

THE UNIVERSITY OF MANITOBA

A STUDY OF PRIVATE SCHOOLS IN CANADA

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CHAPTER I  
INTRODUCTION

In this era of flux, of change, of crumbling cultural and national foundations, many of our institutions and traditions have come under the critical and calculating scrutiny of those who would remodel the Church, the Home, the School, the State and the World. Our public, tax-supported schools have been subjected to minute analyses in efforts to determine whether or not they are fulfilling their appointed tasks. There is a tendency to modify the traditional subject-matter emphasis and to focus it on the education of the individual in all his potentialities; curricula have been revised throughout the length and breadth of the Dominion in efforts to meet the varied and ever-changing needs of the school population; in some measure, traditional teaching is giving place to project work and the class-room teacher is tending to become a director of pupil activity rather than a teacher of subject-matter.

Schools which are not supported by public taxation have likewise had to submit to careful examination in attempts to discover in what respects they contribute to the needs of individuals and to the necessities of the Dominion. Kandel says, "If private initiative is encouraged and justified because it affords means for variety of practices, for experimentation, for the free expression of aims and ideals of different groups, whether religious or secular, then private schools must be welcomed in the interests of that progress which comes from differentiation."<sup>1</sup>

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<sup>1</sup>I. L. Kandel, Comparative Education. Cambridge: Houghton Mifflin Co., 1933, p. 91.

As the tax-supported schools have their policies dictated by Provincial Departments of Education and have their operations inspected by the School Inspectors of these departments, private schools are defined in this study as those elementary, preparatory, junior-high, and high schools in the Dominion which are not supported, either wholly or in part, by public taxation and which are not bound by departmental policies, except in certain cases. Private schools which offer candidates for Matriculation must conform in general to certain regulations governing articulation of subject-matter, prescribed laboratory work and certain pre-requisites in special courses, but otherwise are free to organize their own curricula. This definition of private schools excludes business colleges and other training schools which, although not supported by public taxation, are offering instruction which is not strictly academic in its scope but which might properly be called vocational or occupational training.

#### Scope of the Study and Sources of Data

The present study is an analysis of the foundations, aims, policies and practices of the private schools of Canada with the exception of the Province of Quebec, where most of the schools are subsidized by the Province, to determine in what respects they differ from current procedure and also to discover the aims and motives which underly any such variations.

There being no directory of private schools available, the services of Dr. R. Fletcher, Deputy Minister of Education, Manitoba, were requested in an effort to obtain information concerning their location. Letters of introduction were sent from the Department of Education, Winnipeg, to the Deputy Ministers of Education of the various provinces, namely, Mr. H. H. Shaw, Prince Edward Island; Dr. A. S. McFarlane, New Brunswick; Dr. H. F. Munroe, Nova Scotia; Dr. W. P. Percival, Protestant Education Director, Quebec; Dr. Duncan McArthur, Ontario; Dr. J. H. McKechnie, Saskatchewan; Mr. Fred McNally, Alberta, and Dr. S. J. Willis, British Columbia. From lists supplied by these gentlemen and from further lists supplied by Dr. R. Fletcher for Manitoba, and Dr. J. E. Robbins of the Dominion Bureau of Statistics, a composite list was made of the schools which would best serve the purposes of the study. These schools are shown by provinces in Tables I to VIII inclusive.

TABLE I

SCHOOLS INVITED TO CO-OPERATE IN PRINCE EDWARD ISLAND

Protestant Orphanage, Charlottetown. Notre Dame Academy, Charlottetown. St. Peter's School, Charlottetown.	St. Vincent's Orphanage, Charlottetown. Methodist School, Charlottetown. St. Mary's Academy, Summerside.
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TABLE II

SCHOOLS INVITED TO CO-OPERATE IN NOVA SCOTIA

<p>St. Charles School, Amherst. Convent of the Sacred Heart, Halifax Ladies' College and Conservatory of Music, Halifax. Mt. St. Vincent Academy, Halifax. Protestant Orphanage, Halifax. Sacred Heart Academy, Metaghan. St. John's Academy, New Glasgow</p>	<p>Holy Angels Convent, Sydney. Edgehill School, Windsor. King's Collegiate, Windsor. St. Ambrose Convent, Yarmouth. Horton Academy, Wolfville. St. Bernard Academy, Antigonish. College Ste. Anne, Church Point. Stella Maris Convent, Pictou.</p>
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As many of the Roman Catholic schools of New Brunswick are located in poor districts and are receiving provincial poor aid, no attempt has been made to classify them and as some other schools also receive aid and have their teachers' salaries paid by the province, only a few private schools typical of this province will be discussed.

TABLE III

SCHOOLS INVITED TO CO-OPERATE IN NEW BRUNSWICK

<p>Our Lady of the Sacred Heart Convent, Dalhousie. Rothesay Collegiate School, Rothesay. Mount Allison Academy, Sackville. Hotel Dieu of St. Joseph, Saint Basil.</p>
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TABLE IV

SCHOOLS INVITED TO CO-OPERATE IN ONTARIO

<p>De La Salle College, Aurora.          St. Andrew's College, Aurora.          Ovenden Ladies' College,          Barrie.          Albert College, Belleville.          St. Alban's School, Brockville.          Ursuline College, Chatham.          Hatfield Hall School, Cobourg.          Standard Church Seminary,          Brockville.          St. Paul's Day School, Elmira.          Holy Ghost School, Fisherville.          Cedervale School, Georgetown.          Loretto Ladies' College,          Guelph.          Hillfield School, Hamilton.          Convent St. Joseph, Hearst.          Notre Dame Convent, Kingston.          St. Mary's College, Brockville.          St. Mary's School, Kitchener.          Lakefield Preparatory School.          St. Angela's College, London.          Seventh Day Adventist School,          London.          Young's Private School, London.          Pickering College, Newmarket.          Appleby School, Oakville.          Academy De La Salle, Ottawa.          University of Ottawa          Preparatory Schools,          Ottawa.          Ashbury College, Ottawa</p>	<p>Conabar Girls' School, Ottawa.          Coolaney School, Ottawa.          Notre Dame School, Ottawa.          St. Patrick's College, Ottawa.          Miss Burpee's School, Ottawa.          Ottawa Ladies' College, Ottawa.          St. Paul's Lutheran School,          Ottawa.          Trinity College School,          Port Hope.          Ridley College, St. Catherine's.          St. Joseph's Academy,          St. Catherine's.          Seventh Day Adventist School,          St. Thomas.          Assumption College, Sandwich.          Branksome Hall, Toronto.          University of Toronto Schools,          Toronto.          De La Salle "Oaklands", Toronto.          Crescent School, Toronto.          Havergal College, Toronto.          Meisterschaft College, Toronto.          Moulton College, Toronto.          St. Mildred's College,          Toronto.          Bishop Strachan College, Toronto.          Upper Canada College, Toronto.          Windy Ridge Day School, Toronto.          Merici School, Wallaceburg.          Notre Dame Convent, Waterdown.          Grey Gables School, Welland.          Ontario Ladies' College, Whitby.</p>
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TABLE V

SCHOOLS INVITED TO CO-OPERATE IN MANITOBA

<p>St. Benedict's, Arborg.          St. Augustine's, Brandon.          St. Michael's, Brandon.          Sacred Heart School, Dunrea</p>	<p>Riverbend School, Winnipeg.          Ruperts Land Ladies' College,          Winnipeg          St. Alphonsus School, Winnipeg.</p>
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TABLE V--CONTINUED

<p>Mennonite Collegiate, Gretna.          Holy Cross School, Norwood.          Sacred Heart School, Winnipeg.          Holy Cross Lutheran, Winnipeg.          Holy Ghost School, Winnipeg.          Immaculate Conception,          Winnipeg.          Immanuel Lutheran, Winnipeg.          Jon Bjarnason Academy,          Winnipeg.          Ravenscourt School, Winnipeg.          Winnipeg Junior Academy.          Oxford High School, Winnipeg.          I. L. Peretz School,          Winnipeg.</p>	<p>St. Edward's School, Winnipeg.          St. Ignatius School, Winnipeg.          St. Joseph's Orphanage,          Winnipeg.          St. Joseph's School, Winnipeg.          St. Mary's Academy, Winnipeg.          St. Mary's Parish School,          Winnipeg.          St. Paul's College, Winnipeg.          St. John's College School,          Winnipeg.          Wesley College, Winnipeg.          Wellington House School,          Winnipeg.          St. Faith's School, Winnipeg.          Jewish Folk School, Winnipeg.          Island Falls School, Island Falls.</p>
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TABLE VI

SCHOOLS INVITED TO CO-OPERATE IN SASKATCHEWAN

<p>College of St. Thomas,          Battleford.          Ursuline Academy, Bruno.          St. Joseph's, Forget.          St. Michael's, Grenfell          Crooked Lake School,          Marieval.          St. Louis College,          Moose Jaw.          Convent of the Child Jesus,          North Battleford.          St. Anne's Convent,          Wauchope.</p>	<p>Onion Lake School, Onion Lake.          Frederick's Siding School,          Orley,          Academy of N. D. de Sion,          Prince Albert.          Qu'Appelle Diocesan School,          Regina.          German English Institute,          Rosthern.          Luther College, Regina.          Campion College, Regina.</p>
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TABLE VII

## SCHOOLS INVITED TO CO-OPERATE IN ALBERTA

<p>Mountain School, Banff. Lutheran School, Brightview. Montessori School, Calgary. Morton School, Calgary. St. Hilda's College, Calgary. Strathcona School, Calgary. Lutheran College, Camrose. St. Paul's, Cardston. St. Paul's, Chipewyan. Concordia College, Edmonton. Queensmead School, Edmonton. Hutterian School, Granum.</p>	<p>St. John's College, Edmonton. Westward Ho School, Edmonton. St. Peter's Day School, Hine's Creek. Mount Royal College, Calgary. Lac la Biche School, Lac la Biche. Miss Bawden's School, Lethbridge. Lacombe Home, Midnapore. O. Kay School, Raymond. St. Matthew's School, Stohy Plain. St. John's School, Wembley. Canadian Junior College, College Heights.</p>
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TABLE VIII

## SCHOOLS INVITED TO CO-OPERATE IN BRITISH COLUMBIA

<p>Prince of Wales' Farm School. Queen Margaret's School, Duncan. St. Ann's School, Duncan. Holy Family School, Fernie. St. Ann's Academy, Kamloops. North Shore College, North Lonsdale. Crosby School. N. Vancouver. Windsor Preparatory, North Vancouver. St. George's School, Ocean Park. Cambria House School, Convent of the Sacred Heart, Vancouver Little Flower Academy, Vancouver. Our Lady of Perpetual Help, St. Anthony's College, Vancouver. University School, Victoria.</p>	<p>St. Clare School for Girls, Vancouver. St. Helen's School, Vancouver. Trinity House School, Vancouver. Vancouver Private School. York House School, Vancouver. Vernon Preparatory School, Vernon, Brentwood College, Victoria. Cranleigh House School, Victoria. Malvern House School, Victoria St. Christopher's School, Victoria. St. Louis College, Victoria. St. Margaret's School, Victoria. Sefton College, Victoria. The Poplars Day School, Victoria.</p>
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### Method of Approach

A fairly comprehensive questionnaire<sup>1</sup> was then prepared under the direction of Dr. D. S. Woods, Dean of the Faculty of Education, University of Manitoba, and was sent to the Principal of each school shown in Tables I to VIII, together with a covering letter stating the purpose of the study and soliciting his or her co-operation. Replies came in rather slowly, due in some measure to the fact that the questionnaire called for a certain amount of research which many principals found had to be done by degrees and due also to the fact that questionnaires are too often given scant courtesy, treated as circular letters and relegated ingloriously to the waste-paper basket.

A "follow-up" letter brought this latter fact to light, as many principals immediately asked for another copy, apologizing for their previous non-compliance. Further correspondence was necessary in many cases to clear up misunderstandings and ambiguities which were evident in some of the returns.

Classification of respondent schools.- As the schools named in Tables I to VIII represent non-sectarian schools, schools of nine different religions and of nine different academic types, it was found advisable to classify the respondent schools according to religion and type in order to have adequate samplings even if only a minority in each group were to reply to the questionnaire. The code shown in

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<sup>1</sup> See Appendix I, page 158.

Table IX was therefore adopted and the respondent schools of each province were grouped accordingly.

