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Journal of education

SPECIAL

ISSUE

SESQUICENTENNIAL

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A Double Celebration

This Special Issue of our *Journal* is in honour of a double celebration — the 150th anniversary of the granting of a charter to McGill University and the opening this Spring of the new Faculty of Education building. Therefore, readers should not be surprised to find that our contents have an historical flavour and that there is a concentration of papers dealing with higher education and with teacher preparation.

Our distinguished contributors include people from both within and without the University and we are particularly pleased to reproduce on the next two pages a letter from the Prime Minister of Canada, the Rt. Hon. Pierre Elliott Trudeau. We were also honoured to receive a message of greetings from the Prime Minister of Quebec, the Rt. Hon. Robert Bourassa.

We wish to thank the McGill Sesquicentennial Committee and the Graduates' Society for making some funds available for this Special Issue. We also express our appreciation to the members of the McGill Publications Service for our new cover and layout.

— M. G.



PRIME MINISTER · PREMIER MINISTRE

I enjoy talking and sharing views with students and teachers at schools or universities; one reason, of course, is that we have a common preoccupation. Our democratic system is a learning process, for the governors and the governed.

Most of the problems in society are problems in the minds of its citizens. I do not mean that they are imaginary or psychosomatic. I mean that the problems of organizing society are really problems of getting men and women to accept the basic premises on which society is founded. And they will not accept those premises unless they understand the rationale for them, and unless they have been given an opportunity to think them through thoroughly.

Par conséquent, l'éducation, prise dans son acception la plus large, est un sujet qui nous concerne tous, aussi bien les hommes politiques et les électeurs que les enseignants et les étudiants. Le "McGill Journal of Education" peut fournir à ses lecteurs des renseignements qui leur permettront de mieux comprendre l'une des facettes particulièrement importante de leur existence.

On this memorable occasion
when you salute both the opening of the
new Faculty of Education Building and
the Sesquicentennial of McGill University,
I am very pleased to send my best wishes
and congratulations to the readers of the
McGill Journal of Education.

A handwritten signature in black ink, appearing to read 'P. Trudeau', with a large, stylized initial 'P'.

Pierre Elliott Trudeau

O t t a w a ,
1 9 7 0 .

invitation to a party

Hunching up Sherbrooke Street
 peering from eyes slitted against
the snow, he calls his dog-team to halt —
 looking surprised to see
the gates and campus buildings there —
 and checks his invitation.

The city's changed since James McGill,
 that old fur-trader, died, leaving
ten thousand pounds and his Burnside
 estate to found a university.
He knew a fine quality
 fur — would feel the texture
with rough-fissured fingers
 pressing the pile; struck a hard bargain,
and disappointed wife and children —
 but, after litigation — learning
profited.

 One hundred and fifty
 years later we're celebrating
his bequest by throwing
 a big party and inviting
his return as principal of many
 "big name" guests.

 Perhaps he'll teach us
how to cut our coat according
 to quite another stuff — or prove
we have resources enough
 to withstand the economy.

He is our only "constant," for
 students, faculties, buildings
and administrations come and go —
 the name "McGill" remains —
a continuing process
 a pattern of behaviour.

So — roll over Beethoven —
 this is our sesquicentennial.
Make way! Wake up McGill!
 Sound a fanfare of trumpets.
All hard-pressed scholars in Montreal
 await a paraclete.

D. O. Hebb

The Nature of a University Education*

My purpose here is to examine certain aspects of higher education. Some of my remarks may apply to our new CEGEPs, or even to high schools, but I am mainly concerned with what goes on in the university, and with things that we have taken for granted but that may militate against our objectives — or what should be our objectives. My hope is to strike a blow for the common man, with respect to that word *education*: to speak for the average students, the ones who make up the great bulk of our constituents rather than the few who will go on to be themselves professors. My thesis is that we as professors mistake for education the attempt to make over all students in our own image, to train all as if they were going to spend their lives in college or university.

Much of what the average student suffers on the university treadmill has nothing to do with education. When a student's record is being reviewed, to decide for example whether something might be conceded in a borderline case, it is customary to be scornful of a mark in the fifties, or a record that includes several failures. But what did the student fail at? What do these percentage marks measure? Are they really indices of educational values, or do our examinations measure something else, quite distinct: the extent to which the student has been forced along a path of technical or *professional* training?

What, for example, is the function of a course in literature? It may have two quite different ones. One function is to develop enjoyment and depth of understanding, to make a man or a woman grow intellectually and emotionally, to foster wisdom. The other is to give him a professional mastery of the texts he deals with and prepare him to give lectures by making sure he knows what Johnson said about Pope, who wrote *Joseph Andrews* and why, where Shakespeare stole his plots, the dates of Hardy's life and how Conrad learned Eng-

lish. On the first function no examination can be set. All our records are based on our attempts to evaluate the second, in examinations that depend largely on memorization and clearly concern a kind of professional knowledge. The mark that results has nothing to do with whether the student sees more deeply into the human mind because of reading *Lear* or *Lord Jim* or *Two Solitudes*. Quiller-Couch has shown us the difficulty, and how we deal with it may decide whether high school and college produce a hatred of good literature or a love of it and consequently a continued habit of learning from it after leaving college. English literature for the English-speaking student, or French literature for the French-speaking student — but really, good literature in any language or in translation — should be at the heart of an education, for it concerns the nature of man and man's essential problems.

And so with science, which in some way or other should also be close to the heart of education in this modern world. One function of a course in botany or chemistry is to begin the training of future botanists and chemists. This is the professional function. What does the course do for the average man, the Arts student who must meet a "science requirement," or for that matter the Science student who is not going to be a scientist but will enter business or industry? What is the *educational* value of such a course? What does it do for the wife and mother? Does it make her a wiser woman, enrich her own life and give her some feeling for the excitement and adventure of scientific thought to hand on to her children? I take botany and chemistry as examples only. They are no better and no worse than any of the other science subjects that are sometimes taught very well in college, but may also be taught so as to have no educational value whatever.

The "science requirement" for the Arts student usually teaches him nothing of the true nature of science, but makes it a pain and a drudgery. The more so when the course includes the dreary laboratory treadmill; just as the effect of the required English course for the science student is to teach, very often, a hatred of good literature, and the effect of a mathematics course to make math feared and detested.

What I am saying is that there are two functions, in high-school, college and university teaching, that are quite different and should be kept distinct in our thought and planning. There is no necessary opposition between technical training and education; both functions may be served in the same course if the teacher is clear in his mind about what he is do-

ing; but it is very easy for one to spoil the other — and the one that gets spoiled is education, every time, for it is the more delicate plant.

Obviously I am not talking about technical schools, inside or outside the University, for dentistry, medicine, law, and engineering can direct themselves single-mindedly to professional training with no nonsense about educating their students; but it is worth mentioning them, to note again that there is no essential incompatibility with education, as shown by a William Osler or an Oliver Wendell Holmes — or, if I may put in a local contemporary plug, as shown by Frank Scott the poet or Wilder Penfield the novelist. I might add that Stephen Leacock shows that even economics need not kill the literary spirit, Carlyle to the contrary notwithstanding. But McGill College, the Faculty of Arts and Science, is supposed to be more an educational institution than a technical training school; and I am saying that in this College in fact, if not in name, we often allow the weeds of technical training to smother the plant with whose growth we are supposed to be primarily concerned.

I do not suggest that technical training should be eliminated from the College; I recognize, even welcome, its presence, for it is the foundation of graduate work and thus essential to the formation of the next generation of teachers; but we must be clear about its relation to education, for otherwise it spreads to take over the whole garden. The reasons for the spread are varied, no doubt, but the main one I think is that it is easier to train in technique than to educate, and far easier to *examine* on knowledge and technical competence than on the growth of mind and personality.

And so we come to examinations: the great blight of the educational enterprise. What is their function? Theoretically, to find out whether the student has got from a course what he should have got and whether he is prepared for a more advanced course in the subject. But how do you examine on an enlargement of vision, a greater tolerance of human error, a better perspective on where man stands today, all of which we might hope would result from a course in history? How do you discover whether a course in psychology has changed attitudes toward others, or communicated that feeling of excitement in scientific thought that I referred to earlier? But one can easily examine the student's knowledge of the technical records of history, or his knowledge of psychological jargon (e.g., what is the relation of "extinction" to "retroactive inhib-

ition"?). When the examination year after year deals only with such technical content, it determines what the student gets out of the course, because that is what he must prepare for. And, in a curiously illogical way, it tends to determine what the lecturer himself puts into his lectures.

Let me describe an experience I had a long time ago when I was principal of an elementary school in Verdun. It was clear that examinations set from outside, in a subject such as English literature in Grade V, were leading the teachers to teach for the examinations (so their students would be promoted) instead of concentrating on making literature enjoyable. It was also clear that literature, history and geography did not really need examinations. They were not subjects in which the material of the Grade V curriculum had to be mastered before the student could understand the material of Grade VI. Arithmetic and French were different; here examinations were appropriate and necessary. So the teachers and I agreed that we would eliminate school examinations in literature, history and geography. We agreed that the purpose in these fields was to foster a love of reading and an imaginative reconstruction of what it was like to live in other parts of the world and other ages: a cultural development that had nothing to do with memorization of place names, dates, annual mean precipitation and who defeated whom in what battle.

And then what did I discover? The teachers individually were devising their own class examinations, largely factual—and teaching the pupils how to answer their own factual questions. Why? It became evident that the teacher was uneasy, worried, anxious, when she had no tangible results to show (to herself). She had a guilty feeling that maybe she wasn't making things tough for the kids. This was a feeling that was shared by at least one mother who came to tell me that her son was enjoying school so she was moving to another school district, because, she said, she sent her son to school to work and be punished and not to enjoy himself.

I suggest that, in part at least, we university instructors also share those feelings, and that an important function of examinations is to assuage feelings of guilt in us and make us feel that what we are doing is respectable. Any one of us squirms if told that he is giving a "snap course." That means we are ashamed if all the students pass, there must be something wrong, we aren't making the student sweat. So we try to get enough technical material into the course so that the

student who hasn't sweated will fail. Perhaps in all this I am being too radical, but here at least I must report soberly that one real basis of judging the status of a college course is the number of students who fail: the more failures, the more respectable the course. (But I know of a course in psychology — fortunately long past — in which the professor regularly failed about 30 per cent of the class, and it was a course that simply had no value at all. All it required was a memorization of a second-rate textbook.)

We need to spend some time thinking about our objectives in college teaching, as well as our methods. When we ask how the high-school student should be prepared for a CEGEP, or the CEGEP student for university, we should consider also what he is being prepared *for*. It is idle to argue about the failure rates in the university, and the lack of student motivation, without looking at the meaning of the failures and what it is that students are not motivated by. In high school the student had the stimulus of day-to-day assignments for study, and daily questioning by his teacher. Now he lacks that stimulus. He is on his own in planning his work, with no one to prod him to keep up with his program of study. What other stimulus do we offer him? What picture of academic work do our first-year courses present: are they an exciting invitation to higher studies, or an eight-months-long dull grind? And for the student who looks for an education, whose desire is to be informed about the things that a citizen might be expected to have some acquaintance with — instead of training in a particular specialty — what kind of program do we offer? Is it true, as we assume, that concentration in one subject — or two or three “cognate” ones — has more educational value than a wide scattering of courses? Would it be entirely wrong if he even took all first and second-year courses, if these were chosen according to his varied interests, allowing him to sample a wider field than he otherwise could? “Vot iss de effidence?” as the great Ajax Carlson used to ask when he heard some pundit giving forth with some unsupported generalization. Have we really thought about the fare we offer to the general student, apart from the (presumably well-planned) preparations given to the prospective specialists in the various departments?

There is much talk about the lecture method these days, and how much better small classes would be with no lectures at all, seminar fashion. Even if this were possible financially, what evidence have we got that it would be better — what

evidence except that everyone says the lecture method is bad? With small classes we would have to have many more teachers, and we must ask where we would find all those good ones — unless it is supposed that a poor teacher in a small class is more stimulating than a poor teacher in a big class. However, it is evident that all this is impractical financially, and not only at McGill, for similar problems are showing up all over the continent. We are going to have to continue with large classes and the lecture method willy-nilly, so the question is whether much is being done to improve the quality of the lectures. On the technical side, and those “audio-visual aids,” yes, a great deal. But what is done to teach lecturers to lecture, or help them learn how to lecture? It may not be possible to do much about us hardened old practitioners who are by now settled in our sins, but much might be done for the beginner. For one thing, it might be that, instead of giving the young professor a heavy load and older ones a lighter load, we should reverse the practice: for it seems to me that a principal source of dull lecturing styles is having been obliged to produce two and even three lectures a day at the time when one was learning one’s trade as a lecturer. Even the experienced man cannot produce more than one stimulating new lecture a day — if that many — but must depend on notes from the last year or the last ten years, if he is to do a good job. The beginner has nothing of the kind to fall back on. Another item is the beginner’s idea that his lectures must be a complete and systematic account of his subject, overlooking the fact that he has assigned a textbook and that this is where the student should look for a systematic account. It is a common misconception to regard the lectures as having the same function as a textbook. A lecture in fact may convey no information at all and still be a very good one, if it interests and excites, or even if it arouses an antagonism that sends students to the textbook and the library. On the other hand, it is a bad lecture if it bores the students, no matter how full of facts it may be. Lectures as a complete means of teaching were first invented when there were no books accessible. This is not our situation today.

However, the lecturer’s problems are by the way. Let us return to the question of the fare we offer the student. Some of what is proposed here may be too radical to be put into effect, but it is not too radical as an invitation to serious thought about problems of the curriculum. I am not sure myself that I favor all my suggestions, but they may serve a pur-

pose if they irritate others so that they come up with better ones. I propose below that marks and examinations might be omitted even in certain large classes, but I am not sure that this could be made to work. I am not really clear in my own mind about the proper relation of technical grind to education proper. I am far from clear as to the proper place of lectures in a university, even if we had lots of money and a big supply of good teachers: ten years ago I would have said that Leacock had a point when he said a college needs a smoking room and perhaps a library, but why lecturers? Now however our experience with television lecturing inclines me to doubt. There is a kind of mob psychology, a group contagion, that perhaps occurs when the student is surrounded by a mass of students all suffering as he is, or perhaps being excited and amused as he is.

The question of technical training is particularly difficult. We must recognize that Faculties of Arts and Science have become, everywhere, technical training schools, as well as educational institutions. We could not change this if we would, for a great part of the financial support a university receives depends on it. Furthermore I must agree — even emphasize — that an important part of an education is learning how to master complex and difficult materials. Part of an education is learning to organize one's working habits and how to extract work from oneself, even when the work has no intrinsic interest. So I say that technical training, in the broad sense in which I have used the term, is not only an unavoidable feature of the college curriculum but also has a clearly definable educational value. But I do believe firmly that it is not the whole story. Every one has known the pedant who is fully a master of his own subject, who was able to make high marks in school and college and who yet has no claim at all to what Plato or Rabelais or Mill or Newman would have called an education. Mostly the man who can make high marks in examinations also sees to it, in one way or another, that he gets something of the divine light; but it is not necessarily so, and he does not often get his inspiration from his course work. I believe further that the man who makes low marks in our examinations may get something more from college than we think. The low marks are not necessarily an adequate evaluation of the benefits that he has received.

What positive suggestions are implied in all this? First, in considering our programs of study I suggest that we need to see the really quite clear difference between two objectives,

technical training and education. I have said that there need not be any complete opposition between the two, and thus I suggest that any high-school teacher or college lecturer should have constantly in mind the dual possibilities of the course of study he is directing, so that the technical course can be made as far as possible to contribute to a broad development of the student's thought. I suggest that in literature and history, apart from the honors program where the aim is technical — the rearing of another generation of teachers and professors — that in these subjects the prime aim should be educational, the knowledge of critical texts and alternate readings quite secondary. In science similarly, for the nonspecialist the objective is not to teach the handling of test-tube and culture dish and micrometer calipers but some kind of understanding of the spirit of science, its doubts and difficulties and adventurous spirit — the property that made the late J. S. Foster, F.R.S., describe science as a form of poetry.

To be still more specific, let me turn to the "Arts requirement" and the "Science requirement" for B.Sc. and B.A. students respectively. Here at least there is no question about which of the two functions is meant to be served. The intent of the Arts requirement for the B.Sc. student must be educational, not the preparation of future specialists in philosophy or fine arts. Memorization of fine technical detail therefore is mostly out of place. Similarly, the science requirement cannot possibly aim at making a geologist or geneticist of the B.A. student, so its function must be to give some sort of understanding, for the non-specialist, of the outstanding and distinctive characteristic of the culture in which we live: science, in general terms. How should this be done? By giving him as much technical training as possible in one narrow scientific specialty? This assumes a generalization, a transfer of training, that is well known not to exist — just as we know that there is no such transfer of training from the study of Latin to the whole field of modern scholarship.

For these two purposes at least — Arts broadening for the B.Sc. student, science broadening for the B.A. — it seems clear that we need special courses, and I suggest that we seriously consider getting rid of examinations in them. Here at least we do not ask for technical mastery, and our educational purpose might be served better without technical examinations. The purpose of the Arts requirement should be to foster a love of (and a continuing interest in) some part of the humanities, with the hope that the science student will have a lasting com-

mitment in his leisure time to something more than golf and bridge (admirable as these are in themselves). For this purpose it is clear that a humanities subject is more suitable than a social science; but one might suggest that most suitable of all would have been the old Faculty Course, which at first was most successful. Gradually it went downhill, and the reason seems clear: the lecturers in the course began more and more to give narrowly technical presentations, and maybe got less of the excitement into their lectures that at first had perhaps resulted from knowing that this was a new and experimental undertaking (what is known in social science as a Hawthorne effect). Instead of a formal examination in such a course it may be suggested also that we should accept a certificate from the student that he has attended eighty per cent of the lectures and did not sleep through more than half of them. I think that there should be a similarly administered course in English literature or, for those properly equipped, French or German or Italian or Spanish literature, this time supplemented by an affidavit that the student has read *and enjoyed* a good book, or even two.

For the science side, a course similar to that defunct Faculty Course is badly needed and would be infinitely superior, as the science requirement in Arts, to our present arrangements. The course I think should be planned along the lines laid down by Conant, aimed at thought and understanding and the spirit of intellectual adventure. Science is not the dead husk of past achievements but a way of thinking and working. The didactic presentation of existing knowledge, of established scientific fact, is not teaching science but technology. One hears it said that science cannot be taught outside the laboratory. If that meant that one cannot teach research I would agree wholeheartedly, and for the honors student, the future professional, laboratory work is essential. But what about the average man who is not going to be a scientist? The laboratory exercises we give in the large undergraduate courses, for the general student, have nothing to do with research, and I say that they teach nothing of the true nature of science. Instead they are mostly drudgery. (They are also enormously expensive for the university, and how they can continue to exist is beyond me.) For the "Science requirement," at least, it seems to me that we could, with a little thought, do much better: especially with an intelligent use of demonstrations in small groups.

The questions I have raised may be badly asked; the answers suggested may be wrong. But asking, or looking for new

answers, is still worthwhile. It is a heavy hand that the Renaissance tradition lays on all of us, a tradition that limits education to the absorption of lectures and the study of texts. Now and then should we not stop and ask, which parts of the tradition are tradition only? Which parts call for changes, in the light of modern knowledge and the problems of modern society?

*This is the substance of an address given at the Conference on School-University Relationship held at McGill on February 27, 1965. The text has been modified somewhat to bring it up to date. Its preparation was aided by the Defence Research Board of Canada, Grant No. 9401-11.

R. E. Bell

“Too Much College?”

It may seem strange for a new University Principal to choose “Too Much College?” as a topic, and in fact I will not try to give my own balanced opinion of the situation. Rather, I will try to raise some questions and discuss them briefly, without supposing that I can come to final answers. I will consider the matter of too much college and ignore the many arguments that say we have too little college or just the right amount of college. I hope that everyone who wishes to comment on this paper will keep this basic unbalance in mind.

Leacock's lament

There are many different ways in which one can have too much college. The phrase itself is the title of a book by Stephen Leacock, published in 1939, in which he talks about there being too much college in the lives of those individuals who do go to college. It's not a funny book, although the odd flash of the old Leacock does show through, and it may be that its slight tone of bitterness is partially the result of Leacock's unwelcome retirement from McGill a few years earlier. Leacock likens our school and university programs to a convoy of ships that moves slowly down the widening stream of education, always at the pace of the slowest. Leacock believes that too much is being taught, that what is required is what he calls “a thorough smattering.” He also believes that individuals should be freer to move quickly ahead. He writes,

Any ordinary bright boy could strike out from the convoy, like a sloop from a fleet, like a fast motorboat from among freighters, and distance it by two years. By the time the heavy convoy reached its goal, he would have been there already for years, married, with one and a half

children, an established position, whiskers, debts, life. He would watch the convoy discharging its spectacled neophytes, thirty years old, timid in the daylight, shuddering at life, having lived for thirty years on other people's money.

Later on, Leacock acknowledges that this description is exaggerated, and certainly it is both bitter and over-simplified. Unfortunately the solution is not nearly so easy as Leacock seems to suggest. A "thorough smattering" will not do for a brain surgeon, nor a nuclear scientist, nor a professor of philosophy. Clearly we are going to continue to have long courses of study that are required for a very abstruse, or a very skillful, or a very learned pursuit, whether undertaken in order to attain a high professional position, or simply for the love of learning. Just the same, there is serious doubt whether all these courses really need to be as long as they are, and whether there need to be as many people indulging in them as there are. Far too often, our long courses of study seem to fail to endow people with a genuine love of the subject they are studying, and we regard these long courses as fixed requirements which, once satisfied, need never be thought about again. This applies not only to the long courses, but also to our whole educational system. At every stage — I quote Leacock again —

The students' one aim is to get done with it. There comes a glad time in his life when he has finished mathematics, a happy day when he has done philosophy, an exhilarating hour when he realizes that he has finished with compulsory English. Then at last his four years are out, his sentence expired and he steps out of college a free man without a stain on his character and not much on his mind.

