



A M B R O S E

CH 710 Canadian Church History (Fall 2010)

Course Description

A seminar course exploring the history of Christianity in Canada from European contact to the present. Particular attention will be given to the influence of renewal movements and historical-cultural factors on such matters as Canadian thought, evangelistic enterprise, politics, nationalism and social action.

Class Schedule

Wed/Fri 11:15-12:30
Classroom L2084

Instructor Information

Ken Draper, Ph.D.

kdraper@ambrose.edu

Office: L2085

Moodle site: <http://moodle.ambrose.edu/course/view.php?id=309>

Textbooks

No texts to buy

Books on Reserve

1. Alvyn Austin and Jamie S Scott, *Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad* (University of Toronto Press, 2005).
2. Nancy Christie, *Households of Faith: Family, Gender and Community in Canada, 1760-1969* (McGill-Queen's University Press, 2002).
3. Michael Gauvreau and Ollivier Hubert, *The Churches and Social Order in Nineteenth- and Twentieth-Century Canada* (McGill-Queen's University Press, 2006).
4. Mark G. McGowan and David B. Marshall, *Prophets, Priests and Prodigals : Readings In Canadian Religious History, 1608 To Present*, First Printing. (McGraw-Hill Ryerson, Limited, 1992).
5. Terrence Murphy, Roberto Perin, and Gilles Chausse, *A concise history of Christianity in Canada* (Oxford University Press, 1996).
6. Terrence Murphy and Gerald Stortz, *Creed and Culture: The Place of English-Speaking Catholics in Canadian Society, 1750-1930* (McGill-Queen's University Press, 1993).
7. George A. Rawlyk, *The Canadian Protestant Experience, 1760-1990*, Reissue. (McGill-Queen's University Press, 1993).



8. George A. Rawlyk, *Aspects of the Canadian Evangelical Experience* (McGill-Queen's University Press, 1997).
9. Marguerite Van Die, *Religion and Public Life in Canada: Historical and Comparative Perspectives*, 1st ed. (University of Toronto Press, 2001).
10. Michael Wilkinson, *Canadian Pentecostalism: Transition and Transformation* (McGill-Queen's University Press, 2009).

Expected Learning Outcomes

1. Students will explore the place of Christianity in Canada by studying selected continuities and changes from the arrival of Europeans to the present.
2. Students will read critically a wide range of primary sources and contemporary scholarship to formulate key questions for understanding Christianity in Canada.
3. Students will write a major research paper integrating reading skills, primary and secondary source analysis and relevant historiography.
4. Students will write a book review that carefully analyses how the book raises questions of historical importance, identifies relevant sources, interacts with other interpretations, and represents a contribution to the field of study.
5. Students will understand the contours of a Christian identity in Canada by investigating its emergence, cultural authority, fragmentation, revival and influence on Canadian society.
6. Students will be challenged to integrate their historical exploration into a developing intellectual, moral, and spiritual framework.

Course Outline




Date	Topic
Sept. 8	Intro to Christianity in Canada
10	<p>Contact and early missions</p> <ol style="list-style-type: none"> 1. Cornelius Jaenen, "Amerindian Responses to French Missionary Intrusion, 1611-1760: A Categorization," in William Westfall, Louis Rousseau, Fernand Harvey, and John Simpson, eds. <i>Religion/Culture: Comparative Canadian Studies</i>. Ottawa: Association for Canadian Studies, <i>Canadian Issues</i> series, vol. VII, 1985, 182-97. 2. Daniel K. Richter, "Iroquois versus Iroquois : Jesuit missions and Christianity in village politics, 1642-1686.," <i>Ethnohistory</i> 32, no. 1 (December 1, 1985): 1-16.
15	<p>New France</p> <ol style="list-style-type: none"> 1. Peter A. Goddard, "The devil in New France: Jesuit demonology, 1611-50.," <i>Canadian Historical Review</i> 78, no. 1 (March 1997): 40. 2. Peter Moogk, "The Liturgy of Humiliation, Pain, and Death: The Execution of Criminals in New France.," <i>Canadian Historical Review</i> 88, no. 1 (March 2007): 89-112.




