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**Anderson, Kay. *Vancouver's Chinatown: Racial Discourse in Canada, 1875-1980*. Montreal: McGill-Queen's University Press, 1991. Pp. X, 323. Illustrations, maps. \$34.95 cloth.**

Chinatown, so long an integral part of downtown Vancouver, is a neighbourhood with a life and history, although perhaps not of its own making. Combining social theory and thorough research, Kay Anderson argues that Chinatowns generally, and Vancouver's in particular, are occidental constructions that both signify and reinforce cultural domination. Anderson has undertaken a study of ambitious scope, examining more than a century of discourse on the Chinese presence in Vancouver. Based on an extensive use of primary documents, she argues that a Euro-Canadian hegemony both defined and constructed Chinatown based on images of and assumptions about its inhabitants. Both the definition of Chinatown and its construction are explored in this well-written and cogently argued book.

During the nineteenth century, the Chinese settled in a swampy flat near the main business district of Vancouver. Between 1880 and 1920, Euro-Canadians first ignored the district, and then came to view it as immoral and unsanitary. Through the 1930s, Chinatown's image was changed with the first attempts to renew it and to present it as a tourist attraction. But the stigma endured, and by the 1950s Chinatown was still viewed as a slum, and plans were made for urban renewal. Chinatown survived, however, and as the 1960s and '70s dawned, tourism, city planning, and a new federal policy of multiculturalism prompted new and more positive images and discourse surrounding Chinatown. This was all part of the process through which a "Chinese" identity was constructed in Vancouver.

Despite such changes in Chinatown's image, Anderson argues that racialization remained the dominant force that separated the "Chinese" community from the dominant Euro-Canadian one. That is, the very existence (celebrated or otherwise) of Chinatown reinforced the "otherness" of the Chinese-Canadians within the larger community and consequently ensured their continued marginalization. Anderson maps this construction of the racial identity, or "racialization" process in Vancouver very effectively. In turn she sets out the spatial and social consequences of the very idea of Chinatown, as well as how the identity and its consequences shaped—and were shaped by—the legislative responses of all three levels of Canadian government.

Social theory aside, however, it seems clear that if Chinatown was a social construction for non-Chinese Vancouverites, it was nonetheless a social reality for its inhabitants. Unfortunately this dimension of Chinatown—the dimension experienced by those who lived and worked there—is largely missing. That is, while Anderson claims she does not wish to deny Chinatown's residents an active role in the process she describes, she has effectively done that. Attempts by Chinatown's business elite to exercise control over the planning and development of their community in the 1950s is dealt with in chapter six, but through the rest of the discussion, the role of community is absent. Anderson simply argues that Chinatown survived primarily because Chinese-Canadians themselves were not willing to be absorbed and dispersed into greater Vancouver.

The narrative of this work also suffers from inconsistent terminology. "Chinese" is used at times without quotation marks to refer to Canadians of Chinese heritage, as well as Chinese of Asian birth. This is confusing as well as inaccurate.

Similarly, the term "European" is indiscriminately applied to non-Chinese British Columbians from the mid-nineteenth century through to the present. Such imprecise and inaccurate terminology is both confusing and problematic in a study of ethnic relations and racial discourse.

These criticisms aside, this is a well-researched and soundly argued work that stands as an important contribution to the fields of race relations, and to urban history and geography.

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**Brumfield, William Craft. *A History of Russian Architecture*. Cambridge and New York: Cambridge University Press, 1993. Pp. x, 644. 80 colour plates, 677 halftones, map, index, bibliography. US \$95.00 (cloth).**

A substantially revised edition of his earlier *Gold in Azure: One Thousand Years of Russian Architecture* (1983), Brumfield's comprehensive survey of architecture in European Russia from the medieval to the modern era will attract those urban historians interested in the signification of power in the built environment. The author divides his study into four periods: early medieval Rus to the Mongol invasion of the mid-twelfth century, the revival of architecture in Novgorod and Muscovy from the fourteenth to seventeenth centuries, the reigns of Peter the Great and his successors from the eighteenth to the early nineteenth centuries, and the modern era from then to the present. A thematic unity is provided to these broad periods by a concern for the appropriation of foreign influences and their relationship to indigenous stylistic traditions.

