

Bibliographic Sources

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English Catholic Education in Quebec: An annotated bibliography

Abstract

Catholic education for English-speaking students has never had official and legal status in Quebec; rather, it has had to find an accommodation within the context of the predominantly French-speaking Catholic school system, and therefore has constituted a "third solitude" in Quebec education. Relatively little research focusing primarily on English Catholic education has been done to date. This annotated bibliography presents the principal sources of information available to the researcher, excluding newspaper files and archives.

Résumé

L'enseignement catholique destiné aux élèves anglophones n'a jamais été reconnu officiellement et juridiquement au Québec; il a plutôt dû s'adapter au sein d'un système scolaire catholique principalement francophone, devenant ainsi une «troisième solitude» dans le domaine de l'éducation au Québec. Jusqu'ici, peu de recherches portant principalement sur l'enseignement catholique anglophone ont été effectuées. La bibliographie annotée présente les principales sources de renseignements à la disposition des chercheurs, à l'exception des fichiers de journaux et des archives.

English Catholic education in Quebec has never had any official, legislated existence. Section 93 of the *British North America Act* provided for

Catholic and Protestant education, but said nothing about linguistic divisions. As a result, throughout the last century, English Catholic education has existed on the sufferance of the predominantly French-speaking Roman Catholic school boards, and has had a tenuous existence at best. Various studies point out that English-speaking Catholics were present in Quebec from the early days of New France, but to the present day, there is no legal provision for their education in English. As a result, the story of English Catholic education in Quebec has been one of struggle and accommodation within French Catholic education. Although various aspects of this story have been told, no wide-ranging scholarly study of English Catholic education in Quebec has yet been undertaken.

This bibliography gives most of the chief sources available to the researcher. No articles from newspapers are included in this bibliography, but such sources are rich in material. Those referred to in various studies are: *The Montreal Star*, *The Gazette*, *Le Devoir*, *The Montreal Ensign*, and *The True Witness* (an English Catholic weekly until 1885, and thereafter until 1910 a daily). The archives of school boards, parishes, the archdiocese of Montreal, and individual institutions contain extensive research sources.

Akenson, D. (1988). *Small differences: Irish Catholics and Irish Protestants, 1815-1922*. Montreal: McGill-Queens University Press.

An international perspective on Irish Catholics and Irish Protestants from 1815 to 1922. A scholarly sociological study analysing the cultural differences between Catholics and Protestants, but not confined to Quebec. Comprehensive appendices and endnotes which also form the book's bibliography.

Ames, H. B. (1972). *The city below the hill*. Toronto: University of Toronto Press.

A sociological viewpoint on the Irish communities of Montreal, especially the area known as Griffintown. Although the book does not focus primarily on education, Ames does point out the long-standing motivation of the Irish in the Montreal area for their own churches and educational institutions.

Baeszler, Sister St. Alfred of Rome, C. N.D. (1944). *The Congregation of Notre Dame in Ontario and the United States: The history of Holy Angel's Province*. Unpublished Ph. D. thesis, Columbia University.

This study provides much useful information about CND-operated institutions for English-speaking women, although the focus is on Ontario and the United States. It also contains useful background material on Catholic education philosophy. Of special interest is the chapter on the Congregation of Notre Dame in Montreal (Ch. 2) and the chapter on separate schools (Ch. 3). Available in Marianopolis College library.

Bayley, C. M. (1939). *The social structure of the Italian and Ukrainian immigrant communities*. Unpublished M. A. thesis, McGill University.

This study took place before the large waves of Italian immigration in the 1940s and 1950s, but makes the point that significant numbers of both Italians and Ukrainians existed in Montreal before that period. They were often forced by necessity to be trilingual, but, for education purposes, opted for the English Catholic schools, thus increasing the cultural diversity of those schools beyond the Irish population.

Berry, Rev. G. (1958). A critical period in St. Patrick's Parish, Montreal, 1866-74. *Canadian Catholic Historical Association Reports, 1942-45*, p. 117.

