

There is one major problem faced by the researcher in reading *Diplomacy of Fear*. Smith's primary sources are not fully or correctly documented, thus making further consultation difficult. Smith writes in "Sources": "Most of the unpublished documents referred to in the text originated in or were received by the Department of External Affairs. They are filed either in the Historical Division of the department or in the Public Archives of Canada under a variety of categories" (p. 273). How is a researcher going to find these records without knowing their location? The footnotes are also incomplete. For example, in citing the records of the Office of the Under Secretary of State for External Affairs, Smith states only that they are the records of that office, not where they can be found. In addition, the footnote includes only a volume number, not a Record Group or file number, and the date of the report. It is suggested, both to authors and publishers, that using the methods found in the National Archives' *Archival Citations* would greatly enhance historical research.

Diplomacy of Fear is a well written and well balanced account of Canada's foreign policy during the early years of the Cold War. The author carefully explains the rationale behind the actions of both the United States and the Soviet Union, and the almost inevitable drift into the Cold War. He describes Canada's place in this struggle and outlines how Canadian foreign policy makers attempted to cope with a world that seemed destined for another world war. At the 1988 Royal Military College History Symposium on the Cold War and Defence, Denis Smith spoke on the role fear played in the development of Canadian foreign policy in the postwar period, and how this fear led to the formation of NATO. He ended his lecture by examining how the international scene has changed in the past forty years. Smith wondered if, as a result of the lessening of tensions between the superpowers in the late 1980s, Canadians should re-examine their place in NATO. *Diplomacy of Fear* should be read by those interested in a careful examination of the early years of the Cold War. With a clear grasp of the past, Canadians are better able to formulate a rational foreign policy for the future.

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The Idea of Loyalty in Upper Canada, 1784-1850. DAVID MILLS. Kingston and Montreal: McGill-Queen's University Press, 1988. xviii, 238 p. ISBN 0-7735-0660-8 \$27.95 (cloth).

This is a fine book which makes a solid contribution to our understanding of the political culture of Upper Canada. It does so by examining the evolution of the concept of loyalty — according to David Mills, the "central political idea in Upper Canada during the first half of the nineteenth century" (p. 5). Few would quarrel with this assessment; indeed, over the years historians have produced many articles, books, and theses which stress in varying degrees the importance of loyalty in the politics of the colony. This book has significance precisely because Mills provides us with a fresh way of looking at this well-trodden territory.

Mills is an intellectual historian interested in examining “the significance of popular beliefs and the reactions to perceived developments in terms of concrete political actions” (p. 9). Quoting S.F. Wise, he argues that his chosen task is “to analyse the manner in which externally-derived ideas have been adapted to a variety of local and regional environments, in such a way that a body of assumptions uniquely Canadian has been built up” (p. 9). Mills traces the evolution of the idea of loyalty in Upper Canada and shows how perceptions of this concept underlay political rivalries in the colony. When these perceptions began to change, so did the political landscape. Loyalty, Mills argues, was the basis “not only of political legitimacy but also of acceptance into the provincial society.” As he puts it, the concept “also represented a complex of ideas; Tories and Reformers attached different intellectual and moral qualities to loyalty and these qualities themselves evolved over time. The result of that evolution produced, by the 1850s, an ideological consensus in which loyalty remained as important as ever but in which its definition was at last the common property of moderates of both groups” (p. 5).

Mills notes that this ideological consensus came about largely because moderate Tories shed aspects of the Tory exclusivist notion of loyalty and moved towards a more assimilationist view that had been propounded by the Reformers. Politically, this change of perception was reflected by the emergence of a new moderate conservative party led initially by Henry Draper and later by John A. Macdonald. The new consensus “transformed the idea of loyalty from an aristocratic apologia for a narrow oligarchy into the basic assumption of a developing middle-class political system” (p. 134). This involved acceptance of the party system, the idea of legitimate opposition, responsible government, and a growing sense of provincial nationalism by both moderate Tories and Reformers.

In all of this, Mills has done a good job, but one senses that the author was more comfortable in tracing the evolution of the idea of loyalty than in explaining in detail why it evolved. His discussion of the rise of moderate Tory opinion in the 1830s is a case in point. Tory moderates, while supporting the Tory establishment in the “loyalty election” of 1836, shared a more accommodative view of loyalty. They resisted the exclusive claims of the Anglican church, became less rigid in their adherence to the idea of a social hierarchy, and accepted the Reform view that settlers could with time demonstrate their loyalty through “respectability.” The emergence of these moderates, the author points out, was one of “the most important political developments of the 1830s” (p. 82). Their existence helped make the mid-century ideological consensus possible. Unfortunately, Mills does not discuss in great detail just who these Tory moderates were, and why they acted and thought the way they did. Although references are provided in the footnotes, the integration of more detailed information at key points such as this in the text would have added more depth to the analysis. Inserting a larger dose of “politics” into the story would not have turned this book into yet another political study; rather, it would have made this fine example of intellectual history even better.

The bibliography indicates that Mills has done a thorough job of consulting relevant sources. Personal papers and government collections are complemented by an impressive list of pamphlets and newspapers. The author has also worked his way

through a large number of secondary sources and unpublished theses. In addition, Mills and his publisher should be commended for including a full bibliography — a feature which is not always part of today's academic publications.

David Mills has made a significant contribution to the writing of intellectual history in Canada; in the process, he has also shed new light on an old chapter in Canadian political history.

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Bishop Fallon and the Riot at Ford City, 8 September 1917. MICHAEL POWER. Windsor: Essex County Historical Society, Occasional Paper No. 3, 1986. 42 p. \$5.00.

When former North Carolina State Archivist H.G. Jones noted that good local history is researched from the general to the particular but written from the particular to the general, he articulated a valuable formula. It is one which Michael Power seems to have followed closely in treating an event of great significance locally, and part of a regional if not national pattern.

Power has in his previous historical efforts encountered Bishop Fallon, particularly in *A History of Holy Name of Mary Parish*. The familiarity of a good writer with an historical personality, gained through careful reading of original and contemporary secondary sources, can be used to good effect. Power in this short piece demonstrates just such a talent. Laying out the background of the riot in the introduction, he traces both the growth of nationalistic sentiment in the local francophone population and Fallon's determination to assert his episcopal authority throughout the Diocese of London. This ultimately resulted in opposition to that nationalistic sentiment.

Commencing with "The Bellicose Bishop," Power documents Fallon's passionate opposition to bilingualism as it was then practiced and French-Canadian nationalism. Fallon also believed that the traditional argument of the relationship between language and faith was fallacious. The "survival of one's faith — in this instance Catholicism — did not necessarily depend on the public survival of one's language." Fluently bilingual, Fallon usually preached in French when in a francophone parish, and Power details this and other paradoxes exhibited by the bishop. In "Fallon and His French Clergy," the prologue to the riot continues through the opposition to the diocesan bishop by a group of eight French priests and Fallon's quick and heavy-handed assertion of episcopal authority over them. "Events Leading Up To The Riot" brings the reader to the local scene, with the Parish of Our Lady of the Lake in Ford City refusing to accept the assignment of Father F.X. Laurendeau as their pastor, thinking him to be "not French enough" by locking him out of the rectory and church. In "The Riot," the actual events of 8 September 1917 are recalled, including the intrusion of a combined force of Ford City, Walkerville, and Windsor police to regain possession of the parish property for Father Laurendeau. "The Aftermath" discusses the return to normalcy in the parish, not without an attempt by dissenters to secure Fallon's removal as bishop through an unsuccessful appeal to Rome. Six documents are reprinted from the local newspaper of the day, Windsor's *Evening Record*, in appendices.