Surely a good deal of the excessive length of these college programs could and should be absorbed by education that continues after the student has left the formal teaching institution, education carried on by the student himself and his friends for the love of the subject or for the sense of accomplishment that self-education brings. I am not here talking about evening classes or extension courses, worthwhile as they may be, because those are simply extensions of the formal teaching process. I am talking rather of the kind of thing that made Einstein write a book on the violin, or Crawford Greenewalt become a foremost ornithologist while he was still President of Dupont Chemical, to take two rather exalted examples. Somehow, instead of endowing our students with the ability to keep expanding after they have finished their courses, we stretch the courses out as if we were trying to

cover every contingency. I have the impression that they do better in this respect in Europe, for example; in any case we don't seem to do very well here. I have to confess that I haven't any clear idea where the remedy lies.

That was Stephen Leacock's concern with too much college, that formal education lasted too long, in part because it was not succeeded by self-propelled education. But there are many other ways in which we can have too much college, and I want to mention some of them.

Probably the most obvious one is that perhaps we simply have too many people going to college. This opinion is very strongly held in some quarters, typically by people of a rather conservative turn of mind. As an example, let me read from an article published recently in the *Chronicle of Higher Education* by Dr. Fritz Machlup, a noted economist of Princeton University. He makes five points, or theses.

First thesis: Higher education is too high for the average intelligence, much too high for the average interest, and vastly too high for the average patience and perseverance of the people here and anywhere; attempts to expose 30% or 50% of the people to higher education are completely useless.

Second thesis: Longer education — education beyond high school or beyond twelve years of schooling — has become the marching order of our society; since it cannot aspire to provide higher learning, longer education can only be thinner or broader.

Third thesis: Longer education, even if it is not higher education, may still overtax the interest, patience, and perseverance of most people; young men who have reached physical maturity resent compulsion or other pressures that impose on them several years of boredom and inactivity; the result is frustration, alienation, delinquency and rebellion.

Fourth thesis: If longer education becomes mainly thinner education, a given curriculum being stretched out over more years — for example, a sixteen year program covering what can be learned in ten years — it will have a disastrous effect on working habits and attitudes, even of those students who do not reject the system. . . .

Fifth thesis: If longer education is broader in that it adds new subjects and new approaches to those taught at secondary school, it may perhaps hold the attention of the more patient ones of the people in the age group, but we cannot expect any substantial benefits either for the graduate or for society.

I believe that Dr. Machlup's description is both pessimistic and exaggerated, in other words, that it represents a direction to watch rather than a description of the actual situation in most Canadian universities. Nevertheless there is a strong

point to be made; put in the most brutal way, it says that there is no such thing as universal higher education, because a universal education is average education and not higher education. Later in his article, Dr. Machlup puts it more starkly still. He says, "I define higher education as the level of scholarly teaching, learning, and researching that is accessible to only a small fraction of the people." This is right-wing talk indeed, and I interrupt myself here to remind you that I am giving only one side of the story.

This kind of discussion leads straight to some pretty serious questions. Is it true that universities are reducing academic requirements in the name of social justice and equality of opportunity? Is it true that a majority of the people find higher education "not relevant" to their interests and capacities? Is it true that in our rush to bring the "academically underprivileged" people into university, we are pressuring them into what most of them regard as a terrible ordeal of boredom and repression? If the answer to these questions is "Yes," if it is even a little bit "Yes," then indeed there is a strong argument that we have too much college.

how high the costs?

Closely related to the idea that we may have too many students in college is the undoubted fact that our university systems are getting terribly expensive. I want to refer here to an important paper delivered to a conference in Alberta in October, 1970 by Dr. Miles Wisenthal, formerly of the Faculty of Education at McGill and now Director of the Education Division of the Dominion Bureau of Statistics. His paper is called "The Threat of Increasing Numbers and Costs in Post-Secondary Education." How's that again? The threat? Why only a few years ago the Economic Council of Canada was telling us that the prosperity of the country was directly related to what they called "the stock of education in the country." They gave us tables and graphs to show that the standard of living and the number of people with college degrees marched upwards together; they stated flatly that the costs of education were not costs at all, but investments, and that these investments bore the highest rate of return of any form of investment known to man. True, there were sceptics around at the time who said that the observations of the Economic Council

were like the observation that owning a Cadillac would make you rich, because wherever you see lots of Cadillacs, you see lots of rich people. Now Dr. Wisenthal comes along, and points out, in effect, that owning a Cadillac makes you not richer, but poorer. Now I've gone too far; all I really want to claim is that education costs have become terribly serious, and that there is serious doubt about the automatic investment theory of educational costs.

The costs themselves are really quite astronomical. Education, with all levels included, is Canada's largest industry. It consumes over twenty cents of every tax dollar collected from all sources by all levels of government, an amount equal to 8.5% of the gross national product, the highest proportion in the world. We must be extraordinarily well educated; but as the old Pennsylvania-Dutch saying goes, "If we are so smart, how come we ain't rich?" Dr. Wisenthal's figures on enrolment show that if we call the 1961 university enrolment 100, the 1969 enrolment is 250, and he projects that if things continue in the same way, the 1975 enrolment will be 434 and the 1980 enrolment 582, nearly six times the 1961 figure. His cost figures are much worse. Here the university costs in Canada were 100, say, in 1961, and 508 in 1969, where the enrolment had gone up only to 250. But Dr. Wisenthal's cost projection for 1975 is 1,582, and for 1980, 3,188. On this basis, university education alone would be costing Canadians over 6 billion dollars per year by 1980, an amount approximately equal to the bill for the total of all education today.

Dr. Wisenthal goes on to say, "It would be impossible to explore in depth all the implications of the projected enrolments and related costs." I think I know the main implication, though; it just isn't going to happen. I do not think that one can make a very strong case that we have too much college in the sense of enrolments and costs at this moment, but I think it is easy to make a strong case for an immediate and dramatic slowing down of the rates of increase of enrolments and costs that we have been used to having over the past few years. There is no doubt that the expansion of Canadian universities for the past fifteen years or so has been a dramatic and desirable achievement; there is equally no doubt in my mind that we must have a dramatic slowing of this pace of increase. In some institutions, there will be an actual decrease for the next few years; this will be the case at McGill, for example, if our projections are correct, because of the change to the CEGEP system which shortens the university curriculum

by one year. The effect of the CEGEPs apart, we expect only a very slow growth in the next few years. As everyone knows, we and all the other universities are undergoing government pressure to reduce, or at least not to increase, our levels of expenditure. The same is true of universities across the country. The mighty University of Toronto is running at a deficit, and the University of Alberta, the richest of them all, has suddenly discovered that it is possible to spend more money than you get.

deflated expectations

There are many other aspects that the phrase "too much college" brings to mind, but I want to mention only one more. I think we have been in danger of having too much college in the sense of having too great expectations of what universities can do for us. Some students expect college to bring a magic awakening and wisdom; they are disappointed when they find that college attendance is a fairly ordinary, rather than a mystically illuminating, experience. Others expect the university to be a magic passport to a profitable and satisfying career, a guaranteed certificate for upward social mobility. Parents tend to share this expectation. The expectations of both these kinds of students are sometimes satisfied, but very often they are not. Like all institutions, the university works better for some people than for others and it does not possess any supernatural abilities of any kind.

The community of employers, including the government, also has very high expectations of the university. Employers use universities as talent screening agencies, and as certifiers of competence for employment. Apart from some professional faculties however, the universities are really nothing of the kind, and disappointment with their performance is almost automatic. The United States Bureau of Labor Statistics predicts that during the period from 1968 to 1980, the supply of graduates will be in balance with manpower requirements. But this forecast begs the question, because, in its words, the projected demand includes not only the professional, managerial, and other people who have traditionally needed a Bachelor's degree or more, but also reflects "rising job entry requirements that make a college degree necessary for jobs once performed by workers with lower educational attainment."

In a word, many routine jobs that formerly did not require a B.A. are being relabelled and redefined so that they will appear to require one, and it may even be true that the downward movement of B.A.'s in the job hierarchy is pre-empting positions formerly open to those without college education, and in effect walling them off from advancement. Once again I interrupt myself to emphasize that I am giving only one side of the story.

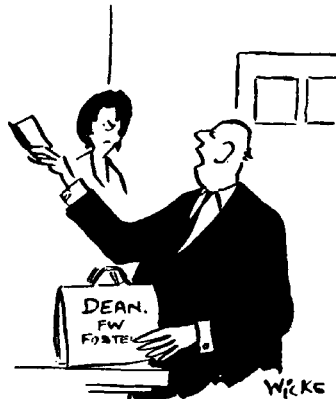
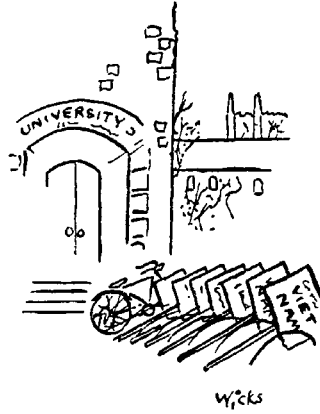
Perhaps the most serious form of what might be called too much college expectation lies in the view that the university is some kind of universal agency that can do anything. Some students and some professors regard the university as the great springboard for political reform or even revolution; they expect the university not only to teach and support them, but also to protect them while they attack the university with all their power, as well as the governments that make the whole thing possible. Other people, both within and without the university, expect it to handle every kind of social work and humanitarian project. Thus, universities are expected, almost as a matter of course nowadays, to lead the fight against pollution and for the environment, to set up day-care centres for all the children who may need them, to operate medical, dental, and legal clinics wherever they are needed, to operate the museums, to provide free library service, to draft the laws and staff the enquiries for governments, to provide unlimited free window glass for high-spirited rioters to break, and to prevent the police from preventing the rioters from breaking it — all this on top of the traditional university duties of providing football for the alumni, parking for the staff, and sex for the students. Well, the universities are over-loaded, humanly and financially, and they just can't do it. Fortunately, I think that the trend towards too much expectation of college reached its peak perhaps two years ago, and is now coming down to more reasonable proportions. I think it still has some distance to go.

Looking at the whole picture, do we really have too much college? On the average, I think not; but we have been lucky rather than wise and for the next while we must be vigilant to strive not for more university but for better university. I return to a sombre passage in Leacock's book in which he talks about the progress of the student through the educational system that he criticizes and its sequel. When this student comes near the end of life, "He looks back over the landscape traversed; a cold wind seems to sweep over it; somehow

he has missed it all, and it is gone. Life, we learn too late, is in the living, in the tissue of every day and hour. So it should be with education." We can easily have too much college, but we will never have college that is too good.

Ben Wicks

ON EDUCATION



"Sorry I'm late, dear. The students made me stay in."

Edward H. Bensley

The Beginning of Teaching at McGill University

In 1821 McGill University came into being through the granting of a charter by King George the Fourth. Although the University "came into being" at this time, it might be fairly described as existing only on paper. There were no premises available for teaching, no students and no staff. Two years later a staff was appointed but the posts were purely nominal; there was still no teaching. Thus 1821, although accepted as the official founding date, did not see the birth of McGill University as an active educational institution. Indeed, teaching did not begin until 1829 and then only in medicine and as a direct result of the efforts of the medical officers of The Montreal General Hospital. In an article published in the Summer 1936 issue of *The McGill News*, Leonard Knott, well-known public relations counsel and writer, made the rather dramatic statement that McGill University was, in a sense, an offshoot of The Montreal General Hospital. This was perhaps an exaggeration but, like all exaggerations, it contained an element of truth.

Founded in 1821, The Montreal General Hospital was a teaching institution almost from the start. Clinical teaching was introduced within a few months after the admission of the first patients to the new hospital building on Dorchester Street East. However, the medical officers of the Hospital were not content to confine themselves to clinical teaching. They rented a house on St. James Street, near Place d'Armes, and provided it with chemical apparatus, anatomical and pathological specimens, and a library. There they founded a medical school, known as the Montreal Medical Institution. Opening its doors to students in the autumn of 1823, it was the first medical school to be established in Canada. Instruction was given in part at the house of the Institution on St. James Street and in part at The Montreal General Hospital.

Meanwhile the status of McGill University was becoming

more and more uncertain. James McGill had bequeathed valuable and extensive property and a substantial sum of money towards the erection of a university which would eventually bear his name, but prolonged litigation was delaying the implementation of his far-sighted plan.

Then, in 1829, the problem of creating a university with more than an existence on paper was neatly solved by "engrafting" upon McGill University the flourishing Montreal Medical Institution, which, unlike the University, did have students, staff and premises for teaching. The Institution thus became the McGill Medical Faculty and, as a consequence, could call itself in literal truth the Founding Faculty. Teaching had now begun under the official auspices of McGill University. Four years later, on May 24, 1833, McGill University awarded its first degree — Doctor in Medicine and Surgery. The recipient, William Leslie Logie, became not only McGill's first graduate but also the first person to earn a medical degree from a Canadian university.

This joining of forces by the Montreal Medical Institution and McGill University seems eminently reasonable in retrospect, but it involved much preliminary labour on the part of the medical staff of The Montreal General Hospital. The details of the litigation connected with James McGill's bequest will not be set forth here. It is enough to state that there was grave danger that his bequest for the founding of a university might be declared null and void. By converting its medical school into the McGill Medical Faculty, The Montreal General Hospital made a notable contribution toward securing to the University its bequest from James McGill. Also, through this merger, Canada's first medical school received the incalculable benefit of becoming a part of a university which would later achieve greatness under the leadership of Sir William Dawson.

Both The Montreal General Hospital and McGill University were founded in 1821. Both therefore observe their 150th anniversaries in 1971. In the light of this story of the beginning of teaching, the celebration of the two sesquicentennials in the same year is to be viewed as a most appropriate coincidence.

Dimensions Nationale et Internationale de l'Université

Parmi les institutions que se donne une société pour assurer ses cadres et son développement, le bien-être et la promotion de ses membres, l'université paraît soumise à des contraintes diverses, voire à des tensions contradictoires. Elle est au premier rang des préoccupations de l'Etat; elle est, par ailleurs, mise en cause et contestée dans sa raison d'être. Elle doit simultanément être au service de la société et faire preuve d'un esprit critique à l'endroit de cette même société. Les valeurs dont elle a la garde lui confèrent la stabilité, mais elle est menacée par les nouvelles tactiques de ses opposants. Il lui revient d'être un foyer d'innovation, alors que plusieurs de ses éléments sont de tendance conservatrice. Elle est partagée entre la nécessité de contrôles extérieurs et l'importance d'une autonomie légitime. Dans ses fonctions primordiales, elle hésite parfois entre les impératifs de l'enseignement et l'urgence de la recherche. Lorsqu'elle définit ses objectifs pédagogiques, face aux difficultés de la prospective, elle doit opter, suivant les secteurs concernés, tantôt pour la spécialisation, tantôt pour la polyvalence. Le climat intellectuel qu'elle crée donnera lieu à des tendances allant du désintéressement au pragmatisme. Dans sa gestion interne, il lui faut maintenir un équilibre entre la centralisation qui garantit son unité et la démocratisation qui assure son bon fonctionnement. Ouverte indistinctement à tous ceux qui peuvent poursuivre leur formation intellectuelle, il lui revient de former des citoyens qui, par leur valeur propre, soient au premier rang. Enfin, il est encore une autre antinomie, du moins en apparence, à laquelle sont consacrés les propos qui suivent: en raison des fins qu'elle poursuit et des fonctions qu'elle exerce, l'université de taille normale doit-elle être ouverte au monde ou circonscrite à un pays? En d'autres termes, doit-elle être limitée au service de la société à laquelle elle appartient ou capable et préoccupée de coopération

internationale? Dans cette question, des points de vue paraissent s'opposer, qui, à la vérité, se concilient dans leur synthèse.

au service de la société

L'université a pour mission primordiale d'accroître et de transmettre le savoir. Elle est par ailleurs sollicitée par les besoins de la société. On se tourne spontanément vers elle lorsqu'on veut répondre à ces besoins. Elle est donc dans une situation où il lui faut maintenir un équilibre entre les exigences de sa mission primordiale et l'étendue de son engagement dans la solution des problèmes immédiats de la société. Soucieuse de cet équilibre, l'université doit d'abord assurer la qualité de son enseignement et de ses recherches; elle doit en outre être au service de la société en raison des ressources dont elle dispose et de la position qu'elle occupe.

D'une part l'université est un milieu de vie intellectuelle. Elle associe, à cette fin, des professeurs et des étudiants, dans l'élaboration d'une pensée ou la poursuite d'une recherche. Elle est ainsi le lieu privilégié des arts et des sciences. Elle peut donc constituer une source de lumière qui éclaire les problèmes contemporains. Ce qui ne veut pas dire que l'université s'accapare tous les meilleurs talents. On retrouve des citoyens de haute valeur intellectuelle en d'autres organismes de la société, qu'il s'agisse des entreprises privées ou des services de l'Etat. Il faut reconnaître cependant que l'université, à la différence de ces organismes, est avant tout vouée à la pratique et au développement de la science.

Or l'évolution de la société pose aujourd'hui des problèmes de plus en plus complexes, comme la scolarisation des jeunes, la formation des cadres, l'aménagement du territoire, l'exploitation des ressources naturelles, etc. Cette évolution est donc, pour une large part, tributaire des données de la science. Si une société veut se bien connaître, orienter pour le mieux son développement, elle doit faire appel aux différentes disciplines qui sont au coeur de l'activité universitaire.

D'autre part, même si l'université s'enracine dans une société, elle occupe, par rapport aux problèmes que présente l'évolution de cette société, une position de retrait. En effet, l'université comme telle n'est pas mêlée d'office à certains réseaux d'influence et mécanismes de décision qui animent une société. Elle est donc normalement à l'écart des intérêts et des

conflits auxquels donnent lieu les diverses composantes de l'organisation sociale. Cette position de retrait permet de voir les problèmes de plus haut, de les situer dans des ensembles plus vastes et d'imaginer des solutions à plus longue portée. Il y a là un service de l'université à la société dont cette dernière ne saurait se départir sans compromettre son destin. Il n'est certes pas nécessaire d'insister davantage pour établir le rôle de l'université à l'égard de la société qui la soutient. Cependant, en plus de ce rôle, il y a pour l'université le devoir d'être ouverte au monde, d'où sa dimension internationale: c'est l'autre partie de la synthèse préconisée antérieurement.

coopération internationale

L'université ne peut plus circonscrire le champs de ses efforts à la frontière d'une région ou d'un pays. Elle doit élargir ses préoccupations aux dimensions d'une coopération internationale dont l'importance est de plus en plus grande.

Jusqu'à ces dernières années, la coopération internationale fut acceptée parfois, en certains secteurs du milieu universitaire, comme une entreprise de surcroît donnant lieu à une activité marginale. Elle est devenue aujourd'hui pour plusieurs raisons une nécessité des plus impérieuses.

Il y a d'abord le fait que les données de la situation où se trouvent les universités évoluent très rapidement, qu'il s'agisse de la montée des effectifs étudiants ou de la naissance d'aspirations nouvelles. Aussi les sociétés exigent-elles de leurs universités des tâches de plus en plus considérables. Or les ressources nécessaires à l'accomplissement de ces tâches sont forcément limitées. Leur utilisation doit donc, pour être rationnelle, s'appuyer sur une coordination des efforts qui s'effectue autant que possible à tous les niveaux.

Par ailleurs, le développement des connaissances interdit désormais aux universités, quelle que soit leur taille, de couvrir chacune pour elle-même tous les domaines possibles de l'investigation scientifique. Un partage de ces domaines devient de plus en plus indispensable et appelle la coopération de toutes les universités.

Il y a aussi le fait que la coopération internationale est particulièrement nécessaire pour les nouvelles universités des pays dont le développement s'impose à des titres tout particuliers. Ces pays ont besoin d'appui venant de l'extérieur. En aidant

leurs universités à naître et grandir, on donne pour une large part à ces pays les moyens de se développer par eux-mêmes.

Il faut dire enfin que nous sommes entrés dans un nouvel ordre mondial qui exige sur de nombreux plans la coopération internationale. Voilà pourquoi, lors de son dernier congrès, l'Association internationale des universités s'est employée à faire avancer l'idée de cette coopération. Elle affirmait notamment dans un compte rendu sommaire : "Rien n'importe plus à notre époque que de situer consciemment chaque activité humaine dans ses perspectives, ses implications et ses répercussions mondiales, et l'université qui, par sa tradition et son inspiration, est la plus internationale des institutions, doit à cet égard donner l'exemple et montrer le chemin. Elle est donc appelée à la fois à élargir sa vision et à multiplier ses activités internationales". (A.I.U. *Cahiers* 9, p. 3)

L'alternative formulée au départ me paraît donc se résoudre dans la synthèse de ses parties. Ainsi l'université doit d'abord être au service de la société où elle se trouve. Elle doit aussi être capable de coopération internationale. Elle aura en conséquence une vision plus complète des choses. Elle servira d'autant plus la société qu'elle sera plus ouverte au monde.

David Munroe

Teacher Education at McGill

The eighteen fifties were years of progress in Canadian education. Concrete steps were taken in each of the colonies to establish public systems for providing educational services which would supplement those already being provided by private and religious bodies. In Nova Scotia, Joseph Howe persuaded William Dawson to become the first superintendent of education in 1850; two years later, Prince Edward Island became the first colony to provide free schooling for all its children; Canada West had already begun to build its public system under the dynamic leadership of Egerton Ryerson; Jean Baptiste Meilleur, after a decade in office as superintendent in Canada East, was challenged because the reform had proceeded too slowly and was replaced by P.J.O. Chauveau in 1855; and in 1858 New Brunswick set up a system of public schools and appointed its first superintendent. Education, which had long been neglected, was now on the move.