TABLE IX  
CLASSIFICATION OF PRIVATE SCHOOLS

<p>A:- Roman Catholic Schools.</p> <p>a:- Boys' Elementary. b:- Boys' Secondary. c:- Boys' Elementary and Secondary d:- Girls' Elementary. e:- Girls' Secondary. f:- Girls' Elementary and Secondary g:- Boys' and Girls' Elementary h:- Boys' and Girls' Secondary i:- Boys' and Girls' Elementary and Secondary.</p> <p>B:- Other Religious Schools. (Stating Denomination.) Sub-headings as for Section A.</p> <p>C:- Non-sectarian Schools. Sub-headings as for Section A.</p>
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TABLE X  
RESPONDENT SCHOOLS OF PRINCE EDWARD ISLAND  
CLASSIFIED AS IN TABLE IX

<p>A:- Roman Catholic. g:- St. Mary's Academy</p>	<p>C:- Non-sectarian. g:- St. Peter's Protestant Orphanage.</p>
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Small as these returns are for this province, they give an adequate sampling there being only one school of type A-g in the province and two schools of C-g. As St.

Peter's is a very small school consisting of ten pupils and as the returns from the Protestant Orphanage are incomplete, the only school discussed in the body of the survey is St. Mary's Academy, Summerside.

TABLE XI

RESPONDENT SCHOOLS OF NOVA SCOTIA  
CLASSIFIED AS IN TABLE IX

A:-	b:- College Ste. Anne.	B: Anglican.
	f:- Mount St. Vincent Academy. Sacred Heart, Academy, Meteghan.	c:- King's Collegiate, Windsor.
	g:- St. Charles' School, Amherst.	f:- Edgehill School, Windsor.
	i:- St. Bernard Academy. St. John's Academy. Stella Maris Convent.	B:- Baptist.
		h:- Horton Academy of Acadia University
		C:- Non-sectarian.
		i:- Halifax Ladies' College and Conservatory of Music, Halifax.

This re-grouping gives 100% replies from sections A-b; A-f; A-g; B-Anglican-c; B-Anglican-f; B-Baptist-h: and C-i, with 80% replies from A-i, the Protestant Orphanage and St. Ambrose failing to return the questionnaire.

As all four schools of New Brunswick, invited in Table III replied, the returns from that province are considered satisfactory.

TABLE XII

RESPONDENT SCHOOLS OF ONTARIO  
CLASSIFIED AS IN TABLE IX

A:- Roman Catholic.	B:- Anglican.
b:- De La Salle College, Aurora.	c:- Lakefield Preparatory School.
University of Ottawa School.	Ashbury College, Ottawa.
St. Patrick's College, Ottawa.	Trinity College School, Port Hope.
Assumption College, Sandwich.	Ridley College.
c:- De la Salle, Toronto.	St. Catherine's
Grey Gables School, Welland.	f:- Bishop Strachan College, Toronto.
e:- Notre Dame Convent, Kingston.	i:- St. Mildred's College, Toronto.
f:- Ursuline College, Chatham.	B:- United.
i:- St. Mary's College, Brockville.	f:- Ottawa Ladies' College, Ottawa.
	i:- Albert College, Belleville.
	B:- Standard Church of America.
	h:- Standard Church Seminary, Brockville.
C:- Non-sectarian.	
a:- Crescent School, Toronto.	
b:- Pickering College, Newmarket.	
Appleby School, Oakville.	
University of Toronto Schools, Toronto.	
c:- St. Andrew's College, Aurora.	
Hillfield School, Hamilton.	
Upper Canada College, Toronto.	
f:- Ovenden Ladies' College, Barrie, Branksome Hall, Toronto.	
i:- Meisterschaft College, Toronto.	

The classification of Ontario schools gives 100% replies from sections A-h; A-f; A-i; B-Anglican-i; B-United-i; B-Standard-h; C-a; C-b; C-f; and C-i; 80% replies from B-Anglican-c; 66% replies from A-c; B-United-f; 60% replies from C-c; 33% replies from B-Anglican-f and 20% replies from A-e.

TABLE XIII

RESPONDENT SCHOOLS OF MANITOBA  
CLASSIFIED AS IN TABLE IX

<p>A:- Roman Catholic.            a:- St. Joseph's Orphanage,                Winnipeg.            b:- St. Paul's College,                Winnipeg.            f:- St. Mary's Academy,                Winnipeg.            g:- St. Augustine's, Brandon.                Holy Cross School,                Norwood.                St. Alphonus School,                Winnipeg.                St. Ignatius School,                Winnipeg.                St. Mary's School,                Winnipeg.            i:- Immaculate Conception,                Winnipeg.                St. Michael's, Brandon.                Holy Ghost, Winnipeg.                Sacred Heart School,                Winnipeg.                St. Nicholas', Winnipeg.                St. Joseph's, Winnipeg.</p>	<p>B:- Anglican.            c:- St. John's College School,                Winnipeg.            B:- United.            f:- Riverbend School, Winnipeg.            i:- Wesley College, Winnipeg.            B:- Mennonite.            h:- Mennonite Collegiate, Gretna.            B:- Seventh Day Adventist.            i:- Winnipeg Junior Academy.            B:- Hebrew.            g:- I. L. Peretz School,                Winnipeg.                Jewish Folk Schule, Winnipeg.</p>
<p>C:- Non-sectarian.            c:- Ravenscourt School, Winnipeg.            e:- Oxford High School, Winnipeg.            g:- Island Falls School,                Island Falls.            i:- Wellington House School,                Winnipeg.                St. Faith's School, Winnipeg.</p>	

This grouping gives 100% replies in all sections with the exception of section A-g. where the returns were 75%.

TABLE XIV

RESPONDENT SCHOOLS OF SASKATCHEWAN  
CLASSIFIED AS IN TABLE IX

A:- Roman Catholic.	B:- Mennonite.
b:- Campion College, Regina.	h:- German English Institute, Rosthern.
e:- Ursuline Academy, Bruno.	B:- Lutheran.
g:- St. Michael's, Grenfell.	h:- Luther College, Regina.
St. Anne's, Wauchope.	B:- Anglican.
i:- College of St. Thomas, Battleford.	f:- Qu'Appelle Diocesan School, Regina.
St. Joseph's, Forget.	
Convent of the Child Jesus, Notre Dame Academy, Prince Albert.	
C:- Non-sectarian.	
i:- Onion Lake School, Onion Lake.	

Saskatchewan returns give 100% replies in all sections with the exception of A-g, where it is 66%.

TABLE XV

RESPONDENT SCHOOLS OF ALBERTA  
CLASSIFIED AS IN TABLE IX

A:- Roman Catholic.	B:- Anglican.
c:- St. Anthony's College, Edmonton.	g:- St. Paul's, Chipewyan.
B:- Methodist.	i:- St. Paul's, Cardston.
h:- Mount Royal College, Calgary.	B:- Lutheran.
	b:- Concordia College, Edmonton.
	g:- Lutheran School, Brightview.
	St. Peter's, Hines Creek.
	St. John's School, Wembley.
	h:- Lutheran College, Camrose.
B:- Seventh Day Adventist.	B:- Hutterian.
h:- Canadian Junior College, College Heights.	g:- Hutterian School, Granum.
C:- Non-sectarian.	
f:- St. Hilary's College, Calgary.	
g:- Montessori School, Calgary.	
i:- Mountain School, Banff.	

Regrouping gives 100% returns from all sections with the following exceptions:-B-Hutterian-g 50%; C-i, 33%; C-g, 25%.

TABLE XVI

RESPONDENT SCHOOLS OF BRITISH COLUMBIA  
CLASSIFIED AS IN TABLE IX

A:- Roman Catholic.	B:- Anglican.
c:- St. Louis' College, Victoria.	c:- Vernon Preparatory School, Vernon.
f:- Convent of the Sacred Heart, Vancouver.	f:- Queen Margaret's School, Duncan.
g:- Holy Family School, Fernie.	g:- Prince of Wales Farm School, Cowichan Station.
Our Lady of Perpetual Help, Vancouver.	i:- St. Margaret's School, Victoria.
	B:- Seventh Day Adventist.
	i:- Vancouver Private School.
C:- Non-sectarian.	
c:- North Shore College, North Lonsdale.	
St. George's School, Ocean Park.	
Brentwood College, Victoria.	
University School, Victoria.	
f:- York House School, Vancouver.	
g:- St. Christopher's School, Victoria.	

Regrouping of the British Columbia Schools gives 100% replies to the following sections:- A-c; A-f; B-Anglican-g; B-Anglican-i; B-Seventh Day Adventists-i; and C-f; C-c had 80% replies, A-g had 66% and the following had each 50%; A-i; B-Anglican-c; B-Anglican-f, and C-g.

TABLE XVII  
GEOGRAPHIC SPREAD OF RESPONDENT SCHOOLS

TOTAL	Nova Scotia	Prince Edward Island	New Brunswick	Ontario	Manitoba	Saskatchewan	Alberta	British Columbia
116	12	1	4	30	26	12	14	17
Approximate Percentage	10.34%	.86%	3.44%	25.9%	22.41%	10.34%	12%	14.65

Read as follows:- Of the 116 respondent schools, 12, or approximately 10.34% are in the province of Nova Scotia; 4, or approximately 3.44% are in New Brunswick, etc.

The schools studied comprise two boys' elementary schools, eleven boys' secondary schools and twenty boys' elementary and secondary combined, making a total of thirty-three boys' schools. There are no girls' elementary schools but there are six girls' secondary schools and eighteen girls' elementary and secondary combined, making a total of twenty-four girls' schools. Twenty-two boys' and girls' elementary schools are included, eight boys' and girls' secondary schools and twenty-nine schools providing elementary and secondary education for both boys and girls.

## CHAPTER II

### FOUNDATIONS, ORIGINS AND FINANCIAL SUPPORT

#### Chronological Growth

The history of the origins of the respondent schools is here discussed in chronological order rather than by provinces in order to portray more clearly the influences which affected their growth. The foundation of the educational system of this great Dominion seems to have been laid in 1657 by the Venerable Mother Bourgeois when, four years after she had left her native France, she started a school for little Indian children in a stable at Ville Marie, Quebec. Nineteen years later, she opened the Mountain Mission for Indian girls in Montreal, followed by a boys' school in 1680 which she placed under the charge of Monsieur de Belmont. This Mountain Mission was the birthplace of the first Religious Order founded on North American soil, the Congregation de Notre Dame.

The foundation of the educational system, as far as the English-speaking settlers were concerned, seems to have been laid by the United Empire loyalists on November 1st., 1788, when an academy was opened at Windsor, Nova Scotia, by Bishop Charles Inglis. Despite the fact that many settlers were existing under famine conditions and were struggling for a meager existence with the minimum of implements, these courageous visionaries founded a school for their boys, their avowed aims being to give a secular and religious education

and to impart that spirit which had brought them to Canada, loyalty to the British Empire. The Academy was later to become the junior department of King's College University, being incorporated as a separate institution in 1923, when the University moved to Halifax on its association with Dalhousie University.

"In a way that is admittedly immeasurable, this old school has contributed to the building of Canada. That contribution has been made in the form of over 3, 500 boys, nurtured in a Christian atmosphere, trained at the most impressionable period of their young lives by ennobling influences to value the highest ideals of manhood, learning and gentleness, and assisted in forming sterling character and preparing for constructive services in every department of the life of our growing Dominion."<sup>1</sup>

Twenty-three years after the opening of the academy which was to become King's Collegiate School, Lord Selkirk acquired the control of the Hudson's Bay Company and was able to effect an arrangement whereby he was given about 116,000 square miles of land in the Red River Valley and along the Assiniboine River, upon an understanding that he would establish a colony from which to furnish the Company with labourers for their trade. Up to that time the Company was opposed to settlement and nothing was provided in the way of educational facilities for the few people who had managed to become established.

Lord Selkirk, in 1820, appointed Rev. John West as the first chaplain of the new settlement, with instructions to open schools wherever he thought them necessary. West's first act was to arrange for a small school to meet the immediate

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<sup>1</sup>King's Collegiate School Calendar. Page 5.

needs of the settlement. This school was eventually opened in a small log building, taking the name of the Red River Academy, of which St. John's College School is the direct descendant.

