

THE COMPARATIVE STUDY OF THE HOLY ROSARY
PAROCHIAL SCHOOLS, BOZEMAN, MONTANA
AND THE EDMONTON SEPARATE SCHOOLS,
EDMONTON, ALBERTA

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ABSTRACT

The problem of this study was to compare the Holy Rosary Parochial Schools, Bozeman, Montana and the Edmonton Separate Schools, Edmonton, Alberta. Comparison was made regarding the administrative policies and financial sources. Study of the financial sources included how the moneys were spent and who had the authority to spend them.

The procedure of documentary analysis was employed. The literature in the library of Montana State University, Holy Rosary School of Bozeman, Montana, and the Edmonton Roman Catholic Separate School at Edmonton, Alberta was reviewed. Personal interviews were held with the officials at the Holy Rosary Roman Catholic School at Bozeman, Montana and officials of Edmonton Roman Catholic Separate School at Edmonton, Alberta.

From this study the following conclusions were drawn:

(1) One of the important functions of parochial and separate schools was to instill in the pupils culturally approved attitudes and standards of social conduct, (2) The objective was that patterns of behavior become internalized and result in the child's habitual acceptance of the norms by the total culture, (3) The patterns of behavior and the norms of conduct were high inasmuch as the whole system was permeated with a spiritual "climate" and (4) The separate school was run on public school lines, received its own taxes, government assistance and other privileges.

CHAPTER I
INTRODUCTION

The constitution of the State of Montana states that it shall be the duty of the legislative assembly to maintain a system of free common schools. The Roman Catholic Church feels that the state has taken over one of its duties. Hamilton and Mort explain that the forefathers became concerned about the freedom of worship and the powers of the state to curtail this freedom.¹ The only solution evident was to prevent the encroachment of the state upon the church's rights by adopting the principle expressed by Thomas Jefferson as a "wall of separation."² The interpretation was that the state might not aid in support of the church including the church operated schools.

The provinces of British Columbia and Manitoba had adopted Thomas Jefferson's principles. In Alberta some modifications were developed when the province joined the Dominion. The constitution of Alberta provided grants in support of separate schools as well as

¹Hamilton, Robert R. and Mort, Paul R., The Law and Public Education, 1959, pp. 25-82.

²Ibid, p. 25.

public schools provided certain criteria were met. In this manner the Province of Alberta assumed a degree of responsibility for both separate and public schools.

The knowledge of the separation of church and state in Montana and the apparent harmony of church and state in Alberta interested the writer to investigate, comparing the extent of the differences and similarities in the basic structure of finance and administration of the Roman Catholic schools in Alberta and the State of Montana. The schools compared were the Holy Rosary Roman Catholic School, Bozeman, Montana, and the Edmonton Roman Catholic Separate School, Edmonton, Alberta.

Statement of Problem

The problem in this study was to compare the financial sources and the administrative policies of the Holy Rosary Roman Catholic School, Bozeman, Montana, and the Edmonton Roman Catholic Separate School, Edmonton, Alberta.

The problems studied in the area of finances were: how the moneys were spent and who had the authority to spend them. The problems studied in the area of administration centered around the agencies of control and supervision.

Procedure

The procedure used in this investigation consisted of the following steps:

1. The writer reviewed the literature in the library of Montana State University, Holy Rosary School of Bozeman, Montana, and the Edmonton Roman Catholic Separate School at Edmonton, Alberta.
2. The investigator interviewed the officials at the Holy Rosary Roman Catholic School at Bozeman, Montana, and officials of Edmonton Roman Catholic Separate School at Edmonton, Alberta.
3. The writer compiled the information to simplify the comparison in order to draw useful and worth-while conclusions.

Definitions

In this study "parochial school" refers to a school that is maintained by a church in the United States; it will be used to refer to the Holy Rosary Roman Catholic School of Bozeman, Montana, as an example.

"Separate school" is a school that is maintained by a church in Canada; it will be used to refer to the Edmonton Roman Catholic Separate School of Edmonton, Alberta, as an example.

"Religious teachers" means teachers who belong to a religious order.

"Mother house" means the building where the administrative head of the particular order resides.

