

Wallace, C.M. and A. Thomson, eds. *Sudbury: Rail Town to Regional Capital*. Toronto: Dundurn Press, 1993, Pp. 303. Illustrations. ISBN 1-550002-170-2

Robertson Robson

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pauses to take a special look at aspects of township history, for example education 1859–1900, or the story of the first steamship on the Great Lakes and one of its builders, Henry Gildersleeve. In the sixth chapter Turner indulges himself in the luxury of turning aside for a whole chapter to show us the wonderful photographs that Fred Brown, an amateur photographer, took during his travels about the township during the latter part of the nineteenth and the beginning of the twentieth centuries. This is history that casual readers can enjoy dipping into as the spirit moves them. Turner gives them much opportunity. There are plenty of photographs of places and, of course, of people. In fact, I did a very unscientific survey of long-time area residents: all liked the book, and all were quick to show me a photograph of themselves or a near relation, except one, and he turned up in a picture of the family milk stand.

The book has been handsomely produced by Dundurn Press, but, like all books, it has not escaped without a few flaws. For example, on page 22, the captions under the pictures of the Brick and the Wilton schools have been reversed. The photographs seem darker and a little less sharp than they should be. Finally, given modern mapping techniques, it would have been nice to have seen a few maps, produced for the occasion, that would illustrate in graphic detail some of the changes in Ernestown over the years.

Still, few if any could offer an alternative approach that would result in a better overall history of the township of Ernestown.

Stewart Renfrew, Archivist,
Queen's University

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As the title suggests, the general theme of *Sudbury: Rail Town to Regional Capital* is the transformation of Sudbury from a rail town of the late nineteenth century to a regional centre or what the editors describe as a "regional capital" of the late twentieth century. The process, as it is presented, begins with the arrival of the Canadian Pacific Railway, winds its way through the on-again off-again activity of various extractive companies, becomes increasingly focused on the distributional function of the community, capitalizes on the administrative opportunity provided by various levels of government and concludes with the more contemporary era of "Sudbury 2001." It is a fascinating story. Sudbury, like many Canadian communities, has been forced to deal with the peaks and valleys of economic growth and decline, and while the community has faced more than its share of boom and bust cycles, in general and over the long run, it has responded well to the community challenges. The Sudbury experience is one worth pursuing, not only as an intriguing historical study, but also as something of a model in community persistence.

Compiled in part in celebration of the centennial of Sudbury's incorporation (January 1, 1993), this volume offers a decade-by-decade overview of Sudbury's first one hundred years. This, as maintained by the editors, "is both the strength and the weakness of the book." While the decade-by-decade approach provides for a neatly packaged, conventional history of the community, it too readily dismisses the wide variety of issues, themes, or both, that demand more than such an approach can provide. History is seldom confined to ten-year peri-

ods. Although editors Wallace and Thomson have attempted to impose "some cohesiveness among the chapters," *Sudbury: Rail Town to Regional Capital* provides what urban scholars occasionally refer to as a "scattershot approach" to community and community analysis. That is not to say there is nothing of value in the collection. Indeed, Matt Bray's brief discussion of the local environment and the problems associated with sulphur emissions or Graeme Mount's overview of the wartime economy and the employment opportunities made available to women as a result of the labour shortage, or Oiva Saarinen's description of the Mine Mill (IUMMSW)-Steelworkers (USWA) conflict in the 1950s are all valuable. They provide insight into both the community and the larger issues of a developing society. Unfortunately, the potential for detailed analysis is too often thwarted by the urgencies of the next decade.

Sudbury: Rail Town to Regional Capital is composed of 11 chapters written by nine authors, each chapter an attempt to encapsulate the sense of community as it was discovered by the contributing author. Beginning with Carl Wallace's introductory chapter, "The 1880s," and closing with his concluding chapter, "The 1980s," the discussion documents changing government structure and activity, physical growth or decline or both, leisure activities, local economy, the demographics of community, evolving social institutions, and what the editors have termed "significant trends" pertinent to the history of the community. The result is, as one might expect, a mixed bag of interpretation and analysis. Some chapters are descriptive, while others are anecdotal, and still others are interpretative. Some of the discussion is narrowly confined in terms of place and time, while some of it is wide-ranging. Some of the chapters are entirely based on sec-

ondary source materials while others utilize a variety of source materials. Some chapters recognize the importance of issues such as gender relations, ethnicity, or class, while others seem to neglect or ignore the same.