In 1833, Mr. John Macallum, an honours graduate of Aberdeen University, became the school's first Headmaster. The standard of the school was raised from its parochial character and numbered among its boys sons of the chief factors of the Hudson's Bay Company and of the well-to-do settlers who had hitherto sent their boys to the schools of England and Scotland.

The school experienced many financial difficulties, but was reorganized by Robert Machray, the second Bishop of Rupertsland, who re-established the school in 1866, taking Westminster School as his model. In 1883, the school was removed from its original site on the river bank to its present location upon what was then open prairie, now the north end of the City of Winnipeg.

Nine years after John West had been commissioned to open schools in the Red River Settlement, Sir John Colborne founded Upper Canada College, on King Street, in the city of Toronto, where it remained for over sixty years, training a large proportion of the leading men of Ontario along the educational lines laid down by many of the great public schools of England. The present buildings, opened in 1891, cover an area of thirty-six acres and are situated on Forest Hill, a

suburb of Toronto, about three miles from the lake front. In 1902, a Preparatory school was opened for boys from eight to fourteen years. Since then several new buildings have been erected, embodying the latest ideas derived from the best schools in Great Britain and the United States of America.

Co-incident with the founding of Upper Canada College, the Baptists, feeling that education should be divorced from sectarianism, founded Horton Academy of Acadia University at Wolfville, Nova Scotia, as a protest. While its governing board was chosen from the leading Baptist churchmen of the time, it did not hold itself responsible to any Church, neither did it administer religious tests either for admission or for graduation.

There were no schools opened during the next ten-year period, but five were founded between 1840 and 1849. The first of these schools was built at Sackville, New Brunswick, by Charles Frederick Allison, whose name it bears, as an institution of higher learning for boys and young men.

In January, 1839, Mr. Allison wrote a letter to the district Wesleyan Conference of British North America, in which he proposed to purchase a site, erect a suitable building for an academy, and to furnish one hundred pounds sterling a year for ten years, for its current expenses. The original letter is in the Mount Allison archives. Part of it is as follows: "My mind has of late been much impressed with the great importance of that admonition of the wise man;-'Train up a child in the way he should go; and when he is old he will not depart from it.' The establishment of schools in which pure religion is not only taught, but constantly brought before the youthful mind, and represented to it as the basis and ground-work of all happiness which man is capable of enjoying here on earth, and eminently calculated to form the most perfect character, is, I think, one of the most efficient means

in the order of Divine Providence to bring about the happy result spoken of by the wise man." About one hundred years ago the Academy was the only institution on the campus; today a greater Mount Allison includes a School for Girls and the University which also has a Conservatory of Music and a Museum of Fine Arts.<sup>1</sup>

In the same year, Rt. Rev. Alexander Macdonell, the first Roman Catholic Bishop of Kingston, Ontario, invited the Sisters of the Congregation of Notre Dame, the pioneer religious order in Canada, to open a school in his diocese. In response to this invitation, the Sisters founded Notre Dame Convent, Kingston, for the secondary education of Catholic girls, opening their first school in the Bishop's residence which was bequeathed for the purpose.

In 1837, at the semi-annual meeting of the Society of Friends in Prince Edward County, Ontario, Joseph John Gurney proposed that a school should be founded under the auspices of the Society to combine an academic and cultural education with a practical education which would fit students to participate in activities suitable to their station in life. In 1842, the school proposed by Gurney was formally opened near Picton, but it was later moved to Pickering, retaining the name of Pickering College. It operated until 1917, at which time the buildings were converted into a military hospital. The post-war depression kept Pickering closed for the remainder of the decade, but it re-opened its doors as a non-sectarian school for boys in September, 1927, only two years before the

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<sup>1</sup>Mount Allison Academy Calendar. Page 4. Tribune Press, Sackville. New Brunswick, 1938.

economic depression which it has weathered in no uncertain manner.

Six years after the opening of the school at Picton by the Society of Friends, Archbishop Walsh, feeling that there was a place for the establishment of a Roman Catholic Boarding school in Halifax, requested the assistance of the Society of the Sacred Heart. In 1849, a small group of religious, who had consecrated themselves to the education of youth, journeyed from the United States and founded the Convent of the Sacred Heart, the first boarding school to be established in Halifax.

Bytown College, from which the University of Ottawa was to develop, dates back to the beginnings of the Canadian capital. It was established in 1849 by Mgr. Guigues, O.M.I, Bishop-founder of the diocese of Ottawa, and was placed under the supervision of his confreres in religion, the Oblates of Mary Immaculate. Under the direction of Father Tubaret the college made steady progress for seventeen years before being raised to the status of a chartered university in 1866. Twenty-three years later, in 1889, Pope Leo XIII elevated it to the dignity of a Pontifical University.

In 1851, Father O'Connor opened a Jesuit College at Sandwich, Ontario. During its first twenty years the destinies of Assumption College were guided in turn by the Jesuits, the Benedictines, the laity under Mr. T. Girardot and, for the past sixty-seven years by the Fathers of St. Basil. Since its inception, large numbers of Roman Catholic clergy and

lay-leaders of Michigan, Ohio and Ontario have passed through its halls. In 1920 it began to share in the life of the University of Western Ontario, offering general, commercial, pre-engineering and courses in journalism as well as its regular theological and high school courses.

Albert College, Belleville, Ontario, was founded in 1857 by the Methodist Episcopal Church to provide for their sons and daughters a centre of higher education under Christian influences. After the union of the various Methodist bodies in 1884, Albert College was incorporated with Victoria University, and since that time has carried on its work as a secondary college in affiliation with the University. Albert College stands in a unique relation to the United Church of Canada, being the only United Church College in the Province of Ontario to which boys are admitted.

In 1858, at the invitation of Rev. J. McDonald, the Sisters of the Congregation of Notre Dame opened a day-school for girls at Summerside, Prince Edward Island. Their first enrollment was twenty-five girls, but they now teach all the Catholic girls of the parish and the boys in their first year at school. Non-Catholics and pupils from other schools are excluded owing to the lack of accommodation, the present average enrollment being three hundred pupils.

Six years later, the Roman Catholic Church began its first educational work on the Pacific coast, establishing St. Louis College in Victoria, British Columbia. Few educational

institutions have had such a varied history in three quarters of a century as that which St. Louis College has experienced since it first opened its doors to the Catholic youth of Victoria. The early sixties were primitive days for Victoria, the far-flung outpost of Western Canada, when St. Louis College was founded by the Oblate Fathers in an environment that had recently been a mere trading post of the Hudson's Bay Company. The Government of British Columbia had no public schools until after the Act of 1872, so it is safe to assume that any boys of school age who attended school in those years were taught at St. Louis College.

Only a few years had elapsed when the Oblates withdrew from the island to concentrate their efforts on the mainland. For nearly fifty years the College continued its work under the successive supervision of diocesan priests, secular teachers, the Sisters of St. Ann and the Marist Brothers. During this time many negotiations were made by successive bishops with different teaching congregations to establish the institution on collegiate lines. The Franciscans, the clerics of St. Viateur, the De La Salle Brothers and the Jesuits each gave the project their consideration, but no satisfactory arrangements could be completed.

In 1912, Bishop A. MacDonald took up the question of the future of the struggling little school with the Superior General of the Christian Brothers of Ireland. On September 7th, 1915, three Christian Brothers arrived from Ireland to take charge of St. Louis College in which were enrolled fifty-

seven pupils. Since then the enrollment has steadily increased, the average enrollment for the last five years being one hundred and thirty-five.

In 1865, due to the efforts of Rev. John Langtry, the Anglican Church established Trinity College School at Weston, near Toronto, Ontario, to furnish a first-class boys' education on the general lines of the great public schools of England. Three years later, the school was moved to a new and more spacious property of twenty acres, situated one mile to the east of the town of Port Hope and overlooking Lake Ontario. Very few day-boys were admitted to the school which is essentially a residential school combining religious instruction with secular education. The present buildings were erected in 1895 to provide accommodation for one hundred and forty-five boys. A new junior school has since been added, built as a memorial to the Old Boys who gave their lives in the Great War of 1914.

Two hundred and twenty-seven years after the arrival of three intrepid nuns of the Ursuline Order at Tadoussac, at the confluence of the Saguenay with the St. Lawrence, a special Act of the Dominion Legislature, dated August 15th, 1866, incorporated the Ursuline College of "The Pines", Chatham, Ontario, as an educational institution. This College, a Roman Catholic School, has as its aim the imparting of a solid training in Christian piety, knowledge and culture to the young ladies under its care.

For want of a good Anglican school in the early sixties, the prevalent practice was to send Anglican girls to Roman Catholic convents. Rev. John Langtry, the original mover in the discussions leading to the establishment of a Trinity College School for Boys, brought a new motion before the annual meeting of the Synod of Toronto in 1865. As a result of the subsequent discussions, a committee was formed to consider the possibility of establishing an Anglican Church school for the higher education of girls.

Two years later, in 1867, Bishop Strachan School was opened, named after John Strachan, the first Bishop of Toronto, under whose auspices the school was founded, himself a distinguished educationist and one of the fathers of the Anglican Church in Canada. It was incorporated at the first session of the first Parliament of Ontario, 1868, and was managed by a small committee of clergymen who gave their services free, lecturing not only in religious knowledge, but in mathematics, literature and science.

The next effort of the Anglican Church was the establishment of St. Paul's School at Chipewyan, Alberta, by Bishop Bompas in 1867. Bishop Bompas opened the school and remained there for six months until its routine was fairly well established. For seven years St. Paul's School, which was a narrow building of logs with a roof covered by slabs of bark, had a precarious existence, but it was taken over by the M.S.C.C. in 1874 and has been in operation almost con-

tinuously ever since.

The Roman Catholic Church next turned its attention to the middle west. In 1869, St. Mary's School was established in the foundation house of the Grey Nuns of Montreal, situated on Notre Dame East, to provide for the religious education of the English-speaking Roman Catholic children of Winnipeg. On August 10th, 1874, four Sisters of the Congregation of the Holy Names left Hochelaga for a new mission in the West and reached Winnipeg after twelve days of travel. They were accompanied to their destination by Rev. Father Lacombe, who was known even then as the Black-Robe Voyageur of the West. On arriving at the foundation house, they took over the duties of teaching the children, thus releasing the Grey Nuns for hospital duty. Six years later, the Brothers of Mercy opened a boys' school on Hargrave Street. Both schools were incorporated as St. Mary's Parish School in 1903, the new school having been completely under the supervision of the Sisters of the Holy Names since 1917.

In the same year in which St. Mary's was founded, Ottawa Ladies' College was established as a Presbyterian school for girls, where religious education would form a large part of the curriculum, which was so planned as to increase a girl's knowledge of the Bible and to deepen her appreciation of the religious concepts which have accompanied the development of the human race.

In this year also, 1869, the De La Salle Brothers established a school at the corner of Duke and George Streets

in Toronto, in rooms rented in the Upper Canada Bank Building. "Oaklands", as the new school was named, became a Roman Catholic High School in 1881 and a Collegiate Institute in 1913 when it removed to Bond Street. The present location is on Avenue Road, overlooking downtown Toronto. From its inception, its aim has been to organize instruction in such a way that the most modern system of pedagogy is backed by solid religious teaching that not only instructs but excites the will to active religion.

In 1873, Mount Saint Vincent College, Halifax, founded an Academy which was placed under the care of the Sisters of Charity. This new school was a private boarding school and day-school, offering grades I to XII and teaching both junior and senior matriculation.

In the following year, the Hotel Dieu of St. Joseph was opened by the Religious Hospitallers of Saint Joseph in Saint Basil, New Brunswick, as an elementary and secondary school for Roman Catholic boys and girls.

In the same year, 1874, the year of the incorporation of the City of Winnipeg, the Sisters of the Holy Names who had released the Grey Nuns of St. Mary's School, founded St. Mary's Academy. In 1903, the present Academy was erected at the corner of Academy Road and Wellington Crescent and was further enlarged in 1910. At the very beginning of their work in Canada, the Sisters planned a uniform course of study for their schools, one in which intellectual development and

religious training go hand in hand and in which the domestic and social virtues were to be cultivated as a part of the complete formation of the child. This programme was adjusted to suit the requirements of young Manitoba. As the number of young ladies desirous of entering the teaching profession increased, the Sisters deemed it expedient to make their students eligible for provincial exchanges, so the course of studies was modified to meet the requirements of the Department of Education. Since 1908 the students of St. Mary's Academy have pursued the Arts course, taking many of their senior courses at the University of Manitoba, but in 1926 the Academy became affiliated with the University and now offers the complete Arts and Science course to its students.