Date	Topic
	<p> A. J. B Johnston, <i>Religion in life at Louisbourg, 1713-1758</i> (McGill-Queen's University Press, 1984).</p>
22	<p>Catholicism after the Conquest</p> <ol style="list-style-type: none"> 1. Jean-Pierre Wallot, “Religion and French-Canadian Mores in the Early Nineteenth Century,” in McGowan and Marshall, <i>Prophets, Priests, and Prodigals</i>, (Toronto: McGraw-Hill Ryerson, 1992) p 60-92. 2. Gilles Chausse, “French Canada from the Conquest to 1840,” in Murphy and Perin, eds. <i>A Concise History of Christianity in Canada</i>, (Don Mills, Oxford University Press, 1996) p 56-108.
24	<p>Popular Religion and Democracy</p> <ol style="list-style-type: none"> 1. Nancy Christie, “‘In these times of democratic rage and illusion:’ Popular Religion and the Challenge to the Established Order, 1760-1815,” in Rawlyk, <i>The Canadian Protestant Experience, 1760-1990</i>, (Burlington: Welch Publishing, 1990) p 9-48. 2. J.I. Little, “The Mental World of Ralph Merry: A Case Study of Popular Religion in the Lower Canadian-New England Borderland, 1798-1863.,” <i>Canadian Historical Review</i> 83, no. 3 (2002): 338.
29	<p>Church and State in Upper Canada/Canada West</p> <ol style="list-style-type: none"> 1. Michael Gauvreau, “Covenanter Democracy: Scottish Popular Religion, Ethnicity, and the Varieties of Politico-religious Dissent in Upper Canada, 1815-1841.,” <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 55-83. 2. John Strachan, “On Church Establishment” 3. Robert Baldwin “On Responsible Government” 4. Egerton Ryerson, “Clergy Reserves and Rectories, Letter No. I” <p> J.I. Little, <i>Borderland Religion: The Emergence of an English-Canadian Identity, 1792-1852</i>, 1st ed. (University of Toronto Press, 2004).</p>
Oct. 1	<p>The English-speaking Catholic Experience</p> <ol style="list-style-type: none"> 1. Murray W. Nicholson, “Irish Tridentine Catholicism in Victorian Toronto,” in McGowan and Marshall, <i>Prophets, Priests, and Prodigals</i>, (Toronto: McGraw-Hill Ryerson, 1992) p 117-34. 2. Brian Clarke, “The Parish and the Hearth; Women’s Confraternities and the Devotional Revolution among the Irish Catholics of Toronto, 18 50-85,” in Terrence Murphy and Gerald Stortz, <i>Creed and Culture: The Place of English-Speaking Catholics in Canadian Society, 1750-</i>

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	<p>1930 (McGill-Queen's University Press, 1993) p185-203.</p> <p>📖 Mark G. McGowan, <i>Michael Power: The Struggle to Build the Catholic Church on the Canadian Frontier</i> (McGill-Queen's University Press, 2005).</p> <p>📖 Brian P. Clarke, <i>Piety and Nationalism: Lay Voluntary Associations and the Creation of an Irish-Catholic Community in Toronto, 185-1895</i> (McGill-Queen's University Press, 1993).</p>
6	<p>The French-speaking Catholic Experience</p> <ol style="list-style-type: none"> 1. Roberto Perin, “French-speaking Canada from 1840: Religious Revival 1840-1920,” in Murphy and Perin, eds. <i>A Concise History of Christianity in Canada</i>, (Don Mills, Oxford University Press, 1996) p 190-228. 2. Mgr. L. -F. -R. LaFleche, “The Providential Mission of the French Canadians”.
13	<p>Religion and Gender</p> <ol style="list-style-type: none"> 1. Nancy Christie, ““On the threshold of manhood”: Working-Class Religion and Domesticity in Victorian Britain and Canada.,” <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 145-174. 2. Lynne Marks, ““A fragment of heaven on earth”? Religion, Gender, and Family in turn-of-the-century Canadian Church Periodicals.,” <i>Journal of Family History</i> 26, no. 2 (April 2001): 251.
15	<p>Religion and Cultural Authority</p> <ol style="list-style-type: none"> 1. Kenneth Draper, “Finishing Badly: Religion, Authority, and Clergy in Late Victorian London, Ontario,” in <i>The Churches and Social Order in Nineteenth- and Twentieth-Century Canada</i>, ed. Michael Gauvreau and Ollivier Hubert (McGill-Queen's University Press, 2006), p 151-74. 2. Catherine Gidney, “The Dredger's Daughter: Courtship and Marriage in the Baptist Community of Welland, Ontario, 1934-1944.,” <i>Labour / Le Travail</i>, no. 54 (Fall 2004): 121-149. <p>📖 Marguerite Van Die, <i>Religion, Family, and Community in Victorian Canada: The Colbys of Carrollcroft</i> (McGill-Queen's University Press, 2006).</p>
22	<p>Religion and Social Action</p> <ol style="list-style-type: none"> 1. Carmen Nielson Varty, “The City and the Ladies: Politics, Religion and Female Benevolence in Mid-Nineteenth-Century Hamilton, Canada


