

elite families, who turned to spiritualism in the throes of grief caused by the loss of a son to the epidemic, which in this context was decidedly not modern.

Finally, in part 4, Heather MacDougall compares the public health response to Spanish influenza in Toronto to that seen in the same city as part of a more recent global epidemic, SARS (severe acute respiratory syndrome), in 2003. The discussion is absorbing, and it is disappointing to learn that the committed response to the Spanish influenza was soon forgotten by the public and government alike. The provincial funding regime of 2003, focused on cutting taxes, and a lack of coordination and communication between different levels of government left the city poorly prepared when SARS struck with little warning. The inadequacies of the public health system and the voice of historians, we learn, subsequently helped put in place new mechanisms that have better prepared the city, and the country, for epidemics to come.

History does not need the present for relevance. It stands alone, and its lessons are crucial to understanding who we are and where we come from. Nevertheless, history, and especially the innovative explorations of history found in *Epidemic Encounters*, has much to offer the present, as MacDougall's final chapter shows, and the essays found in this volume deserve a wider audience. I can recommend this book without reservation.

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Barry Magrill. *A Commerce of Taste: Church Architecture in Canada, 1867–1914*. McGill-Queen's University Press. xx, 216. \$32.95

In the second half of the nineteenth century, the spread of architectural pattern books featuring both medieval and medieval revival English church buildings facilitated the spread of the Gothic style for church architecture in Canada. *A Commerce of Taste* examines how architectural pattern book production and dissemination intersected with the practice of building churches in Canada to influence social development and the spread of religious ideologies in the newly formed country, all under the guise of "taste."

The book is divided into ten elements: an introduction, seven chapters, a conclusion, and an appendix, which provides short biographical information for several pattern book authors. The introduction of the book outlines the author's methodological approach, which draws on his background in business and architectural history to consider how commerce and the marketing of architectural taste through pattern books combined to spread design ideas, religious ideologies, and the Gothic style as the most appropriate mode of building for churches. These themes are considered

through an analysis of specific architectural case studies for their importance in the development of a Canadian national and architectural identity.

Chapters 1 through 3 examine how church architecture in pre-Confederation Canada used English country churches as models, creating an imagined return to a pastoral life rooted in historical precedents. While the idea that pre-Confederation Canada is ostensibly linked to Britain is commonly found in Canadian architectural debates, Barry Magrill's approach to this subject matter is entirely new. He posits that the creation of English-inspired churches depended on modern economic systems, wherein architects who produced pattern books advertised architectural fashion by marketing superficial variety in the form of architectural plans and appealing to the sensibilities of commercial society. Essentially, pattern books can be understood to have compressed time and space by disseminating architectural fashion and taste across vast distances, spreading with them ideas surrounding the medieval revival, ecclesiology, solutions to perceived social problems, and colonialism. The churches that resulted from this system came to represent pre-Confederation social status, religious institutions, and British imperial power, while the pattern books themselves can be viewed as practical building guides, training manuals, purveyors of taste, and representations of new nineteenth-century commercial and consumption practices in pre- and immediately post-Confederation Canada. Overall, these chapters introduce us to the colonial situation, the major pattern books in circulation at the time, the authors who wrote them, and the people who read them, to demonstrate how architectural knowledge, and concomitantly style, became commercialized in the nineteenth century.

Chapter 4 discusses the business behind the building of churches in Ontario. This includes an examination of the practices surrounding the purchasing of land, the financing of building projects, and the formation of building committees and advisory boards, as well as the importance of these institutions after the secularization of the Clergy Reserves in 1854. Magrill provides specific examples of each, demonstrating the ways in which church groups modelled their committees after a corporate paradigm, appointing affluent members of society, including businessmen, lawyers, architects, people with political clout, and men with access to land, as their board members, virtually guaranteeing access to money, free professional services, and property while cementing the relationship between religion, property, and privilege in early Canada by demonstrating the wealth and social connections of this elite group.

The remainder of the book examines westward expansion in the years following Confederation. The development of the Canadian Pacific Railroad into provinces west of Ontario is considered in terms of settlement, the establishment of a network of booksellers, and church-building, which ultimately combined to control land and social development in the west.

Magrill also analyzes the effects of westward expansion on the First Nations and the ways textual materials, pattern books, and ultimately architecture became tools of First Nations colonization. In addition, as pattern books became available in the west, architectural taste was marketed to all, affecting not only the architectural landscape but also the spread of religion.

Overall, *A Commerce of Taste* traces the rise and spread of the Gothic revival style of architecture as it was commodified through pattern books produced in Britain and the United States that circulated in pre- and post-Confederation Canada. My only criticisms of this book are that the title does not include the pre-1867 material, which comprises nearly half of the book and most of the case studies, and there is an error on page 94, which attributes the church of All Saints, Margaret Street, London, to the architect George Edmund Street rather than William Butterfield. Otherwise, *A Commerce of Taste* is well written and well researched and adds much to the existing scholarship on Canadian ecclesiastical, social, and architectural history by exploring how pattern books influenced buildings, architectural practices, and the religious landscape of early Canada.

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Erika Dyck. *Psychedelic Psychiatry: LSD on the Canadian Prairies*. University of Manitoba Press. xvi, 200. \$27.95

The use of psychoactive substances is not something that appeared recently in history. For millennia, a multitude of mind-altering substances have been consumed for various reasons, such as religious, recreational, and medicinal purposes. The boundaries between those different purposes have never been easy to draw, becoming in some cases particularly blurred. This is the case with LSD, a psychoactive substance where the distinction between medicinal and recreational use wasn't always easy to make. In *Psychedelic Psychiatry*, Erika Dyck provides a comprehensive and detailed overview of the use of LSD for therapeutic purposes in the 1950s. Situating her study in the field of the history of medicine, the author explores the way LSD, initially used for its therapeutic benefits, became mostly known for its recreational and illegal use as part of the counterculture of the 1960s. In this regard, this book provides a good illustration of the process by which some psychoactive substances are migrating back and forth over the boundary between medicinal and recreational use.

This original study starts with the history of Humphry Osmond, a leading psychiatrist from Saskatchewan who in the early 1950s began to investigate the therapeutic potential of hallucinogenic drugs. This man was in fact a forerunner, since he's the one who introduced the word *psychedelic* into the English lexicon in 1957, referring to an enlargement and expansion of the mind that could be reached by consuming hallucinogenic

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