

## Thesis Abstracts

### Résumés des thèses

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[Aller au sommaire du numéro](#)

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THESIS ABSTRACTS/RÉSUMÉS DES THESES

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Elizabeth M.W. McGahan, "The Port in the City: Saint John, N.B. (1867-1911) and the Process of Integration." Ph.D. Thesis, University of New Brunswick, 1979.

For most of this century the symbiotic development of transportation systems and the organization of a society has been generally accepted. In Canada this relationship was first explored by H.A. Innis' *A History of the Canadian Pacific Railway*. Retaining the broader theoretical outlines of that work but adjusting the focus to a nodal emphasis has permitted an examination of the role of transportation development in the process of integration as it applied to Saint John. From this study several conclusions may be drawn about Saint John as a socio-spatial unit by focussing on a primary institution within the city: the Port.

During the years 1867-1911 Saint John became part of a Canadian system of cities through its "export function": the services provided by its port. Presiding at the local level over this process of integration were two elite groups: the Common Council (civic elite) comprised of the Mayor and Aldermen, especially concerned with the internal urban system, and the Board of Trade (business elite) comprised of the officers and executive council of that organization, and, in contrast, concerned with the external urban system.

Throughout "the Atlantic Years" of 1867-1879 each group attempted to maintain its sphere of influence in relation to the port, and the activities of each focussed

within the harbour on the Market Slip-Long Wharf area. In the transitional years of 1879-1895 the spatial focus along the waterfront remained on the main peninsula but greater attention was directed towards the Reed's Point-Lower Cove area reflecting both the presence of an outside agency, the Intercolonial Railway, and the desire of the local elite to retain the focus of trade on the East Side. The last period, "the Continental Years" of 1895-1911, was characterized by both local groups ceding a number of their port-related functions to the Federal Government and the Canadian Pacific Railway and by the emergence of the West Side as the most important focus of port activity.

The removal of local control and the declining level of participation by the city's elite was reflected spatially in the retreat from the waterfront on the main peninsula by local businesses to an up-town concentration. The political culmination of this spatial expression was demonstrated in 1911 with the signing of an agreement formalizing outside dominance in port affairs. At the same time that integration through the "export function" of the port had altered certain spatial relationships within the waterfront, the absence of intense immigration also had assisted in reinforcing land-use patterns in existence since 1867, especially the elite residential clusters on the main peninsula.

By 1911 therefore, the indices testifying to the process of integration by which the port had been drawn into the nexus of a

national transportation system, and thus a national system of cities, were in evidence. But equally important for the city was the persistence of several of the spatial patterns identified in 1867. Thus the example of Saint John suggests that integration into a larger system through one sector of institution such as the port, alters both the control and spatial focus of that institution but does not necessarily alter all of the spatial patterns, a fact demonstrated particularly in the continuation of main peninsula residential clusterings. In itself, such selective change reflects the increasing specialization of function emerging within a developing national system of cities. Moreover, it may suggest something about the process of integration developing in Canada during that period whereby small units on the periphery became integrated segmentally into a national system of cities.

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Sheva Medjuck, "Wooden Ships and Iron People: The Lives of the People of Moncton, New Brunswick, 1851-1871." Ph.D. Thesis, York University, 1979.

In recent years the new social history of the nineteenth Century has provided us with many original, and sometimes startling, insights into the conditions of people's lives during those times. It is now quite evident that theoretical formulations about the past must no longer rest on intuitive feelings but must, instead, rest on empirical evidence. As such we have witnessed an increased interest in nineteenth century community studies.

The task in this study is to add to this reconstruction of the past by a case study of Moncton, New Brunswick. The data for this study are primarily acquired from the census records for the Parish of Moncton in the County of Westmorland for the census years 1851, 1861 and 1871. The introduction of this new data not only provides us with a better understanding of the lives of the people of Moncton Parish from 1851 to 1871 but also addresses a number of critical theoretical issues about nineteenth century society. In this way we hope to achieve a clearer and more accurate understanding of the past.

