

demonstrates that “liberal reformers of the 1830s analysed Lower Canada as a combination of population, territory, and institutions, and they schemed to articulate these elements in ways that would produce a self-replicating system of government, a system of security” (p. 434). This book should be widely read as it makes a strong political statement regarding the role of government in the liberal democratic schooling of a population. As Curtis acknowledges in the conclusion, one of the weaknesses of a study that focuses on governmentality and knowledge production can be the invisibility of informal politics and the domestic domain (i.e. legislative acts and political press come more to the forefront) (p. 441). While Curtis argues that reflexive historical sociology takes seriously “tactics of sociability” (p. 442) in the view of politics, the main text does not fully demonstrate this practice. For example, the importance of oral transmission of political information, given the illiterate majority, is often downplayed as mere gossip and rumour mongering (p. 350). The political significance of orality perhaps deserves more attention. In addition, given its depth of documentation and theoretical sophistication, it is not necessarily an accessible read for neophytes. Although Curtis writes with some wry humour, the prose is thick and the argumentation complex. This will, unfortunately, limit the readership. These are of course relatively minor notes for a masterful text that will serve as a foundation for scholars seeking to understand the relationship between education and state formation. *Ruling by Schooling Quebec* will surely be a staple book for those studying in the areas of the sociology of education, Canadian and Quebec history, history of education, and political science.

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ENGLEBERT, Robert, and Guillaume TEASDALE (eds.) — *French and Indians in the Heart of North America, 1630-1815*. Winnipeg: Michigan State University Press and University of Manitoba Press, 2013. Pp. 219.

This book unites new and established scholars in an interrogation of the nature and meanings of French and indigenous encounters in the heart of the North American continent. *French and Indians in the Heart of North America, 1630-1815*, seeks to understand and examine exchanges, or “bridge-building processes” (p. xxi) that took place between a vast array of people, places, and circumstances. The edited collection, published conjointly by the University of Manitoba Press and the Michigan State University Press, is grounded in vast geography: a heart of North America that assembles the Great Lakes, the Illinois Country, the Missouri River Valley, and Louisiana into a conceptual territory. Fruit of the ideas exchanged at an annual meeting of the French Colonial Historical Society, this collection expresses a desire to produce and engage in a conversation often divided by national, ideological, and methodological frontiers.

The co-editors of this collection, Robert Englebert and Guillaume Teasdale, new scholars themselves, bring together voices from France, the United States, and Canada in an attempt to homogenize isolated discourses into a clear reflection of plurality. The editors weave together an intellectual discussion loosely framed around rethinking tenets of Richard White’s middle ground concept “and at the same time, demonstrate the rich variety of French-Indian encounters that defined French and Indians in the heart of North America” (p. xxiii). The contributors featured in this edited work are engaged in diverse

branches of historical inquiry such as ethnohistory, diplomatic and legal history, political history, social and economic history. Together, they offer a cursory look at the vast realities present in French-Indian encounters from the seventeenth to the early nineteenth centuries. In so doing, this book emphasizes the notion that the French presence in the heart of the North American continent is a topic still in the infancy of its research potential, since collaboration between scholars across the Atlantic and the forty-ninth parallel is only just beginning. As such, scholars of New France, Early America, and Colonial France may form the readership for this edited collection.

The essays found in this collection are divided thematically, which is an inevitable consequence of the wide temporal scope and vast geographies at the centre of the objective brought forth by the editors. By heavily focusing on the early days of the French presence in North America, the book makes a point to avoid engaging with the St. Lawrence valley and with the question of *métissage*, citing voluminous past historical scholarship in the French and English languages as their reason to do so. In so doing, it fills a gap in a line of questioning that has often been limited by national and cultural boundaries. The first six chapters of the book delve into the New France era, while only the last two go beyond its temporal reaches to look at the French presence after the British Conquest. Chapters one and two, by Kathryn Magee Labelle and Christopher M. Parsons respectively, are grounded in the theme of creative misunderstandings or the diverse and plural meanings present in the history of French-Indian encounters. Magee Labelle's examination of the Wendat Feast of Souls and the attempt by the Wendat to incorporate the French into this key cultural, political, and religious celebration offers a particularly innovative look at how religious rites and cultures clashed at a moment of important political alliance-making in the Great Lakes region. Parson's study of the indigenous importance of tobacco and the rite of smoking, as well as the inability of the French to conceptualize it outside of the bounds of their own cultural framework, reveals the importance of an ethnohistorical framework to conceptualize the plurality of realities present between settler and indigenous populations. Magee Labelle and Parsons demonstrate how misunderstandings came to be and explore their impact among various groups. By removing emphasis from the French actors, they shine a light on indigenous conceptions of diplomacy and ritual, and their role in shaping political developments in the so-called New World, these authors reveal an innovative portrait of French-Indian relationships.