In 1874, also, the Methodist Church founded Ontario Ladies' College at Whitby, Ontario, under the Principalship of Rev. J. J. Hara, who served the College in that capacity for forty-one years. Now associated with the United Church of Canada, Ontario Ladies' College offers the whole range of Public and high-school subjects, from elementary work up to and through Honor Matriculation, as well as courses in Music, Household Science, Art, Dramatics, Physical Education and Religious Knowledge.

In 1877, the Sisters of the Congregation of Notre Dame founded another school in Ottawa, Notre Dame Convent in Gloucester Street. This new school became a bi-lingual

boarding and day-school for the intellectual, moral and religious training of young girls, offering elementary and high-school classes, which have since been extended to include Normal entrance together with a thorough secretarial and business course.

In the same year, Wesley College, Winnipeg, was established as a theological college, beginning work in the arts courses in 1888, later adding a matriculation department.

Another new school was founded in New Brunswick in 1877. This day school for the higher education of boys was established in Rothesay about nine miles distant from Saint John, by Mr. William Thompson, M.C.P., London, for the preparation of boys for the Royal Military College. A few years afterwards, girls were admitted to the afternoon classes, but this privilege was withdrawn in 1889. In 1891, the school was re-organized as a Church of England resident school and was moved to its present site on College Hill, overlooking the Kennebecasis River. In 1908, the school formally came under the control of the Synod of the Diocese of Fredericton.

The next school was established in 1879 at Lakefield, Ontario, by Mr. Sheldrake, a resident of Lakefield, for the education of the sons of a few gentlemen of that locality. This number, however, was soon outgrown, and the enrollment gradually increased to its present limit of one hundred boys. In 1894, Rev. A. W. Mackenzie, D.D., took over control of its shares and has administered the school ever since.

In this year also, the Sisters of the Congregation of Notre Dame opened Stella Maris Convent in Pictou, Nova Scotia, to provide a Catholic education for the Catholic families who comprised about one-third of the town's population.

There were seven schools founded during the next period, the first being opened in 1880 when Rev. S. Trivet was authorized by the Anglican Bishop of Saskatchewan to open a school for the education of the Blood Indians of Alberta. A splendid tract of land, nestling under the foothills of the Rockies, had been assigned to the Blood Indians in 1877 when the original treaty was made and ratified between the "Great White Queen" and the Bloods, the largest intact tribe in Canada, numbering in the neighbourhood of 1,300 people. Since then the school has received a per capita grant from the Dominion Government which, with the aid of Church funds, allows it to give the Indians an education which will enable them to earn their own living and to accept modern standards of life and citizenship.

In 1883, the Immaculate Conception School was opened in the north-end of the City of Winnipeg by the Sisters of the Holy Names to provide a religious training for the children of the many English-speaking Roman Catholic families who took up residence "on the other side of the tracks", as that part of the rapidly expanding city was known in those days. The pastor of the parish church and the real founder

of the school was the late Monsignor Cherrier, a prominent member of The University of Manitoba Board of Governors for nearly half a century, and one of the outstanding Catholic educators of our time.

In the same year, 1883, the Congregation of Notre Dame founded Mount Saint Bernard Convent School in Antigonish, at the request of Right Reverend John Cameron, the Bishop of that city. Eleven years later, it became affiliated with St. Francis Xavier University, conferring its first degree in 1897, the convent school continuing to operate as a separate institution under the name of Saint Bernard Academy.

In 1885, the Roman Catholic population of New Glasgow and Trenton had increased to such proportions that Bishop Cameron felt justified in combining these towns into a new parish, that of St. John the Baptist. The school was first held in the basement of the new church until 1891, when a new four-room school was built. In 1917, this wooden structure was replaced by the present St. John's Academy, an up-to-date brick building, administered, as in the early days, by the Sisters of the Congregation of Notre Dame.

In order to serve the Presbyterian constituency, Reverend Robert Laing established Halifax Ladies' College in 1886, but the college did not become truly denominational, its constitution being similar to that of Dalhousie University. In 1922 the shareholders surrendered their stock and the school was put on an Educational Trust Foundation by the Government of Nova Scotia.

In 1889, the Meisterschaft Matriculation College was founded in Toronto, specializing in the teaching of all subjects pertaining to Matriculation, through personal tuition, by an intensive system of training known as "The Master System".

Bishop Ridley College, St. Catherine's, Ontario, was also founded in 1889 as a joint-stock company. The school offered boys superior educational advantages and sound religious instruction on the lines of the Church of England. In 1899 it added a Lower School, a preparatory school for boys between the ages of nine and fourteen years, under the charge of Mr. H. G. Williams. In 1902 the school was totally destroyed by fire, but a new school was ready for occupation in 1904. Since then the school has progressed steadily, new buildings being added in 1909, 1921 and 1927.

In 1890, St. Anne College was founded on the shores of St. Mary's Bay, in the County of Digby, Nova Scotia, by Right Reverend Gustave Blanche and the priests of the Congregation of Jesus and Mary, commonly called the Eudists. The institution was incorporated on the 30th April, 1892, by an Act of Parliament and was endowed with the power of conferring University degrees. Its directors established the school to elevate and develop the mind, to impart a solid formation of the character and conscience by the teaching of virtuous habits and to make honest and enlightened men by making them true Christians.

Edgehill Church School for Girls was founded in 1891, by the authority and under the patronage of the Synod of the

Diocese of Nova Scotia and the Synod of the Diocese of Fredericton, for the purpose of giving a first class education in all the subjects of school study, including religious instruction according to the teaching of the Church of England.

In 1891, St. Mildred's College was opened in Toronto by the Sisters of the Church - the Kilburn Sisters - an Anglican community founded in 1870 with its mother-house on London, England. St. Mildred's was one of several over-seas schools founded about the same time in Canada, India, Australia and New Zealand, operating as boarding and day-schools for girls, preparing them for Honour Matriculation and for Normal School Entrance requirements.

In this year also, the Mennonite Collegiate was established in Gretna, Manitoba, by the leaders of the Mennonite communities to serve the particular needs of these communities, especially the teaching of religion and the German language.

Eight years later, in 1899, St. Andrew's College was founded in Toronto to provide a sound education for Canadian boys with the added advantages of a common life and personal supervision. Organized at first as a joint-stock company, it became in 1911, by virtue of an Act of the Legislature of the Province of Ontario, a public Educational Trust administered by a Board of Governors, who desired to maintain definite Christian teaching and instruction. Though originally founded through Presbyterian effort, St. Andrew's College has since

become largely inter-denominational. The school was moved to its present location in Aurora, Ontario, in 1926.

The first period of the twentieth century is marked by a definite increase in the number of private schools which were founded. St. Michael's School, Brandon, was opened in 1900 by Sisters of the Mission, who came directly from England to take charge of the education of the Catholic children of the new city.

In the same year, St. Joseph's Orphanage was established on Portage Avenue by the Grey Nuns of Montreal. This school, built just outside the western limits of the City of Winnipeg, provided accommodation for Roman Catholic orphan boys between the ages of five and thirteen years.

In 1901, Highfield School was founded at Hamilton, Ontario, by J. H. Collinson as a preparatory school for boys wishing to enter the Royal Military College. The school operated with outstanding success until it was burned down in 1918.

In 1920, Rev. C. A. Heaven, a former master at Highfield, established Hillcrest School to carry on the work and traditions of the ill-fated Highfield School. The Governors of the new school, realizing in 1928 that Hillcrest had outgrown the limits of its accommodation, co-operated with the Highfield Old Boys' Association to form a new school, Hillfield, which was opened in 1929, and carries on the traditions of the original school of 1901.

In 1902, at the request of the Most Reverend Archbishop of Halifax, the Sisters of Charity established St. Charles' School, Amherst, a bi-lingual school for boys and girls, offering public school instruction from Grades I to IX, together with a religious education along the lines of the Roman Catholic Church.

The Grey Nuns of Montreal founded another school in Winnipeg in 1902, the Holy Ghost School on Selkirk Avenue being built to provide a religious education for the Polish children of the large number of immigrants who entered the country in the early part of the century and who settled in the north-end of Winnipeg.

In 1903, Branksome Hall was founded in Toronto by Miss Margaret Taylor Scott, who for many years had been Principal of the Girls' Model School, Toronto. The fact that she could claim kinsmanship with the family of Sir Walter Scott influenced her choice of a name for the school whose foundation was based on her long knowledge of and experience with young people. The course of study followed, with certain modifications, that appointed for the Model Schools and collegiates of Ontario, keeping in the foreground as its most important feature, the development of character.

The following year, 1904, found the Sisters of the Congregation of Notre Dame opening the Academy of Sion in Prince Albert, Saskatchewan, as a Catholic Boarding school offering elementary and secondary education to boys and girls.

Another school was opened in Saskatchewan in this year by Monsignor John Gaire, who founded St. Anne's School, Wauchope, to give a religious education to the children of the colonists whom he had brought out from France. Assisted at first by two French teachers, he later requested the Sisters of Our Lady of the Cross to administer the educational work among the settlers in order to secure permanency for his foundation.

Brandon's second school was opened in 1904 in the parish of St. Augustine under the supervision of the Redemptorist Fathers. The Redemptorists administered the school until 1924, when its future was entrusted to the secular clergy, under whose care it has been since that date.

In 1905, the Sisters of the Holy Names built another school at the corner of Lydia Street and Bannatyne Avenue, Winnipeg, the Sacred Heart School, to provide the French Catholic children of Winnipeg with a religious education combined with public school instruction from Grades I to X.

University School, Victoria, British Columbia, was established in 1906, when Mr. J. C. Barnacle joined forces with Rev. W. W. Bolton, who for many years had conducted a private school in Victoria. One year later, they were joined by the late Captain R. V. Harvey, who had been operating a successful boys' school in Vancouver. The aim of the founders was to educate boys in accordance with the best traditions of the British Public Schools and to prepare them for entrance into the Universities of Canada and the United States of

America and for direct entry into the British and Canadian armies and navies. In January, 1935, the entire financial fabric of the organization was altered, the school coming under the Friendly Societies Act of British Columbia, which ensures that all financial gain from the operation of the school shall be re-absorbed by the institution for the furtherance of its educational objectives.

Two schools were opened in Saskatchewan in 1906. The German-English Academy was founded at Rosthern to teach religion, German and English to the Mennonite settlers of that district, while the Sisters of Our Lady of the Cross opened St. Joseph's Boarding School, at Forget, to teach the grade subjects to the children of the settlers and to provide the Roman Catholic children with a religious education.

The large influx of Ukranian settlers to Winnipeg prompted the building of St. Nicholas' Church in 1906. St. Nicholas' School held its classes in the basement of the new church for five years. In 1911, His Grace Archbishop Langevin, of St. Boniface, built and endowed the present school for the benefit of the Ukranian Catholics, placing it under the supervision of the Sisters of the Immaculate Conception.

In the following year, the German Catholic population of Winnipeg found it necessary to establish a German Catholic school, St. Joseph's, where their children could have the advantage of religious instruction, a public school education in English and special classes in their own language.

In the winter of 1906, an Institute for Christian Laymen was held at Leduc, Alberta. The group of men who attended this Institute formed the nucleus from which the Canadian Junior College, Lacombe, has developed. At that time, the prairie provinces experienced a remarkable expansion and development due to a combination of factors, chief of which were immigration and financial prosperity. At the same time the constituency of the Alberta Conference of the Seventh-Day Adventists was greatly increased. In harmony with the educational ideals and policies of the Seventh-Day Adventist denomination, it was deemed advisable at this time to found a school in which Christian workers might be trained. Under the direction of the Alberta conference a farm was purchased west of Leduc, and the proposed school was opened in the Fall of 1907 as the Alberta Industrial Academy. In 1909, the present location at Lacombe was selected as a permanent one and the new school was built. In 1919 the sphere of influence of this school had grown to such an extent that its control was transferred from the Alberta Conference to the Western Canadian Union Conference of Seventh-Day Adventists and the new name, Canadian Junior College, adopted.