Particularly, the major fluctuations in Moncton's economy allow us to examine the implications of boom and bust economic cycles on people's lives. First of all, we examine household and family structure in Moncton in order to determine the validity of various theories about pre-industrial household structure. Our data clearly show that household structure can be highly malleable over time. Changes occur in household structure in Moncton as direct response to the community's needs. The economically volatile climate creates a volatile household structure. We do not, however, find evidence for the existence of the extended family household before industrialization (as suggested by functionalists) but rather, under certain circumstances, for the existence of multiple-family households, i.e., unrelated families dwelling together in the same household.

Secondly, these economic changes are accompanied by transformations in the occupational structure. Different types of

working people find different ways of adapting to the effects of a boom and bust economy. Geographic mobility, simply picking up stakes and leaving, is not the only response to increasingly hard times. Rather another important mechanism for dealing with a depressed economy is a return to farming. This indicates that the transition from self-sufficient agricultural production to wage-labour on the open, competitive market is not a simple, unidirectional process. Thus, while for some Monctonians the response to the economic hardships is to leave the area, this is less a trend here than in other nineteenth century communities. For many Moncton residents a return to the farm is a clear alternative. In the depressed economy of the mid-nineteenth century being a farmer, or being able to become one, provides some guarantee, however minor, of being able to eke out a living. This return to the land suggests that secondary industrial unemployment may be transformed into primary agricultural underemployment.

High rates of transiency in the nineteenth century are not simply a universal phenomena as much of the literature suggests. Rather, the underlying occupational structure must be considered as an important variable in explaining geographic mobility.

Finally, these occupational relocations create little opportunity for intragenerational or intergenerational occupational mobility. Conclusions about nineteenth century upward mobility must be examined within the framework of changes in the economy and labour market. While it is yet

too soon to draw any final conclusions about life in the mid-nineteenth century in North America, the evidence presented in this study clearly throws into question some of the more general formulations found in the literature. What is quite definite is that popular ideology can no longer suffice as a guide to social reality.

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John Bottomley, "Ideology, Planning, and Landscape: The Business Community, Urban Reform and the Establishment of Town Planning in Vancouver, British Columbia, 1900-1940." Ph.D. Thesis, University of British Columbia, 1977.

To explore the thesis that the landscapes of cities reflect the ideological underpinnings of the social groups dominant during the periods of significant urban growth, a detailed investigation was undertaken within the City of Vancouver. The correspondence between the ideology and institutions of a dominant business elite and the landscapes created in the period between 1900 and 1940 provide the major evidence.

The diffusion of an American reform ideology into eastern Canada and later into the City of Vancouver is described. Two major manifestations of this ideology are documented. The first, articulated in the non-partisan, at-large election and city manager movements was concerned with the need to ensure efficiency and honesty in urban government. The second concerned the need to institute

urban planning as a means to facilitate efficient economic and urban growth.

The principal reform advocates in Vancouver were members of the city's business elite. Operating from within the institutional framework of the Vancouver Board of Trade, they lobbied the City and Provincial Governments throughout the period 1918-1925 for the enactment of planning legislation. Success was achieved when the Provincial Legislature passed the Town Planning Act in December 1925.

In turn the Vancouver City Council created the Vancouver Town Planning Commission. The majority of commissioners were businessmen who held the reform view of planning as the facilitator of efficient growth. A planning expert, Harland Bartholomew, was hired in 1926 to provide the commission with the desired blueprint for development. Holding similar views on planning to those of the commissioner, his 1929 plan provided a structured development plan of considerable detail which was the primary determinant of Vancouver's evolving urban structure until the late 1960s. This influence was expressed primarily through the operation of the zoning by-laws which specified legally-permitted land uses throughout the city. Vancouver's urban structure, in reflecting the ideology of reform underpinning both the actions of the Town Planning Commission and the nature of the Bartholomew Plan, supports the general thesis of the dissertation.

Parallels between the civic expression of reform and national expressions of reform are drawn, as

are some implications of the study's findings for geographical research and our understanding of present urban planning.

The analyses presented are based upon a wide range of archival and secondary materials. Important among these were city and municipal council minute books, the minutes and correspondence of the Vancouver Town Planning Commission, the minutes of the Vancouver Board of Trade and its committees, personal papers, city and biographical directories, maps, newspapers and magazines, and government and planning commission reports. The account of the American origins of urban reform is derived largely from secondary sources.

