

THE UNIVERSITY OF MANITOBA

A STUDY OF PRIVATE SCHOOLS IN CANADA

BEING A THESIS SUBMITTED TO THE
COMMITTEE ON POSTGRADUATE STUDIES IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF
MASTER OF EDUCATION

BY

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WINNIPEG MANITOBA

APRIL, 1940

A C K N O W L E D G M E N T S

The writer wishes to express his deep appreciation to the many principals and teachers who have helped to make this study possible. He is particularly indebted to Dr. D. S. Woods of The University of Manitoba, whose advice from the construction of the first questionnaire to the final revision of the type-script has been invaluable.

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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."¹

¹I. 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. Merton 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 questionnaire¹ 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

¹ 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."¹

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

¹King'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.¹

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

¹Mount 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 Brunsw- wick	Ont- ario	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
TOTAL	12	1	4	30	26	12	14	17	116

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.¹ 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.

¹ 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/>	<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
	<hr/> 23		<hr/> 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	---
ALL SCHOOLS	116	58	50.0%

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.¹

¹Annual 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

came to be regarded of as much importance as scholarship, as it was in England, the emphasis began to be placed on the personality of the teacher. As Thomas Arnold expressed it, the desirable qualifications of a teacher were activity of mind, interest in his work, and common sense combined with sympathy with and understanding of boys - a Christian spirit and gentlemanly character. Scholarship could be acquired by university study, but personality, the other essential for teaching, could not be trained.¹

As the survey of the personality of each of the private school teachers is too vast and too subjective a study, inquiry was made into their scholarship, or university training. Principals were asked to indicate, in addition, the personal qualities upon which they based their teachers' appointments.

Tables XXVII to XXXIII, inclusive, show the professional qualifications of private school teachers in the denominational schools replying.

TABLE XXVII

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN
DENOMINATIONAL PRIVATE SCHOOLS OF
NEW BRUNSWICK

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			Grammar School	Superior	Special
7 17.92%	37 94.72%	7 17.92%	20 51.2%	17 43.5%	1 2.56%

The three denominational schools report that of their thirty-nine teachers, 7, or 17.92% are university graduates; and 37, or 94.72% have had Normal School training.

¹ I. L. Kandel, Comparative Education Cambridge: Houghton Mifflin Company, 1933, Page 827.

Twenty, or 51.2% of the whole, have Grammar School certificates which are secured by an academic standing equivalent to Grade XII with one year of professional training at Normal School, or by graduation in Arts or Science, with education options as part of the university course. The average tenure in these schools is seven years, with the years of actual service showing a range from eight to fifteen years.

There is no available information as to the status of the teachers in the non-sectarian private schools of New Brunswick, only one of which replied to certain questions on the questionnaire, but which omitted the section dealing with teacher qualification.

Comparing the findings of Table XXVII with the latest available report of the Dominion Bureau of Statistics,¹ it is seen that of 2,725 teachers in the publicly controlled schools of New Brunswick, 222, or 8.11% are university graduates, while, 1,462 teachers, or 53.6% hold First Class certificates or higher, and 951 teachers, or 34.8% of the total number are teaching with Second Class certificates. While the percentage of First Class teachers is slightly higher in the public schools than in the private schools of this province, the percentage of university graduates teaching in these schools is less than one-half of the percentage teaching in the private schools.

¹Annual Survey of Education in Canada, 1936, p. 56, Dominion Bureau of Statistics. Ottawa. King's Printer, 1938.

TABLE XXVIII

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN DENOMINATIONAL PRIVATE SCHOOLS OF NOVA SCOTIA

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			Superior 1st or higher	1st	2nd
73 66.94%	80 73.36%	40 36.68%	62 56.85%	17 15.59%	2 1.83%

Ten schools reported the status of 109 teachers employed in the denominational schools of Nova Scotia. Of these, 73, or 66.94% are university graduates. Seventy-three per cent of these teachers have had Normal School training, while 36.68% were either trained in a College of Education or have been doing post-graduate work in Education. Sixty-two, or 56.85% hold Superior 1st, or Academic class certificates. The minimum academic standing required for the Academic Class certificate is a post-graduate degree in Education or M.A. in a subject taught in the high schools of Nova Scotia, the teacher having previously held a Superior First licence based upon a university degree.

Seventeen, or 15.59% of all private school teachers in the respondent schools, are the holders of Superior First Class "A" certificates, with an academic standing of at least Grade XII combined with nine months training at Normal School. Only two teachers hold Second Class certificates, the issuance of which was abolished in Nova Scotia in 1932.

The tenure in these schools runs from four years to fifteen years, with the average tenure being nine years.

As was the case in New Brunswick, only one non-sectarian school gave adequate replies to this part of the study, namely, Halifax Ladies' College and Conservatory of Music. This college employs thirty-seven teachers, twelve of whom are university graduates. Seven teachers have been trained either in Normal School or in a College of Education and are holders of the Academic Class certificate. The average tenure of the teachers in this school is about fifteen years.

Comparing the qualifications of these teachers with those of the public school teachers of the province which are shown in the 1937 issue of the annual survey,¹ it is seen that, so far as percentages are concerned, the academic qualifications of the private school teachers are slightly superior to that of public school teachers with two exceptions.

The 1937 report shows that of a total of 3,649 teachers employed in the public schools of Nova Scotia, 577, or 15.8% are university graduates as compared with 66.94% graduates in private denominational schools. There are 1,182 teachers holding Superior First or higher certificates, 32.39% as compared with 56.85% of the private school teachers. A greater percentage of the public school teachers are holders

¹Annual Survey of Education in Canada, 1935. p. 45, Dominion Bureau of Statistics. Ottawa. King's Printer, 1937

of Class "B" First class certificates, 1,328 or 36.39%, as compared with 15.59% in the private denominational schools, while Class "C" certificates are held by 994 teachers in public schools, 27.2% as compared with 1.83%

TABLE XXIX

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN
DENOMINATIONAL PRIVATE SCHOOLS OF
ONTARIO

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			H.S. Asst. -higher	1st	Vocational
185 65.49%	145 50.07%	50 17.7%	50 17.7%	121 42.8%	4 1.38%

Of the 282 teachers reported in the respondent denominational schools of Ontario, 185, or 65.49% of the whole are university graduates, while 50.07% have had normal school training. Fifty teachers have had College of Education training, with the same number reported to be holders of the High School Assistant certificate or higher. The minimum requirements for this certificate are a degree in Arts, Science, Commerce, Agriculture or Applied Science from a British University combined with a nine-month's course at the College of Education.

One hundred and twenty-one teachers, 42.8% hold the Ontario First Class certificate with the minimum academic standard of a five years high-school course and nine months of training at the Normal School. Only four teachers hold Vocational certificates. The requirement for the holding

of the Vocational certificate is that the teacher should have a fair, general education and wage-earning experience in the trade or vocation which is being taught, in addition to a twenty-five weeks course at the Training College for Technical Teachers at Hamilton, Ontario.

The tenure of teachers in these denominational schools ranges from 5 to 15 years, with the average tenure being 10 years.

The 1938 report of the Dominion Bureau of Statistics,¹ shows that of the total of 21,368 teachers employed in the public schools of Ontario, 3,497, or 16.46% are university graduates, as compared with 65.49% graduates in private denominational schools as shown in Table XXIX. The 1938 report does not show the number of teachers holding High School Assistant certificates, but it combines this number with those holding First Class certificates under the heading Class I or higher for teachers in private schools (17.7% High School Assistant - 42.8% First Class as shown in Table XXIX.)

TABLE XXX

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN DENOMINATIONAL PRIVATE SCHOOLS OF MANITOBA

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			Collegiate	1st	2nd
67 42.07%	95 59.66%	12 7.54%	43 27.01%	56 35.16%	11 6.9%

¹ Annual Survey of Education in Canada, 1936. p. 55, Dominion Bureau of Statistics, Ottawa. King's Printer, 1938.

Of the 159 teachers employed in the twenty-one co-operating denominational schools of Manitoba, 67, or 42.07% are university graduates. About 59% have had Normal School training, while 7.54% have done post-graduate work under a Faculty of Education. A combined total of 62.17% hold First Class certificates or higher, while only 6.9% are teaching with Second Class certificates.

Comparing these percentages with those of the public school teachers,¹ of the 3,162 teachers employed in the public schools, 661, or 20.9% are university graduates as compared with 42.07% graduates in denominational private schools. First class certificates or higher are held by 1,876 public school teachers, 59.3% as compared with 62.17% held in the private schools. A total of 1,922 public school teachers are reported to be teaching on Second Class certificates, 60.7%, as compared with 6.9% in private schools. The Second Class certificate, which is no longer issued, requires a minimum of Grade XI standing with a training course of nine and one-half months at Normal School.

TABLE XXXI

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN
DENOMINATIONAL PRIVATE SCHOOLS OF SASKATCHEWAN

University Graduates	Normal School Training	Faculty of Education Training	Certificates				
			Coll.	H. Schl.	Sup. 1st	1st	2nd
39 53.43%	30 41%	9 12.33%	10 13.7%	6 8.2%	2 2.7%	22 30.14%	1 1.4%

¹Op. cit., 1938. p. 55.

Ten schools reported the status of 73 teachers in the denominational private schools of Saskatchewan. Thirty-nine, or 53.43%, are university graduates. Forty-one per cent have had Normal school training, while 13.7% hold First class certificates or higher, while 1.4% are still teaching on Second class certificates with an academic standing of Grade XI.

The 1938 report of educational statistics¹ shows that of 7,250 public school teachers in Saskatchewan, 736, or 10.1% are university graduates, as compared with 53.43% graduates as shown in Table XXXI. There are 5,027 public school teachers holding First class certificates or higher, 69.3% as compared with 54.74% in the private denominational schools. The percentage of Second class certificates in public schools is very much greater than that of private schools, 29.8% as compared with 1.4%.

TABLE XXXII

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN DENOMINATIONAL PRIVATE SCHOOLS OF ALBERTA

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			High School	1st	2nd
47 62.51%	50 66.5%	28 37.24%	41 54.53%	11 14.63%	

Of the 73 teachers employed by nine schools reporting, 62.51% are university graduates. Over 66% have had Normal school training, while 37.24% have had training in post-

¹Op., cit., p. 55.

graduate education. Over 54% of the teachers hold High School certificates, while 14.63% are holders of First class certificates.

The tenure in these schools run from 5 to 18 years, with the average tenure being 8 years.

The 1937 statistical report¹ gives no information as to the number of university graduates teaching in public schools. Of the 5,911 public school teachers in Alberta, 2,823 hold High school certificates, 47.7% as compared with 54.53% in private schools. First class certificates are held by 2,993 teachers, 50.6% as compared with 14.63% in denominational private schools.

TABLE KXXIII

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN DENOMINATIONAL PRIVATE SCHOOLS OF BRITISH COLUMBIA

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			Academic	1st	2nd
37 43.53%	48 57.12%	16 19.04%	16 19.04%	45 53.55%	2 2.38%

Of the 84 teachers employed in the denominational schools of British Columbia, 43.53% are university graduates. Fifty-seven per cent have had training at Normal school and 19% have had post-graduate training in Education. Sixteen teachers, or 19.04%, hold Academic certificates, 53.55% hold

¹ Annual Survey of Education in Canada, 1935. Dominion Bureau of Statistics. Ottawa, 1937.

First class certificates while only 2.38% of private school teachers hold a Second class certificate.

The statistical report of 1938¹ shows that of 3,956 public school teachers in British Columbia, 1,035, are university graduates, 26.1% as compared with 43.53% university graduates in denominational private schools. First class certificates or higher are held by 2,561 teachers, 64.6% as compared with 72.59% in denominational private schools. Twenty-seven per cent of public school teachers hold Second class certificates, compared with 2.38% of private school teachers. It should be noted here that the Second class certificate of the British Columbia teacher requires Grade XII academic standing combined with Normal school training, whereas the Second class certificates of Alberta, Saskatchewan and Manitoba only require Grade Xi standing combined with Normal training.

Only four provinces returned sufficient information regarding the professional qualifications of teachers in the non-sectarian schools. These replies are summarized in Tables XXXIV to XXXVII inclusive.