In 1908, two schools were built, one in Nova Scotia and the other in British Columbia. The former was established when the pastor and the people of Meteghan requested the Sisters of Charity to open a school in their parish. A

fairly large convent was built, in which a boarding school was established to teach the academic work of the grades together with the religious education which the parishioners desired. The other school, St. Margaret's, was opened in rented houses as a preparatory school for boys and girls. It was originally located on Cook Street, Victoria, but later moved to its present location on Fort Street, built on three acres of ground by funds raised by the parents of the pupils.

Two years later, Dr. G. W. Kerby and a group of Calgary citizens, assisted by the Alberta Conference of the Methodist Church and the General Conference of the Methodist Church, incorporated Mount Royal College, Calgary. Dr. Kerby, a pioneer advocate of co-education in Canadian school, maintaining that public schools do not and cannot provide the Christian instruction necessary as a foundation for Christian life and character, conducts special comprehensive courses on conduct and character building, making the work of religious education one of outstanding emphasis on Mount Royal College.

In this same year, 1916, the University Schools were established by the University of Toronto as practice schools for the teachers in training in the Faculty of Education. Its was the first school of its kind in Ontario, a school for boys, financed by the province and administered by the University, offering the regular courses of the higher grades and the regular honor matriculation course. While not strictly a private school because of its provincial support, nevertheless

the fact that fees are charged and that the students come from a selective group, together with the unique work which it does, seemed to justify its inclusion in this survey.

In 1911, four new schools were opened, one in each quarter of the Dominion, as it were. Appleby School, Oakville, Ontario, was founded by Sir Edmund Walker, C.V.O., D.C.L., LL.D, to give a good general education in Latin, French, Mathematics, English and Science, in preparation for matriculation to Canadian universities and for entrance to Royal Military College, Kingston.

At this time also, the Jesuit Fathers opened a new parish school in the Fort-Rouge district of Winnipeg, naming it after their famous founder, Ignatius Loyola. A teaching order themselves, they paid great tribute to the work of the Sisters of the Holy Names by inviting them to take over the task of education in the new St. Ignatius Parish School.

Further west, Camrose Lutheran College was founded in Camrose, Alberta, by the Alberta Norwegian Lutheran College Association, a corporation of congregations of the Norwegian Lutheran Church of Canada in Alberta. Its aim was to surround Lutheran students with Christian influences and to give them instruction in the great Christian truths, to prepare them for Christian service and leadership and to make religion a vital factor in the development of their characters. Temporary quarters were secured by renting the Heather Brae House while the present school was being built. It now offers, in addition to its religious teaching, Normal School Entrance, University

Matriculation, Bookkeeping, Stenography and Music.

In 1911 also, at the request of Archbishop McNeil and several prominent citizens, the Society of the Sacred Heart founded the Convent of the Sacred Heart, Point Grey, Vancouver. Two years were spent in private houses on Burnaby Street before the present building was erected. The course of instruction comprises primary, preparatory and academic classes preparing for matriculation. A post-graduate course stresses the more cultural subjects, a course in Apologetics and the elements of philosophy.

Crescent School, a preparatory school for younger boys, was established in 1913 on Rosedale Road, Toronto, by the late John William James, Esq. For six years the work of the school was carried on in this location, moving to the parish hall of St. Simon's Church during the year 1919-20, and later to Collier Street. In 1932, Mrs. W.E.H. Massey offered to the school, for its use, her spacious residence and estate at Dentonia Park, at which time the school was organized as a country day-school. In 1936, however, it was re-organized as a boarding school, offering all the public school subjects, special subjects and a varied curriculum of recreational subjects.

St. Christopher's, Victoria, made its appearance in this year in a small rented flat with an enrollment of five pupils. In 1915 its enrollment had so increased that its founders bought a large house and added more land to their holdings. In 1931 they built a modern day school in the

grounds, keeping the house a residence for boarders.

Vernon Preparatory School, Vernon, British Columbia, was founded in January, 1914, by Rev. Augustine C. Mackie, M.A., B.D., who came to this country from England for that express purpose. It aimed to be a purely preparatory school, stopping short of the junior matriculation standard, preparing boys for senior private schools, Government schools, and for the larger schools in the Old Country.

Up to the outbreak of the war of 1914, the private schools of Winnipeg were either Roman Catholic Schools or Anglican Schools, with the exception of Wesley and Manitoba Colleges, which had not at that time instituted matriculation departments. In 1914, however, a new influence crept into this field of education. A group of prominent unorthodox Jewish citizens raised funds by campaign and founded the I.L. Peretz Institute, an unorthodox school whose aim was to promote Jewish cultural education.

Another religious group entered the field of Canadian Education when the Standard Church Seminary was founded at Brockville, Ontario, in 1918, under the auspices of the Standard Church of America, to give a preliminary course of instruction in elementary Bible studies. In June, 1923, the first class from the Seminary tried the High School Entrance examinations, and in June, 1924, the Lower School Examinations. One year's work was added each year until students were being prepared for the Junior Matriculation examination. Since then courses have been offered up to and including Junior Matriculation

as well as instruction in the ministerial course of the Standard Church of America.

The Jesuit Fathers, at the request of Archbishop Mathieu opened a school in the basement of the Holy Rosary Cathedral, Regina, in 1918,, moving to larger quarters on Elphinstone Street within a year. A new site was acquired on Albert Street in 1920 and Campion College came into existence.

Another school was founded in Regina in this year when the Qu'Appelle Diocesan School for Girls was established. It was made possible by a gift of \$17,500 coming through the Archbishop's Western Canada Fund and by the Sisters of Saint John the Divine consenting to undertake the work on the request of the Bishop of Qu'Appelle and the Executive Committee of the Diocesan Synod. The school was first located in a private dwelling, then later it moved into St. Chad's College building, originally intended for the use of theological students. The purpose of the school is to give a sound education based upon religious training which is given in the regular school courses as laid down by the General Board of Religious Education.

Two schools were established in Alberta in 1919. The Montessori School, Calgary, was founded by Mr. and Mrs. W. S. Potts as a co-educational, non-sectarian school, basing all its practices on the progressive methods of Mme. Montesorri.

In 1919, the Hutterites entered Canada from the United States and settled many colonies in Alberta. They bought large

tracts of land which, in many instances, were in school districts which were already organized. In some of these organized districts the new settlers built their own schools on plans approved by the Department of Education, engaged and paid their own teachers. To this extent only are they considered to be private schools, the majority of the Hutterite children attending the regular public schools.

The next ten year period, from 1920 to 1929, is the period of greatest expansion among the school contributing to this survey, no fewer than twenty-eight schools being established, the majority of them being in the West. Three Roman Catholic schools were opened in 1920. St. Mary's College, Brockville, Ontario, was established as a preparatory school for the Congregation of the Redemptorist Fathers and the Ursuline Convent, Bruno, Saskatchewan, was established as a mother-house. An Academy was opened within the Convent with a class of Grade IX girls in attendance. One grade was added each succeeding year until the high-school department was functioning completely in 1923-24.

The Holy Family School, Fernie, British Columbia, was opened by Rev. Father Kennedy in a former church which was being used as a parish hall. The school carried on in these quarters until the classes were moved into the modern eight-room school and auditorium which was built in 1928.

In this year also, the Mountain School, Banff, Alberta, was founded by Mr. and Mrs. H. W. Greenham as a small boarding school with enrollment limited to twenty-five pupils,

administered along the "progressive" lines of modern educational ideas.

Three schools were established in 1921, all in the West, Queen Margaret's School, Duncan, British Columbia, was founded by the Misses N. C. Denny and D. R. Geoghegan in a rented house, "Holmesdale" with an enrollment of fourteen day-pupils. In September of the same year the enrollment had increased to twenty-six, seven of whom were boarders. The school is intended to provide a thoroughly sound and all-round training in accordance with the best educational principles, combined with the religious teaching of the Church of England. A staff of English mistresses, well qualified in their subjects, train the girls for the British Columbia matriculation requirements, the examinations of the Royal Drawing Society, England, and also the examinations of the Royal Academy of Music.

The Missouri Synod of the Lutheran Church began mission work in Western Canada about the year 1890. Until 1921 all their missionaries were imported from the United States, many of them returning to their homeland after only a few years of service in Canada. As these movements did not make for stability in the churches, it was considered advisable to train Canadian boys for mission work in Canada. For this purpose, Concordia College was founded in Edmonton in 1921. While its training is academic in character, offering a broad foundation in general knowledge, the foremost and ultimate aim

of this school is to prepare its students for the special study of theology which its graduates pursue for four years at Concordia Seminary, St. Louis, Missouri, before returning to the mission fields of Western Canada.

In 1921, the Roman Catholic population of Winnipeg had spread across the river to East Kildonan and many hardships were experienced by the children during the winter months by their attendance at the school of the Immaculate Conception in Winnipeg. A new parish was therefore inaugurated, that of St. Alphonsus in East Kildonan, where the Sisters of the Holy Names were again given the task of caring for the religious and academic welfare of the English speaking Catholics.

Two schools were founded in British Columbia in 1922. St. Anthony's School, Vancouver, was founded by the Sisters of the Society of the Love of Jesus, whose Mother Superior came out from England for that purpose on the invitation of the Archbishop of the diocese. Temporary quarters were used until the present school was ready for occupation in 1925.

St. George's School, Ocean Park, was founded by the present Headmaster for the purpose of providing religious, moral, and general educational facilities for the sons of professional and business men.

In 1923, St. Helen's, Vancouver, was opened by the Sisters of Charity from Halifax, as a day-school for Catholic children of St. Helen's parish. As the parishioners at that

time were unable to support the Sisters, a boarding school was opened. In 1930, they took over a large dwelling house which would accommodate about thirty boarders, the school adopting the new name of Seton Academy. The Sisters continued to operate the parish school, however, as a separate institution.

In this year also, a private school was opened on the Onion Lake Indian Reserve, Saskatchewan, to provide an education for the children of the civil servants and the other white people living in the vicinity of the reserve, using a building which was formerly used as an Anglican Indian Mission School.

In 1924, the first residential school for girls in Alberta was opened when St. Hilda's School for Girls was founded as a preparatory school for St. Hilda's College, Calgary.

Five schools were established in 1925, one in Edmonton, the other four being in Winnipeg. St. Anthony's Franciscan College, Edmonton, was founded by the Franciscan Fathers with a view to giving the people of Western Canada missionaries who had been trained in the West for work in that particular field. It offers a full classical course and a high-school department with Grades IX to XII and the first year of the Arts Course.

Wellington House, Winnipeg, was founded by Mrs. Paget at the request of several families in the Fort Rouge district who wished their children to have more individual attention than it was possible to receive in many of the public schools in those days.

In this year also, the Seventh-Day Adventists opened the Winnipeg Junior Academy so that their children would receive religious instruction and training in their formative periods concurrently with their academic training.

The Roman Catholic Church in Winnipeg branched out into the field of boys' secondary education when it founded St. Paul's College, under the care of the Oblate Fathers. The old Y.M.C.A. building on Selkirk Avenue was bought, renovated and converted into a modern boarding-school for boys. A few years later, on the union of Manitoba and Wesley Colleges, the buildings of the Manitoba College were purchased by the late Mr. Patrick Shea and were presented to Archbishop Sinnot who entrusted the future of the new St. Paul's College to the Jesuit Fathers, under whose administration the school has progressed until now it operates an Arts department also, in affiliation with the University of Manitoba.

St. Faith's school was founded in the same year at the request of a number of the friends of the Principal who were in sympathy with her views upon modern education. The school has been conducted in the Principal's own home, where she has been assisted by another full-time teacher together with several part-time specialist teachers.

Luther College was founded in Melville, Saskatchewan, as an academy, but it was moved to Regina and changed to the status of a junior college in 1926. It is under the control of the American Luther Church and has as its foremost aim the development of Christian character in its students,

offering two courses only, the general course and a combined course designed as a preparatory course for university and theological seminary.

Two schools were established in British Columbia in 1927, North Shore College, North Lonsdale, being founded as a non-sectarian school for boys, offering elementary and secondary education, and Our Lady of Perpetual Help, Vancouver. The latter was opened as a parish school by the Redemptorist Fathers for the purpose of giving a Christian education to the children of the parish. In ten years, its enrollment rose from seventy-five to two hundred pupils.

Two more Roman Catholic schools were founded in 1928 one in Winnipeg and the other in North Battleford. In the Norwood district of Winnipeg, the members of the Holy Cross Church built a parish school to teach their children the elementary school subjects and the essentials of their religion, while the Congregation of the Child Jesus opened a convent in North Battleford for the teaching of religion combined with elementary and secondary school work for both boys and girls.

