

DANIEL McINTYRE AND EDUCATION IN WINNIPEG

---

A THESIS  
PRESENTED TO  
THE FACULTY OF GRADUATE STUDIES AND RESEARCH  
THE UNIVERSITY OF MANITOBA

---

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
MASTER OF EDUCATION

---

by  
WILLIAM JAMES WILSON  
JULY 1978



DANIEL McINTYRE AND EDUCATION IN WINNIPEG

BY

WILLIAM JAMES WILSON

A dissertation submitted to the Faculty of Graduate Studies of  
the University of Manitoba in partial fulfillment of the requirements  
of the degree of

MASTER OF EDUCATION

© 1978

Permission has been granted to the LIBRARY OF THE UNIVERSITY OF MANITOBA to lend or sell copies of this dissertation, to the NATIONAL LIBRARY OF CANADA to microfilm this dissertation and to lend or sell copies of the film, and UNIVERSITY MICROFILMS to publish an abstract of this dissertation.

The author reserves other publication rights, and neither the dissertation nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.



**DANIEL McINTYRE, M.A., LL.D.**  
**Superintendent of Schools**

## ABSTRACT

The purpose of the writer was to present an account of the life and educational leadership of Daniel McIntyre, Superintendant of the Winnipeg School System from 1885 to 1928, especially his commitment to social control in the interests of preserving, promoting and perpetuating the system of values which were represented in the British Protestant middle class in Winnipeg.

A brief outline of Manitoba history as it related to education was first given in order to provide a background for viewing the development of education in Winnipeg. McIntyre and his ideas were examined by looking first at his early life and career and then at his social and educational philosophy. His life work as the builder of an educational system in Winnipeg was viewed through his organizing of the system, his pursuit of his guiding principles of unity and harmony in society, and his work through the public school to achieve a unified, harmonious, structured and orderly society. His work as an educator and not only an educator but as an educator for a time of change, was assessed.

## TABLE OF CONTENTS

	PAGE
ABSTRACT	iii
CHAPTER	
I INTRODUCTION	1
II HISTORICAL BACKGROUND	5
Early Educational Development	5
Legislative Acts	10
Immigration	13
Changing Times	15
III DANIEL McINTYRE'S LIFE AND EDUCATIONAL CAREER	20
Family Background	20
A Rural Home	21
In Search of a Career	24
The Winnipeg Educator	29
The End of a Life	35
IV DANIEL McINTYRE'S SOCIAL AND EDUCATIONAL PHILOSOPHY	44
A Changing Society	46
The Social Gospel	49
The New Society	57
The Educational Process	64
V ORGANIZING THE EDUCATIONAL SYSTEM	109
VI PURSUING THE GUIDING PRINCIPLE	132
Manitoba School Question	132
Compulsory Education	142
University of Manitoba	145
VII DEVELOPING AN IDEAL THROUGH THE PUBLIC SCHOOL	163
The Advisory Board	163
School Buildings	176
Teachers	188
Educational Change	196

Table of Contents. . . .	
VIII McINTYRE - AN ASSESSMENT	241
A Great Educator	241
An Educator for a Time of Change	250
APPENDIX -- CHRONOLOGY	261
BIBLIOGRAPHY	264

## CHAPTER I

## INTRODUCTION

This is a study of the life and educational leadership of Daniel McIntyre, and particularly of those innovations that brought him prominence as a Canadian educator. Little has previously been known of this man who had a profound influence upon education in Winnipeg and the province of Manitoba. He, like many educators of the period, has gradually been forgotten and, if it were not for the Collegiate that bears his name, he would be unknown to the present generation in Winnipeg.

This study is concerned with McIntyre's controlling hand on education in the interests of a harmonious society embodying the ethical values of Christianity which were generally represented among the middle class British residents of Winnipeg and Western Canada. Some major events in Manitoba's history that relate directly to education are outlined and McIntyre's life and educational career are examined. Considerable attention is given to his social and educational thought as the key to understanding his behaviour as leader of the Winnipeg school system. The organization of the school system is studied, as is the Manitoba school question, compulsory education, and the development

of "one university". The main chapter in the study is devoted to an investigation of the public school system in Winnipeg, the academic control exercised by the Advisory Board, the school buildings both as to their number and kind, the teachers and their certification and working conditions, and the various facets of educational change. Attention is given to the honors and acclaim that McIntyre received for his educational work.

A review of the sources pertaining to McIntyre's life and work reveals that no previous attempt has been made to study this educator. The few references that are made to him concern some very brief sketch of his life or a small segment of it and are most often reminiscent in nature. There has been no effort to analyze his thought and why he acted as he did; i.e., in the light of the conditions in Winnipeg society during his lifetime. An educator who played such a major role in a city's educational system should be seriously studied. It is hoped that this may serve to remedy the lack of study of this notable man.

It must, however, be noted here that the source material on McIntyre's life and work is limited when compared with the material available on the life and work of some other educators. This may account in part for the fact that no study has been done on his life. Limited though the source material is, this thesis is based almost entirely on primary sources. The sources include the Annual Reports of the Winnipeg Protestant School Board,



the Annual Reports of the Winnipeg Public School Board, Minutes of the Meetings of the Winnipeg Public School Board, Annual Reports of the Department of Education, Minutes of the Advisory Board, Minutes of the Council of the University of Manitoba, Minutes of the Board of Management of the Canadian National Institute for the Blind in Winnipeg, Files of the Canadian National Institute for the Blind in Toronto, Annual Reports of the Children's Aid Society in Winnipeg, Educational Journal of Western Canada, The Western School Journal, Educational Monthly of Canada, the Winnipeg Free Press (prior to 1930 called the Manitoba Free Press), the Winnipeg Tribune, Statutes of Manitoba, a number of letters and a series of "Sketches of the McIntyre Family Members" compiled by a family member.

Secondary sources were helpful in providing information on the Winnipeg school system, the University of Manitoba and education in Manitoba. This material was found in a number of books and in theses at the University of Manitoba. Among the theses consulted were: "The Origin and Growth of the Public School System in Winnipeg" by William Harrison Lucow; "The Advisory Board in the Development of Public School Education in Manitoba" by William Michael Wall; "A History of Public Education in Manitoba from 1870 to 1890 Inclusive" by Eldon Franklin Simms; "A History of the University of Manitoba" by Amber Lavina Glenn; and a doctoral dissertation "The Development of Education in Manitoba" by Keith Wilson.

Appreciation is expressed to Dr. Donald N. C. McIntyre, a grandson of Daniel McIntyre, for providing a copy of the compilation of geneological sketches of the lives of the various members of the McIntyre family. This compilation is the work of Mary Elizabeth McIntyre Malmaeus, a granddaughter of Daniel McIntyre. Appreciation is also expressed to the Chief Librarian at the Illinois State University at Normal, Illinois, for providing a manuscript on "The History of the Herbartian Movement in the United States", written by Henry Hugh Edmunds in 1929.

The author would also like to express his thanks to those who were helpful in the preparation of this thesis; Miss Helen McGregor at the Winnipeg School Division No. 1 office for her cooperation, his wife Ruth for assistance in the preparation of the manuscript, and Dr. K. Wilson, Dr. A. Gregor and Professor K. Osborne for many helpful suggestions.

## CHAPTER II

### HISTORICAL BACKGROUND

#### Early Educational Development

Before Confederation the Red River settlement embraced English Protestants and French Canadian Catholics, each group having established its own schools.<sup>1</sup> By 1870 there was a number of schools, run by Roman Catholics, Anglicans and one by Presbyterians,<sup>2</sup> receiving financial support from church societies and public subscriptions. The Hudson's Bay Company made grants to both the Protestant and Catholic missions.<sup>3</sup>

This dual Protestant, Catholic educational system was recognized when the new province set up its educational system. A Board of Education was formed with a Protestant and Roman Catholic section, each with its own language and schools. The support for both sections came from public funds and local trustees were permitted to raise additional funds if they wished to do so.<sup>4</sup>

It was under this system that the Winnipeg Protestant School Board was organized on July 3, 1871.<sup>5</sup> It was known as "Winnipeg Protestant School District Number 10". (It became number one in 1875.)<sup>6</sup> Trustees were elected on July 18,<sup>7</sup> and the Winnipeg school system began the work of

educating children in Winnipeg. Winnipeg had not yet been incorporated as a city. This incorporation took place some time later in November, 1873. The population at the time was 1,869.<sup>8</sup>

As the Winnipeg Protestant School Board began its work in providing education for the city there was neither Inspector nor Superintendent employed by the Board. The Rev. W. Cyprian Pinkham, the Protestant Superintendent for the Provincial Board of Education, had the responsibility of inspecting the Winnipeg schools.<sup>9</sup> In 1876 the Provincial Education Board gave the Winnipeg Protestant School Board the right to appoint and pay its own Inspector. The first Inspector appointed was Dr. George Bryce.<sup>10</sup>

Prior to this time the position of city Superintendent had been evolving in America. The first Superintendents were appointed in 1837 in Buffalo, New York and Louisville, Kentucky. (The Winnipeg Superintendent was called Inspector but this was later changed to Superintendent.) The position of Superintendent arose in American cities because of the inability of school committees, who were appointed from the local civil officers corresponding to our trustees, to care for school administration properly. There was much delay and inefficiency in school administration. This was a result of the size of the boards, the number of committees, inadequate tenure for boards and Superintendents, and political considerations. It led to the boards reducing their size, and delegating responsibility

to the Superintendent. The boards became legislative bodies with the executive function placed in the hands of the Superintendent.<sup>11</sup>

Winnipeg was in line with developments elsewhere in the appointment of their first Superintendent of Schools. But as was the experience in the United States, there was a problem of continuity in Winnipeg. Dr. George Bryce acted for only two years and was followed, in quick succession by five men: Germain, Biggs, Somerset, Stewart and Fawcett.<sup>12</sup>

It was on June 8, 1885 that the School Board passed a motion to advertise for an Inspector for the school system at a salary of \$1,600 per year.<sup>13</sup> Daniel McIntyre who was on the staff of the school system as principal of the Carlton School<sup>14</sup> responded to the advertisement in a letter dated June 27, 1885.<sup>15</sup> On July 28, 1885 the School Board hired McIntyre, with his duties as Inspector, to start on August 18, 1885.<sup>16</sup>

This was the beginning of a long term of service as the leader of the Winnipeg school system--a term that would last for over 43 years.<sup>17</sup> Winnipeg had educational leadership and the record of Daniel McIntyre, Superintendent of the Winnipeg schools, speaks for itself.

Providing school accommodation was a longstanding problem in the Winnipeg system. The first school was a small building located between Henry and Maple Streets. It had one teacher. In 1875 a small school was built at Notre Dame and Ellice to accommodate an increasing number

of students. Additional room was secured by obtaining rooms in a store but it was evident that more room was needed. In 1877 Central School was built on land bounded by William, Bannatyne, Ellen and Gertie Streets. The next year a house was purchased at Louise and Market Streets and turned into a school. In 1882 the School Board took advantage of the large site at the Central School and built an additional school on the site, calling it Central 2. Other schools were quickly built so that by 1883 there were Carlton, Dufferin, Pinkham, Euclid and Mulvey.<sup>18</sup>

The School Board now owned ten school buildings which, with sites, furniture and equipment, were valued at \$225,000.00. But the school buildings were inadequate. They were heated by stoves in the rooms and the rooms were often cold. The difference in temperature between the floor level and a few feet upward was as much as 15 degrees F. In addition to what we would regard today as primitive heating, there was the constant danger of fire which in fact did destroy some school buildings. Moreover, the buildings were not equipped with fire escapes, were not properly ventilated, and there was a lack of good pure drinking water.<sup>19</sup> Over the years the number of buildings was to increase and their deficiencies were rectified.

In 1876 there were four teachers and an enrollment of 423 pupils in the Winnipeg school system.<sup>20</sup> These teachers faced difficult times. Salaries were low, based on sex of the teacher, grade taught and years of experience.<sup>21</sup>

Classes were large and working conditions were primitive.<sup>22</sup> The school board, attempting to stay within a limited budget, hired only enough teachers to get by. The "teacher load" in 1886 was an enrollment of 55 to 60 per class.<sup>23</sup>

While higher academic training was available in Winnipeg from the University of Manitoba, which had been established in 1877, there was no Normal School and no certification requirements until 1882. With the establishment of the Normal School, regulations were issued by the Provincial Board of Education for the examining and licensing of teachers. Certificates were professional or non-professional. The professional certificate had three classes, First, Second, and Third, and each of these had an A and B subdivision. The non-professional certificate could be obtained if the applicant was of good moral character, eighteen years of age if a male, sixteen if a female, and could pass the annual teacher's exam.<sup>24</sup> This certificate was valid for a period of a year. When the Advisory Board took over the responsibility for teacher certification in 1890, they abolished the non-professional certificate and changed the others. A First, Second, and Third class certificate now required grade 12, 11, and 10 respectively.<sup>25</sup>

There was no compulsory attendance in the early days and this was reflected in a large measure of absenteeism. For many years when the 'teacher load' was 55 to 60 per class, the average attendance was only 42.<sup>26</sup> There was a number of reasons for this, two of which were signif-

icant - poor school conditions to which reference has been made, and health problems. Childhood diseases, in the absence of medical inspection, ran rampant in the schools.<sup>27</sup> Then, too, in the absence of any compulsory education, it is easy to see that some parents would become indifferent. Some of the children, too, would drop out of school to take a job, either by personal preference or professed economic necessity.

The school curriculum had been transplanted from Ontario. It consisted of the three "R's", literature, Euclid, bookkeeping in upper classes, and oral reading as the expression of thought. Changes were to come in future years but in the early days the children were being educated for life in the community of their time.<sup>28</sup>

#### Legislative Acts

In 1870 the Canadian Parliament created the province of Manitoba, a small "postage stamp" province. The Manitoba Act, by which the province was formed, recognized French together with English as the official languages. Johnson has indicated that the Manitoba Act in Clause 22, was intended to fulfill the aim of Bishop Taché in perpetuating the rights of denominational schools. The Clause stated that nothing in any Law would have a prejudicial affect on any rights or privileges of Denominational Schools "which any class of persons have by law or practice in the Province at the Union".<sup>29</sup> This statement with the exception of the words "or practice", was identical with



section 93 of the British North American Act. The two words "or practice", were to become a point of ethnic and religious strife and "endless legal wrangling".<sup>30</sup>

The first legislature of Manitoba, in passing the Education Act of 1871, created a dual system of education on the Quebec model.<sup>31</sup> The Board of Education consisted of two sections, Protestant and Roman Catholic, and its members included both clergymen and laymen. There was a Superintendent for each section of the Board and they were to act as joint secretaries. The two separate sections of the Board were to control regulations concerning examinations, curriculum, teachers' licensing, textbooks, and moral and religious instruction. Government aid to education was to be divided equally between the two sections of the Board.<sup>32</sup>

In 1873 an amendment to the 1871 Act permitted tax rates to be paid on a denominational basis. The grant by the government to a section of the Board was to be based on the aggregate of the average attendance.<sup>33</sup> A large shift in population took place in favor of the Protestants and in 1875 the grant formula was changed to one based on school age population.<sup>34</sup>

In 1877 the Legislature passed an Act setting up the University of Manitoba. The University was a federation of the denominational colleges and existed not as a teaching institution but as an examining and degree granting institution.<sup>35</sup> The teaching was in the hands of the denomina-

tional colleges: Roman Catholic, Anglican and Presbyterian.<sup>36</sup>

In 1882 an Act was passed to establish a Normal School in connection with public schools, and Winnipeg opened its first Normal School that year.<sup>37</sup>

As early as December 5, 1876, the trustees of the Winnipeg School Board went on record as opposing a dual system of education and favoring a single system of schools supported by the Provincial Government.<sup>38</sup>

This opposition, however, faded away because it was premature and needed to await an increase in movement of people from Ontario to Manitoba to provide a British majority in the province.<sup>39</sup>

As the British majority increased over the years the school question arose again. The result was that in 1890 the government passed the Public Schools Act abolishing denominational schools and instituting a single state supported system.<sup>40</sup>

Schools were to be administered by local boards under the Provincial Department of Education with a minister and an Advisory Board.<sup>41</sup> The powers that were given to the boards by the Act of 1871 were almost entirely incorporated into the Act of 1890. There was one exception and that was that the Advisory Board was to act as one body and not as two sections.<sup>42</sup>

There was a great outcry on the part of the Roman Catholics which resulted in the Act of 1897 which made con-

cessions to the Roman Catholics regarding teachers and the French language. It stated that

. . . when ten of the pupils in any school speak the French language, or any language other than English as their native language, the teaching of such pupils shall be conducted in French or such other language, and English upon the bilingual system.<sup>43</sup>

This bilingual clause was to create many problems as the population changed. Religious teaching was also permitted between 3:30 and 4:00 p.m. for those who wanted it.<sup>44</sup>

Over the years the British became increasingly surprised and dismayed as various ethnic groups perpetuated their own languages and cultures. The British had seen bilingual education as an aid to assimilation and when it did not work to that end they sought to have it abolished.<sup>45</sup>

In 1916 after the government had received a report on the poor conditions in bilingual schools, the Legislature passed an act repealing the bilingual clause. In the same year the School Attendance Act was passed which made education compulsory for children from the age of seven to fourteen.<sup>46</sup>

#### Immigration

Interwoven into the early education developments and the legislative acts was the important matter of immigration. When the Act of 1871 was passed there was a rough numerical equality between the English Protestant and the French Catholic elements. This numerical equality disappeared with the immigration of settlers from Ontario and the British Isles.<sup>47</sup> On July 4, 1887, the Manitoba Free

Press observed that:

It is many years since it was thought that the French would immigrate into this country in large numbers and make it a French province. There is not the slightest likelihood of Manitoba becoming a second Quebec.<sup>48</sup>

With a predominantly Protestant population in Winnipeg and in the province, there was a strong demand for a single system of public schools and the strongest demand came from the city of Winnipeg.<sup>49</sup> It was immigration, the immigration of English Protestants, that brought about the legislation of 1890 and the single state supported school system.

But immigration did more than that. It put great pressure on the school system to provide accommodation for a rapidly growing school population. Beginning with one teacher and thirty-five pupils in 1871 and a total expenditure of \$239.00, the Winnipeg system grew to thirteen schools, sixty-one teachers and more than 4,000 pupils in 1890. The annual expenditure had increased to \$94,679.79,<sup>50</sup> which gives some idea of the added financial responsibilities of the Board. Building continued in the following years as immigrants continued to seek a better life in the West.<sup>51</sup>

Immigration increased and the winds of change continued to blow over Winnipeg and the province. Instead of people moving to Manitoba from Ontario and the British Isles, as had been the case before, there was now a large influx of people from Central Europe. Ukrainians, Poles, Jews and Germans had been added to the French and British.<sup>52</sup> The increase in school enrollment in the city of Winnipeg between

1900 and 1913 was 200%. The enrollment rose from 7,500 to 22,000, the teaching staff rose from 119 to 527 and school buildings from 16 to 38.<sup>53</sup>

A great concern arose among those of the "old" society as they saw the immigrants as a threat to cultural uniformity. The key to the situation, as they saw it, was to assimilate the newcomers through the public school system. British Winnipeggers believed that the school was the most powerful force for "elevating" the immigrant to the level of Canadian life.<sup>54</sup>

#### Changing Times

Reference has been made to the winds of change blowing over the province and the city. There was a transition from the simpler life of an earlier day to a more complex urban life. The facts of industrialization and urbanization were giving rise to a breakdown in what had been seen as a relatively homogeneous population. Railways and immigration had a profound effect on Winnipeg. It was the gateway for rapidly developing commerce as grain for world markets moved eastward and manufactured goods moved westward.<sup>55</sup> As has already been indicated, immigrants came by the thousands, with large numbers settling in Winnipeg. These immigrants did not share the heritage of the British Ontarian stock who made up Winnipeg's charter group.<sup>56</sup>

What was occurring in Winnipeg was just a part of a large scale change across North America. Hofstadter has said it was a time of "sometimes turbulent transition from the

conditions of an agrarian society to those of modern urban life."<sup>57</sup> Chafe has commented on the age as an age "not just of growth, but of trial, of adaptation, one that would have an impact on the schools."<sup>58</sup>

## NOTES

- <sup>1</sup>D. S. Woods, Education in Manitoba, (Manitoba Economic Survey Board, 1938). p. 4.
- <sup>2</sup>W. L. Morton, Manitoba: A History, (Toronto: University of Toronto Press, 1957). p. 78.
- <sup>3</sup>William Harrison Lucow, "The Origin and Growth of the Public School System in Winnipeg". (Unpublished, M.Ed. Thesis, University of Manitoba, 1950). p. 7.
- <sup>4</sup>Morton, p. 79.
- <sup>5</sup>Lucow, p. 8.
- <sup>6</sup>J. W. Chafe, An Apple for the Teacher, (Winnipeg: Hignall Printing Co. Ltd., 1967). p. 4.
- <sup>7</sup>Lucow, p. 8.
- <sup>8</sup>Chafe, p. 11.
- <sup>9</sup>Lucow, p. 9.
- <sup>10</sup>Chafe, p. 16.
- <sup>11</sup>Lucow, p. 29-30.
- <sup>12</sup>Chafe, p. 16.
- <sup>13</sup>Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- <sup>14</sup>Winnipeg Tribune, December 16, 1946.
- <sup>15</sup>Letter of Daniel McIntyre to John Palk, Chairman of the School Management Committee, (Provincial Archives of Manitoba, Winnipeg).
- <sup>16</sup>Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- <sup>17</sup>Winnipeg Public School Board Annual Report, December 28, 1928.
- <sup>18</sup>Chafe, p. 15-16.
- <sup>19</sup>Ibid., p. 20-21.
- <sup>20</sup>Alan F. J. Artibise, Winnipeg: A Social History of Urban Growth - 1874-1914. (McGill - Queens University Press, Montreal and London, 1975). p. 200.

- <sup>21</sup>Lucow, p. 51.
- <sup>22</sup>Chafe, p. 18.
- <sup>23</sup>Ibid., p. 17.
- <sup>24</sup>The Annual teachers' exams was a system that had been developed prior to the beginning of teacher training in Winnipeg. The candidates could write examinations to qualify for teacher certification. The annual examinations were continued after Normal Schools were established as a result of an insufficient number of students to supply the need for teachers. Eldon Franklin Sims, "A History of Public Education in Manitoba from 1870 - 1890 Inclusive". (Unpublished, M.Ed. Thesis, University of Manitoba, 1944). p. 82.
- <sup>25</sup>Lucow, p. 48-9.
- <sup>26</sup>Chafe, p. 17.
- <sup>27</sup>Ibid., p. 20-21.
- <sup>28</sup>Ibid., p. 23.
- <sup>29</sup>F. Henry Johnson, A Brief History of Canadian Education, (McGraw-Hill Co. of Canada Ltd., Toronto, 1968). p. 67.
- <sup>30</sup>Ibid.
- <sup>31</sup>Ibid., p. 79.
- <sup>32</sup>Woods, p. 16-17.
- <sup>33</sup>Keith Wilson, "The Development of Education in Manitoba". (Ph.D. dissertation, Michigan State University, 1967). p. 99.
- <sup>34</sup>Johnson, p. 79.
- <sup>35</sup>Wilson, p. 102.
- <sup>36</sup>Johnson, p. 101.
- <sup>37</sup>Wilson, p. 103.
- <sup>38</sup>Lucow, p. 11.
- <sup>39</sup>Wilson, p. 191.
- <sup>40</sup>Lucow, p. 11.
- <sup>41</sup>Chafe, p. 38.



- 42 Woods, p. 17.
- 43 Johnson, p. 95.
- 44 Ibid.
- 45 K. A. McLeod, "'English First' - 'English Only': The Background to Bilingualism and Multiculturalism in Western Canada". (A paper presented at the Faculty of Education, University of Manitoba, January 13, 1977). p. 12, 13.
- 46 Acts of the Legislature of the Province of Manitoba. Vol 1, (Winnipeg: King's Printer, 1916). p. 329.
- 47 W. L. Morton, "Manitoba Schools and Canadian Nationality, 1890-1923", in The Canadian Historical Association, 1951. p. 51.
- 48 Manitoba Free Press. July 4, 1887.
- 49 David Monroe, The Origin and Administration of Education in Canada. (Information Canada, Ottawa, Ontario). p. 87.
- 50 Lucow, p. 10.
- 51 Ibid.
- 52 Ibid., p. 15.
- 53 Chafe, p. 66.
- 54 Artibise, p. 199.
- 55 Chafe, p. 56.
- 56 Artibise, p. 199.
- 57 R. Hofstadter, The Age of Reform, (Random House, New York, 1955). p. 7.
- 58 Chafe, p. 56.

## CHAPTER III

## DANIEL McINTYRE'S LIFE AND EDUCATIONAL CAREER

## Family Background

A person's attitude, the goals he pursues in life, and what he actually becomes, are often a reflection of familial perspectives and background. There is some evidence that this was true of Daniel McIntyre.

He came from a family that had neither wealth nor great social standing. His father, Andrew McIntyre, was born on December 24, 1810, at Sliddery on the Isle of Arran, Scotland.<sup>1</sup> Andrew McIntyre arrived in New Brunswick as a result of being seized on a Glasgow street by a press-gang and forcibly enlisted in the British navy. He was able to desert from the navy and settled at Dalhousie, New Brunswick, where he fished, farmed and later became harbor master.<sup>2</sup> His mother, a widow when she married his father in 1851, was the first white child born in the Dalhousie area. The family home was a log house on the shore of the Restigouche River.<sup>3</sup>

The McIntyres were Presbyterians and attended the Presbyterian Church in Dalhousie. As Presbyterians they believed in Biblical principles, steady habits and sound moral character. Known commonly in those days as "God

fearing people", they sought to live lives of common usefulness with a consciousness of the importance of Divine law.<sup>4</sup>

It was into this home that Daniel McIntyre was born on August 27, 1852, the first son of Andrew and Mary McIntyre. The family was not to be a small one for there were seven more children born in the family, four brothers and three sisters, of whom only two boys and two girls survived to adulthood.<sup>5</sup>

#### A Rural Home

The log house was expanded to cope with the growing family. The farm environment included cows, chickens and horses. The river and the fields provided opportunities to observe nature closely. It was here that McIntyre filled his leisure hours roaming in the fields. He was resourceful and innovative. He learned to make small windmills out of a stick and a whittled flatwing. He made boats with birchbark sails and set them sailing on the river. The willow trees by the water proved ideal for the making of whistles. Kites, he found, were easily made and the wind would unfailingly carry them aloft. The river, too, was a good place to skip stones and the whole area had places where spruce gum and wild fruits could be found. His interest in nature was stirred and awakened on the banks of the Restigouche River.<sup>6</sup>

However, there were other things to do besides take excursions into the countryside. The McIntyre family

believed in the value of hard work and did not neglect to assign chores to the children. McIntyre always responded readily to his responsibilities, learning the disciplines of life while being watched over by a devout Presbyterian mother who believed in keeping the Sabbath and applying corporal punishment when needed.<sup>7</sup>

McIntyre's early schooling was in the typical rural school of the time with a large number of pupils and a teacher who did his best.<sup>8</sup> In 1857 most of the school buildings of Restigouche County were log huts and there were no trained teachers.<sup>9</sup> However, improvements in the education system were made and greater interest in education was stimulated. Competitive examinations were instituted in 1866 for the brighter pupils of Restigouche County.<sup>10</sup> This device for stimulating interest in education may well have had its desired effect on McIntyre for he took hold of mathematics, his favorite subject, and drove ahead.<sup>11</sup>

He did well in his studies and, following an attraction to teaching, he began to teach at the age of seventeen.<sup>12</sup> His first school was a little log schoolhouse in the backward district of Bathurst, New Brunswick.<sup>13</sup> It was possible to recruit teachers as young as McIntyre with no professional training because of low salaries<sup>14</sup> and the failure of society to demand a higher standard for teachers.<sup>15</sup> He had taken a job which through low salaries attracted the inept,<sup>16</sup> the very young,<sup>17</sup> or the truly dedicated. There were two ways in which an untrained teacher could receive a third class license to teach in those years. One way was

to be recommended by an inspector. The other was to be recommended by a principal of a better school in the province and be examined by a Board of Examiners without attending Normal School.<sup>18</sup> McIntyre received his third class license on March 26, 1870.<sup>19</sup> Since he was teaching school, it was, no doubt, on recommendation of the Inspector.

McIntyre continued his education, entering the provincial Normal School in Fredericton on October 24, 1871<sup>20</sup> for a three month course under the regulations established in 1852.<sup>21</sup> In 1863 the system was begun which required teachers, at the expiration of their training, to write an examination in order to qualify for their license.<sup>22</sup> He wrote the examination, receiving an average standing of 91%, and stood second in a class of thirty-three. He received his second class license to teach on January 13, 1872.<sup>23</sup> By this time New Brunswick had increased the length of its Normal School course to five months in the interest of raising teacher standards.<sup>24</sup>

Having attained a distinguished record at the Normal School, he applied for a school teaching position in Portland, New Brunswick and was hired in May, 1873.<sup>25</sup> He thereupon proceeded to obtain his first class teaching license. The regulations at the time specified that a teacher who had attended the Normal School for at least one term or had a valid license granted prior to January 15, 1872, was eligible to write examinations for a first class license.<sup>26</sup> McIntyre, having fulfilled the qualifications, wrote the examinations in St. John, New Brunswick, in September 1873.

He was granted his first class license on November 1, 1873.<sup>27</sup>

He served the Portland schools well and after two years took a six month leave to study at Dalhousie College in Halifax. He entered the college in 1875 where he began his Arts work, studying Latin, Greek and mathematics.<sup>28</sup> After this he returned to Portland and resumed teaching.

The year 1878 marked two important events in the life of McIntyre. On July 7, he married Mary Susanna Getchell, a teacher on the staff of the Portland schools.<sup>29</sup> In November of that same year he was promoted to Superintendent of Schools with responsibility for a staff of forty teachers,<sup>30</sup> a position he held until his resignation in November 1880.<sup>31</sup>

McIntyre was an excellent student and over a period of eleven years, first in a rural area and then in Portland, had distinguished himself as an effective teacher.<sup>32</sup> The secretary of the Portland School Board said this of him on July 26, 1882:

He gave entire satisfaction both to the Board and the parents of the pupils committed to his care. His ability to impart instruction and gain the confidence of his pupils is the great secret of his success in our schools.<sup>33</sup>

### In Search of a Career

By the time McIntyre was twenty-eight years of age, he had faced the challenge of teaching, obtained a first class license, and even reached the position of Superintendent in the schools where he had taught. During this time, however, he was aware that educational conditions in New

Brunswick were not improving because of a poor economic climate. Industrial depression had resulted in the closing of some schools in the province and in some areas there had been a reduction in the local salaries paid to teachers. McNaughton has indicated that "in industry as well as in education the decade following Confederation had been a transitional period" and it was marked by a change "for the worse not for the better".<sup>34</sup> In looking to the future McIntyre did not see that education in New Brunswick could offer much for a young man who had married and had family responsibilities.

When McIntyre resigned from the Superintendency of Portland schools in November 1880, Theodore H. Rand, the Provincial Superintendent of Education, wrote to him inquiring if he would be interested in a position as Inspector if such a position was offered.<sup>35</sup> The old County Inspectorates had recently been abolished and eight full time Inspectors, with higher qualifications than the previous County Inspectors, had been appointed. The change was part of a new plan implemented in 1879 wherein uniform texts and a graded course of instruction were introduced to the schools. The schools were to be ranked according to the quality of work done by the teachers and this was to be determined by examinations in all subjects. These examinations were to be administered by the Inspectors. Grants to the schools were then determined on the basis of the school's rank. It was a "payment by results plan".

Any "payment by results plan" was contrary to

McIntyre's educational philosophy. He believed that there were a thousand things in education that are of value and yet can never be reached by an examination.<sup>36</sup> He indicated that the "most lasting result of the teacher's work is found, not in the knowledge communicated, but in the impress left on the life and character of the pupil".<sup>37</sup> It is not surprising that he did not seek an Inspector's position in New Brunswick.

He made arrangements for his wife to remain in St. John while he went to New York to look for a job and "to try for a better living in New York".<sup>38</sup> He intended to seek work as a proof reader or in some other way become engaged in the business of printing.<sup>39</sup> McIntyre found employment with a New York newspaper but soon realized that the work did not suit him and he returned to St. John early in 1881.<sup>40</sup>

Upon his return from New York he received an offer to become Headmaster of the Model School in Fredericton.<sup>41</sup> He declined this offer for conditions had not changed in the educational system. He turned now to the study of law in the office of Watson Allen in St. John.<sup>42</sup> McIntyre was following a pattern that was common for New Brunswick teachers during those years. McNaughton has indicated that "many teachers sought more remunerative work in the province . . . or left New Brunswick for the south and west".<sup>43</sup> Again, it is not surprising that McIntyre should turn to the study of law for from the days of his youth he had been impressed by the gentlemen of the legal profession when he saw them visit



Dalhousie during the Assizes.<sup>44</sup> He was admitted as an attorney by the Supreme Court of Judicature for the Province of New Brunswick, on April 18, 1882.<sup>45</sup>

McIntyre practised law for three months but did not like the practice of law as much as the study of law.<sup>46</sup> In later years he indicated that the underlying principles of the legal processes did not appeal to him as strongly as that of teaching.<sup>47</sup> He no doubt believed that the work of teaching could inculcate values and that human relations could be governed by internalized standards. This, in his view, was a better pursuit for him than the application of law which was external and coerced people into patterns of conduct acceptable to society. He also found that lawyers in St. John, at the time, did not have a particularly good reputation.<sup>48</sup>

There was another reason that McIntyre left the practice of law in St. John and this reason perhaps explains why he left it so soon. There was simply not enough work to provide an adequate income.<sup>49</sup> New Brunswick was not the place to be for a young man who desired to move ahead in the world. He had already tried the south in his move to New York and that did not seem to offer any brighter prospects. He now decided to move west to Manitoba where there was a boom in Winnipeg in land values in 1881 and 1882. This was largely due to railway construction and was becoming widely known across Canada.<sup>50</sup> It was in Manitoba that he saw the possibilities of resuming a teaching career and growing with a growing province.

McIntyre left New Brunswick to travel to Winnipeg with the full intention of entering the teaching profession upon his arrival.<sup>51</sup> He travelled by rail to St. Paul, Minnesota, and then north on the Great Northern Railway to Winnipeg.<sup>52</sup>

He arrived in Winnipeg with references attesting to the excellence of his character and his great ability as an educator. He took interim employment with Brown and Rutherford Lumber Merchants, working in the yard at the site of the present Louise Street bridge. Later he obtained another job working with a criminal lawyer, N. F. Hagel, preparing Hagel's cases for presentation.<sup>53</sup>

During this time he watched the advertisements for teachers and on December 16, 1882 the following advertisement appeared in the Manitoba Free Press and continued to appear until the end of the month. "Teachers wanted--two male, holding first class certificates and two female, holding first or second class certificates. Duties to commence about 1st of February, 1883". Interested applicants were to send their applications to Dr. Agnew, Chairman of the School Management Committee in Winnipeg.<sup>54</sup>

McIntyre responded to the advertisement and on January 2, 1883 he received a letter from J. B. Somerset, the school Inspector, informing him that he was one of the successful applicants for the advertised positions. His salary was to be \$900 the first year, \$950 the second year and \$1000 per year thereafter.<sup>55</sup> He was appointed principal

of Carlton school and was informed that he was to begin on February 1, 1883.<sup>56</sup>

### The Winnipeg Educator

In June 1885 the Winnipeg Protestant School Board advertised for an Inspector of Schools, offering a salary of \$1,600 per year.<sup>57</sup> On June 27, McIntyre responded to the advertisement with a letter of application outlining his qualifications for the position.<sup>58</sup> At the School Board meeting, July 28, 1885, the Board unanimously voted to appoint McIntyre as Inspector, with duties to begin August 18, 1885.<sup>59</sup> McIntyre's career as an educational leader in Winnipeg had now begun.

McIntyre was no exception to the pattern of the last decades of the 1800s when young men entered the teaching profession which was available to those of limited education and financial resources. It was common for many in the teaching profession to leave it for other fields which they found more attractive for personal and financial reasons. While in the teaching profession McIntyre developed a special attraction for it.<sup>60</sup> When his other pursuits did not provide inner satisfaction and the better life that he sought, his mind returned to teaching. When he became Inspector in 1885 he finally found all that he had sought. It provided adequate income, and unlike the practice of law in St. John, New Brunswick, it provided community respect. It also included the prospect of increasing responsibility and a challenge to influence the formation of an educational system.

Before arriving in Winnipeg he had studied at the Normal School in New Brunswick and had a year of arts work at Dalhousie College, Halifax. He sought to further prepare himself for his work. He enrolled extra-murally at the University of Manitoba.<sup>61</sup> In May 1886, he graduated with his B.A. degree,<sup>62</sup> and received his M.A. in 1893.<sup>63</sup> In later years he said, "My college work had to be done extra-murally. I didn't have a chance to attend in the regular courses".<sup>64</sup>

The family moved frequently prior to 1894, living at such addresses as 97 Vaughan Street, 14 Juno, the corner of Carlton and Graham, 349 York Street, and west on Portage Avenue. In 1894 McIntyre moved to Central Street on Armstrong's Point, later known as 123 Middlegate.<sup>65</sup> This was an upper class residential area occupied mainly by people engaged in business.<sup>66</sup> It was a good family area in which to raise the five children in the McIntyre family, four boys and a girl. McIntyre's idea that education was to build character, was consistently applied to his children. He took great care that they read only good literature,<sup>67</sup> for it was from good literature, he believed, that one could receive ideals and be helped to live a noble life. The importance of example, in his view, could not be underestimated. He sought, therefore, to set a good example and was, as one of his sons said, "honest to the point of exaggeration".<sup>68</sup> He would offer constructive criticism when necessary and give praise where it was due.<sup>69</sup> In all of this

there was the expression of a kind, understanding and sympathetic nature.<sup>70</sup>

One of the boys and the girl died of diphtheria in 1898;<sup>71</sup> one son, Andrew, became a successful lawyer;<sup>72</sup> another, Donald, became a physician;<sup>73</sup> and the third, Stuart, died in combat on October 26, 1917 during the First World War.<sup>74</sup> McIntyre's wife, Mary, died in Toronto on October 21, 1921, as the McIntyres were returning from a European tour.<sup>75</sup>

Evidence of McIntyre's generous concern for others was constantly manifest in his career as a Winnipeg educator. An Icelandic immigrant by the name of Thorson obtained a job as caretaker of the Carlton School where McIntyre taught. He approached McIntyre and enquired if he would take his son, Josef J. Thorson, as a private pupil and tutor him in Latin. McIntyre did so and enabled the young man to write his matriculation exams. It was a credit to both teacher and pupil that Thorson received the highest marks anybody had ever had in Manitoba. Thorson became a Rhodes Scholar, a member of Parliament and finally President of the Exchequer Court of Canada.<sup>76</sup> A young man's ability was recognized and McIntyre provided an opportunity for that ability to be used fully.

McIntyre also assisted a young Trade Unionist by the name of Dick Johns, a machinist with the Canadian Pacific Railway. Johns was active in the General Strike in Winnipeg in 1919 and was charged with seditious con-

spiracy along with seven other men.<sup>77</sup> As a result, he could not find employment to support his family. McIntyre, it seems, sympathized with his goal of trying to achieve better conditions in society for the working man and arranged a job at a school where the young man could look after machinery. He taught him two or three nights a week for several years. Johns was finally able to get two years of Arts at the University and his teacher's certificate and became a manual training teacher in the public school system.<sup>78</sup>

McIntyre joined Westminster Presbyterian Church on January 3, 1894 and continued his association with that church the rest of his life.<sup>79</sup> The moral emphasis of the church was important to him for it was one of the agencies of society that joined with the school in building good men and women.

He gave generously of himself in the work of the Children's Aid Society, assisting in its founding<sup>80</sup> and serving as first President from October 3, 1898 to October 29, 1900. He served for many years on the Council and was made an honorary member in 1912. In 1924 he was elected Honorary President and continued in that capacity until October 21, 1937.<sup>81</sup> It was through the Children's Aid Society that he sought to help unfortunate children and make them useful members of society. He saw his service with the Society as another means to help build the social order that he wanted.

The difficulties experienced by the handicapped were of great concern to McIntyre. He helped to found the Canadian National Institute for the Blind in Winnipeg and began service on the Board October 22, 1919.<sup>82</sup> He served as Divisional Chairman and member of the National Council from 1920-1922. He was Honorary President, Central Western Division, from 1923-1946 and from 1928-1946, was Honorary Vice President of the National Council.<sup>83</sup>

The Winnipeg educator was a very busy man, yet he found some time for leisure pursuits. He took a keen interest in outdoor life and spent much time at Lake of the Woods. He fished, studied the birds and plants<sup>84</sup> and walked in the woods.<sup>85</sup> His interest in these pursuits was formed during his boyhood days in New Brunswick. McIntyre was a lover of nature and found the outdoors to be the ideal environment for rest and relaxation.

McIntyre served as Superintendent of Schools in Winnipeg for a period of 43 years. He spent time touring the schools by horse and buggy, encouraging teachers and seeking ways to improve the school system.<sup>86</sup> His years as Superintendent saw dramatic changes in the school system and he enjoyed a growing reputation as an outstanding educational leader.

