

William M. Baker, *Lethbridge: Founding the Community to 1914: A Visual History*. Lethbridge: Occasional Paper 27 published by the Lethbridge Historical Society, 1927, pp. 48

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Volume 21, Number 2, March 1993

URI: <https://id.erudit.org/iderudit/1016807ar>

DOI: <https://doi.org/10.7202/1016807ar>

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Publisher(s)

Urban History Review / Revue d'histoire urbaine

ISSN

0703-0428 (print)

1918-5138 (digital)

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Cite this review

Weaver, J. (1993). Review of [William M. Baker, *Lethbridge: Founding the Community to 1914: A Visual History*. Lethbridge: Occasional Paper 27 published by the Lethbridge Historical Society, 1927, pp. 48]. *Urban History Review / Revue d'histoire urbaine*, 21(2), 130–130.
<https://doi.org/10.7202/1016807ar>

find the introductions by Victoria Walker and Sandra Campbell very useful. They provide autobiographical information and an analysis that sets the work into literary and historical context. The books are photo-reproduced copies of the original texts, and the original typefaces give them an authenticity that is only occasionally marred by faded print and missing characters.

We owe the reappearance of these two books to the work of literary critics, especially feminist literary critics, who are retrieving from obscurity books that had been dismissed by the arbiters of the literary canon. Historians will look forward to future discoveries.

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William M. Baker, *Lethbridge: Founding the Community to 1914: A Visual History*. Lethbridge: Occasional Paper 27 published by the Lethbridge Historical Society, 1927, pp. 48

For a quarter of a century, beginning in the 1882, Montreal businessman and politician Sir Alexander T. Galt and his son Elliott managed a variety of coal mining, railway, and land development companies in southern Alberta. Their enterprises included the townsite of Lethbridge, an orderly set of grids laid out by C.A. Magrath, a Dominion Land Surveyor and the Galt company's land agent. William Baker has assembled a fine collection of photographs dealing thematically with Lethbridge in its first decades. His extended captions and selection of photographs make this local production a useful aid for understanding the prairie city and its semi-arid hinterland.

Many of the pictures emphasize the suddenness of growth. The Indian ponies and travois in one picture and the 1906

photo of "old timers of both races" recall the contact of cultures. The solidity of what was quickly built as well as the "enormous gaps" and frontier openness provide startling contrasts that would enhance any lectures on prairie history. Whether it is a picture of an interior of a house or the exterior of a bank, the items in this collection serve to remind us how eastern culture and capital fashioned new communities on an interior "empire" within several decades. Yet the spacing of structures, the prominence of the horizon and "big sky", and the evidence of trains, coal, and grain locate Lethbridge as a place apart. The famous high-level railway bridge completed in 1909 is an apt symbol for the city before WWI, for it not only depicts aspects of the local economy but – as Baker notes – captures the ascendancy of the CPR enterprises over the Galt enterprises.

Most of the over seventy photographs and illustrations include people. This booklet is not just a collection of pictures of buildings, but a record of people and their material environment. Although not a full-blown academic study of the early decades of Lethbridge's history, this publication is an admirable local production from which teachers of Canadian history can find useful illustrative material. This booklet is available from the Lethbridge Historical Society, P.O. Box 974, Lethbridge Alberta, T1J 4A2

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Ferretti, Lucia. *Entre voisins. La société paroissiale en milieu urbain: Saint-Pierre-Apôtre de Montréal 1848-1930*. Montréal: Boréal, 1992. Cartes. Pp. 264.

En suivant un siècle de l'histoire socio-économique et religieuse de cette paroisse de l'est de Montréal, où s'entassèrent entre 1850 et 1914 de

8 000 à 15 000 habitants sur une superficie d'un tiers de mille carré, situé entre la rue Sainte-Catherine et le fleuve, entre les rues Panet et Saint-André, c'est un véritable âge d'or dans l'évolution des rapports entre l'Église catholique et les citadins que Lucia Ferretti fait apparaître. Naviguant sur des vagues continues de migrants ruraux, un groupe de pères Oblats réussit pendant huit décennies à "construire un réseau d'intenses relations locales", une institution d'un étonnant enracinement qui devint la principale agence de médiation entre la ville et les nouveaux venus.

Le secret de cette stabilité? L'énergie de ces pères Oblats, parmi les premiers à venir de France depuis la Conquête, dont c'est l'établissement urbain d'importance et le centre d'activités. (La monographie intéressera aussi les historiens du Nord, Saint-Pierre servant de maison mère aux Oblats missionnaires auprès des autochtones.) La flexibilité et l'ouverture de leur ultramontanisme qui transforme la tradition catholique urbaine au milieu du 19^e siècle, et dont l'auteur peint un portrait concret et rafraîchissant. Ces frères missionnaires, d'origine modeste eux-mêmes, arrivent à s'attacher la population à coups d'essais et d'erreurs, dans un contexte où aucun pouvoir public n'a encore pris en charge leur bien-être ou leur adaptation. Cependant, la compétition entre ordres religieux pour la loyauté des fidèles donne aux citoyens un pouvoir remarquable dans l'histoire de la paroisse, de la détermination des horaires aux des règles des confréries en passant par les formes de piété. Ainsi, la marche de l'ultramontanisme n'est pas inéluctable et la reconquête spirituelle d'un tel quartier ne peut s'effectuer au moyen de simples mesures de "contrôle social". Elle commande un jeu d'échanges dans lequel la dizaine de pères en devoir à Saint-Pierre doivent comprendre les aspirations des "Bourragans" et tenter de les servir: non seule-