

D. C. Masters. *Henry John Cody: An Outstanding Life*. Toronto: Dundurn Press, 1995. Pp. 342. Can\$36.99 cloth.

During the first half of the twentieth century Henry John Cody (or Canon Cody as he was generally known) was one of the most prominent individuals in Canadian public life. After graduating from the University of Toronto in 1889, Cody went on to become a school master at Ridley College, the distinguished rector of the Anglican Church of St. Paul's Bloor Street, an ecclesiastical statesman whose opinions were sought throughout the worldwide Anglican Communion, a member of several Royal Commissions, Minister of Education in Ontario, president of the University of Toronto and subsequently its chancellor. His extraordinary oratorical abilities made him one of the most sought-after speakers in Canada. He possessed unlimited energy and enthusiastically threw himself into every cause and institution with which he was associated. He was offered several bishoprics but declined them. The book's subtitle, *An Outstanding Life*, says it all.

Cody was born in Embro, a small Ontario village, in 1868 and after attending local schools entered the University of Toronto where he made a name for himself as a brilliant student. After a short time as a classics master at Ridley College, he decided to enter the Anglican ministry and enrolled in Wycliffe College, the Evangelical seminary attached to the university. Clearly, as Masters states, this institution exerted a powerful influence on Cody as it strengthened his already developing evangelical views. Unfortunately, the author does not explicate the tenets of Anglican evangelicalism nor does he locate Cody in the spectrum of this school of Anglican thought and practice. It would have helped readers to understand Cody's mind if Masters had analyzed his subject's religious convictions more extensively. Simply saying that Cody was an Anglican evangelical hardly tells a contemporary audience very much. What does it mean to call Cody a moderate Calvinist? How did this stance affect his attitude towards people and public issues?

For readers of this journal it is Cody's educational activities that are of the most interest. His philosophy of education was simple. Education and religion were inseparable. He had ingested the traditional Anglican belief that it was wrong to divorce these two aspects of life. Although he advocated teaching a traditional curriculum, the main thrust of education, he constantly asserted, was character development. As a strong supporter of public schools he was deeply committed to the Ryersonian idea of a non-denominational system but one that, hopefully, would impart the teachings of basic Christian doctrine and ethics to its pupils. Cody never wavered from this stance throughout his long career.

His first foray into public educational affairs was his appointment to the Royal Commission on the University of Toronto's financial affairs in 1905–6. For Cody this was an important experience, as it exposed him to the intricacies of this complex topic and virtually served as a foreshadowing of his term as president.

However, it was his short tenure as Minister of Education in 1918–19 that brought him into an intimate relationship with the province's public schools. Why did Premier Hearst appoint such a prominent clergyman to this post? Cody was a life-long adherent of the Conservative Party and had been actively involved in its affairs for decades. It was not really surprising, then, that he was offered the post. Hearst's tottering government needed someone who might improve its electoral chances. He sweetened the temptation by indicating that it would be free of partisan politics. Somewhat naively Cody believed this statement and accepted the position. He came into office with a handful of projected reforms. Introducing a proper course of religious instruction, increasing the number of consolidated schools in the rural areas, and improving the lot of the teachers, especially their salaries, were only some of his proposals. The only significant major piece of legislation the Assembly passed before the government's defeat in the election of 1919 was raising the school leaving age to sixteen. Although he won his own seat, he resigned from the House shortly afterwards.

Cody enjoyed his term of office. However, the author does not describe the inner workings of the department except to mention Cody's close relationship with the deputy minister and the chief inspector. Cody was a masterful speaker and easily swayed his audiences, but how did he operate in the daily cut and thrust of the Assembly's partisan politics? Surely there was more to it than simply the impact of his charming personality and dynamic oratory! What deals did he have to cut to achieve his programme? We are left wondering.

After he left the department Cody retained close ties with education. In 1920 he was appointed by the new United Farmers of Ontario government to chair another Royal Commission to investigate the university's finances and then subsequently became chairman of the university's Board of Governors. When Sir Robert Falconer retired from the presidency, Cody was a logical successor. From 1932 to 1945 he presided over the university. He immediately resigned as the rector of St. Paul's Church, which he had served for almost forty years. He also attempted to cut his connections with the Tory party and kept a low profile in national church affairs. He argued that it was essential for the president of the university to be regarded as non-partisan, a difficult stance given the times in which he served.

