

through a large number of secondary sources and unpublished theses.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.

The brilliance of the paper lies in the manner in which the ideals of French-Canadian nationalism outside Quebec are balanced against the obedience demanded by organized religion. The village of Ford City was relatively young at the time, having been incorporated just four years earlier. Considered to be a second but less prosperous company town located directly east of Walkerville, Ford City was more than a shanty town for industrial workers employed by the village's namesake. It was also home for an agrarian francophone population, the place where many early French families resided. Often overlooked in terms of its history, it also contained within its boundaries the site of John Askin's manorial home built after the surrender of Detroit. A number of the local French-Canadian population were employed by Askin and his partner Angus Mackintosh in their North West Company activities. (As an aside, more interest in the area about the time of Ford City's incorporation might have kept the Askin Papers on the south bank of the Detroit River.) The long-standing history of the French in the area is not addressed, but their sense of frustration is most effectively recorded and interpreted.

It is unfortunate that the village council minutes for the period have not survived. A heavy reliance on the reports of the *Evening Record* owing to the absence of other primary sources could have made the work overly sensationalistic in tone. Power neatly avoids this pitfall by interviewing three surviving witnesses to the riot in order to give a balanced presentation. He takes bilingualism and biculturalism, half a century before its official endorsement, as seen through a particular event and puts a local experience into context. A well written work, this paper takes an event in Windsor's local history from the general to the particular and back to the general again. H.G. Jones would be proud.

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