Moreover, there was some interchange of ideas between the leaders of this movement. Dawson, after four years in office in his native province, moved to the principalship of McGill, where he became closely associated with Chauveau. Ryerson, who had made an extensive tour of European countries in the mid-forties, was appointed to serve with Dawson on a commission on higher education in New Brunswick. Since the two provinces of Canada East and West were united under a single government, there was regular collaboration between the departments of education in such activities as the publication of a bilingual journal of educational news and developments.* As a further link, and one that was not insignificant, Sir

*See the next issue of the *McGill Journal of Education* for F. Henry Johnson's paper, "The First Canadian Journal of Education" — Ed.

Edmund Head, an enlightened governor with a genuine interest in education, served first in New Brunswick and then as Governor-General of Canada. It was he who established the commission in New Brunswick, who later recommended Dawson for the principalship of McGill and suggested to him that the establishment of a normal school within the university would be a wise and profitable move.¹

the mcgill normal school

Dawson's last major accomplishment before leaving Nova Scotia was the founding of a normal school at Truro and one of his first innovations on entering on his new duties in Montreal was to found a counterpart at McGill. Explaining this action in later years, Dawson said, "Our connection with this project occurred, however, in a manner which appeared to make it, in some measure, an outcome of our poverty itself."² As an alternative to selling some of the valuable land which was then on the outskirts of the city, Dawson sought government support and Sir Edmund Head suggested that he take advantage of "an Act for the establishment of Normal Schools,"³ through which Ryerson had already founded Toronto Normal School in 1847. Chauveau, the new superintendent in Canada East, cooperated fully and established similar normal schools for Roman Catholics in Quebec and Montreal.

The advantages to the university of this new affiliation were suggested by the Governor-General and described by Dawson as follows:

Sir Edmund was very desirous that so important an improvement should be introduced, and thought that if McGill College, and its friends, would move in the matter, and offer their cooperation, something might be done, and that this would be indirectly beneficial to the University, by practically giving additional strength to its staff, and by training young men as teachers, who could prepare students for matriculation. At the same time it would place the University in direct connection with the higher schools of the English and Protestant population, and give greater unity and strength to that portion of the educational system which specially provided for their wants⁴.

Dawson himself assumed the principalship, remaining in charge of the institution until 1870. It was here he had his first experience in the systematic teaching of natural history and, while these added responsibilities imposed a sacrifice in lim-

iting his research activities, they offered some compensation through "the pleasure of teaching classes so earnest and attentive as those of the Normal School."⁵ His senior colleagues were W. H. Hicks, Headmaster of the Colonial Church and School Society's Anglican Normal School and Mr. Samson P. Robbins, both of whom served as principals in later years. Indeed Robbins' career extended through the whole period from 1857 to 1907 when the Normal School occupied the Belmont Street building in Montreal.

In the mid-nineteenth century some governments in Europe and North America had begun to assume the responsibility for "training" elementary school teachers but it was unusual, if not unheard of, for universities to become involved. Like the events which, thirty years earlier, had led to the incorporation of the Montreal Medical Institution into the university structure, the affiliation of the Normal School brought benefits to McGill. Some of the students who qualified for teaching diplomas remained to continue their studies for degrees in the Arts faculty. As Dawson pointed out, this was particularly true of women students for whom other opportunities for higher education were closed until the Royal Victoria College was founded in 1884⁶. Moreover, as graduates began to spread through the classrooms of the province, they carried with them the image and the influence of McGill. Head's hopes were justified. McGill found supporters not only in Montreal but also in other centres of the province.

The management of the Normal School was confided in the McGill Normal School Committee, whose members included representatives of the McGill governors, the provincial government and the general public. Among the most active were Mr. Justice Torrence, the Honourable Senator Ferrier, Dr. George Cornish and John Redpath Dougall. Meetings were held monthly and the committee exercised full control over the budget, the curriculum and the appointments to the teaching staff.

enter the p.a.p.t.

A strong link was established with the Provincial Association of Protestant Teachers after its organization in 1864. This was the first association of its kind in Canada and it brought together not only members of the teaching profession but

also other persons interested in the progress of education. The first president was Dr. Jasper Nicholls, principal of Bishop's College and Dr. Dawson was elected to the presidency on three separate occasions. Since many of the members were connected with the Normal School as teachers or graduates, there were discussions periodically about the program and methods. Occasionally these led to demands for reform. One such occasion occurred in 1881, when E.I. Rexford, President of the Association, launched a comprehensive and severe attack on the training program of his alma mater.⁷

The title of the presidential address was "The Normal School Curriculum and its Relation to the Work now Required from Teachers." The English course was too narrow; the mathematics course, too extensive; the practical training was deficient. Some of these opinions were challenged by the Committee. However, during the controversy, Mr. Rexford was appointed to a government post as Secretary of the Protestant Committee and the critics refused to be silenced. Hicks retired as principal to be succeeded by Robbins who instituted a number of reforms, including a reduction in the teaching load of the instructors from twenty hours a week. Thus harmony was restored, with the government, the university and the profession acting again in unison.

Throughout these years the high schools and academies were served by teachers with three-year diplomas or B.A. degrees. Dr. Dawson had given thought to their preparation by instituting the Academy Diploma, which always attracted a minority of the candidates but which often led students to continue their studies to degree level.⁸ A high proportion of the students were women but there were outstanding men also who formed the backbone of competent staffs of the High School of Montreal, the suburban academies in Westmount and Outremont and the rural academies in Lachute, Huntingdon, Knowlton and a dozen other centres.

the adams report

By the end of the 19th century, educational patterns had begun to change in most Western countries under the impact of industrialisation and technology. Herbert Spencer asked the question, "What knowledge is of most worth?" and had proceeded to undermine the old classical curriculum by putting the

emphasis on science and physical development. Psychology began to alter the approach to teaching; kindergartens were opened in many cities, including Montreal and Toronto; courses in domestic science and manual training became accepted as a normal part of the curriculum; the completion of elementary school became recognized as a level to be attained by almost all children and increasing numbers proceeded to high school. Meanwhile, in the United States, university patterns were changing also with the reforms of Eliot at Harvard, the experiments at Johns Hopkins and Chicago, and the opening of Teachers College at Columbia.

It was at this point that Sir William Macdonald* began to show his deep concern about the extension of educational opportunity to a much larger segment of youth. Even as late as 1887, Macdonald had refused Dawson's invitation to become a member of the Normal School Committee because of other commitments.⁹ By 1902, however, probably at the insistence of his collaborator, Dr. James W. Robertson, he was prepared to pay for a study of Protestant education in Quebec as a first step toward some drastic educational reforms. The study was conducted between April and June 1902 by Sir John Adams, professor of education at the University of Glasgow and subsequently Director of the Institute of Education at the University of London.

Twenty-five of the 137 pages of his Report were devoted to teachers and teacher training. It was found that school commissioners, though "evidently intelligent and progressive men in their own business," chose the cheapest from among the many applicants for teaching positions. The salary levels were scandalously low, "\$15 a month is not uncommon, \$16 is quite usual; \$17 is regarded as satisfactory, and \$18 or anything above it is distinctly good."¹⁰ Of the teachers in the Protestant schools, only 36.1% were graduates of the McGill Normal School, while 54% had no training at all!¹¹ The Normal School offered four different courses, one of four months, another of nine months, one of two years and a course of fifty half-days for university graduates. Adams found the Normal School students and graduates enthusiastic about their training but there was a "singular hostility" among the Academy Diploma students who, like students in Scotland and else-

*See Maurry H. Epstein, "Sir William Macdonald — A Biographical Sketch," in this *Journal*.

where, showed "tolerant contempt" toward their courses.¹² Commenting on these problems, the commissioner stated:

It is now recognized that the function of the teacher is to mediate between theory and practice. The university must supply the theory — the Practising School should supply not mere mechanical practice as a thing in itself, but an exemplification of the carrying out of the theory. Hence the necessary connection between the University Chair and the Normal School Classroom.¹³

In the last of his eight recommendations, he made it clear that "We must look to the University to maintain the status of the teachers in the Province." There was need, he said, for a Chair of Education, so that the standing of the subject should be acknowledged and the professor should establish a "correlation between theory and practice to enable teachers to make the most of themselves and their pupils."¹⁴

the macdonald movement and other developments

The Chair of Education was established and endowed by Sir William Macdonald in 1907 but there were also other developments of great consequence. The "Macdonald Movement," as it was called, was directed toward comprehensive reforms in education, particularly in rural areas. It proposed central schools in each of the provinces and offered special assistance for instruction in household science and manual training and agriculture. To meet the special needs of Quebec, it led to the radical suggestion that the Normal School be transferred to Ste. Anne de Bellevue where it would become an integral part of the new Macdonald College. This plan was approved by the university and the provincial authorities and the School for Teachers became the first residential teacher training institution in Canada.

By the end of the first half-century, teacher education was well rooted within the university with support from the provincial government, the professional association of teachers and the school authorities of Montreal. The separation of the two departments, the School for Teachers to concentrate on training for the elementary schools and the Faculty of Arts to assume responsibility for high school teachers, was the immediate problem; nevertheless, under Sir William Peterson, new developments were close at hand. Sir William was interested in preparing music teachers and this became one of

the functions of the McGill Conservatory of Music, when it was established with his encouragement¹⁵ and with Macdonald's support. An initiative of another sort was the founding of the McGill School of Physical Education in 1912 within the Faculty of Medicine.

McGill's interest in physical education is quite properly traced to Dr. R. Tait McKenzie, who as early as 1890 urged the university to integrate in one department the activities of medical care, physical instruction and competitive games. This approval was rejected by the Governors and McKenzie was given the title, Director of Physical Training. After nineteen years at McGill, he was given the opportunity to create the department he had hoped for at the University of Pennsylvania, where he spent the rest of his life. His work was carried on at McGill by Miss E. M. Cartwright who was placed in charge of sports and physical training for women and began classes for teachers of physical education in 1909. Three years later, Dr. Arthur S. Lamb was appointed Director of Physical Education with responsibility for co-ordinating health services, inter-collegiate and intra-mural sports and teacher training in physical education. The School of Physical Education was established within the Faculty of Medicine in 1919 and offered diploma courses from then until 1946, when a four-year degree course was introduced. A decade later the program came under the authority of the Faculty of Arts and Science.

In the new pattern that developed after 1907, the School for Teachers fell under the authority of the Teacher Training Committee. This was presided over by the Principal of the University, with representation from the Senate and from the Protestant Committee of the Council of Education acting on behalf of the government. From 1913 to 1949, the School for Teachers was under the direction of Dean Sinclair Laird, a Scot with a background of teaching in France and Canada. Standards for entrance were raised several times, the curriculum was brought up to date with emphasis on assembly lessons in Macdonald High School and regular practice teaching there and in Montreal. The enrolment increased steadily until the 1940's when, for several years, the School was transplanted to the campus at McGill to make room for the Canadian Women's Army Corps. A new enquiry into Protestant education, under the chairmanship of W.A.F. Hepburn in 1937, noted that the teaching profession was not attracting the best candidates and those who did enrol at Macdonald were given "bundles of recipes for every conceivable emergency

which may arise in teaching.”¹⁶ Dr. Hepburn’s report recommended more rigorous selection, a minimum course of thirty-six weeks duration, an extended period of practice teaching, and a teacher-training institute to coordinate the training and licensing of all Protestant teachers.

Meanwhile, the training of high-school teachers on the McGill campus developed slowly. The first professor to hold the Macdonald Chair of Education, Dr. Dale, remained only briefly. For a number of years, instruction was provided by Dean Laird and other lecturers from the School for Teachers. In 1929, however, the appointment of Professor Fred Clarke brought new vision and vigour to the whole enterprise. Clarke was a graduate of Oxford who had served for some years in South Africa. He reorganized the courses and introduced, for the first time, a program leading to the M.A. This was an important step because it attracted some of the principals and senior teachers from the Montreal schools, thus serving as a stimulus to the improvement of the whole educational system. After six years, Clarke was succeeded by John Hughes, whose experience was also in the United Kingdom and South Africa. The graduate program continued and the requirement for the high school certificate was raised to a full year of post-graduate professional study.

the bachelor of education degree

In the years following World War II, the three teacher-training programs expanded rapidly like most other sections of the university. The School for Teachers re-established at Macdonald College, attracted larger numbers of men; the enrolment rose in the high-school training courses at McGill; and the McGill School of Physical Education launched its degree program with a class of both men and women candidates. Basic changes were necessary, however, and they were begun even before the retirement of Dean Laird in 1949. It was now clear that new forces were challenging the teacher and, indeed, educational leaders generally.

Even in the early 1950’s the schools had begun to feel the impact of the explosion of knowledge, an increased demand for mastery of technical skills, the revolution in communications and, with the wave of immigration from Europe, the new importance of human relationships and understanding. Popu-

lar demand for education grew louder and more insistent, and, while the schools multiplied, the recruitment of teachers failed to keep pace. There were impatient calls for emergency measures, such as lower standards of admission and shorter periods of preparation and, with the salary levels then prevailing, careers in teaching were less attractive than the wide opportunities in business, industry or the other professions.

It was at this juncture that McGill took the bold step of adopting the degree of Bachelor of Education. Recruitment was only one of the problems in the teaching profession: retention was equally serious. It seemed probable that those with a full professional preparation before entering on a teaching career would remain in it permanently. Moreover new social patterns were emerging and large numbers of young women were anxious to return to the classroom once their family responsibilities permitted them to do so. The new degree was carefully designed in consultation with the academic departments in the Faculty of Arts and Science, school board officials, and professional leaders. The academic session was extended by two months in each of four years, so that the required curriculum for an Arts or Science degree could be placed side by side with the professional courses and experience. In this way, a new type of teacher preparation was added to those already offered in the university.

The Hepburn Committee had pointed to the need for co-ordination among the various programs being offered and, in 1955, this was effected at McGill with the establishment of the Institute of Education. In the years following, the one-year program for graduates and the School of Physical Education were transferred to the Macdonald campus. These changes were effected in 1957, when the university celebrated the 100th anniversary of the opening of the Normal School and the first degrees of Bachelor of Education were awarded.

On the occasion of the centenary celebration, Principal F. Cyril James noted that all types of teacher training were now co-ordinated within the Institute and, he said:

It is already apparent that the new programme makes it possible for the University to offer teachers in training a much greater opportunity, and one that can help them face their professional responsibilities with a richer cargo of wisdom and knowledge.

This is a fitting celebration of a century of devoted effort by all those who have gone before us and pointed us the way.¹⁷

the second century

New challenges were close at hand. The first of two Canadian Conferences on Education was held in Ottawa in 1958. It focused public attention on the national aspect of teacher supply and preparation, educational finance, manpower needs and new teaching media. In 1959 Commonwealth leaders met at Oxford to discuss mutual aid through exchanges of students and staff and by technical assistance. The Institute of Education was represented at both these meetings, so that McGill was drawn into close and direct contact with contemporary movements both at home and abroad. Assistance was offered to Nigeria. For example, Professor C. Wayne Hall spent a year in Lagos as consultant on teacher education, while successive groups of Nigerian students came to Macdonald College. Professor H. D. Morrison also served overseas, first in Nigeria, then in Kenya. For several years, the staff of the Institute assisted the External Aid Office in briefing sessions for Canadian teachers going to foreign postings.

Perhaps the greatest challenge, however, because it was the one which directly affected the educational system of Quebec, was the comprehensive reform undertaken by the Parent Commission. Both by representation on the Commission itself* and by the direct interest and support of the university, McGill demonstrated its continued concern for the welfare and prosperity of the Quebec community. The first of the public hearings were held in Redpath Hall and the first brief to be presented was from McGill.

The task of the commission was a formidable one. A million and a quarter students, divided by religion and language, were being taught by 70,000 teachers in 9,000 private and public institutions. These must be brought within the framework of a modern educational system which opened the schools of Quebec "to every child regardless of religious belief, racial origin, cultural background, social position, age, sex, physical or mental health."⁸ The services must not only be extended, the structure must be redesigned, taking into account not only the direction of change but the rate of change in the nineteen sixties and seventies. The reforms raised problems of finance,

*Professor David Munroe, author of this paper, then Director of the Institute of Education, was Vice-Chairman of the Parent Commission.
— Ed.

pedagogy and administration but the key to all solutions, according to the commission, was the teacher. It warned,

The public of Québec must rid itself of an old habit of mind, by granting teachers sufficient prestige and remuneration to attract a great number of able candidates to the profession and keep them in it permanently... Thus it is urgent and necessary to raise the status of the teaching profession, to select candidates for it carefully, and to improve the program of training.¹⁹

To meet this new level of professional responsibility, the commission demanded that all teacher training be brought within the structure of the universities and that minimum standards should be raised to the level of the undergraduate degree.

Having pioneered both in the integration of teacher-training within the university structure and in the development of a bachelor of education program, McGill is well prepared for these responsibilities. Further steps have now been taken to ensure success by the establishment of a Faculty of Education and by its return to the Montreal campus, where staff and students may enjoy the support of a full range of academic departments. The Faculty also broadened and extended its graduate offerings to include programs leading to the M.Ed., and doctors degrees in certain areas. Through the years, McGill has been consistent in discharging the responsibility it accepted in 1857. As the first prospectus stated:

Every effort will be made by all connected with the institution to perform efficiently the important task.

references

1. William Dawson, *Fifty Years of Work in Canada*, London: Ballantyne, Hanson, 1901, p. 116.
2. *Ibid.*, p. 115.
3. *Ibid.*, p. 116.
4. *Ibid.*, p. 117.
5. *Ibid.*, p. 121.
6. *Ibid.*, p. 119.
7. John Calam, "McGill Trains Teachers," *The Teacher's Magazine*, Vol. XLV, No. 223 (September, 1964), pp. 21-22.
8. *Ibid.*, p. 20.
9. D. C. Munroe, "The Education of Teachers Seventy Years Ago," *Educational Record*, Vol. LXVII, No. 1 (January-March, 1951), p. 18.
10. John Adams, *The Protestant School System in the Province of Quebec*, Montreal: Renouf, 1902, p. 32.
11. *Ibid.*, pp. 26-27.

12. *Ibid.*, p. 39.
13. *Ibid.*, p. 41.
14. *Ibid.*, p. 137.
15. Edgar Collard, "Sir William Peterson's Principalship," in Hugh MacLennan, ed., *McGill, The Story of a University*, London: Allen and Unwin, 1960, p. 90.
16. W. A. F. Hepburn, *Report of the Quebec Protestant Education Survey*, Department of Education, Quebec, 1938, p. 190.
17. *A Century of Teacher Education, 1857-1957* — addresses delivered during the celebrations of the centenary of the McGill Normal School. The Institute of Education, McGill University, 1957.
18. *Report of the Royal Commission of Enquiry on Education*, Quebec: Government Printer, Vol. 1 (1963), p. 75.
19. *Ibid.*, p. 77.

Ben Wicks

ON EDUCATION



'Who is it?'



"Lovely day like this. How come you're not outside rioting?"

John C. L. Andreassen

A Pictorial History

Most archivists restrict themselves to writing about their collected "treasures." This one suggests that those participating in an important activity have an obligation to document that activity in both written and pictorial form.

Given the assignment to prepare a brief pictorial history of McGill's efforts in teacher education, almost anyone (including the present University Archivist) would assume that the pictorial materials would be readily available in the eight year-old McGill University Archives. But readily available materials prove to be woefully inadequate for pictorial documentation of over 150 years of activity by the Royal Institution for the Advancement of Learning and McGill University. Over the years, a goodly number of dissertations, articles in periodicals and newspapers, speeches and addresses, and volumes have been written about, or touching upon, the contributions of the Royal Institution and McGill to teacher standards and training in Lower Canada and Quebec. Some have been illustrated with material from a variety of sources.

There are, of course, certain basic non-pictorial records in the University Archives, well described by my predecessor, Alan D. Ridge in *Archives*, Vol. VIII, no. 37, April 1967, the pertinent portion of which reads:

The extant records of the Royal Institution for the Advancement of Learning have been inherited by McGill and comprise two volumes of minutes 1837-56, many packets of incoming correspondence from 1807 and a series of outgoing letter books starting in 1918... The minutes of the Board of Governors start in 1829, those of Convocation in 1841, and those of Corporation (now known as Senate) in 1843. The registers of graduates date from 1833. The 1852 Charter survives in good shape but we do not have our original Charter of 1821. Journals and ledgers start in 1829

but other financial series do not appear until later in the century. Apart from these, we have runs of printed calendars from 1856 and the text of annual reports to the Visitor from 1860 onwards.