CHAPTER II
REVIEW OF LITERATURE COMPARING SEPARATE AND
PAROCHIAL SCHOOLS

The 43.8 million Catholics in 13,686 catholic schools in the United States spend 2.3 billion dollars each year to educate 5.7 million students.¹ They also contribute school taxes toward the support of public schools. In Canada the provinces of British Columbia and Manitoba have a similar method of support for schools.

Why do Catholics insist on creating and maintaining parochial schools in the United States and separate schools in Canada in spite of the heavy financial burden of this method? The answer is fundamentally rooted in the freedom of mind and the freedom of religion which is constitutionally guaranteed by the British North American Act in Canada and the First and Fourteenth Amendments of the United States Constitution. For each group or class of people, this freedom of mind and religion expresses itself in the philosophy of life.

Reason for Parochial Schools

The parochial schools of Montana and Alberta sought specific

¹McManus, William E., Phi Delta Kappan, Vol. XLV, No. 3; pp. 132-135.

and desired goals.

Philosophy. The Catholic philosophy of education, flowing from the Catholic philosophy of life, necessitated the establishment of parochial and the separate schools. Every theory of education has found its origin in a philosophy of life. These theories of education were so closely related to the philosophies that they became meaningless without them. If the aim of education is the helping and guiding of man toward his own human achievement, education cannot escape the problems of philosophy.

Christian philosophy did give an adequate idea of man because it dealt with the essence of man and his relationship with God. In support of this statement, Pius XI said:

It is . . . as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end.²

² Pius XI, Christian Education of Youth, December 31, 1929, Encyclical Letter.

Catholic philosophy views man as an individual created by God and destined from all eternity to become conformed to the image of the incarnate Son of God.³ To this end each individual receives grace according to the measure of Christ's living in order to attain perfect manhood to the mature measure of the fullness of Christ in whom man was raised to share in the very nature of divine life itself.⁴ Since each human being was so made by God, man can not be an individualist but must fulfill his destiny by wholeheartedly dedicating himself and his resources to the needs of his neighbor as well.⁵

The Catholic school system strived to join with the home and the state in giving the Christian, not only secular knowledge, but the understanding, impetus, and desire needed to make useful, moral citizens of society and the Church. Catholic schools provided for the student the strongest possible motivation for using education for God, for country, for neighbor, and for himself. This was the reason that Catholic leaders believed their schools added a vital "plus" to general education.

³King James Version, The Holy Bible, "Romans 8:29."

⁴King James Version, The Holy Bible, "Second Epistle General of Peter 1:4."

⁵King James Version, The Holy Bible, "John 15:12-13."

Justification by both the United States Constitution and the North American Act. United States Catholics believed that the creation of schools in which their way of life is inculcated and fostered according to the God-given and constitutionally-guaranteed rights of the parents. Freedom of choice in education and the freedom to choose any accredited school without penalty was guaranteed in the United States Constitution by the First and Fourteenth Amendments.

In Canada, the Fathers of Confederation, who framed the British North American Act under which the Dominion of Canada was established as a federal union, granted sovereign powers over education to the several provincial legislatures. This was granted by section ninety-three which stated that for each province the legislature may exclusively make laws in relation to education. It also provided that nothing in any law should prejudicially affect any right or privilege with respect to denominational schools which any class of persons had by law.

Jurisdiction

Although the parochial school in Montana and the separate school in Alberta were affiliated with the same denominational church, the institutions were not under precisely the same type of jurisdiction.

Montana. In the parochial system, the high officials in administration were, in order: the bishop, the diocesan superintendent, the pastor, and the principal. The bishop is the highest authority. However, in most cases the bishop acted through the qualified professional educator, the diocesan school superintendent. The superintendent reported directly to the bishop. Each pastor functioned as the agent for the diocese in managing his own school in his own parish. He was responsible for building and operating the school. As head of the school he did not enter directly into the daily academic administration. This responsibility was delegated to the principal who was appointed by the head of the religious order teaching in the school.

Working closely together were the bishop, the school superintendent, the pastors and principals who jointly considered the professional problems in school organization and administration. These problems ranged from establishing the school calendar, preparing the budget, determining salary schedules to comply with state school codes and city ordinances, to maintaining regulations of school accrediting associations. The main sources of funds to maintain the parochial schools were tuition and the Sunday church collection.