¹Op. cit., 1938, p. 55.

TABLE XXXIV

PROFESSIONAL QUALIFICATIONS IN NON-SECTARIAN PRIVATE SCHOOLS OF ONTARIO

University Graduates	Normal School Training	Faculty of Education Training	Certificates	
			High School Asst. or higher	1st
98 82.32%	21 17.64%	34 28.56%	43 36.1%	12 10.08%
Corresponding public school percentages previously quoted on page 89				
16.46%	---	---	60.15%	First class or higher

TABLE XXXV

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN NON-SECTARIAN PRIVATE SCHOOLS OF MANITOBA

University Graduates	Normal School Training	Faculty of Education Training	Certificates		
			Collegiate	1st	2nd
16 66.56%	15 62.4%	7 29.12%	9 37.44%	7 29.12%	2 8.32%
Corresponding public school percentages previously quoted on page 90					
20.9%	---	---	59.3%		60.7%

TABLE XXXVI

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN NON-SECTARIAN PRIVATE SCHOOLS OF ALBERTA

University Graduates	Normal School Training	Faculty of Education Training	Certificates	
			High School	1st
13 71.5%	10 55%	2 11%	6 33%	6 33%
Corresponding public school percentages previously quoted on page 92				
No date			47.7%	50.6%

TABLE XXXVII

PROFESSIONAL QUALIFICATIONS OF TEACHERS IN NON-SECTARIAN PRIVATE SCHOOLS OF BRITISH COLUMBIA

University Graduates	Normal School Training	Faculty of Education Training	Certificates	
			1st or higher	2nd
20 41.5%	8 16.64%	7 14.5%	21 22.82%	1 2.04%
Corresponding public-school percentages previously quoted on page 93				
26.1%			64.6%	27%

TABLE XXXVIII

MEMBERSHIP IN PROFESSIONAL ORGANIZATIONS AND RELIGIOUS ORDERS

	Member of Professional Organization	Percentage of teachers in this type of school	Members of Religious Order	Percentage of teachers in this type of school
New Brunswick - Denominational	11	28.16%	25	64%
Nova Scotia - Denominational	27	24.76%	80	73.36%
Ontario Denominational	52	18.4%	131	46.37%
Ontario Non-Sectarian	23	19.32	1	.84%
Manitoba Denominational	36	22.61%	80	69.1%
Manitoba Non-Sectarian	10	41.6%	-	-
Saskatchewan Denominational	19	26.03%	52	71.24%
Alberta Denominational	37	49.21%	30	39.9%
Alberta Non-Sectarian	2	11%	0	-
British Columbia - Denominational	5	5.95%	36	42.34%
British Columbia - Non-Sectarian	10	20.8%	3	6.24%

Table XXXVIII reads as follows: Eleven teachers or approximately 28% of all teachers in the New Brunswick denominational schools are members of teacher professional organizations. Twenty-five teachers, or 64%, are also members of a Religious Order.

Teaching Load

The only reliable data that could be obtained which would give an indication of teacher-load was the number of pupils per teacher. Teaching-load is, therefore, expressed in this study in terms of pupils-per-teacher rather than in subjects taught by teachers, or in the teaching hours per day. The approximate number of pupils per teacher was found for each school in the provinces studied and both the range and the median were found for each province and for each of the two main types of school, namely denomination and non sectarian, within the province. Table XXXIX summarizes these findings.

TABLE XXXIX

SUMMARY OF PUPILS PER TEACHER IN RESPONDENT SCHOOLS OF SEVEN PROVINCES

	Denominational Schools		Non-Sectarian Schools	
	Pupils per teacher Range	Median	Pupils per teacher Range	Median
Nova Scotia	5 - 50	9	1 reply -	18
New Brunswick	14 - 36	30	-	-
Ontario	4 - 22	11	6 - 25 -	9
Manitoba	8 - 50	25	8 - 12 -	11
Saskatchewan	5 - 25	15	1 reply -	18
Alberta	5 - 38	17	2 replies -	5
British Columbia	4 - 42	13	9 - 22 -	11

CHAPTER V

CURRICULAR AIMS AND VARIATIONS

Extent To Which Curricula Differs From Those of Public Schools

New Brunswick.- In the three schools returning adequate information from the province of New Brunswick, two schools show no apparent variation from regular public school curricula, as far as subject-matter is concerned, with the exception that both these schools commence the study of French in the lowest grades with regular conversational classes rather than formal French grammar. The third school, Mount Allison, offers a special course in General Culture for students who do not contemplate going on with regular university work.

Special emphasis is given to English. The student is introduced to a wide range of authors, old and new, and he has a fine library at his disposal. Current History is stressed and Economics, Citizenship and Family Life. Art and Music may be included in the course so that the student has an appreciation of the great painters and musicians, both old and modern. An opportunity is given to take some Commercial subjects or a certain amount of Handwork. The general aim of the course is to widen a student's interest and make him a better citizen.¹

This is a three year course, the first year of which is the regular Grade IX course as taught in the other departments of the school, English, History, Religion and Science remaining the core of the second and third years, being supplemented by a wide range of electives sufficient to give a total of twenty-five hours per week.

¹Mount Allison Academy Prospectus. Tribune Press, Sackville, 1938-39, p. 9.

In the academic courses of all three schools the only electives are those which are governed by matriculation regulations, generally the choice between one language and two sciences or between two languages and one science.

All three schools use supervised study-periods under the supervision of a teacher. One school has a two-hour study period in the evening from 7.00 p.m. until 9.00 p.m.; another school has two of one hour each, one from 8.00 a.m. until 9.00 a.m. and another from 5.00 p.m. until 6.00 p.m. while the third school has three study periods daily, from 8.00 until 8.30 a.m., 5.00 to 6.00 p.m. and 7.15 until 8.35, supervised by the Headmistress and the Principal alternately

All three schools set formal home-work assignments, the amount of work set being checked weekly by staff meetings in two of the schools, while the third school reports that the Principal personally checks each teacher's record of assignments in order to ensure no overloading.

Nova Scotia.- Ten schools from Nova Scotia reported adequately with respect to their curricular offerings. Seven of them offer the same academic courses in common with the schools of the province with only minor variations. One school uses different text books from the public schools another school aims at a much higher standard of English and French than is covered on the regular courses, while a third school stresses French throughout the school.

Horton Academy offers four different branches of study, namely, Academic, Scientific, Vocational and Commercial, from which the student selects a course under the expert guidance of a counsellor. The Convent of the Sacred Heart uses the provincial programme as the basis of its instruction, adding thereto courses in Philosophy, Art, Conversational French, Foreign Literature and a very extensive course in History. Within the academic subjects offered by these schools, however, the choice is limited to the language and science options laid down by the universities.

Seven of the ten schools report the use of supervised study periods, three schools providing such periods in the daily time-table. Of the remaining four schools, one has three daily study periods between the hours of 8 and 9 a.m.; 4.30 and 5.30 p.m. and 7 to 8 p.m.; another school has two thirty-five minute periods during the day with a two-hour period in the evening; the third has two periods of three-quarters of an hour each in the early evening while the fourth school has two periods, the first from 4.30 until 6.00 p.m. and the second from 7.00 until 9.00 p.m.

All schools set formal homework assignments, three schools having weekly staff meetings to check any tendency to overburdening the student. One school limits its classes to twenty pupils in order to provide more individual

instruction and to eliminate unwieldy evening assignments, while another school has a Mistress-General whose duty it is to make adjustments in the periods of study required by the students under her care and to preserve a proper balance in all subjects. Another school, Stella Maris Convent, stipulates that an assignment in any one subject must not take more than one-half hour of the pupil's time in any one evening's work.

Ontario.- Denominational Schools: Fifteen of the denomination schools reported fully regarding the curriculum of each school. With the exception of the addition of religious training, there is no apparent difference in the courses of studies taught in five of these schools as compared with the provincial programme. Two schools teach the same programme, but they choose their own text-books and do not adhere to the time-allotment set down or suggested by the Department of Education. Two other schools accept the provincial programme as a minimum but place greater stress on more advanced English, Modern languages, and expression in art and handicrafts. Two schools also teach far beyond the prescribed subjects by adopting the tutorial system rather than teaching by classes, while one school places more emphasis upon the study of music and art than it does upon academic subjects.

Ursuline College, Chatham, offers five courses in addition to the Collegiate Department, namely, a Business Course, three courses within the School of Music and a

separate course on the Theory of Music, the pre-requisite for each course being the completion of the Lower School course in the Collegiate Department. Ontario Ladies' College, Whitby, offers a General Course, in addition to the academic courses, designed to suit the needs of students who do not wish to enter the university and who desire a much wider choice of subjects.

This General Course is a five-year course, the first two years being the ordinary high-school years. The remaining three years are spent in studying Art, Music, Household Science, Business and Dramatics in place of certain matriculation subjects, the core subjects being English Literature and Composition, History, - Canadian, Ancient and Modern - Religious Knowledge and Physical Education. The General Course diploma is granted on the completion of this course, or upon the completion of four years of high school work, together with subjects from other departments covering not less than twenty hours of class work per week, such subjects being taken on the approval of the Principal.

With the exception of the above-mentioned special course, the student does not seem to have any choice other than the high school electives in Language, Science, or Music in the denominational schools of Ontario.

All schools set definite homework assignments, fourteen schools supervizing these assignments in study periods under the care of a teacher.

Table XL shows the variation in study period practice as reported by these fourteen denominational schools

TABLE XL
DENOMINATIONAL SCHOOLS OF ONTARIO REPORTING THE
USE OF DAILY SUPERVIZED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
2	1	0	0	1 hour
2	1	0	0	1½ hours
2	1	0	0	2 hours
1	2	40 mins.	0	40 mins.
1	2	1 hour	0	1 hour
1	2	1 hour, 20 m.	0	1 " , 20 m.
4	3	0	1 hour	1 hour
1	6	2¾ hours	2¾ hours	2¾ hours

Non-Sectarian Schools: Of eight non-sectarian schools replying to this part of the study, only two schools carry out the provincial programme without any variation at all. Two schools use different text-books as was the case with two of the denominational schools, but the subject matter and the examinations are substantially identical with provincial practice. One school is a tutorial school and uses an intensive system of study purporting to save the student one year of high school work, while one other school gives special work in Music Appreciation in addition to the academic course prescribed.

Crescent School, Toronto, offers its curriculum under three headings, Form Subjects, Special Subjects and Recreational

Subjects. The Form Subjects constitute the fundamentals of learning, Arithmetic, English in all its elementary branches, History, Geography, Reading and Writing. In the teaching of these subjects, the provincial programme is taken into consideration. Special Subjects, Algebra, French, Geometry, Greek and Latin are commenced at as early an age as is practicable, so that a better perspective may be obtained and the intensive "cramming" of high school days may be avoided.

The Recreational Subjects consist of Arts and Crafts; Elementary Biology; Carpentry; Debating and Public Speaking; Drawing; First Aid; Government and Trade; Music; Natural Science; Elementary Science and Scripture. These Recreational Subjects, as they are called at Crescent School, are all taken in the afternoons. The talks, discussions and practical experiences concerning them are simple; there are no examinations set in the Recreational Subjects, the practice being for the boys to question during these periods rather than be questioned.

Pickering College, Newmarket, also shows a marked variation from public school practice. Quoting, in part, from information very painstakingly supplied by Mr. G. N. T. Widdrington, Assistant Headmaster, respecting the curriculum, it is seen that the curriculum,

"...is under the direction of the headmaster but all changes and alterations are made as a result of full staff discussions which are held frequently. In addition to staff conferences at the beginning and end of each term - which last from one to three days - we have a regular staff meeting once a week and informal staff meetings at recess and after school. The Department of Education has no part in the direction

of curriculum..." except in the case of those boys who wish to enter University.

The first form has been working for three years now on what we call "The Newmarket Core" plan. Briefly, the town of Newmarket is studied as it exists today and from those studies the place usually taken by such subjects as geography, physiography, agriculture, some history, is covered.we use different text-books from those used in high schools and vary the approach.

