

such a tremendous influence on the Zürich and Reformed Church. Moreover, at times Thompson either overstates his case or is in error. For example, he gives the impression that Calvinism in England was supplanted by Anglo-Catholicism by the end of Elizabeth I's reign (670). This is far from the case: recent scholarship has shown that it was not until the end of James I's reign that Calvinism came under any serious attack, and even then only by a minority.

These shortcomings aside, I highly recommend this work as a general undergraduate text for Renaissance and Reformation courses. It would also be a fine asset to libraries, as well as those who would like to get acquainted with these important periods of our Western heritage. If for no other reason, the book is worth purchasing for the 222 beautiful, glossy pictures of paintings, architecture, sculptures and prominent figures that the author has included.

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*A Full-Orbed Christianity: The Protestant Churches and Social Welfare in Canada, 1900-1940.* By Nancy Christie and Michael Gauvreau. Montréal: McGill-Queen's University Press, 1996. ISBN 0-7735-1397-3. Pp. xiv+367.

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Christie and Gauvreau have produced the twenty-second volume in a series which no one interested in the history of Christianity in Canada can ignore.

The present book re-interprets the conventional view that social reform went through a period of decline between 1918, when pre-war urban progressivism foundered, and the early 1930s, when a mature movement of centralized state planning emerged, spurred on by the energies of an elite cadre of experts in the social sciences.

The authors argue that until the late 1930s, almost every facet of social investigation and social policy fell under the aegis of Christian leadership. They condemn the theory that social evangelism was the catalyst which ultimately led to the irrelevance of Christianity in the wider culture. In doing so, they challenge the secularization thesis, most strongly advocated by Ramsay Cook (*The Regenerators: Social Criticism in Late Victorian English Canada*, 1985) and David Marshall (*Secularising the Faith: Canadian Protestant Clergy and the Crisis of Belief, 1850-1940*, 1992), that the decade of the 1920s was a period of drift for the Canadian churches.

Cook and Marshall produced searing analyses of the decline of the belief in Protestant theology. Christie and Gauvreau have overturned Cook and Marshall's pet theories one by one, chapter by chapter. They argue that theology and the intellectual approach to religion is not everything. The decline of one form of theology does not mean the decline of theology, and much less of religious belief *in toto*—other factors or conclusions often need to be considered.

For example, the decline in Sunday attendance in inner-city churches does not necessarily mean a decline in religious observance, as it went hand in hand with suburban growth, suggesting the possibility of a shift of location of worship, rather than its abandonment. Likewise, the decline of urban and men's religious hierarchies has been accompanied by the rise of rural and women's agendas.

While some historians have seen the eclipse of the Protestant, Social Service Council of Canada and the appropriation of social survey research by government as more proof of the decline of religion, this move was in fact initiated by the Canadian Protestant churches during the 1920s to promote the partnership of church and state, and the growth of the state social apparatus. Protestantism, Christie and Gauvreau conclude, was essential to, not displaced by, the modern welfare state.

In passing, the authors make a compelling case for abandoning the current obsession with American historiographical models and conclusions which confound American and Canadian religious history, to Canada's loss. English Canada is not the United States. The roots of secularization in Canada as a whole, the authors conclude, must be seen after the Second World War, not before, as is the case in Quebec.

Though Cook's work won the Governor-General's Award for non-fiction, and Marshall's brilliantly written and sweeping analysis of modern religious culture is also very persuasive, it is a pity that revisionists such as Christie and Gauvreau are usually ignored outside of a small group of dedicated readers—a situation not helped by McGill-Queen's' lack of attention to editing and presentation. Still, if historians are interested in truth, they will have to make an effort to plow through Christie and Gauvreau's methodical work.

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*The Church for Others: Protestant Theology in Communist East Germany.* By Gregory Baum. Grand Rapids, MI: Wm B. Eerdmans, 1997. ISBN 0-8028-4134-1. Pp. xvii+156.

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The Protestant Church in the former German Democratic Republic (GDR) was perhaps best known to theologians outside of East Germany for the motto which defined the church's pastoral and missionary tasks: "*Kirche im Sozialismus*" ("the church in socialism"). But because East Germany restricted foreign access and theological work was frequently disseminated by passing copies from hand to hand, theologians outside of East Germany were often left to interpret "*Kirche im Sozialismus*" without having access to the context. As a result, some Western theologians have tended to think that the theology of the Protestant Church of East Germany resembled Latin American liberation theology. But, as Gregory Baum has discovered, theology in communist East Germany