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Jason Zuidema, ed. *The History of French Speaking Protestantism in Quebec* (Leiden: Brill, 2012).

Jason Zuidema's edited work about the French-speaking Protestants is long overdue because it is the first attempt at a comprehensive scholarly history in the English language. A number of scholarly works on francophone Protestantism were published in the last twenty years, but most are in the French language. The language barrier that prevented English readers from reading the fascinating story of French-speaking (francophone) Protestants in Quebec has now been eliminated.

Although the title indicates that the subject matter is about French-speaking Protestants in Canada, the group of articles actually focuses on one part of Canada – *Quebec*. Francophone Protestants have historically existed on the margins of Quebec society. Zuidema's goal is to tell the story of a community marginalized in three ways: First, in relation to the English-speaking majority in North America; second, in relation to the Catholic majority in Quebec; and third, the "political and moral views" of the francophone Protestants are usually out of sync with the views of their fellow Quebecers (pp. 1-2). This distinct minority, at odds with the majority Catholic francophones and with a socially powerful Catholic Church institution, is a theme that is interwoven throughout the whole volume.

The book provides a historical survey of francophone Protestantism from its beginnings in colonial New France to the present day. Three chapters focus on Protestant leaders, namely Swiss missionary Henriette Feller, former Catholic priest Charles Chiniquy, both of whom are religious leaders, and Sir Henri-Gustave Joly,

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a political leader. Two chapters focus on the contributions of two particular denominations, i.e., the Anglicans and the Adventists while the rest of the articles look at Protestant groups, leaders, views, and movements transdenominationally.

This volume is a great contribution to Canadian and Quebec Studies. It should be of interest not only to scholars of Quebec and Canadian studies but also to all those who have wondered about the religious situation in this French part of North America and/or who may have supported particular movements or churches in Quebec and wished to have more information on the results of their support. Although scholarly, it is not an overly technical book and is easily accessible and readable by the general public.

All the chapters are solid, however a few minor mistakes in Glenn Smith's analysis of Protestantism in present-day Quebec caused some confusion. On p. 266 reference is made to "Tables 7 and 8 below" but these tables do not exist. On p. 274, footnote 19 refers to addresses that are reported in Tables 4 and 8. However, there are no addresses in Table 4 and Table 8 does not exist in the article. On p. 275 in Table 2 the footnote confuses the Canadian Assemblies of God – the former Italian Pentecostal Church of Canada – with the Independent Assemblies of God. Other than this, it is a fascinating chapter.

The inclusion in this volume of the chapter on Sir Henri-Gustave Joly de Lotbinière is puzzling. The fact that he was Protestant is a rare entity in French Canadian politics and he played a significant role in provincial and national politics. I find it puzzling because Joly's Protestantism seems incidental. The chapter argues that

his Protestantism made him trustworthy in English Canada, but it also points out that he was controversial and not trusted by French Canadian Catholics because of his Protestantism. The chapter is unconvincing that his politics may have been any different had he not been Protestant.

Finally, why was there not more attention paid to the Pentecostals who easily constitute half, if not more, of all Evangelicals in Quebec? Professor Lougheed confirms this when he wrote in a previous work "*Malgré le fait que les pentecôtistes sont de loin les protestants les plus nombreux au Québec, il nous manquait des ouvrages en français sur leur présence au Québec.*"¹ If the Pentecostals constitute such a great portion of Evangelicalism in Quebec, why are they barely mentioned? This lack constitutes a glaring error in this otherwise important book. Lougheed's excellent analysis of the causes of the Evangelical revivals of the 1970s could have been strengthened by the story of the Pentecostals' contribution in terms of massive injections of funds, a restructuring of Pentecostal organization, evangelistic methodology, and strong charismatic (in Weber's sociological sense) leadership. With proper coverage of Pentecostalism this book would have truly been comprehensive.

Reviewed by Michael Di Giacomo
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¹ Richard Lougheed, "Les traditions protestantes," in Jean-Marc LAROUCHE et Guy MÉNARD (dirs), *L'étude de la religion au Québec. Bilan et prospective* (Sainte-Foy, Les Presses de l'Université Laval, 2001), 68.
http://www.erudit.org/livre/larouchej/2001/livre14_div9.htm