Alberta. The jurisdiction of separate schools evolved from provincial educational statutes, as quoted from the Revised Statutes of Alberta:

The minority of electors in any district, whether Protestant or Roman Catholic, may establish a separate school therein, and in such case the electors establishing a Protestant or Roman Catholic separate school are liable only to assessments of such rates as they impose upon themselves in respect thereof, any person who is legally assessed or assessable for a public school in the district is not liable to assessment for any separate school therein.⁶

If a separate school district was formed, three electors of the religious faith petitioned the government. Trustees of the board were elected by the electors of the same faith. The board of trustees possessed all the rights, powers and privileges, and were subjected to the same duties and liabilities, as a public school district and its board.

The separate schools are financed mainly from local levies on land and improvements, and from provincial grants.

Criticisms of Parochial Schools

The parochial schools in the United States and the separate schools in Canada have been subjected to criticism. Mahoney wrote his beliefs for a need of the reformation of the whole parochial system:

⁶Revised Statutes of Alberta, 1955, c. 297, s. 9 (1) and (2).

The parochial system is strained, overcrowded, and has many teacher problems. The Catholic educated parent, concerned about the crisis, is campaigning for peripheral state and federal aid, somehow transferring the blame to citizens' inequality. The public school system, with many Catholics among its qualified teachers, has gone without the true or desirable democratic participation of the Catholic citizenry.⁷

Mahoney was concerned about the little influence the Catholic parents had on school policies. Catholic universities produced thousands of certified teachers who were forced to teach in public schools because of low salaries of parochial schools in America.

Reverend Lawrence J. Shehan thought that the parochial schools should be closed especially in view of the crushing weight of increasing financial burdens to the American parochial school supporters.⁸ Mary Perkins Ryan advocated the abandonment of the Catholic school in favor of methods which were less restricted in both quantity and quality and especially in favor of the new catechetical movement. Among the reasons she developed were these:

1. The Catholic school system in the United States was an answer to the Catholic problem of religious

⁷ Mahoney, E. J., The Catholic World, April 1964, pp. 24-25.

⁸ Shehan, Lawrence J., America, April 4, 1964, pp. 478-479.

survival in the early period of this country's history, but this problem has ceased to exist;

2. Today, the Catholic system is not producing better Catholics than those who are trained in the public schools;

3. The climate of the public school is no longer hostile to Catholics; neither is the attitude of the country at large toward Catholics a negative one.

4. The Catholic school system today is a barrier to ecumenism.⁹

The separate schools in Alberta had also been criticized.

William Quinn in a letter to the editor of a Catholic paper said:

I should like to ask Edmonton readers if they are satisfied with the fact that almost all senior administrative positions (i. e. , principalships) in their high schools are held down by clerics? Is not this a step backwards to submission and authority-orientation? Are our high school lay teachers, many of whom are excellently qualified professionals, able to exert their necessary influence . . . ?¹⁰

Cheal in his controversial book complained that the public school supporters in Alberta were being called upon to subsidize

⁹Ryan, Mary Perkins, Are Parochial Schools the Answer? January 1964, p. 23.

¹⁰Quinn, Wm. , "Letter to the Editor," Western Catholic, December 18, 1963, p. 3.

separate schools.¹¹ Two other serious criticisms cited and refuted by a brief to the Legislative Council were:

It has been suggested that the separate schools in this province are capitalizing on the provincial form of equalization, which we call the Alberta Foundation Program, to a far greater extent than is fair or just and that in fact separate school supporters in this province are taking out of the Fund far more than they are contributing to it.¹²

. . . Separate Schools have been 'raiding' public school enrollments.¹³

In view of these criticisms against the American parochial schools and the Alberta separate schools, the future of these schools is at stake.

¹¹Cheal, J. E., Investment in Canadian Youth, 1963, p. 115.

¹²The Alberta Catholic School Trustees' Association Brief to the Legislative Council and the Department of Education, January 1964, p. 5.

¹³Ibid, p. 11.

CHAPTER III
ADMINISTRATION OF SCHOOLS

The parochial school as well as the separate school was primarily administrated by its respective diocesan bishop. In the parochial school a diocesan superintendent was appointed by the bishop.

In the separate school the chief administrator was the superintendent, appointed by the board of trustees and elected by the qualified tax payers. In the separate school the superintendent is responsible to the seven trustees and indirectly responsible to the bishop as diocesan head.

