

R. G. MOYLES. — *The Blood and Fire in Canada: A History of the Salvation Army in the Dominion 1882-1976*. Toronto: Peter Martin Associates Limited, 1977. Pp. viii, 312.

This is a timely study. There is great interest at the present time in the ability of religious movements to win the total dedication of their converts. The Salvation Army provides an excellent case study of the way religious fervour can be kindled, maintained in the face of persecution, and channelled into humanitarian service. It also illustrates the way initial zeal becomes routinized and tamed by the time of the second generation.

The Salvation Army was founded in England by William Booth, a former Methodist revivalist preacher. He became convinced "that revivalism was not enough to 'relieve those miseries from which men suffer in this life'" (p. 5). This combination of "soup" and "salvation" explains the Army's early successes and the later tensions between "social outreach" and "evangelical mission."

Professor Moyles' story of the Army in Canada falls into three somewhat uneven parts: "The Formative Years" (1880s and 1890s), "Years of Consolidation" (1900-WW II), and "Serving the Present Age."

From its small beginnings in Toronto and London in 1882, the Army quickly expanded. By 1887 corps had been established from Newfoundland to the Yukon and Vancouver Island. These were the exciting years, and it is not surprising that half the book is devoted to them.

Factors helping the Army's rapid growth were: the dedication and eagerness of the officers and soldiers, the "system of military absolutism" devised by General Booth (p. 15), the bizarre length to which its warriors were prepared to go to attract crowds, and the constant involvement of new members in the Army's work. The role of the *War Cry*, the Army's paper, in educating members about the organization, and the lively music and revivalist techniques used in worship services were also important.

The Army's unorthodox methods and uninhibited criticisms of social evils such as saloons were successful in attracting attention and persecution. It was quite common, especially in Ontario and Quebec, for "halleluiah lasses," and lads, to spend ten to twenty days in gaol "for playing a tambourine and otherwise causing a public disturbance" (p. 47). By the end of the century, however, both opposition and evangelical zeal had declined.

In Parts II and III Professor Moyles is concerned primarily with the Army's transition from an evangelical sect into whatever it has become. Roland Robertson's conclusion that in England the Army evolved into an "established sect" could be applied to the Canadian Army if attention was focused on "formalized beliefs, doctrines, regulations and official pronouncements" (p. 244). However, his examination of actual practices, rather than the leaders' intentions, prompt Moyles to draw a different conclusion.

An analysis of the profound changes which have taken place in the Army's methods, evangelistic outreach, form of worship, economic status of memberships, emphasis on doctrine, and the obvious wide discrepancy between official expectations (as set forth in the *Orders and Regulations*) and lay commitment, make quite clear that the Army in Canada has become what sociologists would call a "churchly centre group" (p. 244).

Many factors converged to erode the evangelical zeal and the "audacity and extreme altruism" of the early years. Entrenched ritualism, the conscious effort

to become "an accepted (and respected) institution," and the subordination of "the evangelical mission" to "full-scale social outreach" were all to blame (pp. 246-47).

For Professor Moyles the challenge facing Army members is "to recapture some of the spirit of those early years," and to become again "a powerful evangelical force in the Canadian community" (p. 247). Some members, on the other hand, might want to use his well-written story, and his seven informative appendices as background for asking new questions about the Army's methods and goals. They might want to re-examine their predecessors' reluctance to develop a social gospel philosophy, and their steadfast refusal to look beyond the victims to the causes of poverty and despair. The recent decision of the Army's international headquarters to withdraw support from the World Council of Churches' Committee to Combat Racism suggests that such questioning by Canadian members would represent the kind of courageous non-conformity which used to characterize the Army.

Roger HUTCHINSON,
University of Toronto.

* * *

BRIAN J. YOUNG. — *Promoters and Politicians: The North-Shore Railways in the History of Quebec, 1854-84*, Toronto: University of Toronto Press, 1978. Pp. xiii, 193.

Two railways, the North-Shore Railway and the Montreal Colonization Railway sought to provide rail service along the north shore of the Ottawa and St. Lawrence Rivers between Ottawa and Quebec City. The North-Shore Railway was initially a project of Quebec City promoters intent on linking their city with Montreal and the traffic from the west. The Montreal Colonization Railway was promoted by Montrealers intent on developing that city's western hinterland. Both railways, however, went bankrupt in 1875 after receiving substantial assistance from the provincial government. Rather than allow a conventional reorganization the Quebec government took over both roads and united them into the Quebec, Montreal, and Ottawa and Occidental Railway. Provincial control proved very costly and in 1884 both North-Shore railways were sold to the Canadian Pacific Railway.

Professor Young has provided us with the first authoritative history of these two North-Shore railways. He clearly demonstrates that in Quebec business, religion, politics and nationalism were all thrown into the entrepreneurial pot which produced a particularly complex and venomous brew. This work has been correctly described at the front of the book as "a case study in the complexities of industrial development in nineteenth-century Quebec." Readers familiar with the subject and the period will not find many surprises in this book. What they will find is a meticulously researched and well written account of Quebec's most important economic undertaking during the Confederation era.

The conclusions which Professor Young draws from his study are interesting and ironic. The people of Quebec welcomed and supported railways, particularly colonization railways, as a means to create new jobs and keep French Canadians in the province. Yet the support given the railways by the provincial government left the province weak and often subservient to the federal government. The railways, once built, also worked as "levelers that tended to blur cultural and national lines" (p. 144) in Quebec. It is for this reason that Professor Young concludes that Quebec paid a high price for the railways which contributed much to Quebec's integration into a transcontinental state.