

Moreover, the Catholic Church is relegated to a fairly marginal position, always following the population and never leading it. As Linteau puts it, "l'Église montréalaise... s'adapte à une société en évolution" (73).

One comes away from this text with the overall impression that Montreal was a city which had some minor difficulties, but that by and large, it was little different from other centres in North America. The reader is certainly not encouraged to dwell on the fact that Montreal, among all of the major centres in North America, was the only one founded for evangelical purposes or that Montreal had unusually high levels of tuberculosis and infant mortality. Such an interpretation is not entirely surprising, however, given the context in which this work was written. On the one hand, it follows in the tradition of Quebec historical writing over the past twenty years which has dwelled upon the way in which developments in Quebec were little different from those observable elsewhere. This tendency to "normalize" Quebec's past is an obvious reaction (I would suggest it is an over reaction) to an earlier literature that dwelled upon the way in which Quebec was somehow out of step with larger developments. On a different level, Linteau's somewhat trouble-free history of Montreal seems appropriate as its appearance coincides with the celebration of the city's 350th anniversary.

Nothing that has been argued above in terms of Linteau's interpretation should be read as cause for minimizing the contribution that he has made. I genuinely enjoyed reading the book both because of the ability of the author to bring together a large body of material in a very readable fashion and because of his ability to stimulate me by imposing a clear interpretive framework upon the subject matter. One can only hope that an English translation will appear in the not too distant future.

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Orest I. Martynowych — *Ukrainians in Canada: The Formative Years, 1891-1924*. Edmonton: Canadian Institute of Ukrainian Studies Press, 1991. Pp. xxix, 562.

This massive book, as Manoly Lupul reminds us in the Preface, was not intended primarily for scholars, but for Ukrainian Canadians. It was commissioned to appear in 1991 on the occasion of the 100th anniversary of Ukrainian immigration to Canada. And, as the author reminds us, it is an attempted synthesis of the first, and largest, wave of Ukrainian immigration.

The essence of the book is that Ukrainian Canadians were moulded by a small group of lay intellectuals who were divided by national and class interests. These divisions had already existed in the Old World and were brought to the New, where, over time, they were transformed to fit the reality of the new homeland.

Orest Martynowych illustrates his theme with a very wide-ranging canvas of Ukrainian life in Galicia and Bukovyna, whence most Canadian Ukrainians originated, and an even bigger portrait of their life in Canada. He shows that, while Ukrainian intellectuals were busy trying to uplift their people in the Old World with self-help and reading societies, they were divided into Russophiles, national

Populists, and Socialists. This division was modified in Canada as Russophilism was replaced by Protestantism, while the nationalist and socialist strains continued. After World War I, Protestantism among Ukrainians declined, but was replaced by a newly-formed Ukrainian Greek Orthodox Church battling the old Greek Catholic one, while the Socialists turned into Communists. This division would plague the Ukrainian community well into the 1950's.

Meanwhile, as Martynowych paints the intellectual landscape, he does not neglect the social one. In minute detail, he describes peasant life in the former Austrian provinces of Galicia and Bukovyna, the transatlantic crossing, the homesteading on the prairies, and life in lumber camps, railroad work gangs, mining towns and in the big cities. He also places the story into the Canadian and prairie context, showing how various Protestant denominations vied with Archbishop Langevin of Winnipeg for the souls of Ukrainians, as well as how various Canadian politicians sought their votes. He ends the story with the shameful actions of the Canadian government which interned several thousand Ukrainians as "enemy aliens" during World War I, and also harassed and destroyed their Social Democratic movement.

The book is based on massive research in government and private archives, on a very wide and deep reading of both the Ukrainian-Canadian and Anglo-Canadian press, hundreds of books, articles and dissertations. As a result, one often gets far more detail than is warranted, even for a scholarly work. However, as both Lupul and Martynowych pointed out at the beginning, the book was intended primarily for Ukrainian Canadians in search of their roots. It will provide them with a great beginning.

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G.E. Mills — *Buying Wood and Building Farms: Marketing Lumber and Farm Building Designs on the Canadian Prairies, 1880 to 1920*. Ottawa: Parks Service, Environment Canada, 1991. Pp. 199.

As the title suggests, this book has two emphases. It describes the "buying" and "marketing" of lumber on one hand, but it is also about "building" and "designs". This book is, thus, part economic history and part material history. It surveys the booming lumber trade on the prairies during the peak settlement period, 1880-1920; but it also explores that "fragile cultural resource," the buildings — houses, barns, granaries, and implement sheds - that came to comprise the cultural landscape of the new prairies. The book separates an economic analysis from a comprehensive pictorial architectural survey. Indeed, more pages in the book are dedicated to photographs than to narrative.

E. Mills' main aim in the book is to examine "the factors that influenced the types of building most settlers built" during the settlement period, 1880-1920 (9). He counters the popular perception that a lucrative wheat boom left behind a diverse and rich cultural landscape of large, two-storey stone, brick or wood structures. A wheat boom was not among the three main factors that influenced Prairie architecture. In fact, one of the most important influences in determining building practices was that