While each parish was an entity in itself, the parochial school was an integral part of the parish but the separate school was not. In the parochial school the parish priest delegated powers to the principals of each school.

In 1963-64 the Edmonton Separate School System operated 54 schools, none of which were a part of the 35 parishes in Edmonton, Alberta, Canada. In the separate school powers were delegated to the superintendent and his assistants.

Staff in the Parochial School

In the Holy Rosary Parochial Schools the parish priest looked after the general supervision of the schools as well as the secretary-treasurer's duties. The immediate supervision of the teachers was done by the principal in charge of the school. The caretakers were under the supervision of the rector and the principals.

In the Holy Rosary Parochial Schools, the elementary school was staffed by six religious teachers and two lay teachers, a total of eight teachers. The enrollment was 288 pupils. The high school was staffed by four religious teachers and two lay teachers, a total of six teachers. The enrollment was 145 pupils.

In regard to teacher recruitment the parochial school had little to report. Most of their teachers were from religious orders and the few lay teachers were local. The parochial school had one protestant teacher on the staff.

Most of the lay teachers were married women, who returned to teaching in order to relieve the teacher shortage. They were hired on one-year contracts, but since they were needed, they had no fear of losing their positions. Parochial schools found it difficult to attract lay teachers because of low salaries, lack of tenure, promotion, or pension plans.

Staff in the Separate School

In 1963-64 the superintendent of the separate schools had an assistant superintendent and a director of secondary education. The Elementary Education Department had a director, assistant director, one supervisor, and a reading clinician. Special divisions required extra supervisors; e. g., industrial arts, audio-visual, music, physical education, guidance and religious education. Secretarial help was available for their use.

The Secretary-Treasurer's Department consisted of a secretary-treasurer, administrative secretary, assessment officer, payroll accountant and the necessary clerks.

The Properties and Maintenance Department contained a properties superintendent, maintenance supervisor, a supervisor of caretakers, and the necessary caretakers.

In the Edmonton Separate Schools the elementary and the junior high classes were held in the same school plant. The elementary and junior high schools were staffed by 468 lay teachers and 71 religious teachers, a total of 539 teachers. The total enrollment was 14,546 pupils. The high school was staffed by 102 lay teachers and 33 religious teachers, a total of 135. The enrollment was 2,476 pupils.

The problem of obtaining teachers to staff the separate schools was a major one. The seriousness might be detected in the statement made by the recruitment officer:

There has been and continued to be, tremendous growth in our Separate School System and in separate schools throughout the province . . . Of course, the number of additional teachers required is not only a part of the problem, nor is it the largest. The annual change-over in our staff is approximately 26% of all the teachers employed. This means a replacement number of 225 teachers.¹

Teachers were recruited from Alberta and Saskatchewan.

Alberta contributed 112, while Saskatchewan contributed 32. Teachers were hired also from the other provinces as well as from England and Ireland. There were two protestant teachers on the staff in 1963-64.

Teacher Qualifications

The staff at Holy Rosary was required to meet the state requirements for certification. The teachers were encouraged to obtain a degree. All the religious teachers have acquired a degree in education. Three of the religious teachers had a master's degree in their

¹Donnelly, F. E., The Upturn, "Our Catholic Schools and the Teacher Shortage," April, 1965, p. 6.

respective areas. The lay teachers were studying toward a degree by attending summer school classes.

The teachers in the Edmonton Separate Schools were encouraged to work toward higher teacher certification. Two hundred fifteen teachers, or 31 % of the staff, were teaching with one year of training. Two hundred five teachers, or 29% of the staff, were studying toward a degree by attending summer school classes. One hundred sixty-three teachers, or 23% of the staff, had a degree in education. One hundred teachers, or 14.3% of the staff, had five years' training, or the equivalent of two degrees. Nineteen teachers, or 2.7% of the staff, had a master's degree or six years of training.

Instructional Material

The parochial schools used the prescribed texts as recommended by the State of Montana for their public schools. The separate schools used the prescribed texts as recommended by the Province of Alberta. The parochial school had a choice of using the state prescribed books or any others available. The separate schools were obligated to use the provincial prescribed books in order to meet the requirements for provincial grants. The parochial school and separate school rented the textbooks to the students for a sum equal to one-third of the cost

of the book.