He also served as a member of the Advisory Board which had responsibility for the academic side of education in the Province. He represented teachers from the inception of the Board in 1890<sup>87</sup> to 1930 when he retired from the

Advisory Board.<sup>88</sup> Another area of service was the University Council, on which McIntyre served as a representative of Convocation.<sup>89</sup> He was appointed in 1891 and served until he resigned to accept the part-time position of Registrar for the University of Manitoba in January 1893. He held the position until the end of the year but gave it up to give full time attention to his Superintendent's duties. He was reappointed to the Council in 1897<sup>90</sup> and served until 1928.<sup>91</sup> He served on three Government Commissions for the advancement of education. In 1910 the Manitoba Government called upon him to serve on a commission to make a study of technical education.<sup>92</sup> Two years later in 1912, the Saskatchewan Government appointed McIntyre to a commission to make a broad study of education for the province.<sup>93</sup> Later in 1923 he again served on a Manitoba Government Commission investigating the rural school and the coordinating of the institutions of higher learning in the Province.<sup>94</sup>

The busy educator also found time to be joint editor of the Educational Journal of Western Canada in 1900. He continued in that position until 1903 when the Journal was discontinued.<sup>95</sup> When a new Journal, The School, was published by the Faculty of Education at the University of Toronto, McIntyre served as one of twenty-one on the Advisory Board.<sup>96</sup> In addition to this he was active in the Dominion Educational Association which had its formative ideas outlined in Toronto in July 1891.<sup>97</sup>



In 1912 the University of Manitoba formally recognized McIntyre's educational service by conferring on him the honorary degree of Doctor of Laws.<sup>98</sup> A few years after his retirement, his long service in the interest of education was noted by the Dominion Government and he was made an Officer in the Order of the British Empire.<sup>99</sup>

The remaining chapters will delineate his social and educational thought, and his activities and accomplishments. McIntyre submitted his resignation from the Superintendency of the school system on December 18, 1928.<sup>100</sup>

It is not surprising that many honors were accorded McIntyre during his long and active life. These honors attest to his widely noted educational leadership.

#### The End of a Life

McIntyre, now living with his son Dr. Donald McIntyre of 258 Dromore Avenue, was taken to Misericordia hospital after an illness of two weeks. It was there he died December 14, 1946.<sup>101</sup> Tribute was paid to him from representatives of the community. Some insight into the measure of the man and his work can be gathered from a resolution of the School Board on December 17, 1946, and an editorial in the Winnipeg Tribune of December 16, 1946.

Resolved:

That the Winnipeg Public School Board assembled in special session to place on record its deep sense of the outstanding value of the life and work of the late Dr. Daniel McIntyre. He spent forty-five years in the service of this Board, forty-three of them as superintendent of schools. Under his direction the school system of Winnipeg grew from the

simple limited system of small town to the complex system of a modern city. In building up its physical equipment, developing its personnel, and creating its tradition and character, Dr. McIntyre was the central figure. His influence extended beyond the city schools. He was for several decades one of the shapers of educational policy in Manitoba, and one of the leaders in educational thought and practice in Canada. His acumen, strength, and sincerity were recognized not only in the field of formal education but in many of the institutions and organizations that affect the lives of our people. Dr. McIntyre was long recognized as a great administrator and a great citizen. 102

The editorial had this to say:

"Into the warp and woof of the educational system had been woven many colors. From the plain home-spun of the three R's, it had evolved a fabric of intricate and beautiful tapestry. The hand that moved the shuttle was that of Dr. Daniel McIntyre."

That paragraph taken from a biographical sketch of Dr. Daniel McIntyre, sums up changes which this greatly respected educationalist introduced during his long connection with education in city and province, a life's work which began here in 1883.

Such a great span of years devoted to the betterment of education in this community meant that Dr. McIntyre had influenced the education and life's work of most of the present residents of Winnipeg who had grown up in this city. His name became synonymous with the Winnipeg school system. Its progress and the fine technical institute which bears his name remain as monuments to his endeavors.

Dr. McIntyre was not satisfied with maintaining the status quo in education, but on the contrary he pioneered in the introduction of new teaching techniques and the expansion of the school system to keep pace with the times in vocational training, citizenship, recreation and health. In this way his advances influenced the very centre of community living.

While the city school system was his primary interest, his broad concern for raising the general standard of education also carried his influence into university matters and the improvement of facilities throughout the province. He was recognized in neighboring provinces and throughout

the country as a man who kept his sights upward.

Three generations of pupils, thousands of teachers and the public generally will confess a debt of gratitude to Dr. McIntyre who died on Saturday night at the great age of 94 years.<sup>103</sup>

## NOTES

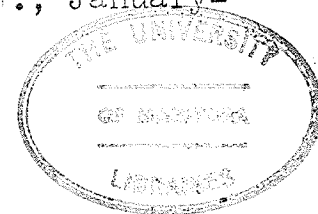
- <sup>1</sup>Mary-Elizabeth McIntyre Malmaeus, "Bibliographic and Geneological Sketches". (Gathered and recorded, 1976, on file at the Provincial Archives of Manitoba, Winnipeg).
- <sup>2</sup>Ibid., p. 11
- <sup>3</sup>Ibid.
- <sup>4</sup>Ibid., p. 13.
- <sup>5</sup>Ibid., p. 10.
- <sup>6</sup>Ibid., p. 33.
- <sup>7</sup>Ibid., p. 13.
- <sup>8</sup>Manitoba Free Press, January 18, 1929.
- <sup>9</sup>Katherine McNaughton, The Development of the Theory and Practice of Education in New Brunswick, 1784-1900. (University of New Brunswick Historical Studies, Fredericton, N.B., 1947). p. 162.
- <sup>10</sup>Ibid., p. 180.
- <sup>11</sup>Manitoba Free Press, January 18, 1929.
- <sup>12</sup>Winnipeg Free Press, December 16, 1946.
- <sup>13</sup>Malmaeus, p. 33.
- <sup>14</sup>McNaughton, p. 149.
- <sup>15</sup>Ibid., p. 177.
- <sup>16</sup>Ibid., p. 176.
- <sup>17</sup>Ibid., p. 177.
- <sup>18</sup>Ibid., p. 175.
- <sup>19</sup>Provincial Archives: Fredericton, New Brunswick.
- <sup>20</sup>Ibid.
- <sup>21</sup>McNaughton, p. 149.
- <sup>22</sup>Ibid., p. 175.
- <sup>23</sup>Provincial Archives: Fredericton, New Brunswick.

- <sup>24</sup>Ibid., p. 198.
- <sup>25</sup>Letter of the Secretary of the Portland School Board, July 26, 1882. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>26</sup>Extract from the Regulations of the Board of Education for New Brunswick as attached to the school license, 1873. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>27</sup>Provincial Archives, Fredericton, New Brunswick.
- <sup>28</sup>Dalhousie College Calendar, Halifax, Nova Scotia, 1876-1877. p. 24, 31.
- <sup>29</sup>Malmaeus, p. 43.
- <sup>30</sup>The Winnipeg Tribune, December 16, 1946.
- <sup>31</sup>Letter of the Chairman of the Board of the School Trustees, Portland, New Brunswick, February 17, 1885. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>32</sup>Letter of the Chief Superintendent of Education, Province of New Brunswick, February 17, 1885. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>33</sup>Letter of the Secretary of the Board of School Trustees, July 26, 1882. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>34</sup>McNaughton, p. 242.
- <sup>35</sup>Letter of Theodore H. Rand, Fredericton, New Brunswick, November 11, 1880. (Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>36</sup>Educational Journal of Western Canada, vol. 10, no. 7, 1902. p. 529.
- <sup>37</sup>Annual Report of the Winnipeg Protestant School Board, 1886. p. 41.
- <sup>38</sup>Malmaeus, p. 34.
- <sup>39</sup>Letter of Donald Macrae of St. Stephen's Church, St. John, New Brunswick, November 6, 1880. (On file in the Provincial Archives of Manitoba, Winnipeg, Manitoba).
- <sup>40</sup>Malmaeus, p. 34.

- 41 Letter of W. Crockett, Provincial Normal School of New Brunswick, Fredericton, N.B. February 9, 1881. (On file at the Provincial Archives of Manitoba, Winnipeg, Manitoba).
- 42 Winnipeg Free Press, December 16, 1946.
- 43 McNaughton, p. 244.
- 44 Winnipeg Free Press, December 16, 1946.
- 45 Certificate of the Supreme Court of New Brunswick. (On file at the Provincial Archives of Manitoba, Winnipeg, Man.).
- 46 Letter of D. Macrae of St. John, N.B., August 2, 1882. (On file at the Provincial Archives of Manitoba, Winnipeg).
- 47 The Winnipeg Tribune, December 16, 1946.
- 48 Letter of D. Macrae, August 2, 1882.
- 49 Ibid.
- 50 W. L. Morton, Manitoba: A History, (Toronto: University of Toronto Press, 1957). p. 200.
- 51 Letter of D. Macrae, August 2, 1882.
- 52 Malmaeus, p. 34.
- 53 Ibid.
- 54 Manitoba Free Press, December 16, 1882.
- 55 Letter of J. B. Somerset to Daniel McIntyre, January 2, 1883. (On file at the Provincial Archives of Manitoba, Winnipeg, Manitoba).
- 56 Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- 57 Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- 58 Letter to John Palk, Protestant School Board, Winnipeg; from Daniel McIntyre, June 27, 1885. (On file at the Provincial Archives of Manitoba, Winnipeg, Manitoba).
- 59 Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- 60 Letter of J. B. Somerset, January 2, 1883.
- 61 Manitoba Free Press, January 18, 1929.

- <sup>62</sup>Malmaeus, p. 34.
- <sup>63</sup>The Winnipeg Tribune, December 16, 1946.
- <sup>64</sup>Manitoba Free Press, January 18, 1929.
- <sup>65</sup>Winnipeg Henderson Directory, 1883-1920.
- <sup>66</sup>A. J. Luntz and K. C. Hurley: "Armstrong's Point: A Historical Survey", Winnipeg, 1969. p. 48, 52.
- <sup>67</sup>Winnipeg Free Press, October 30, 1971.
- <sup>68</sup>Malmaeus, p. 35.
- <sup>69</sup>Ibid., p. 35.
- <sup>70</sup>Ibid., p. 40.
- <sup>71</sup>Manitoba Free Press, November 17, 1898.
- <sup>72</sup>Malmaeus, p. 68.
- <sup>73</sup>Ibid., p. 74.
- <sup>74</sup>Winnipeg Free Press, December 16, 1946.
- <sup>75</sup>Malmaeus, p. 44.
- <sup>76</sup>Ibid., p. 36.
- <sup>77</sup>Norman Penner, ed. Winnipeg, 1919: The Strikers Own History of the Winnipeg General Strike. (James Lewis and Samuel, Toronto, 1973). p. 222.
- <sup>78</sup>Malmaeus, p. 37.
- <sup>79</sup>Records of Westminster United Church, Maryland Street, Winnipeg, Manitoba.
- <sup>80</sup>The Children's Aid Society of Winnipeg, Organization and Incorporation, July, 1958. (Records of the Children's Aid Society, Winnipeg 1898-1937: Winnipeg, Manitoba).
- <sup>81</sup>Records of the Children's Aid Society, Winnipeg 1898-1937: Winnipeg, Manitoba.
- <sup>82</sup>Letter of G. W. Holmes, Director, Canadian National Institute for the Blind. (Files of the Canadian National Institute for the Blind. 1929 Bayview Avenue, Toronto).

- 83 Files of the Canadian National Institute for the Blind.  
Toronto, Ontario.
- 84 The Winnipeg Tribune, December 16, 1946.
- 85 Malmaeus, p. 40.
- 86 J. W. Chafe, An Apple for the Teacher, (Winnipeg: Hignall Printing Co. Ltd., 1967). p. 36.
- 87 Manitoba Free Press, May 23, 1916.
- 88 Western School Journal, vol. XXV no. 6, June 1930. p. 235.
- 89 Morton has indicated that the University Act made the Convocation of members and graduates of the University part of the government of the University. When the University came into existence it had no graduates so the first Convocation was made up of graduates of other universities in Her Majesty's Dominion. These graduates of other universities were required to have resided in Manitoba for two months prior to the passage of the University Act and to have registered their names with the Provincial Secretary. Thereafter, "Convocation was to consist of the members of the University and the first Convocation and graduates of the University. Convocation, so constituted, was to elect three of its members as representatives on the University Council, a number which was to be increased to seven in 1887". W. L. Morton, One University, A History of the University of Manitoba: 1877-1952. (Toronto: McClelland and Stewart Ltd. 1957). p. 30.
- 90 Amber Lavina Glenn, "A History of the University of Manitoba", (M.A. thesis, University of Manitoba, 1927). p. 149.
- 91 Minutes of the Council of the University of Manitoba, May 14, 1928.
- 92 Western School Journal, vol. V no. 8, October 1910.
- 93 Ibid., vo. VII no. 6, June 1912, p. 234.
- 94 Morton, Manitoba: A History, p. 389.
- 95 Educational Journal of Western Canada, vol. II no. 5, August-September 1900. p. 478.
- 96 Western School Journal, vol. VII no. 9, November 1912. p. 340.
- 97 The Educational Monthly of Canada, vol. XXVII, (Edited by John C. Saul, Toronto, The University Co. Ltd., January-December 1904). p. 146.





- 98 Western School Journal, vol. VII no. 6, January 1912.  
p. 232.
- 99 The Winnipeg Tribune, January 1, 1935.
- 100 Annual Report of the Winnipeg Public School Board,  
December 28, 1928. p. 15.
- 101 Winnipeg Free Press, December 16, 1946.
- 102 Winnipeg Public School Board resolution, December 17,  
1946. (On file at the offices of the Winnipeg School  
Division #1, Wall Street, Winnipeg, Manitoba).
- 103 The Winnipeg Tribune, December 16, 1946.

## CHAPTER IV

## DANIEL McINTYRE'S SOCIAL AND EDUCATIONAL PHILOSOPHY

McIntyre's social philosophy and educational ideas are very closely related. When he stated his educational aim he made it clear that it was not primarily the transmission of knowledge but rather the "making of good men and women" and "fitting for life service".<sup>1</sup> In order to understand McIntyre's social philosophy and educational ideas and their relationship to each other it is necessary to examine the society that McIntyre envisioned. It is further necessary to examine education in that society, for McIntyre believed that education was the building process whereby his vision of society was to be realized.

The society that McIntyre envisioned had its roots in the early experiences that shaped his life. He was born into a rural Scottish family in New Brunswick and brought up under the influence of a strong Protestantism as represented in the Presbyterian Church. This Protestantism emphasized the ethics of the New Testament and under such influence McIntyre learned the meaning of authority, the discipline of work and the principles of steady habits and sound moral character.<sup>2</sup> When McIntyre left his parental home in 1872 he carried with him a letter from James Murray, Minister of the Presbyterian Church in Dalhousie, New

Brunswick, which certified that the young McIntyre was "a man of good principles and steady habits" and that he left Dalhousie "with an unblemished moral character".<sup>3</sup>

McIntyre's early social experience was that of the quiet, harmonious society of the rural village. It was there that the home, school, and church functioned to maintain a distinct set of social values and ensure the continuity of the social order. The devices of social control were effective in inculcating values and producing character. McIntyre described this "character" in terms of disposition, refinement and habits. In disposition he saw characteristics such as "sweetness, gentleness, manliness, modesty and nobleness"; in refinement he saw "manners, tastes, bearing and conduct"; in habits there were "neatness, honesty, obedience, truthfulness, and perseverance".<sup>4</sup> This society had functioned well in inculcating these values into McIntyre's own life as indicated in a letter of recommendation from the Board of School Trustees in Portland, St. John, New Brunswick, dated July 26, 1882. The letter stated that McIntyre's character was "unimpeachable" and that he was "a gentleman in the fullest sense of that term".<sup>5</sup>

Some indication of the nature of the social control exercised by the society of that time is contained in another letter of recommendation written August 2, 1882 by D. Macrae, Minister of St. Stephens Church, St. John, New Brunswick. He referred to McIntyre's pursuit of the teach-

ing profession "during some ten years, the greater portion of that period being in Portland, St. John, under my own eye."<sup>6</sup> It was a society where one was able to watch another, where behavior was predictable. It was possible for one to attest to the character of another with a great degree of confidence within the context of a commonly held set of values. John A. Chesley, Mayor of Portland in 1885, wrote of McIntyre that he took pleasure in recommending him

. . . for any office he may desire to obtain feeling satisfied as I do that with his untiring industry, sound education, methodical methods and good moral character that he would be a valuable man in whatever sphere his talents and acquirements might be employed.<sup>7</sup>

This was the society that recent historians have referred to as producing "the pious moral capital of nineteenth century American evangelical Protestantism".<sup>8</sup>

#### A Changing Society

Society, however, was changing as industrialization, urbanization, and immigration were having a profound effect on rural village society. In 1880 McIntyre went to New York City with the idea of finding work and settling there.<sup>9</sup> It was there that he had opportunity to observe industrialized urban society. New York was in the midst of rapid population growth. In 1850 the New York City area had a population of 1,200,000 and by 1900 it was over 3,000,000.<sup>10</sup> It was a centre of industry<sup>11</sup> that drew workers from the farm and immigrants from both central and eastern Europe.<sup>12</sup> In an age of laissez-faire the shape and life of the city

was determined by the convenience of the businessmen.<sup>13</sup> The unassimilated foreigner lived in deplorable conditions. Dishonesty was rampant and "vice and crime clung to the city as an infection". New York could be described as other American cities were described in the 70s through the 90s as "smoke ridden, filthy and overcrowded".<sup>14</sup>

McIntyre returned from New York after a short stay.<sup>15</sup> He later made plans to seek employment in the west and following these plans took up residence in Winnipeg. In early 1883 he was able to see that Winnipeg, like New York, was undergoing rapid social change. This change, marked by population increase, the replacing of the fur trade by the grain trade, and the replacing of ox carts by railways,<sup>16</sup> was on a much smaller scale than that which he had seen in New York. Furthermore, the heavy immigration from European countries had not yet begun in Winnipeg.<sup>17</sup> There was, however, no doubt that the signs of disorganized social life which accompanied the rise of industry and the increase in population were already evident. The economic boom of 1881-82 had drawn many people to Winnipeg. The observer could see "the clustering of economic activities, the segregation of classes and ethnic groups, the unequal distribution of municipal services and different types of residential construction".<sup>18</sup> Winnipeg was now, by these developments, distinguished from "the small, almost rural community" that had been known since 1874.<sup>19</sup>

This "small almost rural community" would have been

familiar to McIntyre. In 1881 some 83.6% of the population in Winnipeg were of British origin. There was also an overwhelming Protestant majority in the city which numbered 80% of the total population which claimed religious affiliation.<sup>20</sup> It was a society in which could be found the values that had characterized McIntyre's early social environment. This society, however, was threatened by growing industrialization. McIntyre publicly expressed his concern in 1891 when he said that "a serious menace to the stability of our institutions looms up in the distance through the approaching shock of hostile interests in our industrial system".<sup>21</sup>

He was, without doubt, aware of events in the United States where the Knights of Labor had gone on strike as a demonstration in the interests of legislation for the eight hour day. In Chicago where organized labor had been on strike against the McCormick Harvester Company, the demonstration, encouraged by anarchists, led to the Haymarket Riot on May 3, 1866. Seven policemen and four civilians were killed. The Knights of Labor, though having nothing to do with the riot, became identified with the anarchists in the public mind because of their demonstration in the interests of the eight hour day.<sup>22</sup>

In Winnipeg, labor organization had been stimulated by the era of the railway. The Knights of Labor had a branch in Winnipeg in the mid eighties. The Winnipeg Trades and Labor Council had been organized in 1884 and was based

on the industrial unionism of the Knights.<sup>23</sup>

McIntyre could look into the future and see corporations and unions locked in conflict resulting in the stress and tearing of the fabric of society. There was, in his view, a great threat to the harmony of society.

This concern that McIntyre expressed was widely shared in societies undergoing increasing industrialization and gave rise to a quest on the part of the socially concerned for a new ideology that would meet the changed conditions. The old ideology which saw nature and human history as benevolent had been based on classical liberalism with its doctrine of laissez-faire and a closed system of religious faith. This classical liberalism was now regarded by many people in socially responsible positions as no longer adequate to a changed society.<sup>24</sup>

Laissez-faire had been the dominant doctrine as it was believed that the general good was best served by the pursuit of individual self-interest. Those who worked hard were rewarded and those who did not suffered the consequences of their folly. The giant corporations, by placing power in the hands of a few, were in fact actually limiting opportunity. The old society of a competitive economy, private property, individualism and freedom from state control,<sup>25</sup> was viewed as no longer relevant to changed conditions.

#### The Social Gospel

Out of this quest for a new social theory there

arose in the later decades of the nineteenth century, a new liberalism which differed from classical liberalism in that it took a more positive attitude toward the state and exhibited a negative attitude toward the old doctrine of laissez-faire. This new liberalism arose in several western countries, including Britain and later the United States and Canada.<sup>26</sup> This new social theory has been described by Clarence J. Karier as "a middle class liberalism that eschewed violence and conflict and rugged individualism."<sup>27</sup> Stewart Crysedale has said that the new liberalism:

. . . provided the intellectual basis for a second alternative ideology, less incisive than Communism, but, as events proved, more congenial for most of the complex, pluralistic societies that were emerging in western Europe and North America. The central tenet of this ideology was that man, in harmony with the historic values of Christian teaching, which enjoined him to treat all men as brothers, should vigorously seek mastery of his environment. Joined with the traditional humanistic theistic faith was a new belief in the ability of applied science to bring about the millenium. . . . In the United States . . . the new liberal ideology . . . took the form of a distinctive type of Social Gospel which called into question the abusive excesses of free enterprise but did not challenge the fundamental tenets of the economic system. The Social Gospel became a social movement, though a diffuse one, among middle class American church people in the first two decades of the twentieth century. 28

McIntyre was a churchman. Prior to arriving in Winnipeg he was a member in full communion and a trustee of St. Stephen's Church in St. John, New Brunswick.<sup>29</sup> It may well be assumed that given his interest in the church, his reading would have kept him up to date on new currents in theology. He was in quest of a new social theory for he



believed that the need of the new era was "to develop the intelligent cooperative man of the future as against the competitive man of the past".<sup>30</sup> As a churchman in search of a social theory to meet the new conditions it can be understood that that which had appealed to American church people under similar conditions would also appeal to him as a solution to the urban problems of Winnipeg. McIntyre saw the church as emphasizing love to one's neighbor and promoting the doctrine of Christian brotherhood. He regarded the Christian church, where the Spirit of Christ was present, as representing "the true socialism". It was where "faith and love" promoted trust and unity among men.<sup>31</sup>

In order to understand the development of McIntyre's social philosophy it is necessary to examine that which came to be known as the Social Gospel. Ronald C. White and Howard Hopkins have written, "The Social Gospel is a phenomenon that is difficult to define or contain".<sup>32</sup> Crysdale said:

. . . it eludes a single and conclusive definition. It is a term that can be applied to a wide variety of individuals and groups in western societies who emphasized one aspect of Christian belief, the responsibility of each person for his neighbors and for the formation of just social and political institutions.<sup>33</sup>

In Canada, according to Lionel Orlikow, the Social Gospel was a view of Christianity "which stressed man's responsibility for the social as well as the moral and spiritual well being of his fellow man". Its spirit could be expressed in a number of ways: "practical Christianity,

a daily application of the Golden Rule and the brotherhood of man".<sup>34</sup> It can be seen that the emphasis was not on doctrine but on practice. The ethical emphasis became very powerful even to the extent that the doctrine of God was transferred to a doctrine of man. Benjamin Smillie has said:

A constantly recurring text was God's Fatherhood and the call for all men to treat one another as brothers. "If anyone says, I love God and hates his brother, he is a liar: for he who does not love his brother whom he has seen cannot love God whom he has not seen". 1 John 4:20. With this type of Biblical emphasis to the forefront there was no special revelation from God necessary: he was clearly visible in the brethren. God became the projection of the highest ethical ideal in man and Jesus, the personification of these ideals.<sup>35</sup>

With the emphasis on man, social service became extremely important for it was through such service that a new society could be realized. Smillie has expressed the emphasis as:

Jesus taught God's Fatherhood and kingdom and the life of service and brotherhood to men. . . . If men but shared the Divine life and Divine love the kingdom of God would be accomplished and religious difficulties and social disorder would have an end.<sup>36</sup>

The Social Gospel, in promoting brotherhood and service, was seen by its adherents as the solution to the abuses of the free enterprise system. The solution was to be found mainly in the changed actions of the leaders of business who would govern themselves, implementing "the teachings of Jesus and his kingdom of justice, brotherhood and love".<sup>37</sup> A committee on "Sociological Questions" that had been formed by the Methodist Church reported in 1894

that "when society has been impregnated with the teaching of Jesus of Nazareth, trusts, monopolies, heartless combinations and oppressive economic conditions shall have been superseded by a universal brotherhood".<sup>38</sup> The solution to social problems, as far as the promoters of the Social Gospel were concerned, was found in a departure from the emphasis on the independent individual of the past. The new emphasis must be on the social concept of man and the solution of social ills found in a brotherhood.

Ideas that were to reinforce the Social Gospel arose in the last decades of the nineteenth century. The prevailing attitude toward children was that they were born in original sin.<sup>39</sup> In 1875 the voice of Henry Bland was raised in the Methodist Church in Canada with the new idea that it was possible to consider children as born in "original goodness". Bland maintained that all that was necessary was that proper attention be given to "nurture" in order to keep them in that condition. Bland founded this whole new idea on his concept of the grace of God.<sup>40</sup>

Bland's idea was a reflection of the theology of the German scholar Albrecht Ritschl whose thought dominated European Protestant theology in the 1870s and 1880s.

Richard Allen has stated:

In Ritschl's theology, man and God seemed to exist in a continuum. The decades of arid metaphysical debate had made Ritschl skeptical about the possibility of rational knowledge of God. Not the faculty of reason, but the emotions and, in particular, the experience of divine forgiveness, were the avenues to knowledge of God. Out of Ritschl's emphasis on the forgiving work of

God, God emerged simply as love. This was, in effect, a humbler divinity than the Biblical and Reformation attributes of holiness and wrath allowed. Just as the traditional characteristics which distinguished God from man were discounted, so the existential alienation between man and God, expressed in the doctrine of original sin, was denied, and man appeared as fundamentally good.<sup>41</sup>

The Gospel of Christian nurture spread in the Methodist and Presbyterian Churches and was especially significant in that "it gave a basis for Christians to engage in "secular" social reform".<sup>42</sup>

In the 1880s and 1890s Tolstoi, the Russian novelist, moral philosopher, and social reformer<sup>43</sup> had many articles published in the religious and secular press, in which he expressed his deep conviction that "the personal and social problems of the time could only be met by the adoption of the absolute ethics of the New Testament".<sup>44</sup> Since these were the ethics of the Social Gospel, such articles could do nothing but fan the flames of the new "social theory" as it was applied to the social problems of the day.

As Charles Darwin was studied and interpreted, the idea arose that the latest scientific discoveries supported the ethics of the Social Gospel. Darwin had shown the importance of environment in relation to the development of certain characteristics in the species.<sup>45</sup> If that were true, then the social environment was of great importance for personal social development. Environmentalism was promoted in the belief that "nature and evolution undergirded the social graces".<sup>46</sup>

Furthermore, the ideas of Darwin were so interpreted as to provide a foundation for social hope. Herbert Spencer had interpreted Darwinian evolution as "the survival of the fittest" and was opposed to reform movements as interference with the course of nature. Thinkers in the 1880s and 1890s began presenting a new version of the Darwinian theory. In this version man could not fit Darwin's natural model, for man was not passive in having environment act upon him but was "an actor upon environment". The human mode, therefore, was not the natural but the artificial. This new version also pointed out that Darwin dealt with the origin of the species and not with "the pattern of behavior by which species survived". Scientists had observed that the pattern for survival was cooperation and mutual aid. This Reform Darwinism was of great importance to the Social Gospel for it gave a scientific basis for its emphasis on brotherhood and enabled it to incorporate moral striving as part of God's evolutionary plan.<sup>47</sup>

In addition to all this there developed an important attitude toward the state that differed from the laissez-faire attitude of the past. The idea of the positive state arose, developed largely through the influence of the German philosopher Hegel. He saw history as "a progressive expression of the eternal idea culminating in a social state in which authority and liberty were resolved."<sup>48</sup> This was significant for the Social Gospel view that God was

immanent in the process of change and that change was moving toward an ideal society.<sup>49</sup>

The Social Gospel found support in the foregoing ideas and was promoted in the firm belief that:

The Sermon on the Mount was a source of moral principles for all men . . . the death and resurrection of Jesus was . . . an act of costly heroism, evoking in succeeding generations the spirit of sacrificial service . . . the kingdom of God being realized as the world became more and more transformed by the spirit of Christian love. Brotherhood, cooperation, service and the value of the human personality were based on the ethics of family life . . . the world would gradually come to see itself as one large family . . . the evolutionary process . . . was not simply a tale of a battle but a love story . . . there was no willful evil in the world. . . . Human institutions and individuals were . . . plastic and could be molded by the good just as easily as they could be influenced by evil.<sup>50</sup>

The advocates of the Social Gospel had confidence in human goodness and a certainty that "men could be educated to choose the good and contribute directly to 'the building of the kingdom'. . . . Through education men could be led to prefer social good to private advantage".<sup>51</sup>

The Social Gospel was largely a middle class Protestant British movement in Canada. It was once seen as arising from a stimulus-response situation in the face of the problems of urban society. In recent years it has been seen by some historians as having its roots in the middle nineteenth century revivalist movement which "popularized the slogan 'saved for service'."<sup>52</sup> Significant support for the movement came from the Methodist and Presbyterian Churches which had developed into national territorial

churches.<sup>53</sup> The Methodist and Presbyterian Churches in Winnipeg were largely British as indicated in figures that showed that 75% of the population of Winnipeg were of British origin in the years 1881-1916.<sup>54</sup> Artibise has pointed out that the Anglicans, Methodists, and Presbyterians accounted for "well over half of the city's religious makeup".<sup>55</sup> The Presbyterians and the Methodists alone accounted for 39% of the religious makeup of the city.<sup>56</sup> These, Orlikow has remarked, "exercised a greater influence than their numbers would otherwise warrant".<sup>57</sup>

#### The New Society

The new society for McIntyre would be made up of "good men and women" who were "fitted for life service".<sup>58</sup> The foundation of the society would be laid in the Social Gospel which provided the fixed beliefs for the society. It would provide the basis for judging what was "good" and be the reference point for McIntyre when he spoke of "practice in right thinking and right acting".<sup>59</sup> It would embody the values and ideals that were inculcated into him in his youth and preserve a societal order that was important to him.

McIntyre's new social order would emphasize practice and not doctrine. This became evident when he expressed his belief concerning the teaching of Sunday School:

Is there any need to dole out doctrinal truths that are not easily apprehended by teachers themselves, or to ask for the memorizing of Golden

texts that have no significance to the learner, but are given in the vague hope that some day they may prove useful. As the old teacher remarked 'perhaps the boy may some day be in jail, and then it will be good for him to have these things lodged in his memory'. Would it not be better to lodge some good things in his disposition, so that he would be likely to keep out of jail?"<sup>60</sup>

The social order would emphasize what Karier has called, when referring to the new liberalism, "a secularized Protestant moral value system".<sup>61</sup> McIntyre believed in taking this system and using it to "make good men and women" which meant "lodging" good things in the disposition. This was sufficient, in his view, to provide the necessary inner control for the benefit of society. The external control, as represented by "jail" in the specific instance cited above, would be unnecessary. In a society when one could no longer watch another the control would shift from external to internal. One would, according to McIntyre, learn to be industrious, obedient, self controlled<sup>62</sup> exhibiting honesty, truthfulness and uprightness.<sup>63</sup>

This society, in McIntyre's view, would rest on the concept of brotherhood. He believed in the development of "the intelligent, cooperative man of the future" in contrast to the competitive man of the past.<sup>64</sup> A man who would "live peaceably with his fellows . . . assist them as far as possible . . . cooperate with them".<sup>65</sup> One who would "recognize and acknowledge himself in each one and in all".<sup>66</sup> This McIntyre called "the essential and solid unity of all men".<sup>67</sup> It was the unity on which it would be possible to develop "the kindlier and gentler feeling of brotherhood



. . .in the district and the nation".<sup>68</sup> McIntyre regarded all things that militated against this unity as unacceptable. He saw "class hatred" as "fatal to national unity". He saw the unequal distribution of wealth wherein "a few individuals or corporations" hold "the wealth of a country" as breaking "the bond of sympathy that should bind man to man".<sup>69</sup> In addition to this he saw "the extreme party spirit in politics and religion as opposed to all kindly feeling and honest judgments".<sup>70</sup> The system, in McIntyre's view, did not have to be fundamentally changed but only made to work according to the Golden Rule.

McIntyre envisioned a society where unity would prevail. This unity, however, would not deny individuality. The individual would not be submerged without identity in the common life. He or she would not be deprived of the crown of personal achievement and victory. McIntyre maintained that "God's best gift to you is your individuality".<sup>71</sup> Since unity was to prevail, this individuality could not be the competitive individuality of the past but rather the individuality of interdependence. It would be, according to McIntyre, an individuality where one would "learn his limitations and his dependence upon others".<sup>72</sup> He advocated the visiting of factories and workshops "in order to show the necessity of each to all and all to each".<sup>73</sup> The individualism that McIntyre envisioned for the new society would be essentially an individualism of function.

Individualism at this time and in relation to the

corporate society was defined as one who had "some special quality and purpose that distinguished him from other members of society". Fostering true individualism was "allowing each citizen to develop his individual talents and acquire a special purpose".<sup>74</sup> Herbert Croly described the individuality of function:

. . . individuality cannot be dissociated from the pursuit of a disinterested object. It is a moral and intellectual quality, and it must be realized by moral and intellectual means. A man achieves individual distinction, not by the enterprise and vigor with which he accumulates money, but by the zeal and the skill with which he pursues an exclusive interest . . . it is not exclusive in the sense of being unique but becomes exclusive for the individual who adopts it, because of the single minded and disinterested manner in which it is pursued . . . As the work is well done, a man's individuality begins to take substance and form, . . . it is projected into his work. He does not stop when he has earned enough money, and he does not cease his improvements when they cease to bring an immediate return. He is identified with his job and by means of that identification his individuality becomes constructive. His achievement, just because of its excellence, has an inevitable and unequivocal social value. The quality of a man's work reunites him with his fellows.<sup>75</sup>

What applied to individuals also applied to groups in this society that was to exhibit unity even though marked by widespread diversity such as that which was caused by immigration. While the individual was part of the larger group and found his or her place of service, so would groups as part of the still larger group find their function in relation to the larger group or brotherhood.<sup>76</sup> McIntyre expressed this idea by citing the work of one whom he called "a great thinker and scholar". This

"thinker and scholar", whom he did not identify, wrote that groups could find this unity by realizing "the form of a concrete individualism and nationality" and "transfiguring the idiosyncrasy of its nation into a broad humanity".<sup>77</sup>

Permeating this entire society would be a spirit of service. McIntyre believed that each individual should be fitted for his or her "service of life".<sup>78</sup> It was a service that was not to be inhibited by the lack of any acquired distinctions such as wealth. McIntyre maintained that "he that is least in wealth or financial importance may be the greatest in service".<sup>79</sup> Service was the key and if the society was to function as a unified whole it would do so as each person found his or her particular place of service and found their greatness in the specific function they rendered to the welfare of the group. McIntyre believed that "every man or woman has or should have a place in our national life".<sup>80</sup>

The question may now be raised as to the basis on which one would find his "place in our national life". McIntyre answered this question by indicating that it would be on the basis of freedom and equality. He believed in "the essential equality and freedom of all men". Equality, to McIntyre was not, however, an equality without distinctions for he recognized classes, sects, races or ethnic origins, and differences in ability.<sup>81</sup> In such a society the equality would be equality of opportunity. McIntyre was convinced that in the new society the "best talent in

the country" would be recognized and in accord with democratic right be given opportunity to develop and use that talent regardless of financial condition or rank in society.<sup>82</sup> Freedom then would consist of the individual's unhindered pursuit of his or her place in society, based on ability. All of this required the realization of McIntyre's new ideal of the positive state. He believed that if the state were to receive efficient service, "the state must provide the higher training".<sup>83</sup>

McIntyre did not aim at restructuring society but rather animating it with a new spirit of service. There would continue to be those who would fulfill "higher duties of citizenship" and those who would fill the role of "hewers of wood and drawers of water".<sup>84</sup> They would, however, be drawn together by a recognition of interdependence and the common pursuit of service to the benefit of all. Each would fill the place for which he or she was fitted and recognize that place as his or her natural place.

It can now be seen that for McIntyre the "best talent in the country" would form an "academic elite" who would give guidance to the new society. It would be for them to assess ability and determine "the best talent" according to educational standards. McIntyre believed that "the state needs educated men and women to perform the higher duties of citizenship".<sup>85</sup> At the beginning of the last decade of the nineteenth century McIntyre cited the remarks of Arthur Hadley of Yale University in which Hadley

advocated student classification on the basis of "the probable duration of the studies". The idea was, according to Hadley, to assess ability and instruct to perfect in the student "such tastes and habits, as will be most necessary when he goes forth into the world".<sup>86</sup> With such a "guiding hand" it would be relatively simple for one to find the place of service in society according to ability.

McIntyre had no difficulty finding the centre of loyalty in this new society for the Social Gospel made it clear. He indicated that it would not be found in "the self centered man". Such a one "lives, moves and breathes in the atmosphere of self". It was not to be found in "the family centered man" for while that was higher it still fell short of what was necessary in society. Furthermore, it was not in "the state centered man" or even in "the world centered man". The centre of loyalty was to be found in "the God centered man",<sup>87</sup> for according to the Social Gospel that was where "the highest ethical ideal" was manifested.<sup>88</sup> It was in the "God centered man" that one found self sacrifice<sup>89</sup> and it would take self sacrifice to bind the new society together. Self sacrificing service benefited the entire society and McIntyre believed that it should be exhibited in each individual life. He looked for one in society who, for example, would engage in public declamation and would think in terms of the pleasure or benefit that he would confer upon his hearers rather than any applause that he might win. McIntyre felt that "the

real patriot" was the one who "learned to think and express himself without the use of the first personal pronoun".<sup>90</sup>

McIntyre did not believe that this society would emerge with great rapidity but would fall in with a general process of human progress. He looked forward to the millennium or, as he called it, "the Golden Age".<sup>91</sup> He maintained that "things are better today than in the past and they will be better in a hundred years to come. The Golden Age is in the future".<sup>92</sup> It was the expression of the optimism of the Social Gospel. His idea of progress was generally similar to that expressed by J. B. Bury.

. . . the idea of human progress . . . is based on an interpretation of history which regards man as slowly advancing . . . in a definite and desirable direction and infers that this progress will continue . . . and it implies that . . . a condition of general happiness will ultimately be enjoyed which will justify the whole process of civilization.<sup>93</sup>

It can now be seen that McIntyre's social philosophy was of a brotherhood of interdependence animated by a spirit of service where everyone had a place and was willing to sacrifice himself or herself for the common good in a society moving toward a Golden Age. It was the philosophy of a unified well controlled society embodying a set of unchanging values.

#### The Educational Process

McIntyre believed that the building process in producing "good men and women and fitting them for life service" was education. This education was not to be con-

defined exclusively to the schools but involved other institutions in society as they touched upon the life of the individual. McIntyre maintained that "the great institutions of society, the home, the church, the school, the vocation and the state", all had their special work to do. There was, he believed, a "common aim" and that was "worthy manhood, lovely womanhood". In order to achieve this aim McIntyre indicated that:

. . . the family gives nurture, the school initiates into the technicalities of intercommunication with fellow beings, the vocation directs activity into special channels, the State elevates the individual to the species, the Church relates acts of will to the Divine will, and behind it all there is the idea of the upbuilding of a worthy life.<sup>94</sup>

He was not unaware when expressing these sentiments that the school might, through the failure of the other institutions, have to take on greater responsibilities. He called this "a burden too grievous to be borne".<sup>95</sup> In later years McIntyre had to face this "grievous burden" as the school took on responsibilities that normally belonged to the home and vocation.

What McIntyre needed was an educational philosophy that would harmonize with his social philosophy. His social philosophy was new and he needed a new educational philosophy. He found his educational philosophy in Herbart, a German philosopher who lived from 1776 to 1841. Herbart published a number of philosophical and pedagogical works but was not widely acclaimed during his lifetime.<sup>96</sup> A revival of his ideas began about 1865.<sup>97</sup> These ideas became

McIntyre's ideas as he sought to build "the good man and the good woman for life service".<sup>98</sup>

It is not clear when McIntyre adopted Herbart's ideas. R. Freeman Butts has said that Herbart's ideas "had great vogue in America in the last two decades of the century".<sup>99</sup> Henry Hugh Edmunds has shown that articles on Herbartian psychology were carried in educational journals after 1880.<sup>100</sup> Dunkel has shown that there was a series of articles carried in the Illinois School Journal from December, 1886 to July, 1887.<sup>101</sup> In the light of the Winnipeg Protestant School Board report for 1886,<sup>102</sup> that indicates McIntyre's interest in the latest methods and the best journals, it may be assumed that it was through such journal articles that he became acquainted with Herbart. While one cannot ascertain the details concerning McIntyre's contact with Herbartian ideas it is known that in 1886 he was stressing the importance of teachers having "an understanding of the mind to be trained" and promoting "the study of psychology in its bearings on education". He believed that the most important thing in education was not the transmission of knowledge but the forming of the tastes and habits of the student -- "the impress left on life and character".<sup>103</sup> McIntyre made no mention of Herbart at the time but the ideas that he expressed seemed very much like those that Herbart had promoted. Whatever lack of clarity there may be concerning McIntyre's contact with Herbartian ideas in the 1880s there is no such lack at the beginning



of the last decade of the century. McIntyre declared that "Germany through such thinkers as Rein, Herbart, Lange and Hegel has given us a message that has been perhaps clearer than that from any other source".<sup>104</sup> In 1893 the Winnipeg teachers were studying a book on General Method written by Charles McMurray, a leading Herbartian in the United States.<sup>105</sup>

As McIntyre's social philosophy cannot be understood apart from an examination of the Social Gospel, so his educational philosophy cannot be understood apart from an examination of Herbart's educational ideas. Dunkel has given a brief sketch of Herbart's ideas on education.