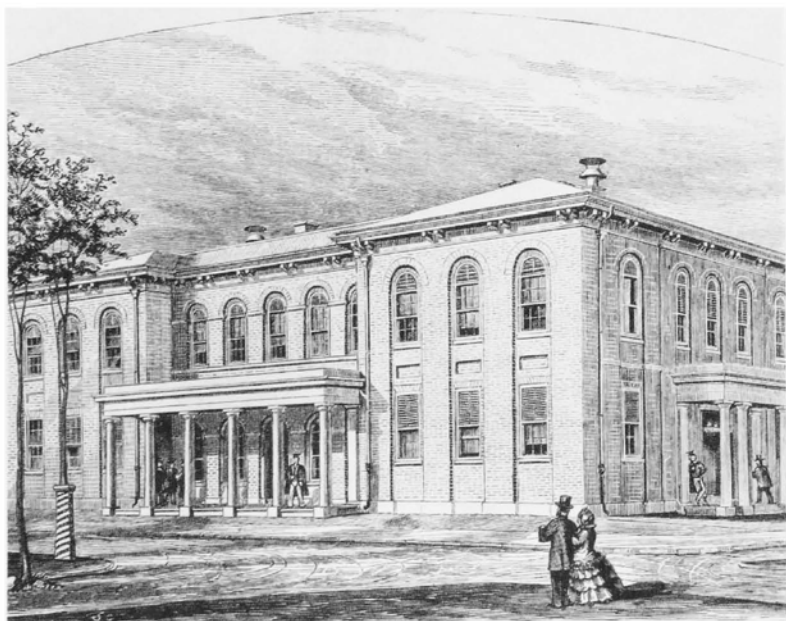
Some recent developments enhance our written documentation on teacher standards and training at McGill. Réal G. Boulianne's massive doctoral dissertation (1419 pp.) became available in 1970 and is a more detailed guide to the correspondence of the Royal Institution 1820-1829 than our available Accessions Record. My identification of the Official Correspondence of John William Dawson has made available papers which have not been used by anyone from sometime in the mid-1890s until the present day. Guides to the first seven of some fifty-four of these bundles, many of which relate to the McGill Normal School will be available early in 1971. Then, there are the Personal Papers of John William Dawson which we received in 1969 from his grand-daughter, Mrs. Lois Winslow-Spragge (Accession 909), for which a guide is available in manuscript form. Another body of material consists largely of the correspondence files of Deans of the Faculty of Education, or their equivalent, through 1938 (Accession 951) for which a published guide prepared by Davena Davis is available. This collection was received just prior to the move of the Faculty of Education to the downtown campus. The latest Accession (1054) consists of some 52 cu. ft. of non-current files of the Faculty, the School for Teachers and the Institute of Education. These materials are as yet somewhat inaccessible since "the janitor packed them." This last collection has however, been searched for pictorial materials. The glossy prints found are not identified by place, date, occasion, or individuals depicted.

One of the first approaches to any pictorial history invariably involves the collection of view camera shots of the fronts of the buildings involved in carrying out the function. A second approach generally involves portraits, drawings or paintings of the key individuals involved in the establishment or carrying out of the function. A third approach involves collection of pictorial representations of the function being carried out. In the University Archives, we do have depictions of the buildings used by the teacher training group to 1970, and pictorial representations of a few of the key men. We have practically nothing depicting teacher training in action.

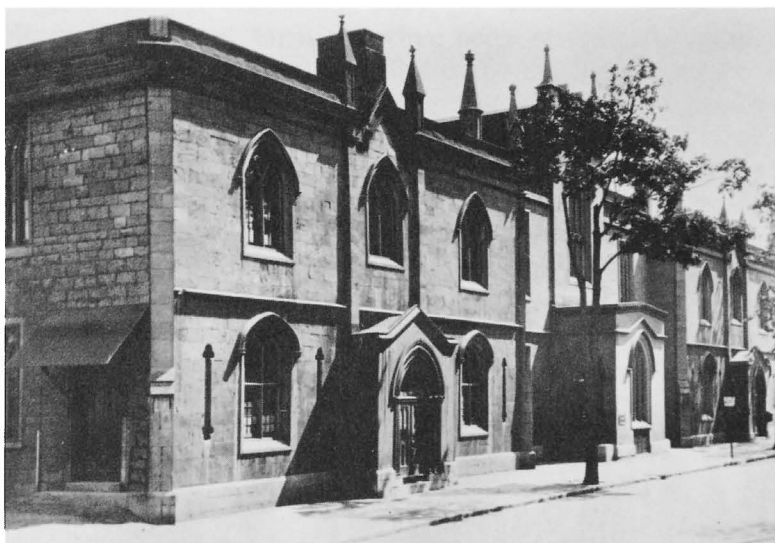
Gaps in the University Archives collections have been filled

in, as will be noted in the captions and attributions which follow, from a variety of sources, but particularly from the extremely rich Notman Photographic Archives in the McCord Museum, the ultimate fate of which has not yet been finally determined. The cooperation and assistance of Mr. Stanley Triggs of the Notman Photographic Archives and of Mr. Harvey Schacter of the *McGill News* is most gratefully acknowledged.

THE BUILDINGS



1. "Walker Del" "McGill Normal School (High) — about 1850 — [sic] cc Fraser Institute Engraver's proof." McGill University Archives Accession No. 324/39. 5½ x 4". Although captioned as above indicated, this engraver's proof appears to have little relationship to illustration numbered 2. It is included simply in order to encourage further research and an accurate identification.



2. *McGill Normal School, Belmont Street, 1857-1907. McGill University Archives, Accession No. 74. 8" x 10". (Canada Wide Photo)*

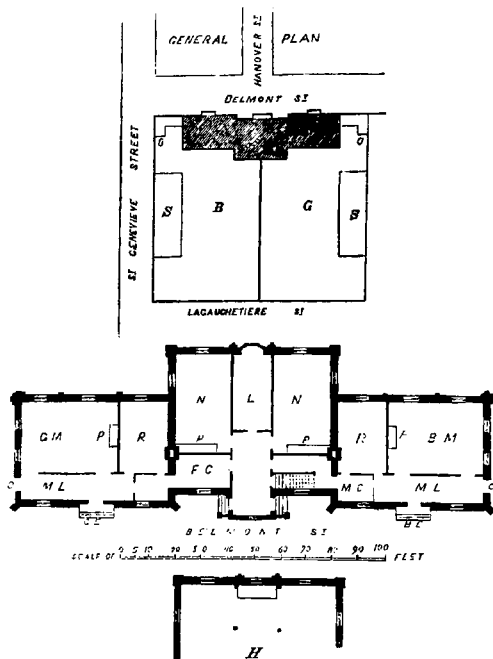
3. In the Official Papers of Sir William Dawson, McGill University Archives Accession 927, Bundle 3, item no. 106, there was recently identified the page proof of "Prospectus of the McGill Normal School" 1857 on the 4th page of which is a floor plan of McGill Normal School. A reproduction of this plan indicates quite clearly how well the building illustrated in 2, was to be used. A Preliminary List of the materials in this bundle should issue early in 1971, (prepared by Miss Lois Gerth). The manner in which use of the facilities was planned in 1857 is clearly indicated in the caption under the sketch which follows: "Reference to General Plan of McGill Normal School.

N, N, Normal school class rooms, 21 ft. x 37 ft.; L, Library and Apparatus, 16 ft. x 28 ft.; A, M, Girls' model school room, 27 ft. x 38 ft.; B, M, Boys' model school room, 27 ft. x 38 ft.; R, R, Model school recitation rooms; F, C, Cloak and retiring room for female teachers in training; M, C, Cloak and retiring room for male teachers in training; M, L, Model school Lobbies; E, E, Principal entrance; G, E, Entrance for girls and female teachers in training; B, E, Entrance for boys and male teachers in training; O, Entrances for playground and outhouses; P, Teachers' platforms; H, Examination hall, 49 ft. x 60 ft.

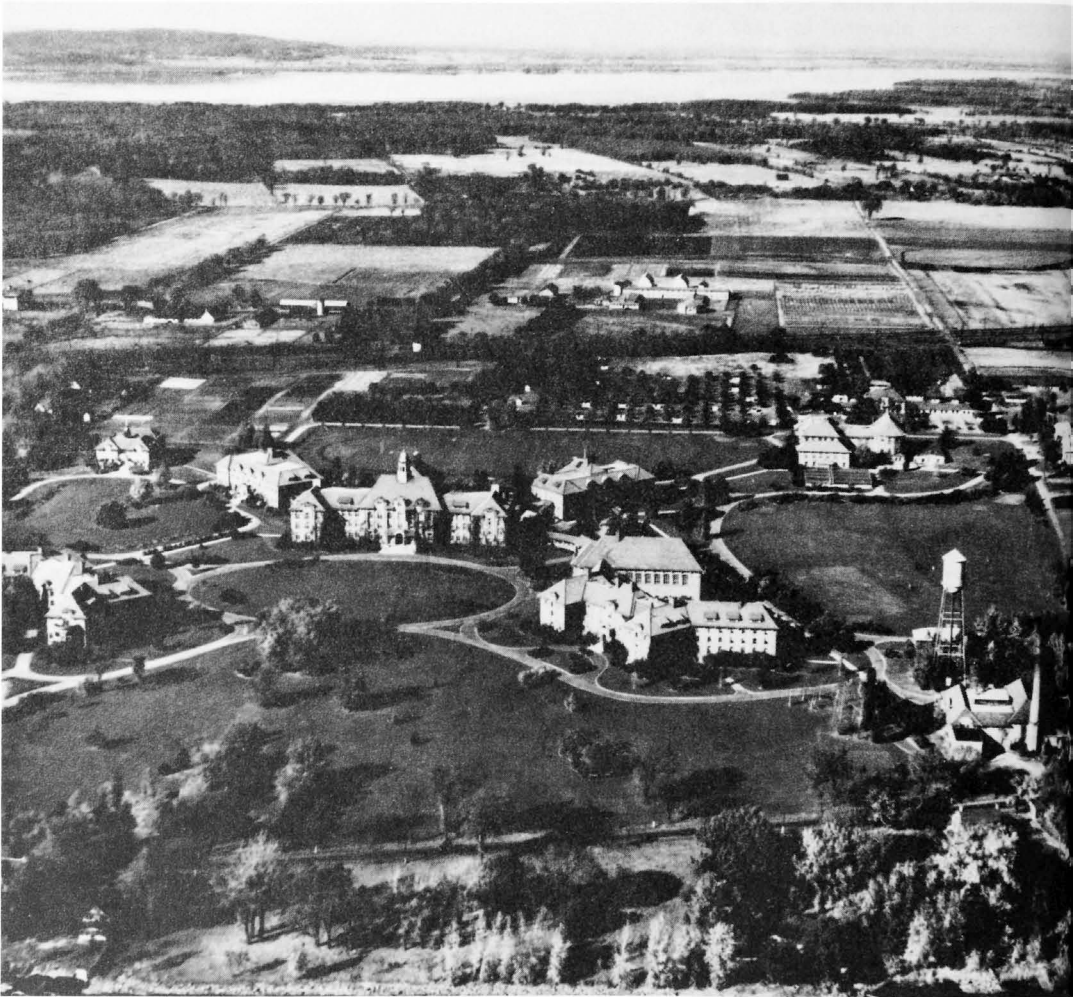
The building was erected for the Montreal High school, and has been adapted to the use of the Normal school with as little change of plan as possible.

It is heated by three furnaces in the basement, in which is also a residence for the porter.

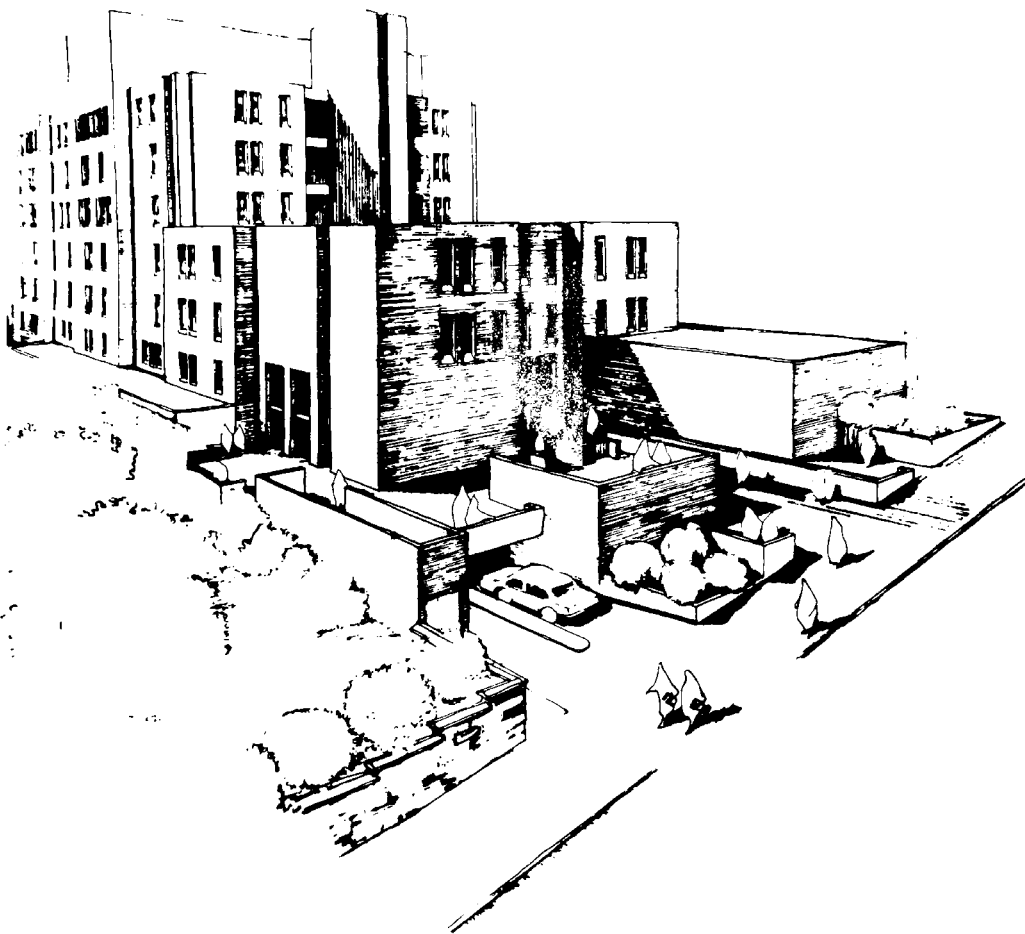
The model schools are seated with double desks and chairs, on the Boston plan, for 200 children. The Normal school class rooms are seated in a similar manner, each with chairs for 50 teachers in training. The examination hall is seated with moveable settees. The model school recitation rooms are furnished with galleries and benches, and all the class rooms are provided with large surfaces of wall blackboard."



4. Macdonald College, McGill University Aerial View [n.d.]. McGill University Archives Accession No. 62. Fairchild Aviation Limited Photo. The Main Building housing most Faculty of Education and McGill Institute of Education activities, 1907-1970 is in the left center of this photograph.



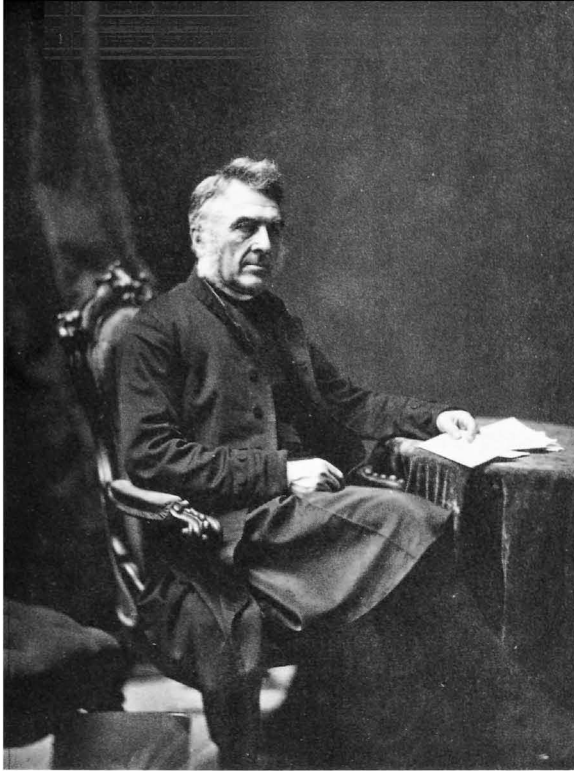
5. *The new Faculty of Education Building 1970 — located on 3700 McTavish Street. The original sketch was borrowed from Mr. G. S. Kingdon, Physical Planning Officer, McGill University.*



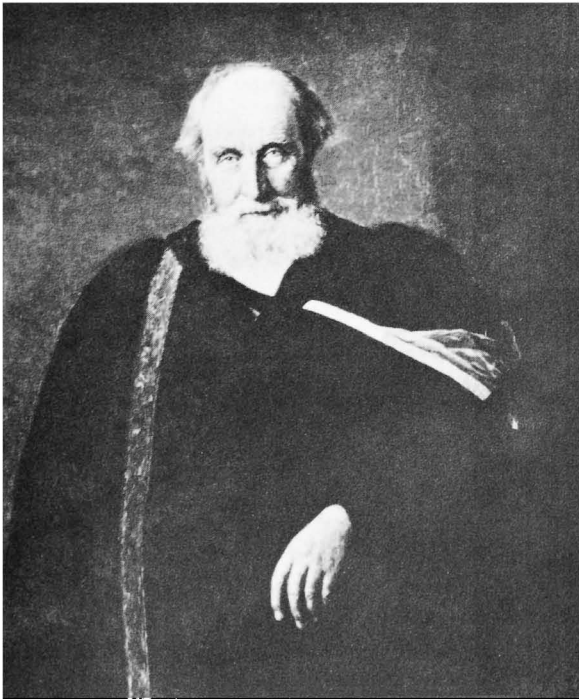
FOUNDING FATHERS OF TEACHER EDUCATION AT MCGILL



6. P. J. O. Chauveau, Superintendent of Education, Lower Canada, 1855-1877. He found on the statute books authorization for a Normal School and an appropriation of £1500. With the support of Georges-Etienne Cartier, the act was changed in 1856 to increase the grant to £5000 and to authorize three normal schools. That at McGill was intended to train English Protestant teachers, those at Laval University and that named Jacques Cartier, to train Catholic school teachers. The full-length portrait of Superintendent Chauveau was found in the Notman Photographic Archives, number 3954-1 and was taken in 1863.



7. *The Right Reverend Francis Fulford, Bishop of Montreal. McGill had few persons on staff equipped to train teachers in 1857. Bishop Fulford, however, already had a Normal School in operation designed to train teachers for the Anglican parochial schools. It had been founded in 1853 in Montreal by the local branch of the Colonial Church and School Society. By 1855 there was a group of 16 teachers-in-training and some 250 students in the model school. This well-housed, staffed and established student body was turned over to McGill as a successful venture to be shared by the whole of the English Protestant community. The remarkable portrait of Bishop Fulford was obtained from the Notman Photographic Archives of McCord Museum, number 31769-I and was taken in 1868.*



8. *Principal John William Dawson, McGill Normal School, 1857-1870. John William Dawson's participation in the founding and early operation of the McGill Normal School is amply covered in his Official Papers which are only now becoming known, although no one has ever doubted his practical and constructive contributions to the cause of teacher training. The portrait here presented is a copy from that found in McGill University Archives Accession number 69/4.*



9. *The Honorable Charles Dewey Day, President, McGill Board of Governors 1852-1884; Chancellor of McGill University 1857-1884, Principal Pro Tempore 1855. The portrait was obtained from the Notman Photographic Archives, McCord Museum, McGill University No. 15, 318-I and was taken in 1865.*



10. *Christopher Dunkin was, according to Professor John Irwin Cooper, one of the two members of the new McGill Board of Governors most interested in the subject of teacher training. "Dunkin was a Township's man, and thus could voice the views of the important rural areas." This portrait was obtained from the Notman Photographic Archives, McCord Museum of McGill University, number 13735-I and was taken in 1864.*

11. Henry Starnes, Mayor of Montreal, 1857, participated in the inaugural of the McGill Normal School on 3 March, 1857. The portrait comes from the Notman Photographic Archives, McCord Museum of McGill University, number 67,709-I, and was taken in 1871. The inaugural ceremonies for l'Ecole Normale Jacques-Cartier took place on the morning of the same day at the Chateau de Ramezay.

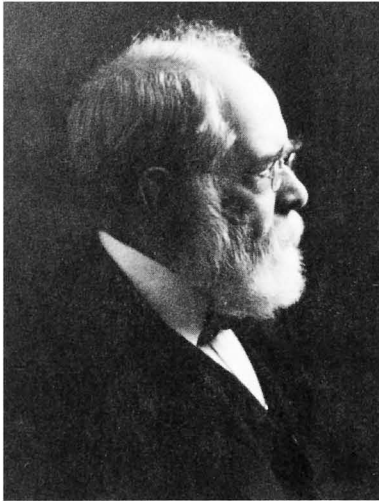


12. Sir William Christopher Macdonald. The transfer of the Normal School to Macdonald College was made possible by the efforts and the beneficence of Sir William Macdonald and the educational faculty was transferred there in 1907. Photograph from McGill University Archives, Accession 72/20.



13. William Henry Hicks, Principal, McGill Normal School, 1870-1883. This portrait was obtained from the Notman Photographic Archives, McCord Museum of McGill University, number 42702-BI and was taken in 1869. Hicks had been Headmaster of the Normal School which began under auspices of the Colonial Church and School Society in 1855 and continued on under Dawson's principalship until he, in turn, was appointed Principal.