Supervision

The superintendent and his supervisors were responsible for the supervision of instruction in the separate schools. The principals, consultants and heads of departments were charged with improving teaching. Staff problems were discussed and all teachers on temporary contracts were interviewed before achieving tenure. Once every three years the provincial inspectors visited each classroom teacher. Reports were sent to the Alberta Department of Education and to the Edmonton Separate School Board.

In the parochial school, inspection was done by the principal. The diocesan superintendent and the state superintendent visited the schools and reported to their respective authorities. The mother house sent a qualified educator to observe the educational procedures.

Special Programs

The staff members of the Edmonton Separate School felt that the children with special abilities were not sufficiently challenged. The regular school program was not flexible enough to meet the needs of the handicapped and mentally retarded.

Special abilities. The Aquinas Club was organized six years ago for junior and senior high students as an enrichment program for students with outstanding ability. These were divided into junior and senior high divisions.

The junior high school students were permitted to meet and discuss the areas they felt of interest to them. These areas included English literature, science, experiments and research in the social studies, sciences, mathematics, and study habits of students.

For the senior high school students the University of Alberta, Extension Department, in cooperation with the Edmonton School Boards, operated evening enrichment programs for selected students in five two-hour lectures on psychology, chemistry, business management, biology, English, mathematics, history, political economy, physics, and modern languages. Also students were permitted to attend laboratory demonstration series in diesel mechanics, electronics, medical technology, and automation. The Research Council of Alberta sponsored talks and demonstrations to senior high school students. Classes were given by competent authors in guiding and assisting potential writers.

Handicapped. Remedial instruction was provided for retarded elementary students. Nine such classes were held during 1963-64. Educational services to mentally and physically handicapped students were supplied by the public schools. Reimbursement was made to the schools for these services. Home instruction for the bedridden students was supplied by the separate schools. Instruction also was offered for hospitalized students.

Some of the sixteen- and seventeen-year old students in the separate schools wished to continue their formal schooling but were not eligible to do so because of their inability to pass the grade nine departmental examinations. For these students pre-employment classes were organized to assist them. The purpose of the classes was to upgrade their academic background before they attempted to find gainful employment.

CHAPTER IV
FINANCING OF SCHOOLS

In this comparative study of the Holy Rosary Parochial Schools, Bozeman, Montana and the Edmonton Separate Schools, Edmonton, Alberta, the writer determined that the most important differences were in the area of financing of schools. For clarity, this chapter has been divided into two parts.

Parochial Schools

The statute referring to financing of parochial schools in the State of Montana states:

Neither the legislative assembly, nor any county, city, town, or school district, or other public corporation, shall ever make directly, or indirectly, any appropriation, or pay from any public fund or monies whatever, or make any grant of lands in other property in aid of any church, or for any sectarian academy, seminary, college, university, or other literary, scientific institution, controlled in whole or in part by any church, sect or denomination whatever.¹

¹Murray, Frank, Secretary of State, Supplement to the Constitution of the State of Montana, 1939, Chapter 106, Article XI, sec. 8.

Methods of financing. In view of the above statute, the operation of a parochial school, such as the Holy Rosary Parochial School, was a serious financial burden for the parish. The pastor was responsible for raising the necessary money, learning how to manage the resources of the parish, devising means of economical spending, and making annual financial reports to his bishop.

Some years ago a prominent Catholic educator Hockwalt pointed out:

Parish obligations remain obligations of the parish. It is not customary for pastors who fail to collect the necessary amounts to maintain the parish plant to look to the bishop for assistance. The parish unit is expected to be self-contained and financed.²

At Holy Rosary Parochial School, the pastor hoped and advocated that each parishioner with or without dependents would pay a levy or tithe to the parish of five percent of his taxable income. This income would defray the costs of operating the parish church and the schools as well as pay the interest and some of the principal on the new school. The tuition for the grade school was three dollars for the first child and one dollar for each additional child per month. The yearly

²Hochwalt, Fredrick, "Financing Catholic Education," The Educational Record, Vol. 30, April 1949, p. 200.

secondary school tuition was ninety dollars for the first child, seventy dollars for the second, and fifty dollars for the third child. Any family unable to pay these amounts might send the child tuition free.