Education takes its aim from ethics; psychology then shows it the means and hindrances to this end. The aim is moral strength of character, a will with inner freedom whose volitions are always in accord with the moral law. The three major divisions of education are instruction (Unterricht), discipline (Regierung), and training (Zucht). Since psychology shows that the entire mental life (including the desires and the will) is built out of presentations, instruction (with its four steps of clarity, association, system, and method) is directed toward enlarging the child's circle of thought and developing in him a many-sided interest by efficiently introducing the proper presentations into his apperceptive mass. Discipline keeps the child obedient and attentive so that instruction and training can do their work before the child has developed a proper will of his own. Training works constantly with instruction and discipline to form the will directly through such means as environment, examples, and ideals. Under discipline, the child acts rightly because he must; under proper instruction and training, he acts rightly because he wills to do so.<sup>106</sup>

Herbert believed that at birth the mind had no innate faculties and its only power was to relate to environment by sense perception. Since the mind is built up by

the presentation of external ideas, the main business of education is to impart the most useful knowledge and in such a way that the child can easily grasp and retain it.<sup>107</sup>

Leuella Cole states:

In Herbart's view, the presentations will through interaction with one another lead to generalized concepts and eventually to reasoning and morality. All spiritual qualities are thus dependent upon knowledge. Both conduct and character grow out of ideas acquired by the mind and the interaction of these ideas upon one another. Thus instruction alone is enough to produce good conduct and ideals.

To instruct a mind was, actually, to construct it. The teacher's main business is to furnish the right ideas, to determine the relation of these ideas to one another, and thus to form the child's character and to control his conduct. Since a teacher's principal concern was the actual creation of minds, his task was a sacred one and should be undertaken only by the best of men.<sup>108</sup>

Herbart's educational ideas are based on "the assimilative function of the mind".<sup>109</sup> Karl Lange, a German psychologist,<sup>110</sup> took Herbart's idea of "the assimilative function of the mind" and published a book on "Apperception".<sup>111</sup> "Apperception", simply stated, is "the assimilation of new ideas by means of ideas already acquired".<sup>112</sup> The mind, blank at birth, receives ideas from the environment that fit in with themselves and reject others which do not fit.

A psychology that views the mind in this way breaks completely with the old concept of faculty psychology. In Herbart's psychology the will was no longer an independent faculty of mind but simply a function that grew out of the ideas that were in the mind. "The will is a product of

experience and not a determining cause of action."<sup>113</sup>

Herbart did not believe in the simple guidance of nature and was therefore not interested in developing the interests of children. He believed that the interests of children should be used to better assimilate ideas. Herbart advocated the choosing of educational materials with the view to forming character and handling those materials in such a way as to promote rapid learning.<sup>114</sup>

The rapid learning would be facilitated by the use of a four step lesson plan which was a new idea in education. As already noted, the four steps were: clarity, association, system and method. Wilhelm Rein, a skilled writer and entrepreneur "neatened and tightened up the whole pedagogical theory".<sup>115</sup> Rein took Herbart's four steps and made them clearer by renaming them and adding a fifth step. The five were:

1. Preparation. An application of the doctrine of interest and apperception, this undertook to put the learner into a receptive mood and mind. The lesson's purpose was explained, and such previous knowledge as might throw light upon the new was mustered into service.
2. Presentation. The new material was set forth and explained.
3. Association. The new material was compared with the old and familiar, and relevant likenesses and differences were noted.
4. Generalization. The several facts developed in the foregoing were framed into a general statement or principle or rule.
5. Application. True to the ancient dictum that nothing is ever learned until it can be readily employed, the learner's understanding of the generalization was put to practice with appropriate problems and exercises.<sup>116</sup>

Dunkel has remarked that when Herbartianism came to America it was an educational theory influenced by Rein.<sup>117</sup>

Herbart had definite ideas on moral education. He separated religion and ethics and maintained that correct instruction in morals would produce good behavior and that "morality followed enlightenment".<sup>118</sup> Herbart believed that "the principles that underlie right and wrong were formulated by the society which they are intended to maintain in peace and happiness". Education's primary purpose is then to mold the child in the morality of the enveloping social order.<sup>119</sup> The two subjects most useful in achieving this end, according to Herbart, were literature and history.<sup>120</sup>

The subjects of study in Herbart's educational theory were to be correlated and not dealt with as isolated entities. Subjects were to be developed, "their matter . . . brought together over the bridge of intelligible association".<sup>121</sup>

Herbart believed in discipline which was to result in order. He saw this discipline as an appeal to reason and believed that kindly guidance rather than corporal punishment was needed. Little children who could not yet appreciate reason were to be appealed to on the basis of their feelings.<sup>122</sup>

For Herbart, interest was the motive power to the end of character growth. This differed from Pestalozzi's idea of interest in that it was the product of the careful

and skillful teacher rather than the enthusiasm of the child.<sup>123</sup>

The teacher, in Herbart's pedagogy, was "the main hope for the progress of mankind". The teacher's work was "a sacred mission". The teacher, not the child, was the centre of Herbart's pedagogy, for it was through the teacher that a better humanity was to be produced.<sup>124</sup>

McIntyre received his "clearer message" from Herbart, was indebted to Lange for his book on Herbartian psychology, and to Rein for his clarification of Herbart's method. McIntyre, like Herbart, saw the chief end of education as the building of character. McIntyre sought to produce "good men and women" and fit them for "life service" in a brotherhood. In counselling teachers he sought to impress upon them the importance of their work in pointing out the eternal dimension in character building. McIntyre believed that "if we would test our work we shall judge of it in terms of character for it is that which shall live forever".<sup>125</sup> He maintained that the highest products of education were: "kindliness, consideration for others, courtesy, refinement in speech and manners and taste, faithfulness to duty, fidelity to trust, loyalty to friends, industry and application".<sup>126</sup> The one in whose life these were found would be, according to McIntyre, the good man or the good woman.

In adopting Herbart's psychology, McIntyre believed that he had found the means whereby he could control the

development of character. He therefore, like Herbart, regarded the teacher as very important, needing special qualifications. He saw the teacher actually "forming" the tastes and habits of children<sup>127</sup> and leaving an impression on character.<sup>128</sup> McIntyre maintained that "the first thing to be desired [in a teacher] is not University standing or Normal training, but good temper, sane judgement, reverent humility".<sup>129</sup> It would be necessary for the teacher, in McIntyre's view, to regard his or her work as "a noble calling", have "right ideals" and be willing to serve in a spirit of "self sacrifice" and "devotion".<sup>130</sup> They should also have:

. . . some degree of understanding of the mind to be trained, some acquaintance with the needs of the pupil and some knowledge of the way in which the devices of the school are to operate in order to secure the desired end.<sup>131</sup>

He believed that the best textbooks could not compensate for meagre knowledge.<sup>132</sup>

McIntyre's reference to "acquaintance with the needs of the pupil" seems to indicate that he had a child-centered approach to education. There is no doubt that he did give special attention to the child for he believed, "dealing with a pupil [was] infinitely more important . . . than dealing with a subject of study".<sup>133</sup> It should, however, be remembered at this point that McIntyre's emphasis on the child was in the context of preparing that child for society. The child was regarded as plastic, to be molded to possess "right views of life and citizenship" and be "the intelligent, cooperative man of the future as against the competitive man of the past".<sup>134</sup> The emphasis was on society, and only on the

child to the extent that the child was being prepared for a place in a harmonious and cooperative society.

The new society required a different kind of man than the rugged independent individualist. The socialized, cooperative man who would give himself for the good of society was the new ideal. This meant that human motivation needed to be changed from "economic gain to unselfish interest in working for the good of society".<sup>135</sup> This cooperative individualism was picked up by the educator and called "social education".

Social education had as its objective the bringing of the individual into harmony with the customs, ideals and institutions of present society. Intense individualistic feelings and actions must be brought under control and cooperation must largely take the place of original tendencies of opposition and aggression.<sup>136</sup> Competitiveness in the classroom would end and social cooperation would take precedence over the acquisition of knowledge.

Progressive education, as it came to be called, had been marked at its beginning by an "experimental spirit".<sup>137</sup> McIntyre adhered to this early progressivism even after progressive education changed to the "cult of the child" in later years.

McIntyre, in the pursuit of the new corporate society, opposed what to him was an overbalanced view of the "child-centered" idea of education which emphasized self-expression, independence, spontaneity, and education as "play" rather than "work".<sup>138</sup> It was not that he opposed

"natural enquiries and yearnings of a child's mind" for he saw this as interest that the judicious teacher could use for more effective education.<sup>139</sup> What he did oppose was making the child's work play. McIntyre maintained that "we do not require, nay, it would be criminal to make his [the child's] work play".<sup>140</sup>

McIntyre's commitment to the idea of work in education was expressed very clearly. He believed that:

. . . it would be physical and psychical salvation for many young people in American towns and cities if they were actually compelled to do some honest independent hard work -- such work as English and German children perform with benefit to themselves and their fellows.<sup>141</sup>

The new industrial society was a place of work and McIntyre was committed to preparing children for a "place in the national life of the country". With this commitment such educational ventures as kindergartens would not receive any priority for it has been said of the kindergartens that they were the first institutional expressions of education as play at the turn of the century.<sup>142</sup> McIntyre maintained that play belonged at home where the mother could establish regularity of habits in washing, eating, playing, and sleeping.<sup>143</sup> The school should give itself to education as work.

The curriculum of the school took on major significance in the light of McIntyre's Herbartian psychology. There was a wide range of subjects among which were reading, spelling, writing, composition, grammar, arithmetic, music, geography, history and literature.<sup>144</sup> In full harmony with Herbart's ideas, McIntyre regarded history and liter-



ature as two very important subjects. He maintained that they were useful in character building. McIntyre saw history as a subject that helped "to overcome local prejudice and cultivate a genuine interest in humanity".<sup>145</sup> In addition to this it provided opportunities for discriminating between right and wrong and for developing the moral judgment.<sup>146</sup> Literature was equally valuable if chosen by a judicious teacher. It could form the pupil's judgement in correcting his taste in regard to literature<sup>147</sup> and develop interests and aptitudes tending to purify and sweeten life and lead to wise employment of leisure.<sup>148</sup> McIntyre believed that in memorizing beautiful selections "the force of truth is emphasized or the beauty of sentiment enhanced".<sup>149</sup> McIntyre would have agreed with A. Stevenson of Pickering College, who wrote in 1901 that if history and literature were properly taught all over the world, war would be eliminated and international quarrels would be settled by arbitration instead of by wholesale duelling.<sup>150</sup> Music, like history and literature, was valuable for its effect on character development. McIntyre saw music as a subject that "promoted morality".<sup>151</sup> In fact, he saw the whole curriculum working to that end. The aim was, according to McIntyre, to teach

. . . by such method and under the stimulus of such motives as will lead to the establishment of correct habits of work and right ways of thinking. The subject matter of the lessons . . . are employed for the purpose of forming ideals and inculcating sound principles of action.

The moral purpose, in McIntyre's view, was to take no second place in the classrooms of Winnipeg Schools.<sup>152</sup>

McIntyre followed Herbartian methods. He had the teachers in the Winnipeg schools studying Charles McMurray's book on "General Method" shortly after it was published.<sup>153</sup> McMurray, as already noted in this paper, was a leading Herbartian in the United States. His book, the full title of which was The Elements of General Method Based on the Principles of Herbart,<sup>154</sup> covered Herbart's basic methodology. Some of the chapter titles were, "The Nature of Interest", "Concentration", with a large section on "The Cultural Epochs", "Apperception", "The Will", and "The Formal Steps".<sup>155</sup> The Culture Epoch Theory was "the belief that the intellectual progress of the child should recapitulate the intellectual progress of the race".<sup>156</sup> This idea did not receive any great emphasis by Herbart<sup>157</sup> but became important to his followers. It would appear that McIntyre gave the idea some emphasis in his theory of education. He advocated that in teaching language to grade 1 the reproduction of historical and biographical stories should be suitable to the grade. By that he meant "Stories from the Old Testament" such as "Cain and Abel, Noah, Abraham", etc. and "Stories of primitive life", "Animals and pets and fairy tales".<sup>158</sup>

McIntyre believed that "interest" was very important in the educative process. Herbart had taught that "since volitions are the result of ideas, it becomes of utmost importance that the pupils should conceive a genuine interest in the subjects of study".<sup>159</sup> In keeping with this idea

McIntyre advocated the use of the child's natural interest. He maintained that "there is no necessity of working across the grain in this matter of education . . . we must have regard to his [the child's] natural bias and interest".<sup>160</sup> In addition to this McIntyre believed in creating interest. He was convinced that "there is such a thing as making study attractive".<sup>161</sup> It was here that the duty of the teacher was brought into focus for McIntyre believed that it was the responsibility of the teacher "to direct and stimulate the pupil to do his school work".<sup>162</sup> From the teacher radiated "the influences that awaken curiosity".<sup>163</sup> The teacher, however, was to take care that "no prizes are given, nor any stimulus to emulation applied". McIntyre believed that "emulation as a motive stimulates only a few of the brighter members of a class to undue exertion, while the moral effect of this motive is more than questionable".<sup>164</sup> McIntyre's educational ideas were consistent with his social philosophy of a society of cooperative rather than competitive people.

The correlation of studies was pursued by McIntyre as an effective way of handling educational materials. This organization of subjects was designed to preserve the unity which is essential to the development of a unified consciousness.<sup>165</sup> McIntyre believed, for instance, that spelling should be taught through all written work.<sup>166</sup> In the teaching of language McIntyre maintained that "the thought so reiterated in the program of studies 'every lesson a language lesson' must be brought into the daily

practice of the classroom".<sup>167</sup> He also put literature, geography, and history together as subjects with a common moral purpose.<sup>168</sup> McIntyre was of the opinion that it was necessary to emphasize important ideas on a unified long term basis. Any attempt to educate by the observance of "special days" or "weeks" such as "Save the Forest Week" must end in failure. According to McIntyre "the development of an ideal so that it may influence conduct, is a matter for daily nourishment and growth. Any ideal that is deserving of a place in education should be incorporated in the organized work of the school".<sup>169</sup> Such approach to education, in McIntyre's view, would have a profound effect on the individual. McIntyre believed that it was possible to "overcome local prejudice, and cultivate a genuine interest in humanity, a love for all that is right and noble, and a patriotic devotion to one's home and country", by joining subjects together such as literature, geography and history and presenting them on a unified long term basis.<sup>170</sup>

The "Five formal steps" were important in McIntyre's educational ideas. He illustrated the use of these "steps" in selected lesson plans that he presented to teachers in order to assist them in developing the Herbartian approach to teaching. The following is one such lesson that McIntyre made available to teachers. The five steps are clearly defined and the purpose in the transmission of knowledge is stated. It should also be noted that the chief aim of education, character building, is not neglected. The moral

force of the lesson is obvious in the emphasis on "goodness, service, kindness and thankfulness" in the sentences that are used.

### METHOD

That there is a general method in teaching which may be applied to all subjects had been the contention of the Herbartians. The following lesson plan from Notes on Lessons on the Herbartian Method - by M. Fennell (Longmans, Green & Co.) - will illustrate the general plan:

#### PARTS OF A SIMPLE SENTENCE

Class - Average age, 12. Time - Half an hour.  
Previous Knowledge - Subject, predicate and object (direct). Aim - To exercise pupils' understanding and teach them to generalize.

#### MATTER

##### I. Preparation.

1. Examples.
  - (a) The boy skates.
  - (b) The boy loves games.
  - (c) The good boy desires to please his master.
  - (d) Walking in the woods is pleasant.
  - (e) "Alas!" said she.

2. Analyse above examples under head of subject, predicate, and object.
3. Define sentence, subject, predicate, object.

##### II. Presentation.

1. Essential Parts.
  - (a) Subject.
  - (b) Predicate.
  - (c) Object if (b) is transitive.
2. Non-essential Parts.
  - (a) Enlargements of subject.
  - (b) Indirect object.
    - i. Time.
    - ii. Place.
  - (c) Extension.
    - iii. Manner.
    - iv. Cause.

Further examples to illustrate 2:

- A. Diligent children receive their reward at the distribution of prizes.
- B. The kind master gave a holiday to his pupils yesterday.
- C. He took them to London by train, as a reward.

## 2. continued:

- (a) Enlargement consists of adjective or phrase qualifying subject or object.
- (b) Indirect object denotes person or thing indirectly affected by the action, through medium of a proposition.
- (c) Extension or enlargement of predicate denotes circumstances of time, place, manner of cause.

## III. Association.

Analysis of  
last Examples.

Subject: The master  
 Enlargement: kind  
 Predicate: gave  
 Extension: yesterday (time)  
 Object (direct): a holiday  
 (indirect): to his pupils.

## IV. Recapitulation.

What are the essential parts of a sentence?  
 What are the non-essential? What does indirect  
 object denote? How many kinds of extension?  
 Give examples of each.

## V. Application.

Ask class to form a sentence with direct and  
 indirect object; another with two kinds of exten-  
 sion; also make pupils analyse: "Grateful chil-  
 dren make a return to their parents in their old  
 age by their love and care".

## PROCEDURE

I. Begin lesson by asking the definition of a  
 sentence. Ask for a few examples, and write some  
 on blackboard, supplying some such as given in matter.  
 Ask for the object in each case and what it denotes,  
 and how found. Also for predicate. Draw from class  
 whether predicate is complete or incomplete. If the  
 latter, as in (a) and (e), how is it completed?  
 What name is given to completion? Write analysis of  
 one or two sentences.

II. Elicit now from class what are the necessary  
 parts in every sentence; then refer to (c) and (d),  
 and ask what unnecessary words are in the subject:  
 what are their use? To enlarge or give us a larger  
 knowledge of subject; therefore called enlargement.  
 Next give further examples (1) and (3). Ask for en-  
 largement of subject in (3). Get class to analyse  
 sentence. Ask to what "At the distribution" refers,  
 and thus elicit that it enlarges or extends the  
 meaning of the predicate, therefore is called ex-  
 tension. Now analyse (3), elicit the kinds of ex-  
 tension of time, place, etc.

III. Lastly, give sentence (2), and point out that the master cannot give a holiday without giving it to somebody. By comparison with direct object which completes the sense directly, show that "his pupils" completes it indirectly through a proposition. Some verbs need such a completion, e.g., give, send, take, etc. Ask examples of these, and which are the direct and which the indirect objects.

IV. To exercise class in enlargement, object and extension give sentences, and ask pupils to supply different parts.

V. Lastly, write sentence in application on blackboard, and analyse it with class.

Conclude lesson by questions in matter and examples given.<sup>171</sup>

McIntyre believed that the presentation of such lessons had to be in an orderly environment and to that end emphasized the importance of classroom management. He maintained that "it is far more important to be able to manage a school well than it is to teach it, for the character of the future life of every pupil depends more upon management than upon teaching". The teacher, according to McIntyre, needed "to get all the pupils to obey" and then "get them to be self obedient". This was possible when a teacher had "plan, decision, and courtesy" and when he treated the pupils "as members of a self-governing community and not as subjects of a Czar".<sup>172</sup> McIntyre preferred that corporal punishment not be used for he believed that it was possible for a good teacher "to pass the month and years without a single thought of the rod".<sup>173</sup> The question for McIntyre, however, was "not the use or non-use of the rod but the getting of pupils somehow to work faithfully and honestly, to obey with willingness and cheerfulness". He believed

that "everything must be sacrificed to these ends". This meant that the likes or dislikes of a teacher as well as possible friction with a pupil or a parent was not to be regarded as significant, "if it results in the making of a character".<sup>174</sup> The child needed discipline to be obedient so that instruction and training could do its work before the child developed a proper will of his own.

In addition to lessons presented in an orderly environment, physical activity was highly regarded by McIntyre as a means of character development. He saw physical training as a corrective to faulty habits of carriage and position and an aid to discipline.<sup>175</sup> It would, in his view, "promote the order and discipline of the school and the self reliance of the pupils".<sup>176</sup> The games and exercises of the playground were favored as contributing to the forgetting of the "peculiarities" of race and creed. It was the place where strong moral lessons of mutual forbearance, courage, leadership, kindness and refinement could be developed.<sup>177</sup> McIntyre encouraged teachers to participate in the games. He believed that such participation put the games of the playground

. . . on a higher plane, set pupils an example of what is becoming in winners or losers, provided a motive for self control . . . and . . . gave opportunity for acquiring a knowledge of the disposition and tendencies of the pupils that cannot be had under restrained conditions of the classroom.<sup>178</sup>

McIntyre believed that the physical environment, such as buildings that were clean, spacious<sup>179</sup> and well



equipped for an expanded curriculum, were important.<sup>180</sup> Industrialization, urbanization and immigration were putting pressure on school facilities. The facilities, in McIntyre's view, should reflect the values that were to be inculcated into the individual's life.

It was McIntyre's deep conviction that the educative process should be carried on in a common school. It was through the common school experience of "learning the same lessons, playing the same games" and responding in the same way to surrounding influences while speaking the same language that would bring children together in a community.<sup>181</sup> McIntyre maintained that when "children of diverse national and racial [ethnic] origin sit side by side in the schools of our province . . . there is opportunity to solve serious domestic problems".<sup>182</sup> These sentiments were expressed both at the beginning and the end of his long tenure as Superintendent of Schools. They accurately reflect McIntyre's long held convictions.<sup>183</sup> Like Herbart, he sought through the means of training, to form the will through environment, example and ideals.

Since through the whole educative process McIntyre was aiming at character he did not attach any great degree of importance to examinations. Examinations, he maintained, could not measure character. There were, in his view,

. . . a thousand things in education that are of value and yet can never be reached by an examination. A system of education may produce excellent examination 'results' . . . yet from the point of view of what is of real worth the result may be a negative quantity.<sup>184</sup>

It was not only that examinations did not measure what needed to be measured but that they put prolonged nervous strain on the pupil through worry and fear of failure. McIntyre was convinced that one must not worship "the examination god" or sacrifice the child to the subject of study.<sup>185</sup>

McIntyre recognized that a great foundation stone for his whole educative process was compulsory education. If education were to build character and "fit for life service" providing for a harmonious social unity, it was important that all children be in school. Failure in this area, McIntyre maintained, would lead to children growing up "without that intelligence so necessary to good citizenship", and lead eventually to such children becoming "a menace to society".<sup>186</sup> It was also an offence against the child in that it robbed the child of "the right to an education".<sup>187</sup> In accord with his positive view of the state, McIntyre believed that the state should take action in compelling careless and indifferent parents to send their children to school.<sup>188</sup>

The ideas that McIntyre embraced in the early years of his teaching career remained consistent during his years of educational leadership. At one time in looking back over his career he said, "radical changes are not necessarily called for, but rather a shifting of emphasis so that upbuilding of character and development of power may maintain their place as the chief purposes of the school".<sup>189</sup>

### The Expanded School

Some of the changes that McIntyre introduced in earlier years might well have been regarded as radical by some observers. It was not only character that had to be built but there had to be a "fitting for life service". In a rapidly changing industrial society this called for educational innovations that McIntyre was not hesitant to introduce once he became convinced of their value. The principle that guided him in these innovations was expressed in a couplet from Pope that he often quoted:

Be not the first by whom the new is tried,  
Nor yet the last to lay the old aside. <sup>190</sup>

McIntyre maintained that he wanted to avoid what he called "fanciful schemes of educational reconstruction" which he felt might perpetuate what he saw as some of the evils of older systems.<sup>191</sup> At the same time he looked for what was best in the older systems for he believed that "we should be of all people most foolish if we did not benefit by the experiences of others".<sup>192</sup> This marked McIntyre as an educator who was not an originator of new ideas but whose genius was found in his wise selectivity.

It was necessary, according to McIntyre, for education to go through an evolutionary process since society was changing so rapidly. This process, however, was not one of natural selection but, in keeping with his social philosophy, was a guided process of change. The control was to be in the hands of an "academic elite". McIntyre

maintained that:

. . . the evolution of an educational system for any country is a study of the needs of the people and the conditions under which they are living. What is suitable to one people in one age may be very unsuitable to another people in another age.<sup>193</sup>

The development of McIntyre's educational ideas as they related to the practical aspects of preparation for life service in an industrial society soon became evident. In 1891, as already noted in this paper, McIntyre expressed a concern about the future. He saw "a serious menace to the stability of our institutions looming up in the distance through the approaching shock of hostile interests".<sup>194</sup> Since, in McIntyre's view, education in a democratic society was the answer to the "serious menace" that he foresaw, he advocated the provision of full opportunity for each one to find his or her place in society. He promoted state involvement and responsibility in the financing of high school education so that it would be open to all irrespective of financial condition or rank in society.<sup>195</sup> McIntyre was interested in the equalizing of opportunity so that "the best talent in the country"<sup>196</sup> would have opportunity to rise upward to render service to the state. Mobility, in McIntyre's view, would be based on achievement and not on inheritance. All would have the opportunity to study a common curriculum and find their place in a stratified society wherein they would be motivated by a spirit of service. The high school, McIntyre maintained, in serving all ranks and classes would be "a powerful agency for producing that common sense of most

which is the chief safeguard against revolution and violence".<sup>197</sup>

As commerce and immigration continued to influence Winnipeg society McIntyre altered his concept of equal opportunity. If there were to be an efficient education in "fitting for life service" it would be necessary to see equal opportunity not simply as opportunity to take the same curriculum but opportunity to take a differentiated curriculum that blended with an industrial society. The school could in this way, redistribute social and economic status on the basis of ability. It would have no effect on property nor the class structure.<sup>198</sup> McIntyre evidently saw no problem in streaming for each one would find his or her own natural place. He was not in pursuit of a change in the structure of society. He was basically conservative and chose to work within society as it was constituted. His emphasis was on individual ability and effort in school and the world of business.

In 1896 he was exploring "the feasibility of adding some measure of manual and commercial training to the course of education already provided in the schools".<sup>199</sup> McIntyre had gathered information on a broadened curriculum from both Europe and the United States. He had been particularly impressed with the work done in Massachusetts where a Manual Training High School had been built. He was likewise impressed with the work of C.M. Woodward of St. Louis who had worked out the details of Manual Training.<sup>200</sup> McIntyre

envisioned curricular innovations which he said would be influenced by "the prevailing industries" which in Manitoba's case would be agriculture. He went so far, at this time, to suggest the possibility of establishing, along with the Collegiate, a separate Manual Training High School.<sup>201</sup> McIntyre's idea seemed to be that one should have equal opportunity to receive education that would fit each one "equally well" for his function in society. This might appear to be in conflict with McIntyre's idea of the common school. McIntyre, however, saw the common school as primarily the elementary school. He maintained that "there is a common body of knowledge, a series of school arts with which all children must become acquainted". Adolescence required a different approach for "differences became accentuated and aptitudes and interests as well as purpose must be taken into consideration". It was McIntyre's belief that opportunity had to be given "for training that meets the requirements of mental, moral and physical growth and development".<sup>202</sup>

McIntyre's commitment to making secondary education available to a greater number and making that education attractive by a differentiated curriculum which could be offered in a separate high school, suggests that he saw the high school as serving an increasingly terminal educational function in society. He had developed a view of allocating educational resources based on the probable adult status of the students. This had been foreshadowed when a few

years earlier he had cited the words of an educator who said:

The advent of reform in our schools . . . is of vital importance to us all. That reform will consist in the separation of our classes, both in the grammar schools and high schools, into groups that are about to finish their school days and groups that are preparing to advance further. There is a great deal to be said in favor of a different system which would classify them on the basis of the probable duration of studies.<sup>203</sup>

McIntyre believed, as we have seen earlier, that status in society and duration of education were directly linked together. Status, however, was not simply "a place" in society but "a place of service" in society. Service was to contribute to the harmony of society and harmony depended on character. Since character was inextricably linked to education it was necessary to utilize the resources of education in the best possible manner for the total duration of studies and if possible lengthen the duration for the sake of character and service. Manitoba had no compulsory education law until 1916 so the great concern according to the School Board, was to keep the children "within the control of the school" so that "none may become burdens upon society by falling within the power of the criminal jurisdiction".<sup>204</sup>

McIntyre had reported in 1896 that on his trip to the United States he had seen manual training "introduced below the high school grades through systematically arranged exercises in woodwork".<sup>205</sup> This handwork in the schools had a relationship to "the prevailing industries"<sup>206</sup> and

fully prepared McIntyre to heartily welcome manual training on the elementary level when it was introduced by Sir William McDonald in 1900.

After manual training was accepted in Winnipeg, sewing and domestic economy were added for the girls.<sup>207</sup> Through the addition of these subjects the interest of the girls could be sustained for this was their manual training. When school gardening was added to the curriculum McIntyre maintained that it was to "enlist the interest of the children" and it was his hope that the interest would be communicated "to the other departments of the school work".<sup>208</sup> When McIntyre introduced these new subjects it was a significant expansion of the work of the school into that which had up to this time, been the responsibility of the home. It was also indicative of the failure of the home as immigration and industrialization had disorganized domestic life.

McIntyre's 1896 journey to the United States had left a lasting impression on him and as the tensions of industrial society increased through immigration and urbanization he pressed for the implementation of ideas that he had gathered from his United States visit. Secondary education, in his view, had to provide for vocational education side by side with general education.<sup>209</sup> McIntyre saw that if his harmonious society was to be realized there had to be more direct attention given to the preparation for life service. The meritocracy had to become more efficient and



this required a complete commitment to educating for an industrial society.

In advocating this "efficiency" McIntyre was influenced by the "cult of efficiency" in the United States where the interest was in producing the finest product for the lowest cost with considerable emphasis on the lowest cost.<sup>210</sup> While McIntyre was "cost conscious", he was also interested in "the finest product" and in educational efficiency to produce that product. He defined efficiency in terms of reduced class size,<sup>211</sup> well equipped gymnasiums,<sup>212</sup> higher teacher salaries<sup>213</sup> and an expanded curriculum. When some elements of the "Gary Plan"<sup>214</sup> from Gary, Indiana, were introduced into the Aberdeen School it was due to lack of accommodation and required one teacher for two grades in the ordinary subjects. McIntyre did not regard it favorably, primarily for its financial savings, but rather in the added interest produced among pupils and in its stimulation of "the cooperative life of the school".<sup>215</sup> It was social efficiency above all that interested McIntyre. McIntyre cited three reasons why in his view secondary education had to be modified:

. . . because of the value of constructive work in all round development and its tendency to develop certain powers of the mind not so readily stimulated by purely academic subjects. Secondly, because the appeal to the liking of boys and girls for constructive work quickens their interest and retains them longer in school and gives further opportunity for the general education that underlies that wider outlook so necessary for preparation for citizenship in a self governing community. A community where questions of the profoundest importance have to be settled by the general intelligence of the

people. Thirdly, because in the kind of information given, the qualities of taste and skill developed and the tendency to direct the attention of the student to work, and the rewards that await the application of intellect to labor, it is a very direct means of increasing a student's efficiency as a worker, and his sense of obligation to contribute honestly his share towards the work of the community to which he belongs.216

Two years later McIntyre achieved his goal in providing vocational education and expressed his ideas in the following words, in referring to the technical high schools:

The decision to erect these buildings is important, as it implies a modification of the scheme of education hitherto followed by the addition of lines of work having a more direct bearing on the industrial life of the community. In determining on this step the board were influenced by the consideration that the changing conditions of modern society required that the schools should shape their courses of study so as to give more direct assistance to boys and girls in preparing themselves for the occupations and duties of life. Experience with the manual training classes pointed to the conclusion that handwork enlisted the interest of the students of all ages and lent itself readily to training in habits of observation, accuracy and application. It was felt that the extension of the work into the secondary school by way of training in the handwork of the industries, accompanied by an intelligent understanding of the underlying principles and thorough instruction in the related language, mathematics and science, would serve to direct the mind of the student to the work by which society is maintained, assist him in the important matter of choosing an occupation and help to fit him to enter intelligently on his chosen work. It was considered also that these schools would enable the board to give opportunity to young men engaged in trades to acquire, through instruction in every school, a knowledge of the principles underlying those trades and, where it was desired, to secure additional general education, in order that they might increase their efficiency both as workmen and as members of society.217

Education, in McIntyre's view, would now do a more efficient job of fitting for life service and society would

be better for it. The high school was open to all who had ability and was made attractive to the ambitious young person of lower status who could identify with the new vocational subjects. As the Winnipeg School Board reported in 1911, there was now opportunity for one to learn according to his or her aptitudes and abilities, remain in school for a longer period of time, make "an intelligent choice of occupation", and contribute to the "efficiency" of the social order.<sup>218</sup>

The intelligent choice of occupation occupied McIntyre's educational thought. In order to insure that the "right choice" was made he introduced vocational guidance. McIntyre maintained that it was necessary for both "parents and pupils . . . [to] have their attention directed to the desirability of direct preparation for and deliberate choice of occupation". This was, in his view, to be greatly preferred over "the haphazard method that too often prevails".<sup>219</sup>

Assistance, too, would be given to determine accurately, aptitudes and abilities. McIntyre indicated that educational testing would enable the gifted to achieve a higher level of education through special application of the curriculum to their needs. He spoke of "an enriched curriculum" and the rapid advancement of certain pupils.<sup>220</sup> In addition to intelligence tests McIntyre believed in the use of subject matter tests to determine ability grouping.<sup>221</sup>

While giving attention to the gifted who would fill

higher status positions of service McIntyre was not unmindful of the importance of those who would fill lower status places of service. He distinguished himself in being the first to introduce the Junior High School to Canada.<sup>222</sup>

McIntyre saw it as "designed to fit the changing requirements of new conditions and ideals and the varying aptitudes of students".<sup>223</sup> It was, in his view, to "allow some measure of choice by the student according to his interest and abilities and his outlook for the future".<sup>224</sup> This intermediate school of grades 7-9<sup>225</sup> was provided, as McIntyre indicated, with "liberal provision for training in directions that prepare for occupations of the home, of commerce and of industry".<sup>226</sup>

McIntyre made use of curricular differentiation, intelligence testing, and grouping, in order to give assistance to pupils in finding their place of service. He made use of the curriculum and the educational environment to produce character, the good man, the good woman. The curriculum and educational devices were used so that efficient placement would be realized for each person in society.

The Social Gospel provided McIntyre with his basic social ideas and formed the foundation for building character. It provided him with a system of values which he regarded as unchanging. He saw these values permeating society and exercising control over individual conduct. In Herbart's psychology McIntyre found the theory by which he

believed the values of the Social Gospel could be inculcated into the individual life. By relying on Herbart's psychology and methods, McIntyre believed that he could produce the good man and woman and fit them for life service. Efficiency in society, in McIntyre's view, could be realized by adhering to Herbartian principles, and making use of innovative educational ideas as society moved through a process of change.

McIntyre's ideas were neither new or original, a fact that he readily admitted. He confessed that he owed a debt to the "experience of others" in Germany, England, Schotland, the United States, and Ontario.<sup>227</sup> He specifically mentioned Ontario as a place from which much had been borrowed.<sup>228</sup> The ideas of Ryerson of Ontario which were expressed earlier in the 1800s concerning non-sectarian Christian principles, practical education, free universal and compulsory schooling,<sup>229</sup> are found to be McIntyre's basic philosophical views. It should not, however, be thought that there was nothing original in his system of education. He maintained that it was based on a "study of the needs of the people and the conditions under which they are working".<sup>230</sup> There would then be a measure of distinction in the Winnipeg system so far as conditions differed from those in another city. It cannot be said that the Winnipeg system was based on any specific outside system either in Canada or the United States.

What can be said is that McIntyre's ideas were in a

significant measure formed by his environment, influenced by the ideas he received from others and confirmed by his own nature. The three major influences in the formation of his social and educational ideas were his own character which was produced under the influence of the strong Christian principles of Presbyterianism; his commitment to a humanistic view of religion and life, which emphasized man and his capacities and opposed dogmatism while upholding the separation of church and state; and the special needs of the people of Winnipeg as he saw them. If one looks for the one decisive influence in his whole social and educational philosophy it must be found in his character. It was in his character that he exhibited the values associated with white middle class British Protestantism. He spent his life in the pursuit of reproducing that kind of character in others. In so doing he believed that he had found the solution to the problems of industrial society. It was a pursuit in the interest of social control and the manner in which he sought to realize this pursuit will form the substance of the following chapters in this paper.

## NOTES

- <sup>1</sup>Educational Journal of Western Canada, vol. III no. 10, February 1902. p. 305.
- <sup>2</sup>Mary-Elizabeth McIntyre Malmaeus, "Bibliographic and Geneological Sketches of the McIntyre Family". Unpublished Manuscript, 1976. PAM p. 13.
- <sup>3</sup>Letter of James Murray, Minister of Dalhousie Presbyterian Church, November 2, 1872. PAM
- <sup>4</sup>Educational Journal of Western Canada. vol. III no. 4. June, July, 1901. p. 116.
- <sup>5</sup>Letter of the Board of School Trustees. Portland, St. John, New Brunswick, July 26, 1882. PAM
- <sup>6</sup>Letter of W. Macrae, St. Stephen's Church, St. John, New Brunswick, August 2, 1882. PAM
- <sup>7</sup>Letter of John A. Chesley, Mayor of Portland, New Brunswick, June 24, 1885. PAM
- <sup>8</sup>Paul C. Violas, "Jane Addams and the New Liberalism", in Roots of Crisis. ed. Clarence J. Karier, Paul Violas, Joel Spring, (Rand McNally and Co., Chicago, 1955). p. 69.
- <sup>9</sup>Malmaeus, p. 34.
- <sup>10</sup>Richard Hofstadter, William Miller, Daniel Aaron, The United States, A History of a Republic. (Prentice Hall Inc., Inglewood Cliffs, New Jersey, 1957). p. 510.
- <sup>11</sup>Ibid., p. 510.
- <sup>12</sup>Ibid., p. 511.
- <sup>13</sup>Ibid., p. 512.
- <sup>14</sup>Ibid., p. 513.
- <sup>15</sup>Malmaeus, p. 34.
- <sup>16</sup>Keith Wilson, "The Development of Education in Manitoba". (Ph.D. dissertation, Michigan State University, 1967). p. 33.
- <sup>17</sup>Alan F.J. Artibise, Winnipeg, A Social History 1874-1914. (McGill-Queens University Press, Montreal, 1975). p. 142.

- <sup>18</sup>Ibid., p. 151.
- <sup>19</sup>Ibid.
- <sup>20</sup>Ibid., p. 142, 143.
- <sup>21</sup>Manitoba Department of Education Annual Report, 1891.  
p. 124.
- <sup>22</sup>R. Hofstadter, W. Miller, D. Aaron, The United States: A History of a Republic. (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1957). p. 475.
- <sup>23</sup>W. L. Morton, Manitoba: A History. (Toronto: University of Toronto Press, 1957). p. 264.
- <sup>24</sup>Stewart Crysedale, "The Sociology of the Social Gospel", in The Social Gospel in Canada. ed. Richard Allen. (National Museum of Canada, 1975). p. 263.
- <sup>25</sup>Karier, p. 87.
- <sup>26</sup>Ibid., p. 264.
- <sup>27</sup>Ibid., p. 87.
- <sup>28</sup>Crysedale, p. 264, 265.
- <sup>29</sup>Letter of D. Macrae, Minister of St. Stephen's Church, St. John, New Brunswick, November 6, 1880. PAM
- <sup>30</sup>EJWC, vol. IV no. 4, June, July, 1902. p. 111.
- <sup>31</sup>EJWC, vol. IV no. 3, May, 1902. p. 74.
- <sup>32</sup>Ronald C. White Jr., C. Howard Hopkins, The Social Gospel. (Temple University Press, Philadelphia, 1976). p. xii.
- <sup>33</sup>Crysedale, p. 268.
- <sup>34</sup>Lionel Orlikow, "A Survey of the Reform Movement in Manitoba, 1910-1920". (M.A. Thesis, University of Manitoba, September, 1955). p. 40.
- <sup>35</sup>Benjamin Smillie, "The Social Gospel in Canada, A Theological Critique", in The Social Gospel in Canada, ed. by Richard Allen. (National Museum of Canada, 1975). p. 324.
- <sup>36</sup>Ibid., p. 325.
- <sup>37</sup>Crysedale, p. 266.



- 38 J.H. Riddell, Methodism in the Middle West, (Toronto: Ryerson Press, 1946). p. 211, 212.
- 39 Richard Allen, "The Background of the Social Gospel in Canada", in The Social Gospel in Canada, ed. Richard Allen. (National Museum of Canada, 1975). p. 21.
- 40 Ibid., p. 21.
- 41 Richard Allen, The Social Passion: Religion and Social Reform in Canada, 1914-28. (University of Toronto Press, 1971). p. 5.
- 42 Allen, The Social Gospel in Canada, p. 22.
- 43 Funk and Wagnalls Encyclopedia, vol 23. ed. Joseph L. Morse, 1959. p. 8571. (New York: Standard Reference Publ.)
- 44 Allen, The Social Gospel in Canada, p. 27.
- 45 Ibid., p. 28.
- 46 Ibid., p. 30.
- 47 Ibid., p. 29, 30.
- 48 Ibid., p. 32.
- 49 Ibid.
- 50 Smillie, p. 320
- 51 Allen, The Social Gospel in Canada, p. 10, 11.
- 52 Ibid., p. 5, 6.
- 53 Ibid., p. 19.
- 54 Artibise, p. 141.
- 55 Ibid., p. 145.
- 56 Ibid., p. 143.
- 57 Orlikow, p. 40.
- 58 EJWC, vol. III no. 10, February, 1902. p. 305.
- 59 Ibid., p. 306.
- 60 EJWC, vol. IV no. 8, December, 1902. p. 243.
- 61 Karier, p. 89.

