Segal draw out these important threads and tie them together. The reader is left wondering not only how technological utopianism fits into Western culture in general, but exactly what place it occupies even in American culture.

Segal's last 3 chapters give the study an unusual final twist by defining the diagnostic and prescriptive cultural roles played by technological utopians in society. They help to identify "technological plateaus," points where societies might wisely decide to arrest the process of technological advance until social and moral values catch up, thus permitting real "progesss" to take place. This section seems to wander beyond the realm of strictly historical analysis, and remains an interesting tangent to an interesting historical study. Segal's technological utopians in principle bear great relevance to the social and intellectual background of late 19th-century Canadian social reform movements as well, and it would be fascinating to know just how technology and technological thinking shaped the social gospel in particular. But we have to read between the lines, and study the enormous set of notes which attempt to update not only the evidence but also the basic thinking in the original dissertation, in order to receive the deeper message of this book; further revision is all it would have taken to resolve most ot these problems.

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David Sharpe — *Rochdale: The Runaway College*. Toronto: Anansi Press, 1987. Pp. 297.

Twenty years ago, in September 1968, an experimental college opened its doors on Bloor Street in Toronto. It was unfinished, the consequence of a cement-haulers' strike the previous year: residents moved in as floors became available, often before the workmen had finished and moved on. The beginning was inauspicious.

Rochdale College seemed to epitomize the later 1960s, that era of long-haired hippies, anti-Vietnam protesters and rebellious students. From the outset the college defied convention; soon it defied the police as well. The eighteen-storey building between St. George and Huron Streets, on the edge of the University of Toronto campus, became a symbol of freedom to some, of license to others. Lurid stories soon did the rounds about drugs and nudity, suicides and wicked sex. Led by Toronto alderman Tony O'Donohue, who called the college "an 18 storey flop house" (209), right-minded Hogtowners denounced Rochdale as a den of drug-dealing depravity. In 1975 they finally got their wish: the last of its residents moved out.

After a costly renovation Rochdale re-opened late in 1979 as the Senator David E. Croll Apartments for seniors. Its notoriety quickly faded. *Canada since 1945*, written by Robert Bothwell, Ian Drummond and John English within five years of the college's closing, makes no mention of it. While preparing this review I asked a random dozen students as they passed my door whether the phrase or concept Rochdale College meant anything to them. I drew a complete blank, though one young woman thought she had heard of a documentary by that name. *Sic transit gloria mundi*?

The author of this book, a Toronto writer and teacher, does not think that Rochdale was one of the glories of the world. But neither, in his view, was it a horror. "Despite all the full-scale pain and confusion we are about to see," David Sharpe introduces his book, "Rochdale was one of the brightest mindgames in a decade of mindgames, and none of it makes sense without a sense of fun." (14)

Sharpe's generally balanced account captures both the weird creativity of Rochdale as well as its ambivalence, confusion and sometimes near-chaos. About 5,000 young people lived there during its seven years, he writes: lots of them were more or less straight. In a city chronically short of affordable housing the rent was reasonable, and if you were short of cash the management was

forgiving. Indeed, some tenants managed to avoid paying rent altogether. Sure, it had drawbacks. Among them were petty theft, runaway kids from the suburbs looking for dope and crashing in common spaces, frequently defective elevators, bikers acting as security guards, and pets that were not always housetrained properly. But if you could stand these things and the noise — and those who live in residences either develop a tolerance for noise or move out — it was as good a place as many and better than some.

Its was not the straights that concerned the critics of Rochdale, however: it was the dropouts, the drugs, the noise and the occasional violence, even the threat of revolution. Not that Rochdale had much revolutionary potential, Sharpe writes. Student radicals found that most inmates were apolitical: "Self and dope prevailed" (218). Rochdale's ethos celebrated the delights of marijuana, hashish and LSD while eschewing hard drugs: "Speed was made illegal in Rochdale College before it became illegal in Canada" (221). In October 1969 seven Rochdale residents appeared before the LeDain Commission of Inquiry into the Non-Medical Use of Drugs to urge the legalization of marijuana: no doubt this simply confirmed the college image as drug heaven. The market for Rochdale horror stories was large and gullible.

Sharpe makes clear that, though Rochdale's attitude to drugs was less hypocritical than that of the society around it, the college had serious problems with dealers and users as well as with the police. The first raid occurred in August 1970; before the end of the year seven more followed. But in his view these problems did not doom the college. Its collapse was due more to the shaky financial structure that it owed to its founders, the poet and visionary Dennis Lee, the residence builder *extraordinaire* Howard Adelman, and the managers of Campus Co-op residences (which still survive). Neither the naiveties of self- or non-directed education nor the excesses of drugs and sex were enough to kill the Rochdale experiment. What assured its demise was its inability to meet mortgage payments: "...Until it offended money, it was safe" (274). But it took three years of receivership by Clarkson, Gordon before the building finally stood empty.

Rochdale is less a history of the college than a kaleidoscopic view of its complicated reality over seven years, as well as of its genesis in the educational idealism of the sixties. Sharpe's research is thorough and includes a number of interviews; his analysis is mostly sensible, though the following passage reeks of highfaluting nonsense:

> In the Sixties, society had become, like a marriage, tired of itself and Toronto, like a fretful spouse, searched for a lover. The city was feeling a Seven-Year Itch, a sort of menopause when the pasture dries up and husbands seek new wives or runaway affairs. When Rochdale College arrived, it was as if Marilyn Monroe had moved in down the block (12).

Fortunately the rest of the volume contains little of such silliness. Sharpe's concluding chapter suggests that he has not made up his mind as to the meaning of Rochdale, but he offers some thought-provoking reflections.

On the whole *Rochdale* is readable, though not compulsively so. The treatment by topics leads to a certain amount of repetition, and the absence of a clear chronological framework proves occasionally confusing. Sharpe does not claim to have written the definitive history of the college, but anyone interested in Canadian higher education during the 1960s and 1970s should consult this book.

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