Expenses. The expenses of the parish buildings for heating, lighting, repair, and custodial services were paid from the general fund. Catholic education was not considered to be an independent entity, but as one part of the parish organization.

In the actual operation of the parochial school, the principal acted in the capacity of treasurer to the extent of maintaining a carefully itemized account of all expenditures. The bills for regular supplies and equipment were paid by the pastor, who, as financial manager, also paid the salaries of the teachers. The pastor directly handled the cash and controlled the treasury.

Certain fixed costs, such as the salaries paid the religious teachers, were prescribed by the bishop. The grade school teachers' salary was \$75.00 per month while the high school teachers' salary was \$90.00 per month. Since there was no salary schedule for the lay teachers, each teacher negotiated with the pastor. Lay teachers were hired by the principal but paid by the pastor.

Separate Schools

The statutes of the Province of Alberta provided for the establishment of separate schools states:

The minority of electors in any district, whether Protestant or Roman Catholic, may establish a separate school therein, and in such case the electors establishing a Protestant or Roman Catholic separate school are liable only to assessments of such rates as they impose upon themselves in respect thereof, and any person who is legally assessed or assessable for a public school in the district is not liable to assessment for any separate school therein.³

When the district was established the school board had the same rights of raising and disbursing the funds as the public school.

Methods of Financing. The separate school in Edmonton had a city assessment of \$102,635,600 in 1963-64. The taxpayer had contributed a sum of \$3,098,400 toward the operation of the school system. The total operational expenditure was \$6,226,000. The remainder of funds was received from Equalization Grant.⁴

³R. S. A. 1955, C. 297, S. 9 (1) and (2).

⁴Department of Education, School Foundation Program Fund Regulations Order-in Council 376/63, pp. 1-9.

In order that each student obtain a basic minimum education the equalization grant was devised according to Schedule A:

Schedule A

There shall be paid to each school division such sums as it may be entitled to receive under each of the following parts:

Part A--Instruction

1. Pupils
 - (a) with respect to each pupil enrolled in any school operated by the division, except as otherwise provided herein:
 - i. for each pupil in grades I to VI inclusive - \$130
 - ii. for each pupil in grades VII to IX inclusive - \$170
 - iii. for each pupil in grades X to XII inclusive - \$250 . . .
2. Teachers

<u>Years of Training</u>	<u>Amount</u>
Less than two years	\$2100
Two years but less than three	\$2400
Three years but less than four	\$2700
Four years but less than five	\$3000
Five years but less than six	\$3400
Six years or more	\$3700 . . .

Part D--Transportation and Maintenance of Pupils . . .

2. Within city school districts--
 - if bus service is provided in buses owned by the district, or contracted for with private or public carriers, there shall be paid the sum of \$95 per pupil transported, exclusive of pupils who reside

within 1 1/2 miles of the school attended, measured along roads or streets accessible to such pupils.

Part E--Administration

There shall be paid, in respect of the costs of administration, an amount being two and one-half percent (2 1/2%), of the sum of the amounts determined pursuant to parts A and D.

Part F--Debt Retirement and Capital Expenditures

1. There shall be determined for each year a sum computed by multiplying the average number of elementary, junior high and high school pupils enrolled during the year, as indicated by the pupil counts made for the purpose of A, by amounts per pupil respectively, of \$40, \$55, and \$65, and adding the three products.⁵

The separate school received income from miscellaneous revenue in the sum of \$32,700⁶ which together with the government grant of \$3,094,900 made the total income of \$6,226,000.

The St. Joseph's Vocational wing was constructed and equipped under the Technical and Vocational Training Assistant Act.⁷ The

⁵Ibid., pp. 1-9.

⁶MacNeil, H. A., Edmonton Separate School District, Annual Report 1963-64, p. 48.

⁷Ibid., p. 30.

entire cost was shared by the provincial government granting 25% and the federal government granting 75%. Some interesting data that might be considered was that the total area of the wing was 109,000 square feet and the federal and provincial governments paid \$2,019,580.

For vocational education the school foundation regulations were revised in 1963:

1. To provide \$1,000.00 per shop or facility which is used 50% of the time for the offerings of appropriate vocational subjects.
2. To provide \$100.00 for each student enrolled in grade eleven or grade twelve or occupational courses approved by the Department of Education.
3. To pay an additional \$100.00 for each non-resident pupil taking a vocational course.⁸

The provincial government paid the separate school a grant of \$14.00 per square foot for construction of new schools. The plans for the new schools had to be approved by the Alberta Department of Education. The district was expected to pay any additional cost above the provincial grant.