- <sup>62</sup>EJWC, vol. II no. 7, November 1900. p. 530.
- <sup>63</sup>EJWC, vol. III no. 10, February, 1902. p. 306.
- <sup>64</sup>EJWC, vol. IV no. 4, June, July, 1902. p. 111.
- <sup>65</sup>EJWC, vol. III no. 10, February, 1902. p. 305.
- <sup>66</sup>EJWC, vol. IV no. 3, May, 1902. p. 75.
- <sup>67</sup>Ibid.
- <sup>68</sup>EJWC, vol. II no. 8, December, 1900. p. 570.
- <sup>69</sup>EJWC, vol. IV no. 3, May, p. 74.
- <sup>70</sup>EJWC, vol. III no. 10, February, 1902. p. 305.
- <sup>71</sup>EJWC, vol. II no. 10, February, 1901. p. 637.
- <sup>72</sup>EJWC, vol. IV no. 3, May, 1902. p. 74.
- <sup>73</sup>Ibid., p. 73.
- <sup>74</sup>Joel H. Spring, Education and the Rise of the Corporate State. (Boston: Beacon Press, 1972). p. 17.
- <sup>75</sup>Herbert Croly, The Promise of American Life. (New York: Bobbs-Merrill Co. Inc., 1965, originally published in 1909). p. 411, 412.
- <sup>76</sup>Howard Palmer, "Mosaic or Melting Pot: Reality or Illusion". (Manuscript, Education Foundation Files, University of Manitoba). p. 1, 2, 10.
- McIntyre's ideal of a brotherhood led him to adopt a theory of immigrant adjustment that seemed to be close to the "melting pot" theory that was popular in the United States. Howard Palmer in "Mosaic or Melting Pot: Reality or Illusion", has listed three theories of assimilation that he said "have dominated discussion of immigrant adjustment". "First, 'Anglo-conformity'. . . demanded the renunciation of the immigrants ancestral culture and tradition in favor of the behavior and values of the 'Anglo Saxon' group, second, the 'melting pot' envisaged a biological merging of settled communities with new immigrant groups and a blending of their cultures into a new Canadian type, and third, 'cultural pluralism' postulated the preservation of the group life or portion of the culture of immigrant groups within the context of Canadian citizenship and political and economic integration into Canadian society". Palmer further comments that the "melting pot" theory was popular in the United States and was imported into Canada. It was the ideal promoted by both intellectuals and

politicians such as Ralph Waldo Emerson, Frederick Jackson Turner, Theodore Roosevelt and Woodrow Wilson. It was a theory that "harmonized with and articulated deeply held equalitarian, individualistic and nationalistic values. It articulated the view that a 'new man' was being created in America and captured the elements of diversity and fluidity which have long characterized American life."

Anglo-conformity was pervasive in Canadian society, according to Palmer, and advocates of either the "melting pot" or "cultural pluralism" were in the minority. While it may not be possible to identify McIntyre fully with the "melting pot" theory it is possible to see that he was not "a narrow nationalist" in the sense of seeing nothing of value except in his own country.

Some indication of McIntyre's attitude toward other groups can be gathered from the fact that when "bilingualism" was an unknown policy in French-English relations he studied French and had his children study it. He even rearranged their school day to enable them to be released from school at 3 p.m. so they could study French. (Free Press, Oct. 30, 1917).

Furthermore when his granddaughter became engaged to a Swedish gentleman she began to study the Swedish language. McIntyre though 86 years of age and suffering from a hearing impairment joined her in the study of the language. He made good progress in reading and writing but never learned to speak Swedish due to his inability to hear the pronunciation. (Malmaeus, p. 39).

His commitment to the values that were identified with the British Protestant majority led him to act as an Anglo conformist in the interest of those values. However, it was more than Anglo conformity that he sought to realize. J.S. Woodsworth, a contemporary of McIntyre's in Winnipeg who was interested in social reform, saw that Anglo conformity led immigrants to superficially adopt Canadian ways. (Christian Guardian, July 16, 1915). McIntyre sought to have the British Protestant values as a part of the fabric of personality. This would be conformity but more than conformity for it would involve the immigrant in being in his basic personality a part of Canadian society.

77 EJWC, vol IV no. 3, May, 1902. p. 74.

78 EJWC, vol. III no. 10, February, 1902. p. 305.

79 EJWC, vol. IV no. 3, May, 1902. p. 72.

80 Ibid.

81 Ibid., p. 75.

82 Ibid., p. 72.

- 83 Manitoba Department of Education Annual Report, 1891. p. 124.
- 84 Ibid.
- 85 Ibid.
- 86 EJWC, vol. III no. 1, March, 1901. p. 21.
- 87 EJWC, vol. II no. 8, December, 1900. p. 569-70.
- 88 Smillie, p. 324.
- 89 EJWC, vol. II no. 8, December, 1900. p. 570.
- 90 EJWC, vol. IV no. 3, May, 1902. p. 72.
- 91 EJWC, vol. IV no. 9, January, 1903. p. 271.
- 92 Ibid.
- 93 J.B. Bury, The Idea of Progress. (St. Martins St., London: Macmillan and Co., Ltd., 1928). p. 5.
- 94 EJWC, vol. II no. 6, October, 1900. p. 505.
- 95 Ibid.
- 96 Harold B. Dunkel, Herbart and Herbartianism: An Educational Ghost Story. (The University of Chicago Press, 1970). p. 4.
- 97 Ibid.
- 98 EJWC, vol. III no. 10, February 1902. p. 305.
- 99 R. Freeman Butts, A Cultural History of Education. (New York: McGraw Hill Book Co., Inc., 1947). p. 502.
- 100 Henry Hugh Edmunds, "The History of the Herbartian Movement in the United States". (A paper in the library of Illinois State University, 1929). p. 15.

Edmunds has said, in his paper, that Herbartianism was little known in the United States prior to 1880. If that be so it can be assumed that it was also little known in Canada. After 1880 there were some articles published in the educational journals on Herbart's psychology which according to Edmunds stirred adverse criticism. Prior to 1890 only nine Americans had given special study to Herbart's ideas in Germany and received their degrees. However, some ten years later the number had risen to 50. Among the early pioneers who had studied

Herbartianism in Germany were Charles DeGarmo and Charles and Frank McMurray with whom Edmunds reports he was personally acquainted.

101 Dunkel, p. 250.

Harold Dunkel, in his book Herbart and Herbartianism, has shown that Edmund James and Charles DeGarmo founded the Illinois School Journal in 1881. When DeGarmo returned from Germany in 1886 after receiving his degree he published a series of articles in the Journal entitled "Glimpses of German Pedagogy". The series ran from December 1886 to July 1887.

102 Winnipeg Protestant School Board Annual Report, 1886.  
p. 7.

The Winnipeg Protestant School Board report dated January 31, 1887, indicates that McIntyre was interested in the latest and best methods of educational work. He promoted the use of "the best journals of the day". Among his teachers there were those who had associated together "for the study of psychology in its bearings on education".

103 Manitoba Department of Education Annual Report, 1886.  
p. 41.

104 EJWC, vol. IV no. 7, November, 1902. p. 210.

105 Winnipeg Public School Board Annual Report, 1893. p. 13.

106 The Encyclopedia of Philosophy, ed. Paul Edward. (New York: MacMillan, 1967). p. 484.

107 Luella Cole, A History of Education. (New York: Rinehart and Co., 1950). p. 495-6.

108 Ibid.

109 Paul Monroe, A Brief Course in the History of Education. (New York: MacMillan Co., 1918). p. 322.

110 Dunkel, p. 268.

111 Ibid., p. 249.

112 Cole, p. 496.

113 Munro, p. 323.

114 Cole, p. 497.

115 Dunkel, p. 229.

116 Cole, p. 362.

- 117 Dunkel, p. 239.
- 118 Cole, p. 362.
- 119 Ibid., p. 361.
- 120 Ibid.
- 121 Ibid., p. 363.
- 122 Ibid., p. 500, 501.
- 123 Ibid., p. 502, 503.
- 124 Ibid., p. 504.
- 125 EJWC, vol. III no. 4, June, July, 1901. p. 116.
- 126 EJWC, vol. III no. 5, August, September, 1901. p. 143.
- 127 Manitoba Department of Education Annual Report, 1886.  
p. 41.
- 128 Ibid.
- 129 EJWC, vol. II no. 7, November 1900. p. 530.
- 130 EJWC, vol. IV no. 4, June, July, 1902. p. 112.
- 131 Manitoba Department of Education Annual Report, 1886.  
p. 40.
- 132 Ibid., p. 41.
- 133 EJWC, vol. III no. 2, April, 1901. p. 50.
- 134 EJWC, vol. IV no. 4, June, July, 1902. p. 306.
- 135 Joel Spring, "Education and Progressivism", History of Education Quarterly, Spring, 1970, vol. X no. 1. p. 54.
- 136 Ibid., p. 57.
- 137 C. A. Bowers, "The Ideologies of Progressive Education". History of Education Quarterly, Winter, 1967, vol. VII no. 4. p. 453.
- 138 Jerome Karabel and A.H. Halsey, Power and Ideology in Education. (New York: Oxford University Press, 1977).  
p. 378.
- 139 EJWC, vol II no. 9, January, 1901. p. 594.

- 140 Ibid.
- 141 EJWC, vol III no. 9, January, 1902. p. 272.
- 142 Karabel, p. 378.
- 143 EJWC, vol. IV no. 4, June, July 1902. p. 110.
- 144 Canada, "Sessional Papers", 1894, vol XXVII no. 17.  
p. 12-15.
- 145 EJWC, vol IV no. 3, May, 1902. p. 73.
- 146 Winnipeg Public School Board Annual Report, 1924. p. 10.
- 147 Manitoba Department of Education Annual Report, 1891.  
p. 122.
- 148 Winnipeg Public School Board Annual Report, 1924. p. 9.
- 149 EJWC, vol. II no. 8, December, 1900. p. 571.
- 150 EJWC, vol. III no. 5, August, September, 1901. p. 142.
- 151 EJWC, vol. II no. 1, March 1900. p. 332.
- 152 Manitoba Department of Education Annual Report, 1901.  
p. 20.
- 153 Winnipeg Public School Board Annual Report, 1893. p. 13.
- 154 Dunkel, p. 253.
- 155 Ibid., p. 254.
- 156 Ibid., p. 187.
- 157 Ibid.
- 158 EJWC, vol. IV no. 5, August, September, 1902. p. 149.
- 159 Monroe, p. 325.
- 160 EJWC, vol. II no. 9, January, 1901. p. 594.
- 161 EJWC, vol. II no. 7, November, 1900. p. 530.
- 162 EJWC, vol. III no. 10, February, 1902. p. 308.
- 163 Manitoba Department of Education Annual Report, 1891.  
p. 119.
- 164 EJWC, vol. II no. 1, March, 1900. p. 333.

- 165 Munroe, p. 327.
- 166 Manitoba Department of Education Annual Report, 1905.  
p. 17.
- 167 Ibid.
- 168 EJWC, vol. IV no. 3, May, 1902. p. 73.
- 169 Manitoba Department of Education Annual Report, 1926-27.  
p. 103.
- 170 EJWC, vol. IV no. 3, May, 1902. p. 73.
- 171 EJWC, vol. IV no. 6, October, 1902. p. 184-5.
- 172 WJWC, vol. IV no. 9, January, 1903. p. 272.
- 173 EJWC, vol. III no. 10, February, 1902. p. 308.
- 174 Ibid., p. 307.
- 175 Winnipeg Public School Board Annual Report, 1895. p. 29.
- 176 Manitoba Department of Education Annual Report, 1897.  
p. 22.
- 177 EJWC, vol. IV no. 3, May, 1902. p. 73.
- 178 EJWC, vol. II no. 8, December 1900. p. 571.
- 179 Manitoba Department of Education Annual Report, 1908.  
p. 38.
- 180 Ibid., 1909. p. 25.
- 181 Ibid., 1925, p. 105. Also EJWC, vol. 10, no. 3, May,  
1902. p. 73.
- 182 Ibid.
- 183 Refer to footnote 76 for explanation.
- 184 EJWC, vol. III no. 5, August, September, 1901. p. 143.
- 185 EJWC, vol. III no. 9, January, 1902. p. 272.
- 186 Manitoba Department of Education Annual Report, 1903.  
p. 20.
- 187 Winnipeg Public School Board Annual Report, 1905. p. 29.
- 188 Manitoba Department of Education Annual Report, 1905.  
p. 16.



- 189 Ibid., 1925-26. p. 84.
- 190 J.W. Chafe, An Apple for the Teacher, (Winnipeg: Hignell Printing Co., Ltd., 1967). p. 37.
- 191 EJWC, vol. IV no. 7, November 1902. p. 211.
- 192 Ibid., p. 210.
- 193 Ibid.
- 194 Manitoba Department of Education Annual Report, 1891. p. 124.
- 195 Ibid.
- 196 Ibid.
- 197 Ibid.
- 198 D. Cohen and M. Lazerson, "Education and the Corporate Order", in Power and Ideology in Education. ed. Jerome Karabel and A.H. Halsey. (New York: Oxford University Press, 1977). p. 377.
- 199 Winnipeg Public School Board Annual Report, 1896. p. 19.
- 200 Ibid., p. 22.
- 201 Ibid., p. 12.
- 202 Manitoba Department of Education Annual Report, 1926-27. p. 99.
- 203 EJWC, vol. III no. 1, March, 1901. p. 21.
- 204 Winnipeg Public School Board Annual Report, 1898. p. 17.
- 205 Ibid., 1896. p. 22.
- 206 Ibid.
- 207 Winnipeg Public School Board Annual Report, 1903. p. 33.
- 208 Manitoba Department of Education Annual Report, 1908. p. 11.
- 209 Western School Journal, vol. III no. 6, January 1908. p. 189.
- 210 Raymond E. Callahan, Education and the Cult of Efficiency. (The University of Chicago Press, 1962). p. 244.

- 211 Manitoba Department of Education Annual Report, 1910.  
p. 24.
- 212 Ibid.
- 213 Ibid., 1917-18. p. 105.
- 214 Callahan, p. 128-136.
- 215 Manitoba Department of Education Annual Report, 1919-20.  
p. 107.
- 216 Ibid., p. 189, 190.
- 217 Ibid.; 1910. p. 25, 26.
- 218 Winnipeg Public School Board Annual Report, 1911. p. 15-17.
- 219 Manitoba Department of Education Annual Report, 1913.  
p. 47.
- 220 WSJ, June, 1919. p. 241.
- 221 Manitoba Department of Education Annual Report, 1913.  
p. 47.
- 222 Chafe, p. 95.
- 223 Ibid.
- 224 Manitoba Department of Education Annual Report, 1919.  
p. 109.
- 225 Ibid., 1920. p. 106.
- 226 Ibid., 1919. p. 109.
- 227 EJWC, vol. IV no. 7, November, 1902. p. 210.
- 228 Ibid.
- 229 Ontario History 61 or XXI, 1969, ed. by P.G. Cornell,  
W.A. Johnson. (Ontario Historical Society, 40 Eglinton  
Ave. E., Toronto). p. 78.
- 230 EJWC, vol. IV no. 7, November, 1902. p. 210.

CHAPTER V  
ORGANIZING THE EDUCATIONAL SYSTEM

It did not take McIntyre long to make his presence felt on the Winnipeg Protestant School Board and in the Winnipeg School System. When he assumed the duties of the Superintendency he brought to that position his educational abilities, his administrative gifts and his view of orderly society. His pursuit of an orderly, harmonious, efficient society embodying the values of the Social Gospel soon became reflected in his organization of the School System.

When McIntyre came to Winnipeg he came to serve under a School Board of twelve elected representatives. They were elected on a ward system for a two year term with the term of six members expiring at the end of each year. This differed from his experience in New Brunswick where the Board had been appointed partly by the Provincial Government and partly by the Municipal Council. McIntyre felt, at the beginning, that the Winnipeg system could not guarantee stability and doubted that there could be a continuity of policy under such an arrangement. The popular vote and the possibility of having half the board members changed each year seemed, to McIntyre, to be an undesirable arrangement.<sup>1</sup> It is apparent that he initially saw the system as one through which it would be difficult to exercise control over educa-

cation. If policies were to be suddenly changed, long term goals and long term control would be jeopardized.

McIntyre was soon to learn that the popular vote was a limited vote and though board members changed they represented a select group whose interests dictated a stable and continuing educational policy.

McIntyre found, as he later indicated, that the Board was, in his view, "progressive". McIntyre's progressive Board was one that placed great emphasis on education and sought "to keep pace with the development of the city and the changing needs of the times".<sup>2</sup> In this sense the Board saw itself as "progressive". In 1900 they were anxious to have "the work done in our schools compared with that done in progressive cities outside Manitoba".<sup>3</sup> The purpose of this was to find "the methods by which other communities were attempting to solve problems" that were common to cities of that time.<sup>4</sup> In 1920 the Board made reference to "a progressive programme" in building school buildings. They saw this as a program "subject to modifications in the light of developments to meet the needs as they arise".<sup>5</sup> When the Board adopted the policy of organizing the schools into three divisions, grades 1-6, grades 7-9, and high school grades 10-12, they indicated that their action was "following the example of progressive school systems all over the continent".<sup>6</sup>

The Board was "progressive" in that it was open to new ideas to meet new demands. It was also "conservative"

in that it attempted to preserve or restore an orderly way of life that had been characteristic of the agrarian past.

McIntyre found that the Board was made up of the elite of Winnipeg society, who were repeatedly returned to office. He spoke of them in 1924 as "men prominent in business, professions and industrial life: having served for terms of ten and two of them . . . for more than twenty years".<sup>7</sup> Over the term of McIntyre's Superintendency A. Congdon, president of a business firm, served on the Board for 25 years, J.A. McKerchar, a photographer, for 23, R.R. Knox, a manager, for 17, J.T. Haig, a lawyer for 14, R.W. Craig, a lawyer, for 11, W.J. Bulman, a company president, for 14, Dr. H.A. McFarlane for 14, and F.S. Harstone, owner of a business, for 15.<sup>8</sup>

Artibise has indicated that Winnipeg was dominated by a commercial elite. Their power and influence rested on a limited franchise wherein one qualified to vote according to four specific qualifications: freeholders had to be assessed in the city's assessment role for \$100.00 and leaseholders or tenants of real property had to have a rating of \$200.00. (The exact meaning of this is not clear but it does indicate that there were certain financial qualifications necessary before one could vote in the Winnipeg elections). The three other requirements were that one must be male, over twenty-one years of age, and a British citizen.<sup>9</sup> Artibise went further to point out the impact of these qualifications upon the population of

Winnipeg.

Although this property qualification might not seem too high by today's standards it did disenfranchise thousands of Winnipeggers. In 1906 for example, when the population was over 100,000 there were only 7,784 registered voters. Clearly the other 92,216 were not all females, under twenty-one and of non-British citizenship. An interesting . . . measure was . . . introduced in 1895 that gave females the right to vote in municipal elections. But for the affluent merchant or manufacturer, with property valued at several thousands of dollars, it now meant that both he and his wife could vote.<sup>10</sup>

It was this managing elite that made up the School Board and like others in civic office they were, as Artibise pointed out, "Men of humble origin and often little formal education [who] were able to rise quickly to positions of prominence". Leadership went to those who had proven themselves in the business world.<sup>11</sup> They were also British Protestants<sup>12</sup> who supported McIntyre's value system and desired the preservation of an orderly society in which to pursue their business interests.

When McIntyre assumed the position of Inspector of Schools for the Winnipeg Protestant School Board the school system had already taken its first steps in bureaucratic organization. Prior to Confederation schools were conducted by the various denominational groups and after Confederation a dual Protestant-Roman Catholic system was established. The Protestant section began to function at that time but had no Inspector. The appointment of an Inspector took place in 1876. When McIntyre became Inspector in 1885 he found education centralized in the board described above,

and the office to which he had been appointed made him the Supervising Officer of the Board.

Wiebe has shown that there was a transition from the small community where "affairs were arranged informally", to urban industrial life with its undirected social forces. A new scheme was developed which was regulative and hierarchical to meet the needs of society. "Through rules and impersonal sanctions it sought continuity and predictability in a world of endless change."<sup>13</sup>

It is of interest to note that bureaucratization in some measure preceded McIntyre's leadership. The population of Winnipeg increased from 1,869 in 1874 to 20,000 in 1883,<sup>14</sup> which made some rational organization necessary. David Tyack has indicated that a main reason for bureaucratization in organizations was the pressure of numbers.<sup>15</sup> The position of Inspector revealed the efforts of a business elite to organize the Board along the lines of successful business management with a chief executive officer, to meet the demands of an increasing population of the city.

The rise of an urban educational bureaucracy has been the subject of a study by Michael B. Katz.<sup>16</sup> While his idea that bureaucracy began because man confronted social problems with particular social purposes in view, which reflected class attitudes and class interest, are not true for the city of Winnipeg, his elements of bureaucracy apply with remarkable exactness. In his study of the city of Boston, Katz made use of Carl Friedrich's definition of

bureaucracy and listed his elements of bureaucracy as -- centralization of control and supervision, differentiation of function, qualification for office, and rules defining behavior patterns of members of the organization such as, objectivity, precision and consistency and discretion.<sup>17</sup>

The Winnipeg Protestant School System and later the Winnipeg Public School System, under McIntyre's leadership, was to exemplify these elements of bureaucratic organization.

McIntyre had a keen mind, and judging by his reports on education he had a love for well organized, clearly defined and detailed procedures. It may well be assumed that he had a significant influence in the further bureaucratizing of the organization of the School Board in 1886. The pattern of organization was on the basis of "differentiation of function". Four committees were appointed: (1) Finance, (2) School Management, (3) Building, and (4) Printing and Supplies. He carefully delineated the duties of each committee so that there would be a clear understanding of responsibility and a harmonious operation of the Board.<sup>18</sup>

So effective was the organization that in 1948 when the Reavis team<sup>19</sup> surveyed the Winnipeg School System they "conceived in abstract School Board divisions not unlike the committees defined in 1886".<sup>20</sup> The Superintendent's responsibilities as delineated in 1886 remained unchanged all during McIntyre's years as Superintendent.<sup>21</sup>

An outline of the duties indicates something of the differentiated function of the committees.



The Finance Committee was to supervise all fiscal concerns and submit an annual report to the Board. They were to prepare a detailed statement of the necessary estimates of money to be raised by the City Council for the support of schools, and not later than the regular meeting in March each year, submit such estimates to the Board. It was the responsibility of the finance committee to examine, consider, and report on all accounts presented to the Board, and to insure school property. At the January meeting each year the committee was to submit to the Board a detailed account of the expenditures of the previous year.<sup>22</sup>

The School Management Committee was given responsibility for personnel matters. They supervised the examination of all applications for such positions as inspector and teachers and made recommendation to fill all vacancies which were subject to the approval of the Board. They were to have power to suspend teachers for misconduct and make temporary appointments to fill vacancies. Such action was to be reported to the Board for its approval at the next meeting after such action. This committee also supervised the caretaking staff of the schools. In January of each year they were to report to the Board on all teachers employed by the Board, setting forth the grade of certificate of each one and salary paid. In addition to personnel matters they were to report at the first regular meeting in March of each year, indicating the localities where additional school accommodation was required. Their power was

to extend to the inspection of schools and the recommendation of special rules that they deemed necessary to secure the most effective instruction and discipline.<sup>23</sup>

The Building Committee was to be responsible for the general supervision of buildings. They were to suggest building plans for new buildings as well as plans for the renovation of older buildings. They were also to be responsible to recommend suitable sites for new school buildings. In January of each year they were to submit to the Board an inventory of the character and value of all school buildings and grounds in the city.<sup>24</sup>

The Printing and Supplies Committee were to oversee all printing ordered by the Board. They were to act with the consent of the Board in re-seating school facilities as needed, repairing desks, tables, and school furniture and apparatus. This committee was to provide necessary supplies for the schools, including adequate heating apparatus, and exercise responsibility in obtaining tenders for fuel. The heating apparatus was to be examined each summer and recommendations made to the Board concerning changes or additions.<sup>25</sup>

Differentiation was now clearly a part of administrative duties in a much more expanded and fixed manner than previously known. Both technical differentiation and hierarchical differentiation appeared as McIntyre outlined his own duties. They were well defined and in their definition made clear the relationship and responsibility of the

Inspector to head teachers and teachers. Precision is evident at this early date as McIntyre indicated his responsibility for reports of attendance and other matters. Among his reports were to be statistical accounts, cost outlines, reports on teaching, examinations and other things that the Inspector might decide to record as useful for discussion and reference. The full responsibility of the Inspector as fixed by regulation was outlined and indicates further that the one who held the office needed to be a "qualified person".

Among the Inspector's duties was the responsibility to take charge of the government of the schools and under the authority of the Board, direct and control the business of teaching. He was to administer the government of the schools in every practical detail, enforcing regulations for the sake of efficiency under the direction of the School Management Committee. Monthly reports on the attendance of teachers and pupils and an annual report on the school's recording statistics, cost, system of teaching, and examinations were to be submitted by the Inspector. He was generally to give effect to the directions of the Board and School Management Committee whose meetings he was to attend regularly. His powers were to be such that for any cause that he deemed sufficient he could suspend any pupil, and with the concurrence of the School Management Committee, any teacher, and was to report such action to the Board. The parents or guardians were to be given notification of

the suspension of their children and the cause of the same. He was to have authority, with the consent of the School Management Committee, to require pupils to attend any particular school under the Board and to transfer pupils from one school to another. The Inspector was also to receive all complaints regarding the treatment of pupils in the schools and he was required to perform such duties as required by the Manitoba School Act.<sup>26</sup>

Further technical differentiation is seen in the duties of the Secretary-Treasurer. The Secretary-Treasurer was to be present at all meetings of the Board and committees. He was to keep the minutes, the book of accounts, and with the Chairman of the Board, sign all cheques and contracts. He was to be responsible to notify Board members of all meetings at least twenty-four hours before the meeting. He was to be in his office each day from 10 A.M. to 12 noon. He was to conduct all correspondence that did not arise within the department or out of the duties of the Inspector. Board documents were to be handled by the Secretary-Treasurer as well as all reports, correspondence and applications for office. He was to make returns of all salaries, make out orders for payment and keep accounts of all expenditures. He was also to handle legal contracts entered into between the Board and the teachers in its employ. The Secretary-Treasurer was to act under the direction of the Committee on Printing and Supplies in attending to the distribution of necessary supplies to the schools.

Among his various duties he also had the responsibility of taking the school census in the city and preparing the school assessment roll and to act as required by the Manitoba School Act.<sup>27</sup>

The greater number of those who served in the School System were teachers and in relation to them all the elements of bureaucracy became evident. Ranks were indicated as the teachers' duties were defined. There were Head Teachers and Teachers, each with their clearly defined responsibilities.

Head teachers were to be males and under the direction of the Inspector were to exercise supervision over the teachers. They had power to suspend pupils, subject to the approval of the Inspector. They were also to supervise school buildings and premises and have charge of all school supplies and apparatus. They were to be responsible for assisting the Inspector in distributing blank reports to teachers and collecting them. In addition to this, they were, in the Inspector's absence, to receive all new pupils and see that regulations were followed concerning them. They were to punctually signal the calling and dismissing of school. After dismissal they were responsible to see that pupils left the building or remained by permission. They were to see that the building was either locked or left in charge of the caretaker.<sup>28</sup>

Teachers were required to be punctual. Those who were not punctual on any given occasion were required to

sign the "late register", kept by the principal. They were to supervise their rooms in the interest of good order and see that no pupil was in the room at recess except on necessary business. At noon and recess one teacher, by arrangement, was to be in charge of the school to keep order. The teachers were to obtain necessary supplies from the principal. They were to keep informed concerning absentees, impose penalties for late attendance, require cleanliness of the pupils and guard against the attendance of those with infections or contagious disease. The teachers were responsible to give careful attention to the heating and ventilation of their rooms and were to personally supervise the handling of all ink in the classroom.<sup>29</sup>

The qualification for office, which was the third element in bureaucracy, was evident from the beginning of McIntyre's leadership of the school system. Prior to 1882 there was no Normal School in the province and no teacher certification requirements.<sup>30</sup> On May 30, 1882 an Act to establish Normal School Departments was given assent by the Manitoba Legislature. The Act stated:

1. The Protestant and Catholic section of the Board of Education are hereby respectively empowered:

(a) To establish in connection with the Protestant public schools of the city of Winnipeg and with the Roman Catholic public schools of St. Boniface, normal school departments, with the view to the instruction and training of teachers of public schools in the science of education and the art of teaching.

(b) To make, from time to time, rules and regulations necessary for the management and govern-

ment of the said departments.

(c) To arrange with the trustees of such public schools all things which may be expedient to promote the objects and interests of the said normal school departments.

(d) To prescribe the terms and conditions on which students and pupils will be respectively received and instructed in the said departments.

(e) To determine the number and compensation of teachers, and of all others who may be employed in said departments.

(f) To apply out of the amount apportioned to each section respectively from the grant annually voted by the legislative assembly, a sum not to exceed three thousand dollars for the maintenance of the said school departments. 31

In 1886 McIntyre spoke of teachers needing "superior qualifications" and those who were hired were mainly "graduates of the Winnipeg Normal School".<sup>32</sup> The Board of Education began to refer to teaching as "a science"<sup>33</sup> and members of the teaching staff in 1888 were taking a leave of absence to "take a course of professional training at the Normal School".<sup>34</sup> Education was now regarded as requiring specialized knowledge and the acquirement of the knowledge classified one as "an expert" opening the way for service in the system. Certification was now an important matter.

Further evidence of the development of the idea of "special qualification" was seen in the mid 1890s when a change was made in examination procedures in the Collegiate. Examinations were oral and conducted by the Superintendent, the principal and a member of the School Board. The member of the School Board was dropped from the Committee for it became evident to the professionally qualified that he did not always possess qualifications for

the task.<sup>35</sup>

The School System was well on its way in developing "the expert" in the bureaucratic structure, and further centralizing the system. In 1888 the principalship of Central School No.1 was placed in the hands of one man rather than two, a departure from the old system.<sup>36</sup>

"Discretion", the gathering of secret or private information, was another evidence of bureaucracy which became evident as reports were compiled on teacher performance with a view to removing the incompetent.<sup>37</sup> The record, however, also served to reveal not only the incompetent but the "front rank" teacher who was singled out for promotion within the system from the junior to the senior departments, an arrangement which indicated the existence and development of the hierarchical system in the organization of personnel in the school system.

Specialization, a mark of bureaucratic organization, increased under McIntyre's direction of the School System. Special teachers were employed to teach music and drawing.<sup>39</sup> In 1895 a specialist in physical and military drill was added to the staff.<sup>40</sup> When a commercial course was added to the collegiate curriculum, a commercial specialist from Ontario was hired.<sup>41</sup> Following that, a specialist in German and French was added to the collegiate staff.<sup>42</sup> As the curriculum of the schools expanded at the turn of the century other specialists were hired. When the teaching of manual work was adopted, a manual training superintendent was



employed.<sup>43</sup> A sewing specialist was employed to teach sewing to the girls. When nature study became an established part of the school program a specialist teacher in nature study was added to the staff.<sup>44</sup>

The pursuit of specialization continued with the creation of new positions and an emphasis on specialized training. In 1905 two positions were created in the school system that had not existed prior to that time. Two ladies were relieved of classroom duties to become assistants to the superintendent in the work of the primary grades.<sup>45</sup> In 1908 the superintendent of manual training went to New York to pursue further specialized study in his subject field.<sup>46</sup>

The "expert" within an hierarchical organizational structure became more clearly defined at the local school level in 1911. McIntyre indicated that "the principals of three of the largest schools were relieved from classes that they might give their whole time to the management and oversight of the schools under their charge". He saw this step as unifying the school and he believed that any school with over ten teachers should have a principal who would give his full time to supervising the work of teaching.<sup>47</sup>

Continuity, another element in bureaucratic organization appeared as the number on the teaching staff increased. McIntyre used his influences in an attempt to improve teacher tenure. He was concerned over the loss of good teachers and desired to see staff members remain in the school system.<sup>48</sup>

In a report for the year 1913-14 McIntyre summarized the organizational structure of the school system. All the elements of bureaucracy that Katz had indicated are either clearly stated or implied. The school system had differentiation of function, qualification for office, expertise in performance, precision and continuity and discretion.

The operation of the school district, under direction of the Board of School Trustees, naturally falls into three divisions: that of finance at the head of which is the Secretary-Treasurer; that of building and equipment, presided over by the Commissioner of Buildings and Supplies; and that of education, the general executive officer of which is the Superintendent of Schools. The Superintendent is responsible for the organization, direction and supervision of the work of teaching. This responsibility is shared by the Assistant Superintendent, who, besides taking part in the supervision of the upper grades of the elementary schools, has at present for his special department the secondary schools and the work of the evening schools. Three primary supervisors are women who have themselves been successful primary school teachers, and they bring to the assistance of the younger teachers the fruits of mature experience, sympathetic understanding of schoolroom difficulties and problems, and much skill in the art of organization and instruction. No single factor contributes so much to the elementary school.

In addition to this provision for general direction, special supervision is provided for certain subjects, which from their nature require expert direction. The subjects thus treated are drawing, music, military and physical drill; the subjects included under the term manual training and technical education for boys, and those included under the general description of household arts for girls. This organization secures expert direction for every department of work, expert assistance and instruction to teachers, and such degree of inspection as ensures a reasonable degree of efficiency on the part of those with little aptitude for these special subjects or little training in them. 49

Further refinement and additions were made in the system. In 1919-20 a specialist was hired for Intelligence

Tests and Educational Measurements.<sup>50</sup> In 1921 two positions with the official rank of Assistant Superintendent were created and filled by two expert educators.<sup>51</sup>

Education now provided a system wherein there was a hierarchical ladder of success. One could, through ability and specialized training, rise in the system. Functions were clearly delineated and responsibility easily recognized. Each one filled his or her particular slot which in its turn was related to the other slots and the whole of it joined together to produce men and women for their function in society.

The whole system was a model of what McIntyre envisioned society ought to be. It not only served as a structural model but also embodied the values that McIntyre saw as needful for a well functioning society. The system embodied authority and lines of responsibility. The Superintendent as the Chief Executive Officer of the Board was recognized by the teachers as the authority figure. He had power to assess the function of teachers and by Board action remove the incompetent.<sup>52</sup> His position had developed to the point that he largely had control of education in Winnipeg in his own hands. The Board said of him in 1928, "In the planning, directing, modifying and harmonizing of the . . . program . . . the Board recognizes yours as the guiding hand and understands the degree to which the total achievement stands to your credit".<sup>53</sup>

The teachers in turn were seen as authority figures

by the students. The educational system also embodied the idea that "knowledge is virtue" for in detailing responsibility for various functions the system implied the expectation that "to know is to do". It created an atmosphere of control and predictability which was to lead to a harmonious overall operation. The numerous places of service in the system and the grades or ranks of function according to ability and training exhibited the ideal to be pursued in society. The whole system with its order, specialized function, work patterns, cooperative relationships, responsibility and goal of character formation was a mirror image of what society was to be. Katz has submitted a hypothesis that early educational systems were marked by "men [who] brought to the design of their organizations, their values, their ambivalences, their fears and above all, their aspirations for the shape [of society]".<sup>54</sup> It seems that McIntyre did all of this, assisted by school board members who sought order and rationality in a society threatened by industrialism. Through the School Board, education could be controlled in a manner consistent with the value system of the British Protestant majority. Through the control of education the value system could be implanted in the rising generation who would form a society that could successfully meet the tensions of the new industrial era.

McIntyre was one of those whose interest in centralization of control and social efficiency in education marked

him as belonging to the group of men and women whom Tyack has called "administrative progressives". These were educational leaders whose "social perspective", according to Tyack, "tended to be cosmopolitan yet paternalistic, self-consciously 'modern' in its deference to the expert and its quest for rational efficiency".<sup>55</sup>

As McIntyre had developed an organizational system that embodied his ideas of a society that was to be equal to changing times, he also, in so doing, developed a bureaucratic model that was in itself the ideal system in which significant educational changes could be made in future years. A recent study by Lloyd K. Bishop has indicated that "a positive relationship [exists] between a high degree of bureaucracy within the organizational structure of a school system and the tendency for this system to make significant educational changes".<sup>56</sup> A stable framework had been provided which gave a sound basis to bring to fruition the educational changes that McIntyre knew must be made in future days.

## NOTES

- <sup>1</sup>Manitoba Free Press, January 18, 1929.
- <sup>2</sup>Ibid.
- <sup>3</sup>Winnipeg Public School Board Annual Report, 1900. p. 27.
- <sup>4</sup>Ibid.
- <sup>5</sup>Ibid., 1920. p. 34.
- <sup>6</sup>Ibid., 1923. p. 12.
- <sup>7</sup>Manitoba Free Press, January 18, 1929.
- <sup>8</sup>J. W. Chafe, An Apple for the Teacher. (Winnipeg: Hignall Printing Co. Ltd., 1967). p. 110 (names of Board members) and Henderson's Directory. (Winnipeg: 1920, 1924) (occupations of Board members).
- <sup>9</sup>F. J. Artibise, Winnipeg: A Social History of Urban Growth 1874-1914. (Montreal and London: McGill-Queens University Press, 1975). p. 38.
- <sup>10</sup>Ibid., pp. 38-39.
- <sup>11</sup>Ibid., p. 33.
- <sup>12</sup>Ibid., p. 199.
- <sup>13</sup>Robert H. Wiebe, The Search for Order. (New York: Hill and Wange, 1967). p. XIII-XIV.  

Wiebe has argued that there was a transition from the old agrarian face to face relationships which he called "community" to a new set of relationships above and beyond community. Social change involved the decline of community and the rise of society. Disorderly forces appeared and a drive was instituted to shape society so as to bring order and direction through organization and system. Wiebe also argued that a "new middle class" was at the root of reform: a group of professionals and organizational representatives who brought in new systems to order life on a larger basis than community.
- <sup>14</sup>The Western World. Acton Burrows, ed. and publisher, (Winnipeg, Manitoba: July, 1892). p. 154.
- <sup>15</sup>David B. Tyack, The One Best System. (Cambridge, Mass., Harvard University Press, 1974). p. 38. See also a study of Calgary education by Robert M. Stamp, "The Response to

- Urban Growth: The Bureaucratization of Public Education in Calgary 1884-1914", in The Canadian City, ed. Gilbert A. Stelter and Alan F. J. Artibise, (Toronto, Ontario: McLelland and Stewart Ltd., 1977).
- 16 Michael B. Katz. "The Emergence of Bureaucracy in Urban Education: The Boston Case 1850-1884, Part 1." History of Education Quarterly, vol. VII, no. 3. Fall 1968.
- 17 Ibid., Part 2., vol. VIII, no. 2. p. 157.
- 18 Winnipeg Protestant School Board Annual Report 1886, pp. 33-35.
- 19 The Reavis team was a field service organization, University of Chicago, hired to survey the entire Winnipeg Public School System. In 1948 they submitted a two volume report covering recommendations and the basic data submitted by core committees which had been formed out of local personnel. (Information found in William Harrison Lucow, "The Origin and Growth of the Public School System in Winnipeg". (M.Ed. Thesis, University of Manitoba, 1950). p. 79, 80.
- 20 Lucow, p. 25.
- 21 Ibid., p. 28.
- 22 Winnipeg Protestant School Board Annual Report, 1886. pp. 33-35.
- 23 Ibid.
- 24 Ibid.
- 25 Ibid.
- 26 Ibid.
- 27 Ibid.
- 28 Ibid.
- 29 Ibid.
- 30 Lucow, pp. 48-49.
- 31 Schools in the Northwest, Canada, Sessional Papers, (no. 40A), 1894. p. 5.
- 32 Winnipeg Protestant School Board Annual Report, 1886. p. 7.

- 33 Ibid.
- 34 Ibid.
- 35 Chafe, p. 48.
- 36 Winnipeg Protestant School Board Annual Report, 1888.  
p. 13.
- 37 Ibid., 1886, p. 7.
- 38 Winnipeg Public School Board Annual Report, 1893. p. 10.
- 39 Ibid., 1893. p. 12.
- 40 Ibid., 1895. p. 29.
- 41 Ibid., 1896. p. 21.
- 42 Ibid., 1897. p. 19.
- 43 Ibid., 1901. p. 17.
- 44 Ibid., 1904. p. 12.
- 45 Ibid., 1905. p. 26.
- 46 Ibid., 1908. p. 14.
- 47 Department of Education Annual Report, 1911. p. 26.
- 48 Keith Wilson, "The Development of Education in Manitoba".  
(Ph.D. dissertation, Michigan State University, 1967).  
p. 173.
- 49 Department of Education Annual Report, 1913-14. pp. 61-62.
- 50 Winnipeg Public School Board Annual Report, 1919-20.  
p. 110.
- 51 Ibid., 1921. p. 54.
- 52 Winnipeg Protestant School Board Annual Report, 1886.  
p. 7.
- 53 Winnipeg Public School Board Annual Report, 1928. p. 5.
- 54 Jerome Karabel and A. H. Halsey, Power and Ideology in Education. (New York: Oxford University Press, 1977).  
p. 395.
- 55 Tyack, p. 127.



56 Lloyd K. Bishop, "Bureaucracy and Educational Change", The Clearing House, vol. 44, no. 5, January 1970. pp. 305-309. Bishop's study set out to determine "what effect the bureaucratic structure within the organizational design of school systems has upon a system's ability or capacity to make significant educational changes". He studied twenty-one school systems in two counties in the Los Angeles area, under the assumption that a high degree of bureaucracy would hinder the ability of the school system to make significant innovations in the system. He found that his assumption was erroneous and that in fact a high degree of bureaucracy helped the school system to make significant innovations. They were "dynamic entities capable of modification when change proposals were presented".

## CHAPTER VI

## PURSUING THE GUIDING PRINCIPLE

McIntyre was committed to producing a unified, harmonious society. He believed that

. . . in many instances men do not belong to party and espouse a creed from conviction. They owe their allegiance to the accident of birth. The faction fighting, whether between individuals, clans, tribes, denominations, political parties or nations, is unworthy of any people who claim to be civilized.<sup>1</sup>

McIntyre maintained that "the various elements of the community" had to be "drawn together in friendly cooperation".<sup>2</sup> It was his view that there was need for "the bond of sympathy that should bind man to man" and lead to "national unity".<sup>3</sup>

## Manitoba School Question

It was education, according to McIntyre, that was the key to unity and harmony. Through the school people would be drawn together, "the various elements of the community, the diverse elements, would find a unity".<sup>4</sup> This all required a unified educational system which would unite the community in a common bond of brotherhood and service. When McIntyre assumed educational leadership in Winnipeg a unified system of education did not exist. In recalling his appointment to the Inspectorship he indicated that when he was appointed it was in the Protestant school system. The schools were organized

as Catholic public schools and Protestant public schools prior to the Public School Act of 1890. When that Act was passed in the legislature a single public school system was begun and the supervisory officer of the Protestant public schools became superintendent.<sup>5</sup>

McIntyre was a Presbyterian and a promoter of the Social Gospel. He emphasized the practical aspects of Christianity and put little emphasis on doctrine. The important thing in the whole Christian Message, as far as McIntyre was concerned, was the ethics of the New Testament. His position on separate schools was, perhaps, well articulated by Rev. Dr. J. M. King, a Presbyterian, who when speaking on the subject of separate schools said:

It is not possible to keep the moral nature in suspense or inactive while the intellectual is being dealt with. . . . A system of public school instruction which makes no provision for the recognition of God, which does not even allow such recognition, in which the Bible shall be a sealed book and the name of the Savior of Mankind may not be spoken, and in which the highest sanctions of morality and the most powerful persuasion to right conduct - those, I mean which religion and religion alone supplies - are not to be employed. Such a system could scarcely fail to be prejudicial to the state. . . . At the opposite extreme there is the system of separate or denominational schools under which . . . the distinctive doctrines and practices of individual churches are taught. . . . It is in direct violation of the principle of the separation of Church and State. . . . The public school is surely meant to be the school of the State by which it is supported. . . . It does not exist to initiate . . . into the details of Christian doctrine or to prepare (students) for communion. Its main, if not indeed its sole aim, is to make good citizens: intelligent, capable, law abiding citizens. . . . The system of separate or sectarian schools operates injuriously on the well being of the State. . . . It occasions a line of cleavage in society,

the highest interests of which demand that it should, as far as possible be one. It perpetuates distinctions and almost necessarily gives rise to sentiments which are at once a reproach and a peril. . . . The youth of the country, its future citizens, are separated in the school and the playground. Separation results in mutual ignorance and ignorance begets indifference, misconceptions, sometimes even contempt. . . . The State should not . . . lend . . . the support of public moneys, to a system of education which so injuriously affects its unity and therefore its stability and well being.

