

rather than any oversight in the study itself. Among the most notable is the matter of how the laity actively participated in this market. The exclusive focus on ministers, leaders, and decisions made by the formal church bodies, seems especially striking as the book's cover so prominently features a crowd of women. While this book does not consider women, or children, or those who were on the receiving end of missionary efforts, *Pulpit, Press, and Politics* serves as a strong foundation for future scholars who will seek out the histories of these communities and the meaning that this important print culture had to them.

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Igor Fedyukin

*The Enterprisers: The Politics of School in Early Modern Russia*

New York: Oxford University Press, 2019. 316 pp.

How did schools in Russia evolve in the early stages of state building under Peter the Great (1682–1725), his immediate successors (1725–1762), and up to the accession of Catherine II in 1762? That is the question Igor Fedyukin answers in this well-researched and richly annotated monograph, which appropriately starts with a review of the recent literature in the field of organizational and institutional studies.

The author considers the emergence and development of schools as the result of a multitude of uncoordinated, organizational, and institutional changes that surfaced in a number of areas. Each of these changes benefitted some individuals and disadvantaged others. That is why the eventual winners needed to use multiple resources—administrative, human, financial, even symbolic—and build alliances in order to design and implement these changes and overcome opposition from those who stood to lose from any one of these transformations. *The Enterprisers* does not offer a comprehensive overview of the history of education in eighteenth-century Russia; instead, it reconstructs in an extraordinarily detailed way the vicissitudes of the struggles that surrounded specific institutional changes. The objective pursued here is “to gain insight into the processes of school institutionalization and the history of the importation of specific organizational forms” (25).

Individual chapters introduce different types of entrepreneurial actors—foreign specialists, schemers, reformers, and courtiers—as well as their various projects and strategies. Unsurprisingly, Tsar Peter the Great, a passionate advocate of the modernization of Muscovy, made a significant contribution to the shaping of educational institutions. Historians have debated, for example, the extent to which the urgent need of building a modern army for a country involved in a protracted and difficult war with Sweden (1700–1721) influenced the decision to build certain schools and to assign to them very focused curricula. Fedyukin shows convincingly how the scenario remained roughly the same, whether it involved the establishment of the

Navigation School in Moscow by Aleksei A. Kurbatov in 1701, the Naval Academy in St. Petersburg by Baron Joseph de Saint-Hilaire in 1715, or the Noble Cadet Corps in St. Petersburg by Field Marshal B. C. von Münnich in 1731, in the wake of the constitutional crisis of 1730 that triggered clashes of ambition and factional battles. Once the schools were founded, these enterprisers used them as platforms and tools for self-assertion and self-promotion. Indeed, in all three cases, stakeholders of all stripes founded schools in order to further their agendas and ambitions, thus demonstrating that administrative entrepreneurship in education played a crucial role in eighteenth-century Russia. Interestingly, Fedyukin notes in his very first chapter that the Slavo-Greco-Latin Academy, established in Moscow by the brothers Leichoudes in 1685, “owed its existence to private funds” (39). Such a general conclusion is very much in line with a recent trend in the literature that minimizes the extent to which monarchies had fully developed centralized administrations in early modern Europe. In other words, state building was far from being complete—a reality that gave resourceful and inventive individuals the opportunity to launch educational projects.

Scholars with a particular interest in institutional and organizational history will enjoy this well-written monograph, one that began its life as a doctoral dissertation at the University of North Carolina, Chapel Hill; those who do not share that enthusiasm may struggle to finish reading it.

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Michael Dawson, Catherine Gidney and Donald Wright, eds.

*Symbols of Canada*

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Toronto: Between the Lines, 2018. 249 pp.

It is a common Canadian conceit that Canadians lack patriotism. Compared to our American neighbours, the conceit goes, Canadians callously disregard our own history, culture, accomplishments, and emblems. Individual Canadians ashamedly confess this purported fault, and politicians routinely cite it to justify new programs to remedy our apparent deficiency of national pride.

The contributors to *Symbols of Canada* disagree. Over twenty-two chapters, this book demonstrates that Canadians have enthusiastically selected, invented, promoted, denigrated, and reinvented a wide variety of national symbols. Accessibly written, well-illustrated, and attractively designed, the collection is a valuable primer on Canada's emblematic heritage. Most of these symbols are familiar. The national animal, the beaver, gnaws his way to the front of the collection. The national anthem and two—count ‘em!—national sports are well documented. The national tree, the majestic maple, deserves two chapters, the first unfurling the story of the national flag and the second steeped in our national sweetener. Joining these official emblems are symbols such as the canoe, totem poles, and Anne of Green Gables; these may not