

Paradoxalement, l'étroitesse de vue des industriels et des autorités gouvernementales allait très largement contribuer au dénouement final. L'intransigeance des employeurs ne se dément pas : ainsi, à partir de 1907, ils reprennent certaines concessions faites aux ouvriers à l'époque de la turbulence révolutionnaire des années 1905-1906; si, particulièrement en temps de guerre, ils sont divisés sur la question des amendes et des lock-outs, c'est beaucoup moins par sympathie pour la classe ouvrière que par désir de conserver une main-d'œuvre spécialisée, à un moment où les commandes de l'État — et donc les généreux profits ! — ne sauraient souffrir le moindre ralentissement majeur du rythme de la production (surtout lorsque le gouvernement impose des pénalités pour délai de livraison !); plus révélateur encore, ils refusent — même lorsque le sort de la nation est en jeu — d'accepter l'idée d'une collaboration entre classes sociales.

Mais il existe un facteur encore plus décisif dans ce pays où le tsar jouit toujours d'un énorme pouvoir : c'est l'inertie d'une haute bureaucratie et d'un gouvernement qui ne parviennent pas à définir et à mettre en place un régime moderne de relations industrielles qui soit le reflet des transformations économiques et sociales que connut alors la Russie. D'ailleurs, d'intéressants parallèles avec les mouvements ouvriers français, anglais et allemand illustrent le retard du gouvernement russe en ce domaine. Celui-ci adopte plutôt une politique équivoque et confuse, qui oscille entre la répression pure et simple et un essai de réformes sociales à l'intérieur d'un paternalisme étatique.

Cette étude méticuleuse, exhaustive et détaillée (le livre contient exactement 1 336 références, étalées sur 68 pages) s'appuie sur une documentation riche et variée : mémoires, journaux, revues, archives de l'*Okhrana*, des ministères de l'Intérieur, du Commerce et de l'Industrie et d'organisations industrielles. Bien structuré, quoique écrit dans un style plutôt plat, *St. Petersburg Between the Revolutions* relance le débat historiographique à propos des chances de survie du régime tsariste. McKean se situe résolument dans le camp des pessimistes, mais dans la foulée de George F. Kennan ("The Breakdown of the Tsarist Autocracy", 1968), il tient le régime lui-même — et non ses opposants — premier et principal responsable de la révolution de février 1917 : celle-ci, de conclure l'auteur, résulte bien davantage des effets désastreux de la guerre (détérioration des conditions de travail, hausse significative du coût de la vie, pénurie de denrées alimentaires et de combustible) que de la propagande révolutionnaire.

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Angus McLaren — *Our Own Master Race: Eugenics in Canada, 1885-1945*. Toronto: McClelland and Stewart, 1990. Pp. 228.

The sterilizing of the "feeble-minded" in Canada has had a silent history until this book, which keeps company with works by Kenneth M. Ludmerer, Daniel J. Kevles, and Theresa R. Richardson's on the mental hygiene movement. Angus McLaren's title, *Our Own Master Race*, sets the reader up by evoking images of Nazi experimentation. It is almost a false lure. The first eugenicist introduced is no Nazi

but Tommy Douglas, first leader of the New Democratic Party, and a defender of universal health care. Therein lies the main question of the book. Eugenics is something easily set aside as either a barbaric aberration by a few heartless or overly rational individuals, or the construction of a less enlightened patriarchal society, long past. Angus McLaren carefully and deliberately takes these assumptions apart.

Immigration, class and race were factors in middle-class professionals' espousal of eugenics. What could be more "progressive" than applying science and medicine to social welfare? Or immigration policy? Nativism found a social respectability in the pseudo-scientific and international language of eugenics. McLaren shows how in Canada eugenics had little serious opposition other than from the Roman Catholic church, which defeated it in Central but not Western Canada. Eugenics discussed sex and mental ability, and reluctantly drew the state into sex education. It was also an avenue used by professionals, "social workers, doctors, and psychiatrists", who pandered to public fears in order to gain an enhanced social position — the author's most controversial position (168).

McLaren finds the Canadian case dangerous and fascinating as social and intellectual history in the guise of medical history. Canadian eugenics cut across a wide spectrum of upper and middle-class culture. Eugenics was widely adopted by a variety of social causes and it is the groups involved in these social constructions that interest McLaren, ranging from sex radicals (86), those fighting out the complex politics of birth control (79-80, 84-87), prostitution (72-73), the agrarian-rooted search for "the good animal" (36, 105, 121), and the politics of race, such as his comparison of Peter Sandiford's 1924 IQ tests and the more recent furor over Philip Rushton (61-62, 170).