What is proposed . . . a system of public, unsectarian but not non religious schools. . . . The school should be opened and closed with prayer. The Bible should be read daily . . . the morality inculcated should be Christian morality . . . a system of public education (with) no sectarian features yet it is not godless. . . . Roman Catholic brethren should be fairly and if possible, even generously considered . . . but . . . the claim to teach distinctive doctrines and rites of their Church in schools sustained by public moneys . . . the State ought not to concede. . . . It is a privilege . . . not granted to any other church . . . there is no room therefore to speak of injustice to a class who happen to be in the minority, when exactly the same privileges are granted to them which are granted to other classes of the community.<sup>6</sup>

Lovell Clark has remarked that it was possible that what Dr. King and "others like him" were seeking was "simply ethical and moral training". The religious exercises were so diluted, according to Clark, that they were "scarcely religious, let alone Christian".<sup>7</sup>

Many of the things that Dr. King said were part of McIntyre's educational philosophy. Moral teaching must be part of education and the highest sanctions of morality are found in religion. The failure to promote such morality is prejudicial to the state. There must be no church doctrine taught in the school for such teaching is divisive and does not produce harmony in society. The morality

taught in the schools should be Christian morality and the schools must be open to all. The support of the state must go to schools that are committed to an education that will unify, harmonize and strengthen the state.

The province of Manitoba attained a unified school system in 1890. The inflow of settlers during the years prior to 1890 was largely from Ontario and the British Isles. They made up a majority British group<sup>8</sup> and demanded a unified school system. The British had lived with a dual system since 1871. At that time they had protested against bilingualism, expressing a profound dislike for the dual system of education and the use of the French language in the legislature.<sup>9</sup> They also opposed the dual system on religious grounds. Wilson has noted that for some, their opposition was inspired by Ontario sectarianism.<sup>10</sup> When they attained a strong majority a bill was introduced into the legislature to change the school system. It abolished separate schools but made no provision for compulsory education.<sup>11</sup> The lack of a compulsory education clause was explained by reference to "the questionable constitutional right of the provincial government to enforce attendance at public schools", since private schools existed.<sup>12</sup> Another of the root causes for this lack of compulsory education was religious considerations which made the government hesitant to act. The new system was nondenominational and its administration rested locally with trustees. The Department of Education had a Minister who was responsible to the legislature and there was an Advisory Board "a pale vestige of the former School Board".<sup>13</sup>

Great controversy arose and continued to 1897 when the School Act was amended as a compromise measure. The amendment indicated that Catholic teachers were to be employed when there were forty Catholic children in an urban school or ten in a country school. The school trustees were to allow religious instruction when requested by ten heads of families. The instruction was to be conducted from 3:30 P.M. to 4 P.M. by a minister of the faith of the children who had made the request. There was to be no requirement that a child of another faith attend these classes. There was to be no separation by denomination during the hours of secular instruction. (Nondenominational religious exercises were already permitted under the Public Schools Act). The amendment also made provision for teaching in a language other than English. When ten pupils in any school spoke French or any language other than English, they were to be taught "in French or such other language, and English upon the bilingual system".<sup>14</sup>

McIntyre himself said nothing in his published reports, between 1890 and 1896, regarding the Manitoba School Question. It was a sensitive issue and as a promoter of harmony in society through a commitment to the Social Gospel he sought to bridge the gap between Protestant and Catholic. He believed that the public schools were the answer to a divided society. It was his job to convince the Catholics by practical example that the public schools were "the one best system". In 1897 McIntyre and the Board invited His

Excellency Monseigneur Merry Del Val, the papal ablegate, to examine the operation of the public schools. The Monseigneur examined classes in reading, geography, music, geometry and military drill, and according to the report of the Board, the pupils "acquitted themselves creditably".<sup>15</sup>

It is not without significance that three years later when the Catholics were not able to gain concessions from the Board, they were well aware that the attitude of the Board was most courteous and friendly.<sup>16</sup>

When the Manitoba school system was unified as a public school system, McIntyre found himself as Superintendent of the new Winnipeg School System. He met with the School Board on May 13, 1890 and began to become adjusted to the new situation.<sup>17</sup> The new system fitted his social and educational ideas for it ministered to a unified society. The common school would shower its blessings upon a society threatened by great division. The system could exercise a control over the population and produce "the good men and women" that McIntyre looked for in society.

McIntyre and the Winnipeg Public School Board resisted all efforts at compromise that would threaten a single school system. This resistance became evident when the Roman Catholics, feeling the financial pressure of supporting their own schools, approached the Winnipeg Public School Board in the interests of some compromise. They wanted the Public School Board to take over their buildings, salaries, and budgets, and they agreed to submit their

schools to the same type of inspection as used in the other schools. Negotiations were entered into but broke down over differing interpretations.<sup>18</sup> The heart of the matter can be clearly seen in the correspondence between the two groups as set forth in the public press and recorded in the Minutes of the School Board.

To the Chairman and Members of the Winnipeg Public School Board:

Gentlemen,

The undersigned, on behalf of the Catholics of Winnipeg, beg leave to submit to your board for its just and favorable consideration, the following:

1. There are at present in the immediate neighborhood of 700 Catholic children attending the separate schools of Winnipeg, and upwards of 200 more who attend no school at all.

2. The Catholics of Winnipeg have for almost 10 years past borne their proportion of taxation for the erection and maintenance of the Winnipeg public schools, from which, for conscientious reasons, they are unable to derive any benefit for the education of their children.

3. That while thus paying their share of taxes towards the public schools of Winnipeg, for the period above stated, they have had to assume the additional obligation of providing and maintaining schools for the education of their own children; and that despite all their efforts and sacrifices, the double tax thus imposed has pressed so heavily upon them that their schools are now burdened with a heavy indebtedness.

4. The city separate schools are now provided with teachers holding certificates from the provincial department of education.

5. The Catholics of Winnipeg are willing to accept the public schools system of inspection.

Therefore do we on their behalf request your board to rent our schools, retain the teachers now employed to teach in said schools, and to assume the payment of their salaries, and the expense of equipping and maintaining the said schools, with the understanding that our children shall enjoy the right of attending thereat.



The registered attendance since September at the undermentioned schools is as follows: St. Mary's Academy, 191: Holy Angels, 99: St. Joseph, 70: Brothers School, 196: Immaculate Conception, 173: total, 729.

(Signed) J. G. Carroll,  
Chairman  
P. Marrin  
Secretary<sup>19</sup>

Winnipeg, April 14th, 1900.

Mr. J. G. Carroll,  
Chairman, Deputation of Catholic School Board.

Dear Sir,

I am instructed by the Special Committee appointed by the Winnipeg Public School Board to confer with a Committee of the Catholic School Board as to the terms of a proposal made by the said Catholic School Board, in a letter of March 27th, to say that the members of the Sub-committee appreciate the good feeling with which the discussion of this important question has been carried on and desire to do all that can be done under the law to make the schools acceptable to all classes of the community.

To this end the Committee are prepared to recommend to the Board:

1. That so many of the buildings of the Catholic Schools as may be required by the Public School Board, if found suitable, be rented by the said Public School Board at a rental and on terms to be agreed upon.

2. That in carrying out Section 4 of the Amendments to the Public Schools Act, 1897, the Committee would recommend to the Board that appointments be made from the present teaching staff of the Catholic Schools, providing of course, that they meet the requirements as to certificate and ability.

3. It is, of course, understood that all classes conducted by Catholic teachers shall conform in all respects to the requirements of the Public Schools Act and all regulations in force under its authority.

If the foregoing meets the approval of your deputation kindly advise the Committee at your convenience, that they may submit these recommendations to the Public School Board.

Yours truly,  
 (Signed) Steward Mulvey,  
 Secretary-Treasurer<sup>20</sup>

To the Chairman of the Sub-Committee of the Winnipeg  
 Public School Board:

Dear Sir,

I am instructed by the Committee of the Winnipeg Catholic School Board to state that after several meetings with your Committee we regret to say that they find themselves unable to make any important concession owing to Clause 7 of the Amendment of the School Act of 1897 [viz., that there should be no separation of children on the basis of denomination during the secular studies] which they insist must be strictly adhered to, therefore we have made no progress towards a settlement on the lines proposed.

When we opened negotiations we were fully cognizant of the Public School Law and approached you in the most friendly spirit hoping that an amicable settlement could be arrived at, which only could be accomplished by a liberal interpretation of the Law.

We feel that a number of your Board are favorably disposed to a fair arrangement, but your Solicitor's severe definition of the School Act was certainly unexpected.

We are in hopes that when you report to the full Board they will in the interests of all concerned endeavor to meet our proposition, always bearing in mind that we represent a large number of taxpayers.

In conclusion we have much pleasure in stating that all our conferences with your Committee were of the most courteous and friendly nature and trust that any further negotiations may be conducted in the same spirit.

Signed on behalf of the Winnipeg Catholic School Board,

P. Marrin, 21  
 Secretary.

Finally in 1906 McIntyre and the Winnipeg School Board made it clear that they were willing to provide education for all the children in the city.<sup>22</sup> This, of course, was according to the terms of the Public Schools Act as the

Board had informed the Catholics in 1900. This expressed McIntyre's belief that the school must "draw together the various elements of the community uniting them in a common bond".<sup>23</sup>

McIntyre and the School Board also resisted any attempt by the Government to compromise or retrace its steps back to the days prior to 1890. In 1912 the Manitoba Government brought in the Coldwell Amendments in an attempt to satisfy those who insisted on operating private schools. The implications of the Amendments were far reaching.

The first amendment indicated that as far as the bilingual clause of the Public School Act was concerned every classroom was in fact a complete "school". This meant that in the public schools of Winnipeg almost every individual class could claim a bilingual teacher. Furthermore, by the second amendment, the School Board was to provide space for all children of school age in the city. This would mean that the Board would have to finance the operation of existing private schools. The third amendment would permit the separation of children according to religion during secular school work. This would not only be a departure from the legislation of 1890, but would be fully opposed to it.<sup>24</sup>

There was no doubt that these amendments if implemented would have destroyed the Public School System. McIntyre and the School Board served notice that they would not comply with such amendments.<sup>25</sup> McIntyre was set to resist all pressure to weaken or destroy the Public School

System. It mattered not if the pressure came directly from the Roman Catholics as in 1900, or indirectly through the Government in 1912. If the resistance could be quiet and cordial as in 1900 when dealing directly with the Catholics, that was to be desired. But if it could not be as it was in 1900, now that the Government was involved, then there was to be no doubt that the unity and harmony of society, as McIntyre saw it, was more important than quiet and cordial relations with the Government.

McIntyre and the School Board also resisted the legislation that called for bilingual education. This bilingual clause was seen as destructive of the Public School System. When requests for bilingual instruction were made by ethnic groups they were simply ignored on the ground that concession to one group would mean concessions to another and ultimately to the breakdown of the Public School System. With some schools having 80 to 90% foreign students it was deemed wise to have only English as the language of instruction.<sup>26</sup> Other places in the province had bilingual schools but Winnipeg schools were English only. It was important, in McIntyre's view, not only to have one school system, but also one language of instruction.<sup>27</sup>

#### Compulsory Education

McIntyre thought that the lack of a compulsory education clause in the Education Act was a great hindrance to the effectiveness of a school system and consequently a threat to the good order of society. In the absence of such

a law other means were sought to achieve the same end. The Board gave thought to the idea that it might be possible to compel certain youngsters to attend school. Boys aged 10-15 years who sold newspapers and blacked boots to assist family finances were seen as being subject to the evil influences of the street. It was thought that it might be possible to have a licensing scheme whereby a license would be granted to "the lads who had previously reached a certain standard of education in the ordinary grades". For all the others the condition of license would be attendance at specially arranged classes with "hours and programs arranged to suit the requirements of this class". Though such action was never taken it did indicate the measure of importance that both McIntyre and the School Board placed on compulsory education. A single school system could be only partially effective without compulsory education. The control that it would exercise would not touch the entire population and therein would be a danger to society. McIntyre maintained that "it is poor economy to allow even a small proportion [of the children] to grow up in ignorance to be in later life a menace to society".<sup>29</sup> Further he believed that the lack of compulsory attendance at school robbed the child of the right to an education.<sup>30</sup> What was needed, according to McIntyre, was the action of the state in "compelling careless and indifferent parents to send their children to school".<sup>31</sup> In order to get state action on compulsory education, McIntyre called on the Government to urge them to pass needed legislation.

As a member of the Council of the Children's Aid Society he was appointed to a Society committee in 1902 to interview the Government regarding the compulsory attendance of children at school.<sup>32</sup> Again at the annual meeting of the Society, October 30, 1905, the subject of compulsory education was discussed. The action taken was noted in these words: "It was moved by Mr. McIntyre, seconded by Archdeacon Fortin and carried, that a committee be appointed by Mr. Ashdown to bring the subject of compulsory education before the Provincial Government."<sup>33</sup>

The Winnipeg Public School Board appointed McIntyre to a special committee in 1906 to press the Government for compulsory school legislation.<sup>34</sup> It was during this time that the Government indicated that it would not proceed with compulsory education without the Board making some arrangement with the Roman Catholics.<sup>35</sup> (The Catholics claimed that it would "tend to force Catholic children into Godless schools".)<sup>36</sup> The Board informed the Government that they could not see that they had any responsibility for making any arrangements with the Catholics. They indicated that they were ready to provide for the education of the children attending the schools generally known as Catholic schools. They were also willing to meet representatives of the citizens by whom the schools were maintained to discuss means whereby this could be accomplished within the law.<sup>37</sup> Persistent effort at last was rewarded by success as a decade later the Legislature passed the Compulsory Attendance Law.

## University of Manitoba

McIntyre was committed to one public school system, one language of instruction and a law that would compel children to attend the common school. The school system, however, needed to be totally unified and that meant that the capstone of the system, the University, would also have to be "one University". As the school system had been removed from church control to public control so would the University have to be removed from church control to public control. McIntyre believed that the University should be a "provincial institution".<sup>38</sup>

In 1871, St. Boniface College, St. John's, and Manitoba Colleges were incorporated by the Provincial Legislature and in 1877 were united to form the University of Manitoba.<sup>39</sup> The University did no teaching but was only an examining and degree granting institution patterned after the University of London. Such an arrangement made it possible for the denominational colleges to unite in one University. The University Act established a corporation for the government of the University consisting of a Chancellor and Vice-Chancellor with a Council. The Council had the responsibility of the entire management of the affairs of the University except that all statutes, by-laws, and regulations of the Council had to be approved by the Lieutenant Governor-in-Council as visitor. This was, however, only nominal control. The Council managed the University, which was not a difficult task in the early years when enrollments were

small.<sup>40</sup>

McIntyre was appointed to the University Council in 1891 as a representative of convocation.<sup>41</sup> The University followed established practice of making the convocation of members and graduates of the University part of its government.<sup>42</sup> McIntyre was to serve on the Council for many years. There was a short break when he took over the responsibilities of Registrar from January 1893 to December 1893, and was not reappointed to the Council until 1897.<sup>43</sup> From 1897 onward, McIntyre began to work toward a University which would be removed from church control.

The goal that McIntyre sought was a University that was state controlled and committed to a practical curriculum that related to the life of the community. On February 14, 1907 he was appointed by the University Council to a committee to consider changes necessary in the Constitution of the University to make it more truly provincial.<sup>44</sup> The next year the Winnipeg Public School Board went on record as saying:

Any proposed modification or reconstruction of the University of Manitoba should look towards the establishment of a provincial institution, maintained and controlled by the Government of the Province and equipped to give instruction in every department of secular learning that has a bearing on the life and activity of the community.<sup>45</sup>

McIntyre's position on the development of the University identified him as a secularist, one of the three competing viewpoints of the time. The secularists advocated the establishment of a secular, state supported and state



controlled institution. They were opposed by the traditionalist who wanted to leave things essentially as they were. The traditionalist desired a continuation of church control, with just sufficient state aid as would maintain an examining body. They also would place a limit on the growth of the Science teaching faculty.<sup>46</sup> (The University began to teach science in 1900 and in that beginning, became a teaching University).<sup>47</sup> There was a third viewpoint that was closer to the secularist than the traditionalist. It was something of a compromise that saw an evolutionary development of the Colleges and the University. Many who held the evolutionary viewpoint thought that the University should teach Arts and the Colleges should teach Theology.<sup>48</sup> All of these views were to be found on the University Council. The secularists, however, were the most outspoken and the most influential advocates of their position.<sup>49</sup> These three positions did not become clearly evident until after 1904 when the secularists began to press for change in the University, both in organization and curriculum.<sup>50</sup>

It was in 1904 that a Faculty of Science was organized with six professorships, but further expansion had many ramifications. These ramifications have been outlined by Amber Lavina Glenn.

If the Government was to finance an advance movement it would expect to exercise more control in University affairs. Was the University Council ready to agree to curtailment of its own power in the management of University affairs? To what extent would the Government demand control? What form would the control take? Would the University

of Manitoba become a State University? If the people's money was used to support the University, would these same people continue to subscribe to the denominational colleges? Would an expansion of teaching in the University sound the death knell of the denominational colleges, as Arts Colleges? What would be the status of these Colleges in a State University? Was the present site large enough for such a University? Could the area of the present site be increased sufficiently to meet the future needs of the University? If the present site had to be abandoned where was the ideal location for the University? The problems to be solved seemed to revolve in a circle, and to be so interlocked that no single one could be settled without prejudice to the others. It was becoming clearer that a University policy would have to be outlined, and agreement reached on it by the University Council before advancement could be made. If a policy were decided upon, and adhered to, each issue as it came into prominence could be dealt with from a central viewpoint. All realized that a clear statement of policy was necessary to advancement. But to formulate a policy broad enough to satisfy those who were in favor of University expansion and yet with sufficient safeguards to calm the fears of those whose interests centred in the denominational colleges was no easy task. In all their discussions, too, the Council was handicapped by the knowledge that however adequate the policy it might outline, the Government might ignore it, or render it ineffectual by long delays.<sup>51</sup>

The University question was tied in, as Morton has observed, with the Manitoba School Question for it involved advance toward secular state education at the university level, which was opposed by the Roman Catholics.<sup>52</sup> The same forces that confronted McIntyre in his work for a single language public school and compulsory education were present in his promotion of a state university. The contending forces centered on three main interrelated issues: the extension of teaching, the future relation of the Colleges with the University, and a permanent site. These were

issues, as far as McIntyre and the other secularists were concerned, that had to be settled. It was feared that as population grew and the strength of the denominations increased, there would be conflict over higher education, as there had been in Ontario, as to who would control higher education, the Church or the State.<sup>53</sup>

McIntyre devoted his attention to the three main issues and worked toward reorganization, curriculum changes, and an expanded site. The Council was a cumbersome organization consisting of fifty members at the turn of the century. They were divided into a Board of Studies, a Committee on Finance, a Land Board, a Committee on Natural Sciences and a Library Committee. In the next ten years after the turn of the century the University enrollment was to increase from 243 students to 736 in 1910. The growth of the University by itself demanded some measure of reorganization.<sup>54</sup>

The Provincial Government made it known that increased grants depended on reorganization and such proposals would have to come from the Council. On February 14, 1907 McIntyre was appointed to a committee, by the Council, to consider changes necessary in the Constitution of the University to make it more truly provincial.<sup>55</sup> Some three months later the committee recommended that the Government appoint a Royal Commission to enquire into the University question.<sup>56</sup>

The University Commission was appointed but was

divided into traditionalists, secularists, and evolutionists, and could bring back no unanimous recommendations on the major issues. They were, however, agreed on some reorganization. The business and academic responsibilities should be separated. There should be a President and control of academic matters should rest with a Senate or Council. Though the recommendations on which agreement was found seemed simple enough their implementation produced disagreement. It was the old question of where the Colleges would stand in a new organization.<sup>57</sup> Even though the University Commission proved itself incapable of reaching decisions, its recommendations for organization were in line with McIntyre's thinking. The recommendations suggested a more efficient organization where effective control could be exercised.

The University Council took action on reorganization and McIntyre was appointed to a committee to prepare a draft bill on University policy which was to be presented to the Government. McIntyre and other members of the committee believed that the government of the University should be in the hands of a small executive group. A Board of Governors and a Senate with a President as chief executive officer was the form suggested.<sup>58</sup> The traditionalists on the Council did not favor such a form of government and the Provincial Government took no action.

McIntyre had, in 1893, held the office of Registrar of the University. This was a part time position, but

significantly, as the demands of administration grew it was this position that was to become the first full time salaried position in 1907. When the Council appointed a salaried full time Registrar it was the first step in the development of a university administration.<sup>59</sup>

An amendment to the University Act in 1911 authorized the appointment of a President for the University. This was delayed as a result of deadlock on reorganization but in February 1912, the Council moved toward appointing a President by striking a committee to choose and appoint a President. The choosing of a President was a significant and responsible task. McIntyre was selected to be chairman of the committee. The result of their work was the appointment of Dr. J. A. McLean from the University of Idaho as first President of the University of Manitoba.<sup>60</sup>

The general election of 1915 saw a change of Government in Manitoba when the Roblin Conservative Government resigned and a Liberal Government under T. C. Norris was formed, and with that change came changes in educational policy.<sup>61</sup> McIntyre was appointed by the University Council on June 1, 1916 to a committee whose responsibility was to approach the Government on the relation of the University to the Government.<sup>62</sup> He was not to be disappointed for the ideas in the draft bill that he had helped prepare some six years before, were taken seriously by the new Government.

A bill was introduced into the Legislature in 1917

that made the University a Provincial University.<sup>63</sup> The bill provided for a Board of Governors to be appointed by the Lieutenant Governor-in-Council to look after the government, conduct, management and control of the University. The Council was to look after academic work.<sup>64</sup> This was the organization that McIntyre had long sought. It was well defined with duties assigned and responsibilities clearly outlined. It reflected an orderly and hierarchical society with a ladder type of public education from elementary to university where people found their places according to merit. It also represented the specific middle class business man's British Protestant values that McIntyre sought to promote in the "making of good men and women". This was evident in the fact that the Board of Governors had no representation from labor, the French, or the large immigrant population.<sup>65</sup> The values and viewpoints of the Board of Governors would be such as to promote a harmonious unified society with the basic principles which were identified with the British middle class.

If, however, the university organization was a small picture of how McIntyre viewed society, the curriculum of the university was closely related for it fit people for service in society according to their ability. The same problems that hindered organization also hindered curriculum development. McIntyre believed that a university should be equipped to give instruction in every department of secular learning that has a bearing on the life and activity of the

community.<sup>66</sup> This was a marked departure from a classical curriculum and certain to be resisted by the traditionalists. This departure was already characteristic of the State Universities in the mid-west of the United States but needed to be specially promoted in Winnipeg because of church involvement in university education.

McIntyre vigorously pursued his ideal that each one should be fitted for life service and find his or her place in the national life. In 1907 he was appointed to a committee, by the University Council, to consider University policy.<sup>67</sup> As spokesman for the committee he recommended that the University establish chairs or lectureships in modern languages [beginning with English], engineering, history, political economy and law. There was also a request that the Government provide a larger grant and a more adequate site.<sup>68</sup> This work of the committee clearly reflected McIntyre's view that the University should be engaged in curriculum change to meet the practical needs of society.

The Government indicated an inability to finance the program so the report was amended to provide for a professorship in engineering, courses in engineering and a lectureship in mathematics.<sup>69</sup> It was also recommended at this time that matriculation requirements for engineering be reduced to one language besides English.<sup>70</sup> This marked an important change in the University, for Engineering became the first of the professional schools to provide skills

that the new society needed.<sup>71</sup> McIntyre, with others, had used his influence to break the classical tradition and set the University on a new course.

McIntyre actively promoted the addition of courses at the University and led the move in 1908 to institute an advanced course in agriculture.<sup>72</sup>

A year later as a member of the Board of Studies he supported the introduction of English, political economy and history<sup>73</sup> into the curriculum. The introduction of these subjects eventually led to the establishment of the Faculty of Arts and Sciences.<sup>74</sup> McIntyre continued to give leadership on curriculum change. He served on a committee that met with the Pharmaceutical Association which led to the teaching of pharmacy.<sup>75</sup> The next year he was on a committee that dealt with legal instruction and this led to the establishing of the teaching of law at the University.<sup>76</sup>

McIntyre was gradually achieving his aim in bringing the courses at the University into closer harmony with the life of the community. He persuasively argued for the one language requirement and knew that its adoption would be the final indicator that he had succeeded in displacing the old classical curriculum. The arguments for this change in matriculation requirements that McIntyre advanced, are clearly in accord with his social and educational philosophy. He argued that the aptitude and interests of students must be taken into consideration and that experience has shown that some students have little aptitude for languages.



In McIntyre's view, to bar such students from courses like English, philosophy, mathematics, science and history, which can be pursued without the aid of a foreign language, would do a wrong to the student and the community. There were fields of service which such subjects could help in preparing one for, and in which one, so prepared, could render valuable service. Furthermore the pursuit of a modern language as distinct from a classical language would aid one in the practical understanding of life and more effective service in society. McIntyre concluded his appeal for one language only, and that a modern language, by saying:

The modification that is asked for contains nothing new or revolutionary. It is merely a proposal that the University of Manitoba adapt its course to the needs of different classes of students and the conditions of the community it serves.<sup>77</sup>

The one language matriculation requirement that McIntyre argued for was accepted in December 1918. Morton has commented on the significance of the change.

The decision marked the victory in education of the practical man over the classical scholar; it signalized the eclipse of the classical languages and the end of the old classical curriculum with its splendid tradition of clear cut if narrow competence and its pursuit of disinterested excellence. It was also a major step, itself both necessary and desirable, in aligning the Provincial University with the school system of the Province of which system it was properly meant to be the crown and standard.<sup>78</sup>

McIntyre had used his influence to break the classical tradition. He believed that education should not be pursued in isolation from society but in harmony with

society. In fact, it was to minister to a harmonious society.

McIntyre had for many years sought an adequate university site. His commitment to a state university required that he also promote the acquiring of a site sufficient in size for such a university. The University's first site was on Broadway where a building was completed in 1901.<sup>79</sup> The traditionalists recommended expansion on the Broadway site. The secularists, who included McIntyre, favored a larger site within or near Winnipeg, preferably including the Agricultural College.<sup>80</sup> McIntyre, believing as he did that the Broadway site was inadequate,<sup>81</sup> served on a committee which met the Premier in January 1913 to discuss the University site.<sup>82</sup> The Government offered 137 acres of land on the St. Vital site of the Agricultural College, which was recommended for acceptance by the committee. A form of transfer for the land was signed toward the end of the year.<sup>83</sup> A site in Tuxedo, that had figured in debates, and would have been acceptable to begin construction of university buildings, could not be used because of the Government's reluctance to finance construction. The Government took the side of the traditionalists who wanted the Broadway site.<sup>84</sup> The site question was not yet settled and McIntyre was to continue to exert his influence for the spacious St. Vital (Ft. Garry) site.

On June 13, 1923 the Government appointed McIntyre to the Murray Commission.<sup>85</sup> The responsibility of this

Commission was to look into all aspects of elementary, secondary and university education. The committee was to investigate the possibility of readjusting the relations of the institutions of higher learning, so as to provide for their extension in the future, lessen the burden of their support, and increase their services to the Province.<sup>86</sup>

The recommendation of the Commission was that the Agricultural College be amalgamated with the University and that the permanent home of the University be the St. Vital site. The Government acted to amalgamate the Agricultural College with the University.<sup>87</sup> The site question still remained to be settled but the course was now set. McIntyre attended his last Council meeting on May 14, 1928.<sup>88</sup> In November 1929 a Special Committee to study the site question brought in its decisive report that the St. Vital (Fort Garry) site be the University site.<sup>89</sup>

McIntyre had worked hard to see that an adequate site was selected. He succeeded in this as he had succeeded in the realization of his vision of university organization and curriculum. There was "One University" that stood as a symbol of unity, administered through a well defined, orderly system, and offering training that was practical and related to community needs. It would serve McIntyre's society and in its function serve to control society as it produced people for specific functions according to their ability. McIntyre's service on the University Council, placed him in a position of considerable

influence in the control of education. At the university level he was able to see, as a result of his labors in his various educational offices, the capstone of a unified system from the early grades through university. If education was to produce harmony, in McIntyre's view, the system would have to be harmonious.

## NOTES

- <sup>1</sup> Educational Journal of Western Canada, vol. IV no. 3, May 1902. p. 73.
- <sup>2</sup> Ibid.
- <sup>3</sup> Ibid., p. 74.
- <sup>4</sup> Ibid., p. 73.
- <sup>5</sup> Manitoba Free Press, January 18, 1929.
- <sup>6</sup> Lovell Clark, ed. The Manitoba School Question: Majority Rule or Minority Rights. (Toronto: The Copp Clark Publishing Co., 1968). pp. 43-48.
- <sup>7</sup> Ibid., p. 6.
- <sup>8</sup> W. L. Morton, The Canadian Historical Association Report of the Annual Meeting, June 10-11, 1951. ed. R. A. Preston and G. Stanley. (Toronto: The University Press).
- <sup>9</sup> Borislav Nicholas Bilash, "Bilingual Schools in Manitoba". (M.A. thesis, University of Manitoba, 1960).
- <sup>10</sup> Keith Wilson, "The Development of Education in Manitoba". (Ph.D. dissertation, Michigan State University, 1967). p. 188.
- <sup>11</sup> W. L. Morton, Manitoba, A History. (University of Toronto Press, 1957). p. 248.
- <sup>12</sup> Wilson, p. 256.
- <sup>13</sup> Morton, Manitoba, A History, p.248.
- <sup>14</sup> Ibid., p. 271.
- <sup>15</sup> Winnipeg Public School Board Annual Report, 1897. pp. 22-23.
- <sup>16</sup> Minutes of the Winnipeg Public School Board, Dec. 27, 1900.
- <sup>17</sup> Ibid., May 13, 1890.
- <sup>18</sup> Ibid., May 10, 1900.
- <sup>19</sup> Ibid., Dec. 27, 1900.
- <sup>20</sup> Ibid.

- <sup>21</sup>Ibid.
- <sup>22</sup>Ibid., Feb. 9, 1906.
- <sup>23</sup>EJWC, vol. IV no 3, May 1902. p. 73.
- <sup>24</sup>F. J. Artibise, Winnipeg: A Social History of Urban Growth 1874-1914. (Montreal and London: McGill-Queens University Press, 1975). p. 205.
- <sup>25</sup>Ibid.
- <sup>26</sup>Manitoba Free Press, March 6, 1913.
- <sup>27</sup>EJWC, vol. IV no. 3, May 1902. p. 74.
- <sup>28</sup>Winnipeg Public School Board Annual Report, 1898. p.17.
- <sup>29</sup>Department of Education Annual Report, 1903. p. 20.
- <sup>30</sup>Winnipeg Public School Board Annual Report, 1905. p. 29.
- <sup>31</sup>Department of Education Annual Report, 1905. p. 16.
- <sup>32</sup>Children's Aid Society Winnipeg Annual Report, 1902.
- <sup>33</sup>Ibid., 1904-1905.
- <sup>34</sup>Minutes of the Winnipeg Public School Board, March 13, 1906.
- <sup>35</sup>Ibid., Feb. 13, 1906.
- <sup>36</sup>Manitoba Free Press, Feb. 27, 1906.
- <sup>37</sup>Minutes of the Winnipeg Public School Board, Feb. 19, 1906.
- <sup>38</sup>Ibid., Jan. 9, 1908.
- <sup>39</sup>Morton, Manitoba, A History. p. 192.
- <sup>40</sup>Amber Lavina Glenn, "A History of the University of Manitoba. M.A. thesis, University of Manitoba, 1927). p. 149.
- <sup>41</sup>Ibid.
- <sup>42</sup>W. L. Morton, One University: A History of the University of Manitoba 1877-1952. (Toronto: McClelland and Stewart Ltd., 1957). p. 30.
- <sup>43</sup>Amber Lavina Glenn, "A History of the University of Manitoba", (M.A. thesis, University of Manitoba, 1927). p. 135.

- 44 Minutes of the University council, Feb. 14, 1907.  
(University of Manitoba Archives).
- 45 Minutes of the Winnipeg Public School Board, Jan. 9, 1908.
- 46 Morton, One University. p. 66.
- 47 Ibid., p. 57.
- 48 Ibid., p. 66.
- 49 Ibid.
- 50 Ibid., p. 67.
- 51 Glenn, p. 56.
- 52 Morton, One University. p. 84.
- 53 Ibid., p. 18.
- 54 Ibid., p. 56.
- 55 Minutes of the University Council, Feb. 14, 1907.
- 56 Ibid., May 9, 1907.
- 57 Morton, One University. p. 78.
- 58 Minutes of the University Council, Dec. 15, 1910.
- 59 Morton, One University. p. 92.
- 60 Glenn, pp. 70, 71.
- 61 Morton, Manitoba: A History. p. 343.
- 62 Minutes of the University Council, June 1, 1916.
- 63 Morton, One University. p. 108.
- 64 Glenn, p. 84.
- 65 Morton, One University. p. 113.
- 66 Minutes of the Winnipeg Public School Board, Jan. 9, 1908.
- 67 Minutes of the University Council, 1907.
- 68 Morton, One University. p. 73.
- 69 Ibid., p. 74.

- 70 Minutes of the University Council, 1907.
- 71 Morton, One University. p. 74.
- 72 Minutes of the University Council, May 12, 1908.
- 73 Ibid., Oct. 7, 1909.
- 74 Morton, One University. p. 76.
- 75 Minutes of the University Council, Dec. 11, 1913.
- 76 Ibid., Feb. 1914.
- 77 Ibid., Mar. 30, 1916.
- 78 Morton, One University. p. 121.
- 79 Glenn, p. 50.
- 80 Morton, One University. p. 79.
- 81 Minutes of the University Council, April 16, 1912.
- 82 Ibid., Jan. 8, 1913.
- 83 Morton, One University. p. 90.
- 84 Glenn, p. 72.
- 85 This Commission was headed by President W. C. Murray of the University of Saskatchewan. W.L. Morton, Manitoba, A History. p. 389.
- 86 Glenn, p. 99
- 87 Ibid.
- 88 Minutes of the University Council, University of Manitoba, May 14, 1928.
- 89 W. L. Morton, One University, p. 142.



## CHAPTER VII

## DEVELOPING AN IDEAL THROUGH THE PUBLIC SCHOOL

McIntyre strongly believed that the welfare of the state rested not on what people possessed but on what they were as people.<sup>1</sup> The making of good men and women and fitting them for life service was the great aim of education. The good man and the good woman finding his or her place of function in society and motivated by a spirit of service would, in McIntyre's view, produce a good society. McIntyre projected this view of society into his organization of the Winnipeg Public School System and manifested his desire to see a harmonious society by pursuing one unified school system. It was his belief that anything less than a unified school system would lead to a lack of unity through the dividing of children one from another and depriving them of common learning experiences. As he desired a unified school system he also was in favor of unified control on the provincial level.

## The Advisory Board

McIntyre sought to produce the right kind of people for the right kind of society and no doubt saw his service on the Advisory Board, at least in part, as a means to that

end. The educational Act of 1890 provided for the statutory establishment of a dual educational administration. Two separate and rather distinct bodies were organized to control the centralized aspects of educational administration. They were the Advisory Board and the Department of Education.<sup>2</sup> The Board consisted of seven members: four were appointed by the Department of Education, two were elected by the teachers and one was appointed by the University of Manitoba. All were to serve for a two year period.<sup>3</sup>

The Advisory Board had control of the academic side of education.<sup>4</sup> Among its duties were authorizing texts, determining the qualifications of teachers, inspection and setting standards for admission to high school, appointing examiners and settling disputes. It also was to be responsible for regulating equipment and ventilating of school houses.<sup>5</sup>

In the fulfillment of these duties the Board met first in May of 1890.<sup>6</sup> Daniel McIntyre had been elected by acclamation to represent the elementary school teachers of the eastern division and was among the Board members to give leadership from the beginning.<sup>7</sup> In serving on the Board, McIntyre extended his influence beyond the city of Winnipeg to the whole province. This influence was significant, for McIntyre represented an urban area that had a large measure of the population of the province living within its borders. Some indication of his influence on the Board can be seen in 1896 when the Winnipeg Public School

Board decided to add a commercial course to the Collegiate curriculum. The Board was sure that the necessary regulations would be provided by the Advisory Board and proceeded to hire Mr. R. Scott, a Commercial Specialist from Ontario, to teach the new course. When the new course outline was presented the record reads "the outline thus submitted was adopted".<sup>8</sup> The fact that McIntyre gave leadership to the School Board and also gave leadership to the Advisory Board made it possible for him to initiate changes to meet the needs of an urban population that were different from the rest of the province.<sup>9</sup>

The Advisory Board's responsibility for controlling textbooks, controlling teacher qualification and the standards of admission to high school made the work of the Board of great importance to McIntyre. When one examines the minutes of the Advisory Board it becomes clear that McIntyre was a very active member of the Board. His name appears continually, not only as one who attended but as one who was deeply involved in all the work of the Board. As the need arose he was frequently appointed to chair a meeting in the absence of the regular chairman. In almost every meeting his name appears as the mover or seconder of motions that involved the important business of the Board. This service on the Board was to be his until his retirement from the Board in 1930.

Since the Advisory Board controlled textbooks that were used in the schools it was possible for McIntyre to

exercise his considerable influence in controlling what was taught in the schools. He disapproved of history books that contained what he called "hasty generalizations by a biased author".<sup>10</sup> He was deeply interested in the provision of good literature for all age groups in the school.<sup>11</sup> Such literature, in McIntyre's view, "tended to sweeten and purify life".<sup>12</sup> It was important, too, that textbooks meet local conditions and be adapted to the work of Canadian schools. If they did not, he used his influence to see that revisions were made.<sup>13</sup> Furthermore, because of the unique local condition of bilingual schools, it was necessary for McIntyre and the other members of the Advisory Board to exercise supervision over textbooks in foreign languages.<sup>14</sup> The challenge to McIntyre was found not only in the changed composition of the population resulting from immigration but also in the development of an industrial society. These led McIntyre to give leadership to revising courses which resulted in the addition of reference books for the revised courses. This specific action to which McIntyre gave direction resulted in the establishment of school libraries.<sup>15</sup> These revisions also saw the introduction of new courses. McIntyre initiated the addition of household science to the curriculum,<sup>16</sup> physical culture,<sup>17</sup> and in general promoted practical subjects.<sup>18</sup>

McIntyre's work on textbooks and courses of study was most important. As society changed courses would change. Immigrants, too, would have to have inculcated

into them the values that McIntyre believed to be most important. Those values were represented among the middle class British Protestants.

McIntyre was concerned with what was taught but he was equally concerned with how it was taught: in fact, it might be said that he was more concerned with this for on teaching rested the success of education, as he saw it. Through the Advisory Board it was possible for McIntyre to use his influence to control teaching in two ways, examination and certification. McIntyre believed that the teacher must have a good general education.<sup>19</sup> He maintained that the best textbooks could not compensate for meagre knowledge.<sup>20</sup>

In order to insure the requisite knowledge he became involved, on the Advisory Board, with the examination procedure. These examinations were for collegiate students, for as early as 1897, under McIntyre's leadership, promotions below the collegiate level were "determined by the fitness of the pupil as shown by the regular class work during the year"<sup>21</sup> in the Winnipeg Schools. There were no Department of Education exams except for those who were seeking admittance to the Collegiate.<sup>22</sup> The Board sought through strict examination procedures to insure the possession of sufficient knowledge on the part of those who would teach, and of course, those who would proceed to higher education.

Wall has suggested that the examination tradition for all grades above seven was established for the purpose

of standardizing the work of the schools. He claimed that in a day when many of the teaching personnel were insufficiently trained and highly mobile it was necessary to have some method of standardization.<sup>23</sup> There seems to be little doubt that the promotion of examinations on McIntyre's part was directly related to teachers and their standards, both those who were teaching and those who would teach. In 1899 the Advisory Board regulations for teacher certification demanded grade 12 for a first class certificate, grade 11 for a second class and grade 10 for third class certification. Prior to 1899 a nonprofessional certificate could be obtained by a person of good moral character, eighteen years of age if a male, and sixteen years of age if a female. Such certificates were obtained upon writing an examination and were valid for one year. In 1899 the Advisory Board abolished the nonprofessional certificate.<sup>24</sup> The abolition of this certificate was wholly consistent with McIntyre's view that the teacher needed to obtain a sufficient level of knowledge, formally acquired, in order to teach. Furthermore, since the necessary knowledge came through the high school, it was necessary to insist on strict examination procedures.