Expenses. Teachers salaries of \$3,497,800 were paid under a negotiated schedule approved by the Alberta Teachers' Association,

⁸Ibid., p. 31.

the Alberta Department of Education and the Edmonton Separate School Board. The salaries for teachers as of September 1, 1963 are shown in Table I.⁹

TABLE I. BASIC SCHEDULE, TEACHERS' SALARIES, Sept. 1, 1963

Year on schedule	Teacher Education beyond grade XII					
	(A) 1 year	(B) 2 years	(C) 3 years	(D) 4 years	(E) 5 years	(F) 6 years
1	\$3100	\$3600	\$4100	\$5200	\$5600	\$6000
2	3350	3850	4350	5500	5900	6300
3	3600	4100	4600	5800	6200	6600
4	3850	4350	4850	6100	6500	6900
5	4100	4600	5100	6400	6800	7200
6	4350	4850	5350	6700	7100	7500
7	4600	5100	5600	7050	7450	7850
8	(x) 4850	5350	5850	7400	7800	8200
9	5100	(x) 5600	6100	7750	8150	8550
10	5350	5850	(x) 6350	8100	8500	8900
11	5600	6100	6600	8450	8850	9250
12				8750	9150	9550

(x) Teachers appointed to the Staff September 1, 1960 and thereafter:

Category A (1 year Teacher Training) - 7 @ \$250 (maximum \$4850)

Category B (2 years Teacher Training- 8 @ \$250 (maximum \$5600)

Category C (3 years Teacher Training- 9 @ \$250 (maximum \$6350)

⁹The Board of Trustees of the Edmonton Roman Catholic Separate School District No. 7 and the Alberta Teacher Association. Agreement, September 1963, p. 4.

In addition to their basic salaries the administrators were paid the following allowances, as shown in Table 2. It will be noted that in each case the vice principal receives one-half the amount received by the principal.¹⁰

TABLE II. ADMINISTRATIVE ALLOWANCES PAID IN ADDITION TO BASIC SCHEDULE

	Principals	1st. Assistant Principals	2nd. Assistant Principals
1 - 8 rooms	\$150 per room	\$75 per room	
9 -13 rooms	\$1500	\$ 750	
14-18 rooms	1800	900	
19-23 rooms	2100	1050	
24-28 rooms	2400	1200	
Over 28 rooms	2700	1350	\$900

Members of religious orders received 70% of the salary schedule with an annual minimum salary of \$3100.

¹⁰Ibid., p. 5.

The average expenditure of \$373.00 per student in 1963-64 was broken down on the following basis:¹¹

Breakdown of Expenditures per student:

1. Financial charges (debenture redemption and interest)	\$ 62.00
2. Administration (salaries, supplies, stationery, cartage)	13.00
3. Instructional (salaries, supplies, text books, transportation)	229.00
4. Operation of School Buildings (caretaker's salaries, heat, water, lights)	30.00
5. Maintenance (salaries, repairs to buildings, grounds, equipment)	19.00
6. New furniture and equipment - school sites	14.00
7. Miscellaneous (taxes, insurance, pension, etc.)	6.00
	<u>\$373.00</u>

¹¹MacNeil, op. cit., p. 48.

The separate school sources of revenue represented by one dollar are shown in Figure 1.¹²

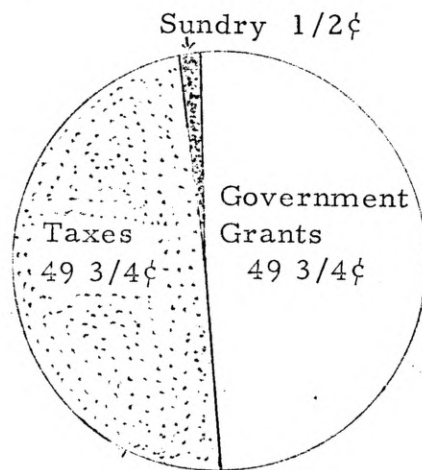


Figure 1. Sources of Revenue of the Separate School, Represented by One Dollar.