Instead of focusing on the small core group of organized eugenicists, typified by Clarence Hincks, a Canadian director of the U.S. National Committee for Mental Hygiene, McLaren looked for relatively unknown professionals whose work was guided by eugenic philosophy. He chose Helen MacMurchy, a public health educator, and Madge Thurlow Macklin, Canada's leading geneticist. Of the two, it is Madge Macklin's continued support for eugenics that remains haunting. She made a 1937 trip to Germany to meet a physician who would later serve on a committee that sent 75,000 mental patients to their deaths (210, n.72). Other women, civic leaders and politicians such as Charlotte Whitton (63-64), Agnes MacPhail (121), and the National Council of Women (38) also make brief appearances, with their own attacks on society's weakest members. Credit should be given to how McLaren manages to present these examples in a provocative, thoughtful and cautionary manner, without being merely accusatory. The question he is asking seems to be particularly directed at modern feminism, now at a critical point regarding what could become another eugenics — the social policy question of reproductive technology and genetic "engineering". How is it that these women, each with outstanding achievements, could support a victimization policy?

I wrote the phrase "silent history" at the start, and therein lies a criticism of the book. As McLaren acknowledges in the conclusion, we know little about the victims. We hear indirectly about "case forty-nine", guilty of being a victim of incest (162). Oral history was not used and we hear no voices from those sterilized as late as 1978 in Ontario (169). Nor is there any utilization of legal records, such as the 1924 transcripts of the U.S. Supreme Court case in *The Sterilization of Carrie Buck*. Sterilized men receive minimal attention and, unlike women, are not indexed. The

whole discourse of the eugenics movement is gendered in terms of motherhood, both in the past and present, by women and men. One also lacks a clear sense of the process through which society decided to sterilize a human being.

However, this is not a book about victims, but about people who created a social policy: academics, feminists, physicians, spiritual leaders, scientists, and social workers. People like us, which is the point of the book.

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James S. Murray, ed. — *“Through Him Who Strengthens Me”*. *Selected Shorter Writings and Sermons of Stuart Eldon Murray*. Hantsport, Nova Scotia: Lancelot Press, 1989. Pp. xxxv, 270.

Stuart Eldon Murray was born in Mapleton, New Brunswick, 6 November 1919. After his education in nearby Moncton, he began a varied career as a salesman, logger, carpenter and soldier. Immediately after World War II, however, he started a spiritual journey that would lead him from student life at Acadia University’s Divinity School, in 1946, through a variety of pastoral charges and post-graduate studies, to the presidency of the Atlantic Baptist College from 1973 to 1980. Among his fellow Baptists of New Brunswick, he earned a reputation as a tireless church worker, eloquent preacher, zealous advocate of Bible-based Christianity, and effective college administrator. Despite being diagnosed with cancer in 1981, he continued his teaching and preaching ministry until his death in 1985. *Through Him Who Strengthens Me* is a compilation of Murray’s most recent writings and sermons, and is quite obviously a labour of love endeavoured by his son James, an assistant professor of classics at the University of New Brunswick.

The younger Murray provides a generous, yet judicious selections of Stuart Murray’s writings on a variety of religious themes germane to conservative evangelical Protestantism. Historians of contemporary Christianity will be familiar with the principal issues covered by the elder Murray: divine revelation, the “saving” power of Jesus, new birth, the importance of prayer and preaching, and the role of the Church in contemporary society. While Murray’s approach to Biblical studies and theology appears far more conservative than his own mentors at Acadia, this book cannot be considered the ravings of a rabid fundamentalist-style “tele-evangelist.” On the contrary, Stuart Murray warns his students and parishioners to be wary of some contemporary evangelists whose preaching smacks of “easy-believism” (83) and “programming” (69-70); he asserts that such “preaching is like a flash-blub rather than a light. It blinds a man for a moment and leaves him more than ever in the dark” (221). Instead, Murray implores evangelical Christians to resist anti-intellectual temptations and to engage actively in meaningful academic study. Otherwise, Christianity will remain isolated and unable to speak to the secular world around it.

For the social historian, Murray’s social and political criticism may provides the most provocative reading in the anthology. As an active member of the Progressive Conservative Party and an unabashed anti-communist (197-199), he did not shy away from addressing the problems faced by Western society and Canadian federalism in