Masters' description of Cody's term as president and chancellor is by far the most satisfying part of this biography, consuming, as it does, almost one-

half of the book. For a man of sixty-four years to assume this onerous office at the beginning of a major depression and then to carry on during the Second World War says much about Cody's abilities and sense of duty. Masters lavishes high praise on Cody's administrative abilities and his manner of handling a succession of very delicate issues. From the beginning of his term Cody developed close relations with faculty, staff, and students. It was a very personal style of leadership. He was not a technocrat who kept aloof from campus affairs. Cody often assisted students and professors with private and family problems. He was no stranger to the campus, even to the extent of often taking lunch at the Hart House cafeteria. The majority of the university's population responded to his style with an enthusiastic loyalty.

It was only the radical students and professors whom Cody could not abide. They jarred on his conservatism. And in the Depression years the radicals were everywhere. The obvious one was that perennial gadfly in the history department, Frank Underhill. Underhill's blunt, often tactless, public speeches created problems for Cody who, nonetheless, defended his colleague's right to speak out on unpopular causes. His defence of Underhill earned Cody the enmity of some members of the Board of Governors and Premier George Drew and was ultimately his undoing as president. In a lengthy chapter on the Underhill affair Masters offers what is probably the most detailed discussion of that unfortunate episode. But the Underhill saga did not overshadow Cody's accomplishments. He battled the government for better funding, tried to attract senior scholars to various faculties, expanded the role of graduate studies, and towards the end of his term launched a major financial campaign to prepare the university for the post-war era. This was no mean achievement and Masters gives a good account of Cody's stewardship.

It was regrettable that he resigned under such unfortunate circumstances. His election as chancellor should have brought a distinguished career to a happy close, but in what must be one of the saddest episodes in Canadian university history, Cody was squeezed out of this position by his opponents on the board and in the government who wanted Vincent Massey in that post and succeeded in their campaign. Cody was deeply hurt but remained aloof from the heated dispute.

Writing biography is no easy task. It is difficult to balance the subject's private life with his public one and still more difficult to reveal the individual's inner life, what the biographer Leon Edel calls the "figure under the carpet." Masters has composed a fine depiction of an incredibly active individual. Although Cody's public career is carefully examined and integrated with the major issues of the day, there are times the reader would like detailed information on some of Cody's activities. For example, he is mentioned as the member of two other Royal Commissions but no details are

given about their formation or activities. Yet Cody's character clearly shines forth in this work, and it is a bold depiction of Cody and his era.

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William H. Nelson. *The Search for Faculty Power: The History of the University of Toronto Faculty Association, 1942–1992*. Toronto: University of Toronto Faculty Association and Canadian Scholars' Press, 1993. Pp. 176.

William Nelson's *The Search for Faculty Power* is an adequate introduction to the activities of one group of agents in the university who so far have been largely overlooked in historical literature: the faculty, and in particular the professoriate. The book outlines the evolution of the faculty association at the University of Toronto since the middle part of this century, offering the reader a straightforward account of the successes and failures of the organization in its drive for a collective say in administrative policy making. Over time, the association agitated for salary and pension reform, more formal faculty input and power in administration, collective bargaining, and binding arbitration.

*The Search for Faculty Power* is a strangely attractive little book (you rarely have to wade through any annoying minutiae), probably because it doesn't pretend to be something it is not: Nelson merely attempts to give an outline of how an institutional structure tried to make itself heard. He successfully relates the political inner tensions of the university characterized by faculty against students, faculty against administration, and most absorbing, faculty against itself. The triad of participants—faculty, students, and administration—come across as perennial antagonists. Nelson asserts that this is the kind of history that will “undoubtedly . . . develop rapidly in the years ahead” (p. 1).

The fact that Nelson was so involved in the association for so long cannot help but make the read somewhat one-sided. The administration clearly comes across as the enemy. The view offered is how the Association valiantly tried over the years, despite derision from politicians and the press, and inside disputes which threatened the very representation of the association, to “[slay] the dragon of Simcoe Hall paternalism” (p. 139). We get a strictly chronological series of forays against administration in a faculty attempt to define its role as both a collection of individual scholars and teachers, and as integral employees of the university with rightful claims to appropriate compensation and security.