Our third, fourth and fifth forms follow the same course as matriculation....., we have parallel forms in the third, fourth and fifth years taking the general course. This has been evolved by our staff over a period of six years.....we feel that this is one of the most constructive things we have done.

In Pickering, all training is related to activities that are characteristically Canadian. Situated as it is on over 200 acres of good farming land, the school is well adapted to the teaching of agriculture. With a great variety of stock, which includes an accredited herd of Holstein cattle, the students are able to learn a great deal about the practical problems of running a farm properly and profitably. Classes in agriculture are conducted throughout the year in this modern farm for the pupils of the first and second forms under the sponsorship of the farm manager who is a member of the teaching staff and a graduate of the Ontario Agricultural College.

Every boy in Pickering is expected to do some manual work, either in the school farm, the garden or in the school workshop which is well equipped for woodworking, metal-working and printing. In every case, these manual activities are correlated with the academic work and so inter-related, one with the other, that the graduate of Pickering cannot fail to

glimpse the proper perspective of Canadian solidarity, based as it is upon a proper appreciation of the dignity of labour.

There is no outstanding variation in the study-period practice of the non-sectarian schools of Ontario, with the exception that two schools make no provision for study in any way, leaving the matter to the student's initiative in making the most of his free time in the evenings.

All schools reporting the use of formal home-work assignments have definite checks upon the quantity of work involved in each subject. In two schools, the assignments are given to the Form Master who scrutinizes them before they are given to the classes; two other schools balance their assignments in regular weekly staff conferences, while four schools report that this supervision is undertaken by the Headmaster or Headmistress.

Manitoba.- Denominational Schools: There are no outstanding variations among the denominational schools co-operating in this survey from the Province of Manitoba, with the exception of the religious instruction which is given in twelve of the schools. Six schools report no variation at all, any religious instruction which is given is taken as extra-curricular work after the regular school hours. In one school, in addition to the teaching of religion, French and Latin are taken at a comparatively early age. Four schools use the same programme as that suggested by the Department of Education, with the exception that two of them teach half-an-hour of Hebrew daily, one teaches German and the other school

teaches Ukrainian.

Eleven denominational schools make no use of supervised study, although they all make formal home-work assignments. The prevailing practices among the remaining ten denominational schools in regard to supervised study are shown in Table XLI.

TABLE XLI
DENOMINATIONAL SCHOOLS OF MANITOBA REPORTING THE
USE OF DAILY SUPERVISED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	1	0	$\frac{1}{2}$ hour	0
1	1	0	1 "	0
1	1	0	0	1 hour
1	1	0	$1\frac{1}{4}$ hours	0
2	2	hour	$1\frac{1}{4}$ hour	0
1	1	"	"	0
1	1	"	"	0
1	1	"	"	1 hour
1	1	"	"	2 hours

These periods are all supervised by the teacher on duty for the day. In the eight of the schools the principal makes it a point to see that there is no undue emphasis placed on any one subject at the expense of another, while the other two schools report frequent staff discussions to take care of this difficulty.

Non-sectarian Schools: Two schools report no difference from the provincial programme, while one school teaches the same subject-matter with the exception that French,

English, Grammar, History and Geography are started in the lower grades of the elementary school. St. Faith's School adds to the provincial programme from the earliest grades, such subjects as definite mind training, practical and orchestral music, foreign languages, dancing, history of art and architecture, speech training, extra literature, history, geography and definite training in moral responsibility. Ravenscourt School for Boys begins specialization much earlier than in the public schools, arranging the programme so that the brighter students are allowed to move up ahead of the others who need more individual instruction.

Four schools report the use of daily supervised study periods under the charge of a teacher, the variations being shown in Table XLII.

TABLE XLII

NON-SECTARIAN SCHOOLS OF MANITOBA REPORTING THE USE OF DAILY SUPERVISED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	1	0	2 hours	0
1	2	$\frac{1}{2}$ hour	$\frac{1}{2}$ hour	0
1	2	1 "	1 "	0
1	2	0	1 "	$1\frac{1}{2}$ hours

Saskatchewan. - Denominational Schools: Eight of Saskatchewan's eleven co-operating denominational schools

report that there is no difference in their programmes compared with those of public schools except that religion has been added. One school teaches French in much longer periods than that suggested for schools, while another school teaches French in all grades. One school places much more emphasis on the classics than is otherwise done, while the remaining school reports that religious instruction and language instruction occupy about 30% of the teaching time. This school also provides a course in carpentry and one in general shop work for boys together with knitting and sewing classes for girls.

All eleven schools make use of supervised study periods under the care of a teacher. Table XLIII shows the prevailing practices in this respect.

TABLE XLIII
DENOMINATIONAL SCHOOLS OF SASKATCHEWAN REPORTING
THE USE OF DAILY SUPERVISED STUDY

Number of Schools reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	1	0	0	1 hour
1	1	0	1 hour	0
1	1	0	0	2 hours
1	1	0	0	2½ "
1	2	1 hour	½ hour	0
1	2	½ "	0	½ hour
1	2	0	½ hour	1½ hours
2	3	1 hour	1 hour	1 hour
k	3	1 hour	1 hour	2 hours
1	5	2-½ hr. periods	3-½ hr. periods	0

The only non-sectarian school reporting, Onion Lake School, teaches the same programme as the provincial schools and has four study periods of half-an-hour each, two in the forenoon and two in the afternoon.

Alberta.- Denominational Schools: Of the eleven denominational schools of Alberta co-operating in the survey, five of them have exactly the same programme as public schools have, with the teaching of religion added; two add religion and the teaching of German; one teaches vocational subjects while another stresses Latin, French and Greek in the lower grades.

Three outstanding variations are the courses offered by Mount Royal College, Calgary, the Canadian Junior College, College Heights, and the Mountain School, Banff. Mount Royal College offers three main courses; the Junior College, the School of Commerce and the Conservatory of Music. Special Cultural and Occupational Courses offer a general course for students who do not wish to attend university and who wish to gain information in certain fields.

These courses of study have been variously termed Citizenship, Leadership and Life Courses; they are designed to assist the students, in our present rapidly changing civilization, not only to become better citizens, but to prepare them for a more happy and contented life and for community service and leadership.¹

Some of these cultural courses are:- Technical and shop work; Creative Writing; Current History; Economics;

¹Calendar of Mount Royal College: John D. McARA, Ltd., Calgary, 1938. Page 27.

Social Psychology; Business Course; Household Science; Arts and Crafts; Public Speaking, Drama and Music. There are no matriculation requirements pre-requisite to these courses, but it is suggested that a few years of high school education are desirable.

The variation in the offering of the Canadian Junior College lies not so much upon the academic side of the curriculum as upon the manner in which it is co-related to practical activities.

Under ordinary circumstances no student is permitted to pay all his expenses in cash. The combining of useful labour with study is considered to be a fundamental principle in Christian education. Dormitory students are required to do some useful labour. They are graded in this the same as in their studies, and are required to show an interest in their work and to bring to it such qualities as promptness, regularity, thoroughness, neatness, economy in the use of materials, and care in the handling of tools and equipment. The College assumes responsibility to furnish students with the required work. The cultivation of the soil being the basic activity, schools are established in rural locations. Land is secured and the school management finds employment for students in the service and maintenance work of the institution and in supplying its requirements so far as possible from the soil and the shop. Thus students are kept in touch during the course of their training with the practical work of daily life. Qualified instructors supervise the work. It is the purpose not to take the student out of his environment but to educate and train him by leading him to improve and develop his environment in the best possible way. Useful labour is the laboratory in which the development of the traits of good citizenship and character is carried on. Students are paid for all their labour. The rate per hour is set by the management and is based upon the student's ability, industry and faithfulness.It is specifically stipulated that labour given to students is not paid for in cash but all earnings are to be credited to the students' accounts for school expenses.... Students who desire to earn their expenses during the summer will find the scholarship plan most valuable. E

full year's scholarship is given to any student selling at retail \$539.60 worth of Seventh-day Adventist books or magazines and returning the amount to the Book and Bible House. He receives an additional colporteur's bonus of \$67.45 or a total credit at the College of \$337.25. Half or three quarter scholarships may be obtained on a pro rata basis.

The Mountain School, Banff, is a small boarding school limited to twenty-five pupils - boys and girls in the junior school and girls in the higher forms. The school work is done on the principle of discussion groups rather than on the lecture method, the emphasis being placed on the children's training in thinking for themselves. Creative work, weaving, carpentry, eurythmics and folk dancing form an important part of the life of this school. The pupils write their own plays and act them in the open air. The very young children learn to talk and play in French as well as in English, with very gratifying results in the senior forms.

Great emphasis is laid on out-of-door interests, such as studying animal life in the open, mountain climbing and ski-ing. Many week-ends are spent on the trail, sometimes on foot, sometimes on ponies, putting up in a game-warden's cabin, or carrying tents on pack ponies. These expeditions are not made too easy for the children, the aim being to teach them to put up with a certain amount of hardship.

Four of the eleven denominational schools make no use of supervised study periods, the prevailing practices of the remaining seven being shown in Table XLIV.

¹Canadian Junior College Catalog, pp. 24-25, Canadian College, Alberta, 1939.

TABLE XLIV

DENOMINATIONAL SCHOOLS OF ALBERTA REPORTING THE USE OF DAILY SUPERVIZED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	1	0	$\frac{1}{2}$ hour	0
3	1	0	0	2 hours
1	3	$\frac{1}{2}$ hour	$2\frac{1}{2}$ hr. pds.	0
1	3	"	$\frac{1}{2}$ hour	2 hours
1	6	$2-\frac{1}{2}$ hr. periods	$2-\frac{1}{2}$ hr. periods	$2-\frac{1}{2}$ hr. periods

St. Hilda's College, Calgary, the only non-sectarian school reporting the use of study periods, has two one-hour periods, one from 5 until 6 p.m. and the other from 8 until 9 p.m.

British Columbia.- Denominational Schools: Six of the eleven denominational schools reporting in British Columbia have the same curriculum as the public schools, with religious instruction added. One other school teaches the same course, but allows one afternoon each week for the pursuit of hobbies, while the only variation in two schools is that French is taught from the primary grades.

Two outstanding variations are the courses offered by the Convent of the Sacred Heart, Point Grey and the Prince of Wales Farm School.

The course of instruction at the Sacred Heart Convent

comprises Primary, Preparatory and Academic classes preparing for Matriculation. The High School course is supplemented by a post-academic course which stresses more cultural subjects. A lesson in Christian Doctrine is given daily and, in the higher classes, a course in Apologetics and the elements of Philosophy. French in all the classes, needlework, choral singing, drawing and physical culture form part of the regular course.

The Prince of Wales Farm School is primarily a vocational school for girls and boys of the Old Country who have been salvaged from slum life by the organization founded by Kingsley Fairbridge in 1912. Children under the age of fourteen years are taught the provincial school programme which is slightly adapted to their needs. The girls pass from their formal schooling into a cottage planned for their domestic education. There they learn the elements of housekeeping according to Canadian standards, attending at the same time the Domestic Science School where they are carefully trained for good employment and for the economic management of their own homes in later life. Boys, on leaving school, are trained for employment in agriculture together with a training in the Manual Training shops.

Three schools do not use supervised study periods, the variations in the practices of the remaining eight schools being shown in Table XLV.

TABLE XLV

DENOMINATIONAL SCHOOLS OF BRITISH COLUMBIA REPORTING
USE OF SUPERVIZED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	2	$\frac{1}{2}$ hour	$\frac{1}{4}$ hour	0
1	2	0	$\frac{1}{4}$ "	1 hour
1	2	$\frac{1}{2}$ hour	0	$1\frac{1}{4}$ hours
1	2	0	1 hour	1 hour
1	2	0	$1\frac{1}{2}$ hours	1 hour
1	4	$2\frac{1}{2}$ hr. prds.	$2\frac{1}{2}$ hr. prds.	0
1	4	$\frac{3}{4}$ hour	$2\frac{3}{4}$ " "	$\frac{3}{4}$ hour
1	7	$2\frac{3}{4}$ hr. prds.	$2\frac{3}{4}$ " "	$3\frac{3}{4}$ hr. prds.

