

Comptes rendus / Book Reviews 251

discusses the opportunities that the World Wide Web offers for democratising the production and dissemination of history, but notes its potential for radically remaking how history is understood and used because of the ways that hypertext links allow readers to sidestep the narrative cohesion upon which historical arguments have traditionally been built. In another rewarding essay on the presentation of history, Ken Osborne explores the forces shaping the nature, purpose and pedagogy of history education in Canadian schools since the 1890s.

The broad scope of historical memory studies is demonstrated by the wide range of topics dealt with in these essays. In his study of commercial advertising that utilised historical themes, Ira Wagman contextualises these ads within the demands created by corporate and foreign competition. Renée Hulan explores examples of how historical fiction shapes the imagining of a collective past, while Ronald Rudin demonstrates, using the case of Pierre Dugua de Mons and Champlain, how heroes were made within the religious and linguistic turns of Nova Scotia's cultural and political history. The long term fragility of being defined as a hero is also the subject of Jason Kovacs and Brian Osborne's essay on the Short-Wallick Memorial in Quebec City. Eva Mackey's essay on the images and texts about Aboriginal people in national narratives is a particularly useful exploration of some of the definitional challenges that confront the historical study of memory. So too is Ruth Phillips' analysis of the work of painter Robert Houle and photographer Jeffrey Thomas which explores from an Aboriginal perspective postcolonial critiques of the construction of memory. H.V. Nelles' contribution also looks at a forgotten group of Canadian history painters. Provocatively, he concludes by wondering what lessons we can draw about Canadian culture from such forgotten painters whose subject was the history of the nation, while the unpeopled and ahistorical landscapes of the Group of Seven have come to be celebrated as central expressions of national identity.

Another group of essays deals with some familiar, and not so familiar, aspects of the crafting of tourist promotions in the creation of identity. Nicole Neathy's study of the evolution of Quebec's tourist promotion strategies and the articulation of national identity from the 1920s to the 1960s is a solidly argued essay as is James Murton's exploration of the contribution made by the promotional schemes of the Canada Steamship Lines in creating a public narrative about Quebec folk traditions. With similar erudition, Ian McKay studies Nova Scotia's packaging of its past for consumption by the tourist market.

This rewarding collection of essays offers a valuable overview of the state of historical memory studies in Canada and offers historians and others a number of useful models for future research.

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OLSON, Sherry and Patricia THORNTON – *Peopling the North American City: Montreal 1840-1900*. Montreal & Kingston: McGill-Queen's University Press, 2011. Pp. 544.

Historical geographers Sherry Olson and Patricia Thornton have been publishing innovative and insightful articles on demographic change in 19th and 20th century Montreal

for over twenty years. *Peopling the North American City* is their first monograph-length study of the city and it makes a vital contribution not only to the historiography of Montreal and Quebec, but also to the way that historians and geographers conceptualize the relationship between individuals, families, communities and urban space.

Olson and Thornton's study is based on a massive multi-generational sampling that, by mirroring the city's ethnic composition, creates what the authors refer to as "a miniature Montreal". The authors use this data set to make numerous inquiries into the economic, cultural, and demographic decisions that Montrealers made during this period. They explore the strategies people employed in their interactions with their families and their communities. By drawing comparisons both between different ethnic communities and across several generations, Olson and Thornton draw complex and nuanced conclusions about how people from a variety of class and ethnic backgrounds reacted to the transformations associated with migration, modernity, and industrialization. The strength of *Peopling the North American City* is found, ultimately, in the way that Olson and Thornton explore the results of their exhaustive demographic research without losing sight of vital social and cultural factors that might not be immediately visible in the quantitative results of their research. By viewing this time and place through a variety of different lenses, the reader is presented with a perspective that is sometimes messy and complex but, for these very reasons, is utterly captivated.