In medieval Rus, secular rulers were more closely involved in supporting Church construction than in western Europe. Erecting sacred monuments that drew upon the style of Byzantine Orthodoxy marked the competition among insecure rulers and princely contenders for the Church's favour. New architectural forms for churches, inspired by Italian influences, associated the autocratic power of the Muscovite state with divine authority. As the Church lost its primacy as the institution of national survival, Peter the Great seized upon the baroque style for palaces and public buildings to symbolize the authority of the secular order of the new absolutist state. The modern era presented the state with more opportunities to manifest its power in new built forms, such as railroads and other engineered projects. In so doing, the modern state, Imperial and Soviet, sought to communicate its commitment to the individual and material well-being. During this fourth era, Russian architecture and architects on the one hand achieved unprecedented international influence in the 1920s, drawing upon the oldest principles of medieval Russian design. On the other hand, later Soviet architecture appropriated foreign technology and form with an uninspired mediocrity that Brumfield attributes to the decline of "a virulent ideology and its cultural pretensions."

**Dimitriou, Harry T. *Urban Transport Planning: A Developmental Model*. London and New York: Routledge, 1992. Tables, figures, index, bibliography. \$115.50 (cloth).**

Dimitriou's purpose is to evaluate the merits and weakness of applying to Third World countries a particular planning approach, the Urban Transport Planning (UTP) process, which was conceived in the United States in the 1950s and, with its derivatives, gained currency in other industrialized societies after that. His

inquiry first discusses the development of this planning process in the United States after the Second World War as a means of reaching rational decisions on where and how to invest in freeways. The optimistic faith of the era in the ability of science and technology to solve social and environmental problems resulted in a process in which goal and policy formulation have been the least formalized stages and occur after the collection and analysis of demand and the modeling of demand. In consequence, the UTP process has generally served to justify highway building in urban areas and has not improved our theoretical understanding of the ways in which cities function.

The second part of the book explores the role of transport in Third World development, a problem accentuated by a rise in automobile ownership that has even exceeded the very rapid rate of urbanization since the 1950s. In dealing with the challenge of planning in this context, Dimitriou warns against a simplistic transfer of technology and process. Not only are there problems inherent to the UTP process, but the historical and socioeconomic context within which it developed is mismatched to that of the Third World.

Though urban historians may be most immediately interested in the first of the author's concerns, they may find in the second a provoking exercise in the utility of historical analysis in improving urban planning.

**Spann, Edward K. *Hopedale: From Commune to Company Town, 1840-1920*. Columbus: Ohio State University Press, 1992. (Urban Life and Urban Landscape Series, Z.L. Miller and H.D. Shapiro, eds.) Pp. xiii, 213. Map, index, bibliography. US \$37.50 (cloth).**

How should property and community be ideally related? Hopedale, Massachusetts, as Edward Spann points out in his

introduction, was unique among American towns for being the site of two experiments to create that perfect society. Founded in 1842 by Adin Ballou as religious commune, Hopedale grew to become a thriving village and the most successful communitarian experiment in American pre-Marxian socialism. In 1856, however, an ambitious entrepreneur, George Draper, took control of Hopedale and he and his sons transformed it over the next fifty years into a model company town, home of the country's largest cotton loom factory.

Though exceptional in its urban morphology, Spann argues Hopedale developed out of the logic of its property relations. A small-town middle class, feeling assailed by the competition of concentrated wealth and the corruption of urban industrial society, endeavoured to create a Christian and social ownership of property that stimulated individual initiative, while providing guaranteed adequate employment, education for all, and moral community life. Its device was the ownership and management of all the community's land, residential property and productive facilities by a joint-stock company, in which all were encouraged to invest and from which members drew profits in proportion to their holdings. In practice, share ownership became unequally distributed and easily controlled by an entrepreneurial family more attracted to private gain than practical Christianity. Cultural continuity between the new company town of Hopedale and its predecessor was manifested as welfare capitalism. Motivated not by philanthropy, but by a desire to avoid another feature of urban industrial society, class conflict, the Draper family paid reasonable wages, voluntarily reduced the work week, provided decent housing at low rents, supported the town's schools and library, and developed municipal parks.

