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closing chapters focus on what lies ahead for the movement after the issue of same-sex marriage (widely considered to be the final objective of equal rights advocates) has been resolved. For liberation activists, a host of battles remain to be fought on such fronts as age-of-consent, bawdy house, and obscenity laws. Whether, as Warner predicts, the liberationist faction will reassume predominance in the gay and lesbian movement remains to be seen, but *Never Going Back* clearly suggests that the movement retains a certain vitality and a determination to continue pursuing its goals.

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William Westfall — *The Founding Moment: Church, Society and the Construction of Trinity College*. Montreal and Kingston: McGill-Queen's University Press, 2002. Pp. xiii, 160.

Bishop John Strachan, the driving force behind the foundation of Trinity College, gave considerable weight to that precise moment at which the College came into being. From that moment in April 1851 until his death at the age of 90 in November 1867, the Bishop and his supporters devoted much energy to framing and maintaining the mythic terms of this moment. Published in conjunction with the 150th anniversary of the founding of the University of Trinity College, *The Founding Moment* emerged from the Larkin-Stuart lectures delivered in November 2001 by William Westfall.

The volume title is drawn from Bishop Strachan's preoccupation; however, there is nothing hagiographic about this account. Westfall offers an extraordinarily solid case study in social history. By examining the origins and discourse of this founding myth, he investigates the bonds between religion and higher education. These ties are then referenced within the broader cultural complexities of mid-nineteenth-century Upper Canada. In demonstrating this he draws on an impressive command of primary and secondary documentation — 109 pages of text are buttressed by 40 pages of informative notes.

Westfall's writing is lively, occasionally even humorous, but he never strays from his focus. Of particular note is his consideration of the often overlooked nuances of spatial symbolism, the culture of place, and architecture as a billboard for social ideology. In this spirit the book opens with the "Grand Procession" that led to and marked the opening of the College itself. Throughout, Westfall is attentive to the founders' preoccupation with the recreation of remembered landscape, without ever neglecting curriculum, financing, or politics. In effect, Trinity grew out of the removal of the Church from Kings College, making its foundation an act of antidis-establishmentarianism.

The secularization of the clergy reserves was on the minds of many Upper Canadians in the early years of the 1850s, and the setting of the College speaks to its founders' nostalgia for an era of Establishment. The impending rupture of church and

state, though not unexpected, had left many Anglican clerics feeling the need for “asylum” from the increasingly secularized state. Trinity, located “some distance from the temptations of the city” (p. 17), was to fill this need, while training colonial clergymen with a healthy respect for Establishment and order. To reinforce this and in the hopes of creating a sentiment of continuity and filial fidelity, the College was built with architectural references to the great institutions of the Empire. Strachan insisted that gothic be used for the new College, specifically “the Third Period of Pointed English Architecture, or that style which prevailed in the latter part of the fourteenth and the beginning of the fifteenth centuries, when the Anglo-Catholic Church was restored and the great principles of the Reformation promulgated” (p. 29).

For all these efforts to foster historical association, Trinity College was born in an era of acute social change. In the very clear absence of a landed gentry, Trinity aimed to assist in the creation of a cast of professional gentlemen who, again like its clergymen, were intended to emerge with an affection for Establishment (p. 27). Against this background, Westfall guides his readers through the complexities of transatlantic fundraising and the social implications of a financially independent clergy. At the same time, he tracks the ongoing tensions between several faculties and the College, notably medicine and law, where an increased independence and professionalization of the disciplines was opening new routes to enhanced social authority for practitioners.

In recruiting faculty Strachan had turned only to England, despite there being a number of qualified Canadian-born candidates. Westfall might have questioned what sort of message this sent to Canadian youth, although there is no shortage of other messages aimed at Trinity’s students to study. The students’ time and lifestyle were both strictly regulated, and even their public image as Trinity students was controlled through the enforced wearing of academic garb in public. Moreover, while students did not have to be Anglican to enter Trinity, upon completion of studies, only members of the Church of England were granted degrees (p. 59). These disparate elements are neatly tied in to the Victorian concept of “Christian Family” and idealized perceptions of “the great households” of the past (p. 74). Also emphasized are Victorian concepts of gendered education. As Westfall notes, Strachan was effectively requiring “those in authority in the collegiate family to carry out the male task of discipline and the female task of moral nurture” (p. 87).

The text does not shy away from controversies, nor does it spare or indulge in the shortcomings of Trinity’s founding fathers. As Westfall notes, by the mid-Victorian era, the College, “blinded by its own social assumptions”, had failed to recognize the shift in class and the re-concentration of power in the hands of an emergent middle class (p. 94). Despite these stumbles, the College was also to inherit much of Strachan’s tenacity in the face of adversity. Ultimately, Trinity demonstrated its resilience as it repositioned itself in the 1880s to face and participate in a new and modern world. While Bishop Strachan might not have been pleased with the equal print this beautifully designed book gives to dissenting voices, he would most certainly have approved of the intellectual rigour with which it is written.

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