

fell upon the Militia Department and McGeer could have brought that point out more, as well as the frustrations of leadership at the university. These two criticisms are minor complaints, however, and should not detract from an otherwise excellent work of scholarship.

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Scott McLaren

*Pulpit, Press, and Politics: Methodists and the Market for Books in Upper Canada*

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Toronto: University of Toronto Press, 2019. 264 pp.

*Pulpit, Press, and Politics* highlights a topic that historians of education know well: there are many layers to the cultural significance of books. Books can provide insight into the economic practices of their time. They reveal dominant, as well as subversive, discourses of religion, politics, and citizenship. They can help us identify patterns in levels of literacy. They create communities of shared readers with the potential to make meaningful change. In this monograph, Scott McLaren explores many of these layers as he brings his expertise in the history of print culture to the setting of Upper Canada, exploring the connections between the transnational market for Methodist books and Upper Canadian religious identity.

The book is centred around the relationship between Methodists in Upper Canada and the Methodist Book Concern, the publishing house of American Methodists established in New York in the 1780s. Immediately, it is made clear that the success of the Methodist Book Concern is easy to make sense of in the American context. It was because members of the Methodist Church were extremely loyal to their denomination, and supporting the Book Concern was a way to demonstrate this denominational loyalty. In contrast to this straightforward story of the Book Concern in the United States, the relationship between the Book Concern and its Upper Canadian supporters was far more complicated.

This book moves chronologically, beginning in the 1790s when the market for Methodist books in Upper Canada emerged. In these early decades, the market was dominated by the Americans due to the popularity of American Methodism combined with the relative ease of book distribution through their travelling preachers. Still, through the 1810s to the 1840s, several distinct challenges appeared. These challenges included the anti-American sentiment that followed the War of 1812; Bishop Strachan's public attacks on American Methodism; the tensions brought by the increased presence of British Wesleyan leadership in the Canadian Methodist community; and the ongoing financial negotiations between the Canadian Methodists and their affiliated American institutions. The majority of this book highlights how those who were working with the Book Concern, and Methodist publishing in

Upper Canada, responded to these challenges by maintaining the relationship with the American publishing house, while, at the same time, developing a complementary Canadian publishing industry that was more commercial and had a broader readership.

This book makes two important contributions to the historiography of Upper Canada. The first is revealing the central relationship between the religious market for print culture and the emergence of a Canadian Methodist identity. While most historians have overlooked the role of the book market in the many Church schisms and unions that occurred during this period, McLaren argues that it was often a key factor in both formal and informal change in Methodist communities. He demonstrates that having a consistent American presence, through easily accessible publications of the Book Concern, presented a challenge to the British Wesleyans who sought to dominate Upper Canadian Methodism in this period. While this point is well demonstrated throughout the book, the necessity to summarize the complex path of union, schisms, and reunions that occurred in formal Methodist bodies during this time, may lead to the argument being lost on non-specialist readers.

The second major contribution is to the field of book history in Upper Canada. Here, McLaren argues that the Methodist press in Canada was able to find success by complementing the Book Concern's approach to the market. From the *Christian Guardian* newspaper to materials for Sunday schools and missionaries, leaders recognized that reproducing the American Methodist model of a "denominational sequestered market" (101) for books would not work in Upper Canada. Consequently, a broader commercial market that increasingly included Canadian items, but also embraced American and British ones when needed, was precisely what led to the success of the Toronto Book Room and its successors.

McLaren's intricate analysis of the catalogues, advertisements, books, and Church meeting records, is the greatest strength of this study. The close reading of these sources stands out, especially given that most are quite familiar to historians of religion in Upper Canada. One such observation is that in the 1830s, the advertisements for books available for purchase at the *Christian Guardian* office did not include any indication that some were American publications. Yet, they boldly promoted the British origins of books that were imported from London. The collection included both British and American items. This is just one example of how Upper Canadian Methodist leaders were intentionally manoeuvring around the presence and purpose of material imported from the Methodist Book Concern. McLaren demonstrates not only that the growth of Methodism in Upper Canada was closely connected to the Book Concern, but also, because of the political and religious context of the time, Methodist leaders had to be subtle and strategic in the particular ways that these items made their way into the community.

The vivid writing and sophisticated analysis make this book an enjoyable journey into Upper Canada. It is satisfying that historians will no longer be making assumptions about what filled the bags of the travelling "saddlebag preachers" who are so commonly featured in our work.

The questions left unanswered are largely a result of the scope and sources chosen,

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