inherent racial and social inferiority of the Indian "has been given a symbolic importance far exceeding its actual impact" (p. 176). The number of Indians arrested and convicted gives no indication of how much this ideology of racial and social inferiority hurt native cultural identity and self-image and equally little indication as to how it has influenced their social acceptance within Canadian society. It is only from the vantage point of our modern belief in the inherent equality of humankind that we can even begin to appreciate the terrible price native people have paid in the form of inadequate and sub-standard housing, alcoholism, tuberculosis, inadequate health care, overrepresentation in federal prisons, exclusion from the political process, and segregation onto reserves—the legacy of these intellectual beliefs and policies.

Gale Avrith-Wakeam
York University

Virginia Lieson Brereton. *Training God's Army: The American Bible School, 1880-1940.* Bloomington and Indianapolis: Indiana University Press, 1990. Pp. xix, 212. $27.50 U.S.

In 1950, with 900 students, Prairie Bible Institute in Three Hills, Alberta, was the largest Bible institute in the world. During that decade, full-time Bible institute enrolment on the Canadian prairies was about fifteen per cent of its undergraduate university equivalent. In 1985, the seventy-six Bible schools and colleges in Canada enrolled more than 8,000 students. Today, while enrolment in many older institutions appears to be declining, new ones are still being established throughout the English-speaking world, usually be Pentecostal-type churches. Thus Bible schools and colleges, besides giving leadership to fundamentalist Christianity during the past hundred years, have been a far-from-insignificant educational phenomenon (I use the term "fundamentalism" to describe the more conservative sector of evangelicalism). Recently, an increasing proportion of evangelical Christian young adults have opted for public universities or Christian liberal arts institutions instead of Bible institutes. Nevertheless, the latter have provided particular (and often the sole) post-secondary adult education programmes for many fundamentalist Christians. To evaluate conservative evangelicalism itself as well as its educational endeavours, one needs to probe the development and influence of Bible institutes and their programmes. In Canada, that would include especially the two most influential representatives of mainstream urban Ontario and western rural prairie evangelicalism respectively, the non-denominational Bible institutes known today as Ontario Bible College in Toronto and Prairie Bible College. Yet almost no historians have investigated and analysed the roots of the Bible school movement and its religious and educational roles. Various publications have detailed the influence of

particular evangelical groups on colleges and universities, while others relate the histories of specific Bible institutes. But, until now, the only work dealing with the North American Bible school movement as a whole was a descriptive book published almost thirty years ago by the Accrediting Association of Bible Colleges.

The publication of *Training God's Army*, a history of the Bible school movement from 1880 to 1940, is therefore significant and timely. Virginia Brereton's thesis is twofold. First, Bible schools, as practical, vocational institutions, were part of the prevailing American educational fashion in the first half of this century, even if their focus of training evangelists and missionaries was unique. Second, the vitality of conservative evangelicalism today to a large extent can be attributed to the strength of its Bible schools. Brereton asks—but begins to answer only in a limited way—whether through Bible institutes fundamentalists "may have succeeded in winning more of the hearts and minds of Americans than has hitherto been supposed" (pp. xiv-xv).

Fundamentalists have held their beliefs tenaciously and throughout this century distrusted an increasingly liberal and secularized society. Their conviction of their calling to convert others to their faith led them to design practical training programmes in Bible schools or institutes (the "college" designation became common only later, usually when academic standards were upgraded and religious degrees were instituted). That the schools became a pervasive form of "higher" education for lay church workers can be attributed largely to their minimal entrance requirements, their low cost, their ability to make courses readily accessible on either a part or full-time basis, and their original emphasis on short, one or two-year programmes.

The first students of Bible institutes were usually, Brereton claims, hard-working lower-middle-class adults, both men and women. Most early Bible schools did not require high school graduation for entry and academic work was below college level. Bible institutes provided conservative evangelicals with "formal education at its least formal and therefore least objectionable" (p. 150). Indeed, they resembled early normal schools in their modest entrance requirements, the unexceptional social origins of their students, their emphasis on pedagogy (though for a different purpose), and their restrictive atmosphere. They succeeded in giving a large number of ordinary lay people religious training that was intended to counter the secularization and materialism of North American society. The students were trained to plunge themselves into diverse proselytizing tasks, which, after leaving the institution, they most often did on a part-time basis.

