

BIBLIOGRAPHY AND FURTHER READING SUGGESTIONS

GENERAL SOURCES FOR READING AND RESEARCH

Although the story of Presbyterianism in Canada was well represented in the nineteenth century by general histories and numerous biographies, it has received very little attention during the past half century. Few specialized studies have been published by modern scholars, and virtually no biographies have appeared since 1925. William Gregg's *History of the Presbyterian Church in the Dominion of Canada from the Earliest Times to 1834(1885)* was a pioneer effort which made extensive use of primary materials, but the author seldom indicated his sources and much of his material now seems to be lost. His *Short History of the Presbyterian Church in the Dominion of Canada From the Earliest to the Present Time* first appeared in 1892 and went through two revisions by 1900. As the title suggests, however, the *Short History* was largely a summary of factual information with little attempt at analysis. J. T. McNeill brought the story down to the union in his book *The Presbyterian Church in Canada 1875-1925* (1925), but he wrote from an obviously unionist viewpoint and, like Gregg before him, produced what was essentially a compendium of facts with no direct evidence of the sources used. Almost immediately after the union R. G. MacBeth produced a very brief history for the use of continuing Presbyterians entitled *The Burning Bush in Canada* (n.d.). Two small but important books, *A Short History of the Presbyterian Church in Canada*, by N. G. Smith, A. L. Farris, and H. K. Markell, and *Enkindled by the Word*, a volume of biographical essays, were published by the Committee on History of the Presbyterian Church in Canada to mark the centennial of Confederation in 1967, but neither received the attention they deserved.

Since the publication of the first edition of *Enduring Witness* the Committee on History of the Presbyterian Church in Canada has published two volumes of short biographies, W. S. Reid, ed., *Called to Witness* (1975, 1980), and a collection of historical essays by A. L. Farris was published to his memory, J. S. Moir, ed., *The Tide of Time* (1978). An older but excellent article by N. G. Smith on the Presbyterian tradition in Canada is to be found in J. W. Grant, ed., *The Churches and the Canadian Experience* (1963). In connection with the centennial celebrations T. M. Bailey produced a pictorial history, *The Covenant in Canada* (1975). For the general history of the Christian churches in Canada the reader should consult the three-volume work by H. H. Walsh, J. S. Moir, and J. W. Grant, *The Church in the French Era* (1966),

The Church in the British Era (1972), and *The Church in the Canadian Era* (1972), or the earlier and smaller work by H. H. Walsh, *The Christian Church in Canada* (1956).

Regional histories of the church have been few and out-dated. Those which are useful and generally accessible will be noted in the appropriate chapter bibliographies. But, recently some excellent studies have appeared, including Peter Bush's *Western Challenge: the Presbyterian Church in Canada's Mission on the Prairies and North, 1885-1925*. Peter Bush, 2000: Eldon Hay's *The Chignecto Covenanters: a Regional History of Reformed Presbyterianism in New Brunswick and Nova Scotia, 1827-1905*. Montreal and Kingston, McGill-Queen's University Press, 1996: Charles H.H. Scobie and G.A. Rawyk, eds. *The Contribution of Presbyterianism to the maritime Provinces of Canada*, Montreal and Kingston: McGill-Queen's University Press, 1997. Three of the former type, more chronicle and anecdote than history, are James Robertson, *History of the Secession Church of Nova Scotia and Prince Edward Island from its Commencement in 1765* (1847), J. M. MacLeod, *History of Presbyterianism on Prince Edward Island* (1904), and John Murray, *The History of the Presbyterian Church in Cape Breton* (1921). An excellent and recent exception is Laurie Stanley, *The Well-Watered Garden: The Presbyterian Church in Cape Breton, 1798-1860* (1983).

In the field of biography some turn-of-the-century studies are of high quality but the majority of such volumes from the nineteenth century tend to be uncritical accounts of pious lives, unrelated to the humanity of their subjects or to those forces in the contemporary society which influenced their actions and opinions. Most Canadian Presbyterian leaders who flourished after 1900 have found no biographers as yet, thus leaving a large historical void which desperately needs to be filled. The published volumes of the *Dictionary of Canadian Biography* include definitive biographies of Presbyterians according to death dates up to 1890 (except for 1820-50) and the remaining volumes will be forthcoming in the future. Equally serious, no topical studies of such movements and influences as the social gospel, fundamentalism, higher criticism, neo-Orthodoxy, or social teaching of the Presbyterian Church to name but a few, have been undertaken, and the few subjects of this nature that have been examined are buried in academic theses that have never appeared in print. The range of such studies on aspects of the church's witness in Canada is so large that a generation of research will be required before any definitive assessments can be offered.

