

icon of Eison kept at Saidaiji, Nara, which is highly realistic and also empowered with religious objects. The image served to help people in their remembrance of the founder, who is also empowered to aid them.

Lastly, Sharf's article on the Shingon mandalas and visualization is the most contentious in the book. He claims that the truism that mandalas are mnemonic supports intended to aid the believer in visualizing the deity in the mind is unsupported by evidence in ritual texts. Rather than examining the problem through the scholastic texts, Sharf turns to liturgy and ritual manuals. He is one of a small handful of non-Japanese who have witnessed a Shingon invocation ritual, which invites the deity to manifest in the body of the practitioner. His conclusion is that the invocation ritual is less concerned with visualizing the deity in the mind than thinking about and concentrating on the deity (pp. 180–187). The problem, according to Sharf, lies in the understanding of the word *kan* (Chinese, *guan*), which English translators have incorrectly rendered as “visualization”, thus leading to the misunderstanding of the function of the mandalas. For well over 80 years, scholars have propagated this misinformation, so no doubt Sharf will find his opponents among the scholarly community. Though not a student of Shingon or esoteric Buddhism, I find his arguments, using evidence from actual practice and ritual texts, quite compelling. No doubt, Sharf's work will be studied and debated among Buddhologists and art historians for many years to come.

This small volume is one of the best collections to be produced in East Asian studies in the last few years. Often collected volumes are gatherings of disparate research loosely bound by a common theme, but here the editor has taken a strong hand to unite a selection of authors with an astute introduction and careful editing to produce a book with a coherent purpose. Other would-be editors in the field can learn from this work.

Gail F. Chin
University of Regina

Tom Warner — *Never Going Back: A History of Queer Activism in Canada*. Toronto: University of Toronto Press, 2002. Pp. 430.

Over the past few years, the issue of gay and lesbian rights has come to the forefront of Canadian political discourse. Recent court decisions concerning adoption rights, the Surrey School Board's banning of books from its libraries, and same-sex marriage have created a great deal of controversy and have raised questions concerning the process that has led to such tumultuous change over a relatively short time span. Indeed, only 35 years ago, same-sex sexual relations were still prohibited under the Criminal Code.

The history of Canada's gay and lesbian communities is still a relatively new and sparsely populated field, with few active practitioners in Canadian universities. Moreover, most of the current literature on the history of gays and lesbians in Canada has been written not by historians, but by activists, political scientists, and soci-

ologists. *Never Going Back: A History of Queer Activism in Canada* is no exception to this trend. Written by gay liberation activist Tom Warner, who has been a leader in such organizations as Toronto's Gay Alliance Towards Equality (GATE) and the Coalition for Lesbian and Gay Rights in Ontario (CLGRO) since the 1970s, *Never Going Back* tells the history of the gay and lesbian liberation movement from an unapologetic activist's viewpoint: an approach that lends both strengths and weaknesses to the work.

Warner's primary aim is to tell the story of the gay and lesbian liberation movement from its origins to the present day. He seeks to demonstrate that the liberation movement, contrary to popular perceptions, is still alive and well, rather than having died out in the 1980s and 1990s with the rise of the gay and lesbian equal rights movement. Indeed, most of the existing literature on gays and lesbians in Canada, including work by such authors as Miriam Smith and David Rayside, focuses on these equal rights movements, particularly on the court challenges stemming from the *Canadian Charter of Rights and Freedoms*. Warner aims to demonstrate that, while the cohort of the gay and lesbian community which had as its main objective the attainment of equal rights for gay families — which he terms assimilationist — was the more visible facet of the gay movement in these decades, those for whom gay liberation was the primary objective, who saw attainment of rights as a tool to be used in the movement, were still active throughout this period.

