Everyday Sacred: Religion in Contemporary Quebec, edited by Hillary Kaell. McGill-Queen's University Press, 2017. 368pp., Pb. CDN\$32.95, ISBN-13: 9780773550957.

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Many studies exist of Quebec's "Quiet Revolution" with its rapid process of secularization and the precipitous decline of the Catholic Church, which presided over Quebec society until the 1960s. No other Canadian province has experienced such intense and rapid upheaval. For two centuries, the province of Quebec was a model of conservative "ultramontane" Roman Catholicism, dominating the culture, public institutions, and families of French Canada—until the process of "creeping secularization" and the dual impact of the Quiet Revolution and the Second Vatican Council in the 1960s led to the Church's dramatic decline.

This volume, edited by Hillary Kaell of Montreal's Concordia University, contains new revelations on the Quebec situation. It proves that, despite the forces of secularization, religious expression and spirituality are very much alive among contemporary Quebecers. The authors in this volume present original research in chapters that address the multifarious impacts of social change on religion in Quebec since the 1960s.

In three chapters focusing on Catholic practice, authors Frédéric Parent and Héléne Charron, Hillary Kaell, and Emma Anderson (in her lyrical account of local pilgrimages) demonstrate that, while Quebec's historic ultramontane Catholic Church has certainly declined as an institution, that Catholic *lived* religion, "*la religion vécue*" is, as the book's title suggests, "every day sacred." These authors argue compellingly that religion, whether it is Catholic, quasi-Catholic, or non-Catholic, is vibrant "on the ground" in Quebec; in popular expressions of piety and folk religion observed and documented in its cities, villages, and its farming or indigenous communities.

Kaell's introduction offers a clear, elegantly-written overview of the historical and political events that have shaped the transformation of Quebec's religious landscape. Referring to the Bouchard-Taylor report that promoted "interculturalism" (a compromise between accepting the new ethnocultural diversity and protecting the continuity of Quebec's old francophone identity and socio-genetic core), Kaell explains how the book's topics were carefully

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chosen so as to represent different facets of Quebec's pluralistic landscape.

Thus we find traditions ranging from Indigenous, Jewish, Catholic, Muslim, Pentacostal, to New Age. Gender issues are discussed, notably by Frédéric Parent and Hélène Charron who describe the sexual division of activities in a Catholic rural parish where women's labour is essential. Three chapters indicate Quebec's racial diversity (Indigenous, African, and Jewish). Cultural and symbolic aspects of religion are explored, such as Muslim women's dress, specifically "veiling" (Meena Sharify-Funk and Elysia Guzik); Jewish food (Norma Baum Joseph); Indigenous drumming (Laurent Jérôme); and Catholic folk art (Hillary Kaell).

The main strength of this volume is the complex and nuanced discussions of religion and secularization. Deirdre Meintel's ethnography on Montreal's Spiritualist Healing Church contributes important insights into how the processes of religious syncretism and individuation (what Robert Bellah dubbed "Sheilaism") play out differently in Quebec. Laurent Jérôme shows us how the process of syncretism operates in Quebec's Indigenous groups who have appropriated elements from Catholicism as they reaffirm and reshape their own traditional worldview.

Cory Andrew Labrecque, writing about Transhumanism (a secular movement that strives to prolong life and enhance human capabilities through biotechnology), challenges the boundaries between what is "religious" and what is "secular." He also engages the reader in a provocative discussion on how Transhumanism might be classified as a "prototypical religion." Like the Catholic Church, it aspires towards a kind of transcendence (albeit biotech, material) and towards overcoming death through the transformation of humanity into "god-like beings."

Hillary Kaell, in her chapter on wayside crosses in the Quebec countryside, aims to "disrupt urban-centered narratives" and to challenge distinctions between what is "institutional" and what is "popular" in Catholicism. She cites Quebec's voluntary lay practitioners who explain how they perceive caring for wayside crosses as a tangible connection to the past.

This volume will be an important addition to the libraries of scholars interested in Quebec culture, religion, and social change. However, it offers much more to a wider audience in the authors' new applications of standard theories and models in the sociology of religion. The new data gathered by these researchers on religion and spirituality in contemporary Quebec poses a challenge to existing theories, refines concepts, and contributes new insights to the ongoing discussion on topics such as "religious *versus* spiritual"; secularization, syncretism, individuation, and "lived religion" in the broader study of religion.