The major repository of the source materials for such biographical and topical studies — official church records, periodical files, and the papers of private individuals — is the Archives of the United Church of Canada which

acquired these collections as part of the terms of union. The Archives of the Presbyterian Church in Canada, since 1972 housed in a modern, well-equipped repository, consist primarily of duplicate files of official records and periodicals, but some private papers have been deposited there. In addition to the holdings of these church repositories, extensive Presbyterian materials are available in the Public Records and Archives of Ontario, and government correspondence relating to Presbyterian interests in the Clergy Reserves and other aspects of church-state relations can be found in the National Archives of Canada. The archives of Presbyterian colleges, both past and present, can be consulted for information on Presbyterian involvement in Canadian higher education. Guides to primary source materials for Canadian Presbyterian history in the various repositories of the United Church of Canada and elsewhere have been printed from time to time in *The Bulletin* of the Committee on History and Archives of The United Church of Canada. The most important of these guides are those for the Central Archives (Toronto) in *The Bulletin*, Numbers 10 and 11(1957 and 1958); for Victoria University, Number 4 (1951); for French Protestant archives, Number 5 (1952); for the Foreign Mission Committee of the Presbyterian Church in Canada, 1854-1925, Number 8(1955); for Presbytenanism in Western Canada, and the Morris Papers in Queen's University Library, Number 9 (1956); in the New Brunswick Museum, Number 14(1961). A brief history of the archives of the Presbyterian Church is to be found in *The Bulletin*, Number 1 (1948).

Since 1945 a number of theses on aspects of Presbyterian history have been completed by graduate students at Canadian universities. Formerly these theses could only be examined through the appropriate university departments or colleges, but recently the National Library of Canada has produced microfilms of some which can be purchased at a nominal price.

Historical articles on Canadian Presbyterianism are to be found in a wide range of journals. Since 1957 the Committee on History of the Presbyterian Church in Canada has published a semi-annual newsletter entitled *Presbyterian History*. One important development was the founding in 1975 of the Canadian Society of Presbyterian History. Although inspired by the church's centenary the Society is not denominationally connected. It publishes the "Papers" delivered at its annual meetings, most of which deal with Canadian Presbyterianism. The nondenominational Canadian Society of Church History, founded in 1959, has for several years issued volumes of papers delivered at its annual meetings, and some of these papers deal with Presbyterian history. *Studies in Religion/Sciences Religieuses* and its predecessor, *The Canadian Journal of Theology* (1955-1970), contain important contributions on Canadian Presbyterian history. In the field of

Canadian publications devoted primarily to secular history, the *Canadian Historical Review* has occasionally carried articles relating to Presbyterianism, and the annual *Report* published by the Canadian Historical Association has also printed such papers from time to time when they have been delivered at the annual meetings of the Association. *Ontario History*, and more particularly its predecessor, *Papers and Records of the Ontario Historical Society*, have a number of important articles on Presbyterianism in Ontario. Other provincial and local historical publications are less useful, although the early volumes of *Collections of the Nova Scotia Historical Society* do contain several valuable contributions. One little-used source of such articles is the *Transactions of the Royal Society of Canada*, especially the papers contributed by Sir Robert Falconer.

BIBLIOGRAPHY

Chapter 1

Of the vast body of literature available on John Calvin and the continental Reformation, among the useful volumes for the general reader are Jean Cadier, *The Man God Mastered* (1960), T. H. L. Parker, *Portrait of Calvin* (n.d.), François Wendel, *Calvin, Origins and Development of His Religious Thought* (1963), and for a brief but balanced introduction, see the essay "John Calvin," by B. A. Gerrish, in B. A. Gerrish, ed., *Reformers in Profile* (1967). From the many works about the Scottish Reformation and John Knox, J. H. S. Burleigh, *A Church History of Scotland* (1960), provides the best introduction. Lord Eustace Percy, *John Knox* (1965), and W. S. Reid, *Trumpeter of God* (1974) are valuable studies of that Reformer.