14. *Sampson Paul Robins, Principal, McGill Normal School, 1883-1907. Robins had been trained under Egerton Ryerson at Toronto Normal, and had served as Headmaster of the Central School at Brantford, Upper Canada. He was one of the original staff of the McGill Normal School in 1857. The original photographic portrait from which this copy was made is endorsed: "S.P. Robins to Mr. G. Lomer, June 1907" and is located in McGill University Archives, Accession number 221/41.*



15. *Sinclair Laird, Dean, School for Teachers, Macdonald College, 1920-1948. This 1913 portrait was copied from the negative in the Notman Photographic Archives, McCord Museum, number 198891-B II.*



16. *David Climie Munroe, Director of School for Teachers, later Institute of Education, 1949-1964; Macdonald Professor of Education, 1957-1969. This photograph was obtained from the files of The McGill News.*



17. *Professor C. Wayne Hall, Dean, Faculty of Education, 1965-.*

Maurry H. Epstein

Sir William Macdonald

a biographical sketch

Sir William Christopher Macdonald, philanthropist and benefactor to education, was not a self-made man in the Horatio Alger sense. From both sides of his family he inherited a tradition of leadership, prominence, wealth, and public service. On the paternal side, there was his grandfather, John. This sturdy forebear left Scotland because of religious persecution and established a colony on Prince Edward Island, then known as the Island of St. John. He later raised, trained and led supporters of the Crown during the American Revolution. William's father, Donald, served as a member of the colony's Legislative Council for almost a decade. On the maternal side, William's grandfather fought as a colonel for the Crown in the Revolutionary wars; while other prominent citizens from this family included a Speaker of the Assembly, a member of the Executive Council and Justice of the Supreme Court of the colony. In retrospect, one notes that William was to perpetuate but modify this heritage.

the early years

William was born at Glenaladale, Prince Edward Island, in 1831, the youngest child of Donald and Anna Matilda Brechen MacDonald. His earliest schooling was gained at Tracadie, P.E.I., from his uncle John who was a Paris-educated priest. Later, he went to Charlottetown to attend the Central Academy which, as Prince of Wales College, was to become a recipient of his philanthropy. At the age of sixteen, the time he should have embarked on his secondary education, he had "a grievous quarrel with his father." According to MacDonald family tradition, one son in each generation was provided for the

Roman Catholic priesthood. William was apparently chosen for this honour. However, as an acolyte in the parish church at Tracadie, he conceived "a passionate aversion to the rituals and tenets of the Church."² His defection from the faith deeply grieved his father and led to a seven-year long estrangement between them. As a result, William's formal education was terminated and he was apprenticed to a cousin's general store in Charlottetown. Although this employment was not lengthy, this must have been where he learned his first lessons in commerce.

Accounts of William's life during the next few years are sketchy. It is known that he returned home very briefly, then went to Quebec where, it is believed, he worked as a clerk. Apparently he later went to Newfoundland where he operated a produce business in St. Johns with a partner. This endeavour failed. About 1848 he moved to Boston to join his brother, Augustine, who was studying law. William indicated in a letter that he was employed by Messrs. George H. Gray and Company and was "a minor in a counting house,"³ earning a salary that would not pay half of his board, since the company evidently regarded the experience as worth double the money. Two years later, still in Boston, he initiated a new enterprise and a dream began to materialize.

In July 1851, he wrote to another brother, John Archibald, who was still living on Prince Edward Island, suggesting that he give up farming and open a store "in Charlottetown . . . to deal in West Indies goods and Yankee notions" that he, William, would ship north. William's confidence in his own business acumen was shown in his assurances that he could buy to better advantage than the traders from Prince Edward Island. He also foresaw the prospect of the eventual development of a wholesale, as well as a retail, business. The following year, however, William had some reason to doubt John Archibald's ability. After a disastrous initial shipment of merchandise aboard the "Responsible," William sent comprehensive and minute directions for the handling of goods, leaving little to his older brother's judgment. He even warned against political participation. The political involvement of his forebears, it would seem, did not interest William.

He continued giving advice to John Archibald as if he were the elder brother, but in so doing, William revealed something of his own character and ambition. This letter might well have been his own "credo," the basis upon which he built his whole life:

You must exert yourself and push on, let nothing stop you . . . If you loose [sic] all, stop not to grieve, it is unbecoming to a man as well as useless — but stop *only* to plan, continue and devise means to meet your ends — let your aim next to Heaven be Superiority; let Onward and Upward be your motto — never be second while it is in your power to be first. In the words of a Roman General, “If you are sleeping, awake; if you are standing, move; if you are moving, run; if you are running, fly!” Read Franklin’s life — see how he rose from a poor printer’s boy — a tallow chandler’s son, to be second only to the immortal Washington — how he persevered in his studies as well as his business — losing no time late or early — not only being industrious but endeavouring to appear so. Study, my dear brother you require much . . .⁴

The letter closed with a bold, precise, underlined signature. Beside it the young man, William, wrote what one might interpret as his life-long dream. “I shan’t stop until that signature is *GOLD* wherever it may go.”

After these stirring words, it is sad to report that, by July 1852, the brothers’ venture was a total failure. William, of course, held John Archibald to blame.

pipe dreams

Sometime between 1852 and 1854, after a brief period in New York, William went into business with his brother Augustine in Montreal. The City Directories of the period listed “MacDonald Bros. & Co.” under “Oil merchant and manufacture.” The Directories of 1857-58 and 1858-59 described William as an “importer and general commission merchant.” In 1859, the brothers entered the tobacco manufacturing business under the firm name of MacDonald Brothers & Co.⁵ The tobacco business was to lead to imprisonment and obscurity for Augustine but prominence and wealth for William.

The initial success of the Montreal enterprises was evident in a letter from William’s father to John Archibald, still on Prince Edward Island. Donald was visiting Montreal at this time with his daughter, Margaret, prior to enrolling her at a convent in Quebec city. He stated:

The boys are doing an excellent business. During the last year they operated to the extent of forty thousand pounds and during the next year they expect to deal to the extent of One hundred Thousand Pounds and if their Profits [sic] are very moderate yet they operate to such an extent that they can have a very handsome income. What

would you think of one thousand pounds in the next five years if all goes as it has in the last eighteen months.⁶

The MacDonald tobacco enterprise continued to enjoy great prosperity. The threat of civil war in the United States created an extraordinarily favourable condition for the establishment of a tobacco manufacturing business in Canada. It may well have been that William's success stemmed from circumstances, or from shrewd observation and calculation, or from the jealously guarded recipe for the manufacture of plug tobacco. An unsigned paper in the files of Dr. J. Snell indicated that:

...tobacco was a Canadian Institution. Lumber camps were as much in need of tobacco as a modern army. Hard tack, fat pork, and molasses needed plug tobacco to complete the luxury of living. The tobacco made by MacDonald was one of the first Canadian-made to go to the outposts...

It would not be an exaggeration to conclude that, as a result of the tobacco business, William's dream of GOLD came true. He was quoted as saying, in later life, that he had "no competitors, only imitators."⁷

family relationships

It was conceivable that William's ambitions and actions were responses made, in part, to situations and relationships in his immediate family.

His early letters indicated a persistent antipathy to, and contempt for, his father, contrasting with his concern and affection for his mother, sisters and brothers so long as they commanded his respect and conformed to his ideas. William's letters show most vividly the patronizing air in which he addressed his brother, John Archibald, who was some five and a half years his senior. In a letter bearing a 1851 Boston postmark, he warned John Archibald against any business connections with their father, advising that "on no account open with him for your life... he has no credit at home or any place... He is regarded everywhere contemptuously." In 1852, William's letters directed John Archibald that "for no consideration to bring [Father] in contact with me in any way." By 1854, however, there were indications that the rift was being mended and that Donald MacDonald even planned to join his prospering sons in Montreal. Before he could put this plan into effect, he contracted cholera and died.

William held his mother in the highest esteem and his love appeared not to have wavered or diminished over the years. In a bitter letter to his father in 1849 requesting financial assistance and threatening to run off to California if it was not forthcoming, William specified that his mother not be informed of his intentions, for should she send money he would immediately return it to her, "whose Maternal affection and Generosity I shall never forget." He further indicated that he wished to spare her worry about his safety and comfort in rounding the Horn. In his subsequent letters to John Archibald, William invariably closed with the desire that he "Give my kind love to mother and sisters."

After his father's death in 1854, William's mother and sister, Helen, continued to live on Prince Edward Island. During the summer of 1868, William was known to have visited them and wrote each a letter from St. John, New Brunswick, on his way back to Montreal. Their life on Prince Edward Island may have prompted this correspondence for he wrote his mother "While I lay awake dreaming it came to me that under the existing state of things you and Helen might be happier living with me in Montreal and I concluded to make the proposal for careful and joint consideration of you both." He promised them a house "having all the modern improvements such as Gas and Water, hot and cold baths, closets, etc., and would furnish it handsomely, . . ." they would have three or four servants, horses, carriages and sleighs, a retreat at a "watering place... (away) from the extreme heat of summer" and he suggested that the women might join the "Methodist Church... on Great St. James Street..." He wished, he said, "to do everything in my power to make both of you comfortable and happy." In the accompanying letter to Helen he reiterated his generous intentions, "My desire is to make Mamma and yourself comfortable and happy and whatever will tend in that direction will be cheerfully acceded to by me, whether you remain in Charlotte Town or come to live with me in Montreal."

Helen and his mother accepted William's offer and accordingly he built a home on property he had purchased earlier from McGill University at 3 Prince of Wales Terrace, on what is now Sherbrooke Street West. They made this residence their home for the remainder of their lives. Mrs. MacDonald died in 1878, and contrary to Catholic doctrine, was cremated and buried in Mount Royal Cemetery. Helen died while visiting Florence, Italy, some twenty years later.

It was evident that William remained in contact with John Archibald over the years and, indeed, gave him considerable financial help. John married in 1866, at the age of forty-one, and subsequently had twelve children. One of his daughters, Anna, reported that William supported her brothers' education for some years. As a young girl, in 1894, Anna came to Montreal to live with her relatives. When Helen passed away, Anna took over as mistress of the MacDonald household. Some time later she advised her uncle of her proposed marriage to a distant cousin, Alain C. MacDonald, a Roman Catholic. William "took strong objection to it on religious grounds. I tried to discuss it with him, but he would have none of it." She went ahead with her plans in the strong-headed family tradition, and as a result William terminated his support of her family, leaving the boys who were "not worldly wise" stranded, penniless abroad, and their father, possibly a cripple, with no means of support.⁸ The separation was absolute and ended only at his deathbed when, unable to talk, he "affectionately pressed my hand."⁹

William's early close relationship with Augustine appeared also to have deteriorated to a very low level. Augustine had left the Montreal firm around 1863-65, going to the United States. He became embroiled there in a legal case which resulted in a prison sentence. It was said that Augustine, in old age, blamed William for allowing him to live in prison. "It was further... said that a fund for Augustine's defense was raised in Montreal and that Sir William resented this interference in his family affairs." One story had it that William did, indeed, aid Augustine after his release from jail. It was alleged that "William sent him cheques regularly but he never cashed one of them, they were all found in a trunk after Augustine's death at Tracadie..."¹⁰

William's dream of success and prestige may have been prompted, in one or another, by his personal relationships. His family life, it seemed, was marked by little joy, great responsibility and repeated disappointment. The dream of gold appeared unfulfilled in this regard.

the dream of gold

William Macdonald was evidently a very quiet, unassuming shy man. When once questioned about his religious views, he

is reported to have replied that he "could not conceive how so sacred a matter should interest anyone but himself." As a young man he had given a good account of himself while in the employment of George H. Gray and Company, for he carried with him from Boston to New York a letter saying, in part, "We can recommend him to you for industry, integrity, as capable of filling any situation for which he might represent himself qualified."

In his later years, he led a solitary boarder's life until 1869 when he moved into his own home and when his mother and sister joined him. In a reminiscence by Percy Nobbs, we get an indication of the Macdonald life style:

He did not entertain; he lived frugally and aloof, with a certain dignity, it is true, but no advertisement of wealth; he took no visible part in politics; he outraged no conventions; he had but little affinity with his relatives; he laid no special claim on culture, nor to learning... he was also a very kind, a very punctilious and a very modest old gentleman; in a word... he had warm blood in his veins.¹¹

His business office methods were equally unpretentious, frugal and direct.

In addition to being the sole directing influence of his huge tobacco business, Macdonald was a governor of The Montreal General Hospital, the Lady Stanley Institute, in Ottawa, a director and largest shareholder of the Bank of Montreal, a director of the Royal Trust Company, a director of the Montreal Parks and Playgrounds Association, in 1903 an associate member of the Protestant Committee of the Quebec Provincial Council of Public Instruction, and vice-president of the St. John Ambulance Association. He constructed the Mount Royal Crematorium as a gift to the City of Montreal and he contributed to The Montreal General Hospital over the years. He purchased the site of the Maternity Hospital. He was known to have aided for life, a number of people who had been in his employ after they had been injured in a fire at the company's plant. This last and many other acts of generosity may never be documented fully, for he was said to have made them with the stipulation that they remain anonymous.

Macdonald was a generous supporter of many causes, but his most memorable philanthropies were probably his contributions to education.

His direct involvement in education started around the mid-1860's. Though he is perhaps best known for the college that he conceived and that bears his name, he developed and

fostered a plan for the improvement of rural and teacher education nationally¹² and contributed to the growth of McGill University locally. The Macdonald Chemistry, Physics, and Engineering Buildings continue to bear witness to his benefactions to McGill. His interest in Macdonald College extended in all directions from choosing the location, buying the land, supervising the construction and even recruiting the faculty members. It is estimated that his financial support for this institution alone amounted to more than seven and a half million dollars, or about half his total known support to Canadian education.¹³

On October 29, 1898, Lord Strathcona wrote to the Prime Minister, Sir Wilfrid Laurier, suggesting that, "W. C. Mac Donald should be made Knight Commander of the Order of St. Michael and St. George." Lord Minto also wrote Prime Minister Laurier, on the 6th of December, 1898, suggesting that MacDonald should be recommended for the New Year's Honours List. In a letter dated December 1st, 1898, Mac Donald wrote to Lord Minto declining the honour of knighthood. However, a second letter to Minto from Macdonald on December 3, 1898, reluctantly but with pride informed Minto that he would accept the accolade on the grounds that "well-meaning, but unthinking friends... [had] pushed the matter so far that persistence in his reluctance would appear as a lack of respect to the throne." This letter is signed "Macdonald" and this is the spelling that persisted for the rest of his life.

Laurier, in a letter to Sir Julien Pauncefoot, dated December 11, 1898, stated that he was opposed to the granting of any honour at that time, but did not clarify his objections in any way. Five days later a copy of this letter was sent to Lord Minto. Despite the opposition, preparations were already being made for knighting Macdonald, and on January 6, 1899, it was announced in the New Year's Honours List that letters patent of knighthood had been granted to W.C. Macdonald, merchant of Montreal. He was now a Knight Bachelor¹⁴.

His friends, it appeared, were not yet satisfied. Lord Strathcona had originally suggested that Sir William be made Knight Commander. A letter from Joseph Chamberlain to Lord Minto, dated August 17, 1901, indicated that the matter had not been left to rest. In it Chamberlain indicated that Dr. Peterson, then Principal of McGill University, a friend and neighbour of Sir William, and Lord Strathcona had "most strongly recommended" extending Sir William's honours to include a K.C.M.G. It further appeared that Laurier was still in opposi-

tion, for unspecified reasons, but the accolade was granted in 1901¹⁵.

On June 9, 1917, at the age of eighty-six, Sir William died. He had been ill for three years, though during these last years of failing health he was still seen about. He was said to be sharp of mind to the end. He was cremated, as was his wish, at the Mount Royal Crematorium which he had built. A very simple eulogy, the only concession to ritual, was delivered by Dr. Peterson.

Although he had received the highest honour not only from his colleagues at McGill University, but also from his King, Sir William died, in his own words, "a lonely old man."¹⁶ Sir William Macdonald had had a dream that one day his name would be GOLD wherever it went. This dream was realized but with an element of pathos for the lonely old bachelor who lived the last twenty years of his life companionless, with only his tobacco company and educational philanthropies from which to derive pleasure. His achievements, nevertheless, endure.

notes and references

1. Anonymous. An untitled family record from the files of Hon. W. J. MacDonald, Lieutenant-Governor of Prince Edward Island, Charlottetown, Prince Edward Island, n.d.
2. *Ibid.*
3. Letter from William MacDonald to John Archibald MacDonald, July, 1849, *Macdonald Files*, Macdonald College Archives.
4. Letter from William MacDonald to John Archibald MacDonald, November 10, 1852, *Macdonald Files*, Macdonald College Archives.
5. John Lovell (ed.), *Montreal Annual Directory*, Montreal: John Lovell and Sons, 1857-1858, 1858-1859, 1859-1860.
6. Letter from Donald MacDonald to John Archibald MacDonald, July 13, 1854, *Macdonald Files*, Macdonald College Archives.
7. Letter from Mrs. Anna (MacDonald) Walsh to Dr. J.F. Snell, n.d., *Dr. Snell Papers*, Macdonald College Archives.
8. Letter from Mrs. J. McCarey to M. Epstein, March 6, 1969, Macdonald College Archives. Mrs. McCarey is a native of Tracadie, Prince Edward Island and is knowledgeable of the local history.

9. Letter from Mrs. Anna (MacDonald) Walsh to Dr. J.F. Snell, May 2, 1943, *Dr. Snell Papers*, Macdonald College Archives.
10. Letter from Mrs. J.J. MacDonald to M. Epstein, December 11, 1968, Macdonald College Archives. Mrs. MacDonald is the wife of Senator J.J. MacDonald who is the grand-nephew of Sir William Macdonald. Mrs. MacDonald herself is a grand-daughter of one of Sir William Macdonald's first cousins.
11. Percy Nobbs, "Sir William Macdonald," *The McGill News*, Vol. 4, No. 3 (June 1923).
12. Cf. Robert M. Stamp, "Urbanization and Education in Ontario and Quebec, 1867-1914," *McGill Journal of Education*, Vol. III, No. 2 (Fall 1968), pp. 127-135.
13. This writer's research indicates that Sir William Macdonald's educational philanthropy amounted to in excess of fourteen million dollars. M. H. Epstein, "Sir William C. Macdonald: Benefactor to Education," unpublished M.A. thesis, McGill University, 1969.
14. *London Gazette*, January 6, 1899, p. 83.
15. National Archives, *Minto Papers*, Ottawa: Mg 27, L1 B1, Vol. 14, p. 78.
16. Lorn Graydon, "Reminiscence," McGill University Archives, 1928.

F. R. Scott

The Teacher as Writer

In thinking about the writer as professor, I assume we are talking of the teacher who produces literary works, not historical writing or scientific writing which every professor can and should engage in as part of his professional duty. The question is, can the poet be a good poet, or the novelist a good novelist, and at the same time earn his living by teaching in a university? Or is there something incompatible between the two activities? Which suffers, if at all, the teaching or the writing?

I do not believe there is a simple answer to this question. One can at least assert that there is nothing incompatible in the two functions; witness the very large number of writers in Canada and the United States who are in fact, or who have been, teachers. To take Canada alone, one thinks of A.J.M. Smith, Earle Birney, Roy Daniells, James Reaney, Jay Macpherson, Ralph Gustaffson, Douglas Jones — the list could be greatly extended among poets. Hugh MacLennan, like myself, taught school before he entered the university, and the novelist-teacher is anything but rare.

Then we see many examples of writers who have engaged in other professions quite as exacting as teaching, or more so. Two of the most remarkable among American poets would be William Carlos Williams and Wallace Stevens, the one a practising pediatrician and the other the legal adviser to a large insurance company. Williams says he delivered 2000 babies and wrote forty-nine books. Both these writers attained the very first rank. One thinks of St. John Perse and Ottavio Paz among diplomatists; of Lampman and Douglas Campbell Scott among Canadian civil servants; of Heavysege the cabinet maker; of Milton Acorn, a carpenter. Is talking to and associating with students more destructive of the creative

talent than carrying on diplomacy, ministering to patients, advising clients or executing laws?

The truth is that most writers at the outset, and certainly poets, are unable to sustain themselves by their writing. If they have private means, like Shelley, or a rich patron (Canada Council in part fulfils this role), they may be launched on a successful writing career without the necessity of other employment, but few can hope or wait for this. Not infrequently the wife is the patron; she teaches or otherwise earns a living to help support the writer-husband. Many examples of the reverse situation could also be found where the husband supports the writer-wife, as with George Eliot and Virginia Woolf. Jane Austen was kept by her family. Writers must eat, sleep and be clothed; any solution to this problem that enables the work to be done is a good solution though not always the best solution.

It is obvious that most writers are capable of devoting a good deal of time to other activities. Stephen Leacock wrote in the early morning and taught afterwards. Trollope, an employee of the British Post Office, gave himself a fixed schedule of so many hours per week outside his duties and disciplined himself to obey it. The number of writers performing religious functions is legion. Gerard Manley Hopkins became a Jesuit priest at twenty-four. Hemingway was satisfied if he wrote 800 words a day, though these took all his creative time. Some free time there will always be in the writer's day which can be gainfully employed. The university offers a congenial milieu for the writer and provides more leisure than most other employments.

Some critics affirm that it is precisely this congenial milieu which is detrimental to good writing, and that the poet is thereby reduced in stature and stultified in his emotional development. He is removed from the struggles and tensions of a more "real" life. Of some poets no doubt this may be true, but it may also be doubted if they are the kind who would have risen to greater levels had they accepted the material consequences of a monastic dedication to writing. And surely to be entirely supported by inherited wealth or some relative is even farther removed from reality; yet this may produce great writing. One of our most emphatic denouncers of the writer as professor used to be Irving Layton, yet, quite apart from the fact that he made every effort to get into a university and has finally succeeded, he supported himself by teaching during his most creative period. I once asked him how many hours a week

he devoted to his students in the various schools he taught in (I had then a formal lecture load of about seven hours) and, thinking for a moment, he replied, "Twenty-eight." Yet that year, if I remember rightly, he produced two volumes of poetry.

I do not think the writer is handicapped by having to devote some of his time to other activities. Indeed, these may be essential for the development of his personality. What is important is that these demands upon him should not be too exacting of time and energy. I think it is also important that they should possess within themselves some creative outlet or opportunity. I believe there is only one kind of creative energy in an individual, no matter in which way he uses it. The more it is fostered and developed in a given direction, the more likely it is to reach a great height. Singleness of aim will make possible a deeper mastery of an art as more hours in its practice will increase its output.

An artist must express himself. He is driven by an inner compulsion. I doubt if communication to others is essential to him; he must create to satisfy himself rather than an external audience. As he is also a human being, some communication is inevitable. But the drive to self-expression will be seen in everything he does. One who can express himself in prose or poetry is likely to make a good teacher if this should be his choice. If he cannot teach, he will lose his job as teacher.