Non-sectarian schools: Three of the six schools reporting show no variation from the public school programme while the only variation in one school is that languages are taught at a much earlier age than they are taught in provincial schools.

The chief variations occur in St. Christopher's School and in University School, Victoria. St. Christopher's School offers a much wider scope in all subjects, particularly in music, literature and languages. Conversational French is taught throughout the school, while the wider literary course is based upon courses in Greek and Roman mythology.

The variation noted in University School lies mainly in the special preparation which is given to boys who wish to enter Royal Military College; the Royal Canadian Navy; the

British Army, Navy or Air Force; and also in the acceleration of the Four-Year High School course to one of three years for pupils of outstanding ability.

Only one school does not use supervised study periods, the variation for the remaining five schools being shown on Table XLVI.

TABLE XLVI
NON-SECTARIAN SCHOOLS OF BRITISH COLUMBIA REPORTING SUPERVIZED STUDY

Number of Schools Reporting	Number of Study Periods	A.M.	Afternoon	Evening
1	1	$\frac{3}{4}$ hour	0	0
1	1	0	$\frac{3}{4}$ hour	0
1	1	0	1 hour	0
1	1	0	0	2 hours
1	3	$\frac{1}{2}$ hour	0	2- $\frac{1}{2}$ hr. periods

Table XLVII summarizes the number of co-operating schools, province by province, which have adopted supervised study periods in their school routine, together with the percentage which that number represents of either the denominational or non-sectarian schools of each province.

TABLE XLVII

NUMBER OF SCHOOLS ADOPTING SUPERVISED STUDY

Province	Number of Schools	Percentage of Particular Class
New Brunswick	3	100%
Nova Scotia	7	App. 63
Ontario (Denominational)	14	70
Ontario (Non-sectarian)	8	80
Manitoba (Denominational)	10	47
Manitoba (Non-sectarian)	4	80
Saskatchewan (Denominational)	11	100
Alberta (Denominational)	7	63
Alberta (Non-sectarian)	1	33
British Columbia (Denominational)	8	72
British Columbia (Non-sectarian)	5	83

Table XLVII shows that sixty of the eighty-six denominational schools, about 69.76%, use the study-period procedure, and that eighteen of the thirty non-sectarian schools, 60% of all reporting non-sectarian schools also make use of this particular curricular organization.

Religious Instruction and Services.

As 75% of the private schools in this study owe their establishment either to a Denominational Church or to some other religious organization, it might reasonably be expected that religious services and instruction would form an essential part of their variation from the public school programme. Each principal, therefore, was invited to state whether such services or instruction found a place in the school programme, what time was given to them, if any, and what importance was

placed upon this aspect of the work of the school. In this section the replies are summarized province by province, and the general tendency shown in Table XLVIII.

New Brunswick.- Three schools of New Brunswick report that they hold a morning religious service of from 15 to 30 minutes duration before the opening of school, while one of them holds a similar service in the evening. One of the schools teaches one hour of religion per week in regular class periods, while another school teaches Scripture and Church History for one period daily, in addition to the services. The three principals are unanimous in stating that this aspect of their work is of paramount importance because of the vital influence which it has upon the lives of their pupils,

Nova Scotia.- Ten of the eleven schools replying from Nova Scotia indicate that they hold daily services of from 30 to 40 minutes duration. Three of them also hold evening services and two services on Sundays. Nine of them teach religious dogma in weekly periods ranging from one hour to two hours per week, while the remaining school teaches Ethics rather than dogma. All principals state that this work is of inestimable value, "for to a great extent the moral and spiritual development of the pupil depends upon this religious training. It is, therefore, essential to a complete education".

Ontario.- Denominational Schools: Nineteen of the twenty co-operating denominational schools of Ontario have

religious services of from 30 to 40 minutes daily, five of the nineteen having two services, one in the morning and the other in the evening. Five of the schools devote about two hours per week to the teaching of Religious Knowledge and dogma; seven devote about one hour per week, while two schools use one period daily for the same purpose. All principals place great emphasis on these services and instructions as being essential "in producing the ideal of a Christian gentleman, in stabilizing character and in promoting a proper respect for divine and human authority".

Non-Sectarian Schools: Seven of the ten non-sectarian schools of Ontario also have religious services ranging from 15 minutes of prayer to half-an-hour of combined prayer and Scriptural readings. Three of these schools have regular scheduled Scripture periods totalling from one to two hours per week. The seven principals are unanimous in placing the greatest importance on this aspect of the school's programme contending that "religious knowledge is as important to sound spiritual life as Science and Literature are to the material life".

Manitoba.- Denominational Schools: Nineteen of the twenty-one Manitoba denominational schools dealt with in this survey have daily religious services, the exceptions being the two Hebrew schools of Winnipeg. Two of these schools have both morning and evening services together with closing exercises at the end of the afternoon session. The daily

services range from 15 minutes to 45 minutes in duration, the longer periods being taken in those schools where morning Mass is celebrated in the school chapel.

Five of the schools, in addition, teach Christian doctrine about two hours per week; four teach it from one to one and a half hours per week, while ten schools use one forty-five minute period daily for this purpose.

All nineteen principals were emphatic in stating the importance of religious instruction, "that by the knowledge of Christian doctrine, the pupils may have a divinely given rule to make them good citizens of the state and to direct them in the way of salvation, the soul of education being the education of the soul".

Non-sectarian Schools: Manitoba's non-sectarian schools do not accept religious instruction to the same extent as it is acceptable in the non-sectarian private schools of Ontario, only two schools having daily services and scheduled Scripture classes where moral lessons are discussed but where no dogma is taught. Both principals state that these classes are of great importance in the teaching of character and personal morality.

Saskatchewan. - **Denominational Schools:** All of the eleven denominational schools reporting from Saskatchewan have daily religious services ranging from 30 to 45 minutes. One of the schools uses about three hours weekly in the teaching of Scripture; three use two hours per week; one school uses

about one hour weekly, while six schools have a daily instruction period in addition to the morning services.

The only non-sectarian school reporting from this province has neither services nor religious instruction in its programme.

Alberta.- Denominational Schools: Ten of the eleven denominational schools reporting from Alberta place great importance upon their daily services which range from 15 minutes to one hour daily. Six of the schools have one Scripture period weekly; two have three periods, while one has four periods set aside for this purpose.

Non-sectarian schools: Two non-sectarian schools reported that services and religious instruction have an important place in their school life. In these schools, services are held morning and evening. In one of them the Bible lesson is read daily, while the other school has scheduled Scripture classes for three 45 minute periods a week.

British Columbia.- Denominational Schools: All of the co-operating denominational schools of British Columbia hold daily religious services. One school has three hours weekly for the teaching of the Old and New Testaments; two schools use two hours weekly, while five schools take one scheduled period per day for this purpose. The eleven principals place first importance upon these instructions and services because of their influence in the matter of character

and personality building.

Non-sectarian Schools: All six of the non-sectarian schools reporting from British Columbia have religious service and instruction, the principals being most emphatic as to the importance of them. One school, in addition, uses two hours weekly for the teaching of Religious Knowledge; one takes one and one-half hours; one takes one hour, while three use one scheduled period daily for religious, non-denominational education.

Table XLVIII shows the prevailing practices in the matter of religious services and instructions, province by province, together with the percentage of each class within each province.

TABLE XLVIII

NUMBER OF SCHOOLS WHERE RELIGIOUS SERVICES AND INSTRUCTION IS SCHOOL PRACTICE

Province	Number of Schools	Percentage of Particular Class
New Brunswick (Denominational)	3	100%
Nova Scotia (Denominational)	10	99
Ontario (Denominational)	19	95
Ontario (Non-sectarian)	7	70
Manitoba (Denominational)	19	90
Manitoba (Non-sectarian)	2	40
Saskatchewan (Denominational)	11	100
Alberta (Denominational)	10	90
Alberta (Non-sectarian)	2	66
British Columbia (Denominational)	11	100
British Columbia (Non-sectarian)	6	100

From Table XLVIII, it may be deduced that 83 of the 86 respondent denominational schools have regular religious

services and instruction, approximately 96.59% of all denominational schools reporting, and that 17 of the 30 non-sectarian schools also follow this practice, approximately 56.6% of all non-sectarian schools co-operating in the survey.

Provisions for Individual Differences

In discussing educational literature dealing with American Secondary Schools, Dr. Koos has said:

Almost all the writers urge the recognition of individual differences in ability, interests and needs. The importance of this function becomes an obligation as soon as we make progress toward popularization, since wider diversity among the student body will accompany any significant increase in the proportion of young people of given age who enroll in the schools.¹

Modern teachers are well aware of the many individual differences that are to be found in all classes, even in so-called homogeneous groups, the general trend of progressional thought in this regard being aptly summed up by Dr. W. A. McCall, when he says:

Mass instruction is highly inefficient, and this is particularly the case with skills. The interests of study, instruction and supervision are identical. All focus upon study. Study is highly individual. Instruction must be equally individual if it is to be efficient...Mass instruction aims at everybody. It frequently hits nobody.²

The principals of the private schools were asked what provisions were made in their schools to take care of individual differences, in an attempt to discover to what extent private schools had set, or were following, the more

¹Leonard V. Koos, The American Secondary School. Boston: Ginn and Company, 1927, p. 157.

²William A. McCall, How to Measure in Education. New York: MacMillan and Company, 1922, p. 114.

modern methods of instruction. The replies to this question are summarized in this section.

New Brunswick.- One school reports that no provisions are made at all and that all students take the same work through their entire course. Mount Allison has established the "unit" system of work to a great extent, in an effort to provide for the greater capacity of the quicker pupil and to allow the slower pupil to assimilate the work at his own rate of progress. Hotel Dieu St. Joseph makes no provision in actual school hours, but supplies special tuition for slower pupils on Saturday mornings. No provision seems to be made, however, for the brighter pupils who are capable of going ahead much more rapidly than the average pupil.

Nova Scotia.- Four schools report that the great variety of courses offered by them allows for any individual differences which arise in their schools, while two schools report that no such provisions are made, the skill of the teacher being considered sufficient to compensate for them. Horton Academy has a variety of courses which are chosen by the pupil under the guidance of a counsellor. Convent of the Sacred Heart carefully studies the character and the possibilities of each pupil before supplying training according to the needs of each as shown by the analysis. In two other schools the only provision made is the election of the high-school subjects for matriculation purposes.

Ontario.- Denominational Schools: Eleven of the twenty denominational schools report that no provisions are made for pupil differences, while one school, De la Salle, Aurora, states that its variety of courses allows pupils to take the course which is most acceptable to their abilities. Three schools provide individual attention in small classes, while three other schools study the pupils and build the courses around their needs. St. Mildred's College, Toronto, provides individual attention for the more backward pupils, at the same time supplying the faster pupils with work suited to their abilities. In Grey Gables School, Welland, each class is grouped into "ability sets" and each set is taught separately within the same classroom. Promotion is made from one set to the other when the ability of the student warrants it.

Non-sectarian Schools: Seven of the ten non-sectarian schools have no special provisions for differences while Crescent School attempts to provide variety of choice in the Recreational subjects which were previously discussed. Pickering College has no fixed time-table, but adjusts its schedule year by year to suit the needs of the students. In Hillfield School, Hamilton, all the teaching is individual and the staff meets weekly to discuss the needs of each boy as shown by his week's work. Adjustments are made from time to time on the basis of these discussions so that each boy's abilities may be provided for as much as is possible.

Manitoba.- Denominational Schools: Of the twenty-one denominational schools, fifteen report that there are no provisions made for individual differences, while two more schools report that the only provision made is the high school elective subjects in languages and sciences. As all high school pupils have these choices, this election cannot properly be called definite provision for individual differences. Three schools give the weaker pupils tuition in special, smaller classes, while the remaining school offers special voluntary classes on Saturday mornings for those pupils who wish to take advantage of them.