Brereton investigates the beginnings of five early and significant Bible schools: Canadian-born A.B. Simpson's Missionary Training Institute (now Nyack College, founded in 1882); the Boston Missionary Training School (now Gordon College, 1889); the Boston Bible School (now defunct, 1897); the Moody Bible Institute (1886); and the Bible Institute

of Los Angeles (now Biola University, 1908). She describes how Bible institutes such as these also served as bases of operations for key evangelical leaders. Through extensive networking with other institutes and with leaders from conservative Protestant denominations, the schools unified conservative evangelicalism to a surprising degree.

For the first decades the programmes of these institutes emphasized brevity, practicality, and efficiency. They focused on direct and devotional rather than critical study of the Bible, techniques of personal evangelism and corresponding practical experience, and down-to-earth instruction in foreign missions, church education, and sacred music. At the same time, the intense informal curriculum of devotions, prayer, piety and, as time went on, strict rules, affected students as much as the formal one. Liberal or general education was, by and large, neglected. The success of the programmes "was typically measured in the number of people converted, tracts distributed, or Sunday school classes taught, rather than the number of degrees earned or examinations passed" (p. 80).

The Bible institutes officially trained for "lay ministry" and did not openly challenge the need for seminaries to train full-time pastors. Their very existence, however, was often understood as veiled criticism of seminaries whose programmes were considered too liberal and too theoretical. As a result, an increasing number of would-be pastors chose Bible schools as a path into the ministry in denominations with lenient ordination requirements. Perhaps in reaction, by 1920 the well-established Bible institutes had often extended their programmes to three or four years, and increased pressure on students to finish the still practically oriented programmes. Since 1940, as the proportion of Americans wanting university-level education has increased, many though not all American Bible institutes have become Bible colleges or even regular liberal arts colleges, placing more educational demands on both students and faculty and introducing more liberal arts-type courses, often beginning with the inclusion of the study of "edifying" literature.

Women played a prominent role in the Bible institutes. The number of women students often outnumbered men. Also, a large number of women taught in them: the poverty of most schools encouraged them to retain low-paid women on their faculties. Bible institutes, much more so than traditional seminaries, promoted the idea of women in religious service and leadership. Some longer-established and wealthier schools, however, slowly began to shunt women into courses especially designed for females, such as domestic science and "child evangelism." At least one institution eventually restricted the proportion of women students to one-third of its student body.

Regrettably, Brereton does not investigate whether or not Bible institutions met their educational goals. The schools did send out thousands of missionaries, and prepared many workers for local churches. But were the graduates well prepared for such tasks? More generally, did the educa-

tion provided prepare students to function well in society? The book sheds little light on whether or not the warriors of "God's army" could march out in confidence and hold their own on the "battlefield."

On the basis of her detailed research of five Bible institutes, Brereton draws conclusions that may or may not be true for the movement as a whole. One old and successful Canadian Bible college, for instance, Toronto Bible College, differed significantly from Brereton's institutions with respect to the denominational background of its leadership, its opposition to the fundamentalist doctrine of dispensationalism, and its early emphasis on an academically qualified faculty. Brereton's generalizations, for instance, about the socio-economic background of Bible institute students are unconvincing without substantiation beyond her five chosen institutions (e.g., pp. 60, 112).

Finally, while Brereton has begun to open up a hitherto closed chapter of American educational history, a sequel is needed for the time period after 1940. More than half of the existing Bible institutes in Canada began between 1930 and 1950; in the United States, between 1940 and 1960. That the majority were founded after Brereton's period of investigation sparks many questions about the later years. Was the impetus to begin the new schools similar to the earlier ones? Were they started because of the changed focus of many older institutions? How did the socio-economic backgrounds of supporters and students affect these institutions during the last fifty years? In what ways did the faculty differ? the student body? the curriculum? Were the institutions connected more closely with specific churches—and, if so, why? How did Americans and Canadians interact in these schools (more than half of Prairie's student body was American in the 1950s)?

Questions such as these need further investigation if we are to understand the role of the Bible institutions in North American education and society. Brereton's book gets us off the starting block in understanding the Bible school movement, but most of the track still looms ahead.

Harro Van Brummelen
Trinity Western University

Stanley Brice Frost. *The Man in the Ivory Tower: F. Cyril James of McGill.* Montreal & Kingston: McGill-Queen's University Press, 1991. Pp. 314., illus. $34.95.

"The essence of empire is control," one of my professors used to intone. According to that dictum, Frank Cyril James, McGill's principal from 1939 to 1962, was one of Canada's last imperial university heads. A benevolent autocrat, he presided over McGill during a period of unprecedented expansion that included the influx of veterans from 1945 to 1950 and the rapidly growing enrolment of the later 1950s and the early 1960s. He continues to be remembered as one of McGill's great principals.