McBride, David. *From TB to AIDS: Epidemics among Urban Blacks since 1900*. Albany: State University of New York Press, 1991. (SUNY Series in Afro-American Studies, J. Howard and R.C. Smith, eds.) Pp. x, 234. Tables, figures, index. US \$ 16.95 (paper).

In this study of the nature and sociomedical perception of the diseases that most gravely have afflicted American urban blacks, McBride observes that, despite significant national improvements in medicine and health care, Afro-Americans have suffered consistently higher mortality and morbidity rates than the rest of the population, especially from infectious rather than degenerative diseases. In explaining this experience, the author consciously attempts to go beyond "segregation to integration" or "class vs. race" typologies. Instead he wants to make disease a force, which along with class, race, and gender, has structured black life in America. McBride concludes that responses to the black health experience have been fragmented because of the conflicting epidemiological paradigms that have been employed to explain the spread of disease and because of divisions among black and white medical and social welfare workers and the indigenous health culture and practices of black working-class communities.

McBride divides his inquiry into two parts, the first dealing with the discovery and efforts to understand the black health crisis up to the 1920s, and the second with responses from the New Deal to the present. The dominant white understanding of black health in the Progressive era expressed a socio-medical racialism attributing susceptibility to infection to moral and genotypical weakness. A more scientific approach to epidemiology gained influence after World War I, and while it supported environmental explanations

of differential patterns of disease, it also imparted clinical authority to eugenicist and biological reductionism. Small wonder that black urban dwellers placed little trust in white public health officials and remained committed to their folk health traditions. Yet, from the early twentieth, Afro-American physicians challenged the racist theories of disease. By the end of the 1920s black doctors, nurses, and social workers, aided by major philanthropists, hospital-based specialists, and municipalities, endeavoured to break through the barrier of indigenous medicine at the community level.

Once the federal government, as part of its New Deal, finally addressed the problem of health differentials, this black public health professional strata was able to articulate a "relationist" paradigm of black health. By emphasizing the place of disease in a social totality, they countered the federal health agencies' tendencies to investigate specific diseases and devise treatment for their victims. The state's approach implicitly accepted that the broad level of black health could not reach that of whites and tailored programmes that have taken the form of crisis response, insensitive to the social context within which disease infects blacks. In consequence, McBride argues, community health organizations, and elastic family and personal relationships remain the most effective support systems for Afro-Americans as they confront the latest epidemic, AIDS.

Rich, John, and Andrew Wallace-Hadrill, eds. *City and Country in the Ancient World*. (Leicester-Nottingham Studies in Ancient Society, vol. 2) London and New York: Routledge, 1991. Pp., xviii, 305. Maps, tables, figures, tables, index, bibliography. \$23.95 (paper).

Rich, John, ed. *The City in Late Antiquity*. (Leicester-Nottingham Studies in Ancient Society, vol. 3) London and New York:

Routledge, 1992. Pp., x, 204. Maps, tables, figures, tables, index, bibliography. \$65.00 (cloth).

These two volumes contain papers originally presented at seminars sponsored in 1987 and 1988 by the Classics Departments of Leicester and Nottingham Universities. Wallace-Hadrill's "Introduction" to *City and Country* notes some of the issues of agreement and disagreement in the papers. Drawing upon new archaeological interest in rural areas, scholars recently have become convinced that strong cities possessed dense networks of intercommunication with surrounding settlement, rather than being separated by their fortifications, as they thought earlier. If all agree on the context of the city in its countryside, they differ in interpreting the nature of that relationship, the benefits for the country and the extent to which the city exploited and fouled the country. Studies of taxation and trade affirm the model of the ancient "consumer city", formulated by Max Weber, while evidence of attraction to the cities by the landowning elites for residences and a source of cash implies more reciprocal relationships. At the same time, the citizenship enjoyed by the ancient country dweller brought him to the city and placed him on a different footing than that of the medieval peasant.