Non-Sectarian Schools: Only one of the five non-sectarian schools has no definite provisions for differences in pupils. Wellington House makes lessons uniform in time so that the student requiring instruction in any subject may do so by missing another in which he is fairly proficient, or, in the case of a brighter pupil, by taking an extra subject in a higher grade. Ravenscourt School provides for individual differences by more or less rapid promotion; by offering a general course parallel with a matriculation course and also by emphasizing craft work in its shops. St. Faith's School and Oxford High School provide individual tuition together with a wide variety of courses, in order that all the needs of their pupils may be met.

Saskatchewan.- Denominational Schools: Three of the eleven denominational schools report no provision for

individual differences, while four more report the high school electives as being sufficiently appropriate. Ursuline Academy, St. Joseph's and St. Anne's all pay particular attention to individual tuition in very small classes, while St. Michael's School reports that the variety of courses offered in that school takes care of many of the ability differences.

Onion Lake School, the only non-sectarian school reporting, has special classes for slower children, with no particular provision for the very bright pupils.

Alberta.- Denominational Schools: Seven schools from this group have no special provisions for these differences; three more report the high school electives as taking care of this contingency; while one school uses the tutorial method almost exclusively.

Non-sectarian Schools: All three schools have special provision for teaching the individual rather than the class. St. Hilda's College gives a great deal of individual work, specially graded and with more time allowed for its assimilation. There seems to be no special provision made, however, for the brighter pupils. Mountain School, Banff, has very small classes, in a home-like atmosphere which supplies adequate scope for all the normal child's interests, thus ensuring individual attention for both slow and more rapid learners. Montessori School, Calgary, carries on the traditions of Mme. Montessori by which the personality of the child is liberated by methods adapted to his individual

needs; where his energy is conducted into channels of organized activity and through this to the ultimate end of true education, self-training.

British Columbia.- Denominational Schools: Four schools from this group report no provision for individual differences, while three schools specialize in individual instruction. Two schools allow the brighter pupils to specialize earlier than is usual and allow the slower pupils to advance at their own speed without any undue pressure from the teachers. The Convent of the Sacred Heart, Vancouver, offers a wide variety of courses to satisfy the probable needs of the pupils, while the Prince of Wales Farm School uses the "unit" system in its academic work, promoting by units accomplished rather than by grade years.

Non-sectarian Schools: Two of the six schools have no special provisions for differences, while two more teach on the individual plan, taking care of as many differences as possible. University School, Victoria, divides its classes into ability groups, each more or less homogeneous, and teaches each small group separately, promoting from set to set within each grade when the pupils have reached the masterly level for each particular group. Brentwood College provides for differences by offering a great variety of courses suitable for the needs of its pupils, at the same time giving a great deal of individual attention in smaller classes.

Table XLIX shows the approximate percentages of schools making use of certain practices in caring for individual

TABLE XLIX

THE APPROXIMATE PERCENTAGES OF PRIVATE SCHOOLS MAKING CERTAIN PROVISIONS FOR TAKING CARE OF INDIVIDUAL DIFFERENCES

	No Unit Provision System		Indivi- dual Tuition	Spec. Classes	Variety of Courses	Guid- ance Couns- ellor	Courses Built Around Pupils' Need
New Brunswick	33%	33%	—	33%	—	—	—
Nova Scotia	50%	—	—	—	33%	8%	8%
Ont.-Denom.	55%	5%	20%	—	5%	—	15%
Ont.-Non-Sect.	70%	—	10%	—	10%	10%	—
Man.-Denom.	80%	—	5%	14%	—	—	—
Man.-Non-Sect.	20%	40%	20%	20%	—	—	—
Sask. Denom.	64%	—	27%	—	9%	—	—
Alta. Denom.	90%	—	10%	—	—	—	—
Alta. Non-Sect.	—	—	100%	—	—	—	—
Br. Col. Denom.	37%	27%	27%	—	9%	—	—
Br. Col. Non-Sect.	33%	17%	33%	—	17%	—	—
Approximate % of all schools	58%	8%	17%	4%	8%	2%	3%
Approximate % of Denominational Schools	62%	6%	14%	5%	8%	1%	4%
Approximate % Non-sectarian Schools	36%	14%	28%	8%	7%	7%	—

In computing the percentage of schools making no provision for individual differences, those schools whose only provisions are the high school elective subjects have been grouped with those definitely reporting the lack of any provision. As the elective subjects are, in many cases, pre-requisites for correspondingly higher university work, they were not thought

worthy of consideration as definitely planned school practices.

From Table XLIX it is seen that approximately 58% of all reporting schools make no special provision for the problem of individual differences, with the possible exception that individual teachers may themselves pay more attention to backward pupils and encourage those who aspire to higher standards.

Eight per cent of all schools use some variations of the "Unit" system or have their classes re-grouped into "sets" or ability groups. The highest percentage of all schools making provision for special cases is that group which has adopted individual tuition or tuition in very small classes. Such is also found to be the case in the denominational and non-sectarian schools. It is worthy of note that in very, very few cases, were any provisions made for giving the brighter pupils more difficult work which would make them work to the limit of their achievement quotient. The emphasis, such as it is, seems to be placed on the bringing up to standard of the slower pupils, rather than on the supplying of work suitable to the interests, needs and abilities of the various types of pupils to be found in every school.

Vocational and Manual Training

Social welfare demands that every individual be prepared by some means to render specific vocational services to society....The educational profession is especially concerned with whether or not the secondary school should attempt to provide vocational education in the form of specialized training for occupations below the expert or professional level.The school's

function of promoting social integration provides in itself a sufficient justification for including vocational training in the school programme. The full integration of any generation of young people with society must certainly include a common conception of the part that various vocational activities play in the work of the world and a common readiness and preparation on the part of young people to enter into that work. No social agency apart from the schools has as yet demonstrated its ability to provide youth with this type of vocational preparation.¹

This section summarizes the replies from the principals of the respondent schools as to the organization of vocational or manual training within their schools.

New Brunswick.- There is no organization set up for the teaching of vocational work in any of the schools reporting from New Brunswick. There are, however, classes in manual training. Mount Allison has a workshop where the students may work voluntarily. Hotel Dieu St. Joseph and Our Lady of the Sacred Heart School each spend one half day weekly on handwork as set down in the Department of Education programme for the province.

Nova Scotia.- Three schools make no provision for manual training in their schools, while five other schools have manual training for boys and domestic science work for girls, one afternoon per week. In one school the only pupils who take handwork are those who don't study Latin. The Convent of the Sacred Heart provides five periods of sewing and five periods of art per week while Stella Maris teaches Arts, Crafts, Music, singing and typing. The Sacred Heart Academy, Meteghan, teaches sewing, knitting, crocheting and art work

¹ Thomas H. Briggs. et al. Issues of Secondary Education. Chicago: National Education Association, 1936. pp. 185-6

to students who desire it. The Principal reports that most of the girls spend the greater part of their spare time practicing these arts.

Ontario.- Denominational Schools: Thirteen of Ontario's respondent denominational schools have no manual or vocational training classes, while one school provides manual training once a week in winter for pupils from thirteen to fifteen years of age. Notre Dame Convent, Kingston, Ursuline College, Chatham, and Notre Dame School, Ottawa, teach Home Economics to the girls of Grades IX and X, Notre Dame, Kingston, supplementing this with special needlework classes for resident girls on Saturday evenings. Bishop Strachan College, Toronto, teaches sewing and handicrafts from kindergarten to the first year of high school. Ottawa Ladies' College teaches a one-year commercial course after matriculation while Ontario Ladies' College, Whitby, teaches a business course, a course in commercial art, also courses in handicrafts, household science and music.

Non-sectarian schools: Four non-sectarian schools have no manual training classes, while two schools have handwork once a week. Pickering has three instructors who are always available for giving instruction to the boys of the school who are allowed to follow their own interests. Branksome Hall, Toronto, teaches Domestic Science and Interior Decorating, while Ovenden Ladies' College has weaving, metal and art classes in the afternoons, the pupils being allowed to work at these crafts in their free evenings and spare periods.

Manitoba.-Denominational Schools: Ten of the twenty-one denominational schools have no provision for the teaching of manual work or vocational training, while eight schools send their boys of grades VII and VIII to the public schools one afternoon weekly when they are given shop training through the courtesy of the Winnipeg Public School Board. During these periods, the girls are taught sewing and dress designing. St. Mary's Academy and Riverbend School teach Domestic Science as an option in the senior grades.

Non-sectarian Schools: Two schools of this group do not teach manual work, while two other schools also take advantage of the facilities offered by the Public School Board. Wellington House offers manual training to boys and domestic training to girls one half day per week under a part-time specialist.

Saskatchewan.- Denominational Schools: Eight of the eleven schools of this group make no provision for the teaching of manual work, while one school offers it once a week. Notre Dame Academy teaches Home Economics to its pupils, while Ursuline Academy, Bruno, offers night classes in commercial work, needle-craft and music.

Union Lake School, the only respondent non-sectarian school from this province, teaches manual work one half day weekly.

Alberta. 6 Denominational Schools: Eight denominational schools in this group do not teach manual or vocational work;

one teaches it one half day per week while another school teaches it in a hobby period. St. Anthony's College, Edmonton, has a regular guidance course, where students are made conversant with the needs and demands of various occupations through scheduled lectures.

Non-sectarian Schools: One school has no provisions for manual or vocational work, while the work of the Montessori School is primarily of an elementary character. Mountain School, Banff, however, spends two afternoons per week on handwork for both boys and girls.

British Columbia.- **Denominational Schools:** Six of the eleven schools of this group do not teach handwork or vocational preparation. Convent of the Sacred Heart teaches sewing or cooking four periods a week; Vernon Preparatory School has a guidance lecture for one hour each week; Queen Margaret's School teaches loom weaving, leather, cane, raffia and wood work in the evenings in addition to a scheduled course in Home Economics, while Vancouver Private School, teaches manual work to boys of Grades VIII, IX and X. Prince of Wales Farm School has a somewhat extensive vocational scheme even in the ordinary day school. Girls of 13 to 14 years are taught Home Economics five and one half hours per week; girls of 15 years get ten hours weekly; boys of thirteen to fourteen do manual work four hours per week, while boys of fifteen years get two and one half hours of farm mechanics. In addition to this, the boys and girls from thirteen to fifteen years of age have one and one half hours of agriculture per week.

Non-sectarian Schools: Three non-sectarian schools do not teach manual work, two teach it for one afternoon per week, while the sixth school teaches Domestic Science in regular scheduled periods.

Table L shows the approximate percentages of schools providing training in either manual or vocational work, and also a comparison between the percentages of all schools reporting, denominational schools and non-sectarian schools

TABLE L
APPROXIMATE PERCENTAGE OF SCHOOLS PROVIDING
TRAINING IN MANUAL OR VOCATIONAL WORK

	No Provision Made	Vocational or Manual Training
New Brunswick	0	100%
Nova Scotia	25%	75%
Ontario-Denominational	62%	38%
Ontario - Non-sectarian	44%	56%
Manitoba-Denominational	48%	52%
Manitoba-Non-sectarian	33%	67%
Saskatchewan-Denominational	72%	28%
Alberta-Denominational	72%	28%
Alberta-Non-sectarian	33%	67%
British-Columbia-Denominational	55%	45%
British Columbia-Non-sectarian	50%	50%
Approximate % of all Schools	50%	50%
Approximate % of Denominational Schools	52%	48%
Approximate % Non-sectarian Schools	37%	63%

Athletic Curriculum

No attempt has been made to summarize the athletic curricula of the various schools owing to the fact that all schools of each type report substantially the same games. In the boarding schools, all the seasonal games are played both intramurally and in extra-mural competition with other schools, where this is possible. The boarding schools have, in addition to their scheduled games, regular gymnasium and physical training classes which follow the provincial programme very closely, the only variations occurring are in those schools which have cadet training and those which prepare candidates for Royal Military College, Kingston.

The day schools also play all seasonal games, but their programme is much more limited than that of the boarding schools because they are unable, in many cases, to utilize the afternoon hours from the closing of school until the evening meal to the same extent as it is used in the residential schools. Here, again, the physical training schedules follow closely the syllabus suggested by each provincial Department of Education.

