Wright will accept the challenge?

Paul Laverdure

Montreal, Quebec

***Prophets, Priests and Prodigals: Readings in Canadian Religious History, 1608 to Present.* Eds. Mark G. McGowan and David B. Marshall. Toronto: McGraw-Hill Ryerson, 1992. ISBN 0-07-551341-2. Pp. xxii+365.**

This handsomely-designed paperback is a laudable attempt by two young scholars to provide a useful reader for undergraduates. The result is a smorgasbord of sixteen selections from the writings of scholars whose primary concern has been with the religious history of Canada. The editors have provided a brief "Introduction" which, though well-intentioned, may irritate some readers more than it may help provide clues for understanding the religious kaleidoscope of contemporary Canada. Certainly many undergraduates, for whom the book is primarily intended, will come to these texts with some appreciation for humanist learning, but with little knowledge of what in the Introduction is called "providential" historiography, or for that matter, of any form of history of Canadian religious tradition and/or activity.

For ease of reference, selections are ordered under five sub-headings which begin with "Christian Missions and Native Peoples" (two selections only), followed by a section entitled "Religion in the Colonies" (three selections). The third section includes four articles that look at the internal dimensions of religion ("Religion and Identity"). In the fourth Section, three papers focus on "Mission at Home and Abroad," while Section Five contains four essays under the general

heading "Faith and Doubt in the Secular City." All of the articles included in the volume have been published elsewhere during the past two decades.

Young scholars as well as seasoned historians and sociologists are fairly represented. Admittedly, the selections are heavily slanted toward Western religions and give virtually no attention to Eastern religions or, for that matter, to the diverse Orthodox Christian traditions which have taken root in Canada. The virtual absence of Francophone scholars is noted and lamented. Nonetheless, the volume is an important start towards making religion accessible and palatable to students of Canada's past and present in as non-sectarian a context as possible.

Regrettably the volume does not have an Index. However, a "Selected Bibliography" provides helpful suggestions for further readings within each of the five sections of the volume.

E.J. Furcha

McGill University

American Evangelicalism: An Annotated Bibliography. By Norris Magnuson and William G. Travis. West Cornwall, CT: Locust Hill Press, 1990. ISBN 0-933951-27-2. Pp. xix+495.

Twentieth-Century Evangelicalism: A Guide to the Sources. By Edith L. Blumhofer and Joel A. Carpenter. New York: Garland Publishing, Inc., 1990. ISBN 0-8240-3040-0. Pp. xv+384.

The twentieth-century resurgence of evangelical Protestantism in North America has led to its recognition as the more dynamic wing of American Protestantism's "two-party system"—a claim that could now also be made in Canada. This rise to prominence, along with the significant increase in a scholarly interest in the movement during the past few decades, has resulted in the publication of a veritable avalanche of new material. Students of evangelicalism will therefore be delighted to discover these two annotated, bibliographic reference guides.

The volume by Norris Magnuson and William Travis begins with an introductory chapter that surveys briefly the various influences that converge under the general definition of evangelicalism. The bibliography itself—almost 500 pages in length—is organized by a topical structure that encompasses a wide range of subjects including the history of evangelicalism, fundamentalism, pentecostalism, the charismatic movement, revivalism, ecumenism and twenty additional, more specialized topics. While one-fifth of the bibliography is devoted to the history