¹²Ibid., p. 48.

The separate school expenses represented by one dollar are shown in Figure 2.¹³

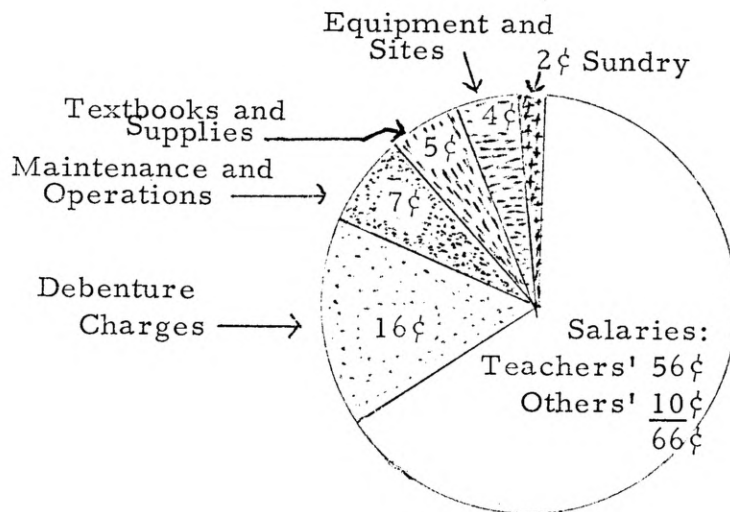


Figure 2. Expenses of the Separate School, Represented by One Dollar.

¹³ Ibid., p. 48.

CHAPTER V
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The Catholics in the United States supported the public schools as well as their own parochial schools. Some parts of Canada supported the public schools, as well as their own parochial schools. The Constitution of Alberta provided grants in support of separate schools as well as public schools.

The reason for maintaining a parochial or a separate school was fundamentally rooted in the freedom of the mind and religion in the democratic way of life. This freedom of mind and religion is expressed in the philosophy of life which in turn affects the philosophy of education.

The aim of education was helping and guiding man toward his own human achievement. The Catholic schools provided for the student the strongest possible motivation for using his education for God, for country, for neighbor and for himself. The Catholic parents feel they have a God-given right in the matter of education of their children. They wish to express their freedom to choose any accredited school without penalty.

There were many criticisms regarding the maintaining of the parochial and separate schools. The people seemed to want them in spite of these criticisms.

There were some differences in administration and financing of the two Catholic schools studied. In the parochial school the top officials were the bishop, the diocesan superintendent, the pastor and the principal. The superintendent reported directly to the bishop. Each pastor managed his own school. He engaged the staff, collected parish funds, supervised the maintenance and planned expansions. The day by day school operation was the responsibility of the principal.

In the separate school, although the bishop was the spiritual head, he delegated the operation of the schools to the elected school board who appointed a superintendent and others to operate the schools. Each parish did not operate its own schools, but was divorced from this duty, financially and administratively. The separate school exercised all the rights, powers and privileges of a public school district and its board. It was subject to the same duties and liabilities. It should have the same method of government.

The financing of separate schools was by local levies on land and improvements, corporation taxes and provincial grants.

Conclusions

One of the important functions of parochial and separate schools was to instill in the pupils culturally approved attitudes and standards of social conduct. Forming character meant more than an insistence on external conformity to the rules and regulations or orderly behavior in class and playground. The objective was that patterns of behavior become internalized and result in the child's habitual acceptance of the norms by the total culture. The pupils were supposed to learn and accept the reasons they should be well-behaved children. Since these schools employed the sanctions of religion which permeated the whole system with a spiritual "climate" and also instilled the general cultural motivation, it might be supposed that both the patterns of behavior and the norms of conduct would be high.

The separate school was run on public school lines, received its own taxes, government assistance and other privileges.

Recommendations

It is recommended that there be greater lay participation in the management of parochial finances.

It is recommended that there be released time for students of

all faiths and denominations to attend religious instruction in order to avoid further segregation in public schools in Alberta.

It is recommended that instruction of all faiths should be presented in an unbiased manner in the curriculum in order to promote ecumenical feelings among all denominations, faiths or philosophies.

It is recommended that a further study be made by interested groups dominated by a spirit of charity, cooperation, compromise and understanding to explore the possibility of eliminating dual systems of education.

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