

Verses), tolerance of minority religions (such as Mormons, the Amish, Jehovah's Witnesses, Peyote religion, etc.), and the controversies surrounding France's ban on public religious symbols (such as the hijab, burka, and crucifixes) as well as the U.S. court-ordered removal of religious monuments and other displays. In piling one example upon another, what Lacorne demonstrates is how truly intolerant secular authorities have become of religion and the religious—deceptively employing the language of tolerance to hide their systematic destruction of human rights. Curiously, rather than condemn these unbridled deprivations of religious freedom by authorities, Lacorne demurs: "Today the sovereign is the legislator, the only interpreter of the general will, the only authority capable of preventing the anarchy produced by unlimited religious freedom. The judge must therefore defer to the authority of the legislators" (151). The reason? "Not all forms of religious freedom are defensible, even if they are unassuming or peaceful" (151).

In these latter chapters, at least for this reviewer, Lacorne's book becomes a primary source, his views a window into the manner by which Europeans reckon with religious tolerance in ways that few Americans could conceive. For the European, rights do not inhere in the people but in the state. For the American, rights inhere in the people not the state. Despite their failure to live up to this ideal, Americans, in the main, remain convinced that all human rights—including religious freedoms—come to them by birth, not by the grace of some ruler or the vote of a legislative body. Was it not Thomas Jefferson in his *Notes on the State of Virginia* who asserted that truth can stand on its own and that the powers of government extend only to acts that injure another? Thus quoting Jefferson to close: "But it does me no injury for my neighbour to say there are twenty gods or no god. It neither picks my pocket nor breaks my leg."

Jon R. Stone, California State University–Long Beach

The Mystical Geography of Quebec: Catholic Schisms and New Religious Movements. Edited by Susan J. Palmer, Martin Geoffroy, Paul L. Gareau. Palgrave Macmillan, 2020. xiii + 274 pages. €93.59 cloth; ebook available.

Quebec underwent a seismic shift in the 1960s that ruptured the close relationship between Catholic Church and state. It did not mean that religion—or even Catholicism—disappeared, but it did open space for an influx of new religious ideas and groups. As a window onto this process, *The Mystical Geography of Quebec* provides an important addition to studies of post-1960s new religious movements in North America. It

asks how a “mystical geography” might look different in a Catholic-majority context with a highly settled population, since most Quebecois descend from colonial-era settlers. It is a good comparison to the more famous, and classic, examples of new religions based in California and the Pacific Northwest.

Susan Palmer’s work anchors the volume, more specifically, her grant-funded project on “Children in Sectarian Religions.” She and/or her students authored five of the nine chapters, and Palmer wrote the book’s introduction and co-wrote the literature review as well. Taking a qualitative sociological approach, each chapter summarizes one movement and its history. In some cases—for example, the chapter by Shannon Clusel and Susan Palmer on the Solar Temple or by Martin Geoffroy on the Pilgrims of Saint-Michael—the level of detail is impressive. Geoffroy draws on participant observation going back decades. Clusel and Palmer carefully reconstruct (gruesome) multiple deaths and clarify the relationships between those involved.

From a methodological perspective, Palmer’s introduction is the most useful part of the volume. She acknowledges Lorne Dawson’s (2007) five-part typology of post-1960s new religious movements in Western societies: those associated with Asian traditions, the Human Potential Movement, magic/occult revivals, New Age, and UFOs. While these categories could include Quebec’s groups, Palmer argues that, because of the province’s particular context, new religions are better classified according to their geographical origins and, it is implied, their relationship to Catholicism. She suggests a framework of four categories: international organizations headquartered in other countries, such as Eckankar or Soka Gakkai; post-Catholic schismatic groups that reject Vatican II liberalism; local groups founded by mystics or prophets; and groups founded in France that migrated to Quebec.

It becomes clear that the volume focuses on the last three categories. As a result, many of the usual suspects—groups influenced by Asian, shamanic, and spiritualist traditions—are conspicuously absent. Also surprising, given the focus on local religious groups and editor Paul Gareau’s appointment in Native Studies, is the lack of attention given to groups that adapt and appropriate Quebec-based indigenous traditions. The chapter-long literature review is therefore an important piece of the volume since it partly fills in those gaps. It is also a treat to hear how Geoffroy and Palmer assess changes in Quebecois research in the 1970s and 1980s since they are, themselves, pioneers in the study of new religions in Quebec.