In his work on the Advisory Board, McIntyre prepared examination papers<sup>25</sup> and assisted in revising examination requirements as the need arose.<sup>26</sup> In this way he had his hand on determining the academic qualifications of teachers. In a city where many had come from non-English

backgrounds, a proper grasp of English was essential in McIntyre's view. He attempted to have the minimum English grammar mark set at 60% and to have one mark deducted for each misspelled word in examination papers for the first, second and third class certificates.<sup>27</sup> This requirement was tied to McIntyre's insistence that English be properly spoken. He advocated the withdrawal of teaching privileges in Manitoba from teachers who could not satisfy the Advisory Board in the matter of practical English.<sup>28</sup> The common school with one language was important to McIntyre even though there was bilingualism in the province. If, in his view, a unified society was to be attained in the face of the tension occasioned by great numbers of immigrants, it was necessary to have a common language. The danger that English might be improperly taught both by example as well as in actual grammar lessons led McIntyre to the promotion of what he saw as "safeguards".

McIntyre, however, saw that more was needed than the right textbooks and teachers with knowledge of what they were to teach. The teachers needed professional training so that they would have "acquaintance with the needs of the pupil, some degree of understanding of the mind to be trained and some knowledge of the way in which the devices of the school are to operate in order to secure the desired end".<sup>29</sup> In 1882 the Manitoba Government had passed an Act to establish Normal School Departments for the purpose of training teachers in the science and art of teaching.<sup>30</sup>

Later in 1885 regulations were passed concerning Normal School which stated that a Normal School was to be maintained in connection with Winnipeg schools, to which the Protestant section of the School Board was to contribute an annual grant of \$2000.00.<sup>31</sup> The Normal School made use of the public schools for practice and proved its value according to the Winnipeg Protestant School Board in "disseminating sound educational views" and teaching "the latest methods of imparting instruction".<sup>32</sup> It was to the Normal School that the Advisory Board looked for help in solving the problem of teachers of uncertain qualifications.

It was McIntyre's opinion that certification regulations should be closely adhered to in the matter of teacher qualification. He influenced the Board on one occasion to inform the Brandon school district that in a matter that concerned the qualification of a classics teacher the Board would hold to its regulations.<sup>33</sup> He continued to emphasize his conviction on the Board, "we cannot depart from the regulations".<sup>34</sup> By such insistence McIntyre was able to exert considerable influence in controlling the qualifications of teachers in the classroom.

Since the Normal School was operating well it was possible for teachers to become qualified and even better qualified. In 1886 many Winnipeg teachers were, at great personal expense, taking advantage of the opportunities offered for professional education at the Normal School.<sup>35</sup>

McIntyre worked on examining and considering the



adequacy of the Normal School course.<sup>36</sup> In his view the Normal School courses were most important.<sup>37</sup> The course had to meet the needs of the schools and in order to do so had to be subject to some measure of change as times changed. In 1907 he served on a committee to simplify the Normal School course in order to give greater prominence to the practical side of the work.<sup>38</sup> In McIntyre's view a society of greater functional specialization had need for changes in the schools and also a need for a change in the training of teachers. In a society where communication was important to harmony, McIntyre took the initiative on the Advisory Board to raise the quality of handwriting among teachers. Those who entered the Normal School whose writing was not up to standard had to submit a specimen of their writing to the principal each month.<sup>39</sup>

Over the years the Advisory Board continued to work to raise standards and to provide professional training for new courses that were being added to the schools. McIntyre used his influence in both areas to strengthen teaching in the schools. In 1914 it was still possible to obtain a teaching certificate having completed grade ten, but McIntyre took the initiative in seeking to have students complete three years of high school prior to entrance to Normal School.<sup>40</sup> He further assisted in outlining a one year Normal School program and advocated that after July 1, 1916 all students would have to have a one year Normal School course in order to teach.<sup>41</sup>

In addition to regular certification McIntyre worked toward special certification to meet the needs of a broader curriculum. He served on a committee to consider the question of special certificates in music,<sup>42</sup> in drawing,<sup>43</sup> household arts,<sup>44</sup> and industrial arts.<sup>45</sup> He had viewed with favor the proposal of the Agricultural College to train teachers,<sup>46</sup> and had taken keen interest in the outline of the home economics course, suggesting the strengthening of certain points.<sup>47</sup>

McIntyre and those on the Advisory Board aimed at raising standards. Their work covered the whole province and while it was not possible to have all the teachers highly trained during a time of rapidly expanding population, their work was marked by some measure of success. The city of Winnipeg, as an urban area, had its choice of teachers, and the standards were naturally higher than in rural areas. One notes that in Winnipeg with its higher standards there was an improvement in teacher qualification. The percentage increase, according to certificate level for the years 1916 to 1926, indicates something of McIntyre's influence. In that decade the number of collegiate certificates increased from 10.5% to 22%, first class certificates from 9% to 30% while second class certificates decreased from 74% to 43%.<sup>48</sup> McIntyre's early insistence on higher standards bore significant fruit as years went by.

When one refers to the raising of teacher's standards, it must be recognized that higher certificates do not

necessarily result in better standards in practice. That there were better standards, was certainly McIntyre's belief. He indicated that as far as he was concerned the teachers in Winnipeg were equal to any in Canada "in scholarship, in knowledge of schoolroom practice, in earnestness and in personal character and worth".<sup>49</sup> Archbishop Matheson, one of Winnipeg's leading citizens, though not specifically mentioning teachers in an address in 1929, certainly included them in his high praise of the Winnipeg School System. He stated that "the School System in Winnipeg is second to none in Canada".<sup>50</sup>

By 1916 one notes a relaxation of the rigid examination tradition. McIntyre along with others on the Advisory Board recommended that for examination in grade 8 a candidate could submit his or her books containing class work from day to day in the subjects of drawing, bookkeeping and geometry.<sup>51</sup> Later, in 1919, high schools that were accredited were empowered to promote pupils in grade 9, 10 and 11 without reference to the Department Examination.<sup>52</sup> McIntyre also advocated at this time that promotion from grade 8 to 9 be left with the inspector or superintendent in consultation with the principal of the high school and the grade 8 teacher.<sup>53</sup> Teacher standards had been raised and it could be expected that McIntyre would favor a relaxation of the examination procedure.

Bilingual education had been abolished and compulsory education had been instituted. In McIntyre's view

this was a step in the right direction as it served the interests of a unified society. There was no doubt that the "hostile interests" in society, that he had seen years before, still existed. He, however, could be encouraged by the fact that teachers, whose job it was to produce a good society, had become, as far as he was concerned, better qualified for the task.

The qualifications for the task also included moral fitness. A good society, in McIntyre's view, needed teachers with Christian morality. It was through the Advisory Board, with its control of certification, that he could influence the moral standards of teachers. Since he believed that the moral character of teachers greatly influenced pupils and ultimately society itself, it was important to withhold certification from those whose moral character was in doubt. It was also important to cancel the certification of teachers in service if it was proven that they were morally unacceptable as teachers. McIntyre did not hesitate to take the leadership on the Advisory Board when moral questions arose in relation to teachers.<sup>54</sup> Teachers whose conduct was questionable were investigated.<sup>55</sup> Those who were found to be guilty of misconduct were quickly dealt with as the occasion warranted.<sup>56</sup>

McIntyre, through his service on the Advisory Board, was also able to exercise his influence in the interests of educational change. After the Junior High School was introduced to the province, he took a place of leadership in

suggesting the course of study that he believed would be appropriate for all Junior High Schools in Manitoba.<sup>57</sup>

He also gave leadership in prescribing topics for essays which were required by high school students who expected to enter the teaching profession. Among the topics on which students could write there was opportunity provided to focus on "educational change".<sup>58</sup>

McIntyre's interest in change was further evident in 1919 when the Advisory Board was involved in discussions with the University regarding a new matriculation course which involved the outlining of such courses as physical geography, home economics, industrial arts, agriculture and commercial work.<sup>59</sup> This recognition of the practical studies in matriculation work followed the trend of the state universities in the United States which recognized the need for a more practical course of studies to meet the needs of society. For McIntyre there was no doubt that the practical courses had to be recognized at a higher educational level. He served on a committee of the Advisory Board that recommended that graduates of the home economics courses at the Agricultural College be placed on the same basis as graduates in Arts in the University. This equal recognition applied to Normal School training and professional reading necessary to qualify for teaching in the schools.<sup>60</sup>

Through service on the Advisory Board McIntyre was able to exercise a considerable measure of social control.

He was able through recommendations concerning textbooks, curriculum and teacher certification, to safeguard his values and provide for their inculcation in the lives of others. In addition to this he was able to give significant guidance and direction to provide education to fit one for his or her specific function in life. The Advisory Board was a stronghold of centralized control where those of merit who had risen upward could function in giving guidance to society.

#### School Buildings

In McIntyre's pursuit of "making good men and women and fitting them for life service" school buildings played a large part. He believed that "the school should help to create ideals, and buildings and grounds are educative in their effect in a right or wrong direction."<sup>61</sup> He maintained, with others such as the Commissioner of School Buildings, that "better surroundings undoubtedly caused better behavior on the part of the pupils."<sup>62</sup> It was also McIntyre's belief that since education fitted one for life service, the buildings had to adapt to changing times. He believed that the school had to adapt "to individual requirements and aptitudes as demanded by the various activities of industrial and commercial life". The schools, in McIntyre's view, had to be equipped to provide this training.<sup>63</sup>

McIntyre, upon assuming the leadership of the

Winnipeg Protestant School System, set himself to upgrading the school facilities. When he became Inspector of Schools for the Winnipeg Protestant School Board, school conditions needed upgrading. The buildings were solidly built but were hard to heat. There was a stove in each room but in the cold winter months the rooms were far from comfortable.<sup>64</sup> There was a marked temperature difference between the floor and a level six feet above the floor.<sup>65</sup> This was so, in spite of the fact that all the school buildings had been banked with earth in an attempt to make the floors warmer.<sup>66</sup> The net result of all this was that the students had cold feet and warm heads. Those close to the stoves were much too warm while those farthest away were only moderately comfortable.<sup>67</sup> Ventilation was practically nonexistent.<sup>68</sup> There were no fire escapes or fire extinguishers provided for the buildings.<sup>69</sup>

The need that McIntyre saw was such that he determined to take a three-week leave of absence and observe schools in Ontario and the northern United States.<sup>70</sup> The School Board readily granted him the leave and asked him to take specific note of the heating and ventilation systems in the schools. They voted the sum of \$40.00 to pay for his railway ticket.<sup>71</sup>

The result of the tour of other schools quickly became evident in the Winnipeg schools as the Smead Dowd and Company system of heating, ventilating and closet accommodation was introduced and adopted for the larger schools.<sup>72</sup>

About 70% of the pupils enrolled benefitted from this new system and it was expected to produce better health, promote regularity of attendance and improve the quality of school work.<sup>73</sup> It was important to inhibit the spread of disease and have children in regular attendance at school if they were to be properly molded through education. The whole matter was described by the School Board as a "long step towards securing the desirable conditions".<sup>74</sup> McIntyre had set his hand to the improvement of school facilities and the school system was to continue to advance in that direction.

The rapid growth of the city of Winnipeg through immigration provided McIntyre with a great challenge in giving leadership in providing accommodation. After 1890 when a common public school system was adopted there was the necessity of providing accommodation for all the children in the city who did not attend private school. This was a formidable task as the population of Winnipeg increased every year from 1870 to 1915 with only three exceptions 1877, 1886, and 1889.<sup>75</sup> After 1915 there was a population decrease, in 1916 and 1917, but the school population during those years increased rather than decreased, and continued to increase until 1928. For 38 years, the major part of McIntyre's leadership of Winnipeg schools, the school population steadily increased.<sup>76</sup> The measure of this increase can be understood in comparison to other cities. Between 1911 and 1917 Winnipeg had the largest



percentage increase of students among ten representative cities in Canada.<sup>77</sup>

McIntyre described the period of public school expansion beginning with the rapid increase in 1905.

The period of rapid expansion made large demands on the energy and judgment of the members of the school board and its officers. Between that date and the close of 1915 the departments of finance and building and supply had to provide for seating accommodation, equipment, maintenance of teachers and caretakers, for an increase of approximately 16,000 pupils. To do this some twenty buildings containing about 350 classrooms were erected, equipped, staffed, and occupied.

It had been expected that as immigration stopped in 1914 the rate of increase that had prevailed would not continue beyond 1915. This left out of account that the newcomers had brought with them not only children of school age who were promptly enrolled, but also children under age who entered school as they came of age, and that with the large number of new families a larger natural increase went to fill the primary classroom.<sup>78</sup>

Between 1915 and 1923 the increase of the school population was 12,426 and this increase put considerable pressure on school facilities. New building continued and additional equipment and staff were added.<sup>79</sup>

As a result of the increase in the number of students it was often necessary to rent facilities on a temporary basis until schools could be constructed.<sup>80</sup> But even with the best of efforts there was still overcrowding year by year as great effort was made to provide sufficient accommodation. In 1918 the same complaint was heard as at the turn of the century, the continuing complaint of the "over-pressure" on school facilities.<sup>81</sup>

Careful planning was necessary. In 1905 in antici-

pation of further growth six new school sites were purchased.<sup>82</sup> This policy of anticipating growth and purchasing sites ahead of time was referred to by the School Board in 1922 as a "wise policy" adopted years ago, which resulted in a significantly decreased expenditure for school sites.<sup>83</sup> This reflected McIntyre's good management as a cost conscious administrator who was able to bring to the Board ideas that had been tried elsewhere. By making use of the experience of others McIntyre was able to lead the Board to develop according to local needs and at a rate proportionate to the city's means.<sup>84</sup>

McIntyre's success in giving expression to "thrift" while at the same time providing excellent school accommodation is found in some statistical cost comparisons among selected cities. While not exclusively related to buildings the figures indicate careful financial management. In 1902 among ten selected cities, seven of which were in the United States, Winnipeg stood second in having the lowest cost per pupil based on average attendance. Toronto stood first in the statistical outline.<sup>85</sup> In 1923 among seven selected Canadian cities, Winnipeg stood second, having one of the lowest costs per pupil in attendance. Only Vancouver surpassed Winnipeg at the time.<sup>86</sup>

In 1908 when some \$600,000 was needed to increase educational accommodation, the money was readily raised. McIntyre indicated at that time "The interest of the people of Winnipeg in maintaining a good standard of education was

shown by the fact that the bylaw authorizing the issue of debentures was passed almost without opposition".<sup>87</sup> In a time of rapid immigration with the resultant tension in society, McIntyre was giving leadership to an educational program that through the inculcation of the values held by the middle class British Protestant majority would, it was hoped, lessen the tension. Schools were needed and more schools and the money would somehow be found to support this important cause in society. McIntyre saw large numbers of children, to whom English was a foreign language and who needed individual attention, meeting in crowded classrooms. He maintained that more facilities needed to be provided.

While the rapid increase in school population made it difficult to keep up with school building, it did have the advantage of providing McIntyre with the opportunity of seeing constructed, the kind of buildings that he believed was necessary to meet the needs of society. He did not, however, neglect older buildings but sought to renovate them into bright and pleasant educational facilities with, as he indicated, "conveniences to be found in the newest buildings".<sup>88</sup> These buildings were to serve a vital educational purpose meeting the needs that immigration brought to the city, the needs that industrialization produced and also helping to overcome, in some measure, the lack of a compulsory education program through their attractive construction.

When McIntyre and the Commissioner of School Build-

ings returned from observing schools elsewhere in 1907, the Commissioner expressed McIntyre's belief that "a building created for educational purposes should set an example" of the values held, such as taste, simplicity and dignity.<sup>89</sup> McIntyre vigorously pursued the kind of building program that would set an example and through that example exercise an influence on society.

McIntyre maintained that "great care" had to be taken "to secure correct sanitary conditions in the new buildings". He set himself to see that buildings were fire-proof through the use of reinforced concrete, and plaster. Electric wires were placed in conduits and plaster lathe was used in walls as a fire preventive measure. Steam heat, forced air ventilation with provision for the cleaning and humidifying of the air, was provided in the schools. As McIntyre observed the buildings he remarked "every care has been taken to provide the best possible sanitary conditions".<sup>90</sup> As older buildings were improved and fire escapes were added it was obvious that education was important in Winnipeg. The fire escapes protected the citizen and exhibited a sense of responsibility for the general civic welfare. As early as 1905 the School Board was commended by the Minister of Education for "setting an example of which it can be justly proud".<sup>91</sup> With such care given to sanitation McIntyre looked forward to decreased incidence of disease caused by poor school buildings and, as a result, increased school attendance. Children could not be influ-

enced and molded unless they were in regular attendance at school and McIntyre held any advance to that end as most important.

When McIntyre began to give leadership to the school system he made the maintenance of cleanliness an important matter. School janitors were changed in some schools so that cleaning would be more efficiently done.<sup>92</sup> As immigration increased it was more than the cleanliness of the buildings that concerned McIntyre. He emphasized personal cleanliness and in 1908 began the installation of shower baths in the new school basements.<sup>93</sup> In addition to the buildings emphasizing cleanliness they also had to be attractive. When heavy expenditures were being made for school accommodation in 1891 McIntyre indicated that "increasing attention . . . [was] given . . . to beautifying the grounds and external appearance of the buildings".<sup>94</sup> However, it was not only the exterior of the buildings that were made attractive but the interior as well. The School Board expressed it this way:

. . . the character of the finishing, the pleasant effect of the coloring in furniture, walls and ceiling has an important value as one of the educational influences by which children are affected. With no museums or picture galleries or other agencies for the cultivation of taste and promotion of art amongst us, it is important that the school should not fail in its duty in this respect, for no educational agencies have greater claims on the ground of utility alone than those concerned with the education of taste. There is . . . no situation in life that is not enobled by tasteful surroundings.<sup>95</sup>

Still further the buildings were so constructed as to emphasize order and control. By 1896 school designs had included cloakrooms within the classroom. This enabled the teacher to exercise "complete supervision" and have the pupil act "in an orderly manner" while getting his or her clothes from the cloakroom.<sup>96</sup> In similar fashion the schools were designed to give the teacher control in case of the need to leave the building because of fire.<sup>97</sup> Disorganized behavior in the case of fire or in the development of a life would, in McIntyre's view, pose a hazard not only to the individual but to others with whom the individual was associated.

As early as 1896 a system of electric bells was introduced into the school design. These bells "enabled the principal to control the movements of the entire school in assembling or dismissing".<sup>98</sup> This centralized control system assisted the inculcation of punctuality, regular movement and movement as a group. This group response and group movement was such as to eliminate disorganized individual action that would threaten the harmony of the learning environment.

The promotion of harmony was also sought in the planned placement of school buildings. The school grounds that were sought were of considerable size. The securing of large playgrounds for the schools was described by McIntyre as "wise provision" on the part of the Board.<sup>99</sup> McIntyre foresaw the growth of the city in 1891 and the

need for ample playgrounds wherever possible. The ample playgrounds according to McIntyre, provided for "the education that comes from encountering each other in healthful and manly sport". He saw pupils learning to adjust individual rights and desires to those of others. The lesson of self-control is learned as well as "the principle of mutual concession and agreement on which society is based".<sup>100</sup> The School Board under McIntyre's leadership did not fail to give the playground high priority. When they saw the city developing they allowed for large playgrounds in the realization that such grounds might be the only playground in the whole area.<sup>101</sup>

The success of the emphasis on playgrounds made it possible for the Winnipeg Playground Association to be formed in 1910. This Association was organized with representatives from City Council, the School Board and the Parks Board. Their purpose was to equip and use the school playgrounds as places where youngsters could spend their time in constructive pursuits. McIntyre, whose leadership made such ample playgrounds possible, was appointed to the first playground Commission.<sup>102</sup>

One of the major developments in school construction was related to the fitting of the pupil for life service through an expanded curriculum. Initially when the teaching of manual training was introduced into the schools in 1900 it was necessary for the School Board to rent facilities and set aside certain rooms in existing schools.<sup>103</sup>

When such teaching was formally adopted plans were made to provide proper facilities. By 1908 schools were built that provided "for manual training and domestic science classes".<sup>104</sup> McIntyre, however, faced difficulty in expanding the Collegiate curriculum as a result of the heavy demand for school expansion at the elementary level. He continued to work toward expanding the curriculum and adapting the school to the demands of the "various activities of industrial and commercial life". He maintained that the Collegiate building needed to "be equipped for training in constructive and other forms of industrial work that appealed to the interests of students".<sup>105</sup> By the next year, 1909, McIntyre was able to report in reference to the Collegiate that he believed "that buildings planned to provide courses having a direct practical bearing will be begun during the coming year".<sup>106</sup> These plans were brought to fruition in the construction of the St. John's and Kelvin Technical High Schools in 1911. McIntyre envisioned these buildings as bringing the scheme of education closer to the industrial life of the community.<sup>107</sup> Such school buildings, it was hoped, would generate interest and so insure better attendance.<sup>108</sup> Seaborne has said, "changes in curriculum . . . are likely to be reflected in the layout of the buildings".<sup>109</sup>

McIntyre described these new buildings as relating to the practical callings of life:

For the first time, adequate facilities will



be at hand for making the education given in the school bear immediately on the practical callings of life. The departments of work for which provision has been made are mechanical drawing, furniture making, wood turning and pattern making, forging and machine shop practice. The buildings are so planned that they will lend themselves to the introduction of instruction in electrical work, plumbing, sheet metal work, etc., should this be found advisable. Suitable rooms are also provided for the teaching of dressmaking, millinery and household science for girls. Well-equipped laboratories will make provision for a good measure of scientific training, both for its value as training and for its bearing on the industrial processes taught in the school. The enlarged accommodation will make it possible to improve the equipment and extend the usefulness of the commercial department, while commodious classrooms will give facility for the carrying on of that general education which must underlie all effective special training.<sup>110</sup>

In McIntyre's view, such buildings provided the facilities that would help solve social and economic problems and would in doing so, repay "the expenditure incurred".<sup>111</sup> Each one would be better able to find his or her function in society as a result of such educational advances.

The introduction, by McIntyre, of the Junior High School led to the construction of buildings for Junior High School uses in 1920.<sup>112</sup> The schools now defined different levels of function and were designed to provide education, as McIntyre saw it, so that one could find his or her specific place in society at whatever level he or she was qualified for by native ability.

At the close of his educational career McIntyre indicated that the School Board "determined in a spirit of

civic pride to keep abreast of the older communities of the east".<sup>113</sup> Inherent in this civic pride were the values of the middle class British Protestants who had originally come from the east. What the east was, and that was primarily Ontario, Manitoba would be, and the school buildings would help to achieve that end.

### Teachers

As far as McIntyre was concerned the teacher was the key to education. There was nothing that could minimize the importance of the teacher. In his report to the Department of Education in 1891, he had this to say:

Well appointed buildings and commodious grounds tastefully kept are but accessories . . . the all pervading force unifying and directing the entire system is the teacher. From him radiate the influences that awaken curiosity, quicken the intellect and stimulate and strengthen the faltering purpose of childhood. No excellence of material conditions, no perfection of organization can compensate for defects in the composition of the teaching staff.<sup>114</sup>

McIntyre spent much time visiting the schools to suggest improvements in teaching procedure. The greater part of his time, however, was spent in encouraging and stimulating the teachers. It was said in a newspaper report, that he "allured to brighter worlds and led the way".<sup>115</sup> McIntyre was keenly aware that if he was to attain his ideal of "making good men and women" and "fitting them for life service" he would accomplish it mainly through the teaching staff.

McIntyre led the way in making greater use of women in the Winnipeg school system. Almost from the beginning of his educational leadership he saw to it that women were promoted to positions which had formerly been held only by men.<sup>116</sup> He had at least two reasons for doing this. The first was that he believed that women were superior to men as teachers, with the exception of their inability to supervise the activities of older boys.<sup>117</sup> Secondly, the promotion of women enabled the School Board to fill positions at a salary less than that normally paid to a man.<sup>118</sup> At a time when finances were in short supply McIntyre determined, as he saw it, to raise the quality of teaching and at the same time reduce the cost. A third, and obvious reason, may well have been that the teaching staff was almost all women. There were 111 teachers in 1899 and of those only 10 were men.

When McIntyre observed the teachers in 1899 he found that though all were "conscientious and painstaking" they were not all of equal aptitude for the work of teaching.<sup>119</sup> In order to screen out those with little aptitude for teaching, McIntyre introduced a hiring practice that put teachers without a previous record on a provisional list before giving them regular employment.<sup>120</sup> Preference in later years, before the turn of the century, was given to teachers who had gained experience outside Winnipeg.<sup>121</sup> McIntyre's effort to raise teachers' standards has been outlined earlier in this paper in reference to the Advisory Board. As

the leader of Winnipeg's educational program he constantly encouraged teachers to raise their standards by professional training. He permitted teachers to dismiss their classes on certain days in order to attend classes themselves at the Normal School. The Normal School used the public schools for purposes of practice and an attempt was made to keep before the teaching staff the latest methods of imparting instruction. He encouraged in-service training. The teachers formed half-hour reading clubs at which they read various educational journals. They also formed an association for the study of psychology.<sup>122</sup> In 1910 he commended the many teachers who were taking advantage of the opportunity for self-improvement offered by the extension lectures at the University. The lectures in English were well attended and a science course had been added for the benefit of the teachers.<sup>123</sup> McIntyre's emphasis on improved standards did not fail to bring positive results. By 1916 about 10.5% of the Winnipeg teachers held collegiate certificates and by 1926 this was raised even higher, to 22%. First class certificates increased from 9% to 30% and second class certificates decreased from 74% to 43%.<sup>124</sup> In 1923, out of a total of 939 principals and teachers, some 400 to 500 had, in the previous year, improved their scholarship and professional training by voluntary attendance at the evening classes of the high schools and at classes held outside school hours at the Normal School and the University of Manitoba. Others attended summer school both in Canada

and the United States.<sup>125</sup> On May 6, 1927 the School Board passed a resolution stating that the minimum requirement for teaching in a city school would be a first class, non-professional certificate. A teacher of superior ability holding a second class certificate could be hired but could be required to raise his or her academic standing to first class within a reasonable length of time.<sup>126</sup> McIntyre had succeeded in raising the teaching standards in the light of the responsible work that teachers had to perform. In commenting on the raising of standards in 1926 McIntyre spoke highly of the teachers.<sup>127</sup>

No factor contributes so largely to the effectiveness of the schools as a teaching staff with fine personal equipment and with a high standard of academic and professional qualifications. This raising of the standard of qualifications which is accomplished only by very earnest effort, is at once an evidence of the quality of the men and women on the staff and a guarantee of their readiness to meet the obligation of the teacher --that he shall himself be always a learner.<sup>128</sup>

McIntyre, in his concern for the efficiency of the teaching staff, gave his attention to more than teaching standards. He saw that teaching conditions needed improvement. Many teachers remained in their appointments for a very short time.<sup>129</sup> These teachers not only resigned from their specific appointments but resigned from teaching as indicated in the fact that of 120 teachers employed in Winnipeg in 1901, the average length of experience was 8 years.<sup>130</sup> Teaching was not generally a pursuit in which the majority of teachers spent their lives. While Winnipeg as an urban area could select teachers of experience, it

was not always easy to get competent teachers.<sup>131</sup>

When McIntyre assumed leadership of the Winnipeg Protestant School System, teachers' tenure was on a year-to-year basis. By 1891 he was able to report that the School Board was desirous of making the tenure of teachers as permanent as possible, consistent with the interests of the schools.<sup>132</sup>

In pursuing some system of tenure, McIntyre was attempting to give the teachers a greater sense of job security. This he hoped would lead to teachers remaining in the teaching field. If teachers did remain in teaching, and made it a lifetime career, it would be necessary to introduce some kind of a pension scheme to give them some security for old age. McIntyre gained some ideas on pension schemes on a trip that he made to Ontario and the United States in 1900. He described for the School Board, the teachers' retirement fund that had been enacted in Massachusetts in April of 1900.<sup>133</sup> He further presented a detailed outline of a plan that the Toronto Public School Board was carefully considering.<sup>134</sup> After careful consideration of how older communities were making provision for teachers' retirement and the local conditions in Winnipeg, the School Board asked for and was granted by the Legislature in 1905, authority to establish a Teachers' Retirement Fund.<sup>135</sup> The Fund was established and the teachers responded in practically unanimous agreement between themselves and the Board.<sup>136</sup> McIntyre had succeeded in leading the School

Board in a major step to improve the conditions of teacher employment.

The retiring teacher could look forward to a pension of a maximum of \$300 per year if he or she had thirty years of service, fifteen of which was in Winnipeg Schools.<sup>137</sup> This was 60% of the annual salary paid to a Grade I to IV teacher in the first year of regular service.<sup>138</sup> By 1920 the pension had increased to \$800<sup>139</sup> which was 80% of the salary of a Grade I to IV teacher in that year.<sup>140</sup>

The pension had improved in more ways than one. At the inception of the scheme, the School Board contributed an amount equal to all that the teachers had contributed. A teacher earning \$1,200 or more per year contributed \$2.00 in alternate months and a teacher earning less than \$1,200 contributed \$1.00 in alternate months.<sup>141</sup> Since the great majority of teachers made under \$1,200 as grade school teachers whose maximum salary after eleven years was \$850,<sup>142</sup> the greater number paid \$1.00. By 1912 rates were revised and the School Board paid \$1.50 for every dollar contributed to the pension.<sup>143</sup>

A further improvement was made in 1918 when the Board took action to refund to the estate of any teacher who died in service the full amount of that teacher's contributions to the Fund. This action was to be effective from July 1, 1915.<sup>144</sup>

McIntyre had directed the Board's attention and

given leadership in the matter of tenure and pensions but if teachers were to be retained in the Winnipeg system, salaries would have to be increased. It was not only that living costs were rising in 1903 but McIntyre indicated that "it was found that men could not be kept in the work of teaching at the old salaries when so many more remunerative openings were available". The loss of able teachers according to McIntyre "made a convincing argument in favor of an increased scale".<sup>145</sup> Salaries were increased for principals, assistants and grade school teachers. The range at the grade school level was from \$500 to \$675 depending on years of experience.<sup>146</sup> In the collegiate the range was from \$1,200 to \$1,800 for men and \$1,000 to \$1,100 for women. The principal of the collegiate received \$2,200 to \$2,400 maximum. Principals of schools up to 12 rooms received \$1,200 to \$1,800. Women principals received salaries from \$725 to \$1,000, depending on the school served.<sup>147</sup>

With the raising of salaries, McIntyre had made use of his position to influence the School Board. Unlike 66% of Canadian cities the chief executive officer in Winnipeg could advise the Board respecting salaries of teachers.<sup>148</sup> McIntyre continued to do so and a further revision was made in 1909 when the minimum salary of a grade school teacher was raised to \$575 with other similar increases for all teaching and supervising staff.<sup>149</sup>

Again in 1912 a revision was made, for men were



still leaving teaching for other lines of work and the cost of living was rising. Minimum salaries for grade school teachers were raised by \$75 and regular increments were raised from \$25 to \$50. The maximum for a grade I to IV teacher was raised by \$200, with similar increases for all the teaching staff.<sup>150</sup>

Further revisions were made in 1919 which made the minimum salary \$1,000 and the maximum \$1,500 for a grade I to IV teacher.<sup>151</sup> McIntyre's idea behind his continuing work to increase salaries was that it was important to retain in the service of the schools, men and women of scholarship and character with forceful and persuasive personality, which were in his view, essential for effective work in the school. He said that:

. . . it is recognized that real educational progress can be made only through improvement in the calibre and equipment and ideals of the men and women in the schoolroom. In order to secure this, society must recognize the supreme importance of the teacher's work by holding out to it the rewards that await well directed and earnest efforts in other fields. The aim, therefore, was insofar as the means at the disposal of the Board permitted to fix a minimum salary and a progressive rate of increase which would tend to attract to education, and retain in it a larger proportion of the ability and talent that had been attracted by the wider field and greater opportunity of commerce and industry and the professions.<sup>152</sup>

That McIntyre was succeeding in reaching this goal is evident by the increased salary schedules already noted. In the year 1919-1920, McIntyre referred to teachers' remuneration as "one of the most important matters dealt with

during the year". He believed that "educational progress" was involved and that progress depended on "men and women of character, ideals, teaching ability and scholarship". The local branch of the Teachers' Federation<sup>153</sup> had submitted proposals wherein was the request that hereafter revisions of salary schedules should be made a subject of conference between a committee of the Board and a committee of the teachers before final adoption was agreed to by the Board.<sup>154</sup> Discussions were held between the teachers and the Board and McIntyre expressed the hope that the new salary schedule would represent an effort by the Board "to improve permanently the economic status of teachers".<sup>155</sup> There was no doubt in McIntyre's mind that those who had the responsibility of making society what it ought to be should be treated in a manner that befitted their important function in society.

#### Educational Change

As McIntyre sought to make good men and women and fit them for life service, he faced a rapidly changing society where industrialization and immigration were producing conditions that were different from the old agrarian past. In order to produce a harmonious society that would embody the values of the past and at the same time provide for the increasing differentiation of function in an indus-

trial society, McIntyre saw the need to introduce educational change. He maintained that one of the first things that was needed was a study of the people and the conditions under which they were working. Education could then be adapted to fit the needs of the people in a new age.<sup>156</sup> The adaptations that McIntyre introduced involved the school environment, curriculum and organization.

In the pursuit of an orderly, unified and efficient society, McIntyre turned his attention first of all to the school environment. He began to discourage the use of corporal punishment, favouring in its place an appeal to "the higher motives".<sup>157</sup> In order to encourage teachers to cease to resort to physical force, he required each teacher to keep a book wherein a record was to be kept of each case where corporal punishment was used as a disciplinary measure.<sup>158</sup> Later on, a regulation was passed by the School Board that stated that no corporal punishment could be inflicted without the permission of the principal of the school. In addition to this, the teacher had to submit a report on each case where physical force was used on a pupil.<sup>159</sup> The force that McIntyre preferred to see used in the schools was the personality of a strong and sympathetic teacher.<sup>160</sup> In this way the pupil would gradually develop self-control which would not be dependent on an outside force represented in an authoritarian figure.

McIntyre promoted military drill for boys, maintaining that it was a corrective to one-sided development, en-

couraged correct physical posture, and promoted the general health of the school.<sup>161</sup> Military drill trained the boys to habits of attention and obedience to the several school commands.<sup>162</sup> All of this led to the order and the discipline of the school.<sup>163</sup> In the place of military drill, the girls were provided with calisthenic exercises. Such training was ideally suited to an industrial society where workers would fill a place in the industrial machine. At the turn of the century, annual public demonstrations, or concerts as they were called, were provided for the citizens of the city. At one such demonstration in 1894 at which His Excellency and Lady Aberdeen<sup>164</sup> were in attendance, 3000 children moved in orderly array, each moving according to command, each in harmony with his fellow, each in his specific place, and all showing the effect of "systematic physical training".<sup>165</sup> A special demonstration was given for Lady Minto<sup>166</sup> in October, 1900. Her remarks on this occasion are significant. After expressing appreciation for the entertainment which had consisted of choruses and drills, she remarked that "the significance of a well conducted performance, such as this, . . . is the evidence it gives of the habits of good order and self control to which the children are being trained". She went on to remark on the value of the training in producing men and women "to do with all their might the work that is waiting for them".<sup>167</sup>

It is not surprising that McIntyre vigorously promoted military drill for it produced an environment of good

order in the school that he sought to produce in society. It was no longer to be a society of personal informal ways but a system described by Wiebe as "designed for the regulative heirarchical needs of the city where industry flourished".<sup>168</sup> In 1895, Major Billman had been employed to provide more general instruction in physical and military drill,<sup>169</sup> and by 1898 he had placed it on a secure footing.<sup>170</sup> In 1907 the drills had developed such promptness and exactness, when the boys paraded, that military reviewers had nothing but praise for the effort.<sup>171</sup>

McIntyre, however, realized that life was not a military parade ground and it took more than a commander giving commands to produce the order and discipline necessary in society. It was necessary to introduce games which would require the following of rules and cooperative endeavour to achieve success. He therefore advocated the introduction to the school playground of games such as football for the boys and basketball for the girls. These would, in his opinion, teach pupils how to win and lose and to exercise self-control when under the supervision of a teacher, who ideally would be a participant in the games.<sup>172</sup> In 1907, football and lacrosse were added to military drill to produce "physical well-being", "habits of self-control", and "moral training". The playground was regarded by McIntyre as providing opportunities for training that could not be obtained elsewhere.<sup>173</sup> It was for these reasons that he continually gave leadership to have school buildings

placed on sufficiently large lots so as to provide adequate playground space.<sup>174</sup>

In McIntyre's view, there was a direct link between physical activity and physical efficiency and that made it necessary to extend physical training to the high school on a systematic basis for both boys and girls. When the new technical high schools were built, they were equipped with gymnasiums. At this time a physical education instructor was appointed for the boys and one was also appointed for the girls. Hugh Urquart was also appointed as associate instructor of physical training for the elementary grades. McIntyre had been successful in providing the entire school system with a program of physical activity.<sup>175</sup>

There were, however, two things that troubled McIntyre at this time. One was that there was not enough competent leadership in physical training and the other was that there was not enough time allotted to physical training in the school program. He solved the first problem by having teachers on the teaching staff take a course of thirty lessons after school hours in order to qualify to instruct in physical training. In the year 1913-14 there were 125 teachers qualified as instructors. The second problem could not be solved within the structure of the school day, as McIntyre's vision of the value of physical training was broader than some others in the school administration.<sup>176</sup> As the teachers had given of their time after school hours to train to instruct in physical training,

members of the school staff again rallied to give of their leisure time to provide organized sports for boys outside of school hours. The principals of the elementary schools and the men of the manual training staff formed an athletic association in 1917 to conduct school sports. The results of their efforts were noted and commended by the School Board. The boys were learning how to conduct themselves on the field, observe rules and acquiesce in adverse decisions. They also gained exercise and through the games developed physically.<sup>177</sup>

McIntyre continued to press for an improved program in the schools and finally succeeded toward the close of his educational leadership in having steps taken to reorganize the department of physical training.<sup>178</sup> Mr. Robert Jarman, an expert in Physical Education in England, was brought to Canada under contract from September 1928 to April 1929 to make a complete survey of the physical education training in Winnipeg schools.<sup>179</sup>

The school environment was not only to have the gradual elimination of physical force and an emphasis on the importance of physical activity but also the promotion of a healthful atmosphere. Disease caused great disturbance in the educational program. Those who became ill were absent from school and fell behind in their work. Quite often, before they were too ill to attend school, their attendance and contact with others had infected many with disease, who in turn missed school. When those who

had been ill returned to school they were far behind others in their studies. The whole class was often retarded while those who had fallen behind were catching up with the others. In the interests of school attendance, which was important to McIntyre, and of general efficiency, it was necessary to remove causes of disease from the classroom.

Among the first things that McIntyre did when he took over leadership of the Winnipeg Protestant School System was to upgrade the sanitary conditions in the schools. The heating, ventilation and closet accommodation was improved to provide for "comfortable, healthful surroundings for pupils". Within four years McIntyre was able to refer to "the great improvement in the sanitary conditions of the school rooms".<sup>180</sup>

In addition to the almost immediate upgrading of sanitation in the schools, McIntyre gave leadership to have legislation passed in 1887 enabling the School Board to exclude from school any pupil who had been exposed to infection.<sup>181</sup> Such action was aimed at controlling the spread of such common diseases as measles, whooping cough and chicken pox which spread rapidly through the schools.<sup>182</sup>

Prior to 1907 the responsibility for the control of the spread of diseases rested primarily with the home and the teacher. The home was to detect illness or the teacher was to detect illness, and the Medical Officer was to be informed.<sup>183</sup> McIntyre, however, saw that there was more to maintaining of health than the control of communicable



disease and furthermore such work as related to the health of people should be in the hands of those who would function in a professional capacity. Education and health were linked together, in McIntyre's view, with health providing an important condition for effective education. Immigration had increased and many had come to Winnipeg whose customs and living standards were much below those that McIntyre regarded as adequate. These conditions had to be corrected and what was needed was the introduction of Medical Inspection which would place health care in the hands of those who had found their function or place of service in society, ministering to the physical needs of others.

The plan of Medical Inspection that McIntyre envisioned was presented to the School Board by the School Management Committee and was as follows:

In consideration, then, of the conditions as they exist here, of the fact that, after long investigation, and by the advice of the best medical opinion, other committees are meeting similar conditions by systematic medical inspection, and that such inspection has received the strong approval of the medical profession of this city, your committee recommended that steps should be taken at once to organize such systematic medical inspection, making provision for:

(a) The periodic examination of all school children with a view to detecting disease or insanitary conditions;

(b) The prompt exclusion of all children affected by communicable disease;

(c) Some efficient agency by which the significance of conditions revealed by medical inspection may be impressed upon parents, so that suitable action may be taken (for this purpose a health visitor, who should be a qualified nurse, seems to be the most suitable agent);

(d) The influence of all school conditions and work so that they may be in accord with the laws of sound hygiene;

(e) The keeping of such records that all information may be available at any time for the purpose of any particular case, and also as data for future development of modification of the system.

These recommendations having been adopted, it was further resolved, at the December meeting of the board, that a qualified physician should be appointed as medical inspector, whose duty should be;

(a) To make a physical examination of each child when he enters school, and as often as thereafter be found necessary, and from time to time determined by the board of school trustees; and to keep a record of the same as may be determined;

(b) Where evidence of disease is found, to represent the condition to the parent or guardian, so that appropriate treatment may follow;

(c) To direct the exclusion from school of all children affected by communicable disease, or who have been exposed to communicable disease, so that if there is danger they may communicate the same, and in case of infectious disease of the throat to take a culture from the throat and to submit it for examination at the health office of the city;

(d) Subject to the regulations of the Provincial Board of Health and of the health department of Winnipeg to make all necessary examinations and take all necessary precautions to protect the schools on the return of children who have been excluded for communicable disease;

(e) To advise with the various committees and officers of the board in regard to all school conditions affecting the health of the children;

(f) To co-operate with the health department of the city of Winnipeg in all matters affecting the school, in any efforts to prevent the spread of disease or to promote good sanitary conditions in the city, and generally to assist in giving effect to the intentions of the board in regard to school hygiene and sanitation.184

The plan was adopted and provision for its administration was made in an amendment to the Schools Act. The School Board had assumed responsibility for attending to the

health, cleanliness and physical condition of the pupils and not just for the control of communicable diseases. This had once been left to the home but now was assumed by the school in the appointment of two medical practitioners. These physicians, a lady and a gentleman, were appointed, in 1908, as Inspectors on a part-time basis at salaries of \$900 per year.<sup>185</sup> In addition to these two physicians, Dr. Mary Crawford and Dr. A. W. Allan, two full-time nurses were hired at \$700 per year.<sup>186</sup>

The development of a program to look after the health needs of pupils became very clear in 1908, not only in the appointment of medical personnel, but in that shower baths were installed in new schools in the interests of cleanliness.<sup>187</sup> Medical Inspectors promoted the program by instituting physical records and giving examinations. Complete physical records were prepared for each child in 1910.<sup>188</sup> In 1911, pupils were weighed and measured and their vision was tested to eliminate retardation resulting from poor sight.<sup>189</sup> Dental needs were attended to in 1912 with information sent to parents requesting remedial action where it was needed.<sup>190</sup>

The parents were a concern to McIntyre, for a harmonious society depended on co-operative endeavour to reach an agreed-upon goal. What was needed was something more than requests to parents to rectify specific health deficiencies in their children. Something had to be done about a basic health reform in the home. If proper health

measures could be introduced into the home, the health standards would rise and the school medical department would not have to attend to so many medical needs.