The fate of the ancient Roman city is the theme of *The City in Late Antiquity*. The first essay by Wolfgang Liebeschütz provides a survey of the "end of the ancient city" in the West and the East of the Roman Empire from the third to the fifth centuries. Noting the uneven decline and the persistence of urban vitality in some areas, he identifies several factors transforming the city. The most significant might be summed up as a distancing of authority from the collectivity of the city and a consequent weakening of the city. The attitudes of ruling groups to other city dwellers changed and the greater wealth that concentrated in their

hands was displayed conspicuously and spent in ways that did not benefit their fellows citizens, contribute to collective security, or ritualistically mould unity. The increasingly burdensome taxation system, taking payments in kind, created an administrative distribution system that supplanted the place of cities in commercial networks. Civic self-government was weakened as councils came to be seen as minor administrative units and councillors looked for status and preferment in other areas. At a philosophical level, the ideal of the "good life" in the classical city proved more difficult to sustain, especially with the spread of Christianity. The essays that follow Liebeschutz's explore the decline of cities in more narrowly defined areas, Africa, Britain, the Danubian provinces, northern Italy, and northern Syria.

These two volumes complement one another and beyond their importance to scholars of the ancient world, they are of theoretical interest in conceptualizing the evolution of urban settlement on a grand scale.

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Zucchi, John E. *Little Slaves of the Harp: Italian Child Musicians in Nineteenth Century Paris, London and New York*. Montreal and Kingston: McGill-Queen's University Press, 1992. Pp. xvi, 208. Illustrations, maps, index. \$34.95.

A plangent title indeed, plucking at liberal heartstrings with its message of the servitude that lurked behind the serenades of street musicians in the big cities of the nineteenth century. Contemporary reformers' reports of these and other itinerant entertainment trades certainly foregrounded the victimization of children to push the case for protec-

tive or abolitionist regulation. That there was exploitation is undeniable, but John Zucchi is more concerned to get behind the sensationalist rhetoric of humanitarians and low-life journalists to reconstruct the actual practise of the trades and their working relationships. Without sacrificing the descriptive colour that comes from his variegated cast of organ grinders, fiddlers, fife and bagpipe players, statuette vendors and (small) animal exhibitors, Zucchi provides a finely worked and judicious account of the networks that took them from impoverished highland villages in central and southern Italy to the teeming sidewalks of the great world cities of London, Paris and New York. Impressive in the range and competence of its cross-cultural, cross-national research, the book is rich in the specifics of folk migration, occupational sub-cultures, urban ethnographies, the reform sensibilities of liberal bourgeois states and, oh yes, the history of children. More generally, Zucchi argues that the patterns of fixity and flow in these obscure trades prefigures the dynamics of the larger scale migrations of the late century.

The traffic in children that scandalized contemporaries is represented here as a considerable and ingenious enterprise living off the minimal resources of the traditional society that still endured in the hinterlands of a modernizing world. In effect, villagers learned to exploit the city through shrewd market research—the right kitsch for the right niche—while training and policing their child labour at a distance through apprenticeship contracts between the family and the entrepreneurial padrone. An ogre-like figure to reformers, the padrone was not necessarily rapacious; he followed customary practice and traded legitimately upon his accumulated knowledge of routes and markets. The trade could be lucrative for all concerned, and most child musicians were not cruelly treated, though there was some degeneration from the middle

of the century. One suspects that it was the inescapable sight and sound of apparent innocents that formed a self-evident cause for reformers.

In Paris, however, liberal demands for protective legislation for the children were reinforced by the state's concerns for its own protection against the allegedly subversive songs the children sang. In London, while some reformers represented street musicians as children at risk, others sought to ban them as a public nuisance. In New York, the campaign to rescue young street performers from the padrone was one strand in a larger reform protest against the boss politics of Tammany Hall. What remained the most idealist reform offensive was that of native Italians anxious to protect the image of their newly-independent state against the stigma of this "ignoble commerce." Legislation in their homeland in the 1860s and '70s appeared to curtail the export of Italian children as street entertainers, though Zucchi attributes the thinning of their ranks to sluggish economies abroad. Within another decade the prime export was adult males as the vanguard of whole families, and the targeted trades were now catering or construction. With the children off the streets, they were soon off the minds of the reformers, though their exploitation probably became more severe. In various guises the padrone endured as middleman. As this excellent monograph demonstrates, it was the padrone and his young show-folk who had reconnoitred the way for their people's diaspora.

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