

essay on five early Christian missionaries in Japan demands that we pause to consider how the personalities of individual Europeans affected their experience of otherness. Francis Xavier, the first Christian missionary in Japan, confessed that, although he had gone to Japan to spread Christianity, after living and speaking among the Japanese he became convinced that, in fact, God had sent him there not to save the Japanese but to test his own spiritual strength. Xavier's encounter with otherness provoked an inward turn. A contrary example is furnished by the story of Francisco Cabral, a successor of Xavier who believed that mutual incomprehension between Japanese and Europeans was desirable "because he felt that Japanese Christians would not respect the European missionaries if they were able to understand what the ... missionaries were talking about" (p. 101). Ayako's point is that both positions were tenable within the Jesuit culture that produced Xavier and Cabral. Otherness is a slippery concept, as much determined by the subjectivity of the individual as the culture to which he or she belonged.

The eight essays in the collection discuss European cross-cultural contact at home, in the New World, and in Asia. Through an imaginative reconsideration of the fundamentals of identity and otherness, the best pieces in the volume bring renewed creative energy to the study of medieval and early modern European identities. With its bold forays across disciplines and fields, *Making Contact* provides sufficient variety to hold the interest of a casual reader, while its freshness of interpretation will satisfy the specialist.

Finally, it would be remiss not to observe the excellent graphic design of this book. Pages are well laid out, with generous margins and leading, creating a pleasantly uncramped distribution of lines. Fonts and printer's ornaments were well chosen, lending the printed page an elegance and balance that the essays emulate. Illustrations are generally well reproduced, with the unfortunate exception of one previously unpublished early modern map. *Making Contact* is a book that should make all involved, scholars and pressmen alike, proud of their creation.

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Nancy Christie, ed. — *Households of Faith: Family, Gender, and Community in Canada, 1760–1969*. Montreal and Kingston: McGill-Queen's University Press, 2002. Pp. xiii, 381.

A call for putting aside the thesis of the separation of public and private spheres in the history of family life, in favour of an emphasis on the relations between households, communities, and religious and political authorities, opens this collection. The result is a series of essays in which past conceptions of one's belonging, authority, and allegiances are studied at once and tracked through a variety of spaces, from homes to churches and assembly halls, from public places to work areas.

The story of Tsimshian conversions to Christianity told by Susan Neylan, for instance, encompasses many realms of social life to affirm the importance of fami-

lies in the creation of coherent theologies by the integration or the reinterpretation of competing beliefs. Neylan shows how, in northwestern British Columbia in the late nineteenth century, elements of Native spirituality allowed for the acknowledgement of new religious abilities acquired by members of one's family. In the same way, the case of women's roles in mid-Victorian Brantford, investigated by Marguerite Van Die, is based not only on women's "moral work" at home but also on the economic and moral importance of some of their activities in the community, like hosting meetings and cooking for larger groups.

Small case studies lend themselves well to the examination of the related roles of institutions. For instance, according to Ollivier Hubert, the "social and moral order" of parishes in New France often relied on the priests' families to act as a check on their authority. Also, to preserve legitimacy in front of communities that had their own moral order, religious authorities had to establish the authenticity of parishioners' complaints with great scrutiny; in addition, they insisted on confessionals being built in locations visible to all parishioners. Hubert shows that the reliance priests had on the support and the ascent of fathers contributed to the "privatization" of homes, a phenomenon which would later erode the very power churches were attempting to reinforce.

Studying religion at the level of family life allows for an examination of the ways in which individuals faced the competing messages of public institutions. According to Jack Little, contradictory conceptions of the household, as a patriarchal and as a companionate structure, for instance, found their way into the writings of James Reid, Anglican pastor of the Eastern Townships in the late 1830s.

More generally, the analysis of family life conducted in this fashion helps to show how elements of the political culture of the country were "sustained from below" by the "interests and needs of ordinary men and women" (pp. 378–379). In mid-Victorian Brantford, for example, women's religious activities associated intemperance, poverty, and family relations in ways that prefigured the social policies of the decades to come (p. 256).

Nancy Christie's rich historiographical introduction suggests that in new societies the role of nuclear families may have been enhanced and the power of men reinforced: "the need for a small state placed greater emphasis upon male governance within the family, while the weaker presence of state churches and the consequent religious diversity in turn removed the church as the central mediator between the family and government" (p. 8). Such a thesis may help explain why New France's population was exceptionally devoted to the Holy Family (p. 53). The extraordinary interest Reverend Reid paid to the fate of his offspring in the absence of much concern for a separation of spheres also confirms this understanding: "too isolated from the colonial elite to indulge in the Upper Canadian clergyman's desire to raise the new generation as a privileged gentry class," Little comments, "he rather exercised 'the distinctive masculine privilege of enjoying access to both the private and the public spheres' "(p. 92).

To the historian of religion, an emphasis on "home-based spirituality" (pp. 216–217) provides an occasion to step away from usual measurements of spiritual activities. The "familial nature of [the] piety" (p. 240) of poor Italian newcomers to

Southern Ontario contrasted with the more formal displays of those established Italian parishioners who blamed the newcomers for not attending church and for counting too much on festive displays of religious allegiance. As Enrico Carlson Cumbo shows, newcomers' reliance on the prayers of the women of their families in Italy and on the devotions of men to chosen patron saints introduced a different conception of citizenship and respectability.

