

Even though the Victorian rhetoric of individualism and the free market was much in use, the struggle, Perkin concludes, was really between two groups of professionals, the private sector managers and the others, each of which was trying to improve its corporate position within a general framework more or less accepted by all.

Towards the end of the book, however, Perkin goes some way towards undermining his general thesis. His hostility to the greed and irresponsibility of the Thatcherite private sector professionals is so strongly stated that he makes it difficult for his readers to accept his general assertion that the welfare state was the product of an ideal subscribed to by all professionals, public sector and private alike. This points up a serious soft spot in the fundamental argument of the book. It is certainly the case that the welfare state, for the most part, was not imposed by brute political force upon an unwilling private sector. On the other hand, Perkin is not able to draw much on the private sector when he discusses the emergence of the professional ideal or when he describes the coming of the welfare state as an implication of that ideal. Perkin's professional ideal seems permeated by the views of the Fabians and rooted in the assumptions of the public sector. Is it possible that the professional ideal, as Perkin defines it, is a conception neither sufficiently rigorous nor sufficiently comprehensive to serve as the key to understanding the history of England in the past one hundred years?

The many opinions and the central thesis of this book are provocative and stimulating. They guarantee the book a lively reception, and one hopes that they, along with the solidity of Perkin's scholarship, will help to encourage a wide readership in spite of the intimidating price which the private sector publishers felt compelled to charge.

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Allen B. and Carolene E.B. Robertson, eds. — *Memoir of Mrs. Eliza Ann Chipman, Wife of the Rev. William Chipman, of Pleasant Valley, Cornwallis*. Hantsport, Nova Scotia: Lancelot Press, 1989. Pp. xxxvi, 234.

The *Memoir* of Eliza Ann Chipman (1807-1843) is representative of the spiritual diaries which played such an important part in the religious and literary development of first New England and then Nova Scotia into the 19th century. Written between 1823 and 1853, the journal reflects her introspective piety and illustrates how "an intelligent, socially well-placed woman encountered and lived with...evangelical calvinistic faith" (vii). The diary was only disclosed to her husband, William Chipman, a Baptist preacher, shortly before her death and was published in 1855 to provide spiritual comfort for friends and the general public.

Eliza Chipman was born into a respectable Planter family which had settled in Cornwallis township, an area that experienced Henry Alline's Great Awakening from 1776 to 1784. Religious enthusiasm was maintained by Baptist preachers such as Thomas Handley Chipman and Edward Manning, who presided over the local Baptist church and probably convinced Eliza to record her religious thoughts as a necessary step to conversion. She married William Chipman, her first cousin and twenty-seven

years her senior, in 1827. Chipman, a prosperous merchant and farmer with eight children from his first marriage, entered the ministry two years later and became preacher at the Second Cornwallis Baptist Church, in Pleasant Valley. Together, they had twelve children of whom eight survived infancy.

Eliza was one of Margaret Conrad's "recording angels". Her journal allows us some insight into the private perspective of a Baptist woman and preacher's wife in early 19th-century Nova Scotia. Although a spiritual diary was not intended to focus upon her daily life, on some occasions, it did provide the means for Eliza Chipman to reveal privately what could not be expressed publicly. She expressed concern, for example, about her role as a mother because she was so young at the time of her marriage; two of her husband's children were older than she was. Her grief on the death of her first child and her despair after the death of an infant daughter were recorded. It was "crucifying work" (164) to be a mother. She also found the role of preacher's wife occasionally burdensome — when parishioners visited, for example, or teaching Sunday school: "I can do my part in domestic duties to my satisfaction, at times, but seldom or ever, do I fill that place...in performing those spiritual duties that are enjoined upon me" (111).

