

to make sense of the complexity in which they operate. In doing so, a sensitivity can be developed that helps actors to better understand how they can *mobilize* context and the power embedded within it to influence outcomes in a particular institution” (p. 182). In this Hardy succeeds splendidly, and provides a study that could and should be read with profit by both administrators and faculty. Just as importantly, it should be taken very seriously as a cautionary tale by all those outside the academy who might too easily be tempted to employ the inappropriate instruments of *managerialism* in the quite appropriate search for accountability and responsiveness. As Hardy cautions: “The university setting turns formal controls into blunt instruments that may do as much to provoke conflict as to contain it” (p. 9).

The Politics of Collegiality provides an excellent - and very timely - model of management scholarship being made accessible and relevant to a general readership. Given the importance of what Hardy has to offer, it is an opportunity we can but hope is widely seized.



Masters, D.C. (1995). *Henry John Cody: An Outstanding Life*. Toronto: Dundurn Press (Pp. x, 342).

Reviewed by Paul J. Stortz, Higher Education Group, Ontario Institute for Studies in Education.

Many books included on library shelves which deal with university history must be approached with caution. They can be horribly pedantic and dry, with a strict chronological and untheoretical structure that stretches the patience of even the most avid reader. Such works inspire vivid recollections of high school history with its seemingly meaningless facts and dates, leaving one with only a hope for a work with an argumentative foundation, and by nature, a more intellectually engaging read. Although recent studies on the development of higher education institutions in Canada have succeeded quite admirably in eschewing this

one-dimensional perspective, stragglers remain, much to the chagrin of the serious scholar interested in secondary material.

Alas, D.C. Masters' *Cody* is very much a leftover. It methodically charts the life of an extremely energetic man who was intimately involved in the Anglican Church in Toronto (and elsewhere) as curate, priest, canon, and archdeacon; in provincial politics as Minister of Education; and with the University of Toronto as student, instructor, member and chairman of the Board of Governors, President, and Chancellor. Undoubtedly, this is someone whose biography is long overdue, but why in this fashion? What we end up with is a "big man" theory of history (long passé), which ignores the myriad power structures and relationships of those people directly involved or merely surrounding the historical agent – in this case Cody. How and why did Cody achieve these positions of control? (Hint: It wasn't predestined.) Masters attributes many of Cody's achievements to upbringing and just plain hard work, but we need to know more about circumstance – dealt with cursorily – and, fundamentally, what Cody was thinking. For example, going from one Office to the other, what were his intimate thoughts (apart from sarcastic or terse entries in his correspondence or diaries)? What were his long range plans? (The book is completely silent on this aspect.) We end up with a few notes from his journal, stilted and not very revealing, and a feeling of emptiness that although we just read 300 pages, the subject yet remains curiously aloof. Turn the page and find out the events in his life the following year.

Even more distressing is the overall feel of the book. Reflecting Cody's relationship with the author's father as teacher and friend, the third line in the Preface: "He was a hero in my family" is laudable in its audaciousness, but discomfoting to say the least. The book is too smooth a ride, except for the sections on the Frank Underhill (it's hard to make this case of academic freedom uninteresting) and especially on the surprisingly vitriolic struggle of Cody to retain the University of Toronto Chancellorship in the 1940s. But these episodes are filled with vignettes of a man who was done wrong: opposed, attacked, envied, and ultimately discarded. Instead, Cody is variously described throughout by such adjectives as "mature," "outstanding," "engaging," "brilliant,"

“magnificent,” “impressive,” and “eloquent” (I could go on). His upper class lifestyle replete with a summer home, maid, cook, and handyman was nevertheless “not excessive” (p. 147), and his sermons were in essence, “art forms” (p. 294). Similar to the man, this book holds any criticism close to its chest.

After accepting the book’s blatant bias, lack of argumentation (at the very least, a concluding chapter summing up the life of Cody would have been appropriate), and rather cursory outline of Cody *vis-à-vis* historical events, the reader is left with an embellished encyclopedia of two general sets of facts. First, Cody is offered in the light of the development of the Anglican Church in Toronto, and the sometimes very interesting and highly charged political environment inherent therein; an interlude as Minister of Education shortly after World War I; and the second half of the book which shows Cody in light of the development of Wycliffe College and the University of Toronto, equally if not more appealing in its pertinence to higher education history. Two lives are presented here, bridged only by Cody’s energy, talent as a public speaker, political savvy, and interests in all things educational. In this way, the book succeeds admirably (with some help upon reflection by the reader), and shows how religious society was somewhat alien to the development of the University of Toronto in the early to mid-part of this century despite the collegial nature of the university’s organization. Not the case in the last century, higher education and religious interests were well past their divorce institutionally and spiritually.

The strength of the book lies in the manipulation of facts, reasonably ordered, accurately rendered, and clearly presented. For the uninitiated, this biography offers a slice of religious and university history, perhaps enlightening on some major events in the life of Toronto middle-to-upper class institutions. The serious scholar will be inevitably frustrated. For example, Masters relies almost exclusively on primary archival material, neglecting some relevant and more penetrating analytical studies recently produced in the history of higher education, the overall effect of which bolsters the generous tone of the book. The discursiveness of the book is also rather troubling, as various aspects of Cody’s tenure as President of the university are visited but for precious few

sentences. These aspects include: his relationship with Innis (the University of Toronto archives are rife with Cody/Innis correspondence), with other members of the professoriate including radical professors, (which is also discussed at relative length but still tantalizingly brief), and especially with women faculty who were agitating quite vociferously in the late 1930s and 1940s; his dealings with business and community leaders; and while President his relationship and nature of communication with the church (and in this capacity his evolving feelings for both institutions). In short, Cody's life was obviously involved, and his participation in the church, politics, and higher education deserves a far more analytical, in-depth, and critical approach, indeed, a two-volume set if the perspective were proper. This kind of survey was popular years ago with the pre-revisionism in educational history, and would more easily blend with the decor of a coffee table. In essence, it is a memorial to a man with many public accomplishments, but surely a more flexible treatment of Cody and a more detailed explanation of his times are in order.



Chilly Collective (Eds.). (1995). *Breaking Anonymity: The Chilly Climate for Women Faculty*. Waterloo ON: Wilfrid Laurier University Press (Pp. x, 390). Price: \$24.95.

Reviewed by Lynn McDonald, University of Guelph

Breaking Anonymity is the work of a functioning, ongoing women's collective at the University of Western Ontario. Most of its twelve chapters were written by members of the collective; there are contributions also from Queen's University, the University of Saskatchewan and St. Mary's (this last a student perspective) and one by a sympathetic male professor at Western. The chapters, most of which were published before in some form or other, all have useful introductory notes. Most concern the chilly climate at law school, but women in academe in any university