In this year also, St. John's Lutheran school was opened in a new Lutheran parish at Wembley, Alberta, to teach religion side by side with academic work. A teacher was engaged for five years, but owing to shortage of finances, the pastor has undertaken the work ever since.

Four schools were founded in 1929, one in Vancouver, two in Winnipeg and one in Ottawa. Vancouver Private School

was established by the Seventh-Day Adventist Church to provide an education to suit the spiritual and temporal needs of their children and young people.

Ravenscourt School for Boys was established in Winnipeg by Mr. Norman Young as a country day-school for boys. It occupied rented quarters in town for five years until 1934, when the school was incorporated, bonds were issued and a site was purchased in Fort Garry, a few miles outside the city limits.

Riverbend School for Girls was founded under the auspices of the United Church and made possible under the terms of a bequest in the will of the late Sir James Aikins, former Lieutenant Governor of Manitoba.

St. Patrick's College was founded in Ottawa by the English Oblates of Canada, at the request of the Archbishop of Ottawa, to provide a comprehensive Catholic education for the English-speaking young men of the archdiocese.

During the last period of this survey, from 1930 to 1939, nine of the respondent schools were founded. Greygables School, Welland, Ontario, came into existence when Mr. T. J. Dillon presented the house and property to the Roman Catholic Archbishop of Toronto, with the request that it be used for educational purposes. It opened with the small enrollment of twelve pupils, adding a new class each year as the original classes advanced, until it now offers all the elementary and secondary grades for Catholic boys.

In the same year, 1930, Island Falls School was est-

ablished by the Churchill River Power Company to accommodate the children of their employees.

Another Jewish school was established in Winnipeg in 1930, this time by the orthodox members of the race. The founders of the Jewish Folk Schule aimed to instil a Hebrew education, a general education, and a love for Jewish religious traditions.

In 1932, the Missouri Synod opened another Lutheran school at Hine's Creek, Alberta. St. Peter Christian Day School was the pioneer school of the district and continued with its work of teaching religion and academic subjects after the organization of the school district.

The College of St. Thomas was established in Battleford in the same year as a successor to Battleford Academy. Its principal aim is to train ecclesiastics and teachers for the Roman Catholic population of Western Canada.

Further west, York House School, Vancouver, was started by a group of teachers as a community effort. All were fully qualified in their various specialist fields and had certain educational ideals in common which they wished to carry out as a group. That their efforts have been successful is indicated by the fact that the school enrollment had grown from seventeen to one hundred and thirty-eight in a period of six years.

In 1933, Lutheran Private School, Brightview, Alberta, was founded by the local Immanuel Lutheran Church, a parish

consisting of about thirty-five families. Its aim was to teach religion and elementary school subjects to the children of the parish. Since its inception it has been subsidized to a certain extent by the Missouri Synod of the Lutheran Church.

In 1934, the Duke of Windsor, then H.R.H. The Prince of Wales, appealed for \$500,000 for the establishment of three schools similar to the school founded by Kingsley Fairbridge in Australia. There was a generous response in England, the first fruits of it being the establishment of the Prince of Wales Fairbridge Farm School on Vancouver Island. This school receives children from the slum districts of the Old Country, rehabilitates them and furnishes them with an excellent training in farming and good citizenship. These children are rescued from their damaging and unhappy environment while it is yet possible to cure their ills. They are placed under the care of sympathetic workers, taught to work for themselves, reared in the religious atmosphere of the Church of England and are developed into good citizens of the British Empire.

Oxford High School for Girls was opened by Mrs. Turner in Winnipeg, at the request of several parents who wished their girls to have special training and more individual attention than they had been having in their previous school careers.

Table XVIII shows the distribution of respondent schools, classified by the religious groups which were responsible for their foundations, and showing the number of schools founded by each of these groups in each of the

ten year periods into which the survey has been divided for ease of tabulation. These periods are indicated by the following code letters;-

- 1;- 1780-1789, 5;- 1820-1829, 9;- 1860-1869, 13;-1900-1909
- 2;- 1790-1799, 6;- 1830-1839,10;- 1870-1879, 14;-1910-1919
- 3;- 1800-1809, 7;- 1840-1849,11;- 1880-1889, 15;-1920-1929
- 4;- 1810-1819, 8;- 1850-1859,12;- 1890-1899, 16;-1930-1939

TABLE XVIII

DISTRIBUTION OF RESPONDENT SCHOOLS CLASSIFIED BY RELIGIOUS ORIGINS

	Ten year periods from 1780 to 1939																Total	Percent age of Whole.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
Roman Catholic	-	-	-	-	-	-	2	2	4	5	3	1	13	4	11	2	47	40.5187
Non-Sectarian	-	-	-	-	1	-	1	-	-	2	2	-	5	6	9	4	30	25.863
Anglican	1	-	-	-	1	-	-	-	3	-	2	3	-	2	2	-	14	12.0694
Lutheran	-	-	-	-	-	-	-	-	-	-	-	-	-	1	3	2	6	5.1726
Seventh Day Ad.	-	-	-	-	-	-	-	-	-	-	-	-	1	-	2	-	3	2.5863
Methodist	-	-	-	-	-	-	-	1	-	1	-	-	-	1	-	-	3	2.5863
Presbyterian	-	-	-	-	-	-	-	-	1	-	-	1	-	-	-	-	2	1.7242
Jewish	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1	2	1.7242
Mennonite	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	2	1.7242
Wesleyan	-	-	-	-	-	-	1	-	-	1	-	-	-	-	-	-	2	1.7242
Baptist	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	1	.8621
Hutterite	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	1	.8621
Society of Friends	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	1	.8621
Standard Church	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	1	.8621
United Church	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1	.8621
	1	0	0	0	3	0	5	3	8	9	7	6	20	17	28	9	116	100.0036

Table XVIII shows that the Roman Catholic schools pre-  
dominate in the number of schools assisting in this study with  
approximately 40% of the whole. The number of schools est-  
ablished in each period shows a steady progress from 1840 to

1939 with the peak of thirteen schools being reached in the period between 1900 and 1909, eleven schools being established in the period 1920 to 1929.

TABLE XIX

THE NUMBERS OF RESPONDENT SCHOOLS ESTABLISHED IN EACH OF THE TEN YEAR PERIODS IN EACH OF THE PROVINCES STUDIED, FROM 1780 TO 1939.

	Nova Scotia	Prince Edward Island	New Brunswick	Ontario	Man.	Sask.	Alta.	B.C.	TOTAL
1780-1789.	1	-	-	-	-	-	-	-	1
1790-1799.	-	-	-	-	-	-	-	-	0
1800-1819.	-	-	-	-	-	-	-	-	0
1810-1819.	-	-	-	-	-	-	-	-	0
1820-1829.	1	-	-	1	1	-	-	-	3
1830-1839.	-	-	-	-	-	-	-	-	0
1840-1849.	1	-	1	3	-	-	-	-	5
1850-1859.	-	1	-	2	-	-	-	-	3
1860-1869.	-	-	-	5	1	-	1	1	8
1870-1879.	2	-	2	3	2	-	-	-	9
1880-1889.	3	-	-	2	1	-	1	-	7
1890-1899.	2	-	-	3	1	-	1	-	6
1900-1909.	2	-	1	2	7	5	1	2	20
1910-1919.	-	-	-	6	2	2	4	3	17
1920-1929.	-	-	-	2	8	4	5	9	28
1930-1939.	-	-	-	1	3	1	2	2	9
<b>TOTAL</b>	<b>12</b>	<b>1</b>	<b>4</b>	<b>30</b>	<b>26</b>	<b>12</b>	<b>14</b>	<b>17</b>	<b>116</b>

Table XIX shows that, from 1840 onwards, the tendency has been to establish private schools in the newly settled parts of the West rather than in the established parts of the eastern part of Canada, 59.48% of all schools co-operating being located in centres extending from Manitoba to the Pacific Coast.

### Enrollment

One hundred and two schools, approximately 88% of co-operating schools, gave their average enrollment for the past three years as 16,794 pupils. The enrollment shows a range from 11 to 642, with a median enrollment of 100 pupils.

The distribution of enrollment is shown in Table XX, classified in enrollment groups of 50.

TABLE XX

#### DISTRIBUTION OF PUPILS IN PRIVATE SCHOOLS

Enrollment Group	Number of Schools
10-50	21
51-100	32
101-150	13
151-200	8
201-250	7
251-300	5
301-350	2
351-400	5
401-450	1
451-500	3
501-550	2
551-600	2
601-650	1
	<hr/> 102

#### Reasons for Attendance at Private Schools

Before formulating the questionnaire, careful inquiry was made as to the reasons why pupils attended private schools rather than the public schools provided for them through their school boards and Departments of Education. Articles dealing

with separate schools were studied, post-graduate students of education were consulted and several private-school teachers in the City of Winnipeg were invited to express their opinions. The five main probable reasons arising from these discussions were:

- 1;- Because of academic difficulties in public schools.
- 2;- Because of disciplinary difficulties in public schools.
- 3;- Because of some other mal-adjustment in public schools.
- 4;- Because parents had lost control over them.
- 5;- Because of a desire for religious training.

These five probable reasons were incorporated in the questionnaire.<sup>1</sup> Of the 102 schools replying to these questions, 49 schools reported that they had no students in attendance because of previous academic difficulties in public schools. Fifty-three schools, roughly 50% of reporting schools, estimated that they had enrolled a total of 643 pupils who were in attendance because of this reason. This number is roughly 3.83% of the enrollment of all co-operating schools. The estimates range from 1 to 50 pupils, with the median being the estimate of the 27th school from either end of the scale, that is, 5 pupils. The distribution of these estimates is shown in Table XXI.

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<sup>1</sup> See Appendix I. #s 6A to E. Page 158.

TABLE XXI

DISTRIBUTION OF PRINCIPALS' ESTIMATES OF NUMBER OF PUPILS ATTENDING THEIR SCHOOLS BECAUSE OF PREVIOUS ACADEMIC DIFFICULTIES IN PUBLIC SCHOOLS

Number of Schools Reporting	Number of Pupils	Total
1	1 =	1
8	2 ==	16
14	3 ===	42
3	4 ====	12
3	5 =====	15
Median = 5	6 =====	24
1	7 =====	7
1	8 =====	8
1	9 =====	9
2	10 =====	20
2	12 =====	24
3	20 =====	60
3	30 =====	90
1	33 =====	33
1	40 =====	40
1	45 =====	45
1	47 =====	47
3	50 =====	150
<hr/> 53		<hr/> 643

The median of this table has no appreciable significance outside of the fact that there are as many schools having five or less pupils of this type as there are schools having five or more of such pupils.

Inquiry as to the number of pupils who are attending private schools because of disciplinary difficulties in the public schools elicited the information that 79 schools reported that they had no pupils of this type. The remaining

twenty-three schools estimated a total of 173 pupils attending because of this previous difficulty, approximately 1% of all pupils attending the schools reporting this as a cause.

The estimates range from 1 to 44 and are distributed as in Table XXII, with the rough median being the estimate of the 12th school from either end of the scale, which school is included in the group reporting three such pupils.

**TABLE XXII**  
**DISTRIBUTION OF PRINCIPALS' ESTIMATES OF NUMBER**  
**OF PUPILS ATTENDING THEIR SCHOOLS BECAUSE**  
**OF DISCIPLINARY DIFFICULTIES IN**  
**PUBLIC SCHOOLS**

	Number of Schools Reporting	Number of Pupils	Total
Median = 3	6	1	6
	2	2	4
	6	3	18
	1	5	5
	2	6	12
	1	10	10
	1	12	12
	1	15	15
	1	22	22
	1	25	25
	1	44	44
	----- 23		----- 173

As in Table XXI, the median here is of no great moment. The fact that three schools have a total of 91 pupils out of the 173 reported is made possible because of the large numbers of students attending such schools, and also because of the further fact that two of these

schools have their teaching policies based upon individual instruction to a greater degree than many of the other schools, thus attracting pupils who have had difficulties in public schools.

The question dealing with other mal-adjustments brought 84 replies saying that there were no students of this type, while 18 schools reported a total of 154 pupils, approximately 1% of all pupils of the 102 schools.