Historians of religion bring to the study of families the vocabulary of the anthropology of faith and of the study of the meaning of rituals and symbols. Long-debated questions are fruitfully carried from one field to the other, such as the problem of the privatization of faith from communities to individuals: how did denominations that emphasized individual conversion consider the role of families in the transmission of faith? In some instances, they could virtually ask parents to adopt the role of the clergy (p. 96); in others, the very act of conversion became a family affair. Changing denomination, Hannah Lane argues, was not necessarily a disruption in households of mid-nineteenth-century New Brunswick. Neither were the exceptional histories of Catholic conversions to Protestantism, analysed by Christine Hudon for the Eastern Townships in the late nineteenth century. Such historians criticize the dichotomy between "tribalism" and "proselytism/individualism" frequently present in the history of evangelicalism.

The collection offers many counterpoints to another thesis, that of the increasingly feminine nature of Christianity in the nineteenth century. As several American studies have shown, most proponents of the "ideology of domesticity" in the past displayed a preponderant concern for men. Churches emphasized home life not so much to court women but to "constrain and discipline male behaviour", be it men's "potential delinquency" or the threat that large numbers might leave their farms (pp. 16, 15, 31). Kenneth Draper's study of lay interdenominational initiatives, such as the YMCA in London, Ontario, reveals that modern ideas of self-advancement promoted by religious authorities were tightly related to "men's responsibilities to their families" (p. 15). Thus, ideals of self-sufficiency were not only brought from the past, but also reinforced by religious reactions to the depressions of the early twentieth century.

Patricia Dirks's general study of lay efforts to train young Protestants in the early years of the twentieth century and to nurture a "manly" sense of Christianity tells a similar story: religious authorities, in their attempt to address what they perceived as the decline in religious practices, attributed much blame to parents and offered youngsters with means to do the same. In so doing, they seem to have undermined the very institutions they tried to rejuvenate, not unlike the Catholic priests of New France.

To analyse this renewed emphasis on the role of fathers in the twentieth century, Christie suggests using the concept of "patriarchal domesticity" developed by American historians. In Canada, she adds, the increased importance of such an idea of a domesticity in which both sexes played a role may have lowered the influence of individualistic strands of feminism. In a concluding essay on "Patriarchal Piety and Canada's Liberal Tradition," Christie advances that this feature of family life could help to explain "the conservative nature of both liberalism and socialism in Canada" otherwise observed by political economists.

The demarcation of the “family as a private entity” would only have occurred around the Second World War in Canada, later than in the United States. From then on, as churches reacted to the sudden prevalence of the welfare state, they came to consider families as a spiritual haven. In an effort to place spirituality on a ground they could control, many denominations seem to have turned their attention to spouses’ sexuality. In their renewed views, families had become the sites of the fulfilment of individual desires. Michel Gauvreau’s article on Catholic marriage preparation courses in mid-twentieth-century Quebec and Christie’s own piece on conceptions of sexuality among the authorities of the United Church in post-war Canada convey the importance of this new focus on physical intimacy. They leave the readers with many questions: Why did churches appropriate sexuality as their domain? On which traditions did they count to do so? To what extent were they followed or led by the faithful? But these authors argue successfully that some origins of the sexual revolution of the sixties may be found inside churches, not in opposition to them. To understand just to what extent, their findings will have to be placed into broader histories of the rising emphasis on intimacy and of what seems to be its corollary, the absence of references to principles of political philosophy in recent debates over family values and relations (Irène Théry, “Vie privée et monde commun. Réflexion sur l’enlèvement gestionnaire du droit”, *Le Débat*, 1995, pp. 14–42).

Studying family life through the prism of religion shows not only the depth of the influence religious institutions exerted on the nature of public and private institutions but also that this ascendancy outlasted, when it did not prepare, their secularisation.

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Ronald D. Cohen — *Children of the Mill: Schooling and Society in Gary, Indiana, 1906–1960*. New York and London: Routledge Falmer, 2002. Pp. xviii, 280.

The historical debate over progressive education seems unceasing and unresolved. What did progressive education mean in theory and in practice? When and where was it implemented? Did it exacerbate or ameliorate social inequality? Did it contribute, pedagogically, to the emancipation of young minds or constitute a new system of social control that continued to regiment the lives of school children? The reissuing of Ronald D. Cohen’s *Children of the Mill*, first published in 1990, signifies continuing interest in these questions. Those who missed it the first time will be rewarded by an informative study that sets an intriguing story of educational reform in a carefully drawn historical context.

The unlikely setting for this sustained educational experiment was Gary, Indiana, a boom-bust steel town replete with class and racial divisions throughout the twentieth century. The architect of the new education movement was William Wirt, a principal and school superintendent who assumed the directorship of education in Gary in 1907, a post he held for some 30 years. Educated at De Pauw University where he was exposed to the work of John Dewey, Wirt embraced the tenets of progressive