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	<p>West.,” <i>Journal of Canadian Studies</i> 38, no. 2 (Spring 2004): 151-171.</p> <p>2. Eric Crouse, “Capitalism under fire: voices of Baptist social protest in New Brunswick and Nova Scotia during the Great Depression,” <i>Journal of the Canadian Church Historical Society</i> 43, no. 1 (March 1, 2001): 39-56.</p> <p>📖 Nancy Christie and Michael Gauvreau, <i>A Full-Orbed Christianity: The Protestant Churches and Social Welfare in Canada, 1900-1940</i> (McGill-Queen's University Press, 1996).</p> <p>📖 Phyllis D. Airhart, <i>Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada</i> (McGill-Queen's University Press, 1992).</p>
27	<p>Faith and Healing</p> <p>1. James Opp, “The Word and the Flesh: Religion, Medicine, and Protestant Faith Healing Narratives in North America, 1880-1910.,” <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 205-224.</p> <p>2. Marguerite Van Die, “Practising Medicine and Spiritualism in the 1860s: Sacred Encounters of Drs. Moses Colby and Susan Kilborn as “Lived Religion”.” <i>Histoire Sociale: Social History</i> 42, no. 84 (November 2009): 447-478.</p> <p>📖 James Opp, <i>The Lord for the Body: Religion, Medicine, and Protestant Faith Healing in Canada, 1880-1930</i> (McGill-Queen's University Press, 2007).</p>
29	<p>Churches in Working Class Hamilton</p> <p>1. Kenneth L. Draper, “A People's Religion: P. W. Philpott and the Hamilton Christian Workers' Church.” <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 99-121.</p> <p>2. Edward Smith, “Working-Class Anglicans: Religion and Identity in Victorian and Edwardian Hamilton, Ontario.” <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 123-144.</p>
Nov. 3	<p>Christianity and First Nations</p> <p>1. Susan Neylan, “‘Eating the Angels' Food’: Arthur Wellington Clah - An Aboriginal Perspective on Being Christian, 1857-1909,” in <i>Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad</i>, ed. Alvyn Austin and Jamie S Scott (University of Toronto Press, 2005).</p> <p>2. Peggy Brock, “Building bridges: Politics and religion in a First Nations</p>

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	<p>community.," <i>Canadian Historical Review</i> 81, no. 1 (March 2000): 67.</p> <p>📖 John Webster Grant, <i>Moon of wintertime: Missionaries and the Indians of Canada in encounter since 1534</i> (University of Toronto Press, 1984).</p>
5	<p>Fundamentalism</p> <ol style="list-style-type: none"> 1. David Marshall, "Premier E.C. Manning, Back to the Bible Hour, and Fundamentalism in Canada," in <i>Religion and Public Life in Canada: Historical and Comparative Perspectives</i>, ed. Marguerite Van Die, 1st ed. (University of Toronto Press, 2001), 236-54. 2. John Gordon Stackhouse, "T.T. Shields: The Fundamentalist Extreme," in <i>Canadian evangelicalism in the twentieth century</i> (University of Toronto Press, 1993) p 23-34. <p>📖 David R. Elliott, <i>Bible Bill: A biography of William Aberhart</i> (Reidmore Books, 1987).</p>
10	<p>United Church of Canada</p> <ol style="list-style-type: none"> 1. Brian J. Fraser, "Christianizing the Social Order: T.B. Kilpatrick's Theological Vision of the United Church of Canada," <i>Toronto Journal of Theology</i> 12, no. 2 (1996): 189-200. 2. Ian, M. Manson, "Religious Revival and Social Transformation: George Pidgeon and the United Church of Canada in the 1930s," <i>Toronto Journal of Theology</i> 12, no. 2 (1996): 213-221. 3. Douglas F. Campbell, "Engaging third parties: Canadian church unionists and their opponents in the secular forum.," <i>Journal of Church & State</i> 33, no. 1 (Winter91 1991): 75.
12	<p>Canadian Pentecostals</p> <ol style="list-style-type: none"> 1. Ronald Kidd, "Canadian Pentecostalism and the Evangelical Impulse," in <i>Aspects of the Canadian Evangelical Experience</i>, ed. George A. Rawlyk (McGill-Queen's University Press, 1997), 289-300. 2. Michael Di Diacomo, "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture," in <i>Canadian Pentecostalism: Transition and Transformation</i>, ed. Michael Wilkinson (McGill-Queen's University Press, 2009).
17	<p>Canadian Mennonites</p> <ol style="list-style-type: none"> 1. Harold Jantz, "Canadian Mennonites and a Widening World," in <i>Religion and Public Life in Canada: Historical and Comparative</i>

