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Is this volume the final word on the Canada Company? No, far from it. The book lacks the imperial focus the story needs to be complete. It is impossible to understand fully the birth and apprenticeship of the company without comprehensively addressing the London financial community and the intricacies of imperial policy at the time. As well, too little is made of the complex needs of settling the company's contract with London and the British shareholders. The book's strength lies in the company in Canada in the early period and especially in the settlement of the tract. Lee is particularly good with local issues and personalities — fitting, for Lee is himself a descendant of an early Canada Company Huron settler and spent boyhood summers with relatives in Goderich. Squabbles over land, company direction, and local politics grew to large dimensions in the wilderness, especially when animated by characters such as John Galt, the Scottish novelist who dreamt of being a man of affairs and influence and who was (disastrously) the first commissioner, or William "Tiger" Dunlop, the Blackwoodian backwoodsman, who gloried in the grand title "Warden of the Woods and Forests". Lee chronicles them all and effectively analyses company policy in establishing "hothouse" settlements in places like Guelph, Stratford, and St. Mary's.

A close student of the Canada Company will have cavils. More might have been made of the impact of the Rebellions of 1837–1838 on the company, more on the impact of the Durham Report and why it sidestepped the company's influence in the colony, more on regions other than the Huron to balance out the company's influence. There are also slips, but mostly small ones, except for one clanger in which the writer consistently misidentifies the author of a Commission of Enquiry into the company's affairs as the influential Judge Jonas Jones instead of the insignificant army lieutenant who was mysteriously called back to Britain before his final report, J. T. W. Jones.

In conclusion, the full story of the company still remains to be told. After all, that story went on for more than a century after the period with which Lee is concerned, and there are plenty more boxes, folios, and files to be consulted in numerous archives. But, more than ever, Lee is still a good guide.

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LITTLE, J. I. — *Borderland Religion: The Emergence of an English-Canadian Identity, 1792–1852*. Montreal and Kingston: McGill-Queen's University Press, 2004. Pp. 386.

What role has religion played in the making of individual and collective identity in Canada? In *Borderland Religion*, J. I. Little addresses this question by examining popular religious culture in Lower Canada's Eastern Townships as revealed in church records, especially the letters and reports of Protestant missionaries. The main title of the book refers to the ways in which this region evolved under both British and American influence, while the sub-title, *The Emergence of an English-Canadian Identity*,

expresses the author's conclusion that religion contributed significantly to the making of English-Canadian national identity. The book is divided into four parts, beginning with an overview of settlement with specific reference to the question of religious affiliation. Little wrestles with census enumeration results in the context of other sources in an effort to describe the denominational profile of the townships as well as the changing institutional presence of religious authorities. The following three parts of the book focus on the key religious institutions: the weaker Protestant influence from New England and the stronger British Wesleyan Methodist and Anglican efforts. Little concludes that religious differences meant that a significant "borderline" did, in fact, divide the townships from New England, especially by the mid-nineteenth century. While settlers in this region may have maintained meaningful socio-economic links with those in New England, the success of British-oriented missionaries contributed significantly to settlers becoming English Canadians. In other words, religion played a major role in British imperialism and, as a result, was at the heart of the making of a new national identity.

Little views his research findings principally as contributions to our understanding of the history of the Eastern Townships, but he also engages current historical debate about both state formation and the history of religion. Little argues that those who have examined state-building have underestimated the role of religion, while those who have explored religious topics have not recognized the importance of the border in differentiating developments in British North America from those in the United States. In this sense, Little sees the implications of his conclusions in terms that extend well beyond the region under study. Rather than approaching the townships as a micro-historical context for the study of large political, cultural, and religious questions, Little suggests that the communities of this region should be seen as a "control group" (p. 282) whose history undermines explanations of English Canada's political culture as the result of the Loyalists, the War of 1812, and British immigration. Since this region developed "an English-Canadian identity" in the relative absence of these forces, Little implies that religion must have been a much more significant factor than previously considered, not only in the townships of Lower Canada but elsewhere as well.

Borderland Religion is the newest book in Little's impressive flow of monographs on the Eastern Townships, and the book displays all the familiar characteristics that readers have come to appreciate in the work of one of Canada's most productive historians. The research is intensive, the writing is smooth, and the interpretation is both thoughtful and cautious. The author is well aware of the challenge of undertaking the study of popular religious culture by focusing on the church records of missionaries, and he prudently admits that "a good deal remains to be done" on this topic even after a book with ten substantive chapters. Similarly, Little maintains his conviction that communities reflected the interplay between localism and the external pressure to conform to larger norms, but he does point to the power of "conservative British missionary societies dedicated to the conversion of settlers from a radical dissenting tradition" (p. xii). In the end, this power is seen as determining the character of the region despite the many competing forces that Little has analysed in his earlier studies of the Eastern Townships. The implication is that, if the American-based mission-

ary societies had not decided to focus their efforts on the western frontier of the United States but rather had looked north, this region would have not developed an English-Canadian identity recognizable in other parts of British North America such as Ontario. The Church of England may not have become the official church in Canada, but it may have constructed a national identity nonetheless.

At the same time, Little emphasizes that the politics of identity in the Eastern Townships were not straightforward or simple. He does not shy away from mentioning that this most American region of British North America did not offer much encouragement to the Rebellions but did enthusiastically support the Annexation Manifesto of 1849. In the end, Little concludes that greater attention to the role of British missionaries will help us understand the making of a “somewhat lumpy synthesis of American and British values” (p. 285) in the Eastern Townships. This conclusion certainly lends support to the growing literature related to the rethinking of generalizations about an “English-Canadian identity”, as well as the burgeoning interest in religion as a driving force not only of political and cultural change but also social and economic movements. Moreover, the book contributes to the renewed interest in the meaning of the Canada-United States border and, given its attention to the early nineteenth century, should enhance debate about the formative period in the history of both countries. For these reasons, *Borderland Religion* will attract readers interested in the history not only of Quebec but also of identity, religion, and geopolitical institutional structures.

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LUSIGNAN, Serge — *La langue des rois au Moyen Âge. Le français en France et en Angleterre*, Paris, Presses universitaires de France, 2004.

C'est un maître livre que nous propose Serge Lusignan, sous le titre *La langue des rois au Moyen Âge*, une magistrale synthèse de l'histoire du français en France et en Angleterre au Moyen Âge.

L'accession du français au statut de langue littéraire, à la fin du XI^e siècle, et son épanouissement à partir du siècle suivant sont bien connus. Ce que l'on sait moins, en revanche, c'est que le pouvoir royal, aussi bien en France qu'en Angleterre, a su imposer ce même français comme langue diplomatique, politique et juridique, et cela, malgré la résistance parfois farouche des clercs et notaires de la chancellerie, attachés au latin. Langue du droit romain, considérée alors comme « la forme par excellence de l'expression juridique » (p. 20), le latin était aussi la langue du pape et de l'empereur, c'est-à-dire des deux pouvoirs les plus prestigieux de l'Occident. Ce fait eût suffi à conférer à cette langue un caractère éminent auquel le français, langue vernaculaire en formation, ne pouvait prétendre. Si l'on ajoute que le latin était aussi la langue de l'école et de l'université, la langue savante par excellence, on comprend mieux l'attachement des « fonctionnaires » à cet instrument quasi sacré qu'ils avaient appris à maîtriser et qui servait à les constituer en une caste jalouse de son