

Bref, *Manufacturing Montreal* offre une analyse détaillée du déploiement de la structure industrielle montréalaise et remet sérieusement en question plusieurs notions acceptées quant aux modalités et à la chronologie de ce développement en Amérique du Nord. À cet égard, sa démonstration est impeccable. Toutefois, les thèses de Lewis à propos de l'apparition et de l'évolution des banlieues ouvrières de Montréal, bien qu'intéressantes, demeurent incomplètes et ne sont pas aussi solidement argumentées que celles concernant l'activité industrielle. Plus largement, l'ouvrage de Lewis nous amène à nous interroger sur l'utilisation des concepts de suburbanisation et de banlieue. Ces dernières années, l'évocation et l'étude d'un nombre grandissant de « variétés » suburbaines donne l'impression d'un éclatement de ces concepts. Lewis a certainement raison lorsqu'il affirme qu'on ne peut pas s'en tenir aux frontières politiques existantes lorsqu'on veut définir ces termes, mais il faut se demander jusqu'à quel moment on peut considérer certaines des banlieues annexées par Montréal comme ayant toujours un caractère suburbain. Il n'en demeure pas moins que *Manufacturing Montreal* constitue un jalon important dans l'évolution de ce débat plus large sur la notion de banlieue.

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**Rudin, Ronald. *Founding Fathers: The Celebration of Champlain and Laval in the Streets of Quebec, 1878–1908*. Toronto: University of Toronto Press, 2003. Pp. 290. Illustrations, photographs, maps. \$60.00 (hardcover) \$27.95 (paperback).**

Like a classic mystery, Ronald Rudin's *Founding Fathers* begins with the discovery of a body. But Rudin's book is no whodunit. Rather, this book's opening chapter explains what others did with the discovered body of Monsignor Laval in 1878. Rudin argues effectively that the body of the first bishop of New France became a point of departure for ultramontane celebrations of the history and survival of the French-Canadian nation.

In the reinterment of Laval, Quebec City's legacy as a Catholic bulwark in Canada and North America reverberated throughout the parades and speeches. In his second chapter, Rudin then sets the Catholic icon Laval against the body and memory of Samuel de Champlain who, like Laval, was memorialized in 1898 with the building of a magnificent statue. Unlike the religiosity that surrounded Laval's body, the Champlain monument was decidedly secular, seeking to emphasize and promote the accomplishments of both the historic French colonial state and the ensuing and enduring French-Canadian nation that had persevered since the Conquest.

The last two chapters of the book deal with 1908 when Laval's statue was unveiled in the spring to be followed later in the summer by the celebration of Quebec City's 300th anniversary, a celebration that, as H. V. Nelles explored so beautifully in

his *The Art of Nation-Building* (1999), was really a celebration of 1760 and the ascendancy of a British Canada. By the end of the book, however, the discovered body of Laval seems like a distant memory for the reader. And perhaps this is appropriate, for as Rudin explains in his conclusion, both Laval and Champlain receded from popular consciousness after World War II, their memories less valuable politically and culturally for a post-Quiet Revolution Quebec.

The strengths in this book reflect the historiographical context in which it was written. In both the introduction and conclusion, the reader can see how this book dovetails rather nicely with Rudin's much-discussed study of scholarly historical consciousness in *Making History in Twentieth-Century Quebec* (1997). In that earlier book, Rudin took to task what he called the "normalization" of Quebec by the "post-revisionists," who he believed had downplayed, and to some extent forgot, what was unique to Quebec's history both before and after 1760: the relationship between church and state. In *Founding Fathers*, the recurring theme is the uneasy, fractious, and complex relationship between French-Canadian nationalism and Catholicism. In the case of both Laval and Champlain, contemporaries argued over how to combine these two elements of Quebec's history—struggles, Rudin argues, that permeated Quebec society and politics in the late 19th and early 20th centuries.

While very much aware of Quebec's place in a larger world, and the importance of that larger world on Quebec, Rudin also goes to great lengths to emphasize that the ever-present ultramontane forces in Quebec gave the events of 1878, 1898, and 1908 something unique and different from the rest of the memorializing world. Whether one agrees or not with Rudin's suppositions and/or conclusions, this book and the historian behind it deserve our admiration for not only diagnosing a problem but also offering a solution.

For all that, however, readers of this journal will be somewhat disappointed by the rather passive role played by Quebec City as a city and as a civic community in this book. In 1908, Quebec City was by any measure the pre-eminent *ville de mémoire* in Canada, its citizens well-versed in the culture of memorialization (parades, monuments, parties, decorations, tourists). The impact of this culture on the city and its residents is not, however, of much interest to Rudin in this book. Despite the remarkable photographs provided by Rudin showing the immense crowds that appeared for the events of 1878, 1898, and 1908, as readers we are rarely taken into the crowd. Here one wishes Rudin had adopted a more anthropological stance and sought to explore what being in the crowd felt like, not from the point of view of one of those elite organizers on the stages, but one of those countless Quebec City residents who—alone, with families, and with friends—made way to the celebrations and in fact became part of them. Laval's body was on display in a glass coffin in 1878, but so too were the bodies of tens of thousands of the city's residents who embedded themselves in the celebration of that body.