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	<p><i>Perspectives</i>, ed. Marguerite Van Die, 1st ed. (University of Toronto Press, 2001), 329-45.</p> <p>2. Joe Friesen, "It's not that the Tories are closer to God, they're furthest from the devil': politics and Mennonites in Winnipeg, 1945-1999," <i>Journal of Mennonite Studies</i> 21 (January 1, 2003): 175-190.</p>
19	<p>Religion in the suburbs</p> <p>1. Mary-Ann Shantz, "Centring the Suburb, Focusing on the Family: Calgary's Anglican and Alliance Churches, 1945-1969.," <i>Histoire Sociale: Social History</i> 42, no. 84 (November 2009): 423-446.</p> <p>2. Christie, "Sacred Sex: The United Church and Privatization of the Family in Post-War Canada," in <i>Households of Faith: Family, Gender and Community in Canada, 1760-1969</i>, ed. Nancy Christie (McGill-Queen's University Press, 2002), p 348-76.</p> <p> Robert K. Burkinshaw, <i>Pilgrims in Lotus Land: Conservative Protestantism in British Columbia, 1917-1981</i> (McGill-Queen's University Press, 1995).</p>
24	<p>Catholicism and the Quiet Revolution</p> <p>1. Brigitte Caulier, "Developing Christians, Catholics, and Citizens: Quebec Churches and School Religion from the Turn of the Twentieth Century to 1960," in <i>The Churches and Social Order in Nineteenth- and Twentieth-Century Canada</i>, ed. Michael Gauvreau and Ollivier Hubert (McGill-Queen's University Press, 2006) p 175-94.</p> <p>2. Michael Gauvreau, "From Rechristianization to Contestation: Catholic Values and Quebec Society, 1931-1970.," <i>Church History</i> 69, no. 4 (December 2000): 803.</p> <p> Michael Gauvreau, <i>The Catholic Origins of Quebec's Quiet Revolution, 1931-1970</i> (McGill-Queen's University Press, 2008).</p>
26	<p>Canada meets the 1960s</p> <p>1. George Egerton, "Writing the Canadian Bill of Rights: Religion, Politics, and the Challenge of Pluralism 1957-1960.," <i>Canadian Journal of Law & Society/Revue Canadienne Droit et Societe</i> 19, no. 2 (December 2004): 1-22.</p> <p>2. Donald W. Maxwell, "Religion and Politics at the Border: Canadian Church Support for American Vietnam War Resisters.," <i>Journal of Church & State</i> 48, no. 4 (2006): 807-829.</p> <p> Gary Miedema, <i>For Canada's Sake: Public Religion, Centennial</i></p>

Date	Topic
	<p><i>Celebrations, and the Re-making of Canada in the 1960s</i> (McGill-Queen's University Press, 2005).</p>
Dec. 1	<p>Canada and the “God’s”: Assessing the Contribution of Reginald Bibby – Joel Thiessen</p> <ol style="list-style-type: none"> 1. Joel Thiessen and Lorne Dawson, “Is there a "renaissance" of religion in Canada? A critical look at Bibby and beyond,” <i>Studies in Religion: Sciences Religieuses</i> 37, no. 3 (2008): 389-415. <p> Reginald W. Bibby, <i>Restless Gods: The Renaissance of Religion in Canada</i> (Novalis Publishing, 2004).</p>
3	<p>Christianity and Pop Culture</p> <ol style="list-style-type: none"> 1. David M. Haskell, Kenneth Paradis, and Stephanie Burgoyne, “Defending the Faith: Easter Sermon Reaction to Pop Culture Discourses.,” <i>Review of Religious Research</i> 50, no. 2 (December 2008): 139-156. 2. Mark Denis Chapman, “Envisioning the Arts: Changing Attitudes towards the Visual Arts in Canadian Conservative Protestant Christianity.,” <i>Journal of Religion & Popular Culture</i> 18 (Spring 2008): 4. <p> Marci McDonald, <i>The Armageddon Factor: The Rise of Christian Nationalism in Canada</i>, First Edition. (Random House Canada, 2010).</p>
8	<p>Christianity and Canadian Culture</p> <ol style="list-style-type: none"> 1. Mark A. Noll, “What happened to Christian Canada?” <i>Church History</i> 75, no. 2 (June 1, 2006): 245-273. <p> George A. Rawlyk, <i>Is Jesus Your Personal Saviour?: In Search of Canadian Evangelicalism in the 1990s</i> (McGill-Queen's University Press, 1996).</p>