Nineteenth-century Montreal was unique in that its diverse and rapidly growing population consisted of three distinct ethnic communities: British Protestants, Irish Catholics, and French Canadians. Olson and Thornton tease out the way that these three communities established patterns of strategic demographic decisions that were both logical and distinct. Decisions about when to marry and begin having children; about how long to nurse those children and how long to wait before having another; and about how to draw on the resources afforded by the extended kinship networks available to them all helped shape a distinct demographic character for these major ethnic communities. Why, the authors ask, did French Canadian couples marry at a young age? Why did British Protestant women marry older men? Why were families of Irish origin able to escape the numerous epidemic diseases that swept through this industrializing city with fewer casualties than their French Canadian neighbours? The authors do more than simply trace the major and minor demographic differences of these three communities. They push the reader to consider how these decisions were made, and what sort of strategic logic lay behind them.

These strategies were shaped not only by the opportunities available to each community – be that in the form of material wealth or proximity to a large and deeply engaged kinship network – but also by the palpable sense of vulnerability that would have nagged at the inhabitants of nineteenth-century Montreal. Olson and Thornton argue that Montreal families at all points along the spectrum of class had to think like capitalists, meaning that in the midst of making crucial and intimate family decisions they needed to provide themselves with a degree of flexibility that would be sufficient for them to navigate the sorts of personal catastrophes that loomed over the residents of the nineteenth-century city. Widowhood, the authors note, was a particularly common experience during this period. Olson and Thornton note the significant portion of households that had been stitched together out of fragments of multiple families faced with the loss of a family

member to disease, workplace mishap, or any of the other misfortunes that threatened nineteenth century Montrealers. They demonstrate, through their careful demographic research, that the contours of the family as an institution were flexible enough to give Montrealers a variety of strategic options to deal with the challenges posed by social and economic uncertainty. These strategies, though, were not devised without external pressures. When young men and women made decisions about how to organize their lives, they were being coaxed and cajoled by parents, relatives, neighbours, religious and community leaders – a reminder that historians need to be mindful of the overlapping communication networks that influenced individuals.

Peopling the North American City also addresses important questions about the relationship between people and the urban environment, and about the role that cities played in shaping the migratory experience. Olson and Thornton push us to think of Montreal as “an unending construction site, a flawed polity, a habitat scandalously imperfect, and a place in which it was impossible to stand still” (p.364). Urban society presented the migrant with a wide array of both penalties and rewards. While life in nineteenth century Montreal threatened migrants with dangerous work, low wages, cramped living arrangements, and epidemic disease, it also offered opportunities unimaginable in the rural communities of Ireland, the British Isles, and British North America that these migrants left behind. The exhaustive research carried out by Olson and Thornton in notarial archives, municipal tax rolls, the census, and city directories (to name only a few of the sources that their project tapped), demonstrate how Montrealers from the popular classes formed tight kinship communities in the urban neighbourhoods where they resided and slowly – yet doggedly – accumulated capital in the form of real estate, work equipment, and household furnishings.

Historians are currently in the midst of grappling with the possibilities that various digital resources continue to present to us. Methodological approaches in social history in particular are being rethought as digital tools that make it possible to work creatively and coherently with massive data sets become increasingly accessible, sophisticated, and easy to employ. In light of this, *Peopling the North American City* offers a powerful and timely roadmap to the field of how important it is, while engaged in a project built around massive quantities of data, to remain mindful of all the subtleties and incongruities of the human experience. By striking this balance, Olson and Thornton have provided us with an incredibly nuanced and sophisticated take on the impact that the migration experience had on both the migrant and the urban spaces that they passed through, settled in, and adapted to suit their needs.

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PORTER, David – *Eyes to the South: French Anarchists and Algeria*. Oakland CA: AK Press, 2011. Pp. 582.

David Porter’s *Eyes to the South* is a dense, detailed tome on a controversial subject. In the past decade, the Algerian War of 1954-1962 has become a highly debated topic both