Moving away from this approach, chapters three, four and five – penned by Robert Michael Morrissey, Richard Weyhing, and Gilles Havard respectively – look at the question of encounter from the more traditional scholarly lens of religious, diplomatic, and legal history. These three chapters explore transatlantic and international realities in order to understand events happening in North America such as: the ideological divide between Jesuits and Seminary missionaries; the creation of the colony of Detroit; as well as the legal definition and various degrees of French subjects in territories administered by representatives of the French state. In this regard, the voices of the elites are represented, to the detriment of the usually excluded subjects, such as women and indigenous peoples. Going against this current, the following chapter by Arnaud Balvay, describes a “failed encounter” in diplomacy between the French and the Natchez. Balvay explains the political consequences of French disregard for indigenous diplomacy, and the effects of colonization on peoples overwhelmed by multiple factors of oppression and forced change.

John Reda and Nicole St-Onge look at the effects of the fur trade, its merchants and their choices in the political and economic developments in North America following the Conquest. Reda presents the story of two well-known Illinois Country entrepreneurs, Pierre Chouteau and Pierre Ménard, who managed to thrive due to their ability to collaborate,

communicate, and exchange with indigenous peoples and manage various conceptions of governments, thereby keeping the peace in times of political turmoil. St-Onge's look at the socioeconomic behaviour of voyageurs provides countless fascinating opportunities for future research on the men who chose not to return home once their contracts as servants in the fur trade were over.

Distancing itself from antiquated conceptions of *l'Amérique française* once rooted in Catholic Providence and European superiority, *French and Indians in the Heart of North America, 1630-1815* enriches and engages its readers in an inquiry rooted in the many varieties and plurality of relationships between French colonizers and indigenous peoples. While the methodological approaches in this book could have gone further in their efforts to decolonize historical production dealing with European and Native American populations by privileging indigenous voices and realities, it is a noted step in the direction of collaborative research that transcends the national borders which often divide historians. Englebert and Teasdale are innovative in their call to action in building bridges, both between the historical actors whose stories are present in this collection of essays, and between members of the historical community who seek to collaboratively explain a past often overlooked in the dominant narratives of North America.

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EWEN, Geoffrey, and Colin M. COATES (eds.) — *Introduction aux études canadiennes. Histoires, identités, cultures*. Ottawa: Presses de l'Université d'Ottawa, 2012. Pp. 308.

Given that there are a limited number of introductory textbook-anthologies suitable for first-year Canadian Studies courses, any additional resources in either official language would fill a gap. The editors of *Introduction aux études canadiennes* remind us that there was, prior to their publication, no such manual available in French, and only five in English. In my view, the authoritativeness and accessibility of this particular anthology should appeal to university teachers interested in new syntheses and new scholarship, and to university students interested in accessible, dynamic approaches to Canadian topics. Those enrolled in the increasingly popular French-language Canadian Studies courses at the University of Ottawa stand to benefit the most from this volume, but bilingual undergraduates in Canadian Studies courses taught in English no less than their counterparts in a number of French-language programmes would also find it indispensable. For instance, once upon a time, at my own university, instructors struggled with the issue of resources when mounting a French-language discussion group making use of French-language readings; my sense is that this book might have made the "séminaire en français" more sustainable.

The editors' specific focus is on the diversity of "l'expérience française" in Canada (p. vii), which I take to mean the diversity of francophone communities being studied, of French-speaking university students. The anthology takes French-speaking Canada as its particular point of reference for discussing a broad range of issues and questions of more immediate interest to francophones; these are in turn addressed by francophone and francophile scholars interested in the big picture as well as local realities. The research represents a synthesis of new work commissioned by the editors, and as such is not limited to the situation and perspectives of francophones in Canada and Quebec. Each chapter effectively introduces and offers an overview of key questions and debates in a number of areas, with particular emphasis on First Nations, Québécois, English-Canadian, minority,