Course Requirements

1. This course will be conducted as a seminar. Readings focused on a specific historical question will be discussed according to the class schedule provided. Each student is expected to be prepared for and to participate in every class session. Several times during the semester each student will be asked to present a summary of one of the articles from the required readings to facilitate class discussion.
2. Seminary students will write two book reviews. Book reviews are due according to the list of approved book titles included in the class schedule (look for the  symbol). Your selection must be approved in advance. The review will be presented in class as part of the general discussion on the day it is due. Reviews are not to be book reports. A critical book review carefully analyses how the book raises questions of historical importance, identifies relevant sources, interacts with other interpretations, and represents a contribution to the field of study. To do this you will have to consult 3-5 other sources in the field. Reviews are to be no longer than 5 pages (approx. 1200 words).
3. Each student will prepare a research paper of approximately 4500 words. Ten to twelve sources beyond those provided in the required readings will support a more thorough development of the themes and arguments explored in the seminars. Topics for research papers including an annotated bibliography are to be submitted to the instructor by October 1, a first draft of the paper is due November 26, and papers are to be submitted in their final form by Dec 3, 2010. Students will be asked to present a 15 minute summary of their paper in a class session to be negotiated with the instructor.
4. The final exam will held Tuesday December 14 at 1 pm. The exam will test your understanding of the key themes of the course. As part of the last class session these themes will be discussed and exam questions will be developed.

Grade Distribution

Participation		10
Book Reviews	15% x 2	30
Research Paper		30
Exam		30
		100

Examinations:

Final examinations are held during a scheduled time period at the end of the semester for regular semester classes and are scheduled by the Registrar. Please indicate if this course will have a final examination.

Graded final examinations will be available for supervised review at the request of the student. Please contact the Registrar's Office.

Grading: The available letters for course grades are as follows:

Grade	Percentage	Grade Point	Description
A+	90+	4.0	Excellent: superior performance showing comprehensive understanding of subject matter.
A	85-90	4.0	
A-	80-85	3.7	
B+	77-79	3.3	Good: clearly above-average performance with knowledge of subject matter complete.
B	74-76	3.0	
B-	70-73	2.7	
C+	67-69	2.3	Satisfactory: basic understanding of subject matter.
C	64-66	2.0	
C-	60-63	1.7	
D+	56-59	1.3	Poor: marginal performance.
D	50-55	1.0	Minimal pass.
F	49 -	0	Failure: unsatisfactory performance or failure to meet course requirements.

Important Notes/Dates:

The last day to enter a course without permission and /or voluntary withdrawal from a course without financial penalty – **Friday, September 17, 2010.**

The last day to voluntarily withdraw from a course or change to audit without academic penalty – **Friday, November 12, 2010.**

Please note that final grades will be available on your student portal. Printed grade sheets are no longer mailed out.

Important Details

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a “Course Extension” from the Registrar’s Office. Requests for course extensions or alternative examination time must be submitted to the Registrar’s Office by the appropriate deadline (as listed in the Academic Calendar <http://www.ambrose.edu/publications/academiccalendar>). Course extensions are only granted for serious issues that arise “due to circumstances beyond the student’s control.”

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean.

Students are advised to retain this syllabus for their records.

Course changes, including adding or dropping a course, may be made during the Registration Revision period, as outlined in the Calendar of Events. All course changes must be recorded on a Registration form, available from the Office of the Registrar. Due to circumstances such as class size, prerequisites or academic policy, the submission of a Registration form does not guarantee that a course will be added or removed from a student's registration. Students may change the designation of any class from credit to audit up to the date specified in the Calendar of Events, although students are not entitled to a tuition adjustment or refund after the Registration Revision period.

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. Students intending to withdraw from some or all of their courses must submit a completed Registration form to the Registrar's office. The dates by which students may voluntarily withdraw from a course without penalty are listed in the Calendar of Events. A grade of 'W' will be recorded on the student's transcript for any withdrawals from courses made after the end of the Registration Revision period and before the Withdrawal Deadline (also listed in the Calendar of Events). 'W' grades are not included in grade point average calculations. A limit on the number of courses from which Academic a student is permitted to withdraw may be imposed. Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from Ambrose. Students are expected to be familiar with the policy statements in the current academic calendar and the student handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.