Inquiry as to the number of pupils attending private schools because of a desire for religious training brought replies from 63 schools, approximately 54% of all schools co-operating, estimating a total of 6,852 pupils in attendance for this purpose, 40.8% of the pupils from 102 schools reporting. The distribution is shown in Table XXIII in groups of fifty.

TABLE XXIII

DISTRIBUTION OF PRINCIPALS' ESTIMATES OF NUMBER OF PUPILS ATTENDING PRIVATE SCHOOLS BECAUSE OF A DESIRE FOR RELIGIOUS TRAINING

Number of Schools Reporting	Pupils within Enrollment Groups
29	1-50
14	51-100
4	101-150
3	151-200
5	201-250
3	251-300
0	301-350
4	351-400
1	401-450
<hr/>	
63	

Nineteen schools report a total of 93 pupils who are in attendance because their parents have lost control of them.

It would seem from the estimates shown in Tables XXI to XXIII that one of the main reasons for attendance at private schools in Canada is the desire for religious training. That this is the case is not surprising when Table XVIII shows that approximately 75% of the co-operating schools owe their foundation to the work of a religious group.

#### Financial Support

Of the 116 schools only 7, or 6.03% were founded as profit-making institutions.

Eleven are endowed solely for educational purposes; twenty-two are endowed for both educational and religious purposes and 12 charge no fees at all, leaving 61.2% of the schools mainly dependent upon fees and assistance from other sources. The fees range from \$5.00 per annum in some parochial schools to \$900.00 in a certain residential school. The distribution of fees charged is shown in Table XXIV.

TABLE XXIV

DISTRIBUTION OF FEES CHARGED BY NINETY-ONE SCHOOLS

Annual Fees	Number of Schools
Between \$ 5.00 and \$10.00	9
11.00 20.00	4
21.00 30.00	1
31.00 40.00	1
41.00 50.00	3
51.00 60.00	2
61.00 70.00	2
71.00 80.00	1
81.00 90.00	0
91.00 100.00	9
101.00 200.00	8
201.00 300.00	11
301.00 400.00	10
401.00 500.00	8
501.00 600.00	10
601.00 700.00	11
701.00 800.00	0
801.00 900.00	1
	<hr/>
	91

Five schools augment their incomes by taking special higher classes in Music and Art; one school assists its finances by pooling the salaries of some of the teachers who teach in public schools; two schools rely upon community efforts to raise necessary funds; three schools raise money by means of bazaars and school activities; one school operates a farm; two are supported by the mother-house of the Sisters who operate them; thirteen rely upon occasional gifts and bequests; seven receive voluntary contributions from parishioners and sixteen receive grants from the religious

organizations which were responsible for the foundation of the schools.

## CHAPTER III

### ORGANIZATION OF SCHOOLS

#### Constitution and Duties of Boards of Governors

Fifty-one schools reported that the principal is not responsible either to a Board of Governors or to a Board of Trustees, while fourteen schools omitted to answer this question, indicating possibly that there are no such Boards in their administrative organization. Thus, in approximately 50% of the co-operating schools, the Principal is in sole charge of the administration and operation of his school.

The constitutions of the various boards differ according to the type of school operated. Nine boards consist solely of elected members from the Synod or the Church executive body which controls the school while there are seven boards embracing Church executive members and elected members of the school graduate society. Sixteen boards are elected from the parishioners and representatives of local church groups. Three boards have elected members and co-opted business men who are interested in the work of the schools. Four boards are appointed by Archbishops and are responsible to these prelates for the administration of the schools under their care. Four schools are governed by the Superior of the Convent and her Council, while four more are elected annually by the shareholders. Two boards are self-perpetuating while three are elected by a corporation of the founders. One board is appointed under the Friendly Societies Act, one is appointed by the Governors of a University and six are composed

of interested parents who have formed Parent Associations.

The duties of these boards are as varied as their constitutions. Twenty-seven boards dictate the policies of the schools, supervize their operation and administer all their business affairs. Eight boards act in a purely advisory capacity, while eight appoint the members of the staff, leaving the principal responsible for all other matters of organization. Eight boards have the sole duty of regulating the course of studies according to the needs of the time and the aims of the founders of the school, while six boards have the sole duty of raising funds and keeping the school solvent. In only four schools is the principal responsible directly to the share-holders. In connection with the responsibility of the principal, sixty-four schools report that the principal organizes the curriculum; fourteen report that he organizes it with the assistance of the governing board, while the remaining thirty-eight schools follow the curriculum as laid down by the Department of Education.

#### Government Inspection

Practice varies greatly in each province in the matter of inspection of private schools by inspectors of the Department of Education. Of the 116 schools, fifty-eight report that they are regularly inspected by the Department of Education, while the other 50% report that there is no such inspection. Many of them, however, have requested such inspection and have

not had their request granted by the Departments concerned. It would appear at first sight that government inspection is fairly evenly divided throughout the Dominion, but Table XXV shows a considerable variation from province to province.

TABLE XXV  
PERCENTAGE OF RESPONDENT SCHOOLS IN EACH  
PROVINCE REGULARLY INSPECTED BY THE  
DEPARTMENT OF EDUCATION

	Number of Schools Reporting	Number of Schools Inspected	Provincial Percentage
Alberta . . . . .	14	11	78.6%
Manitoba . . . . .	26	20	77.0%
Saskatchewan . . . . .	12	9	75.0%
New Brunswick . . . . .	4	3	75.0%
Nova Scotia . . . . .	12	4	33.3%
Ontario . . . . .	30	9	30.0%
British Columbia . . . . .	17	2	11.8%
Prince Edward Island . . . . .	1	0	---
<b>ALL SCHOOLS</b>	<b>116</b>	<b>58</b>	<b>50.0%</b>

Table XXV shows that, with the exception of New Brunswick, there is a greater tendency toward Government inspection of private schools in the prairie provinces than in the other sections of the Dominion.

#### Function of Graduate Societies

Fifty-three schools, slightly less than 50% of the co-operating schools, have graduate organizations. Three schools report that the graduate organization exists as a social venture to keep the young people together. Sixteen graduate organizations provide scholarships for worthy

pupils, six of these supplying one scholarship per year while the remaining ten each provide three scholarships. Four groups confine their activities to sending new students from among their associates; two give library grants and finance the operation of the school library; one organization sets up and operates study clubs as extra-mural work; one provides the school with necessary new equipment in the matter of desks, blackboards and elementary science equipment, and one equips the school teams with the necessary athletic accessories. Seven organizations give prizes; one for religious examinations; five for certain aspects of the fostering of esprit de corps, and two offer prizes for sports competition annually. Five raise funds; one by means of dramatic presentations; one by the organization of fairs, bazaars and parties, while the remaining three have regular cash contributions levied on their membership. One publishes the school magazine; another organization pays the premium on the school's insurance policy, while another provides funds and all necessary supplies for two poor students each year. Many of these organizations report that they are of recent origin and have not had time to establish a tradition for themselves in the same manner as the tradition of their school had been established.

#### Student Government

Fifty-six schools report that they have no form of student government at all. All games, activities, displays and social events are more or less planned by the staffs of

these schools. Fifty of the fifty-six are parochial schools, the majority of them being taught by Sisters of religious orders. The sixty schools reporting various forms of student government fall into eleven different classes, so far as the type of that government is concerned. Ten schools, the largest group, report that they operate under the House system, the students' council, consisting of representatives of these Houses, meeting at regular intervals to discuss matters of discipline, games and intro-mural organization under the chairmanship of the Headmaster.

The typical operation of the House system, which varies in detail from school to school, is to divide the enrollment of the school into mythical "Houses", named after distinguished graduates or founders of the school. These Houses compete with each other in games, track and field sports and even in academics. Newcomers to the school are drafted to a particular House on entry, in such a manner as to make each House representation relatively equal in each Form or Class. Points are awarded to the Houses for the academic achievement of their members, for their outstanding athletic ability and for the inter-House games which are in progress throughout the school year in all branches of sport. The champion House obtains possession of the coveted House trophy to be held for a year or until won by another House. The House captains are elected by the House members for the school year, becoming, in the majority of cases, School Prefects during the following year.

Nine schools have a students' council which is formed of the class presidents and the president of each school club. These councils meet, under the presidency of the Captain of the School, to discuss matters pertaining to the social life of the school and to air any minor grievances which may come to their attention.

The students' organization of eight schools is composed of appointed prefects and the presidents of the various classes, having much the same functions as the type of council mentioned in the previous group.

Another group of six schools, also operating under the House system, has a similar council constitution to the large group of ten schools, the sole exception being that their deliberations are presided over by the Senior Housemaster or House Mistress, as the case may be.

Six schools report that their student organizations take charge of student finances and athletic and literary associations, with no disciplinary powers or duties devolving upon them.

The next largest group of five schools have prefects, senior boys appointed by the Headmaster in consultation with his staff. These boys are given disciplinary powers at the discretion of the Head, powers which may be withdrawn at any time on the suggestion of their being abused. The prefects are in charge of all assemblies, lines, recess periods and school outings, being responsible to the School Captain and to the members of the staff for the smooth running of the

school routine.

Three schools operate a School Civic League, where the pupils elect the different representatives after the manner of a civic election, while three more schools have councils composed of pupils who have won ribbons of merit, medals of honour, or who have excelled in scholarship.

Three schools report that the only student government which they have at present is the safety-patrol system which supervises playground activities and which ensures the safety of the smaller children when arriving at or leaving the school. All three schools report that this is their first experiment with student participation in any form other than ordinary class-room activities, but suggest that they intend to branch out further year by year.

Two schools which operate school cadet corps report that the officers of the corps and the officers of the school band deal with most of the school disciplinary problems which arise outside of the class-room.

Two outstanding examples of student government are the methods adopted by St. Anthony's Franciscan College, Edmonton, and by Pickering College, Newmarket. In St. Anthony's, the boys are divided into two companies with four platoons in each. The captain in charge has two lieutenants for each company, who, in turn, have sub-officers in charge of the platoons. These officers, under the prefect of discipline, a resident Franciscan, take charge of all disciplinary matters in the school.

The system operating in Newmarket is better described by quoting, in part, the reply given by Mr. G. N.

T. Widdrington, Assistant Headmaster:-

Eight students, including a chairman, are elected each term by vote of all students in the senior building, i.e., 85% of the student body. This committee meets once a week with one staff man present as advisor. The committee is in charge of all purely student activities, dances, clean-up of kitchens, waiters' lists, collection of clothes for cleaning, etc. Other matters such as the selection of dates and hours for free week-ends, amount of home-work set, criticism of meals, are discussed by the committee and referred to the staff for action if required. These topics, while not directly under the control of the committee, are recognized as being within its sphere of influence and discussion. The committee has no disciplinary powers over the other students, but they occasionally ask a student whose conduct has been criticized to come in and discuss the matter with them.....The committee takes responsibility to some extent for the morale and good spirit of the students and discusses ways and means of keeping this up. They hold joint meetings with the staff to discuss special problems, and take a real part in the life of the school. The fact that they are elected openly and can be thrown out at subsequent election, tends to make them keep closely in touch with student opinion, but we have found this system successful. This particular group, by coming in close contact with the members of the staff and staff view-point, are able to present it to the students more effectively than the staff could, themselves. We have never had occasion to criticize the students' judgment in their elections as, with few exceptions, they elect the best students for this particular job.

Many principals were reluctant to commit themselves when they were asked to state which factors they thought were responsible for the success of their student government. The replies to this question are only of secondary interest, but it was thought that a cross-section of the attitudes of the student-executives might be found by the subjective

judgments of the principals. Fifteen replies state very definitely that the success of student government in their schools is due to the traditions which are handed down by generations of pupils and to the spirit of loyalty which is inculcated in these children when they first enter the school. Nine schools report that the interest and co-operation of the teachers is the impetus which starts and keeps student government running successfully. Seven schools attribute its success to the sound common-sense of the older children, while six declare that successful student government is due to the ability of classes to make wise selections of their leaders. Five schools are of the opinion that the supervision of the principal and the staff, together with the coaching in responsibilities which this supervision gives, are jointly responsible for whatever success their student government might have, while another group, also of five schools, suggests that the appointments of prefects by the Headmaster is solely responsible for their success. It is quite safe to assume, from the variety of opinions expressed, that no single factor can be given credit for successful student government, but rather that a combination of these factors, operating in varying degrees in different situations and in different schools and coloured somewhat by the tradition of the older schools, may be responsible for a large measure of its success.