The answer was found in 1912 with the formation of a Little Nurses League "for instruction in child hygiene in the schools of the northern part of the city". An experiment had been conducted for a short time in 1912, with a nurse from the Margaret Scott Nursing Mission giving leadership.<sup>191</sup> The next year a department of instruction in child hygiene was formed. Instruction was given to girls ten years of age and over in all matters of child care, the feeding of infants, and preparation and preservation of milk. The girls practised what they learned in school and were encouraged to make tactful suggestions whenever they saw a baby unwisely handled. The result was observed in a lessening of the infant mortality rate.<sup>192</sup> The Little Nurses League was adopted as a permanent department of school work and enabled girls from immigrant homes to raise health standards in their own homes and later to become competent mothers themselves. They were enabled through the school to be prepared in a practical manner for their function in society.

The Medical Department continued to expand. Dental clinics were introduced in 1917,<sup>193</sup> with Dr. R. J. R. Bright as Chief Dental Inspector. Provision was also made for three half-time assistants. Where circumstances warranted, the actual dental treatment was given by the school dentist.<sup>194</sup>

As the Medical Department expanded, a Chief Medical Inspector, Dr. Mary Crawford, replaced the two half-time Inspectors,<sup>195</sup> and two oculists were appointed to deal with cases of defective sight.<sup>196</sup> In October, 1923 a sight-saving class was organized in the William Whyte School for pupils having less than one third of normal vision. Eighteen pupils from grades II to VII were enrolled, studying the work of the regular curriculum. It was McIntyre's hope that these pupils could receive their education without further impairment of their sight.<sup>197</sup> Such children, in McIntyre's view, needed to be given the best opportunity to prepare for and find their function in society according to their ability. Finally in the year 1925-26 an immunization program against diphtheria was begun with outstanding results in a decrease of incidence of the disease.<sup>198</sup>

McIntyre gave vigorous leadership to the medical program. He maintained that

Care for the physical well being of the growing child, the correction of physical defects and the removal of conditions that stand in the way of the fullest physical development are essential measures in the effort to attain to individual and national efficiency. Whatever contributes to that end will make good its claim to a place in the educational activities of the community.<sup>199</sup>

He saw the Department of Medical Inspection as a "recognized social service agency, co-operating with all similar agencies in the city and doing valuable work for the community".<sup>200</sup>

The school environment changed under McIntyre's

leadership. It became gentler, was marked by a place for physical activity, and was conducive to the general good health of the pupils. He sought through the control of the environment to produce good men and women and fit them for life service.

With the changed environment there also came a changed curriculum. McIntyre believed that an educational system had to change "to meet the needs of the people and the conditions under which they are working".<sup>201</sup> He believed that what was suitable to one people in one age could be very unsuitable to another people in another age.<sup>202</sup> The new industrial society needed not only the communication of knowledge as found in the traditional school subjects but the addition of subjects that applied to practical life. The first steps toward the change were taken shortly after McIntyre assumed leadership of the Winnipeg Protestant School System. He was instrumental in having both drawing<sup>203</sup> and music<sup>204</sup> introduced into the curriculum.

These two subjects were significant, for they indicated McIntyre's aim, through the school, to produce good men and women and fit them for life service. He believed that music exerted a profound moral influence over the pupil, safeguarding the pupil from attractions of a lower order.<sup>205</sup> He saw drawing as training eye and hand and having, as he expressed it, both "an educative and industrial value".<sup>206</sup> The next subject that was introduced was plant study. This study, introduced in 1895, was to train the powers of ob-

servation and "lead up to elementary agriculture and thus connect the schools with the "industrial life" of the province.<sup>207</sup> The next subject was a commercial course introduced into the Collegiate institute in order to "bring the Collegiate Insititute into closer touch with the business interests of the city."<sup>208</sup> Before the turn of the century, McIntyre had set the course of the educational system in which he would not only form character but provide training so that the individual could fit into a place in industrial society and thereby serve society.

McIntyre heartily embraced the idea of the teaching of manual training for he saw it as directed toward meeting his ideas on the ends of education. In 1895 he was informing the School Board concerning manual training and encouraging them to consider introducing it into the school system. It had been introduced into schools in Europe and the United States and, according to McIntyre, had proven its "educational and industrial value".<sup>209</sup> He had been deeply impressed with what he had learned of the work of C. M. Woodward of St. Louis, as Woodward sought to provide practical training in his Manual Training High School. McIntyre presented the School Board with a summary of the scope of the training provided, which he had taken from a report of the Commissioners of Education for the United States. The summary given was as follows:

In all independent manual training schools the length of the course is three years. The daily programme contains six periods of 50 to 60 minutes each. Each pupil has mathematics one period, science one

period, language or literature one period and shop two periods. Most schools offer French or German as may be elected and some offer Latin. All prepare pupils for admission into colleges and technical schools not requiring a preliminary knowledge of Latin or Greek. All aim to give a thorough laboratory training in chemistry and physics, and require constant study of literature and practice in English composition. Some have good facilities for the study of biology. In all, the tool work embraces: woodwork--joining, turning, wood-carving or parquetry and pattern making, plastics--molding, casting or modelling, hot-metal work--forging, tempering, soldering and brazing, cold-metal work--bench and machine cutting, fitting and finishing of iron, steel and brass, the thorough study of elementary forms and project work.<sup>210</sup>

McIntyre also indicated that manual training had been "extended below the high school grades through systematically arranged exercises in woodwork". The whole scheme of vocational training which McIntyre at the time referred to as "industrial training" was, according to his account, influenced by the prevailing industries of the area. In his enthusiasm for these new additions to education he suggested the possibility of establishing "a school of the same rank as the Collegiate Institute" which would prepare young people for agricultural pursuits since agriculture was the prevailing industry in Manitoba.<sup>211</sup>

The stimulus to this new educational pursuit came in 1900 when Sir William McDonald of Montreal, having resolved to "lay the foundation of technical training across Canada", chose Winnipeg as one of the experimental centres and paid the costs for three years of manual training for boys in grades V, VI and VII. The Winnipeg School Board provided the rooms while the trustees of the McDonald Fund



bore the expense of teachers' salaries and equipment. Mr. W. J. Warters organized and directed the program which provided one half day per week of instruction in woodwork for 1,000 boys.<sup>212</sup>

When McIntyre observed manual training in operation in the Winnipeg school system he saw it fulfilling two important purposes. In training the hand and eye it stimulated interest, for in the use of tools, the boys found delight in physical activity. Furthermore, McIntyre maintained that the new subject had a profound effect on character through training in habits of exactness, perseverance and independent effort in overcoming difficulty.<sup>213</sup>

When the three year period of McDonald's funding of the program was drawing to a close, McIntyre made a strong appeal to the School Board for the continuance of the program, arguing that to abandon it "would be a distinct retrograde step".<sup>214</sup> The Board became convinced of the value of the teaching of manual training and made it a part of the school program.<sup>215</sup>

There was no doubt that McIntyre pursued educational innovations with great vigor and enthusiasm. Nothing less would do when a "good society" rested upon the effectiveness of the educational system. In 1900, when the teaching of manual training had been introduced into Winnipeg schools, he was already considering means whereby it could be expanded. He had visited eastern Canada and the United States that year and returned with a number of ideas.

Among his ideas were the provision of facilities for art training, the necessity for more artistic treatment of buildings and grounds, and the development of manual training for girls. Since immigration was increasing and standards of life in parts of the city were below middle-class British Protestant values, McIntyre saw the need to raise those standards by refining the tastes and raising living standards in the home. In McIntyre's view the people of central European origin needed special practical training in "home-making". He indicated that -

The William Whyte School, situated in a part of the city the people of which are largely of central European origin, is specially planned and equipped for this work. The upper floor contains two kitchens, a laundry with sterilizing room adjacent, a household arts room for instruction and practice in dressmaking and millinery, and a demonstration room which, by means of movable partitions, can be converted into apartments of various kinds, so as to give opportunity for practical instruction in house furnishing and decoration and the care and keeping of a home . . . to instill just ideals of homemaking and the management of the household.

When promoting the idea of manual training for girls, he maintained that it would "exert a profound effect on the housekeeping of the future" in that it would consist of sewing and cooking and "other subjects included under the term 'domestic science'".<sup>217</sup>

In 1903 McIntyre was successful in having sewing for girls introduced into the curriculum.<sup>218</sup> This, however, was just a part of what he wanted to see in the school program. He therefore did two things. One was to have Miss Reeble Lennox, the Director of the Winnipeg School of Household

Science, sponsored by Mrs. Massey-Treble of Toronto,<sup>219</sup> address the School Management Committee on the subject of Domestic Science teaching in the schools. Secondly, as a member of the Advisory Board, he influenced the Board to place Household Science in the curriculum of the public schools. The result was that in 1905 Household Science was introduced into Winnipeg schools under the direction of Miss Lennox. It consisted of a cooking course for grade VIII girls.<sup>220</sup>

An interesting event took place during the first year of the operation of the course in domestic science. McIntyre no doubt wanted to show the School Board and others the wisdom of having such a practical course in the school curriculum. He arranged for the class in domestic science to provide a formal dinner for the members of the School Board, the members of the press and their wives. An account of the event is contained in a letter written by Mrs. Reeble Lennox MacNeill in 1961 as she reflected on those days.

During the first year Dr. McIntyre decided we should give a dinner to the School Board, the members of the press and their wives, about forty in all. I told him it was utterly impossible. The children couldn't leap from individual portions to a formal dinner and we had absolutely no equipment for such an event. But he had a solution for every difficulty I mentioned. Much against my better judgment I agreed.

The Board took out all the seats of an adjoining classroom. They had Eatons cover the walls with bunting. They gave me a free hand with flowers from the city park conservatory. I must say they did everything possible to make it easier, or at least possible, but we had to borrow or rent every single article we used as we had nothing big enough to cater to such a number. We got through it and they

seemed most appreciative and complimentary, but I've often wondered how hot the dinner was, being carried across a draughty hall.<sup>221</sup>

McIntyre was able to demonstrate that young girls at the grade VIII level were able, under proper leadership, to overcome obstacles and through a practical arts course be enabled after a short period of time to provide tasty and delicious meals. If any School Board members had had doubts about the value of domestic science for girls, these doubts were dispelled.

In building a good society McIntyre was concerned with the homes, and had very early in his educational leadership sought to strengthen the bonds between the home and the school. The school staff were given detailed instructions concerning their communication and general relationship with the homes from which the pupils came. They were to cultivate an attitude of co-operation.<sup>227</sup> Since co-operation depended largely on a sharing of values, ideals and goals, it was obvious to McIntyre that direct action would be necessary in order to assist in raising the standards in the home. Sewing and cooking were the first direct attempts to achieve this end. Good food and clothing were necessary and that was followed by an attempt to provide a more healthful environment through, as has already been noted, the Little Nurses League. This, along with the inculcation of the middle-class British Protestant values through the regular basic subjects of the school, reinforced by such innovations as "the penny savings banks" introduced in 1899

to promote thrift,<sup>223</sup> and Empire Day, to promote patriotism and a sense of national unity,<sup>224</sup> would, it was hoped by McIntyre, raise the standards of living. In 1914-15 McIntyre, in his pursuit of a harmonious co-operative society, led in the forming of a couple of parent-teacher associations which he expected would be productive of much good.<sup>225</sup>

Another innovation in the school program that was directly related to the home was school gardening. This was to stimulate interest, give useful knowledge, and, like the other subjects, produce "a more honest generation of men and women".<sup>226</sup> Gardens were developed at the homes of the children where possible, as well as at school, and since the teacher had to inspect the gardens it afforded, according to McIntyre, "an excellent opportunity to meet the parents who are pleased to see the teacher taking an interest in the work of the children".<sup>227</sup> McIntyre maintained that:

. . . even very small children can learn in this way how the necessities of everyday life are produced and that labor is required to obtain them. Failure to learn this lesson is the cause of much dishonesty among children who are accustomed to get anything they want without any adequate effort on their own part.<sup>228</sup>

School gardening soon gained a firm foothold for its moral value and practical training. It was making good men and women and fitting them for life service.

McIntyre had given leadership so that the elementary school provided for emphasis on the ordinary, so-called fundamental subjects, and in addition, a well developed manual training program for both boys and girls. The

manual training program began in grade I with plasticene modelling<sup>229</sup> and proceeded to clay modelling and woodwork for the boys and sewing and cooking for the girls. McIntyre continually wanted to improve the program in the interests of personal development for service in society. One notices that the principles of manual training outlined by J. Liberty Tad of Philadelphia were introduced. This consisted of freehand drawing with either hand, first on the blackboard, then on paper prior to development of the model in clay or wood.<sup>230</sup>

The vision that McIntyre had possessed concerning the Manual Training High School had not been lost. The Collegiate Institute had been committed to the traditional academic program leading to the University or to the Normal School. McIntyre believed that the high school needed to be brought into line with the elementary school and to that end required a broadened curriculum. It would then better serve the needs of the community. McIntyre indicated that as the Collegiate was expanded to accommodate the increased number in attendance, provision would be made "for training in constructive and other forms of industrial work that appeal to the interests of students on account of their direct bearing on the occupation to which they look forward".<sup>231</sup> He expressed the belief that the high school should be open "to minister to the educational needs of all students of normal capacity who have outgrown the stage of mere childhood, independent of their ability to pass the

conventional entrance examinations".<sup>232</sup> His idea was that all students should fit themselves for "taking part worthily in the activities of the community".<sup>233</sup>

When McIntyre expressed these views in 1908 he was attempting to meet the pressing need presented by a great number of non-English immigrants who needed to be prepared for places in society. Many who desired educational opportunity to be fitted for service in society did not have the background to enter the traditional high school and were too old to be classified at the elementary level. In order to meet this need, McIntyre advocated the introduction of night classes "flexible enough to fit the requirements and aptitudes of the students".<sup>234</sup> If these students were to benefit from these classes, access to them had to be made available. There was a clear distinction in McIntyre's mind between those who would pursue the academic program of the high school and those who would benefit from the practical offerings in the expanded curriculum. Opportunity must be provided for all to find their specific places of function in a unified, harmonious society.

In promoting his idea that what he called "industrial education" had to exist side by side with general education in the high school, he presented three basic reasons:

firstly,

. . . because of the value of constructive work in all-round development and its tendency to develop certain powers of the mind not so readily stimulated by the purely academic subjects.

secondly,

. . . because the appeal to the liking of boys and girls for constructive work quickens their interest and retains them longer in school and gives further opportunity for the general education that underlies that wider outlook so necessary for preparation for citizenship in a self governing community. A community where questions of the profoundest importance have to be settled by the general intelligence of the people;

and thirdly,

. . . because in the kind of information given, the qualities of taste and skill developed and the tendency to direct the attention of the student to work, and the rewards that await the application of intellect to labor, it is a very direct means of increasing a student's efficiency as a worker, and his sense of obligation to contribute honestly his share towards the work of the community to which he belongs.<sup>235</sup>

The groundwork for vocational education was being laid. A few years later the Director of Manual Training and Technical Education was to say, "The foundation of the work is laid in the classroom and manual training rooms of the grades, from modelling in grade I to bench work in grade VIII". The Supervisor of Household Arts said at the same time, "The foundation lies in elementary handwork and sewing in the grades . . . it extends into the field of home-making".<sup>236</sup>

McIntyre's vision of a high school that would meet the changed needs of society came to fruition in 1910 when plans were announced for two technical high schools. These schools, St. John's and Kelvin Technical High Schools, were described as a new stage in the educational development of Winnipeg. These schools were to serve the north and south ends of the city. McIntyre indicated that the move to



build them was "the most important advance of the year".

He described them as follows:

Each building will contain thirty classrooms with ample space for laboratories for chemistry, physics, biology and household art and science, while the basement makes provision for advanced woodwork, forging, machine shop practice and electrical work. The classroom accommodation is sufficient to provide for the introduction of instruction in the principles of other occupations should the demand arise.<sup>237</sup>

With the opening of the two high schools, McIntyre had achieved his goal of providing practical education throughout the school system. His remarks on these high schools gives an idea of what he wanted them to achieve in the lives of the pupils so that the problems of society could be solved.

It is hoped that the new subjects will appeal to the interests of large numbers of students who, on account of want of aptitude for, or interest in purely academic work, now leave school before completing the course. Through this appeal many of these students will be led to remain longer in school. With their greater maturity they will get a clearer view of the relation of the general education they have already received to the work of life, and a mastery of some of the processes employed in the world of industry and commerce. In a practical way and as part of his education, every boy will learn the conditions that make for success in industry, the value of time and material in production, and the relation of diligence and attention to efficiency. Through operations that call for the exercise of perception, prompt judgment and energetic action, opportunity will be afforded for the development of these habits and powers that are in constant demand in everyday life. In addition to this, through the range of activities offered, the student will have an opportunity to learn his aptitudes and abilities, and should in this way be greatly assisted in making intelligent choice of an occupation. It is hoped by your Committee that parents will recognize the value of the training offered by these schools, and that they will avail

themselves of the advantages presented for the education of their children.

But besides the children who are found, or who ought to be found in the day schools, there is another important class in the community, for which education should be provided. Large numbers of young men and young women who are engaged in the trades during the day wish to get a knowledge of the principles underlying their occupations and a wider acquaintance with processes than the conditions of modern industry provide for. The necessity for economical production confines the operator to a single process at which he becomes expert. Thus limited in his range of work, with no demand on his intelligence, the individual deteriorates mentally and becomes narrowed in his vision and less effective as a member of society. The remedy for this condition is the evening technical school. There the workman may not only learn all the processes of his trade and master the underlying principles, so that his work is done with intelligence rather than mechanically, but he may also extend his general education so that his range of interests may be broadened and his view of life enlarged. The older cities make ample provision for instruction of this kind, and the opportunity is eagerly seized by the workers. Such work is believed by educational bodies to make an important contribution to the solution of economic and social problems and to well repay the expenditure incurred. The accommodation and equipment of these schools will make it possible to do this work most effectively.<sup>238</sup>

In the ten years prior to the opening of the technical schools, the labor force in Winnipeg had grown considerably. In 1900 it was 5000 and by 1910 it was 17,000.<sup>239</sup> At the turn of the century the railway machinists, boiler-makers and blacksmiths had gone on strike. In 1906 the Winnipeg street railway men went on strike for higher wages and recognition of their union. It was a fierce strike with violence breaking out as troops were used against the strikers.<sup>240</sup>

McIntyre's view was that a solution to such problems

could be found by increasing the worker's range of interests and enlarging his view of life through education. This would eliminate a narrow selfish viewpoint and create greater harmony in society. He envisioned both labor and business working together in a harmonious relationship.

When the technical high schools opened, high school work, according to McIntyre, "had been controlled by the departmental and matriculation departments". Both teachers and students were interested primarily in subjects that prepared one for either of these departmental or matriculation tests. McIntyre advocated a high school curriculum that would lead to "a leaving certificate".<sup>241</sup>

Having changed the school environment and the school curriculum in the interests of producing good men and women who would find their specific functions in society, McIntyre turned his attention to organizing the pupils in the school so that they could more accurately and efficiently find their place of service.

The differentiated curriculum had provided opportunity for all to receive training according to their ability and probable destiny in society. Those vocationally classified pupils received vocational guidance so that they could more easily determine their future function in society. This guidance consisted, according to McIntyre, in talks given to the boys in senior classes by men already engaged in the occupations. Leaflets containing the substance of the "talks" were also provided for the pupils.

When the lectures began, McIntyre indicated that they covered the following subjects:

"Lithographing", "Commercial Training", "Possibilities for Success in Railway Work", "Carpentry", "Pattern-making", "Training of an Electrical Expert", "Machine Trade", "Salesmanship", "Building Trades", "Western Canadian Grain Trade", "Self-culture after School Days", "Value of Physical Training", "Apprenticeship", "Preparation for Civil Engineering", "Grain and Milling Industries", "Architecture".<sup>242</sup>

McIntyre supported classes for non-English speaking citizens. When some non-English speaking people requested, in 1907, that the School Board provide English classes, the decision of the Board was to provide not only English classes but also classes that included "the ordinary subjects". These classes met three times a week for those over fourteen years of age who were employed during the day. They also assisted in the assimilation of the immigrant, enabling him or her to find a place of function in society and contribute to it.<sup>243</sup>

This venture into special classes occasioned by the large number of non-English immigrants was followed by other special classes. Children who came to school with no knowledge of English had organized for them, "special classes where all work is subservient to instruction in English".<sup>244</sup> A special class was also provided for those who were having difficulty as a result of "mental ineptitude or physical defect".<sup>245</sup> In addition to this, many immigrant children entered school late and McIntyre referred to them as being beyond school age before they completed

the elementary courses. Provision was made for girls in this classification to prepare for their place in society regardless of their school standing. Special classes were provided for girls in elementary dressmaking and cooking. A similar relaxation in academic requirements was made in the high school, providing for a course in "practical arts" that did not require algebra, geometry or science. Such a course which maintained high standards in the diminished academic subjects could prepare a girl to receive a teaching certificate and thus be eligible for Normal School. McIntyre saw this as meeting a great, immediate need, for the course received a large response. He further indicated that it was easier to make provision for girls than for boys for the majority of girls would all end up as homemakers.<sup>246</sup> These special provisions, in McIntyre's view, would be a great help in raising standards in the home.

From the provision of special classes, McIntyre used his influence to provide special schools. The work among elementary school girls proved so successful that the William Whyte School, situated among people largely of central European origin,<sup>247</sup> was used to teach homemaking. In addition to elementary school subjects, sewing, dressmaking, laundry work and cooking were taught. McIntyre maintained that in providing this opportunity for education, the school could "serve the community by insisting on the importance of the occupation of the home by setting standards of living".<sup>248</sup> It was a special school that gave

McIntyre the opportunity of inculcating the values of the middle-class British Protestants of the city among the great many immigrants.

Since the boys had many avenues of employment open to them, the vocational courses of the technical high school, both in the day and evening classes, were available. McIntyre outlined these courses as follows:

Instruction was offered in the following subjects: business English and arithmetic, shorthand, typewriting, bookkeeping, practical mathematics (general), builders' mathematics, machinists' mathematics, industrial chemistry, mechanical drawing, machine drawing, drawing for carpenters, drawing for masons, machine shop practice, blacksmithing, plumbing, tinsmithing, cabinet-making, pattern-making, wood-turning, building construction, practical carpentry, painting and decorating, the steel square, plan reading, electrostatics, printing, decorative and applied design, dressmaking, millinery, plain sewing, and cooking.<sup>249</sup>

The William Whyte School, and to a lesser extent, King Edward School No. 2 and Earl Grey School were highly successful in the teaching of homemaking to older-age elementary pupils.<sup>250</sup> Their practical curriculum prepared pupils who were about to leave school, for their future role in society. It was not a great step from that special organization to the junior high school.

McIntyre had visited the United States in 1918 to investigate how others were adjusting "the schools to the new demands made upon them by changing industrial and social conditions".<sup>251</sup> He was impressed with the junior high school plan of organization. It reorganized the grade system so that it could adapt the senior grades of the elemen-

tary school both in material and method "to the pupils' stage of development, their varying interests and aptitudes and the new demands made by society upon the school".<sup>252</sup> The plan took grades VII and VIII of the elementary school and grade IX of the high school and joined these together to form an intermediate or junior high school. The work of instruction was departmentalized, which enabled the teacher to be a subject specialist and to have a schoolroom better equipped to teach the subject. In studying the junior high school plan, McIntyre was particularly impressed with the organization of classes in the schools of Gary, Indiana. There was a threefold division of activities which recognized work, study and play through the use of laboratories and shops, classroom and auditorium study, and gymnasium and playground activities. McIntyre was very interested in the Gary school's balanced approach to creating interests, developing tastes and implanting ideals.<sup>253</sup>

When McIntyre was successful in having a junior high school opened in Winnipeg in September 1919, to provide "a liberal training in the direction that prepared for occupations of the home, of commerce and industry", it was not only a first for Winnipeg but also a first in Canada.<sup>254</sup> He maintained that the new organization allowed for "some measure of choice by the pupil according to his interest and abilities and outlook for the future".<sup>255</sup> The terminal point of education for many students would now no longer be grade VIII but grade IX, as students would be exposed to

education for a longer period of time, to their own benefit and the benefit of society. McIntyre saw the function of the junior high school and the high school as "more firmly" fixing ideals in pupils who lived in a society that threatened to undermine the character of adolescents. He went so far as to suggest that it might be wise to consider keeping adolescents in school until eighteen years of age even though they might be employed.<sup>256</sup> In the junior high school McIntyre had succeeded in providing opportunity for all, based on their needs, tastes and abilities. He found it impossible to avoid the conclusion "that the new organization . . . stimulated both pupils and teachers."<sup>257</sup>

With the introduction of various special classes to meet special needs, and the organization of special schools, McIntyre was left with only one more innovation which would refine the organization of pupils and that was the introduction of intelligence tests and measurements.

These tests were first developed for use with soldiers in World War I, and were to reveal "practical soldier value". They were developed between May 28 and June 10, 1917, at Henry Herbert Goddard's Vineland Institute in New Jersey. Many of the ideas for the tests were drawn from the work of French psychologist Alfred Binet's writings and tests. The definition of intelligence was vague but the tests were used on over one million men and were regarded as valuable in determining a man's value to the military by assessing his intelligence.<sup>258</sup>



After the war most psychologists desired to apply the intelligence tests to all areas of society. Goddard indicated that

. . . the efficiency of the human group is not so much a question of absolute numbers of persons of high and low intelligence as it is whether each grade of intelligence is assigned a part, in the whole organization, that is within its capacity.<sup>259</sup>

Spring has remarked that "selective differentiation in the school was to prepare students for selected roles in society".<sup>260</sup>

A specialist, Miss Mary Bere, was hired to handle the program of intelligence tests and measurements in Winnipeg. McIntyre mentioned that this would put the classification of students on a scientific basis. He believed that this advance would prove to be most important in the efficient organization of the schools.<sup>261</sup> Pupils could now accurately be guided toward their place of natural function in society and as one found his or her place, all could work together in harmony and unity.

As the classification system was refined, McIntyre believed that the bright, the average, and the slow could be more efficiently determined. They could then be assigned to their classes so that the bright students would not be held back by the slow, nor the slow discouraged by not being able to keep up with the bright. Promotions were soon made at any time during the year, and the brighter students were found to be able to complete their education as much as a year ahead of schedule, while the slow worked at their

own rates. McIntyre indicated that when the bright students completed their work ahead of time it saved the School Board thousands of dollars.<sup>262</sup> Those of ability moved on to higher places of service while others found their own particular places. All working together, sharing the same values and ideals imbued with a spirit of service, would contribute to a good society. That society would be made up of good men and women fitted for life service.

McIntyre led the Winnipeg School System through some significant changes in school environment, curriculum and organization. He sought to develop character in all his innovations and to fit the pupil to a place in society that was determined through education.

## NOTES

- <sup>1</sup>Educational Journal of Western Canada, vol. IV no. 9, January 1903. p. 270.
- <sup>2</sup>William M. Wall, "The Advisory Board in the Development of Public School Education in Manitoba". (M.Ed. thesis, University of Manitoba, 1939). p. 67.
- <sup>3</sup>Ibid.
- <sup>4</sup>Keith Wilson, "The Development of Education in Manitoba". (Ph.D. dissertation, Michigan State University, 1967). p. 105.
- <sup>5</sup>Minutes of the Advisory Board, May 21, 1916. PAM
- <sup>6</sup>Manitoba Free Press, May 23, 1916.
- <sup>7</sup>Ibid.
- <sup>8</sup>Winnipeg Public School Board Annual Report, 1896. p. 21.
- <sup>9</sup>Wall, p. 151.
- <sup>10</sup>Winnipeg Protestant School Board Annual Report, 1886. p. 43.
- <sup>11</sup>EJWC, vol. 10 no. 5, August-Sept. 1902, p. 147.
- <sup>12</sup>Winnipeg Public School Board Annual Report, 1924. p. 9.
- <sup>13</sup>Minutes of the Advisory Board, January 9, 1903.
- <sup>14</sup>Ibid., February 20, 1914.
- <sup>15</sup>Ibid., July 24, 1903.
- <sup>16</sup>Ibid., April 28, 1905.
- <sup>17</sup>Ibid., January 6, 1911.
- <sup>18</sup>Ibid., October 24, 1916.
- <sup>19</sup>Department of Education Annual Report, 1891, p. 124.
- <sup>20</sup>Ibid., 1886, p. 41.
- <sup>21</sup>Winnipeg Public School Board Annual Report, 1897. p. 18.

- <sup>22</sup>Ibid.
- <sup>23</sup>Wall, p. 148.
- <sup>24</sup>William Harrison Lucow, "The Origin and Growth of the Public School System in Winnipeg". (M.Ed. thesis, University of Manitoba, 1950). p. 49.
- <sup>25</sup>Minutes of the Advisory Board, April 27, 1904.
- <sup>26</sup>Ibid., January 29, 1904.
- <sup>27</sup>Ibid., December 30, 1904.
- <sup>28</sup>Ibid., April 28, 1911.
- <sup>29</sup>Department of Education Annual Report, 1886. p. 40.
- <sup>30</sup>Statutes of Manitoba, 1882. Chapter 8.
- <sup>31</sup>Lucow, p. 48.
- <sup>32</sup>Winnipeg Protestant School Board Annual Report, January 31, 1887. p. 8.
- <sup>33</sup>Minutes of the Advisory Board, September 24, 1902.
- <sup>34</sup>Ibid., February 23, 1906
- <sup>35</sup>Winnipeg Protestant School Board Annual Report, January 31, 1887. p. 8.
- <sup>36</sup>Minutes of the Advisory Board, January 8, 1902.
- <sup>37</sup>Ibid., May 26, 1905.
- <sup>38</sup>Ibid., June 28, 1907.
- <sup>39</sup>Ibid. November 24, 1908.
- <sup>40</sup>Ibid., November 20, 1914.
- <sup>41</sup>Ibid.
- <sup>42</sup>Ibid., January 8, 1902.
- <sup>43</sup>Ibid., October 28, 1904.
- <sup>44</sup>Ibid., March 25, 1920.
- <sup>45</sup>Ibid., October 7, 1922.
- <sup>46</sup>Ibid., November 22, 1912.

- 47 Ibid., February 28, 1913.
- 48 Winnipeg Public School Board Annual Report, 1926. p. 15.
- 49 Manitoba Free Press, January 18, 1929.
- 50 Ibid., January 19, 1929.
- 51 Minutes of the Advisory Board, October 24, 1916.
- 52 Ibid., May 22, 1919.
- 53 Ibid., September 25, 1919.
- 54 Ibid..
- 55 Ibid., April 24, 1924.
- 56 Ibid., October 8, 1921.
- 57 Ibid., December 10, 1921.
- 58 Ibid., January 24, 1918.
- 59 Ibid., February 11, 1919.
- 60 Ibid., February 20, 1919.
- 61 Department of Education Annual Report, 1891. p. 119.
- 62 Winnipeg Public School Board Annual Report, 1907. p. 54.
- 63 Department of Education Annual Report, 1908. pp. 42-43.
- 64 J. W. Chafe, An Apple For the Teacher. (Winnipeg: Hignell Printing Co. Ltd., 1967). p. 20.
- 65 Winnipeg Protestant School Board Annual Report, 1888. p. 15.
- 66 Ibid., p. 25.
- 67 Ibid., pp. 15-16.
- 68 Winnipeg Protestant School Board Annual Report, 1888. p. 16.
- 69 Ibid., 1907. pp. 44-45.
- 70 Minutes of the Winnipeg Protestant School Board, December 10, 1888.
- 71 Ibid.

- 72 Winnipeg Protestant School Board Annual Report, 1889.  
p. 24.
- 73 Ibid., p. 16.
- 74 Ibid., p. 17.
- 75 Lucow, p. 17.
- 76 Ibid.
- 77 William Leeds Richardson, The Administration of Schools in the Cities of the Dominion of Canada. (J. M. Dent and Sons Ltd., Toronto, 1921). p. 315.
- 78 Manitoba Free Press, January 18, 1929.
- 79 Ibid.
- 80 Department of Education Annual Report, 1897. p. 23.
- 81 Ibid., 1918. p. 103
- 82 Ibid., 1905. p. 21.
- 83 Winnipeg Public School Board Annual Report, 1922. p. 9.
- 84 Ibid., 1898. pp. 21-22.
- 85 Ibid., 1902. p. 20.
- 86 Ibid., 1923. p. 22.
- 87 Department of Education Annual Report, 1908. p. 38.
- 88 Ibid., 1901. p. 21.
- 89 Winnipeg Public School Board Annual Report, 1907. p. 50.
- 90 Ibid., 1908. p. 39.
- 91 The Educational Monthly, ed. John C. Saul, vol. XXVIII, 1905. p. 262.
- 92 Winnipeg Protestant School Board Annual Report, January 31, 1887. p. 8.
- 93 Winnipeg Public School Board Annual Report, 1908. pp. 43-44.
- 94 Department of Education Annual Report, 1891. p. 119.
- 95 Winnipeg Public School Board Annual Report, 1899. p. 16.

- <sup>96</sup>Ibid., 1896. pp. 40-42.
- <sup>97</sup>Department of Education Annual Report, 1907. p. 52.
- <sup>98</sup>Winnipeg Public School Board Annual Report, 1896. pp. 40-42.
- <sup>99</sup>Department of Education Annual Report, 1891. p. 119.
- <sup>100</sup>Ibid.
- <sup>101</sup>Winnipeg Public School Board Annual Report, 1903. p. 20.
- <sup>102</sup>Western School Journal, vol. V no. 7, Sept. 1910. p. 227.
- <sup>103</sup>Winnipeg Public School Board Annual Report, 1901. p. 17.
- <sup>104</sup>Department of Education Annual Report, 1908. p. 38.
- <sup>105</sup>Ibid., p. 43.
- <sup>106</sup>Ibid., 1909. p. 25.
- <sup>107</sup>Ibid., 1910. pp. 24-25.
- <sup>108</sup>Winnipeg Public School Board Annual Report, 1911. p. 15.
- <sup>109</sup>M. Seaborne, The English School: Its Architecture and Organization, 1370-1870. (University of Toronto Press, 1971). pp. 277-278.
- <sup>110</sup>Winnipeg Public School Board Annual Report, 1911. p. 15.
- <sup>111</sup>Ibid., p. 17.
- <sup>112</sup>Department of Education Annual Report, 1920-21. pp. 120-121.
- <sup>113</sup>Manitoba Free Press, January 18, 1929.
- <sup>114</sup>Department of Education Annual Report, 1891. p. 119.
- <sup>115</sup>Winnipeg Free Press, October 30, 1971.
- <sup>116</sup>Winnipeg Protestant School Board Annual Report, January 31, 1988.
- <sup>117</sup>EJWC, vol. IV no. 9, January 1903. p. 272.
- <sup>118</sup>Winnipeg Protestant School Board Annual Report, January 31, 1988.
- <sup>119</sup>Department of Education Annual Report, 1899. p. 24.

- 120 Ibid.
- 121 Winnipeg Protestant School Board Annual Report, 1889.  
p. 15.
- 122 Winnipeg Public School Board Annual Report, 1897. p. 21.
- 123 Lucow, p. 606.
- 124 Department of Education Annual Report, 1910. p. 27.
- 125 Lucow, p. 50.
- 126 Winnipeg Public School Board Annual Report, 1923. p. 10.
- 127 Ibid., 1927. p. 13.
- 128 Department of Education Annual Report, 1925-26. p. 83.
- 129 Winnipeg Protestant School Board Annual Report, 1889.  
p. 15.
- 130 Department of Education Annual Report, 1901. p. 20.
- 131 Winnipeg Public School Board Annual Report, 1895. p. 37.
- 132 Wilson, p. 173.
- 133 Winnipeg Public School Board Annual Report, 1900. p. 37.
- 134 Ibid., p. 38-39.
- 135 Ibid., 1905. p. 21.
- 136 Ibid., p. 26.
- 137 Department of Education Annual Report, 1905. p. 19.
- 138 Winnipeg Public School Board Annual Report, 1903. p. 22.
- 139 Ibid., 1920. p. 11.
- 140 Ibid., 1919. p. 42.
- 141 Department of Education Annual Report, 1905. p. 19.
- 142 Winnipeg Public School Board Annual Report, 1903. p. 22.
- 143 Minutes of the Winnipeg Public School Board, Nov. 12,  
1912.
- 144 Ibid., January 8, 1918.



- 145 Department of Education Annual Report, 1903. p. 22.
- 146 Winnipeg Public School Board Annual Report, 1903. p. 22.
- 147 Ibid., p. 21.
- 148 Richardson, p. 119.
- 149 Department of Education Annual Report, 1909. p. 24-25.
- 150 Winnipeg Public School Board Annual Report, 1912.  
p. 13-14.
- 151 Ibid., 1919. p. 42.
- 152 Department of Education Annual Report, 1918. p. 105.
- 153 Ernest Butterworth, in his M.Ed. thesis entitled "The History of the Manitoba Educational Association", January 1965, p. 25, had indicated that after the Manitoba Teachers' Association, which had been formed in 1881 had died out, a movement to form a new association was begun. A meeting for the organization of a Provincial Teachers' Association was held in the Carlton Street School on Thursday evening, July 21, 1905. It was Daniel McIntyre, Superintendent of the Winnipeg schools, who served as the chairman. From that meeting came the Manitoba Educational Association. The Western School Journal, vol. VI no. 4, April 1911, p. 181 indicates that in 1911 Mr. McIntyre was chosen as president of the Manitoba Educational Association. At that time the following words were recorded. "At no time could the Association have availed itself of the services of Mr. Daniel McIntyre more advantageously, in view of the fact that the Superintendent is taking such an important part in the organization of the newest department of our curriculum, namely, that of technical education." In another edition of the Western School Journal, vol. XIII no. 5, May 1918, one learns that when it appeared that the teachers' interest could be best served by an organization devoted to that end, a special committee was set up to look into the matter of a teachers' federation. This committee of ten was appointed in 1918 and Daniel McIntyre was one of the members of the committee.

W. S. McIntyre in a speech delivered on March 3, 1930, as recorded in the Western School Journal, vol. XXV no. 4, 1930, p. 143, indicated that Daniel McIntyre used his influence and skills to help bring about the formation of a Teachers' Federation in 1919. The Teachers' Federation is today known as the Manitoba Teachers' Society.

- 154 Department of Education Annual Report, 1920. p. 113.
- 155 Ibid.
- 156 EJWC, vol. IV no. 7, November 1902. p. 210.
- 157 Winnipeg Protestant School Board Annual Report, 1888.  
p. 13.
- 158 Ibid., p. 7.
- 159 Winnipeg Public School Board Annual Report, 1894. p. 11.
- 160 Ibid., 1885. p. 35.
- 161 Winnipeg Protestant School Board Annual Report, 1885.  
p. 29.
- 162 Ibid., p. 1888. p. 14.
- 163 Department of Education Annual Report, 1897. p. 22.
- 164 His Excellency was Earl of Aberdeen, Governor General of  
Canada, 1893-1898. Encyclopedia Britannica. (Toronto:  
Grolier of Canada, 1957). p. 422.
- 165 Winnipeg Public School Board Annual Report, 1894. p. 11.
- 166 Lady Minto was wife of the Governor General of Canada,  
1898-1904. Encyclopedia Britannica. p. 422.
- 167 Winnipeg Public School Board Annual Report, 1900. p. 18.
- 168 Robert Wiebe, The Search for Order. (New York: Hill and  
Wang, 1967). p. XIV.
- 169 Winnipeg Public School Board Annual Report, 1895. p. 29.
- 170 Ibid., 1898.. p. 20.
- 171 Ibid., 1907. p. 8.
- 172 EJWC, vol. II no. 8, 1900. pp. 570, 571.
- 173 Winnipeg Public School Board Annual Report, 1907. p. 18.
- 174 Department of Education Annual Report, 1891. p. 119.
- 175 Winnipeg Public School Board Annual Report, 1912. p. 19.
- 176 Department of Education Annual Report, 1913-14. p. 64.
- 177 Winnipeg Public School Board Annual Report, 1917. p. 54.

- 178 Ibid., 1928. p. 108.
- 179 Ibid., p. 16.
- 180 Department of Education Annual Report, 1891. p. 118.
- 181 Winnipeg Protestant School Board Annual Report, 1888.  
p. 8.
- 182 Minutes of the Winnipeg Protestant School Board, 1889.  
p. 14.
- 183 Winnipeg Public School Board Annual Report, 1895. p. 32.
- 184 Department of Education Annual Report, 1908. pp. 41, 42.
- 185 Ibid., 1909. p. 28.
- 186 Winnipeg Public School Board Annual Report, 1909. p. 30.
- 187 Ibid., 1908. pp. 43, 44.
- 188 Ibid., 1910. p. 13.
- 189 Winnipeg Protestant School Board Annual Report, 1911.  
p. 19.
- 190 Ibid., 1912. p. 27.
- 191 Department of Education Annual Report, 1912-13. p. 48.
- 192 Winnipeg Public School Board Annual Report, 1914. pp. 43,  
44.
- 193 Department of Education Annual Report, 1914-15. p. 59.
- 194 Ibid., 1918. p. 107.
- 195 Ibid., p. 106.
- 196 Ibid., 1919-20. p. 110
- 197 Ibid., 1924-25. p. 68.
- 198 Ibid., 1925-26. p. 81.
- 199 Ibid., 1918. p. 107.
- 200 Ibid.
- 201 EJWC, vol. IV no. 7, 1902. p. 210.
- 202 Ibid.