Of particular importance to the study of community is the conceptual framework of the subject matter. When general themes are discussed, such as metropolitanism, dependency, or the globalization of capital as well as more specific themes such as government relations, health and safety, or the impact of technological change, they provide this framework. In *Sudbury: Rail Town to Regional Capital*, the editors offer little context for the study of community. Sudbury does not exist in a vacuum. Rather, it is part of a continually changing network that must be seen in light of the larger questions of community.

Inclusion of these larger questions would also have taken the discussion beyond the so-called urban experience, which is but one component of the overall settlement experience. To understand community and process of community, it is imperative to incorporate broader components. The focal point of analysis is community, not just the urban community. While the urban experience of the Sudbury district may have commenced in 1883, the settlement experience did not.

Robertson Robson, Department of Indigenous Learning, Lakehead University

Levine, Marc V. *The Reconquest of Montreal: Language Policy and Social Change in a Bilingual City*. Philadelphia: Temple University Press, 1990. Pp. xviii, 285. Index. \$US39.95 Hard.

Ce livre retrace l'évolution linguistique de Montréal de la Conquête (1760) à aujourd'hui,

en s'attardant sur l'impact des politiques gouvernementales sur cette évolution. Il se lit presque comme un roman.

Après le chapitre d'introduction, les chapitres 2 à 6 suivent l'ordre chronologique des événements: Montréal avant la Révolution Tranquille, la Révolution Tranquille, les crises linguistiques de 1967–1969, la polarisation des positions entre 1970 et 1976, les années au pouvoir du Parti Québécois et l'après-Parti Québécois.

Ainsi, le chapitre 2 est consacré à ce qu'était la réalité linguistique de Montréal avant la révolution tranquille (1960), c'est-à-dire une ville essentiellement anglaise, parce que dominée économiquement par une minorité anglophone qui ne faisait que peu de cas de la présence d'une majorité francophone. Les risques de conflit linguistique étaient minimisés par la division géographique entre les deux groupes. Quand une menace de conflit pointait, elle était étouffée par des accommodations à l'amiable entre l'élite économique anglophone et l'élite politique francophone ("consociational entente").

Le chapitre suivant touche la Révolution Tranquille dans ses répercussions sur la question linguistique. Deux aspects de la Révolution Tranquille ont eu un profond impact sur les relations linguistiques à Montréal: premièrement le passage de l'idéologie de la survivance à celle d'un néo-nationalisme qui appelait à la création d'une communauté culturelle moderne; deuxièmement la croissance du rôle de l'Etat (création d'un ministère de l'Éducation, nationalisation de l'Hydro-Québec, etc.). Le grossissement de l'appareil étatique a eu pour effet de créer une nouvelle classe moyenne qui s'est sentie frustrée quand elle a voulu pénétrer les milieux de l'entreprise privée dominés par les anglophones.

Le chapitre 4 rappelle tout d'abord les événements de Saint-Léonard, qui ont débuté en novembre 1967, quand la Commission scolaire catholique a décrété que les écoles bilingues sous sa juridiction deviendraient des écoles françaises. Ces événements ont amené le gouvernement du Québec à légiférer pour la première fois dans le domaine linguistique. Les batailles autour des projets de loi 63 (finalement adopté) et 62 (retiré) marquent la fin de l'ordre ancien: les disputes autour de la langue ne peuvent plus être réglées par des ententes entre élites. Il devient de plus en plus évident pour la communauté francophone que l'anglicisation des immigrants au moyen de l'école pose une menace fondamentale à la survivance du français à Montréal.

Au chapitre 5, l'auteur montre comment, à la suite de la Crise d'octobre, le Premier Ministre Bourassa veut ménager la chèvre et le chou en créant la loi 22, qui s'avérera un désastre politique, surtout dans le domaine de l'éducation (les candidats à l'école anglaise devront démontrer une connaissance "suffisante" de l'anglais). Cette incompétence de Bourassa à formuler une loi claire favorisera l'élection du Parti Québécois.

Le chapitre 6 est consacré à la loi 101, ou Charte de la langue française, et à ses effets politiques. "La loi gagna rapidement le support quasi-unanime de la communauté francophone comme étant la pierre angulaire légale et symbolique de la reconquête francophone" (p. 119). Par son entremise, les anglophones cessent d'être l'un des deux groupes qui contrôlent Montréal pour devenir la minorité la plus importante d'une société francophone. Le grand résultat de la Loi 101, c'est qu'aucun anglophone ou allophone ne remet plus publiquement en question la politique de la francisation des immigrants. Cependant, en dépit des change-