The diary does illustrate the role of women in organized religion although it is difficult to say whether the Baptist church was becoming feminized because there is no description of the congregation. While the hierarchy remained patriarchal, women were able to pursue approved activities such as attending prayer meetings and supporting missionary work; a preacher's wife also had an important function as helpmate — Eliza established a female prayer society, taught girls in the Sunday school, provided informal education in the home and boarded students from Acadia College and the Horton Academy. During this period, growing importance was placed on the "moral mother" to perform her duties as wife and maintain proper values in the home. A mother's social responsibility was to ensure the conversion of her children. The diary indicates that Eliza Chipman experienced some uneasiness about child-rearing because her belief in predestination meant an acceptance of the doctrine of original sin and infant damnation; she was concerned about the election of her children and their need for salvation. Yet she also felt that children were innocents who had to be provided with a sound moral education either in the home or at school. Her writing clearly reflects that the early 19th century was an era of transition away from the belief that children could only be saved through an emotional conversion to the view that it was necessary to maintain the support of a new generation by teaching them proper values.

Eliza Chipman's diary does not just outline her expectations as a woman in the early 19th century. Its main purpose was to reveal serious reflection on religious matters — to indicate the presence and power of God in daily life, to trace her spiritual growth and to reflect her personal devotion. The editors point out that it was a work of intense self-examination, emphasizing her personal failings, her spiritual neglect and sinful conduct — a marked contrast to other journals such as that of Henry Alline which focused on his emotional conversion. Yet Eliza's diary was not unique; it followed a format which "prescribed the nature of its content, the use of stock phrases and a great inattention to the external world" (xvi). The diary also had a "morbid introspective character" (200); she was more concerned about the next life than this, even to the extent of ignoring the birth of one of her children.

The *Memoir* is the ninth volume in the Baptist Heritage in Atlantic Canada series produced by the Acadia Divinity College and the Baptist History Committee. The

Robertsons were well served by the general editors who appear to have directed them to the secondary literature which provided the broader context for an understanding of the diary. The introduction and the notes offer a more than adequate discussion of Eliza Chipman's Baptist world in Pleasant Valley. It is interesting to note, however, that George Rawlyk, whose contribution to the volume was acknowledged, has argued that the period of the 1820s to the 1840s witnessed a challenge to the older Baptist ministers by a group of young evangelicals. The older group stressed the importance of order and respectability, while downplaying the excesses of emotional conversions; the spiritual health of the community could be found not in revivals, but in proofs of devolution such as worship, charitable deeds and good behaviour. The diary hints at some of this because William Chipman was an old Calvinist, not a Free Will Baptist, but it is a theme largely ignored by the Robertsons. A more surprising omission was the failure to include any reference to S.D. Clark's *Church and Sect in Canada*, which also addresses the challenge of sectarianism. Clark explored the shift among Baptists from individual piety to a greater sense of community responsibility reflected through the desire for an effective school system and the movements for temperance and observance of the Sabbath.

The editors have noted that by the 1850s, when the *Memoir* was published, "interest in diaries of this type was declining" and, thus, it was found "only in a few contemporary Baptist homes". There has been renewed interest recently in Eliza Chipman's work; it has been cited in a number of recent collections because it is one of the only examples of a woman's spiritual journals; two biographies are also available. But this reprint might suffer the same fate as the first publication over a century ago. In 1855, the publishers wrote that the "intrinsic value of the *Memoir*...furnishes an adequate reason why all the copies of it should be purchased and read" (xi). Yet, now and then, the *Memoir* may remain of interest only to a few contemporary readers.

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Thomas Robisheaux — *Rural society and the search for order in early modern Germany*. Cambridge: Cambridge University Press, 1989. Pp. xvi, 297.

In this perceptive and persuasive study, Thomas Robisheaux succeeds in elucidating major currents and streams in the often murky waters of "authority" and statebuilding debates among historians of the early modern period. Despite the often pivotal prominence accorded the German Peasants' Revolt of 1524-25, the economic and political dynamics of rural society as a whole, as Robisheaux points out, have largely been neglected by modern scholars. Towards remedying the imbalance, the author proposes a local study of Langenberg, one of ten or twelve districts of the County of Hohenlohe, during the period of 1500-1700. Robisheaux appears well aware of the problems of generalization from such a narrow regional sample, yet, at the same time, shows considerable dexterity in extracting the most from a variety of sources, from rent books and tax registers to marriage court protocols and visitation reports. The result is a highly nuanced account of the ebb and flow — or "give and take", as Robisheaux characterizes it — of economic and political relations between the central State and its