There are some schools, however, which make no provision at all for games, according to the returns from the questionnaire, but as they number only one or two schools from a few of the provinces, no good purpose is to be served by enumerating them in this section of the survey,

Literary and Dramatic Societies

As many of our better organized public schools publish school magazines and other literary efforts managed by the pupils and sponsored by a faculty advisor, and as this extra-curricular practice has been found to be an educational enterprise worthy of notice, enquiry was made as to the number of private schools fostering the publication of such magazines or other periodicals.

Our best modern schools likewise have Dramatic Clubs and Debating Clubs, organized either intra-murally or extra-murally, generally supervised by a faculty member, but operated in the main by the students themselves.

Enquiry as to the extent to which private schools make use of any of these literary and dramatic organizations brought replies which have been summarized in Table LI.

TABLE LI

NUMBERS OF SCHOOLS PROMOTING LITERARY AND DRAMATIC SOCIETIES OPERATED BY STUDENTS

	School Maga- zine	Dramatic Club	Debat- ing Club	Schools Promot- ing All Three	Schools Promot- ing None of Them
New Brunswick	0	2	1	0	1
Nova Scotia	13	16	10	9	3
Ont.-Denom.	16	18	13	11	1
Ont.-N&n-Sect.	9	9	7	7	1
Man.-Denom.	9	6	7	3	9
Man.-Non-Sect.	2	1	2	1	3

TABLE LI--CONTINUED

	School Magazine	Dramatic Club	Debating Club	Schools Promoting All Three	Schools Promoting None of Them
Sask.-Denom.	6	8	6	5	3
Sask.-Non-sect.	1	1	1	1	1
Alta.-Denom.	5	5	5	4	5
Alta.-Non-sect.	0	1	0	0	2
Erit.Col.-Denom.	6	7	5	4	3
Erit.Col.-Non-sect.	4	2	3	2	2
Approximate % of All Schools	61%	64%	51%	40%	27%
Denominational Schools	64%	72%	55%	42%	29%
Non-sectarian Schools	53%	43%	43%	36%	23%

Statements of Definite Aims

One hundred and ten principals of the co-operating schools replied to the question, "Is there any particular training which your school consciously attempts to offer which could only be obtained, or could more readily be obtained at a private school?". Many of the replies mentioned the religious training which is given by denominational schools and which is the fundamental reason for their existence. As this question was posed in an attempt to discover the objectives to which the private schools were aiming, other than religious training, these replies, or parts of them, were rejected.

Twenty-eight principals stated that their schools offered nothing that could not or is not taught just as well at public school, while six principals refrained from any statement whatever. The remaining replies, while couched in different words, were easily classified into six different headings. Table LII shows the number and percentage of the principals whose replies indicate the particular training which his school has to offer, other than religious training. The purely subjective aspects of these replies is obvious. They are controversial in the extreme and are of interest mainly because they serve to indicate, to some extent, how some of the private school principals regard the work of the public schools.

TABLE LII

NUMBER AND PERCENTAGE OF REPORTS INDICATING DEFINITE AIMS OTHER THAN RELIGIOUS TEACHING

	Number of Replies	Percentage of Schools
1. Character Training founded upon good sportsmanship.	40	36.3%
2. Culture in all its aspects and the proper use of leisure time.	12	10.9%
3. The education resulting from living with others in a community with a variety of interests and the formation of many social habits which cannot be inculcated in public schools	11	10%
4. Self government and the opportunity for the student to think and act for himself.	10	9%

TABLE LII--CONTINUED

	Number of Replies	Percentage of Schools
5. Special language facilities and the cultivation of savoir faire	5	4%
6. Wider Canadian perspective gained through the meeting with students from various parts of the Dominion	4	3.6%

Symposium of Contributions by Private Schools

Since private schools, like all other institutions, must have definite aims and objectives, the degree of success of these schools might possibly be stated in terms of their contributions to society as measured by their avowed objectives. All principals were asked to comment on what they assumed to be the outstanding contribution of all types of private schools to Canadian national culture. Any attempt to classify the many varied comments would rob them of their interest and might prove to be a task beyond the scope of this survey. The more outstanding replies are therefore quoted in this section:

Private schools have contributed a refinement and culture that is seldom existent to any noticeable extent in the majority of the graduates of the public schools.

They develop more lasting friendships and they further higher social standards.

I am quite convinced that, due to religious training, the majority of our children in private schools become better citizens, especially in this true of our non-English speaking people!

Private schools contribute to Canadian national culture in that they are laboratories whence the finest in educational practice can be given to the masses through the public school, and as centres of clear thinking, moral responsibility and good sportsmanship.

A more tolerant attitude towards differences of opinions whether political, racial or religious. Refinement in mannerisms. Development of the essential characteristics necessary to the making of a good, useful life. Development of citizen leadership.

Private schools form very useful experimental grounds for research work. A child in a private school never has the idea that he is being overlooked. He realizes that he has a place to fill in the community and in the world. In a public school, the numbers tend to swamp him; he feels insignificant and tends to develop an inferiority complex, with the added danger of becoming a third-rate man.

Education should produce the ideal man. If so, it must take account of the child, its primary purpose on earth and its destiny hereafter. It fits the child for a successful career here and for immortality.

The Denominational School is the logical outcome of Christ's commission to 'teach all nations'. No more time is devoted to the teaching of religion than to the teaching of grammar, geography, history or mathematics, but the child lives in an atmosphere which fosters the conviction that 'it profits a man nothing if he gain the whole world and suffer the loss of his own soul.

Private schools try to make of their pupils not only learned men and women, but good men and women, so that they may be a credit to our country and a benefit to society.

Our private schools, because of their religious training and the consequent religious atmosphere, are undoubtedly the best protection against Communism, Atheism and other dangerous doctrines which are doing so much harm to modern society in all countries.

Private schools, where Christian teaching forms a part of the curriculum, are primarily responsible for

the preservation of our Christian civilization. Because of this generally accepted fact, their contributions to Canadian culture cannot be measured in terms of words.

Public schools, with their system of God-less education, are unwittingly assisting in the present world-wide Communistic campaign which threatens to wreck our present Christian civilization. Private schools, with a well-balanced curriculum embracing Christian teaching, are doing much to stay the Communistic propaganda of to-day.

Private schools bring into the other schools as ideal and cultural emphasis which is not usually found there.

Private schools stress religion. A better culture is imparted and character training is given a strong emphasis. Supervision is more adequate and teachers exercise a better influence because they know their students better. Ideals are higher and respect for authority is maintained. Private schools also combat snobbishness and inculcate principles of kindness and tolerance.

A sound citizenship and loyalty to King and country. Mens sana in corpore sano. Refinement of perception in literary, artistic and scientific realms. A high conception of truth, sincerity and no humbug.

They give culture and refinement, emphasize the rights and dignity of the human person, afford individual character training and thus form leaders. They prevent state monopoly of education and they give a greater facility for the harmonious development of the faculties—physical, intellectual and moral.

In this province - Nova Scotia - our private schools contribute a large share of the professional men. Our smaller classes permit free discussion so that facts are not learned but understood.

Our classes are small and our teachers are exceptionally well qualified, hence, as far as records are concerned, our Matriculation results are exceptionally good.

Obedience plus Respect plus Responsibility equals Fine Character.

Freedom in appointing staff from any source. Freedom

to plan the curriculum in lower and middle grades. Greater opportunity given in language work and to develop in the fields of art, music and physical education under skilled teachers, resulting in a more balanced all-round training and an appreciation of differing points of view together with a finer quality of criticism.

They afford a difference in training. The curse of our Government system is its uniformity. Private schools afford an opportunity for special talent, for experiment and for idealism. They develop a healthy spirit of loyalty to the school and a certain pride in the Alma Mater. Their religious affiliations also foster desirable religious practices.

The fact of smaller groups makes it possible to know the students and treat them as individuals. Difficulties, both academic and of personal adjustment, can often be overcome through this approach. The opportunities afforded to develop a real sense of community can be done in many ways through large groups and small and seems to me to be one of the greatest possibilities in the life of independent schools.

Private schools are free to experiment in Education as government controlled schools are not. They have thus pioneered in many progressive steps in Education. They do much in building desirable characters. To have a share in the life of the right kind of boarding school, with a wide variety of interests and activities and with the right people directing it and giving it tone and atmosphere does much in developing boys and girls, teaching them to live with others happily, giving them healthy attitudes toward others and toward life itself, forming in them proper habits of living and saving them from mental complexes and neuroses which may spoil their lives. What they unconsciously absorb is, in my opinion, of greater value than what they are formally taught.

The private school is a fount from which issue rivulets into society carrying a measure of culture, of breadth of vision, a better appreciation of real values, an absence of provincialism. It tends to raise and to maintain the cultural standards of the community in which it operates and to which it sends its graduates. It equips those who will have leisure time and means to use both to the best advantage to themselves and others.

The avoidance of large scale production in education and the establishment of thinking in place of memory feats.

These schools try to raise the standard of living from the merely material point of view to one with a spiritual outlook. In this manner, pupils are taught to respect the rights of others, to obey legally constituted authority and to examine their rights of citizenship in a logical, Christian manner. This is the training which will make Canada "safe for democracy".

I taught for some years in the public schools where the moral code is set in the playground and often by the lowest standards there. I found it so hopeless, from a moral and religious point of view, that I set up my own private school, so that I could at least teach pupils the difference between right and wrong and why they should choose one and scorn the other. The only schools where I could find any satisfaction and feel that I was doing some good were my own school in and the Indian School at where I was sent by the Dominion Government to organize education along worthwhile lines.

Private schools have fostered religious spirit, true patriotism, refined education and have maintained a higher level of good manners and morals.

They have raised the moral and religious standards of Canadian national life. They have raised the cultural level of minority groups which would have become a detriment to the country. They have helped to crystallize the best out of the culture of these minority groups and have embodied it into the national culture. Again, they have given the 'average pupil' according to his need and have thus adjusted and started on the road to success many so-called misfits.

They have tried to maintain in the educational system of our country that religious element and outlook on life which our universities, collegiates and public schools have so foolishly discarded, and without which mere secular learning becomes a dangerous instrument in the hands of the scholar.

The definite presentation of a religious ideal as the purpose of the school's existence. More opportunities are given for studying and meeting individual needs and for encouraging voluntary contributions to the intellectual and social life of the group. The well-established schools can be free to follow a more reasonable curriculum than that authorized by a Department of Education.

Solid character training; deeper religious training; a broader outlook on life and especially the courage to assume responsibility, a thing our public schools do not and cannot give.

The mission schools in the isolated parts of the North have for many years provided the only means of education for many children both the Indian and half-breeds and the children of the traders. They have played a very vital part in the frontier life of the great North-West and their usefulness is by no means a thing of the past in bringing the boon of learning to those who would otherwise be denied it.

A wider idea of citizenship - a sounder patriotism and an abiding loyalty for tradition.

Private schools propagate the principles of the Christian religion in the field of higher education; that, in my estimation, is the best contribution they make to Canadian life.

They supply a moral background for the training of good future Canadian citizens, besides preserving the glorious heritage of centuries of Christian teaching and living.

Based upon religious training, which is the soundest foundation for all character building, there is developed a sense of courtesy, self-control and a definite feeling of responsibility to give service.

The close daily association of boys with each other, the hourly contact with highly educated teachers of British traditions and ideals, the strong and definite atmosphere of religion backed by organized games and a tradition of noblesse oblige must react favourably on the character of the boys whom we send out to take their place in Canadian society.

That of providing leaders and thinkers for the country, as well as graduates who are cultured.

The private school contributes in large measure towards the religious, moral and physical fibres of our Canadian culture; it is a leaven, leavening the lump; it holds "the balance of power" and not least, it refines the dross in the amalgamation of the masses.

Private schools have an opportunity of developing character and leadership which government schools cannot possibly be expected to achieve by reason of their numbers. In a private school individuality is preserved.. It is their object to devote the closest attention to the building up of character, studying the characteristics and requirements of each boy, fostering and bringing out all that is best in him, teaching him to BE something rather than merely to DO something. Private schools impress on pupils that the good of the whole must come before the good of the individual and that service to others is the primary consideration of each. Boys are taught to work hard and to play hard and to learn that it is the spirit in which the task is undertaken that matters and that the result is of little worth if the spirit has been wrong.