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Burant, Jim. "The Development of the Visual Arts in Halifax, Nova Scotia from 1815 to 1867 as an Expression of Cultural Awakening." M.A. thesis, Institute of Canadian Studies, Carleton University, 1979.

This thesis is concerned with the development of the visual arts in a colonial society between 1815 and 1867. Halifax, Nova Scotia is one of the important centres of social, intellectual, and political development in British North America during this period, and an examination of its situation can lead to further valuable studies in terms of the entire colonial scene. The visual arts, as discussed here, relate primarily to the production of two-dimensional objects, excluding such pursuits as architecture and sculpture, which deserve separate notice. Both the actual production of visual objects

and the development of the philosophy of the visual arts in a colonial society are discussed.

This study divides itself into three parts, not all equally treated: the first covers the period from the end of the War of 1812 to the end of 1831, the latter being a rather arbitrary point dependent solely on a desire to bring to a close the initial phase in the development of the visual arts; the second covers the period from 1832 to 1850, which might be termed the "golden age" for the visual arts, as they found expression as an aspect of the peculiar Nova Scotian character and consciousness; while the third part from 1850 to 1867, is a cursory examination of subsequent developments before Confederation. This essay is neither meant to be exhaustive in detail nor final in its conclusions. One should rather look upon it as an introduction to a field of study which deserves far more serious examination and treatment.

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Adam, Robert D. "Myth and Realities of Vancouver's Oriental Trade, 1886-1942." M.A. thesis, University of Victoria, 1980.

The myth of Oriental trade, the conviction that trade with China and Japan was destined to be immensely lucrative, was common in the United States, Great Britain, and Canada during the late nineteenth century. To some extent, it influenced government and business in all three nations. In Canada the myth supplied a minor motive for the construction of the

C.P.R. and the main reason why the C.P.R. chose Vancouver as its western terminus and established a steamship service to the Orient. Thereafter the myth led Ottawa to oppose anti-Oriental legislation in British Columbia, lest it injure Canada's Oriental trade. Yet they need not have bothered; Canada's trade with China and Japan grew slowly before 1914 exposing the optimism as myth.

Superficially, the story was the same in Vancouver, but there the myth and reality of trade had a much more positive influence. The myth was a powerful promotional element. Propagated in city publications, it deluded uncritical Vancouverites into believing that Oriental trade was already sizable, ever increasing, or about to boom. Circumstantial evidence made the myth credible, and Vancouverites embraced it because it was good publicity.

Indeed, Vancouver came into existence because the C.P.R. followed the myth. The C.P.R. chose Vancouver's birthplace, named it and nurtured it as a transit port for Oriental trade. Company investment dictated the layout of the city's core, but after 1897 urban growth reduced the dominant influence of Oriental trade and the role of the myth in booster publications. The city's magazines had other assets about which to boast.

But domestic depression and the World War I enfeebled Vancouver's trade and exposed both the small size of Oriental trade and the myth. Despite the absence of many competitors Vancouver merchants could not trade with the Orient because they had no shipping

or business connections. A few frustrated Canadians developed their own means of trade, but Americans and Japanese were mainly responsible for continuing Oriental trade. The Japanese expanded Vancouver's exports and sustained the port through the war years.

Because Japan needed Canadian food and raw materials, Japanese entrepreneurs led the foreign interests which dominated Vancouver's post-war trade. Famine and construction in China added to their demands to draw record exports from Vancouver in the 1920s. The boom revived the myth and poured millions of dollars into the city. But, based on unusually buoyant demand and foreign enterprise, it could not be permanent.

When the Great Depression removed these elements, Canadian goods became overpriced, had no one to market them, and Vancouver's Oriental trade collapsed. Nor did Oriental trade recover in 1935-1936 with other commerce, because protectionist agreements favoured Vancouver's trade with the British empire rather than China and Japan. In 1937, the Sino-Japanese war cut off Chinese trade, and, as fear of Japanese militarism increased, Ottawa legislated against mineral exports to Japan. Few lamented the loss because Vancouver was busy with other commerce. The Depression had buried the myth, and without it Oriental trade no longer seemed worth saving.

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