

also had, through this relationship, access to the private foundations of the United States which, in the case of sociology, included the Rockefeller Foundation. The Department of Sociology at McGill is the only sociology department, and one of the few academic departments at Canadian universities, which has been the subject of a doctoral thesis and more importantly, a published book. In *The Science of Social Redemption* (1987), Marlene Shore describes the complicated relationship between social work, social science in sociology, utilitarian capitalism and university politics.

The early independence of sociology at McGill is remarkable, but the social context in which it emerged created a far different creature than the independent departments in the United States. While it never became the dominant department that its early founding might suggest, its members did conduct significant research and the department granted master's degrees which, prior to 1950, were adequate credentials for academics in Canada. Among the members of the department were Everett C. Hughes, the noted American sociologist who always had a strong interest in Canada, and Leonard Marsh who went on to work for the federal government and to design Canada's post-war welfare state. As opposed to the University of Toronto, McGill offered a full undergraduate curriculum in sociology. Much like the early teaching of sociology in Canada, McGill was the victim of the limitations that seemed to arise from both religion and capitalism as well as the conservatism of academics in the academic environment created by these forces. These constraints limited the development of sociology at McGill.

Dawson's contribution to the intellectual background of Canadian sociology appears to have been one of limited impact. Historically, however, his book *An Introduction to Sociology*, written with William Burgess in 1929 (and successive editions) gave McGill a continental reputation in sociology. While sociology at McGill no longer has the same pre-eminence, the university continues to enjoy a strong reputation, particularly in science and medicine, as Canada's leading university.

La sociologie québécoise : An Uneasy Alliance between Religion, Anglophones, French Theorists and American Empiricists

Until the 1960's, the Roman Catholic Church within Quebec controlled the health and educational systems. Everett Hughes, one of the United States' pre-eminent sociologists, taught at both McGill and Laval⁶. Within Quebec, *sociologie* had started relatively early and some of the 'pioneers' had studied under LePlay in France. Although methods were relatively neutral, essentially the same tensions existed between some of the theories of sociology about the 'new order' and the powerful grip of the Roman Catholic Church over politics and university education in Quebec. These paralleled the tensions between sociology and religion in Anglo-Canada. In the 1960's, in what is known as the "quiet revolution", Quebec became a secular society. Religious orders which had run the hospitals and schools found their members leaving, and were no longer able to recruit the young to become nuns, brothers and priests. The birth-rate dropped from being the highest in Canada (twice the national average) to being among the very lowest. Sociologists and anthropologists became champions of the "new order" and leaders of the move to *indépendance* which became almost a 'new religion'. As a result, sociology as a discipline, has much more power in Quebec than in any other province.

While national aspirations to be an independent country were strongly supported by most Quebec sociologists, surprisingly, sociologists in Anglo-Canada showed little interest in this problem although, one would assume, the partitioning of a nation is of both theoretical and empirical interest at the macro level. The CSAA, while remaining a national organization, was eclipsed in influence by the rapid growth and publication of journals by ACSALF (Association canadienne de sociologie et anthropologie de langue française), and was only nominally a national organization. Both economists and political scientists in Anglo-Canada were very involved in the problem of separation but the silence of sociology was extremely remarkable.