Chapter 2

L.J. Trinterud, *The Forming of an American Tradition* (1949), is the best single volume dealing with Presbyterianism in what is now the United States. There is nothing comparable for the short history of the Huguenots in New France, although a popularized account of their presence and influence is included in G. E. Reaman, *The Trail of the Huguenots* (1963). The Presbyterian role in the Great Awakening is described in E. S. Gaustad, *The Great Awakening in New England* (1957), which remains the best account of the eighteenth century religious movement in America.

Chapter 3

Ian Mackinnon, *Settlements and Church in Nova Scotia* (1930), although now a very scarce book, provides virtually the only account of early Presbyterianism in what are now the Maritime provinces. J. M. Bumstead, *Henry Aline* (1971), is the most compact introduction to the New Light movement in Nova Scotia. Early Presbyterianism in Nova Scotia is described briefly in C. B. Fergusson, "The Sesquicentennial of the First Synod of the Presbyterian Church in Canada," *Dalhousie Review*, XLVIII (1968-69). Robert Campbell's compendious *A History of the Scotch Presbyterian Church, St. Gabriel Street, Montreal* (1877) still gives the most details about Presbyterianism in the two Canadas immediately after the American Revolution, although Robert Stewart, *St. Andrew's Church (Presbyterian) Quebec* (1928?) provides a general description, of the rise of Presbyterianism in that city. A. H. Young, "The Bethunes," *Papers and Records of the Ontario Historical Society*, xxvii (1931) describes in part the career of the Loyalist clergyman, John Bethune. Adequate biographies of other pioneer clergy of that period do not exist, largely because the historical sources are very few and very scattered.

Chapter 4

The general works already cited, and those noted for Chapter 3, can be supplemented for this chapter by several biographies of clergymen. George Patterson, *Life of James MacGregor, D.D.* (1859) and William McCulloch, *Life of Thomas McCulloch, D.D., Pictou* (1920?) are invaluable for their descriptions of early colonial conditions and for the Secessionist tradition in Nova Scotia. Particularly useful is Laurie Stanley, *The Well-Watered Garden: The Presbyterian Church in Cape Breton, 1798-1860* (1983). R. Sheldon MacKenzie's *Gathered by the River: The Story of the West River Seminary and Theological Hall, 1848-1858*. New Glasgow, NS; Sheldon MacKenzie, 1998 and E. Arthur Betts, *Pine Hill Divinity Hall*, Pine Hill, 1970, provide further information on theological training in Nova Scotia, while Brian J. Fraser, *Church, College, and Clergy: A History of Theological Education at Knox College, Toronto, 1844-1994*. Montreal and Kingston: McGill-Queen's University Press, 1995, and H. Keith Markell, *History of the Presbyterian College, Montreal 1865-1986* do the same for the central provinces. Isabel Skelton, *A Man Austere, William Bell, Parson and Pioneer* (1947) is excellent for the Secessionist tradition in Upper Canada, and Mariel Jenkins, "Grace Seasoned with Salt: A Profile of the Reverend William Jenkins, 1779-1843" (*Ontario History*, Spring, 1959) describes another pioneer figure. The work of two missionary groups is recounted in Lawrence Kitzen, "The London

Missionary Society in Upper Canada," (*Ontario History*, March, 1967), and A. W. Taylor, ed., "An Account of the First Mission of the Associate Synod to Canada West," (*Ontario History*, Spring, 1958). The essential primary sources relating to the church-state controversy will be found in I. S. Moir, ed., *Church and State in Canada, 1627-1867: Basic Documents* (1967). Alan Wilson, *The Clergy Reserves* (Canadian Historical Association Booklet No. 23) provides a brief but authoritative introduction to that specific aspect of church establishment. There is no history of Presbyterianism in New Brunswick and J. Wilfrid Moncreiff's unpublished thesis, "A History of the Presbyterian Church in Newfoundland, 1622-1966" (Knox College, 1966), is the only writing about Presbyterianism in Britain's first colony.