In my own case, I did not begin to write much poetry till I was a student in my third university (McGill) and had I stayed in the practice of law, with its infinite commitments to other people's troubles, it is doubtful if I would have produced even the little that is mine. I jumped at the opportunity of teaching instead of practising law, early in my career, because I was attracted to the wider view of law as a potentially creative instrument for the building of a better society — the same attraction that led me into politics. All I was doing seemed creative. Poetry was but one form of my creative expression and I could not have been satisfied using it alone. Indeed my wish to be a pianist came long before I wrote poetry, and I have spent as much time enjoying myself at the piano as I have making poems, though I am the merest amateur. I felt no emotional incompatibility in the several activities. But the time consumed in one form necessarily reduced that which could be devoted to another.

There is a glory surrounding the great writer which makes it difficult to imagine him engaged in other more mundane

activities. We feel that the poet at least should be in a kind of permanent ecstasy, shedding upon us divine truths in inspired language. He should be singing to himself on the slopes of Parnassus, not teaching boys and girls in a classroom. This romantic image omits the valleys that separate the peaks of achievement. It is not without its grain of truth but it will never give us the full biography of the writer. As Mavis Galant recently said: "Talent does not care where it sits; it's like a bird in a tree."

Prelude to a Leacock Manuscript

"Teaching the Unteachable" has a contemporary ring, but it was written about fifty years ago and was published in *The Teachers' Magazine*, Vol. VI (June 1924), p. 13. Its reproduction in manuscript facsimile here is a fitting part of our McGill Year celebrations and, at the same time, an example of serendipity in educational research.

The McGill Journal of Education became aware of the existence of the original manuscript through Donna Ronish who is writing a thesis on the history of women's education at McGill. Mrs. Ronish's thesis adviser happened to know — through a brief note in a 1967 *McGill News* — that Mrs. Elizabeth Seferovitch, B.A. '96, M.A. '00, is the oldest living alumna of McGill. Since the aforementioned thesis adviser also happens to be the Editor of this *Journal*, the connection becomes clear — Mrs. Ronish sought an interview with Mrs. Seferovitch, Mrs. Seferovitch mentioned the manuscript, Mrs. Ronish told the Editor, *et voilà*.

Special thanks are due to Mrs. Seferovitch and to her nieces, Mrs. Hayhoe and Mrs. Gordon, for their generous cooperation.

M.G.

our oldest alumna

Mrs. Elizabeth Seferovitch is the only living graduate of 1896, and was the first woman gold medallist of McGill. She acquired this Leacock manuscript when she was editor of the *PAPT Teachers' Magazine*. The story goes that she asked Professor Leacock to contribute an article and then later requested permission to keep the manuscript. As both Mrs. Seferovitch and Professor Leacock lectured at McGill at about

the same time, they met casually but fairly often in the faculty room and recollections of Professor Leacock are among Mrs. Seferovitch's many worth-while memories of McGill.

Mrs. Seferovitch was also on the staff of the Montreal High School under three surnames, Miss Hammond, Mrs. Irwin and Mrs. Seferovitch. She is now living with her niece, Mrs. Richard Hayhoe in Toronto.

J. G. GORDON

Teaching The Unteachable

A discussion of practical education

Siemens Leacock

It is hardly to be presumed that teachers are interested in education. Nor should any apology be necessary to readers of this magazine for introducing into its pages a discussion of such a subject.

The age in which we live is one of even increasing education from the statistical point of view, — the millions of scholars (aught and the billions of

dollar spent in teaching them, -
- the world never saw any-
thing like it before, nor ever
dreamed of it

But it does not follow that in
its way aspect our colossal
~~System~~ ^{machinery} of education is in advance
of the humbler systems that
have preceded it. Especially is
this doubtful in regard to
nature of our studies and the
emphasis that is to be placed
on what are called practical
subjects.

In generations before our own

the process of education once it
had passed the elementary stages
had very little to do with the
routine of the world's work. It
had been designed originally to
enable people to read the
Scriptures and from that beginning
it had been expanded into a
sort of introduction to the liter-
-ature and philosophy of the
learned world. On that basis
it became a method necessary to
certain professions and to that
extent it was connected with the
art of earning a livelihood. But
its main aspect was faced

in another direction. It represented
a cultivation and adornment of the
mind rather than a means of
filling the pocket.

In our time this is changing.
We live on a practical continent
in a practical age, among a
people who do much and
think little. And our education
threatens to take its colour
from our ^{environment} ~~environment~~.

Now education is a
peculiar

see - not long

Education is a peculiar process. You aim at one thing and you hit another. You set out to look for ultimate truth and you don't find it; but incidentally you have acquired a cultivated mind. You pursue studies that you think will be of use in your business. They are not. But by the time you are done with them you yourself are a better man for your business or for any other business. Therein lies the real meaning of education. It is a process that brings out of a man all the inherent capacity that is in him. The Latin poet Horace said that, but it is none the less true all the same. The truth is that if you pursue your studies with too directly practical an aim you miss the mark. The worst influence that bears on our present-day education is the exaggerated demand that it should be practical. It ought only to be practical by accident. Our education, especially in newer communities, not properly built with tradition, is being distorted under this influence. The demand for usefulness brings into being a host of studies that are mere frauds and pretences. The futile attempt is made to teach the unteachable. It is no use attempting to give courses on such things as personality, cheerfulness, and brotherly love. These things are valuable. But they are not education. They may sometimes be a result of it, but when reduced to the form of lectures, courses and lessons, they are a mere parody.

¶ I have it on excellent grounds that in a certain state university in the middle west they have appointed a professor of "Personality". In another place, — according to the press reports of the day on which I write, — three women professors ~~thoroughly~~ threw up their jobs

because the girls under their
charge were not allowed to study
the Theory of Nutrition without
being compelled to take an elem-
entary course in Chemistry. No

doubt the same people would
like to teach arithmetic without
the multiplication table or
astronomy without the stars.

¶ ¶ is the existence of the new
fake studies which threatens the
existence of the older disciplin-
ary training

see print'

disciplinary training which is the real basis of education. Students are impatient of everything that is difficult. They want something easy, immediate and pretentious. They confuse the result with the process. If I want to produce a capacity for thought in a student I will teach him concrete sections. I will not give him a course on "Concentration in Six Lessons" and especially will I refuse to give him a course called "Concentration-Applied to Business." Our schools are filled with just such courses and just such methods as that; and they are nothing else than a fraud, a sham and a lie.

Few people realize the extraordinary value, the practical value, I will say—of studies absolutely impractical in character. What a person needs most in life—in business, in art, in politics, in anything—is the capacity for sustained effort and concentrated attention. In the intellectual field there is no other asset like this. And you can get it best by devoting your studies to something making a demand on the utmost mental power that you have. That is why in any well-ordered university we lay the basis of all our work on such things as the study of the Latin language, the elements of mathematics, physics and chemistry. These are real things. Through them is the gateway to mental advancement. To ask if you need them in your business is childish. Of course you don't. You need them in your head. It is you that is being fashioned and shaped, not the business.

¶ Only a little while ago a prominent engineer speaking in Montreal before a lunch club enquired what is the use of Latin. Who needs it or uses it? And to the same effect Henry Ford ^{is said to have} told us that 'history is all bunk'. But the engineer who spoke represented, at one remove

of 1701 in person, a mental culture
largely built up on the disciplinary
study of the classical languages;
while Mr Ford's statement, — if he
ever made it: I make no pretence to
copy it, — probably occurs in the
course of the volume in which, with
certain external help he undertook
to write a little history about
himself.

Stephen Leach

The Oldest Living Graduate

. . . as the years slipped past, the ties of memory began to tighten in their hold. There was time, here and there, in the struggle of life, for a fleeting glance towards the past. And lo! How soft the colours that began to lie on the pictured vision of his college days. The professoriate, once derided, how wise they seemed. It is ever their hard lot to be honoured only when they are dead; but all the greater is the honour . . .

While there is time, let us be up and doing. Before yet we are the Oldest Living Graduate, let us borrow something of the spirit that inspires him. Let us discount a note against the future with Father Time, and receive its value in the glowing coin of a present affection. While our class yet live, let us realize what a splendid group they are; and let us find the opportunity to tell the professors how much we owe to them before we write our gratitude upon their tombstones. And if our college wants our support, our help, and our enthusiasm, let us bring it forth with all the affection of the Oldest Living Graduate and with all the power and eagerness of the youngest.

STEPHEN LEACOCK, 1923

Stephen Leacock, "The Oldest Living Graduate," *College Days*, London: Bodley Head, 1923, pp. 44-6.

Donna Ronish

The Montreal Ladies' Educational Association

1871-1885

In all the celebrations for the sesquicentennial of McGill University we may be in danger of overlooking another centennial anniversary. It was just one hundred years ago that the Montreal Ladies' Educational Association was founded. This was, in its genteel, nineteenth century way, if not quite a prelude to Women's Lib., at least an important phase in the attainment of higher education for Canadian women.

By the mid-nineteenth century, the movement for higher education for women had gained great impetus in Britain and the United States. It involved the creation of separate women's colleges as well as the opening of some universities to women. Not so in Canada. In Montreal, where girls' education consisted of the limited fare offered by a multitude of private schools and where the High School of Montreal was open only to boys, neither the creation of special colleges for women nor women's admission to McGill seemed feasible. Although from its opening in 1857, the McGill Normal School had surprisingly attracted larger numbers of women than men (so that in retrospect it had become "practically a professional college for women"¹), acceptance at McGill University was not achieved by women until 1884.

Even a hundred years ago, McGill's financial condition was strained. Now we eliminate the expense of inter-collegiate athletics, then they worried about the added costs classes for women would entail. Nevertheless, at a meeting of citizens convened by the Board of Governors in 1870, a resolution to extend university benefits to women as soon as possible was passed unanimously. This commitment, coupled with a determination to find a means of expanding educational opportunities for the women of the community without further taxing the university's finances, prompted Principal William Dawson to devote some time during a visit to Great Britain to in-

vestigating women's educational institutions and their methods.

Having been impressed by the work of the Ladies' Educational Association of Edinburgh in "bringing young women up to the standard of the college degree"² through a program of regular lectures, Principal Dawson undertook to organize a similar association in Montreal. Aided by his wife, he made an appeal to a number of the city's most influential women. On May 10, 1871, at Belmont Hall, the home of Mrs. John Molson, The Montreal Ladies' Educational Association was formed, having as its aim

... the provision of lectures on Literary, Scientific and Historical subjects for the higher education of women, and eventually, if possible, the establishment of a College for Ladies in connection with the university.³

According to the plan formulated by a sub-committee of the Association, a total of eighty lectures (this number was later reduced to sixty and finally to forty) was to be presented each session with scientific and literary lectures scheduled simultaneously. Courses offered during the two terms of any session were to be related. However, from year to year different subjects were to be introduced, allowing new students to attend the lectures of any session without disadvantage and also providing continuing students with a broader academic perspective.

The first session (1871-72) opened with twenty lectures each on Mineralogy (Useful and Ornamental Stones), French Literature, English Language and Chemical and Physical Geology delivered by Principal Dawson, Professor Darey, Rev. Professor Cornish and Dr. Sterry Hunt, respectively. As well, Professor Goldwin Smith of Cornell University presented two lectures on English History.

The annual admission fee of twelve dollars gave members the option of attending as students or auditors, although the former choice was encouraged.

It is part of our system to make mere listeners welcome, but the lecture should not be prepared for their benefit. Popular lectures are useful in their season. But they are pioneers only — rough, unfinished introductions to new subjects of thought, quite unworthy of a place in an institution like this.⁴

Certificates of standing were presented to students who were successful in their examinations, while consistently superior

work was recognized by prizes from the Hannah Willard Lyman Memorial Fund. From the beginning it was observed that large attentive audiences tended to reveal disproportionately small numbers of students prepared to hand in assignments and even fewer still prepared to present themselves for examinations. This was a great source of regret to the lecturers, especially when noticed in practical courses as Dr. Roddick's lectures in Hygiene.

The attendance was large and regular, and too much cannot be said in praise of the attention displayed by all, through every lecture during the entire course.

As to the examinations, it is to be regretted, considering the exceedingly practical character of the subject, that a greater number of young ladies did not present themselves.⁵

Principal Dawson regarded this phenomenon as an indication that "in the future the ordinary pass certificates of the Association will be highly valued by those who may be so fortunate as to possess them."⁶ The executive committee of the Association concluded that the majority of the women were unwilling to receive less than a first class certificate of standing. "If this fear prevailed in Colleges, the number of graduates would be very small,"⁷ they further commented.

But if the number of students presenting themselves for examinations was small, the level of achievement was unexpectedly high. (The only failure recorded during the M.L.E.A.'s fourteen year history was noted in the first year, in the English Language course given by Rev. Professor Cornish.) Correspondence recorded in the annual reports bears witness to a degree of excellence which surprised even the lecturers.

I suffered... from an "embarrassment of riches," in the form of a superabundance of the best answering.⁸

I must candidly own that the results... surprised me, that I was not prepared for the style, quality and quantity of work which the ladies sent up, and which would have done credit to a class of the best trained students in our English universities.⁹

I must express my gratification at the exceedingly high average obtained by the candidates — higher than I am accustomed to in other examinations on the same subject.¹⁰

It has never been my good fortune to examine a set of papers in any department, more generally free from errors or showing a more intelligent appreciation of the work studied.¹¹

And the only weaknesses in the examinations which prompted any comment, have at one time or another been brought to the

attention of almost every student. Professor Moyse noted that it would "be well if the students depended less on remembering the lecturer's words."¹² Rev. Principal Lobley mentioned that he had noticed "a tendency in some cases to be content with a mere vague indication of the facts asked for, instead of a distinct and circumstantial account of them."¹³

Although the Association had hoped to maintain a strictly academic orientation, it did in time sponsor a number of practical courses. Lectures in Domestic Economy and Cookery, Household Surgery, Domestic Medicine, Nursing and Personal Hygiene met with great success. But these subjects might not have been presented had not Princess Louise, Patroness of the Association from 1878, underlined the importance of Domestic Economy "which properly lies at the root of the highest life of every true woman."¹⁴ True to their aims, the ladies of the Association were more concerned with providing lectures in Music, believing that an understanding of its theory would "lead to the forming of taste for, and appreciation of the study, as one of those most tending to cultivation and refinement."¹⁵

The establishment of a regular course was an aim the Association never realized. This had seemed to be a step closer when, in 1877, it was deemed necessary to create a certificate to present to students who had attended courses for three consecutive years, successfully passing examinations. Financial problems, however, appeared to loom larger every year, retarding progress. Despite refusals from Principal Dawson and Professor Goldwin Smith to accept payment for lecturing, and despite a donation of three hundred dollars from Dawson, it was obvious by the third session that expenses would barely be covered. In the opinion of the President, Mrs. John Henry Molson, the "novelty [was] wearing off."¹⁶ By 1876-77 it was necessary to borrow money from a fund reserved for covering the cost of materials required for experiments conducted during the course of lectures. It was only because of the great response to lectures on cookery that the Association was able to meet expenditures in 1878-79. By 1880-81, a balance of only \$2.23 was recorded. In 1881-82, the last year for which an annual report has been located, a total of \$28.85 was all that remained. Yet despite this financial pressure, the work of the Association was carried on to the end of the 1884-85 session.

Since there are no annual reports available beyond the 1881-82 session, it is necessary to reconstruct the final part of the history of the Montreal Ladies' Educational Association

from two indirect sources — the Association's Student Register and the records left by Principal Dawson. From the former, one can only assume that courses were not continued after the 1884-85 session. The latter reveal that Principal Dawson had asked the Association to assist him in setting up classes for women at McGill. Had this plan been carried through, the Association would have been a step closer to its ideal of establishing a women's college in affiliation with the university. Both the Association and the university would have been able to share the financial burden. Instead, an unexpected endowment of \$50,000 from Sir Donald Smith (later Lord Strathcona) designated for "a college for women with classes for their education in collegiate studies"⁷ rendered both these plans and the continued existence of the Association unnecessary.

During its fourteen year existence the Association had offered to the women of Montreal a long list of courses on a wide variety of subjects including Electricity (Frictional and Voltaic) and Magnetism, Applied Logic, Architecture, Light, Ethics and Rhetoric, proving to the lecturers, and more important to the women themselves, that higher education was within woman's range. Though they began at a time when little value was attached to providing education for women, the members of the Association had carried on their work long enough to see the first class of women, including a former student of the Association, Miss Georgina Hunter, enroll at McGill University.

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C. Hawkins

A Storm in a teAQUE

Shortly after the Committee of Rectors of the Universities of Quebec was formed, it established a Committee of Deans of the Faculties of Education (*le Comité de Coordination de l'Enseignement Pédagogique*). On June 9, 1965 the Committee of Deans called for the formation of a Quebec association of professors of education. Consequently, on July 2, 1965 ten members of departments and faculties of education in Quebec met to consider the matter. After three meetings they established a Committee for a Founding Congress, composed of Messrs. G. Dussault (Laval), A. LeSieur (Montreal), M. Margot (Sherbrooke) and G. McKay (McGill). This committee drafted a provisional constitution to be presented at the founding congress. Members of the faculties and departments were summoned to the founding congress in the *Institut Familial Sainte-Marie*, Drummondville, on Saturday October 30, 1965.

Then the fun began.

the elusive formula

The Committee of Deans, in giving impetus to the movement, had seen the need for coordinating professional action among their faculties. The Deans believed that professors of education needed a voice in the discussion which the government was inaugurating on matters of education and they were convinced that such a voice could best be heard from a single professional organization. The Deans were doubtless persuaded also that the proposed concentration of teacher training in the Universities would enhance the value of such an organization. The association which was subsequently

formed has in no way been the creature of administrators; let it be remembered, however, that the Deans inspired and have consistently supported the association.

The committee of July 2, 1965 affirmed the need to coordinate professional action and to secure a voice in the making of decisions — particularly in view of the expanding rôle of faculties of education. Discussions on the relative importance of professional enrichment and of political action resulted in the formulation of a principal aim which was deemed sufficiently broad to encourage both activities: the advancement of the studies of education necessary in the preparation of teachers (*l'avancement des sciences de l'éducation nécessaires à la formation des maîtres*).

The Committee for the Founding Congress drafted a constitution which was designed to incorporate the wishes of the larger group. The greatest difficulty involved the definition of eligibility for membership.

For the majority of Quebec universities, Education is a relatively new discipline. Faculties of Education since their inauguration have in the main been devoted to research. Now that the faculties would be required to assume the responsibility of training teachers, the composition of the faculties would inevitably change. The problem facing the Committee was to provide for the period of transition: to ensure that members of the new association would meet high academic standards and yet, at the same time, not to exclude by specific mention people who ultimately might have a part to play in the broader context of faculty responsibilities.

The Committee laboured hard and long; finally, it was hoped, a formula was found.

Then came Drummondville.

the association of quebec university professors of education

The formula would not work.

From 150 to 200 professors of education gathered at Drummondville. They had no quarrel with the proposed objectives of the association. They even agreed for the most part on who should be eligible for membership. They could not agree on how membership should be defined. For five hours they offered proposals and counter-proposals. Finally

they returned the problem to the Founding Committee which was to re-examine the matter and call another founding meeting where they would present a revised draft constitution.

On January 15, 1966, at Laval, the Association of Quebec University Professors of Education (AQUPE) was founded — complete with constitution which included, finally, an acceptable definition of membership.

On January 23, 1970, the constitution was amended to provide a less restrictive definition of eligibility for membership.

A storm in a teacup? Not at all. Rather, an example of a sincere effort to meet existing conditions and a subsequent readiness to adapt to change. For, by 1970, it was apparent that the Association was not menaced by a wave of applications from unqualified people. Indeed, the task was and continues to be the recruitment of all qualified members.

study or action?

The next crisis for AQUPE occurred in the winter of 1966-67. Disagreement arose among the officers regarding priority of aims: professional study and advancement or corporate action? The president, rightly or wrongly, believed that his task was to preside over the discussions rather than to take a stand. It became clear, however, that the continued existence of the young association was in jeopardy. Finally, a questionnaire was distributed to the members. A large proportion replied. The great majority favoured maintaining AQUPE and endorsed the dual aim of study and action. They supported the view that the Association should go on record regarding important issues in education as they occurred.

Unfortunately, for a time, the disagreement had paralyzed the Board of Administration. It depleted the ranks of the Executive, some of whom felt that they could not conscientiously continue to serve while they were in disagreement with general policies.

Professional advancement has been sought by AQUPE largely through study sessions, colloquia, and public lectures by authorities in various fields of education. For the most recent events AQUPE has been generously aided by the government *Institut de Recherche Pédagogique* and by the *Fondation Perras*. Ten meetings of this nature have been sponsored

by AQUPE since May 1966. They have been held in Laval, McGill, Montreal, Sherbrooke, and Sir George Williams Universities.

The impact of the meetings upon the public, upon the education milieu, upon Faculties of Education, upon the members of AQUPE would be very difficult to assess. Tangible results can be found in publication. A volume of reports was published after each of two meetings: November 18, 1967 "Practice Teaching in Quebec" and October 26, 1968, "Quebec's Children" (the pre-school child) — the latter with the help of IRP. Reports inform us that "Quebec's Children" has had great influence in shaping policy for the Quebec Department of Education at the level of pre-school education. A paper by Professor E. Sheffield on "Research in Education in Canada" (September 11, 1969), constituting an inventory of work in the field, aroused widespread interest. This address, together with other papers by Professors P. Ricoeur, "The Future of Higher Education in Canada" (May 28, 1970) and L. Dion, "Reasons for Reforming the University" (October 23, 1970), are due to be published under the auspices of the *Fondation Perras*.

