

BOOK REVIEWS

The Founding Moment: Church, Society, and the Construction of Trinity College,

by William Westfall, 2002. Montreal and Kingston:
McGill-Queen's University Press, hardcover, 160 pages.

How do educators, teaching in public school systems and public universities in the secular world of the 21st century, develop a sense of enthusiasm for the story of a religious institution operating in the cloying, cloistered, religious atmosphere of 19th century Ontario? *The Founding Moment* presents the 1851 origins of a Church of England institution, the University of Trinity College, in response to the government's transformation of the once Anglican-influenced King's College into the state institution known as the University of Toronto. So long ago and far away.

One cannot fault Professor Westfall's scholarship. Building on his knowledge of Ontario's religious, cultural, and political past demonstrated in his earlier work, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, Westfall now adds his intimacy with the educational world of that era. *The Founding Moment* complements the higher education scholarship of Brian McKillop and John Moir, and (to a lesser extent) the K-12 work of Alison Prentice, Robert Gidney, and Wyn Millar.

Nor can one find inconsistencies among the founders, or rather the founder, of Trinity College – the Reverend John Strachan, Anglican Bishop of Toronto. Strachan had used his earlier positions as grammar school master in the early 1800s and president of Upper Canada's General Board of Education in the 1820s to promote a colonial establishment through linkages between church, school, and government. It seems only natural that he found Trinity College in the 1850s in reaction to the government's secularization of the original King's College into the provincial institution known as the University of Toronto.

Westfall constructs a masterful narrative of Bishop Strachan's role in the founding of Trinity College, and an equally scholarly account of

Trinity's retreat from Anglican privilege in the years following Strachan's death in 1867. By the early 20th century, Trinity came to terms with its secular adversary, as it entered the University of Toronto federation and moved its premises from Queen Street West to its present location on the U of T's St. George campus. Enrolment and funding crises, like politics, have the capacity to make strange bedfellows.

Still, one wishes that Westfall had gone beyond his immediate focus to draw some parallels (or contradictions) between higher education and issues surrounding the common schools and grammar schools of mid-19th century Ontario. What relationship might exist, for example, between the secularization of the University of Toronto and the establishment of a provincial public school system? Or between Strachan's attempt to re-establish a church role in high education with Roman Catholic efforts to found a separate school system? Decisions in these spheres, made in the crucial decades of the 1840s and 1850s, have endured for 150 years.

Despite that caveat, the editors of the McGill-Queen's Studies in the History of Religion must be commended for publishing *The Founding Moment* as a case study of the intersecting worlds of religion, education, and politics in mid-19th-century Ontario, and reminding us of a world we have lost (or misplaced?).

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*The Last Good Job in America: Work and Education in
the New Global Technoculture,*

by Stanley Aronowitz, 2001. Lanham, MD:
Rowman & Littlefield, hardcover, 273 pages.

The recognition that contemporary neo-liberal technoculture is beset with a plethora of severe social, economic, and moral problems is, in itself, no profound revelation. In *The Last Good Job in America*, however, Stanley Aronowitz addresses these issues with extraordinary urgency, clarity, and intellectual depth. Not only does he articulate the