- 203 Winnipeg Protestant School Board Annual Report, 1888.  
p. 14.
- 204 Ibid., 1889. p. 17.
- 205 EJWC, vol. IV no. 9, 1903. p. 274.
- 206 Department of Education Annual Report, 1891. pp. 123-4.
- 207 Winnipeg Public School Board Annual Report, 1895.  
pp. 28-9.
- 208 Ibid., 1897. p. 18.
- 209 Ibid., 1896. p. 21.
- 210 Ibid., p. 23.
- 211 Ibid., pp. 22-3.
- 212 Department of Education Annual Report, 1901. p. 20.
- 213 Ibid.
- 214 Ibid., 1902. p. 21.
- 215 Ibid., 1903. p. 21.
- 216 Ibid., 1914-1915. p. 55.
- 217 Winnipeg Public School Board Annual Report, 1900. pp. 33,  
34.
- 218 Ibid., 1903. p. 18.
- 219 Johanna Gudrun Wilson, A History of Home Economics  
Education in Manitoba. (Winnipeg: The Manitoba Home  
Economics Association, 1969). p. 32.
- 220 Ibid., p. 103.
- 221 Ibid., p. 104.
- 222 Winnipeg Public School Board Annual Report, 1895. p. 37.
- 223 Ibid., p. 1899. pp. 21, 22.
- 224 Ibid., p. 24.
- 225 Department of Education Annual Report, 1914-15. p. 59.
- 226 Ibid., 1908. pp. 40, 41.

- 227 Ibid., p. 40.
- 228 Ibid., p. 1909. p. 27.
- 229 Winnipeg Public School Board Annual Report, 1909. p. 17.
- 230 Ibid., 1907. p. 16.
- 231 Department of Education Annual Report, 1908. p. 43.
- 232 Ibid.
- 233 Ibid.
- 234 Ibid.
- 235 "Industrial Education". Western School Journal, vol. III no. 6, 1908. pp. 189-90.
- 236 Chafe, p. 74.
- 237 Department of Education Annual Report, 1910. pp. 24-25.
- 238 Winnipeg Public School Board Annual Report, 1911. p. 15.
- 239 W. L. Morton, Manitoba: A History. (Toronto: University of Toronto Press, 1957). p. 238.
- 240 Ibid., p. 239.
- 241 Department of Education Annual Report, 1911. p. 28.
- 242 Ibid., 1912-13. p. 48.
- 243 Ibid., 1908. p. 43.
- 244 Ibid., p. 62.
- 245 Ibid.
- 246 Ibid., 1913-14. p. 63.
- 247 Ibid., 1914-15. p. 53.
- 248 Ibid., 1913-14. p. 63.
- 249 Ibid., p. 64.
- 250 Ibid., 1914-15. p. 56.
- 251 Winnipeg Public School Board Annual Report, 1918. p. 51.
- 252 Ibid., p. 45.

253 Ibid., pp. 45-47.

254 Department of Education Annual Report, 1918-19. p. 109.

255 Ibid.

256 Ibid., 1920. p. 108.

257 Ibid., 1921-22. p. 114.

258 J. Clarence Karier, Paul Violas, Joel Spring, Roots of Crisis. (Chicago: Rand McNalley and Co., 1973).  
p. 34-36.

259 Ibid., p. 37.

260 Ibid.

261 Department of Education Annual Report, 1919-20. p. 110.

262 Ibid., 1925-26. p. 80.

## CHAPTER VIII

## McINTYRE - AN ASSESSMENT

In assessing McIntyre's life and educational career, attention will first be focussed on the assessment given by those who shared his vision and his ideals and expressed themselves in honors that were given to him. Following that will be a general assessment of his leadership of the Winnipeg School System during his Superintendency from 1885 to 1928.

## A Great Educator

McIntyre was a member of the dominant middle-class British majority in Winnipeg. His whole educational program was concerned with the values of the middle class society in Winnipeg and all that he did had the effect of strengthening that society. It is not surprising then that he should be greatly honored by the society for which he had done so much.

The first public honor came just after he had completed reforming the public school curriculum to help meet the needs of industrial society. In June 1912 the University of Manitoba honored McIntyre with the Doctor of Laws degree.<sup>1</sup> The City School Board showed its appreciation of the

fitness of the honor conferred on McIntyre by recording in its minutes an acknowledgement of his services and its gratification of the public acknowledgement of this by the University. At a special meeting, called for the purpose on Convocation day, it presented McIntyre with a congratulatory address, and a doctor's gown and hood.<sup>2</sup>

The resolution that the School Board passed at that time was as follows:

Whereas it is deemed fitting and opportune that some formal expression of congratulation and confidence should be extended to our superintendent upon this occasion hereafter referred to:

Therefore be it resolved that the Winnipeg Public School Board hereby records its sense of gratification that the University of Manitoba has this day conferred upon Superintendent D. McIntyre, the honorary degree of Doctor of Laws, and extends its hearty congratulations to Dr. McIntyre upon his being made the recipient of so distinguished an honor; that the Board feels that this distinction is fully merited by Dr. McIntyre, in part at least by reason of his splendid administration of the public schools system of this city for the past 25 years, during a period which required the exercise of exceptional foresight, good judgement and executive ability; and the success of the Winnipeg public schools and the proud position which they occupy today, is largely due to the many-sided personality and devotion of our superintendent.

And be it further resolved that this resolution be recorded in the minute book by the secretary, and that a copy thereof be suitably transcribed and forwarded to Dr. McIntyre with the expression of our esteem and confidence and the hope that he may be spared for many years of further usefulness to this board and to this city in the enjoyment of the<sup>3</sup> distinction to which he is so worthy a recipient.

The congratulatory address made mention of McIntyre's success as an educator. It indicated that this success had been measured by the School Board and its officials, the whole teaching body, his associates in educational work and



the citizens in general.<sup>4</sup> When one remembers that the "citizens in general" were the dominant middle class it is clear that McIntyre was honored by those in society whose interests he shared.

The teachers expressed their congratulations and showed their appreciation for McIntyre at a special gathering in his honor at the Central Collegiate Institute, when they presented him with a gold watch and chain. They also expressed their kind regard for Mrs. McIntyre by presenting her with a silver tea set.<sup>5</sup>

In 1922 another honor came to McIntyre - a new high school designed to serve the central part of the city was nearing completion. The School Board decided to name the school in honor of their long-time superintendent, and called it Daniel McIntyre Collegiate Institute.<sup>6</sup> This school still serves the community in which it was built, and to quote from the 1946 edition of the school yearbook, The Breezes, "perpetuates the name of this worthy gentleman".<sup>7</sup>

The University had honored McIntyre; the School Board had honored him; and on May 30, 1924 the teachers, office staff, and employees of the Winnipeg schools honored him in the presentation to the Winnipeg schools of an oil portrait of McIntyre. The presentation was made by Major J. Mulvey, principal of Isaac Brock School and was unveiled by W. C. Chamberlain, the oldest employee of the Board. The picture was accepted by Mr. F. S. Harstone, the Chairman of the School Board. The picture was a special commission executed

by Toronto artist, F. H. Varley.<sup>8</sup>

The Manitoba Free Press carried an editorial marking the occasion. It indicated something of McIntyre's belief in education and the fact that his own life and relationships exhibited the ideals that he sought to share with others.

A painting of Superintendent McIntyre will be presented by all branches of the staff of the public schools of the city this afternoon to the School Board. This painting will hang in the handsome school named for Dr. McIntyre, but although only one school out of the 66 is so named and only one can house the painting, Dr. McIntyre's impress is on every school and his regard equally cherished by all. And although the gift is from the staff the honor surrounding it has its roots in the esteem of all the citizens of Winnipeg and although received by the School Board, in reality it becomes the possession of the city.

That Dr. McIntyre still holds the position to which he was appointed in 1885 and still displays in its administration the same qualities of statesmanship which have distinguished his years of service, but adds to the pleasure which this occasion holds for the city.

Dr. McIntyre brought his "feel" for education inherited from his Scottish forebears, to young Manitoba from his native New Brunswick in 1883. At this period the only towers of the city were builded in the sunset clouds and in dream castles. But already Winnipeg had established a school system, to the staff of which the tall, dark, earnest young man was appointed. Some two years later he was made superintendent.

It's a far cry from then, with 49 teachers and 11 school buildings, to today with 945 teachers and 66 handsome brick structures. But the spirit of that time and the spirit of today are akin, a belief in education. It is this belief which Dr. McIntyre has gathered up into a working philosophy. It is a philosophy sufficiently hospitable to grant a hearing to new theories of education with which the last two decades have been filled and yet sufficiently cautious to retain the old love while testing and adapting the new.

The same spirit of courtesy and understanding has permeated Dr. McIntyre's relationship with his

staff and with the School Board which in no small measure accounts for Winnipeg's enviable tradition of service from her teachers and her school trustees.

But not only in administration and among teachers and trustees is the tale of the Doctor's service told. When he began, 3,000 children answered the school bell -- rung from the City Hall. Now 40,000 report at the electric summons. It is not a small thing that at their head is a man known throughout Canada as well for his integrity of character as for his professional gifts.

During his regime he has seen the City, the Province, the West grow from places known only to the adventurous, to a place in the consciousness of the world. He has seen the flow of political life within the province and beating in upon it from the restless nations. He has seen the volume of popular education grow until it reaches every home on every street. He has seen Winnipeg's influence extend among her younger sister cities of the West.

Best of all, in his estimation, he has seen his thousands of boys and girls go out from Winnipeg's schools and take their places in building up a nation. He has watched Winnipeg's sons, among them his own gallant young lad, march away to defend the right, calm amidst a reeling world.

Life has become more complicated and the task of progress more arduous. Men such as Dr. McIntyre give in their lives an answer, "Because right is right, to follow right were wisdom."

Winnipeg honors herself in honoring the superintendent of her schools.<sup>9</sup>

The portrait in oils now hangs at the end of the large hallway on the south wall of the Daniel McIntyre Collegiate. Quoting again from the school yearbook of 1946, we have these words, "To all who pass through these halls, it recalls the name of one who shed lustre on this institution, and who paved the way to help us fit ourselves for the great tasks which lie ahead."<sup>10</sup>

The Manitoba Educational Association honored McIntyre in May of 1926, with a certificate of Honorary Life Membership. It was a departure from the regular procedure which

was to grant such certificates only to those who had retired from active teaching but an exception was made for McIntyre and two others at that time.<sup>11</sup>

The Dominion Educational Association, at its fourteenth Annual Convention in 1927 paid tribute to McIntyre at a dinner sponsored by the School Master's Club of Winnipeg. The dinner was held in the Hudson's Bay Company's dining room with more than 200 educators in attendance. At this dinner the experimental spirit of Winnipeg's school system was eulogized as unique among the cities of Canada. Dr. Walter C. Murry, President of the University of Saskatchewan and principal speaker said:

It is the best educational laboratory in Canada. Started in the lifetime of a single man, the Winnipeg system has experimented, tested new methods and trained men to the admiration of the teachers of the Dominion. The schools of this city and their attainments are a monument to that grand old man of education, Dr. Daniel McIntyre. No single man deserves any greater honor for his energy and his achievements in our field than does Dr. McIntyre.<sup>12</sup>

It was, however, upon his retirement at the age of 77 years that he was greatly honored.<sup>13</sup> The teachers gathered at the Gordon Bell School and there in a great expression of good will presented McIntyre with a new automobile. This was in recognition of his long service and the high esteem in which he was held by the teaching staff. At the opportune moment the large doors of the auditorium were opened and the car was driven in and stood in front of the platform.<sup>14</sup> The teachers said ". . . for years to come his influence will still be here."<sup>15</sup>

Later a great banquet was held by the Winnipeg School

Board, at the Fort Garry Hotel, attended by leading representatives of Western Canada. It was a memorable event as McIntyre was upheld as one of the most powerful and contributive factors to the progress of education in Western Canada. The expression of many on this occasion summed up the admiration and esteem his many friends had for him.<sup>16</sup>

The School Board presented him with an illuminated address inscribed upon a beautifully decorated and lettered scroll. It was signed by all the members of the School Board. The last part of it read as follows:

While your educational career challenges the admiration of your friends and entitles you to feel a deep pride therein, yet it is the influence of your personality that will remain long after your administrative acts have begun to fade from the memory. It is not to belittle your wide knowledge and experience of educational problems to say that you will be remembered chiefly for your courageous sincerity, your unfailing patience and, greatest of all, your kindness of spirit.

It is a matter of deep gratification to the Board to know that they will still retain the advantage of your experience and wisdom in the special service to which you have now been assigned, and it is the hope and prayer of every member that you will long be spared to feel the satisfaction born of a great work done in a great way and that the years that remain to you will be full of the rare pleasures which your mental and spiritual endowments fit you to enjoy.<sup>17</sup>

It is to be noted that at the end of the scroll a reference was made to an assignment of special service to the Board. This in itself was an honor to the retiring Superintendent. The Board had so highly regarded his long service that they retained him after his retirement "to study and investigate special problems relating to the school system."<sup>18</sup>

McIntyre was deeply moved by the great expression of appreciation and affection that had been shown toward him. In his remarks at the close of the occasion he said in faltering words, "It is the happiest night of my life."<sup>19</sup>

McIntyre was honored by the Dominion Government in 1934 in having the Prime Minister of the country recommend him for the award of the Order of the British Empire in recognition of his outstanding work in the interests of Canada. The Prime Minister, R. B. Bennett, indicated that the award was for recognition of McIntyre who "quietly and unostentatiously rendered very valuable service to our country."<sup>20</sup> The award was made on May 3, 1935 at 4:30 p.m. at Government House in Ottawa.<sup>21</sup> McIntyre was unable to attend the Investiture so the Insignia of an Officer of the Most Excellent Order of the British Empire together with the warrant passed under the Royal Sign Manual was sent to him.<sup>22</sup>

McIntyre had worked unceasingly through education to build a harmonious unified society. His standards were those of the middle-class British Protestants who made up the leadership of Winnipeg and other cities like it. It was fitting that the man who had tried to make a better country should be honored by the Government which was made up largely of those who shared his ideals and goals.

After McIntyre had received the honor of the O.B.E. the new School Board at its inaugural meeting passed a resolution congratulating him and commending him for the great contribution he had made to education in Canada.<sup>23</sup>

McIntyre had been honored by the great public institutions of society. The state had honored him; the school had honored him; and finally the church honored him.

The Westminster United Church of which Dr. McIntyre had been a member since 1894, honored him at a special dinner at the church. The dinner, given by the deacons and session of the congregation was, ". . . in recognition of the man who, in the King's list of New Year's honors, received membership in the Order of the British Empire in recognition of his 45 years of valued service to Winnipeg schools." The pastor of the church, Dr. Bonnel, the chairman of the trustees of the church, F. Harstone, and the new Superintendent of Schools, Mr. J. C. Pincock spoke in high praise of Dr. McIntyre's services. A volume of poems by Bliss Carman was presented to Dr. McIntyre by the pastor on behalf of the hosts of the evening.<sup>24</sup>

The last of the long list of honors was given to McIntyre by the staff and students of the Daniel McIntyre Collegiate Institute. The 1946 edition of The Breezes was dedicated to him. The principal of the school, E. H. Morgan, wrote the foreward to the 1946 edition in which he spoke of McIntyre's contribution to education and his efforts to prepare pupils for the society in which they would live.

We are happy that this issue of the school annual is dedicated to the spiritual father of this great school, Dr. Daniel McIntyre. It is our loss that we may not frequently meet him and experience the personal influence of the great and kindly man whose portrait we know so well in our main hall. Only the physical infirmity of his ripe old age prevents it.

For to this city he is indeed a great man in whose debt each of us lives today. His strong, vigorous mind and understanding human spirit directed its public schools for forty-three years, teaching its children, guiding its School Boards, and determining the policies that have placed Winnipeg in the forefront of Canadian public education. Additionally, he was a key member in the councils for the public schools and the university of our province.

As Danielites we proudly bear his name. Even the youngest of us can draw inspiration from him as a strong man of high ideals, kind and understanding of his fellows, and certain in his faith in the power of education to produce great lives and great living, while the older of us who are also favored to know him personally hold him in genuine and lasting affection.<sup>25</sup>

Morgan had well summed up that which brought McIntyre the honors he received. He was a man of high ideals, kind and understanding of his fellows and through education sought to produce great lives for great living. As McIntyre himself expressed it, "good men and women fitted for life service". He possessed the high ideals and the attitude of brotherhood found in the Social Gospel. He sought to reproduce that in others and so produce great lives. These "great lives" prepared through education would find their place in society and exhibit "great living". With such people in society McIntyre hoped to produce a "great society" and for his efforts he was honored by those who shared his ideals and vision.

#### An Educator for a Time of Change

Daniel McIntyre, as the leader of the Winnipeg School System from 1885 to 1928, was active during the period of time that Richard Hofstadter referred to as an age of reform. The age of reform, according to Hofstadter began around 1890



and continued to World War II.<sup>26</sup> It was marked by rapid social and technological change. An expression of the change was found in the "new education" in the schools.

McIntyre was a strong advocate of the "new education" and introduced many reforms into the Winnipeg School System in the belief that social salvation depended on education. He was successful first of all because the dominant group in Winnipeg was the middle class, British Protestants who essentially shared his educational goals and gave continued support to his innovations. Other reasons for his success was his own personal insight into human nature, his great ability in working with others and his outstanding administrative gifts. He was successful for yet another reason and that was his unique educational position wherein he played several roles. In addition to being Superintendent of the Winnipeg Schools, he was also a member of the Advisory Board and a member of the University Council. In these positions he exercised a powerful influence over educational policy and procedure not only in Winnipeg but in the entire province.

McIntyre's behavior as an educator cannot be understood apart from the events that were taking place in Winnipeg at the end of the nineteenth century and the beginning of the twentieth century. The Manitoba School Question with its many ramifications, the rapid growth of the city of Winnipeg, the great influx of non-English immigrants who crowded the schools and the rapidly advancing industrial

revolution were all important factors in his educational activities. He was a progressive in the sense that he was rapidly adapting to change in the interests of the common man who in his vision was the middle class British Protestant.

In the pursuit of his educational aims, McIntyre was in general harmony with progressive philosophy. He shared with the progressives an interest in the positive state that would legislate to serve social and individual needs more effectively. He sought to provide opportunity for education for all so that each person could be developed in character and find a place of service in society. In this pursuit he saw the preservation or the restoration of a type of life that had existed in the quiet rural village. All of this was undergirded by McIntyre's firm commitment to the ideals of the Social Gospel and a psychology of education that was designed to implant those ideals in the life of each person in society.

McIntyre saw the value of the common school experience in producing a harmonious unified society. The common school experience, however, was confined mainly to the elementary level. A tension developed between the ideals of the educational leader and the requirements of the pragmatic schoolman. In the face of heavy non-English immigration and increasing industrialization, he deviated in some measure from the ideal of the common school where all study together and learn together. He did, however, seek to maintain the common school insofar as he could, and never deviated from his fundamental

aim in education, which was to build character. In remaining consistent in the pursuit of character building, McIntyre remained true to his clear and well-defined social and educational philosophy. He was a clear thinker and adopted a type of Christianity which as the simple embodiment of practical ideals, was least likely to be offensive or divisive in a sensitive religious climate such as existed in Winnipeg. His educational psychology and method were such, in his opinion, as to guarantee implementation of Christian ideals for the good of society.

The good society demanded major innovations in the educational program. In the interests of social efficiency he introduced physical training and medical inspection. The high school program was expanded with the addition of vocational subjects to the academic subjects. This program, which included both the academic and vocational, was the forerunner of the comprehensive high school idea. The University curriculum was altered and it too was expanded so that it would be more relative to practical community life and bring about the ladder system of education. The changes moved downward into the elementary school as curricular additions were made. A junior high school was formed as a new organizational structure. While intended to prepare the pupil for high school more effectively, it provided a practical curriculum which could be utilized as terminal education. Provision for terminal education was evident in both the practical subjects of the junior high school and the high

school.

McIntyre was most receptive to the newer educational tools and techniques of the times. He sought out and implemented the latest methods of educational testing and measurements in order to make the school system more efficient. Means to achieve the goals of education were important to McIntyre, for in his view it was not only necessary to know where you wanted to go but also how to get there.

For McIntyre, the key to reaching the goals of education was found in the teacher, and this belief motivated him in professionalizing the teaching staff in a day when many were uncertainly trained and teaching was often a stepping stone to some other employment. His attempts to provide better working conditions were indicative of his desire to attract the best talent and to retain it.

McIntyre's values were projected into all of his educational work. The organization of the school system, the design and construction of buildings, the playgrounds, the standards for teachers were all expressions of the kind of society that he attempted to produce: a society that was unified, harmonious, hierarchical, orderly, and motivated by the ideals of Protestant Christianity.

McIntyre's life and work reveals that he was not noted for his originality or genius but rather for his personal qualities of character, application to duty, foresight and capacity for hard work. One of his most distinctive attributes was his administrative ability. One of his

friends remarked that he was possessed of "an uncanny insight into human nature both old and young".<sup>27</sup> His practical approach to life and his ability to make friends were assets that enabled him to give outstanding leadership in education. His accomplishments are a matter of the record of Daniel McIntyre C.B.E., M.A., LL.D., educator.

#### Conclusion

McIntyre had a profound confidence in education. He believed that it had power to bring about the kind of society that the leadership of society desired. Control could be exercised over all of society through education, which was moving toward an ultimate golden age. It was his belief that one's place in society was determined by ability. Freedom to find that place in society had to be preserved and opportunity for the exercise of that freedom had to be provided. Hence, he developed a school system with education for all, to the limit of a student's ability and a classification system that would simplify the process of ones finding his or her place of function. While McIntyre did not set out to produce a school system in the interests of the industrial machine and for the benefit of those who directed it, the practical effect of his educational pursuits did produce that result. It is not difficult to understand why the leaders of industrial society would highly acclaim the achievements of McIntyre.

An assessment of McIntyre's life and work given within the context of the time and the values held by the middle

class was given at his retirement by the School Board and by three of his long-time friends. The School Board assessed his work in the following words;

To few, if to any other Canadian educators, has it been given to spend 55 years in active educational work and of these, 43 in the responsible office of superintendent. During your period of service you have witnessed a phenomenal growth in the schools of the city, marked by enormous increases in enrolment and proportionate additions to teaching staff and material equipment; but more striking still has been the development under your fostering care of a wider conception of the meaning of education and of the services to be rendered by the schools to the community. In the planning, directing, codifying and harmonizing of the progressive programme necessary to attain these broader educational aims in a rapidly growing city, the board recognizes yours as the guiding hand and understand the degree to which the total achievement stands to your credit.

While your devotion to the schools of Winnipeg has been the outstanding characteristic of your life-long service, you have also been active in every phase of the educational life of Manitoba, and your influence has extended throughout the whole of western Canada. None of the government commissions which have from time to time reviewed and revised policy and curriculum has lacked the advantage of your knowledge and experience. The records of the advisory board of the department of education are replete with evidences of your wise counsel; while your distinguished service to higher education has been fittingly recognized in the conferring upon you by the University of Manitoba, of the honorary degree which you have worn with a worthiness and dignity highly creditable to the body which honored you.<sup>28</sup>

His friends Archbishop S. P. Matheson, Primate of all Canada and Chancellor of the University of Manitoba, Dr. Walter C. Murray, president of the University of Saskatchewan and J. W. Dafoe, editor-in-chief of the Manitoba Free Press, had this to say in assessing McIntyre's life and work.

Archbishop Matheson, in his opening remarks, pointed out that Dr. McIntyre had been his "life-long friend", adding that he, like himself, was a "blue nose from New Brunswick".

"It is hard to do justice to his record, a long and unbroken record", the archbishop continued. "Few men can look back to so many years of faithful and ardent service; few men can look back to see their aims and aspirations realized, their enterprises doubled, tripled, multiplied a hundredfold."

"The school system in Winnipeg is second to none in Canada," His Grace said. "This is largely, yes very largely due to the efforts of Dr. McIntyre. He kept his hand on the pulse of the whole thing and the whole thing is due to him."

"What is the secret of his success?" His Grace asked, pointing out that Dr. McIntyre was a man of uncommon common sense, pursuing ideas with earnestness; endowed with the great faculty of harmoniously working with others and having enviable kindness and persuasiveness.

Dr. Murray was reluctant to allow Winnipeg or Manitoba to lay full claim to Dr. McIntyre. "He belongs to the Dominion," he said, pointing out that his name will live forever in the educational history of the west.

"Dr. McIntyre's forward look and his unusual sanity in judgment were firmly embedded in his work for the school board", Dr. Murray stated. "He is the machinery of your education system here. The supreme excellence of that system is imbued by his spirit. He recognized the necessity of cultivation of human spirit - that sense of humanity."

"The secret of his success", Dr. Murray concluded, "is his uncanny insight into human nature, old and young."

Mr. Dafoe, went to touch upon the ethical basis of a life of service, apportioned Dr. McIntyre's success to both "his unselfishness and his solution of the greatest and most difficult art of all - the art of living." As Mr. Bowles, the chairman, said when introducing Mr. Dafoe, he was not speaking as a member of the fourth estate, but as a citizen.<sup>29</sup>

### Epilogue

McIntyre put his life and energy into the Winnipeg School System. He found the work interesting and challenging. He summed up his feelings when he spoke at his retirement banquet on January 1929 which was attended by the "leading re-

representatives of Western Canadian life":

I fostered an educational system here such as was worthy of the city. It was only by taking into consideration past experiences and difficulties that we developed the present system. I must say though that we were led by public spirit - spirit that gave us the best of encouragement. It was a great help this, for it showed that the public were with us backing us to the core, sympathizing with us in our difficulties, rejoicing with us in our successes. I was glad of the opportunity to work in a field that gave me so much pleasure and satisfaction. Serving you and knowing that you were behind me gave me encouragement.30



## NOTES

- <sup>1</sup>Western School Journal, vol. VII no. 6, June 1912. p. 232.
- <sup>2</sup>Ibid.
- <sup>3</sup>Manitoba Free Press, May 11, 1912.
- <sup>4</sup>Ibid.
- <sup>5</sup>WSJ, vol. VII no. 6, June 1912. p. 232.
- <sup>6</sup>Winnipeg Public School Board Annual Report, 1922. p. 8.
- <sup>7</sup>The Breezes, a yearbook. (Winnipeg: Daniel McIntyre Collegiate, 1946).
- <sup>8</sup>WSJ, vol. XIX no. 6, June 1924. p. 1.
- <sup>9</sup>Ibid., p. 1-2.
- <sup>10</sup>The Breezes.
- <sup>11</sup>WSJ, vol. XXI no. 5, May 1926. pp. 792-793.
- <sup>12</sup>Ibid., vol. XXII no. 10, December 1927. pp. 390-391.
- <sup>13</sup>Manitoba Free Press, December 13, 1928.
- <sup>14</sup>Ibid., December 21, 1928.
- <sup>15</sup>Ibid.
- <sup>16</sup>WSJ, vol. XXIV no. 1, January 1929. p. 1.
- <sup>17</sup>Manitoba Free Press, January 19, 1929.
- <sup>18</sup>Winnipeg Public School Board Annual Report, 1928. p. 15.
- <sup>19</sup>Manitoba Free Press, January 19, 1929.
- <sup>20</sup>Letter of Prime Minister R. B. Bennett to Daniel McIntyre, December 5, 1934. PAM
- <sup>21</sup>Letter of F. L. Z. Pereira, Assistant Secretary to the Governor General to Daniel McIntyre, March 30, 1935. PAM
- <sup>22</sup>Letter from Bessborough at Government House to Daniel McIntyre, May 7, 1935. PAM
- <sup>23</sup>Letter from the Secretary-Treasurer of the Winnipeg Public School Board to Daniel McIntyre, January 3, 1935. PAM

<sup>24</sup>Winnipeg Tribune, January 24, 1935.

<sup>25</sup>The Breezes.

<sup>26</sup>Richard Hofstadter, The Age of Reform. (New York: Vintage Books, 1955). p. 3.

<sup>27</sup>Manitoba Free Press, January 19, 1929.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

## APPENDIX -- CHRONOLOGY

- 1852 - Born August 27, on a farm near Dalhousie, New Brunswick, son of Andrew and Mary McIntyre.
- 1869 - Entered the teaching profession at age 17 at Bathurst, New Brunswick.
- 1870 - Received the New Brunswick third class teaching license.
- 1871 - Entered the Provincial Normal School in Fredericton, New Brunswick.
- 1872 - Received the New Brunswick second class teaching license.
- 1873 - Accepted a teaching position at Portland, now part of St. John, New Brunswick.
- Received the New Brunswick first class teaching license.
- 1875 - Took a six month leave from the Portland schools to attend Dalhousie College Halifax.
- 1878 - Married Mary Getchell, daughter of Henry Getchell of Nelson, New Brunswick.
- 1880 - Resigned from the position of Superintendent to work in New York City.
- Returned from New York and began the study of law in the office of Watson Allan in St. John, New Brunswick.
- 1882 - Admitted as an attorney in New Brunswick.
- Moved to Winnipeg, Manitoba.
- Employed with Brown and Rutherford Lumber Merchants.
- 1883 - Accepted employment in the law office of N. F. Hagel.
- Resigned from Hagel's law office and accepted employment with the Winnipeg Protestant School Board as principal of Carlton school.
- 1885 - Promoted to the position of Superintendent of the Winnipeg Protestant School System.
- 1886 - Received the B.A. degree from the University of Manitoba.

- 1890 - Elected to the Advisory Board of the newly organized Provincial Education System.
- 1891 - Appointed to the Council of the University of Manitoba as a representative of Convocation.
- 1893 - Resigned from the University Council to accept the position of Registrar of the University of Manitoba.
- Resigned from the position of Registrar of the University.
  - Received the M.A. degree from the University of Manitoba.
- 1897 - Reappointed to the University Council.
- Initiated the founding of the Children's Aid Society in Winnipeg, Manitoba.
- 1898 - Suffered the loss of two children who died of diphtheria.
- Elected first president of the Children's Aid Society.
- 1900 - Became joint editor of the Educational Journal of Western Canada.
- 1909 - Became Honorary President of the Winnipeg School Master's Club.
- 1910 - Appointed to a Manitoba Government commission to investigate technical education.
- 1911 - Elected President of the Manitoba Educational Association.
- 1912 - Honored with LL.D. from the University of Manitoba.
- Appointed to a Saskatchewan Government Commission on education.
- 1917 - Suffered the loss of his son Stuart, who was killed in World War I.
- 1919 - Began service with the Canadian National Institute for the Blind.
- 1921 - Suffered the loss of his wife who died on return from a trip to Europe.
- 1922 - Honored in having the new collegiate named, Daniel McIntyre Collegiate.

- 1923 - Appointed to a Manitoba Government commission on education.
- 1924 - Elected Honorary President of the Children's Aid Society.
- 1928 - Retired from active duty as Superintendent of Schools.
- 1930 - Retired from service on the Advisory Board.
- 1935 - Honored by the Government with the award of the Order of the British Empire.
- 1946 - Died Saturday, December 14, 1946.

## BIBLIOGRAPHY

## A. REPORTS AND PUBLIC DOCUMENTS

- Canada. Sessional Papers.
- Manitoba. Acts of the Legislature of the Province of Manitoba, vol. I, 1916. Winnipeg: King's Printer.
- Manitoba. Department of Education. Annual Reports of the Department of Education.
- Manitoba. Statutes of Manitoba.
- Records of Westminster United Church. Maryland Street, Winnipeg, Manitoba.
- The Canadian Historical Association, Report of the Annual Meeting, 1951. ed. R. Preston, G. Stanley, L. Lamontagne, Canada: Tribune Press Ltd.
- University of Manitoba. Minutes of the Council of the University of Manitoba. University of Manitoba Archives.
- Winnipeg. Children's Aid Society Winnipeg Annual Report, 1902. Records of the Children's Aid Society.
- Winnipeg. The Children's Aid Society Winnipeg, Organization and Incorporation, July 1958. Records of the Children's Society, Winnipeg, 1898-1937.
- Winnipeg. Minutes of the Protestant Board of School Trustees, Winnipeg, 1881-1890.
- Winnipeg. Winnipeg Protestant School Board Annual Reports.
- Winnipeg. Winnipeg Public School Board Annual Reports.
- Winnipeg. Winnipeg Public School Board, Special resolution, December 17, 1946. Office of the Winnipeg School Division No. 1, Wall Street, Winnipeg, Manitoba.

## B. ARTICLES AND PERIODICALS

- Bishop, Lloyd K., "Bureaucracy and Educational Change", The Clearing House, vol 44 no. 5, January 1970.
- Bowers, C.A., "The Ideologies of Progressive Education", History of Education Quarterly, vol. VII no. 4, Winter, 1967.

Educational Journal of Western Canada.

Johnson, L.A., Cornell, P.G., ed., Ontario History, 61 or XXI, 1969. Ontario Historical Society, 40 Eglinton Avenue E., Toronto.

Katz, Michael B., "The Emergence of Bureaucracy in Urban Education: The Boston Case 1850-1881, Part 1". History of Education Quarterly, vol. VII no. 3, Fall, 1968.

Manitoba Free Press.

Morton, W. L., "Manitoba Schools and Canadian Nationality, 1890-1923", in The Canadian Historical Association, 1951.

Spring, Joel, "Education and Progressivism", History of Education Quarterly, vol. X no. 1, Spring, 1970.

The Breezes, Yearbook of Daniel McIntyre Collegiate, Daniel McIntyre Collegiate Library, Winnipeg, Manitoba.

The Educational Monthly of Canada.The Western World.Western School Journal.Winnipeg Free Press.Winnipeg Henderson Directory.Winnipeg Tribune.

## C. UNPUBLISHED MATERIAL

Bilash, Borislav Nicholas, "Bilingual Schools in Manitoba". M.A. thesis, University of Manitoba, 1960.

Certificate of the Supreme Court of New Brunswick. Provincial Archives of Manitoba.

Dalhousie College Calendar, Halifax, Nova Scotia, 1876-1877.

Edmunds, Henry Hugh, "The History of the Herbartian Movement in the United States". A paper in the library of Illinois State University, 1929.

Extract from the Regulations of the Board of Education for New Brunswick as attached to the school license, 1873. Provincial Archives of Manitoba.

- Glenn, Amber Lavina, "A History of the University of Manitoba". M.A. thesis, University of Manitoba, 1927.
- Lucow, William Harrison, "The Origin and Growth of the Public School System in Winnipeg". M.Ed. thesis, University of Manitoba, 1950.
- Luntz, A.J. and Hurley, D.C., "Armstrong's Point: A Historical Survey". Winnipeg, Manitoba, 1969.
- Malmaeus, Mary-Elizabeth McIntyre, "Biographical and Geneo-logical Sketches". Gathered and recorded, 1976. Provincial Archives of Manitoba.
- McLeod, K.A., "English First - English Only: The Background to Bilingualism and Multiculturalism in Western Canada". A paper presented at the Faculty of Education, University of Manitoba, January 13, 1977.
- Orlikow, Lionel, "A Survey of the Reform Movement in Manitoba 1910-1920". M.A. Thesis, University of Manitoba, September 1955.
- Palmer, Howard, "Mosaic or Melting Pot: Reality or Illusion". Education Foundation Files, University of Manitoba.
- Sims, Eldon Franklin, "A History of Public Education in Manitoba from 1870-1890 Inclusive". M.Ed. thesis, University of Manitoba, 1944.
- Wall, William M., "The Advisory Board in the Development of Public School Education in Manitoba". M.Ed. thesis, University of Manitoba, 1939.
- Wilson, Keith, "The Development of Education in Manitoba". Ph.D. dissertation, Michigan State University, 1967.

#### D. LETTERS

- Bennett, Prime Minister R. B., to Daniel McIntyre, December 5, 1934. Provincial Archives of Manitoba.
- Bessborough at Government House to Daniel McIntyre, May 7, 1935. Provincial Archives of Manitoba.
- Board of School Trustees of Portland, St. John, New Brunswick, to Daniel McIntyre, July 26, 1882. Provincial Archives of Manitoba.



Chairman of the Board of the School Trustees, Portland, New Brunswick, to Daniel McIntyre, February 17, 1885. Provincial Archives of Manitoba.

Chesley, John A., Major of Portland, New Brunswick, to Daniel McIntyre, June 24, 1885. Provincial Archives of Manitoba.

Daniel McIntyre to John Palk, Chairman of the School Management Committee, Winnipeg, June 27, 1885. Provincial Archives of Manitoba.

Holmes, G. W., Director, Canadian National Insititue for the Blind, Toronto, to Daniel McIntyre. Provincial Archives of Manitoba.

Macrae, Dr. Donald, St. Stephen's Church, St. John, New Brunswick, to Daniel McIntyre, August 2, 1882. Provincial Archives of Manitoba.

Macrae, Dr. Donald, St. Stephen's Church, St. John, New Brunswick, to Daniel McIntyre, November 6, 1880. Provincial Archives of Manitoba.

Murray, James, Minister of Dalhousie Presbyterian Church, to Daniel McIntyre, November 2, 1872. Provincial Archives of Manitoba.

Pereira, F.L.Z., Assistant Secretary to the Govenor General, to Daniel McIntyre, March 30, 1935. Provincial Archives of Manitoba.

Rand, Theodore H., Frederiction, New Brunswick, to Daniel McIntyre, November 11, 1880. Provincial Archives of Manitoba.

Secretary of Portland School Board, Portland, New Brunswick, to Daniel McIntyre, July 26, 1882. Provincial Archives of Manitoba.

Secretary-Treasurer of the Winnipeg Public School Board to Daniel McIntyre, January 3, 1935. Provincial Archives of Manitoba.

Somerset, J. B., to Daniel McIntyre, January 2, 1883. Provincial Archives of Manitoba.

## E. BOOKS

- Allen, Richard, ed. The Social Gospel in Canada. National Museum of Canada, 1975.
- Allen, Richard, The Social Passion: Religion and Social Reform in Canada, 1914-1928. University of Toronto Press, 1971.
- Artibise, Alan F. J., Winnipeg: A Social History of Urban Growth - 1874-1914. Montreal and London, McGill-Queens University Press, 1975.
- Bury, J. B., The Idea of Progress. London: Macmillan and Co., Ltd., 1928.
- Butts, Freeman R., A Cultural History of Education. New York: McGraw Hill Book Co., Inc., 1947.
- Callahan, Raymond E., Education and the Cult of Efficiency. Chicago: University of Chicago Press, 1962.
- Chafe, J. W., An Apple for the Teacher. Winnipeg: Hignall Printing Co. Ltd., 1967.
- Clark, Lovell, ed. The Manitoba School Question: Majority Rule or Minority Rights. Toronto: The Copp Clark Publishing Co., 1968.
- Cole, Luella, A History of Education. New York: Rinehart and Co., 1950.
- Croly, Herbert, The Promise of American Life. New York: Bobbs-Merrill Co. Inc., 1965, originally published in 1909.
- Dunkel, Harold B., Herbart and Herbartianism: An Educational Ghost Story. Chicago: University of Chicago Press, 1970.
- Encyclopedia Britanica. Toronto: Grolier of Canada, 1957.
- Funk and Wagnalls Encyclopedia. New York: Standard Reference Publishing Co., Inc., 1959.
- Hofstadter, Richard, The Age of Reform. New York: Random House, 1955.
- Hofstadter, Richard; Miller, William; Aaron, Daniel, The United States, A History of a Republic. Inglewood Cliffs, New Jersey: Prentice Hall Inc., 1957.

- Johnson, F. Henry, A Brief History of Canadian Education. Toronto: McGraw-Hill Co. of Canada Ltd., 1968.
- Karabel, Jerome and Halsey, A.H., ed. Power and Ideology in Education. New York: Oxford University Press, 1977.
- Karier, Clarence J.; Violas, Paul; Spring, Joel, Roots of Crisis. Chicago: Rand McNalley and Co., 1955.
- McNaughton, Katherine, The Development of the Theory and Practice of Education in New Brunswick, 1784-1900. Fredericton, New Brunswick: University of New Brunswick Historical Studies, 1947.
- Monroe, David, The Origin and Administration of Education in Canada. Ottawa, Ontario: Information Canada.
- Monroe, Paul, A Brief Course in the History of Education. New York: MacMillan Co., 1918.
- Morton, W. I., Manitoba: A History. Toronto: University of Toronto Press, 1957.
- Morton, W. I., One University, A History of the University of Manitoba: 1877-1952. Toronto: McClelland and Stewart Ltd., 1957.
- Penner, Norman, ed. Winnipeg, 1919: The Strikers Own History of the Winnipeg General Strike. Toronto: James Lewis and Samuel, 1973.
- Richardson, William Leeds, The Administration of Schools in the Cities of the Dominion of Canada. Toronto: J. M. Dent and Sons Ltd., 1921.
- Riddell, J. H., Methodism in the Middle West. Toronto: Ryerson Press, 1946.
- Seaborne, Malcolm V. J., The English School: Its Architecture and Organization, 1370-1870. Toronto: University Press, 1971.
- Spring, Joel H., Education and the Rise of the Corporate State. Boston: Beacon Press, 1972.
- Stelter, Gilbert A.; Artibise, Alan F.J., ed., The Canadian City. Toronto: McClelland and Stewart Limited., 1977.
- The Encyclopedia of Philosophy. New York: MacMillan, 1967.

- Tyack, David B., The One Best System. Cambridge, Mass.: Harvard University Press, 1974.
- Wiebe, Robert H., The Search for Order. New York: Hill and Wange, 1967.
- White Jr., Ronald C. and Hopkins, Howard, The Social Gospel. Philadelphia: Temple University Press, 1976.
- Wilson, Johanna Gudrun, A History of Home Economics Education in Manitoba. Winnipeg: The Manitoba Home Economics Association, 1969.
- Woods, D. S., Education in Manitoba. Winnipeg: Manitoba Economic Survey Board, 1938.