CHAPTER VI

SUMMARY

From the facts elicited as to the control of the respondent schools; the aims and attitudes of the administrators; the admission and promotion of the pupils; the size of the classes; the provisions for individual differences; the elasticity of the curriculum; the extra curricular activities; the degree of vocational training offered and the qualifications of the teaching staff, it should be possible to describe each of the four typical private schools, the denominational day-school; the denominational boarding-school; the non-sectarian day-school and the non-sectarian boarding-school, together with an overview of the private schools as a unit.

These typical schools would not be any school in particular; would not be in affiliation with any particular denomination, but with all in general, nor would they have any particular racial bias other than Canadian. Their practices would be those which are typical of the majority of schools reporting in each group, a cross-section, as it were, of the typical Canadian private schools.

The Typical Denominational Day-School

This school was founded to provide Canadian boys and girls with a sound academic education under religious influences. It is governed by a Board of Trustees, elected by an executive body of the members of a religious denomination, whose duties are the supervision of the operation of

the school and the administering of its business affairs. The school is dependent for its financial solvency partly on fees, partly by assistance from Church funds and partly by bazaars or other campaigns for the raising of funds for particular needs.

Its academic work is inspected regularly by inspectors from the provincial Department of Education, who satisfy themselves that the work of the school is up to the standard of the government controlled schools. Pupils are admitted between the ages of five and six years and are promoted annually on the basis of marks earned in formal examinations, together with the teacher's recommendation in exceptional cases, where the staff is of the opinion that the pupil is capable of doing the work of the higher grade. Standard achievement tests and intelligence tests are employed very rarely. The senior pupils write the formal matriculation examinations of the provincial Department of Education. Pupils entering from another school are graded according to their certificate from that school, and not by entrance examinations or by standard tests.

This school has no form of student government, nor has it a graduate society, its graduates generally becoming members of a young people's organization under Church auspices.

In the teaching staff of this typical denominational day school, approximately 19% are University graduates; 23% are members of teacher professional organizations; 62% are members of a Religious Order; 59% have had Normal School

training; 10% of them have done post-graduate work under a College of Education and 55% of them hold First Class - or higher - certificates.

The enrollment is about two hundred pupils with thirty-seven pupils in each class, studying the same curriculum as the provincially controlled school, with the exception that there is a short daily service in the morning and religious knowledge is taught in regular scheduled periods.

The pupils do not publish a school paper, except as a project at irregular periods, nor do they have an organized dramatic club, although seasonal concerts are staged at Christmas and Easter or whenever there is a campaign for funds.

The athletic curriculum is very meagre, being confined to seasonal games at recess and for a short time after school is dismissed in the afternoon. The fact that so many of the teachers in this type of school are nuns makes organized games very difficult to control. The regular physical training programme, as laid down by the Department of Education, is followed closely.

The girls in the higher elementary grades are provided with a training in some of the domestic arts at such times as the boys are being taught manual training in the nearest city high-school.

The classes are not unduly large, so that the teacher is able to judge of the thoroughness of the work done and to

give such supervision in the academic work and guidance in character building as may be necessary. Because of the religious atmosphere which pervades the activities of this typical school, many of the principals claim that, without resorting to political indoctrination, they are doing much to combat Communism, Atheism and many of the social evils which beset our present civilization.

The Typical Denominational Boarding School

This school is under the supervision of a religious organization, with 50% of the teachers in the girls' school being university graduates and 100% in the boys' school. Twenty-four per cent of its teachers are members of professional organizations; 58% are members of a Religious Order or are in Holy Orders; 63% have had Normal School training; 20% have done, or are doing, post-graduate work under a College or Faculty of Education and 60% of them hold First-Class Teacher Certificates or higher.

It has the same religious atmosphere pervading its work as is found in the day-school but, in general, it deals with a higher type of education and with the children of wealthier citizens. The classes are thus much more homogeneous, owing to the fact that the school can, to a certain extent, select its own students, promoting or demoting them as occasion arises.

The classes, while being more homogeneous, are also much smaller than in the denominational day-school, the

median being nineteen in the girls' school and 17 in the boys' school. The number of teachers is sufficient to give whatever individual assistance may be necessary in supervised study periods and in spare hours. Pupils whose work is considered to be unsatisfactory are required to make up their deficiencies daily, and on Saturday mornings, under a teacher on duty.

A decided difference is made between the discipline of the younger and that of the older pupils. The Seniors live on a separate floor and have a modified form of self-government. A committee of prefects, chosen each year from among the older pupils, co-operate with the principal and staff in matters of discipline where the general interest of the school is concerned.

Religious exercises mark the beginning of each school day and religious knowledge is taught as a scheduled subject. Sunday morning service is held by the chaplain while the evening service is taken by the principal or some outside speaker.

Physical training is in charge of a teacher who has had special training and who devotes full time to this part of the curriculum, as well as to the coaching and organizing of all seasonal games. All pupils are expected to take vigorous part in all forms of athletics, unless excused on medical grounds, by either the family physician, the school physician, very seldom at the request of the parents.

Student organizations form a very important part of the life of this school and include debating, religious, social, musical, literary, dramatic and scientific activities.

Morning and evening study, supervised by a competent teacher, teaches the pupil how to study, how to tackle and master a problem and adequately prepares him to carry on his secondary school and university work successfully.

As this typical school has at its top, a department which is affiliated with a university, the pupils derive a certain inspiration gained from contact with college students.

The Typical Non-sectarian Day School

This school has been established at the request of interested parents who wished their children to have more individual attention, partly because of some maladjustment in the public school and partly because of some personal, physical condition. It continues to find new ways of serving its clientele, new functions to perform and new adaptations to meet existing needs. New experiments are continually being tried which result, as in every growing organism, in failures and survivals. The older established school, which has built up a body of tradition about it, continues to serve in its old sturdy way. The newer day-school assembles its pupils for morning prayer about 9.00 a.m. and devotes the morning hours to lessons and to study, in

*Section
elaboration*

very small classes, until the serving of a hot lunch at noon. This is followed by further recitations, study and student activities until three o'clock, when all pupils go outdoors to take part in organized games until 4.30 or 5.00 p.m. when they return home in a school bus with probably a good share, if not all, of their lessons prepared for the following day.

This type of school claims to give each pupil what he requires as an individual, without holding to any rigid system of Forms or Grades. Each student's programme is arranged to suit his needs as determined by careful study and by weekly staff discussions, thereby ensuring more rapid progress and more thorough understanding than he would ordinarily have under the traditional "lock-step" method of promotion.

The Typical Non-sectarian Boarding School

There are no outstanding differences between this type of school and the denominational boarding school, if one excepts the religious vocation of the teachers in the latter. The day opens with a short prayer instead of the longer service, but religious instruction is found to be a scheduled subject just as in the denominational school, with the difference that no dogma is taught, but rather Biblical knowledge and fundamental Christianity.

There are no other variations to be found except that 65% of its teachers are university graduates, the

academic standing of the under-graduate teachers being Second Year Arts or higher. Twenty-three per cent are members of teacher professional organizations while only 1% are in Holy Orders. A much lower percentage of teachers in this school have had Normal School training, 37% as compared with 63%, while the same percentage of each type, 20%, has done post-graduate work in Education, but only 50% hold First Class certificates or higher as compared with 60% of the Denominational Boarding School.

Viewing the Canadian private school as a social unit, it is fairly obvious that when the foundations, aims, policies and practices are analyzed, any variations which occur are determined in the main by reason of the introduction of religious training, not necessarily denominational, but rather the recognition of the Bible as the supreme expression of the moral and religious life of the past, present and future.

The survey shows that the academic standards of the private schools of Canada are reasonably high, one indication of this being the large number of Rhodes Scholars who received their preparatory or secondary education in Canadian private schools.¹

The academic standards of the teaching staff are also reasonably high, 55% of them being University graduates; 24% of them are members of professional organizations and 61%

¹ See Appendix II, page 161, List supplied by the Warden of Rhodes House, Oxford, England.

hold First class or higher teaching certificates issued by the provincial Departments of Education.

The curriculum, on the whole, differs very little from the provincial programmes, essential differences being necessary in the case of boarding schools and in those schools where religion is being taught.

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- Assumption College, Sandwich, Ontario, p. 48.
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- Branksome Hall, Toronto, p. 16.
- Camrose Lutheran College, Edmonton, Alberta, p. 20.
- Canadian Junior College, College Heights, Alberta, p. 35.
- College Sainte-Anne, Digby, Nova Scotia, p. 72.
- Congregation de Notre Dame, Ottawa, p. 32.

- Convent of the Sacred Heart, Vancouver, p. 3.
- Crescent School, Toronto, p. 36.
- De La Salle, "Oaklands", Toronto, p. 14.
- Edgehill School for Girls, Windsor, Nova Scotia, p. 16.
- Fairbridge Farm School, Vancouver, B.C., p. 30.
- Hillfield School, Hamilton, Ontario, p. 20
- King's Collegiate School, Windsor, Nova Scotia, p. 20.
- Lakefield Preparatory School, Ontario, p. 16.
- Luther College, Regina, Saskatchewan, p. 27.
- Montessori School, Calgary, Alberta, p. 24.
- Mountain School, Banff, Alberta, p. 4.
- Mount Allison Academy, Sackville, New Brunswick, p. 40.
- Mount Royal College, Calgary, Alberta, p. 43.
- Mount Saint Vincent Academy, Halifax, Nova Scotia, p. 6.
- Ontario Ladies' College, Whitby, p. 38.
- Oshawa Missionary College, Ontario, p. 31.
- Ottawa Ladies' College, Ottawa, p. 16.
- Qu'Appelle Diocesan School for Girls, Regina, Sask. p. 8.
- Queen Margaret's School, Duncan, B.C., p. 16.
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- Ridley College, St. Catherine's, Ontario, p. 16.
- St. Louis College, Victoria, p. 44.
- St. Mildred's College, Toronto, p. 12.
- St. Patrick's College, Ottawa, p. 25.
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Vernon Preparatory School, Vernon, B.C., p. 8.

APPENDIX

I. Questionnaire sent to the Principals of Private Schools

1. Will you please give a short historical sketch of your school's origin?
2. (a) Is your school founded as a profit-making institution?
(b) Is it endowed for religious or for educational purposes?
(c) Is your school totally supported by fees?
(d) What are your inclusive fees?
(e) Has your school any other source of support?
3. (a) Is the Principal responsible to a Board of Governors?
(b) How is the Board constituted?
(c) What are its functions?
(d) Is the Principal responsible to shareholders or to bondholders?
(e) Responsible directly to a Church or to a Religious Order?
(f) Which Church or Order?
4. (a) Is your school wholly a boarding-school?
(b) Boarding with Day pupils?
(c) All day pupils?
5. How many of each have attended in each of the years ending June 1934, June 1935, and June 1936?
6. (a) Can you give the average number of students who came to you during the past three years because of academic difficulties in public schools?
(b) Because of disciplinary difficulties in public schools?
(c) Because of some other mal-adjustment in public schools?
(d) Because of a desire for religious training?
(e) Because their parents had lost control over them?
7. (a) What is the usual age for admission to your Junior Department?
(b) Of the graduates from your Secondary Department?
(c) Are your pupils graded on admission by an Entrance Examination?
(d) According to age?
(e) According to certificates from their previous schools?