Chapter 5

For a general overview of the Scottish Presbyterian heritage in Canadian history see John S. Moir, "Scottish Influences on Canadian Presbyterianism," *Scotia: American-Canadian Journal of Scottish Studies*, April, 1978. No history of the Glasgow Colonial Society's work in British North America has been written, but a documentary volume based on the Society's papers now in the United Church Archives was published by the Champlain Society in 1994, edited by Mrs. Elizabeth McDougall, and J.S. Moir. The biographies of MacGregor and McCulloch cited for Chapter 4 describe the Nova Scotian reaction to the Society's intrusion. The only biography touching on the parallel development in the Canadas is Skelton's *William Bell*, already noted. The growth of the Presbytery of Stamford is described in H. E. Parker, "Early Presbyterianism in Western Ontario" (*Trans. of the London and Middlesex Historical Society*, Part xiv, 1930) and of the Presbytery of Niagara in John Banks, "American Presbyterians in the Niagara Peninsula, 1800-1840," (*Ontario History*, September, 1965). The diaries of William Proudfoot, published in *Papers and Records of the Ontario Historical Society* for 1930, 1931, 1932, 1933, 1934, 1936 and 1937, and in *Trans. of the London and Middlesex Historical Society*, 1915, 1917 and 1922, shed light on the United Secession mission but are more valuable as a record of pioneer life of the period. For a scholarly study of Proudfoot's career see S.D. Gill, *The Reverend William Proudfoot and the United Secession Mission in Canada*, Lewiston/Queenston: Edwin Mellon Press, 1991 or a briefer study, see "The Canadianization of the Scottish Church: The Reverend William Proudfoot and the Canadian Frontier, 1832-1851," *Papers of the Canadian Society of Church History* (1982): Pp. {68-93}. by the same author. P.A. Russell, "Church of Scotland Clergy in Upper Canada: Culture Shock and Conservatism on the Frontier," *Ontario History*, June, 1981, also deals with

the transfer and mutation of religious ideals and practices.

In addition to works relating to the Clergy Reserves cited for Chapter 4, the part played by John Strachan in that controversy is outlined in J. L. H. Henderson, *John Strachan* (1969) and in *John Strachan: Documents and Opinions* (1969) by the same author. William Morris's diary of his trip to Britain in 1837 on behalf of the Church of Scotland's claim to the Reserves is printed in *Papers and Records of the Ontario Historical Society*, xxx (1934), and Lord Sydenham's measures to achieve a settlement of the issue are recorded in Paul Knaplund, ed., *Letters from Lord Sydenham....to Lord John Russell* (1931). A detailed analysis of this episode in the Clergy Reserves story, and also of the beginnings of the University Question will be found in J. S. Moir, *Church and State in Canada West: Three Studies in the Relation of Denominationalism and Nationalism, 1841-1867* (1959) and by the same author, 'Loyalty and Respectability': the Campaign for Co-establishment of the Church of Scotland in Canada," *Scottish Tradition*, 1979-80. The place of Queen's University in the University Question is recounted in Hilda Neatby, *Queen's University Volume 1 1841-1917: and not to yield* (1978).

Chapter 6

Studies on the Disruption in Canada include N. G. Smith, "By Schism Rent Asunder: A Study of the Disruption of the Presbyterian Church in Canada in 1844," *Canadian Journal of Theology*, October 1955, J. S. Moir, "The Quay of Greenock' — Jurisdiction and Nationality in the Canadian Disruption of 1844," *Scottish Tradition*, 1975, and Burkhard Kiesekamp, "Response to Disruption: Presbyterianism in Eastern Ontario, 1844," *Canadian Society of Church History Papers 1967*, Ian Rennie, "The Free Church and the Relations of Church and State in Canada, 1844-1854," unpublished M. A. thesis, University of Toronto, 1954, and Richard W. Vaudry, *The Free Church in Victorian Canada, 1844-1861*, Wilfrid Laurier University Press, 1989. On the Disruption in Canada some material can be found in the biographies of participants, notably R. F. Burns, *Life and Times of the Rev. R. Burns, D.D., Toronto* (1871), G. Smellie, *Memoir of the Reverend John Bayne, D.D., of Galt* (1871), A. M. Machar, *Memorials of the Life and Ministry of the Rev. John Machar, D.D.* (1873), and M. Y. Stark, *Sermons by the late Rev. Mark Y. Stark A.M. ...With Memoir by Wm. Reid* (1871). No similar biographies are available for the Maritime provinces. On the later stages of the Clergy Reserves question see the two volumes by J. S. Moir noted for Chapters 4 and 5. No study of the various aspects of church-state relations in the Maritimes exists, but J. M. Beck, *Joseph Howe: The Voice of Nova Scotia* (1964) contains material on Howe's involvement in the "college