Given the introduction and literature review, the chapter on Dr. Henry Morgentaler’s humanism and abortion activism seemed out of place. While I am sympathetic to the inclusion of non-religion, the chapter’s discussion of humanism bore little connection to Palmer’s

initial four-part categorization. Morgentaler himself—a Holocaust survivor with a complicated relationship to Judaism and its own tradition of early twentieth-century socialism/humanism—also seems jarring. He is the only non-Christian covered in the volume, which would benefit from some discussion. Moreover, his role in the nascent Canadian Humanist Movement in the 1960s feels completely disconnected from the charismatic, prophetic, and permanent leadership of the insular groups covered elsewhere in the book.

Another interesting choice is the inclusion of the Pilgrims of Saint-Michael. Geoffroy's chapter on the Pilgrims joins the other case studies in Part I to clarify a few vital themes. These chapters show how the "ethnic/metaphysical matrix" (80) of pre-1960s Quebec has informed concepts of universal mission in new religions, while shaping societal ideals related to (patriarchal) gender norms and attachments to land. These themes run throughout many chapters, and are also refracted through French eyes in Marie-Ève Melanson's chapter on the Essene Church. The Pilgrims cause some perplexity, however, because they seem to fall outside the volume's stated purview: they are not, in fact, a new religion or schismatic. They remain fully integrated in the Catholic Church, albeit as "ultra-conservatives" (88). For me, the chapter thus represents a lost opportunity to discuss *whether* scholars ought to classify groups that remain under a larger umbrella—e.g. the Catholic Church—but trend far to the right or left, as new religious movements. I would have welcomed more discussion by Geoffroy, the foremost expert on the Pilgrims, about the volume's introductory framework.

Some highlights from the collection include Paul Gareau's chapter on the Army of Mary, which poses good framing questions about the thin line between orthodoxy and heterodoxy, as well as how female-led groups that appeal to traditional Catholic gender norms negotiate between bold action and humility (79). Donald Boisvert's chapter on the Temple of Priapus is somewhat thin on research (perhaps because, sadly, the author died last year), but it brings an important focus on ritual. Other chapters provide broad overviews of belief systems, but rarely cover daily or weekly religious praxis. Boisvert's chapter underlines the symbolic power of Catholic liturgy in producing and legitimizing the Temple's rituals (157). The inversion of Catholic ritual is a fruitful topic in general, but especially in Quebec's "mystical geography."

Also notable is Melanson's chapter on the Essenes, along with Palmer's on the Apostles of Infinite Love, which introduce issues about zoning bylaws and freedom of religion cases. These two chapters anchor a cluster of case studies by Palmer's students (including Melanson) that emphasize controversies related to children. Collectively, they also underline how media coverage of the Jonestown tragedy and increasing

laïcité (secularization) encouraged state surveillance in the 1980s. For me, they also subtly underline a key theme linking many of the chapters, which may appeal in Quebec's post-Catholic environment—arranging and/or breaking up heterosexual marriages is often a key to cementing charismatic leadership and to creating visions of apocalyptic and/or utopian futures.

Though this collection of essays (like most) is a bit uneven, its focus on a Catholic majority context makes it essential reading for anyone wanting to expand their understanding of new religious movements in North America. As an added bonus, it contextualizes relationships between Quebec and France, which are less frequently discussed in Anglophone scholarship on new religious movements. Students of post-1960s new religious movements will certainly want to pick it up.

Hillary Kaell, McGill University–Montreal

None of the Above: Nonreligious Identity in the US and Canada. By Joel Thiessen and Sarah Wilkins-Laflamme. New York University Press, 2020. 272 pages. \$89.00 cloth; \$30.00 paper; ebook available.

The accelerating growth of the demographic known as “nones”—that is, individuals claiming no religious affiliation—has become a hot topic in Religious Studies over the last decade. Among numerous examples that can be cited, books such as Linda A. Mercadante's *Belief Without Borders* (2014) and Elizabeth Drescher's *Choosing our Religion* (2016) have sought to understand the origins and nuances of this emerging worldview. Like these works, Joel Thiessen and Sarah Wilkins-Laflamme's *None of the Above* uses a combination of data from large-scale social scientific surveys and qualitative interviews for the same purpose, but with the added goal of comparing the lives of nones in the United States with those in Canada. Given that “some believe that currents in Canada may foreshadow what will happen in the United States” (2), the authors argue that such comparative research is long overdue.

Overall, the authors' findings in *None of the Above*, while very interesting, are for the most part unsurprising. Due to a variety of historical factors, including the absence of a large Evangelical subculture, the decline of religious commitment began earlier in Canada than the United States, although the numbers of nones as a percentage of each country's population has converged in the last five years. In fact, despite the differing cultural and political histories of both countries, there seem to be more similarities than differences when it comes to the rise of the nones. For example, while “the proportions of religious nones has