# Making Good

Law and Moral Regulation in Canada, 1867–1939

Carolyn Strange and Tina Loo

# **Making Good Law And Moral Regulation In Canada 1867 1939**

Jason Kaufman

#### Making Good Law And Moral Regulation In Canada 1867 1939:

Making Good Carolyn Strange, Tina Merrill Loo, 1997-01-01 Examines the official institutions which regulated moral conduct in Canada and analyses the ways in which different social groups had distinct relationships to legal modes of **Regulating Lives** John McLaren, Dorothy E. Chunn, Robert J. Menzies, 2002 Nine essays investigate the history of law as an instrument of social control moral regulation and the government focusing primarily on British Columbia Canada where most of the contributors work as scholars in law or criminology Among the areas they tackle are the sex trade the spread of venereal disease the use and abuse of liquor child welfare mental disorder intrafamily sexual abuse Aboriginal culture and traditions and Doukhobor beliefs and customs The studies rely on forays into archival material at the national provincial and local levels Annotation copyrighted by Book News Inc Portland OR **Moral Regulation and Governance** in Canada Amanda Glasbeek, 2006 Moral Regulation and Governance in Canada offers an outstanding selection of readings that represents an overview of the key issues in deviance moral regulation and governance in Canada from a distinctly Canadian perspective It effectively tracks the sociology of deviance from governmentality studies to theories of social control Of particular note is the focus this book gives to gender issues It also argues that sometimes what is considered deviant is less related to criminality and more concerned with the perception of normalcy **Canada the Good** Marcel Martel, 2014-03-27 To invest in vice can be a sound financial decision but despite the lure of healthy profits individuals and mutual funds have been reluctant to invest in this type of stock After all who would take pride in supporting the tobacco industry knowing it sells a deadly product And what social responsibilities do investors bear with respect to compulsive gamblers who have lost so much money that suicide becomes an attractive option Canada the Good considers more than five hundred years of debates and regulation that have conditioned Canadians attitudes towards certain vices Early European settlers implemented a Christian moral order that regulated sexual behaviour gambling and drinking Later some transgressions were diagnosed as health issues that required treatment Those who refused the label of illness argued that behaviours formerly deemed as vices were within the range of normal human behaviour This historical synthesis demonstrates how moral regulation has changed over time how it has shaped Canadians lives why some debates have almost disappeared and others persist and why some individuals and groups have felt empowered to tackle collective social issues Against the background of the evolution of the state the enlargement of the body politic and mounting forays into court activism the author illustrates the complexity over time of various forms of social regulation and the control of vice

Essays in the History of Canadian Law George Blain Baker, Jim Phillips, 1999-12-15 This volume in the Osgoode Society s distinguished series on the history of Canadian law is a tribute to Professor R C B Risk one of the pioneers of Canadian legal history and for many years regarded as its foremost authority The fifteen original essays are by notable scholars some of whom were students of Professor Risk and represent some of the best and most original work in the area of Canadian legal

history They cover a number of important topics that range from the form of the criminal trial in the eighteenth century to debates over the meaning of property in the nineteenth and to lawyer poet Tom MacInnes s views on the law of aboriginal title in the twentieth century Methodist Church on the Prairies, 1896-1914 George Emery, 2001-05-03 The Methodist Church met the challenge with a centralized polity and a cross class gender variegated evolving religious culture It relied on wealthy laymen to raise special funds while small gifts fed its regular funds Young bachelors from Ontario and Britain filled the pastorate although low pay inexperience and poor supervision caused many to guit Membership growth was slow due to low population density and church resistant elements in the Methodist population bachelors immigrant co religionists and transients and missions to non Anglo Saxon immigrants in Winnipeg Edmonton and rural Alberta spread Methodist values but gained few members In The Methodist Church on the Prairies 1896 1914 the first scholarly study of church history in the prairie region George Emery uses quantitative methods and social interpretation to show that the Methodist Church was a cross class institution with a dynamic evangelical culture not a middle class institution whose culture was undergoing secularization He demonstrates that the Methodist's achievement on the prairies was impressive and compared favourably with what Presbyterians and Anglicans achieved The Origins of Canadian and American Political Differences Jason Kaufman, 2009-02-16 Why do the United States and Canada have such divergent political cultures when they share one of the closest economic and cultural relationships in the world Kaufman examines the North American political landscape to draw out the essential historical factors that underlie the countries differences **Building Sanctuary Jessica Squires**, 2013-09-20 Canada enjoys a reputation as a peaceable kingdom and a refuge from militarism Yet Canadians during the Vietnam War era met American war resisters not with open arms but with political obstacles and public resistance and the border remained closed to what were then called draft dodgers and deserters Between 1965 and 1973 a small but active cadre of Canadian antiwar groups and peace activists launched campaigns to open the border Jessica Squires tells their story often in their own words Interviews and government documents reveal that although these groups ultimately met with success in the process shaping Canadian identity and Canada's relationship with the United States they had to overcome state surveillance and resistance from police politicians and bureaucrats Building Sanctuary not only brings to light overlooked links between the anti draft movement and Canadian immigration policy it challenges cherished notions about Canadian identity and Canada in **Colonial Justice** David Murray, 2002-12-15 In 1791 when the Constitutional Act created a legislative assembly the 1960s for Upper Canada the colonists and their British rulers decreed that the operating criminal justice system in the area be adopted from England to avoid any undue influence from the nearby United States In this new study of early Canadian law David Murray has delved into the court records of the Niagara District one of the richest sets of criminal court records surviving from Upper Canada to analyze the criminal justice system in the district during the first half of the nineteenth century Murray explores how far local characteristics affected the operation of a criminal justice system transplanted from

England his analysis includes how legal processes affected Upper Canadian morality the treatment of the insane welfare cases crimes committed in the district and an examination of the roles of the Niagara magistrates constables and juries Murray concludes by arguing that while the principles and culture of British justice were firmly implanted in the Niagara district this did not prevent justice from being unequal especially for women and visible minorities Integrating the stories of the individuals caught up in the legal system Murray explores law from a local perspective and illuminates how the Niagara region's criminal justice system operated under hybrid influences from both Britain and the United States Christian Churches and Their Peoples, 1840-1965 Nancy Christie, Michael Gauvreau, 2010-12-15 Religious institutions values and identities are fundamental to understanding the lived experiences of Canadians in the nineteenth and early twentieth century Christian Churches and Their Peoples an inter denominational study considers how Christian churches influenced the social and cultural development of Canadian society across regional and linguistic lines By shifting their focus beyond the internal dynamics of institutions Nancy Christie and Michael Gauvreau address broad social issues such as the ways in which religion is linked to changing mores the key role of laypeople in shaping churches and the ways in which First Nations peoples both appropriated and resisted missionary teachings With an important analysis of popular religious ideas and practices Christian Churches and Their Peoples demonstrates that the cultural authority and regulatory practices of religious institutions both affirmed and opposed the personal religious values of Canadians ultimately facilitating their elaboration of personal ethnic gender and national identities

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