#### Admission of Pupils

Enquiry as to the prevailing practices governing the admission of pupils elicited the following information:-

six of the denominational schools of Nova Scotia admit pupils at the age of  $5\frac{1}{2}$  to 6 years, two admit them at the age of eight or nine, two at the age of fourteen and one at the age of eighteen years. In only one of these schools, St. Bernard Academy, are the entrants definitely tested for grade-placement at the time of their admission. The Convent of the Sacred Heart uses entrance examinations only in exceptional cases. College Ste. Anne places students by chronological age rather than by academic standards, while the other schools, with the exception of Horton Academy, accept the certificate of the pupil's previous school. Horton Academy combines the uses of previous records and the pupil's age in determining the grade best suited for the individual. In none of these replies is there any evidence of the use of standard achievement or learning-aptitude tests.

In the only non-sectarian school reporting in this province, Halifax Ladies' College and Conservatory of Music, pupils are admitted to the junior section at the age of four years and to the senior school at sixteen years of age. There, also, a combination of previous records together with a consideration of chronological age is used to place the pupil in a suitable grade.

Of the three denominational schools of New Brunswick, two admit pupils between the ages of five and six, while Mount Allison Academy requires that they be at least twelve years at the time of admission. Two schools accept previous

records, but Mount Allison reports the use of both standard intelligence tests and standardized reading tests to assist the administration in placing the pupil in the most suitable grade.

In Ontario, eighteen of the twenty denominational schools replied fully to this section of the questionnaire. Five of them admit pupils between the ages of five and six years, seven schools accept them between the ages of eight and eleven, while six schools admit only those between the ages of thirteen and fourteen years. Five schools, namely, The University of Ottawa School, Albert College, De La Salle, St. Mary's, Brockville, and St. Patrick's, Ottawa, report the use of an entrance examination while the other schools accept the pupils' certificates. Ontario Ladies' College, in addition, places many students in grades corresponding to their chronological age.

Only six of Ontario's non-sectarian schools supplied adequate information as to the admission of pupils. Three of them accept pupils between the ages of five and six years one requires them to have reached the age of eight years, while the other two schools will accept only pupils between the ages of eleven and fourteen years. In four of these schools entrance examinations are given, while Pickering and Hillfield report the use of such tests as the Otis test and the more up-to-date achievement tests. Pickering also, in certain cases, places boys in grades corresponding to their

normal chronological expectancy.

Thirteen of Manitoba's twenty-one co-operating denominational schools receive pupils between the ages of five and six years, two schools accept them only between the ages of eight and ten, while three require the entrants to be between thirteen and sixteen years of age. Only four schools report the use of entrance examinations to place the new pupil, namely, St. Mary's, Immaculate Conception, Sacred Heart, and I. L. Peretz Schools, all of Winnipeg. All other schools accept the certificate of the previous school.

Only four replies from the non-sectarian schools were sufficiently complete to interpret. Two of them accept beginners, one requires pupils to be at least eight years of age, while the fourth school sets twelve years as the minimum age of entry.

Five of Saskatchewan's denominational schools take pupils between the ages of four and one-half years and six, while five schools require that they shall have reached the age of fourteen years before admission. In only one case, that of St. Michael's, Grenfell, are the entrants placed according to age, all other schools accepting previous records, with no entrance examinations being required in any of the co-operating schools.

Four denominational schools in Alberta admit pupils between the ages of five and seven, the others requiring a minimum of fifteen years. Lutheran College is the only

institution to report the use of an entrance examination. Lutheran School, Brightview, like all the other schools, accepts previous certificate, but in addition, considers the age of the entrant before placing him in a grade considered suitable for him.

Of the denominational schools of British Columbia, nine accept pupils from the age of six to eight years, while Our Lady of Perpetual Help, Vancouver, sets the minimum age as twelve years. Two of these schools, Convent of the Sacred Heart and St. Helen's, both of Vancouver, use entrance examinations, while three schools, St. Margaret's, Vancouver Private and Prince of Wales Farm School consider the age of the pupil before determining his grade-placement.

Of the non-sectarian schools, five take beginners, while Brentwood College admits only those pupils who have attained the age of twelve years. St. George's School is the only school using entrance examinations. St. Christopher's School uses age-placement, while the other schools accept previous certificates in determining a pupil's grade on admission.

#### Promotion of Pupils

All schools were asked to report on what bases they used for the promotion of their pupils, the questionnaire suggesting three methods, namely, promotion through the passing of Department of Education examinations and promotion

based upon the teacher's judgment in consultation, possibly, with the other members of the staff.

Of the eight denominational schools in Nova Scotia reporting on the promotion of students, only one school, Mount Saint Vincent Academy, does not promote by the formal school examination but advances its students by a combination of Department of Education examinations for the higher grades and the teacher's judgment, based upon the year's work, for the lower grades. Three schools report that the teacher's judgment is not used as a basis for pupil promotion, while three schools report the use of all three systems suggested in the questionnaire.

Six of the eight schools use formal school examinations, while Horton Academy uses them only on certain occasions. Three of the schools also base promotions upon the results of departmental examinations, two use these examination results only occasionally, while the pupils of three schools, namely, Convent of the Sacred Heart, St. Bernard Academy and St. Charles School are not required to write these examinations at all.

Halifax Ladies' College, the only non-sectarian school reporting from this province, reports that more use is made of the school examination than is made of either the departmental examinations or of the teacher's recommendation, both methods being used only when considered necessary.

All three of the New Brunswick schools report the use of school examinations. Mount Allison Academy and Hotel Dieu St. Joseph do not promote by departmental examinations but combine the results of the school examinations with the teacher's recommendation as the basis for promotion.

Eighteen of the denominational schools of Ontario reported fully on their promotional practices. Thirteen of them use school examinations, three schools do not have school examinations while the remaining two use them only at rare intervals. Nine schools report that promotions are made in their lower grades solely upon the recommendation of the teacher. Four schools use this basis sparingly while five schools report that the teacher's judgment is never used as a basis for promotion. Only three schools of the eighteen report the use of all three methods under discussion.

Four of the ten non-sectarian schools of Ontario did not submit sufficient information on this aspect of their work. Of the remaining six, three promote by school examinations, two sometimes use them, while Pickering College uses a combination of departmental examinations and the teacher's recommendation based upon the year's work. Three schools do not write departmental examinations and only one school, Upper Canada College, reports that it does not promote on the teacher's estimate of the pupil's ability.

Twenty-five of the twenty-six co-operating schools in Manitoba replied fully to this section of the study. Five

of these schools do not promote on the basis of the school examination, three use them only occasionally, while twelve schools report their use as the customary practice. Twelve schools have their students write departmental examinations where required, while seven schools do not write these provincial examinations. Ten schools use the teacher's recommendation to a great extent, two use it only occasionally and eight schools report that little use is made of this counsel when promotions are being considered.

Three of the five non-sectarian schools promote pupils on the basis of school examinations, three write departmental examinations while two use the teacher's recommendation in addition. Only five of the twenty-five schools use all three methods of promotion, while two schools, St. Faith's and Riverbend, promote almost exclusively on the teacher's recommendation based upon the whole year's work of the pupil.

Of eleven denominational schools in Saskatchewan, seven report the use of school examinations for promotion of pupils; three schools do not use them at all, while one school makes use of them only in exceptional cases. Nine of the schools also write departmental examinations for matriculation purposes. Only three schools, Notre Dame Academy, Prince Albert, St. Michael's, Grenfell and College of St. Thomas, Battleford, report a frequent use of the class teacher's recommendation for purposes of promotion. Onion

Lake School, like College of St. Thomas, reports the use of all three methods as bases for promotion.

Eight Alberta denominational schools report that five of them use formal school promotional examinations, seven write departmental examinations in addition, while only two schools make use of the teacher's recommendation. St. Hilda's College, Calgary, is the only school reporting the use of all three methods for promotional purposes.

The eleven denominational schools of British Columbia report that seven of them make use of the school examination, four base promotions solely upon the result of departmental examinations and one school, Our Lady of Perpetual Help, Vancouver, reports the frequent use of teacher's recommendations, while five other schools report its occasional use.

Five of the six non-sectarian schools use school examinations to promote pupils, two use departmental examinations, and two schools, St. Christopher's, Victoria, and York House School, Vancouver, make use of the teacher's recommendation, the former school using all three methods combined.

Table XXVI gives an over-view of the promotional practices of 116 schools.

TABLE XXVI  
 PERCENTAGE OF RESPONDENT PRIVATE SCHOOLS REPORTING  
 SPECIFIC PROMOTIONAL PRACTICES

	Denominational Schools	Non-Sectarian Schools
Schools promoting on basis of school examination . . . . .	67.06%	70%
Schools not stressing formal examinations . . . . .	24.04%	10%
Schools using them in except- ional cases . . . . .	8.9%	20%
Schools writing Department of Education examinations . . . . .	63.3%	45%
Schools not writing Department of Education examinations . . . . .	27.9%	45%
Schools reporting occasional use of these examinations . . . . .	8.8%	10%
Schools promoting on basis of teacher's recommendation . . . . .	34.2%	40%
Schools making no use of these recommendations . . . . .	44.3%	35%
Schools reporting occasional use of recommendations . . . . .	21.5%	25%

It would seem from an examination of Table XXVI that the formal school examination holds first place as the basic means of promotion in private schools. When asked their opinions on the value of academic tests as the basis of promotion, however, some principals waxed enthusiastic over their use; others were scornfully denunciative, while many more expressed opinions pro and con, with certain modifications. Eighteen principals declined to comment on their value, but the ninety-eight definite replies were grouped

under fifteen headings corresponding in most cases to the actual phraseology of the majority of replies in each group.

Twelve schools reported academic tests "of highest value". Four replied that they were "excellent as objective norms". Ten reported opinions of "very fair and satisfactory", while two principals claimed that they were "the best way to determine the pupil's reasoning powers". Six schools stated that the academic test is "the sanest and safest method of promotion", one principal called it "the best bad system so far devised", while four approved of the academic test because it "provided the pupils with an impetus". These replies showing a preference for academic tests are 39.8% of the opinions received.

On the other hand, twenty-one principals expressed the opinion that academic tests are "not very valuable and not at all reliable". Five maintained that "they are not at all indicative of scholarship", while two schools called them "necessary evils forced upon us by the Department of Education". Twelve schools called them "very unsatisfactory, unless based upon day to day work", and thirteen schools also expressed dissatisfaction with them "unless supplemented by the teacher's recommendation". Four principals called them "very unfair", one epigrammatically rated them "unnecessary evils", while the remaining principal scornfully dismissed the practice as "a ridiculous method of promotion".

The replies opposing the practice of promoting pupils by academic tests constitute 60.2% of the total received. It would seem, therefore, that the pressure exerted upon many of these schools by outside institutions is responsible for the large number of promotions based upon formal tests, as shown in Table XXVI, and that the tendency, as far as percentages are able to indicate, is away from this practice and toward the use of the year's record combined with the recommendation of the teacher, and in keeping with the provincial trends along this line.<sup>1</sup>

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<sup>1</sup>Annual Survey of Education in Canada, 1936., pp. xxvii - xxxiii, Dominion Bureau of Statistics, Ottawa. King's Printer, 1938.

## CHAPTER IV

### QUALIFICATIONS OF TEACHERS AND TEACHER-LOAD

There are no infallible standards by which the efficiency of a school may be measured and by which it may be compared with an established norm. There are, however, certain standards which have been adopted for measuring the minimum essentials of the organization of a school or of a system of schools and by measuring the school's organization by the sum of the minimum essentials of which it makes use. Some of the major features of these minimum essentials are:

- 1.- the provisions made for the admission and promotion of pupils:
- 2.- the size of the classes:
- 3.- the qualifications of the teaching staff, and tenure opposition
- 4.- the special provisions which allow for individual differences:
- 5.- the extent and flexibility of the programme of studies:
- 6.- the extent of the extra-curricular activities.

The prevailing practices with regard to admission and promotion of pupils have been detailed in the previous chapter. Chapter IV analyses the replies as to the qualification of teachers and attempts to compare these qualifications with those of the public school teachers, as reported by the Dominion Bureau of Statistics. The other features will be discussed in Chapter V.

.....from the point of view of teaching, mastery of subject-matter came to be regarded as a completely adequate preparation; ....When the aim of secondary education was conceived more broadly than the mere acquisition of a body of knowledge and character formation