In the domain of professional activity, AQUPE has secured representation on the *Comité de la formation des maîtres* of the Quebec Department of Education, on the Executive of the Canadian Council of Research in Education, and in the planning committee of the *Institut de Recherche Pédagogique*. AQUPE has been consulted by such bodies as the Superior Council of Education of Quebec, has been represented at meetings of various education bodies and has volunteered recommendations on several occasions to education administrators.

Much remains to be done before AQUPE can be sure that it is in the process of realizing its potential. The Association, for example, has had difficulty setting up internal committees to investigate matters which the membership believes to be important. One drawback endemic to educational endeavours everywhere is a shortage of funds. As a consequence, the Association lacks, among other things, a permanent secretariat without which an association like AQUPE is severely handicapped.

The new executive, recently installed for the period 1970-1972 under the presidency of Rev. J.-M. Hamelin (Laval), inherits a legacy of recommendations from the outgoing administration. Prominent among these is the establishment

of a journal following the expressed wish of a majority of members. (Will this be a rival to the *McGill Journal of Education*? Let us prefer to consider it a complement.)

regret, disdain and the language problem

Sad to say, we have a language problem in AQUPE. It is difficult to attribute the responsibility elsewhere than to the English-speaking members of our Faculties, who have not noticeably rallied with great enthusiasm and in vast numbers to the banner of AQUPE.

True, several English-speaking members have played a prominent part in the early activities of AQUPE: Professors C. Bockus, M. Braham, K. Jobling, E. Lofthouse, G. McKay, and F. Stinson to mention only a few. Others have shown readiness to serve if needed. One recent arrival from the United States has taken great pains to improve his command of French and to attend AQUPE meetings faithfully. Generally, however, many of our English-speaking colleagues seem to view AQUPE with a mixture of rueful regret and disdain. Do they regret that they cannot participate more fully, and do they despair of an organization where, they believe, their needs are not met?

Perhaps the remedy lies in a reappraisal of the functioning of AQUPE and a new evaluation of the potential contribution of English-speaking members.

Officially, AQUPE is a bilingual association. The full title is "L'Association des Professeurs d'Education des Universités du Québec — The Association of Quebec University Professors of Education (APEUQ — AQUPE)." In all activities, members may use either language, and may request translation of a statement made in the other language. All resolutions, motions and recommendations are to be drawn up in French or English with mandatory translation in the other language. The official text, as in many other organizations, is French.

In practice, English has dominated a few meetings where the majority of those present were English-speaking and even where the principal speaker was English-speaking though the other participants were in the main French-speaking. Naturally, in most meetings, French has prevailed.

French-speaking members have generously and with very good grace respected the use of English by those who wish to

speak that language. Translations have been forthcoming where essential — but it will be appreciated that no association should be expected to hold up on-going activities for a word-by-word translation of every transaction. The situation at meetings is such that monolingual English speakers can function adequately in the Association while those with even a minimum of proficiency in French are gratified at the extent to which they can participate.

And the participation of all is needed. If there is any field in which total participation by all Quebecers is necessary, that field is education. Quebec's education problems are the problems of all Quebecers. Quebec's education depends on all Quebec educators. A strong professional association of professors of education cannot fail to make a positive contribution to the development of education in Quebec — and to be strong, that association needs universal support among professors of education.

Ben Wicks

ON EDUCATION



'And isn't it time the teachers had another strike?'



'Excusez-moi. May I go to school, please?'

Donald A. Burgess

The English-Language CEGEP in Quebec

One fundamental component of Quebec's Quiet Revolution of the early 1960's was a program of educational reform. Although this cut across all aspects of the Quebec educational spectrum, from Catholic to Protestant, from English-language to French-language, from kindergarten to university, it was essentially concerned with the French-language institutions. At the post-secondary level it was obvious that Francophones were operating under a severe educational handicap compared with Anglophones. For example, the Parent Report¹ pointed out that there was an equal number of university places available to both English-speaking and French-speaking students, in spite of the fact that the French language population in Quebec was about four times greater than the English-speaking population. It was also apparent to some that, if the French language were to survive and the French-speaking population of Quebec were to take its rightful place in the modern technological society of the twentieth century, educational reform was urgently needed. On the other hand, there was on the French side a multiplicity of post-secondary institutions other than the universities offering a variety of courses and training, some terminal and a few leading to the university, all completely separate from the pattern on the English side. There were 110 classical colleges, 114 teacher training institutions and eleven institutes of technology.² For some, the entry point was as early as Grade 8,³ but graduation from one of these institutions did not necessarily guarantee acceptance into a university.

On the English side, the system was less complex. After only eleven years of schooling, students could transfer directly to the university where, after a further four years of study, they would earn their first degrees; or, less commonly, they could stay in high school through Grade 12 and then take a three year degree. On the French side, the process took much longer

and was regarded by many as unfair. It was difficult, almost impossible, to transfer from one system to the other. The educational system did nothing to bring the French and English "two solitudes" together.

Another factor — not particularly unique to Quebec — which gave concern was the general lack of prestige attached to technical and vocational education. Technical and vocational education was limited to specialized institutions, somewhat poorly equipped, which, in the public mind, represented a second-best form of education for those unable to succeed in academic programs.⁴ On the French side, at least, the pressure of public opinion ranked the humanities as first, the sciences as a poor second, and technical and commercial education as absolutely last resorts. On the English side, the only technical facilities available were those used by a group of some 400 students at the Montreal Institute of Technology. Obviously, English Quebecers could no longer expect their sons and daughters to pursue only an academic training leading to the professions or prestigious managerial positions. In the English community, as much as if not more than in the French, there was an urgent need for introducing some form of technical and vocational education.

The stage was thus set for a major program of reform which, in general terms, would have the following objectives:

- 1) To redress the balance so that more of the French community could have access to higher education;
- 2) To provide technical and vocational facilities for both the French and the English communities in Quebec;
- 3) To place the English and French education systems on a comparative and equal rather than a separate basis;
- 4) To regularize the two systems so that they were more in line with what was going on, not only in the rest of the continent, but in the rest of the world;
- 5) To attempt to delay specialized education until as late as possible in the student's career and at the same time to try to integrate both specialized and general education in order, as the Parent Report puts it, "to find unity in a new kind of humanism."⁵

from institutes to CEGEPs

Volume Two of the report of the Royal Commission of Enquiry on Education in the Province of Quebec (the Parent Report),

published in 1964, recommended the establishment of a new level of education. This involved tuition-free institutions, open to all who had successfully completed Grade 11 and designed to offer both general and specialized education. These institutions were to be unique in that they were to be a definite step in the educational ladder — not a duplication of, nor a parallel to, any already existing institution. It was suggested that they offer two types of programs: one, to be known as the general or pre-university program, was to take two years and was required of all students intending to go on to university; the second was to be a technical-vocational program which was terminal and could be either two or three years in length. It was also suggested that all students, whether in the pre-university or technical streams, were to take part in a common core program which was to include required courses in English or French language and literature, and in philosophy or the humanities. All students were to pursue at least six courses per term giving a total of twenty-four courses in the general program and twenty-four or thirty-six courses in the technical-vocational program.⁶

In order to emphasize the novelty of this post-secondary/pre-university stage, the Parent Commission suggested a new name, *Institute*, be used. But in 1965 the name was changed to *Collège d'Enseignement Général et Professionnel*, the acronym of which gives us *CEGEP*. There was a short-lived proposal that the CEGEPs on the English side should be known by a completely different name and the word *GATE* (short for General and Technical Education) was suggested. Fortunately, this proposal did not gain general acceptance and the French terminology, *CEGEP*, has been retained on the English side too. (In the May 1970 issue of *MacLean's* magazine, the term "Cegepians" was being used to denote graduates from these institutions.)

Although the CEGEP shares certain characteristics of the North American junior college and community college, it differs in that it is *not* a two year program running parallel with the first two years of regular universities or the liberal arts colleges. Moreover, the CEGEP provides twelfth and thirteenth year instruction, not the thirteenth and fourteenth as does the junior college. The CEGEP also resembles the sixth form in England in that it constitutes a preparatory stage for higher education. It differs from the English sixth form in that it is designed to be physically separated from the composite high school and to include a far wider range of

courses, both academic and technical, than the sixth forms can provide. Furthermore, the CEGEP's physical separateness permits the development of an atmosphere that is more akin to that of a college than a continuation of the high school regime.

The Parent Commission proposals were promptly accepted by the Government of the day and, with certain provisos, were warmly welcomed by both the French- and the English-speaking communities at large, including the Universities.⁸

Then the problem arose of implementing the proposals. On the French side there were certain advantages, since there already existed a network of post-secondary institutions, normal schools, classical colleges, etc., some of which had already begun to combine in order to offer certain courses and specializations. Also, the faculties of these classical colleges and normal schools already existed. On the other hand, these institutions had primarily been concerned with either teacher training or with providing a classical education emphasizing philosophy and the humanities, and very few of them were well geared to operate courses in the sciences and technologies. On the English side, there existed virtually nothing at this level. There were no physical plants whatsoever, and the faculty who normally taught this age group were already employed at the universities or high schools. It can thus be seen that it was far easier to establish CEGEPs on the French side than it was on the English side and, in September 1967, the first twelve French-speaking CEGEPs opened their doors.

In some cases, an already existing institution was simply renamed a CEGEP, as for example the CEGEP Maisonneuve which was formed from a single classical college. In other instances, the process was far more complicated involving amalgamation of already existing institutions. The CEGEP de Trois-Rivières involved the fusion of nine different institutions. However, the creation of French-language CEGEPs was not altogether a simple matter. There were legal complications involving the ownership of land and buildings, and there were problems of administering one CEGEP in several distant and separate buildings. There was the added difficulty of established faculty members attempting to cope with new and radically different curricula.

Meanwhile, the English-language educational system functioned as before, but in 1968 the Department of Education at Quebec sought an agreement from all the universities in the Province, both English and French, that, beginning in September 1969, graduates of the secondary schools of the Prov-

ince could only obtain their first university degree after two years of college level (or CEGEP) and a minimum of three years of university level studies. But how could the English-speaking universities agree to this proposal when there were no English-language CEGEPs from which to draw their student body? For the English universities to have then accepted the agreement which the Government sought would mean that the English-speaking universities would rapidly be out of business and there were some who saw sinister implications in all of this. There were others who felt that all that needed to be done was to strengthen the high school Grade 12 program and then to continue the usual four year university pattern; and there are still some very influential advocates of this position. Others, however, saw some advantages in the new arrangements; facilities would exist for the training of technical personnel — a need which had hitherto been lacking on the English side; a grouping together of the technically-orientated and university-orientated would help remove the social stigma which regrettably was still attached to technical education; the plan would reduce the number of students who were perhaps ill-suited to university studies but felt that there was nowhere else to go; and it would also delay for a year or two the vital decision in the choice of career. After many lengthy committee meetings, correspondence between the universities and the Department in Quebec, much soul-searching and uncertainty, the proposal was put forward by James Whitelaw that, for a transitional period at least, the universities themselves should consider offering two years of college-equivalent (CEGEP) courses pending the construction of genuine, distinct, English-language CEGEPs. Eventually, the essential elements of the “Whitelaw Proposal,” as it became known, were accepted by the English-speaking universities.

the college-equivalent program

The ramifications were tremendous. First of all, the college-equivalent program at the universities would in no way parallel the courses offered at CEGEPs for they would be restricted to essentially academic subjects only for pre-university students and would have no vocational or technological content. Secondly, the courses at the universities would be derived mainly from those first and second year courses already on the books

of the universities, and would certainly not include the many interesting new courses proposed for the CEGEPs. Thirdly, the universities operate a twenty-six week year with students taking approximately five full courses in the year, whereas the CEGEPs were set up to operate on a thirty-six week year with students taking a total of twelve half-courses in each academic year. Fourthly, the universities are fee-paying institutions whereas the CEGEPs were to be tuition free. Fifthly, there was the problem of what to do with students in the third year. Some would have been in a college-equivalent program at the university for two years already and would be able easily to fit into the present third year university patterns. Students coming from distinct CEGEPs, however, would have followed a completely different program and one group or the other would be at a serious disadvantage — either some students would have to mark time while others caught up or there would have to be two completely different programs available in each subject in the third year. (One outcome of this state of affairs is that, because the students will no longer be a homogeneous group, McGill is seriously considering adopting a credit system instead of promotion by year.) Sixthly, if collegial level studies were to begin at the universities in 1969, there would be an intolerable strain on space and staff by 1973. There would then be five generations of students on the campus at the same time — that is, two generations at collegial level and three generations in the university degree program proper. Seventhly, there might be some subject areas, for example in the languages, where the subject was not offered at CEGEP level and therefore if students were to be allowed the opportunity to study these subjects, then this would have to take place in the third year. Thus, the consequences of the Whitelaw Proposal were many and complicated. And for a number of the problems raised, solutions have yet to be found.

dawson college

In September 1969 the first English-language CEGEP, Dawson College, was officially opened. Because this one college could not take all the qualified English-speaking students, the English universities in the province also accepted the first generation of their college-equivalent students. Dawson College is located in metropolitan Montreal (actually in the city of

Westmount) in facilities previously occupied by the Frosst Pharmaceutical Company. The building was not exactly ideal for educational purposes, and extensive renovations had to take place. The college admitted some 1900 students into the first year and fully occupied all the space available.

The actual process of establishing CEGEPs in Quebec is somewhat unique. Since the Government has no direct power to form these colleges, it is the responsibility of a local community to present a brief to the Minister of Education requesting the establishment of a CEGEP corporation. The local committee with representatives from the educational, business and social organizations in the area submits a request outlining, among other things, projected student population, a proposed curriculum with special references to the technologies, surveys of the physical facilities available in the community, plans for possible new buildings, and a list of names from the community from which the Minister will choose the first five members of the corporation. These foundation members are responsible for appointing the first administrative officers of the CEGEP. To this corporation may then be added four members of the faculty elected by them, four members elected from among the parent body, and two elected students. This body is in effect the board of governors of the college and it will be seen that only one-third of this body is appointed by the Minister and only then after the names have been nominated from the local community. The other two-thirds of the board of governors are elected representatives of the college community, i.e. faculty, parents and students.

This particular aspect of participatory democracy is further developed at Dawson where students have parity on virtually all committees including the departments, where they share in the responsibilities for hiring, firing, and promoting staff. The intent at Dawson has been to encourage the participation of students at all levels of the decision-making process and thus the first Dawson College Calendar states that the description of courses will be subject to frequent changes and notes, "Such changes will not necessarily be the result of inadequate preparation, but rather dictated by the philosophy of Dawson College namely viability and relevance of curricula."

As Paul Gallagher, the first Director-General of Dawson, put it, "There will be no regulation without representation."

All students, be they pre-university or technical, take part in the core program. This means that each student must take

one course per term in English-language and literature and also one course in humanities. In the humanities, students may choose from a variety of courses: "Man in Contemporary Society," "What All Men Share," "Politics — Persons, Power and Priorities," "The Challenge of Modernity — A Comparative Approach," "Understanding Ourselves," "In Search of Man," "Introduction to Human Concern," "Man — Ideas and Relevance," "The Electronic Revolution — The Impact of Technology on Individual Lives," "Man the Rebel — A Case Study of Revolutions," "Exploring Awareness," "History of Ideas." In addition, there are a number of experimental programs which are multi-disciplinary and multi-credit. One entitled *Canadian Studies* includes a package deal of courses in the humanities: "The Contemporary Canadian," "A People in Search of an Identity," "Modern Canadian Prose and Canadian Poetry," "The History of Canada," and a social science course entitled "Canadian Foreign Policy." Other experimental programs are in *Russian Studies*, *Conflict, Change and Order*, *Mosaics*, *Knowing*, *Reflections* and *Untitled*, the last four of which have no real course outlines as the programs evolve from the interests of the students and staff involved. All courses at Dawson are conducted with small groups less than thirty-five in number. It has been suggested that students brought up on a diet of this heady fare may not settle easily into crowded and traditional classrooms in the university proper.

On the technical side, the three year professional programs¹⁰ include:

Health and Science Technologies (Medical Laboratory Technology, Radiography, Nursing); *Engineering Technologies* (Chemical, Construction, Mechanical, Mechanical Drafting and Electrical); *Social Service Technologies* (Social Work, Community Leadership); *Business Administration* (Data Processing and Business Administration); *Applied Art Technologies* (Commercial Art, Interior Design).

Other than the core program already outlined, students are free to choose their patterns of study from any of the courses offered and may if they wish switch from one program to another. It is hoped that, in their first year, students will be ready to explore fully any of the options available in the hope that they will have some better awareness, not only of the subjects available later on at the universities, but of their ultimate career objectives.

Dawson College was not only the first English-language

CEGEP but the first in the Province to be started really from scratch. This had two important advantages. First, the college was able to recruit a completely new staff. It was able to attract approximately one-third of the faculty from the ranks of universities, approximately one-third came from high schools and one-third from elsewhere. All these people appeared to share a common characteristic — a commitment to the type of education which the CEGEPs were planning to provide. Thus, this CEGEP, beginning with a new faculty, has been better able than the French counterparts to put into effect the spirit and purposes of the CEGEP as outlined in the Parent Report. French CEGEPs are taking a particular interest in the way things are developing at Dawson, and in some regards are looking to it for new ideas and initiatives.

Meanwhile, the students not able to gain acceptance into tuition-free Dawson were accepted into the fee-paying universities as the first generation of college-equivalent students. For the most part there was no attempt to provide any new courses at the universities for them. Sir George Williams has experimented with an inter-disciplinary and multi-credit program called "Exploration"¹ but the closest thing McGill achieved to this type of multi-disciplinary program was a course involving the departments of Geology and Geography entitled "Earth Science."

Dawson is the first of a projected series of English-language CEGEPs in the Province. The second, Vanier College, is located at Basile Moreau in the City of St. Laurent and was opened in September 1970. A third, known as John Abbott College, is to be located in the Lakeshore area and is expected to open in September 1971. All of these are on Montreal Island — but further CEGEPs on the North and South shores are anticipated. The English-speaking populations in Hull, Quebec City and the Gaspé are probably not big enough to justify separate CEGEPs, so one may expect to see English-language sections there attached to predominately French-speaking CEGEPs.

impact on the universities

What are the implications for the Universities?

All university first degree programs will have to be changed to meet the new set of circumstances. Since first degree pro-

grams have now in effect been lengthened by one year*, it is reasonable to suggest that the general standard of first degree programs will therefore go up. But it is too early to evaluate the work accomplished in the two years at CEGEP. All university Faculties are now planning new three-year degree programs to follow the two-year CEGEP operations. Thus, one of the beneficial side-effects of the introduction of CEGEP has been that the universities have been forced to re-examine their own programs.

In some Faculties, especially the professional ones, some severe problems have been created. In Law, Medicine, Dentistry for example, it has been the normal thing at McGill for students to have a general bachelors degree prior to entry. If these Faculties keep this requirement, it will mean that students will only be able to embark on specialized professional studies five years after Grade 11 instead of four. The French universities now accept CEGEP graduates directly into their professional Faculties and the English-language universities are being encouraged to do likewise. This may have the result of lowering the standard of the final product and may make it difficult for graduates to transfer easily into other graduate schools. For the Education Faculty, the revised pattern of schooling means that students will enter with two more years of study. They should be more mature and they may be more committed to teaching as a profession. On the other hand, we are having to develop a new three-year Bachelor of Education program plus a new one-year post-CEGEP program for elementary teachers to replace the two-year post-high school program which is being phased out. This reform has resulted in a closer scrutiny of existing practices. Many structures and procedures, which have been hitherto traditionally accepted because nobody questioned them seriously, have been subjected to a re-examination which cannot fail to help the cause of education in the Province of Quebec.

On the other hand, these reforms may have the effect of changing the cosmopolitan nature of the English-speaking universities, particularly McGill and Sir George Williams. For example, students from Grade 12 from the other provinces or from the United States will now no longer be accepted into the university program proper in Quebec. Another year of

*The new pattern of schooling leading to a bachelors degree is now 11 + 2 + 3 instead of 11 + 4 or 12 + 3 as formerly.

study will be required of them either at second year CEGEP level or at some other place. One wonders how many overseas students, many of whom were formerly accepted into the freshman year, will now be willing to attend CEGEP or some equivalent institutions before embarking on degree studies. McGill, for instance, where approximately twenty-five per cent of the student body has traditionally been drawn from overseas sources, is understandably reluctant to become purely a provincial university rather than an international one. In another respect, however, the reforms have put the Quebec universities on an equal footing with those in the other provinces and the United States where the first degree is earned at the end of the sixteenth year. In the Province of Quebec itself, transfer is now possible between the English and French universities and one would hope that more students will avail themselves of this opportunity.

Finally, on a more personal note, I wonder if the English-language universities have given any serious consideration to the problem of finding suitable programs and course options for this new generation of "Cegepians." Perhaps students reared on a diet of small classes and "relevant" courses will find it difficult to adjust to the mass presentation lecture method and the somewhat dehumanized computer-like approach of the larger universities. It may be that the Quiet Revolution of the sixties will turn into a not-so-quiet revolution in the seventies.

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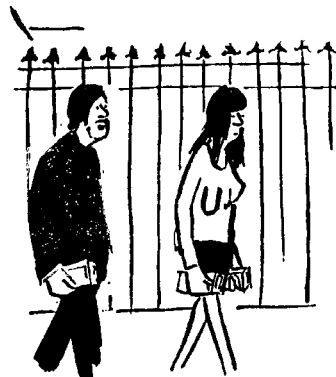
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Ben Wicks

ON EDUCATION



'Can Sally help me with my sex project?'



'Carry your bricks home, Ann?'

Requiem for the Protestant Central Board of Examiners

It was in November 1886 that the Protestant Committee of the Council of Public Instruction for Quebec recommended the appointment of a Central Board of Examiners, "composed of men of the requisite knowledge and skill for conducting the examinations," to replace the local Boards which, at that time, were charged with the certification to teachers. Seventeen such local Boards were in operation, some Catholic, some Protestant and some mixed; in the last case, members of each faith certificated candidates for the schools of that faith. Certification was granted on the basis of character references and examinations conducted by the members of the Board.