question” and the “papal aggression” controversy in Nova Scotia. In addition to the books cited in Chapter 5 on the university question, Chapters 6 and 7 of Moir, *Church and State in Canada West* concern separate schools and C. B. Sissons, *Church and State in Canadian Education* (1959) deals with the whole issue of denominational education as it arose in the various provinces. No separate study of Canadian Presbyterian worship exists, and the one study on the organ controversy, F. H. Rennie, “Spiritual Worship with a Carnal Instrument (The Organ as aid or obstacle to the ‘purity of worship’ in Canadian Presbyterianism),” is an unpublished thesis at Knox College, 1969. Similarly there has been no examination of the temperance and sabbatarian movements, particularly among Presbyterians, but W. H. Elgee, *The Social Teaching of the Canadian Churches, Protestant, The Early Period, before 1850* (1964), devotes considerable space to these and other social issues of that day. The story of the blacks in Canada, including Presbyterian interests in their welfare, has been given in Robin Winks, *The Blacks in Canada* (1971).

Chapter 7

The only study of the first union movement is J. A. Johnston’s unpublished Ph.D. thesis, “Factors in the formation of the Presbyterian Church in Canada, 1875” (McGill University, 1955), and his article, “No Slippery Undertaking — the Presbyterian union in 1875,” in Canadian Society of Presbyterian History, *Papers 1975*. W. L. Grant and F. Hamilton, *Principal Grant* (1904), contains material central to most themes discussed in this chapter, but no full biographies exist for other church leaders of this period. A brief biography of John Cook by W. S. Reid is included in *Enkindled By the Word* (1966). Brief references to nonconcurrency in Ontario can be found in Anna Ross, *The Man with the Book or Memoirs of “John Ross of Brucefield”* (1897). The only material on the organ controversy in the 1860s and 1870s is the thesis of F. H. Rennie already cited in connection with Chapter 6.

Chapter 8

Countless biographies and many histories of home and foreign missions, particularly for the period before World War I, are available. In recent years this field of study has begun to attract widespread scholarly interest although much research still remains to be done on the philosophy, organization and cultural impact of missions. J. W. Grant, *Moon of Wintertime* (1984) is an excellent study of the missionary-Indian encounter in Canada. Lois Klempa and Rosemary Doran, certain *Women Amazed Us: The Women’s Missionary Society: Their Story, 1864-2002*, Women’s Missionary Society (WD), 2002.

Three useful articles on Presbyterian home missions are included in D. L. Butcher *et al.*, *Prairie Spirit* (1985) — M. E. McPherson, “Head, heart and purse: The Presbyterian Women’s Missionary Society in Canada, 1876-1925,” Michael Owen, “Keeping Canada God’s Country’: Presbyterian school-homes for Ruthenian children,” and Catherine Macdonald, “James Robertson and Presbyterian Church extension in Manitoba and the North-West, 1866-1902.”

The New Hebrides mission has been chronicled several times, but probably the fullest account is still George Patterson, *Missionary Life among the Cannibals: Being the Life of the Rev. John Geddie, D.D.* (1882). Several volumes have been written about that interesting figure, G. L. Mackay, including *The Black-bearded Barbarian* (1912), by Marian Keith, but Mackay’s own memoir, *From Far Formosa: The island, its people and missions* (1896), remains the basis of all these books. Concerning the Honan mission, the fullest stories are Murdoch Mackenzie, *Twenty-five Years in Honan* (n.d.), and Rosalind Goforth, *Goforth of China* (1937). K. J. Grant, *My Missionary Memories* (1923), describes life in Trinidad from 1870 to 1907. G. S. Mount, *Presbyterian Missions to Trinidad and Puerto Rico* (1983) is a comparative study in missiology that includes Canadian Presbyterian involvement in Trinidad. No comparable published work on Presbyterian missions in India or Guyana exists, but Zander Dunn has written “The Canadian Presbyterian Church in Guyana,” unpublished M. A. thesis, Queen’s University, 1972.

A general overview of missions is provided by A. S. MacDonald, “Overseas Missions of the Presbyterian Church in Canada, 1875-1950,” unpublished B.D. thesis, Presbyterian College, 1955. For Presbyterian home missions in the West the chronological starting-point is Olive Knox’s popular biography, *John Black of Old Kildonan* (1958), followed by C. W. Gordon, *The Life of James Robertson* (1908). Hugh McKellar, *Presbyterian Pioneer Missionaries in Manitoba, Saskatchewan, Alberta and British Columbia* (1924), E. H. Oliver, “The Presbyterian Church in Saskatchewan, 1866-1881,” (*Trans. of the Royal Society of Canada*, 1934), and Peter Strang, *Missions in Southern Saskatchewan* (1929), are also useful. Thora Mills’ *The Contribution of the Presbyterian Church in Canada to the Yukon during the Gold Rush, 1897-1910* (1978) is an interesting account of that romantic era. There are no books specifically relating to the Presbyterian missions to the Canadian Indians, Chinese, blacks, or lumber camp workers. Several titles can, however, be suggested in connection with other specialized home missions. S. B. Rohold, *Missions to the Jews* (1918), gives the briefest of introductions to that theme, and R. G. MacBeth, *Our Task in Canada* (1912), discusses the

