

were willing to accept and sponsor sociology in terms of its methods, but that, as sociology matured and developed and became more secular, there was a fundamental conflict, and sociology ceased to be taught in schools of theology. During this same period, schools of social work were being established in Canada with sociology connected or included. At the same time, sociology was becoming more scientific and less certain than the early social work leaders that reform could be carried out without more scientific findings. The result was a separation of sociology and social work. Socialism, on the other hand, after the Bolshevik Revolution, was a frightening prospect for many of the church leaders and those who saw its strengths, posed a political threat and were very often isolated by their churches if they were not cast out. The result was a separation of religion, sociology, socialism and social work.

### **The Early Pioneers : Education without Institutionalization**

Surprisingly, the earliest Canadian sociologists received their training not at the University of Chicago, but at Columbia University which had established a Chair in Sociology in 1894. Riddell who did the most comprehensive of social surveys for the Methodist and Presbyterian churches between 1913 and 1916 was ordained as a minister before he obtained his Ph. D. from Columbia in 1916. Riddell's thesis was on the way in which the British re-established the Roman Catholic Church in Quebec as a method of indirect rule. Samuel Henry Prince received his Ph. D. from Columbia in 1920. His doctoral dissertation was on the great Halifax explosion of 1920 and the dynamics of response to disaster (the worst explosion prior to Hiroshima). He headed the Department of Sociology at King's College, Dalhousie University in 1924. Prince, who remained an Anglican priest (one of the few Anglicans), was involved in social reform, prison reform and the founding of the Maritime School of Social Work. Edmund Bradwin, who received his Ph. D. in 1928, wrote his thesis, entitled *The Bunkhouse Man* where he described the system of exploitation used in mining and forestry camps. Bradwin remained with Frontier College throughout his career. Frontier College continues to exist as an organization devoted to literacy in prisons and elsewhere. Cormier, in a recent article (1997), claims that problems in the way in which sociology was insitutionalized at Columbia led these three men to seek careers outside sociology. The case is clear for Riddell and Bradwin but hardly convincing for Prince, who managed to span religion, social work and sociology. Perhaps the nature of the Maritimes' permitted a more integrated approach for a longer period of time than was possible elsewhere in Canada, where the structures of religion, social work, sociology (and socialism) became highly differentiated.

### **Developments at McGill : Utilitarianism, Early independence : The Chicago School in Quebec : The Problems of the Alliance Between Sociology, Theology and Social Work**

Sociology, social scientific research, religion and socialism constituted and continue to constitute an uneasy alliance in the solving of urban and rural problems. At McGill, sociology grew out of the Department of Social Study and Training (social work, founded 1918) when the decision was made by the University in the early 1920's to separate sociology and social work. Carl Addington Dawson, the first head, was the son of a devout Baptist family in Prince Edward Island, grandson of the first Baptist minister of the colony, graduate of Acadia, the Baptist university in Nova Scotia. Dawson was also trained as a minister, and was head of a department of sociology in a YMCA university in Chicago. In addition, he had a B. D. and a Ph. D. from Chicago in 1922. He believed that without scientific research, both religious and social policy intervention were premature. He supported social work as a discipline but he himself had other priorities.

As a private university in a prosperous cosmopolitan city, McGill University reflected the combination of capitalism, social reform and future hopes that had survived from the era prior to World War I<sup>5</sup>. However, just as the relationship between sociology, methods and ideology caused problems for religious institutions, the relationship was also to cause problems for secular institutions with limits imposed by their capitalist funders. Social service at McGill and Toronto and elsewhere exemplified the relationship between social science and social improvement. Ames had written *The City Below the Hill*. Just as it was funded by capitalism, McGill