As an example, the Protestant Board of Examiners of Montreal, consisting of four ministers of the gospel, a layman and a Secretary, met four times a year to examine candidates. In 1872, to take a typical year, the numbers of candidates presenting themselves for examination were four, eighteen, fourteen and nine; the numbers certificated were four, fifteen, eleven and eight, approximately an 83 per cent pass rate. Examinations were both oral and written, and might be taken in English or French. Indeed, a candidate might present himself for certification in both languages, and receive two diplomas, so that in August 1874, 21 candidates received 24 diplomas among them. Though examinations were primarily on subject matter, a paper on the Art of Teaching was included.

Diplomas were basically at three levels, *Academy*, *Model* and *Elementary*, though there were subdivisions into first and second class. There was also a third-class Elementary certificate valid for one year only. Even for this level, the candidates had to pass written examinations in English Grammar, French Grammar, Geography, Sacred History, History of Canada, and the Art of Teaching, and "the candidates shall, moreover, solve a problem in Fractions and another in the rule of Simple In-

terest." The candidate for the *Academy Diploma* faced a more exacting schedule, which included Natural Philosophy, Chemistry, Natural History, Algebra, Geometry, Trigonometry, Astronomy, Universal History, History of France, History of England, Moral and Mental Philosophy, and translation from Greek and Latin. One understands the need for examiners "of the requisite knowledge and skill for conducting the examinations."

In 1888, with Protestant candidates being certificated by eleven different local Boards — Bedford, Bonaventure (at New Carlisle), Montreal, Ottawa (at Aylmer), Pontiac (at Portage du Fort), Quebec, Richmond, Sherbrooke, Stanstead and Three Rivers — the Protestant Committee officially recommended to the Lieutenant Governor in Council that a Central Board be constituted. Three months later, they were asked by the Provincial Secretary to recommend members, and submitted a list of five names, Dean Norman of Quebec, Rev. Dr. Cornish of Montreal, Dr. Kelley of the Montreal High School, A. LeRay of Bishop's College, Lennoxville, (known to his students as "Buzzy") and H. A. Walters of Morrin College, Quebec, with Rev. Elton Rexford as Secretary. After further correspondence, the names of T. A. Young and Madame Cornu were substituted for those of LeRay and Walters.

Thus constituted, the Board held its first meeting at McGill Normal School on 23 May, 1889. Dean Norman was elected President and Dr. Cornish Vice-President. The subjects of examination were allotted to members of the Board, and included a paper on "School Law and Regulations." In October the Secretary presented his report on the first examination held under the authority of the Central Board at twelve local centres (Huntingdon, Inverness and Sweetsburg appear on the list). One hundred and seventy-six diplomas were granted, though in forty-three cases only after supplemental examinations. A profit balance of \$12.27 remained from the candidates' fees after all expenses had been paid.

In the next year, Dr. Cornish resigned and was replaced by Miss Green. A Board of three men and two women was not entirely out of proportion at a time when the ratio of women to men among candidates was approximately six to one. By 1893, however, the Board had become an all male body, and was to continue so until 1940. It was in 1893, too, that Dr. G. W. Parmelee was appointed Secretary. Formerly Headmaster of the McGill Model School, he had been promoted in 1888

to the post of Ordinary Professor of the McGill Normal School, at a salary of \$1,500 per annum.

In 1896, the Board decided that the time had come when certification by examination was no longer enough. It agreed that thereafter *Academy Diplomas* should be granted only after professional training and to none but University graduates, that *Model School Diplomas* should be awarded only after at least one year's training at the Normal School, and that *Elementary Diplomas* should require a five months' course of training in the Normal School after successful passing of the Central Board's examination.

Having achieved this great leap forward, the members of the Board were content in the next year to place their resignations in the hands of the Protestant Committee. By an order-in-council dated 24 March, 1898, a new and larger Board was appointed; its nine members included the Principals of Bishop's and McGill Universities. Under new Regulations of the Protestant Committee, approved by order-in-council on the same date, the Board was assigned sole power to grant diplomas valid for Protestant Schools and to admit students to the McGill Normal School. Diplomas were to be of four grades, *Elementary*, *Model School*, *Kindergarten* and *Academy*. Examinations for the first three of these were to be the sessional examinations of the Normal School, but the Board had the right to set one half of each paper.

The new Board held its first meeting on 2 April, 1898, and, after opening with prayer, a good custom since forgotten, proceeded to elect Dean Norman as its President. He held office only for a year, being then succeeded by the Rev. W. J. Shaw. Under its new president, the Board prepared for the arrival of the twentieth century by admitting six candidates to the Kindergarten course, ninety-one to the Elementary and fifty-nine (including two men) to the Model, and granting Academy Diplomas to five male graduates of Bishop's University "who have followed a course in pedagogy." (The University calendar preferred to call it "a course of lectures in the Art of Teaching," and it involved "opportunities for supervised teaching in the academies of Sherbrooke and Lennoxville." Titles of fifty-two lectures are listed. They include: "The teacher as a member of a profession," "Discipline as a source of satisfaction to pupils," and "Purity and Self Control." The last lecture listed was "Good Manners," though it is

not quite clear whether it was the teacher's manners or those of his pupils which were discussed.)

items of interest

To record the history of the Board in detail would require not a mere article in this *Journal*, but a research thesis, and such a thesis is now being prepared by a graduate student at Bishop's University. Here let it suffice to touch upon just a few items of some interest, in random topological, rather than chronological, arrangement.

A complete list of the members of the Board would contain the names of six ladies and forty-seven men, of whom one never attended a meeting. Indeed, attendance was apt to be scant in the early years, only two members being recorded as present on 19 December, 1919. Members have served, it may be added, without emolument, save for a few years in the early sixties, when the government was liberal with the taxpayers' money. The Board has enjoyed the services of eight different Secretaries. The longest period of membership was the forty-eight years of Dr. Parmelee (if five years as Secretary are included), followed by the forty-six years of Dr. Rexford (of which four were as Secretary), and the forty-three years of Dean Laird. A long term of office is valuable to a Board which has to act on precedents as well as Regulations.

The number of candidates dealt with by the Board has grown steadily. The 133 Diplomas granted to candidates without benefit of supplementals in 1889 had risen to 273 by 1927, and to 614 by 1970, when, of the 724 candidates admitted to various courses, forty-eight could still qualify by supplementals. These figures are exclusive of extra-provincial candidates, whose number had risen, in 1969, to 301 receiving Quebec certification. Even so, as recently as 1959, it was reported to the Board that 274 "teachers" in Protestant schools had received no teacher training.

Such sets of figures make dull reading, and are not particularly representative of the work of a Board which has always been concerned with individual teachers. A standing committee, frequently calling in non-members for their advice and assistance, has dealt with countless cases of extra-provincial or Quebec teachers whose status for certification has been in some way irregular and therefore could not be dealt with auto-

matically by the Secretary according to Regulations. Perhaps the classic instance of such individual attention is that of an applicant whose case first came before the Board in 1928, and was closed with a final refusal in 1947. Yet, even so, he was allowed to appear before the Board in person in 1950 and granted permission to make application for admission to teacher-training.

The conduct of applicants for certification has continued to be of concern to the Board. In 1940, for instance, a report on the "very unladylike conduct and behaviour at one of the College social functions" of a candidate for a specialist's certificate in Household Science was reported to, and investigated by, the Board, which withheld certification. In 1949, a report was made on the conduct of a student at Macdonald Summer School and, as a result, "the Director of Protestant Education was asked to send her a letter disapproving of her conduct." It is understandable that candidates for admission to teacher-training have been required to submit character references and have, on occasion, been refused admission because they were not satisfactory.

The Board had been set up as a Protestant Board, operating under Regulations established by the Protestant Committee, and not until 1968, after the final abolition of the Protestant Committee, did the Board approve an alteration of wording of this certificate of moral character which removed the obligation of testimony to "a church affiliation." In the previous year, it had been reminded that "the Ministry of Education still considers the certification of teachers to be on a confessional basis," and that the certification of Protestant and Jewish teachers was its particular responsibility. This condition undoubtedly worked hardship in individual cases, as in that of the daughter of a Jewish father and a Catholic mother, herself not a member of any particular congregation, who was refused admission in 1943. Scruples of conscience were not respected in 1950, when the Board ruled that members of the Christian Science faith could not be exempted from the medical examination for admission. (It may be observed that, in our schools, the Christian Science parent can have his child excused from religious instruction, but not from a course in Health, which is likely to be far more offensive to his convictions.)

Something must be said of another disadvantaged minority, the French Protestants. As has already been mentioned certification was originally granted in both languages, but this

practice apparently lapsed until, in 1922, a candidate was recommended for a diploma "valid in French Protestant schools only." Another such diploma was granted in 1925, when it was agreed that candidates "of French origin, whose command of the English language is insufficient to be used as the medium of instruction in English schools" should be granted diplomas "not valid in English-speaking schools." Not until 1961 was a committee set up "to investigate certification for teachers in French Protestant schools"; in the next year it recommended certificates "valid in classes for French-speaking pupils only." In 1963 it was found impossible to set up a French-language section in what had by then become the Institute of Education of McGill University, but its Director reported that he had arranged that French Protestant students could carry on their practice-teaching in French-language schools and write all their examinations in French.

Specialist certificates in subjects other than French date from 1903, when the Protestant Committee's new Regulation 18 allowed them to be granted for the teaching of modern languages, drawing, manual work, cooking and calisthenics. The last two had dignified themselves as domestic science and physical training by 1921, in which year one specialist certificate in chemistry was also granted. Specialists in commercial subjects, apparently extra-provincials, appeared in 1932, and in industrial arts in 1943. The early sixties brought a rash of specialist certificates, generally to be acquired through summer school attendance, the most recent, in 1968, for religious and moral instruction, obtainable, appropriately, at Bishop's University.

toward the final minutes

The careful reader will by now have noticed that the words "certificate" and "diploma" seem to have been used without distinction. The Minutes of the Board would be easier to follow had "certificate" been restricted to the original interim document, for interim it has been since 1929, issued on the completion of training, and "diploma" to the permanent one issued after attestation of satisfactory teaching by inspectors, normally after two years of service. The language of the Minutes, however, is inconsistent. Occasionally this language is also refreshingly frank, as in the case of the students asked

to withdraw from the Intermediate class in 1932 "because it was considered that they did not have the slightest chance of obtaining a diploma of any kind." Frankness, indeed, may be reckoned a fine tradition: there can be few official Boards whose Secretary would record in his report, as Dr. Rexford did in 1890, "The papers prepared by Mr. Young and myself have been severely criticized as too difficult, and unfortunately the results of the examinations seem to justify these criticisms." Our predecessors could display a humility which sometimes appears sadly lacking among educators and bureaucrats today.

Minutes do not reveal everything. Why, for instance, was the June meeting of 1938 held at the New Sherbrooke House, Sherbrooke? For at least the last quarter-century, June (or late May) meetings have been held at Macdonald College, and a lavish lunch provided by the kindly authorities there. Indeed, there were occasions when whiskey preceded and cigars followed the lunch, though this generosity is not revealed in the Minutes.

Conviviality aside, the Board has had its sterner moments. It has, at various periods in its history, not hesitated to record its criticisms of each of the three English-speaking Universities of the province, of the Montreal Protestant Central School Board, and even of the Minister of Education. It has evidently had its internal conflicts, too, as on the occasion when a member "raised a question of personal privilege which when stated was ruled out of order by the Chairman." It was a different Chairman who, on his retirement, expressed his pleasure and gratification that, during his Chairmanship, "no seriously acrimonious or distressing situation had occurred to mar the relationship between himself and the Board, or among its members."

The most distressing situation of all was yet to come. On 6 March, 1970, "the Secretary announced that, according to information received, the Protestant Central Board of Examiners would cease to exist at the end of this school year, and that the meeting of May, 1970, would be the last." The final minute of this May meeting reads, "The Secretary undertook to inform the members should an order-in-council be passed abolishing the Board." On 23 September, the Secretary did so.

Mark Slade.
LANGUAGE OF CHANGE —
MOVING IMAGES OF MAN
 Toronto: Holt, Rhinehart &
 Winston of Canada, 1970.
 186pp. \$2.75.

*Be thou the first true merit to
 befriend;
 His praise is lost, who stays 'till
 all commend.
 Short is the date, alas, of modern
 rhymes,
 And 'tis but just to let them
 live betimes.
 No longer now that golden age
 appears,
 When Patriarch — wits surviv'd a
 thousand years:
 Now length of Fame (our second
 life) is lost,
 And bare threescore is all ev'n that
 can boast;
 Our sons their fathers' failing
 language see,
 And such as Chaucer is, shall
 Dryden be.
 (from) "An Essay on Criticism."*

Oddly enough, in spite of a time gap of more than two hundred years, and the irony of the fact that their concern is with mutability, Alexander Pope and Mark Slade are talking about the same thing and both have confidence in what the latter refers to as "the control that can be exercised over change by understanding." Both are keenly aware of the "monstrous examples of men losing control of change." Where Pope can write: "Short is the date, alas, of modern rhymes," the present author notes that "Much of present-day culture is as disposable as a

paper cup."

The theme is not foreign to contemporary society. Talk of change dominates conversations in universities, in labor and business groups, in social and political movements of all kinds. What one voice decries as a breakdown of structures, another hails as a step towards liberation. Both voices assume that the world is changing.

Mr. Slade, however, takes exception to this assumption and demonstrates with a most persuasive wit that what is actually changing is "our vision of the environment, our ability to control its resources." Our vision is expressed in the imagery we most constantly employ and is rooted in a few very basic metaphors, which the new technologies are altering.

The author sees the "image in motion" (i.e. film, television, satellite) as the language of this change.

From this point in his thesis, the book goes on to do several things, perhaps too many things considering its length. One of the good things it does is provide an enlightening analysis of the moving space and the moving frame as these relate to film and to television. The essential differences between these two media are described theoretically and concretely through reference to numerous films and television shows. An added bonus, by the way, is the list at the end of the volume of seventy-one films referred to throughout the book. Groups willing to check off the titles each member had seen will soon realize how comprehensive a visual vocabulary most college and university people share.

A second valuable aspect of this book is that it provides fresh dis-

cussion of Marshall McLuhan's initial insights in a way that deepens and extends their relevance and serves to hasten their synthesis into older theories of the nature of the media of communication. Mr. Slade makes a reasonable claim for the urgency of this investigation. "Assimilation cannot be delayed for a generation while the young are patiently instructed in a heritage which is itself undergoing visible convulsions. Young people are making it perfectly clear that it is impractical to wait for tomorrow's daylight to illuminate today's spectre."

This book should prove most helpful to those teachers who are attempting to assimilate the language of change not for, but with their students. From an educational viewpoint, Mr. Slade, who directs media research institutes for the National Film Board of Canada, achieves the most acceptable basis yet encountered by this reviewer for the encouragement of communications and media courses.

"The fact is that no media communicate. Communication is not the fallout from technology; rather it is the only personal means known to us for establishing human rapport. Films say nothing. People do the saying. Our big problem in this century is to restore to human beings, emancipated by technology, the person-to-person touch that the technology steadily removes from social intercourse.

"Our new languages, unless they are shaped in their turn by personal strivings for human meanings, shape a reality that nobody wants. Emphasis on the personal can therefore be seen as a survival response of mass man in a mass society ordered by mass media."

Understanding through personal experience of the various media and more particularly through the attempts at personal expression through the media are obvious paths to "doing the saying," to "establishing human rapport."

If the book at first strikes one as cluttered in seeming to refer to

so many and such varied fields of human experience, second thoughts will show the author's conclusion that "the language of change is a richly endowed meeting place for all disciplines." The feat here being attempted is the formulation of definitions that seem startlingly new because they are inter-disciplinary. The chapter "Inside Fields of Vision" wherein *Flatland*, the film produced by Harvard's Carpenter Centre, is used as the vehicle of just such a process of definition, demonstrates the method most brilliantly. It includes the following sly remark: "Anathema to authors of dictionaries and other purists, such definitions surely, are quite acceptable and legitimate for artists, children and human beings."

Mr. Slade is not loud in his praise of the contribution made by educators to the exploration of the language of change. He groups them with politicians as among those conservative elements who are "recoiling from the underground discontent and failing to grasp the significance of the process." Whatever questions one may wish to bring to the validity of such a conclusion, the very tenor of the accusation marks *Language of Change* as a volume no teacher can afford to ignore.

More important than the tenor, however, is the content of the remark: a serious and knowledgeable treatment of issues which no one interested in education can ignore. As Mark Slade writes: "— educators should know that the Trojan horse within their gates is teeming with moving images."

And he plays it cool too! His last word is: "For those who don't feel like looking in the Trojan Horse's mouth: peace."

J. Martin O'Hara
McGill University

J. Donald Wilson,
Robert M. Stamp,
Louis-Philippe Audet,
**CANADIAN EDUCATION:
A HISTORY.**
Scarborough, Ontario:
Prentice-Hall of Canada, 1970.
528pp. \$9.95.

Canadian Education: A History need not discourage scholars labouring on the definitive history of education in Canada. There is still room for improvement. Even so, the book offers strengths that should enable it to replace the previously accepted *Canadian Education Today: A Symposium* (Katz, 1956) and *The Development of Education in Canada* (Phillips, 1957), to surpass the more limited works like *A Brief History of Canadian Education* (Johnson, 1968) or *Society, Schools and Progress in Canada* (Katz, 1969), and even to obviate some useful but specialized works like *The Politics of Education* (McKinnon, 1960).

The strengths of the Wilson-Stamp-Audet work lie in readability and comprehensiveness. The chapters were selected to cover particular periods or topics of Canadian history, but the individual authors were free to develop their material without stringent guidelines. The result is that any chapter can be read in isolation with a minimum of reference to other chapters or books. The wide-ranging arguments include recent scholarship outside the scope of most works on education.

Although evidently intended for the beginning historian, the writing avoids the condescending witticisms of many of the centennial potboilers, returning instead to more scholarly interpretation and less mere description. The "Suggestions for Further Reading" included with each chapter support this position. Few inconsequential titles are recommended.

Several of the authors manage to redress the imbalance of earlier Canadian histories of education. Audet, for example, lists a number of shortcomings that can be traced far back into Quebec history. Lupul identifies the paternalism of the Anglo-Saxon minority in western Canada. Hamilton outlines the interplay of secular and denominational pressures that give the Maritime provinces their unique traditions. The simple device of a geographic selection of authors permits a single volume to afford significant benefits for the beginning historian.

The shortcomings of the book warrant serious attention, particularly since publication *en français* is apparently contemplated. Occasional lapses in editing or scholarship mar the favourable impression that several chapters create.

The editors were evidently diffident. Although their presence is marked by introductions and frequent, though somewhat obvious cross reference, they neglected the earlier and equally important aspects of their work. There was insufficient planning of what to include, where it should be mentioned, and from what point of view. The result is significant omissions, like provision for the handicapped and private education for adults; important topics given uncritical or superficial treatment, like education of ethnic and racial groups; or double or triple discussions of the same content from similar points of view, particularly during the colonial period chapters.

Scholarship was evidently a casualty of haste in certain areas. Few authors of 1970 would attempt to dispose of Indian education in one or two pages, using data obtained primarily from the Department of Indian Affairs and Northern Development. There is barely mention of the Indians' challenge to this Department. Similarly, it is folly to explain the transfer of educational responsibility from the Family Compact to the Legislative Assembly without ample reference

to accompanying developments in Great Britain. Nor was Canadian education between the wars primarily a reflection of what happened in Alberta.

In all, *Canadian Education: A History* fills an obvious void, but with admitted difficulties.

Douglas Ray

University of Western Ontario

John E. Coons, William H. Clune, III, Stephen D. Sugarman.

**PRIVATE WEALTH
AND PUBLIC EDUCATION.**
Cambridge, Mass.; Harvard
University Press, 1970.
462pp. \$12.50.

How can public education be financed adequately and equitably? The authors, who are well versed in the economic and legal complexities of this perennial problem, are convinced that private wealth should not and need not determine the quality of America's schools. Instead they propose the power-

equalizing principle. In other words, within each of the fifty states, a system of financing should be established which would result in the local community's choice or effort being the sole determinants of its educational expenditure, regardless of its particular wealth.

Coons, Clune, and Sugarman convincingly demonstrate the necessity and efficacy of their plan. If implemented, their scheme would result in a unique combining of private choice and local initiative or "subsidiarity" on the one hand and "equality of educational opportunity" on the other. Their argument that the establishment of these principles would emanate from the courts is somewhat less convincing and no doubt reflects a natural predilection of lawyers for a predominantly legalistic reform strategy.

My disagreement with the authors' tactics is not intended to detract from the overall merits of the work. This is a potentially significant book, and it deserves to be read by all of those with an interest in the problems and prospects of American education.

John Lipkin

McGill University

**Canadian
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Teachers
of English**

annual conference

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Venue: McGill University, Montreal

Theme: English and Its Cultural Contexts

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Frank Scott, an eminent authority on constitutional law, as well as a respected editor, satirist and poet, was a member of McGill's Faculty of Law 1928-1968 and is now associated with the French-Canada Studies Program.

Pierre Elliott Trudeau, former professor at the University of Montreal, is Prime Minister of Canada.

Louis-Albert Vachon, P.A., V.G., is Rector of Laval University. Msgr. Vachon has had a distinguished academic career and is the author of many publications relating to the nature of the university.

Paddy Webb is Assistant Professor in the McGill Faculty of Education. Her book of poems, **Between Two Fires**, will be published shortly by Delta Press.

Ben Wicks is one of Canada's wittiest syndicated cartoonists.