problems of evangelizing new Canadians. Neither are really histories, but Paul Villard, *Up to the Light* (1928), an historical account of French Protestantism in Canada, is old and very general, but does have a summary chapter on "The Presbyterian Church and French Evangelization." Marcel Trudel, *Chiniquy* (1955), which has not been translated from French, provides a starting place for a study of the French Canadian mission. For an unusual aspect of Chiniquy's influence see Paul Laverdure, "Charles Chiniquy's *The Priest, The Woman and the Confessional: Protestant 'Pornography'?*," in Canadian Society of Presbyterian History *Papers 1984-1985*. An unpublished B.D. thesis (Emmanuel College, 1956), "Evangelization of the French Canadians by the Presbyterian Church, 1863-1925," by R. G. Lindsey, can be consulted at the central Archives of the United Church. *Our Jubilee Story, 1864-1924* (1924), a short and outdated introduction to the work of the Women's Missionary Society, can be supplemented by the more recent *Call and Response: a history of the Women's Missionary Society, W.D. of the Presbyterian Church in Canada* (1964?). Finally, three useful recent studies in the Canadian Society of Presbyterian History *Papers* are J.W. Grant, "Presbyterian Women and the Indians," *Papers 1978*, R.C. Brouwer, "Presbyterian Women and the Foreign Missionary Movement, 1876-1914: the Context of a Calling," *Papers 1984-1985*, and J.S. Moir, "Canadian Presbyterians and the Laymen's Missionary Movement," *Papers 1983*.

Chapter 9

Few books of any description are available for this period and its themes, but Carl Berger, *The Sense of Power* (1970), provides an excellent introduction to the intellectual life of late-Victorian Canada. On the development of Presbyterian hymnals and hymnody see W.B. McMurrich, *Historical Sketch of the Hymnal Committee of the Presbyterian Church in Canada* (1905?), and H.D. McKellar, "150 Years of Presbyterian Hymnody in Canada," in Canadian Society of Presbyterian History *Papers 1986*. Among the relevant biographies are *Principal Grant* (noted for Chapter 7), R. N. Grant, *Life of William Cochrane* (1899), J. H. MacVicar, *Life and Work of Donald Harvey MacVicar, D.D., LL.D.* (1904), and J. F. McCurdy, *Life and Work of D.J. Macdonnell* (1897), and Gordon Harland, "John Mark King: first principal of Manitoba College," in D. L. Butcher *et al.*, *Prairie Spirit* (1985).

J. C. McLelland, "The Macdonnell Heresy Trial," (*Canadian Journal of Theology*, October, 1958), A.M.C. Waterman, "The Lord's Day in a Secular Society: A Historical Comment on the Canadian Lord's Day Act of 1906," (*Canadian Journal of Theology*, April, 1965), B. J. Fraser, "The social gospel

among Canadian Presbyterians: a case study," (*Studies in Religion/Sciences Religieuses*, winter, 1979), and Ethel Parker, "The Origins and the Early History of the Presbyterian Settlement Houses," in Richard Allen, ed., *The Social Gospel in Canada* (1975), are excellent studies of their topics. On the popularization of social gospel ideas see Janet Scarfe, "A New Thing in God: the Social Gospel in the Novels of Ralph Connor," Canadian Society of Church History *Papers 1977*. J. S. Moir, *A History of Biblical Studies in Canada* (1982), deals extensively with Presbyterian involvement in higher criticism. The *Papers* of the Canadian Society of Presbyterian History also contain several useful articles dealing with aspects of Canadian Presbyterianism in the late Victorian period. See B. J. Fraser, "Presbyterian Progressives and the Problem of the City in Toronto, 1891-1912," *Papers 1978*, J. F. Scott, "Public Health and the Presbyterian Church in Canada — 1911," *Papers 1980*, Michael Owen, "This hydra-headed evil': Presbyterians and the Liquor Traffic, 1895-1915," *Papers 1983*, Ronald Sawatsky, "Henry Martyn Parsons of Knox Church, Toronto (1838-1913)," *Papers 1982*, J. S. Moir, "James Frederick McCurdy: Christian Humanist," *Papers 1981*., and Paul Laverdure, "Canada's Sunday: the Presbyterian Contribution, 1875 - 1950," Canadian Society of Presbyterian History, *Papers 1998*, 1-30.

