

put, a reordering of religion in society). Finally, chapter 6 confronts the assumption that Canada has long been in a state of religious decline and argues instead that this phenomenon is recent. The formativeness of this process of de-Christianization has contributed and continues to contribute to a reordering of people's participation in civic life. While the authors do not argue for religious revival, they do point to the vacuum of social power created by the decline in religious life, and wonder at the consequences of such a vacuum. It would not be hard to make an argument for the growth of political populism as by-product of this vacuum. But that's a thought for another study.

*Leaving Christianity* demonstrates secularization to be a process of religious re-ordering. Clarke and Macdonald acknowledge that the growth of world religions within Canada's cultural plurality has had an effect on the changes to reli-

gious culture. However, they also conclude that Christianity itself has "undergone an unprecedented development" (200). Canadians have left the church. They have left because they oppose "organized expressions of Christianity;" they have left because they have found meaning outside of the structure and institution of Christian churches; and they have left as a result of generational shifts in religious identity. This book is an important contribution to our understanding of the extent of religious change in the latter twentieth century. Clarke and Macdonald call attention to the importance of the 1960s as a decade of change, and situate their work within broader scholarship on religious and social history that point to the way the monumental cultural changes (or fallout) reverberated across social institutions and especially organized religion.

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*Runaway Wives and Rogue Feminists*  
*The Origins of the Women's Shelter Movement in Canada*

By Margo Goodhand

Halifax & Winnipeg: Fernwood Publishing, 2017. 168 pages. \$20.00 Paperback. ISBN: 9781552669990. \$19.99 Kindle. ISBN: 9781773630014. ([www.fernwoodpublishing.ca](http://www.fernwoodpublishing.ca))

Margo Goodhand's *Runaway Wives and Rogue Feminists*, a history of the women's shelter movement in Canada, is engaging, powerful, and touching. Relying heavily on oral testimonies, she puts the spotlight on the creation of five shelters in 1973: Interval House in Toronto; Ishtar Transition House in Aldergrove, B.C.; the Edmonton Women's Shelter (with a detour to the Calgary Women's Emergency Shelter); Saskatoon Interval House; and Vancouver Transition House. Much like

the women she profiles, Goodhand's history recognizes the importance of the political and the personal. Her book situates the shelters and transition houses in the politics of the women's movement of the 1970s, but she also gives careful attention to those often invisible and grassroots labours that propelled their creation, including, in the most compelling sections of the book, the emotional support women provided each other during some of the hardest times of their lives.