8. (a) How many forms, Grades or Classes have you?
(b) What is the usual number of pupils in each?
(c) From your own experience, what do you consider to be the ideal number?
9. (a) How many of your pupils were candidates for University Matriculation in each of the years 1933-34, 1934-35, and 1935-36?
(b) How many passed into University in each of these years?
(c) How many of your graduates are now in Holy Orders?
(d) How many are now teaching?
(e) How many of these are now teaching in your own school?
(f) If your school is one of the older schools, will you please name some of the outstanding medical, judicial, literary, religious or scientific leaders of today who are numbered among your graduates?
(g) What part does your Alumni or Alumnae Association play in forwarding the aims of your school?
10. (a) Do you promote your pupils by School examinations?
(b) By Departmental examinations?
(c) On the teacher's recommendation?
(d) Is your school regularly inspected by the Department of Education?
(e) What is your opinion of the value of academic tests as the basis of promotion?
11. (a) Will you please attach the daily schedule of your school activities?
(b) Is your curriculum organized and directed by your Principal?
(c) By the Department of Education?
(d) How does your curriculum differ, if at all, from that of the public schools?
(e) What choice has the student in the selection of subject?
(f) Do you have religious instructions and services?
(g) What time is given to this, and what importance do you place on this aspect of your work?
(h) How does the elasticity of your programme allow for individual differences?
12. (a) What is your Athletic curriculum?
(b) If you have vocational or manual training classes, how are they organized?
13. (a) How many daily study periods have you?
(b) Of what duration?
(c) How are they supervised?

13.
 - (d) At what hours of the day are these periods held?
 - (e) Do you set formal homework assignments?
 - (f) What measures are taken to prevent "overloading" by specialist teachers?
 - (g) To what extent do your pupils participate in school government?
 - (h) Upon what factors does the success of your student government depend?

14. Is there any particular training which your school consciously attempts to offer which could only be obtained, or could more readily be obtained at a private school?

15.
 - (a) Have you a school magazine or other literary effort managed by your pupils?
 - (b) A Dramatic society?
 - (c) A Debating union?

16.
 - (a) How many teachers are on your staff?
 - (b) What is the basis of their appointment, academic ability or qualities such as leadership or some other personal quality?
 - (c) How many are University graduates?
 - (d) What is the average academic standing of your under-graduate teachers?
 - (e) How many of your teachers are members of Teacher-Professional organizations?
 - (f) How many are in Holy Orders or are members of a religious order?
 - (g) How many of your teachers have had Normal School training?
 - (h) Faculty of Education training?
 - (i) What is the average years of teaching service of your staff?
 - (j) What professional certificates do your teachers hold?
 - (k) What is the average tenure in your school?
 - (l) How many teachers are there in residence?
 - (m) Have you a Teachers' Retirement Fund?
 - (n) What special inducements do you offer your teachers to encourage them to remain in private school work?

17.
 - (a) Have you a School Matron?
 - (b) A School Nurse?
 - (c) A School Doctor?
 - (d) Do you hold regular medical examinations of your pupils?

18. How many years has your school been in continuous operation?

19. If you care to express an opinion, which will not be published or quoted without your permission, will you please state what you think are the outstanding contributions of our private schools to Canadian national culture?
20. If you have any other information which, in your opinion, would materially assist this survey, I would be glad to receive it and to refund the extra postage incurred, if you so desire it.

II. List of Canadian Rhodes Scholars from 1926 to 1935.

1926.

- C.S.Campbell (Alberta)- Macklin and Strathcona High Schools and University of Alberta.
- * H.V.Warren (British Columbia)- Vernon Prep. School and University of British Columbia
- * M.J.H. Allard (Manitoba)- St. Boniface College and University of Manitoba.
- * K.B.Palmer (New Brunswick)- Mount Allison Academy and Mount Allison University.
- * W.J.Maynes (Nova Scotia)- St. Joseph's College and St. Francis Xavier University.
- L.F.Kindly (Ontario)-Ottawa Collegiate Institute and Queen's University.
- * J.J.R.Casgrain (Quebec)- Loyola College and University of Montreal.
- E.A.Forsey (Quebec)- Ottawa Collegiate Institute and University of Saskatchewan.
- C.G.Clark (Saskatchewan)- Saskatoon Collegiate Institute and University of Saskatchewan.

1927.

- A.E.Grauer (British Columbia)- King Edward High School, Vancouver, and University of British Columbia.
- * J.R.McLean (Manitoba)- Brandon College and University of Manitoba.
- * W.W.Donohoe (New Brunswick)- St. John Grammar School and University of New Brunswick.
- A.R.Jewitt (Nova Scotia)- Ottawa Collegiate Institute and Dalhousie University.
- D.A.Skelton (Ontario)- Kingston Collegiate and Queen's University.
- E.M.Reid (Ontario)- Oakwood Collegiate Institute and University of Toronto.
- * H.F.Moseley (Quebec)- Sydney Academy and McGill University.

* Marks the Graduates of Private Schools.

- * L.E. Fortier (Quebec)- Catholic High School and University of Montreal.
- A.J. Grace (Saskatchewan)- Strasbourg High School, Saskatchewan, and University of Saskatchewan.

1928.

- R. Martland (Alberta)- Victoria High School, Edmonton, and University of Alberta.
- J. Sinclair (British Columbia)- Magee High School, Vancouver, and University of British Columbia.
- D.M. Turnbull (Manitoba)- St. John's Technical High School and University of Manitoba.
- * B.S. Keirstead (New Brunswick)- Fredericton Grammar School and University of New Brunswick.
- R.C.C. Henson (Nova Scotia)- Bridgetown High School, N.S. and Acadia University.
- W.L. Smith (Ontario)- Kingsville High School and University of Toronto.
- M. St. A. Woodside (Ontario)- Brantford Collegiate Institute and University of Toronto.
- * D.A. Barlow (Quebec)- East Angus Academy, Quebec, and Bishops University.
- * J.E.J. St. Germain (Quebec)- St. Mary's College, Montreal, and University of Montreal.
- G.F. Curtis (Saskatchewan)- Moose Jaw High School and University of Saskatchewan.
- J.H. MacLennan (Canada-at-large)- Halifax Academy and Dalhousie University.

1929.

- G.F.G. Stanley (Alberta)- Central High School, Calgary, and University of Alberta.
- J.R. Tolmie (British Columbia)- South Vancouver High School and University of British Columbia.
- * L.C. Bonnycastle (Manitoba)- Trinity College School, Port Hope, Ontario., and University of Manitoba.
- J.D. Babbitt (New Brunswick)- Fredericton High School and University of New Brunswick.
- * W.B. Ross (Nova Scotia)- Colchester County Academy, Truro, N.S. and Dalhousie University.
- H.R. Ziegler (Ontario)- Brantford Collegiate Institute and University of Toronto.
- * G.S. Cartwright (Ontario)- Trinity College School, Port Hope, and University of Toronto.
- * H.G. Lafleur (Quebec)- Mower Canada College and McGill University.
- K.H. Brown (Quebec)- Montreal High School and McGill University.
- E.A. Bence (Saskatchewan)- Nutana Collegiate Institute and University of Saskatchewan.

1930.

- H.W.Morrison (Alberta)- Strathcona High School,
Edmonton, and University of Alberta.
- J.R.Beattie (Manitoba)- Kelvin Technical High School,
Winnipeg, and University of Manitoba.
- ★ D.E.Fraser (New Brunswick)- St. John Grammar School
and University of New Brunswick.
- ★ F.F.Musgrave (Nova Scotia)- Halifax Academy and
Dalhousie University.
- ★ C.H.Little (Ontario)- Upper Canada College and
University of Toronto.
- ★ L.M.Gelber (Ontario)- Upper Canada College and
University of Toronto.
- ★ E. Veilleux (Quebec)- Seminaire St. Charles Borromie,
Sherbrooke, and Laval University.
- ★ C. Bilodeau (Quebec)- Seminary of Quebec and Laval
University.
- C.A.Gratias (Saskatchewan)- Kinistino High School
and University of Saskatchewan.

1931.

- K.W.Conibear (Alberta)- Victoria High School, Edmonton,
and University of Alberta.
- J.A.Gibson (British Columbia)- Victoria High School
and University of British Columbia.
- F.G.Kergin (British Columbia)- King Edward High School,
Prince Rupert, B.C., and University of Toronto.
- J.E.Coyne (Manitoba)- Kelvin Technical High School
and University of Manitoba.
- ★ A.H.M.Humble (New Brunswick)- Colchester Academy,
Truro, and Mount Allison University.
- ★ F.C.Underhay (Nova Scotia)- Prince of Wales College,
Charlottetown, P.E.I., and Dalhousie University.
- H.S.Day (Ontario)- Brantford Collegiate Institute
and University of Toronto.
- E.E.Jolliffe (Ontario)- Guelph Collegiate Institute
and University of Toronto.
- ★ K.N.Cameron (Quebec)- Lower Canada College and McGill
University.
- ★ P.Bouchard (Quebec)- Quebec Seminary and Laval
University.
- P.W.Morse (Saskatchewan)- Nutana Collegiate Institute,
Saskatoon, and University of Saskatchewan.

★ Marks the Graduates of Private Schools.

1932.

- W.T.Brown (British Columbia)- Magee High School,
Vancouver, and University of British Columbia.
- W.L.Morton (Manitoba)- Gladstone Public High School and
University of Manitoba.
- * J.E.Nadeau (New Brunswick)- St. Joseph's Academy, St.
Joseph, and St. Joseph's University.
- * A.G.Cooper (Nova Scotia)- King's Collegiate School,
Windsor, and Dalhousie University
- D.G.Dean (Ontario)- Tillsonburg High School and
University of Western Ontario.
- * J.L.Stewart (Ontario)- University of Toronto Schools
and University of Toronto.
- F.M.Bourne (Quebec)- High School of Montreal and
McGill University.
- D.Lewis (Quebec)- Baron Byng High School, Montreal,
and McGill University.
- E.R.Hopkins (Saskatchewan)- Moose Jaw Central Collegiate
School, University of Toronto and University of
Saskatchewan.

1933.

- S.Rands (Alberta)- Macleod High School and University
of Alberta.
- L.B.Jack (British Columbia)- South Vancouver High School
and University of British Columbia.
- C.A.Winkler (Manitoba)- Virden Collegiate Institute and
University of Manitoba.
- * E.P.Weeks (New Brunswick)- Mount Allison Academy and
Mount Allison University.
- * D.P.Wallace (Nova Scotia)- St. Mary's College, Halifax,
and Dalhousie University.
- * A.D.McLachlin (Ontario)- St. Thomas Collegiate Institute,
and University of Western Ontario.
- * J.P. L'Ecuyer (Quebec)- Seminaire de Nicolet and Laval
University.
- J.F.Leddy (Saskatchewan)- Nutana Collegiate Institute
and University of Saskatchewan.

1934.

- R.L.D.Fenerty (Alberta)- South Calgary High School,
and University of Alberta.
- P.D.McTaggart- Cowan (British Columbia)- North Vancouver
High School and University of British Columbia.
- * F.W.O.Jones (Manitoba)- St. John's College School,
Winnipeg, and University of Manitoba.

* Marks the Graduates of Private Schools.

1934 (Continued)

- G.N.Laidlaw (New Brunswick)- New Glasgow (N.S.) High School and Mount Allison University.
- S.P.Wheelock (Nova Scotia)- Wolfville (N.S.) High School and Acadia University.
- H.G.Skilling (Ontario)- Harbord Collegiate Institute, Toronto, and University of Toronto.
- J.R.Baldwin (Ontario)- Uxbridge High School and University of Toronto.
- * J.Chapdelaine (Quebec)- College Sainte-Marie and College Jean de Bribeuf (No University)
- * C.C.Eberts (Quebec)- Trinity College School, Port Hope, and University of Bishop's College.
- W.R.Jackett (Saskatchewan)- Kamsack High School and University of Saskatchewan.

1935.

- * D.R.Wilson (Alberta)- Brentwood College, Victoria, B.C., and University of Alberta.
- T.McKeown (British Columbia)- South Burnaby High School, University of British Columbia & McGill University.
- * J.B.Reid (Manitoba)- Sydney Academy and University of Manitoba.
- * H.C.Creighton (New Brunswick)- Saint John High School and University of New Brunswick.
- C.B.Ferguson (Nova Scotia)- Glace Bay High School and Dalhousie University.
- * J.W.Magladery (Ontario)- Upper Canada College and University of Toronto.
- * A.C.Smith (Ontario)- Upper Canada College and University of Toronto.
- * C.L.O.Glass (Quebec)- College Sainte Marie and Laval University.
- F.J.McLean (Saskatchewan)- Battleford Collegiate Institute and University of Saskatchewan.