Printed sources containing a wealth of information on contemporary Presbyterian social attitudes include *Alliance of the Reformed Churches Holding the Presbyterian System, Fifth General Council* (1892), *Canada's Missionary Congress* (1909), and *The Pre-Assembly Congress 1913* (1913). Two unpublished M.A. theses dealing with aspects of this period are E. A. Christie, "Official Attitudes and Opinions of the Presbyterian Church in Canada with respect to Public Affairs and Social Problems, 1875-1925" (Toronto, 1955), and J. A. Johnston, "The Presbyterian College" (McGill, 1951). Also relevant are H. K. Markell, "Canadian Protestantism against the background of urbanization and industrialization in the period from 1885 to 1914," unpublished Ph.D. thesis, University of Chicago, 1971, and Gabe Rienks, "Social Concerns within the Presbyterian Church in Canada during the Period 1875-1925," unpublished M.Th. thesis, Knox College, 1966. Much of the most important source materials for this period, however, still lies buried in the *Acts and Proceedings* and in contemporary newspapers.

Chapter 10

Most histories relating to the union of 1925 reflect the unionist point of view. The standard work is C. E. Silcox, *Church Union in Canada* (1933); a more recent and briefer analysis is J. W. Grant, *The Canadian Experience of Church Union* (1967), but the basic work on the antiunionist movement for

years to come will be N.K. Clifford's seminal study, *The Resistance to Church Union in Canada 1904-1939* (1985). Also by the same author is "Church union in western Canada," in D.L. Butcher *et al.*, *Prairie Spirit* (1985). The Presbyterian unionists' position is given in G. C. Pidgeon, *The United Church of Canada: The Story of the Union* (1950), and in J. W. Grant's biography of that leading Presbyterian, *George Pidgeon* (1962). Of histories of the union movement prepared by nonconcurrent Presbyterians, two are particularly noteworthy, E. L. Morrow, *Church Union in Canada* (1923), a documentary volume published before the union, and Ephraim Scott, "*Church Union and the Presbyterian Church in Canada*" (1928), which is more polemic but valuable because of the author's involvement in the union resistance movements. A brief, modern introduction to the Presbyterian side of the union question is provided by A. L. Farris's essay, "The Fathers of 1925," in *Enkindled by the Word* (1966).

Chapter 11

Formal study of Canadian Presbyterian history seems to have virtually ended with the union of 1925 and the Great Depression which followed almost immediately. Despite the obvious need for specialized studies in this period little has been published. The only full-scale biography of a major Presbyterian figure during the post-union era is E.A. Corbett, *McQueen of Edmonton* (1934). J.C. McLelland, "W.W. Bryden," in W.S. Reid, ed., *Called to Witness* vol. 2. (1980) is a brief account of the most influential Presbyterian theologian of the period. Three articles from the Canadian Society of Presbyterian History *Papers* dealing with quite different issues of the interwar years are Zander Dunn, "The Great Divorce and what Happened to the Children," *Papers* 1977, about the impact of union on Presbyterian foreign missions, I.S. Rennie, "Conservatism in the Presbyterian Church in Canada in 1925 and Beyond: An Introductory Exploration," *Papers* 1982, and Marilyn Nefsky, "The Cry That Silence Heaves," *Papers* 1983, on the Presbyterian Church and the Jewish Question, 1933-1945.

Chapter 12

As in the case of Chapter 11, few historical studies of Canadian Presbyterianism are available for these four decades, and the main sources for this chapter are indicated in the footnotes. The *Papers* of the Canadian Society of Presbyterian History, however, do contain two important articles: Geoffrey Johnston, "The Canadians in Nigeria: 1954-1967," *Papers* 1978, and Douglas du Charme, "Ecumenism in Canada — 'An Affection for Diversity'," *Papers* 1984-1985.

Chapter 13

Source materials for this chapter are primarily the *Acts and Proceedings* and *The Presbyterian Record*.