One of the main strengths of Warner's work is the manner in which he depicts the internal struggles in the gay and lesbian movement between those who were concerned with equal rights (the assimilationists) and those who sought gay liberation (the liberationists). For the liberationists, attainment of legal rights was not a sufficient objective in and of itself. Rather, the gay and lesbian liberation movement sought to change the self-image of gay men and lesbians, so that they would accept their identity as not only healthy and normal, but as "special and liberating" (p. 8). The movement sought (and continues to seek) to fight oppression and all forms of homophobia and heterosexism in social institutions and to break down existing models of what are considered "acceptable" expressions of sex and sexuality. Moreover, the liberationists launched a vigorous critique of the nuclear family model as the basis of social institutions, arguing that this model fosters sexual discrimination and power imbalances, while reinforcing "compulsory heterosexuality".

In this respect, they differed significantly from their equal rights brethren, who sought to expand the definitions of family and marriage to include gay and lesbian couples, but otherwise tended to accept the family as a fundamental unit in Canadian society. While the equal rights movement primarily sought to expand Canadian laws to include the rights of gays and lesbians to protection against discrimination in the workplace, spousal benefits, adoption, and marriage, the liberationists went much further, to challenge the social constructs underlying the Canadian legal framework, particularly where issues of sexuality were concerned. Warner chronicles the efforts of the gay and lesbian liberation activists to challenge a host of Canadian laws related to sexuality, including age-of-consent, pornography, and obscenity laws, while also fighting to build community networks and increase the visibility of gays and lesbians in Canadian society.

In describing the efforts of both the liberationist and equal rights movements to improve the lives of gays and lesbians in Canada, Warner provides a highly detailed and personalized overview of the many battles fought since the Second World War to overcome societal and legal prejudice. He provides a detailed analysis of the various cleavages within the gay and lesbian movements, between gay men and lesbians, between the upper and working classes, between whites and people of colour, and between the liberationists and assimilationists. In this last regard, Warner's personal bias as a liberation activist is clearly evident. He has little time for the equal rights movement and is quick to dismiss it (and its lobbyists such as EGALE) as being the preoccupation of "white, able-bodied, urban, middle class" gay men and lesbians (p. 218) who ascribe to liberal values, rather than "progressive" ones, and who lack grassroots support, particularly on the issue of same-sex marriage (p. 222). In this respect, Warner's tone may come across as somewhat self-righteous and alienating for those who subscribe to the equal rights model.

In writing his account, Warner draws on a strong source base, including the archives of gay and lesbian organizations, mainstream and queer newspapers, interviews, and memoirs. This enables him to paint a vivid and personalized picture of the development of gay and lesbian community networks across the country. While he apologizes for a Toronto-centric approach, he nevertheless is able to convey a real sense of vitality and community development in all provinces and in communities both large and small. Warner takes pains to discuss community groups in all regions, both gay and lesbian, with particular attention paid to organizations for the disabled, Aboriginals, and people of colour. Indeed, he presents a dizzying array of organizations — a veritable alphabet soup of organizational acronyms fly out at the reader.

While Warner generally is strong in terms of adding names and personal accounts to the history of Canada's gay and lesbian movement, there are nevertheless some areas where this work comes up short. His stated bias is towards interviews with activists, and thus the opinions and recollections of politicians who appear in his narrative only do so through their published memoirs, rather than interviews. This limits these voices to what was considered significant enough for publication for a wide audience, rather than the more detailed picture that might have been obtainable through focused interviews. Moreover, while Warner generally furnishes the names of his protagonists, a proliferation of anonymous persons are quoted and then cited variously under guises such as "an NDP member", "a divinity professor", "a columnist in the *Toronto Sun*", "a Social Credit MP". One wishes that the actual names of these people were given, rather than alluded to in such a way that suggests the device of "names have been suppressed to protect the guilty".

On the whole, *Never Going Back* is a valuable contribution to Canadian gay and lesbian historiography. As a chronicle of landmark events in the development of gay and lesbian activism in Canada, it is detailed and comprehensive. Moreover, by focusing on the liberation aspects of the movement, it fills an important void, painting a fuller picture of the dimensions of gay and lesbian organizing in Canada. Beyond its contributions as a work of history, it is also a provocative work in its musings on the future of the gay and lesbian movement in Canada. Specifically, its

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.

Matthew Hayday
Concordia University

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