Gives detailed information about the events and personalities involved in the Irish desire to have their own parish and parish church, a desire which led to an appeal to Rome. This struggle is mentioned in other sources, but not in the detail given in this article.

Bilodeau, C. (April, 1958). Education in Quebec. *University of Toronto Quarterly*, 27, 400.

Although this article focuses on the French-speaking Catholic education from an historical perspective, it does mention both English-speaking Protestants and English-speaking Catholics, but gives few details.

Bissonnette, L. A. (1977). *Loyola of Montreal: A sociological analysis of an educational institution in transition*. Unpublished M. A. thesis, Concordia University.

This case study of Loyola College provides a history of its founding up to 1977, but focuses on the 1950s and 1960s: the attempts to persuade both the officials of the Church and the Quebec government that Loyola should have university status, negotiations to establish an English-speaking Catholic university, the impact of the Parent report, and negotiations with Sir George Williams University.

Brookwell, S. H. (1979). *The "instituts familiaux" of Quebec: Religious nationalism and the education of girls for domestic life, 1900-1970*. Unpublished M. A. thesis, University of Ottawa.

For the study of education offered for girls in Quebec, especially in relation to the traditional roles of women as emphasized by the Catholic Church, this thesis provides worthwhile material.

Burdell, G. (1949). *The High School for Girls, Montreal, 1875-1914*. Unpublished M. A. thesis, McGill University.

Of limited interest for a general study of English-Catholic education, but of great interest for a study of education for English-Catholic women. Stresses the limited availability of higher education for women and points

out that English-Catholic women were forced to attend institutions such as McGill, which was viewed as a Protestant institution, or had to go to the United States.

Burke, L. (1956). *The problems and achievements of the English Catholics in the field of education.* Unpublished L. Ped. thesis, Université de Montréal, Institut Pédagogique St. Georges.

Makes use of the archives of St. Patrick's Parish, as well as other city archives. Burke writes quite extensively about the Catholic High School and Loyola.

Carter, G. E. (1957). *The Catholic public schools of Quebec.* Toronto: W. J. Gage.

The single most comprehensive study of English Catholic education to be found. Very informative, but dated, since it was written before the Quiet Revolution and the Parent Report. The book provides excellent material on the English Catholic primary and secondary schools, as well as on teacher training for English Catholics.

Commission of Inquiry on Forty Catholic Church-related Colleges and Universities (1970). *A commitment to higher education in Canada.* Windsor: University of Windsor.

The report of this commission chose the school year 1967-68 as the focus for its wide-ranging study. It points out that many of the conclusions and recommendations reached regarding English Catholic institutions in Quebec might well not be appropriate given the extensive reforms in education taking place then. The major weakness of the report is that it looks at these institutions Canada-wide and does not give statistics for particular institutions.

Cross, D. S. (1969). *The Irish in Montreal, 1867-1896.* Unpublished M. A. thesis, McGill University.

This extensive and detailed study covers the crucial years during which the Irish became established in Montreal's economic and social life, founded newspapers for English-speaking Catholics, and began the push for schools for themselves separate from French-speaking Catholics.

Danylewycz, M. (1987). *Taking the veil: An alternative to marriage, motherhood, and spinsterhood in Quebec, 1840-1920.* Toronto: McClelland and Stewart.

For research focusing on the development of education, especially secondary and post-secondary education for women in Quebec, this case study is extremely valuable. It traces the role of the CND in education for

girls and women from the perspective of the struggle for women's rights in the province. Its major focus is on French-Canadian Catholic education, but it does mention the commitment of the CND to provide parallel structures for the education of English Catholic girls and young women.

Finley, E. G. (1959). *The bi-religious basis of Quebec's public school system: Its origins and subsequent development*. Unpublished Ed. D. thesis, Columbia University.

A sound overview of the dual education system, but English Catholics are dealt with only generally.

Finnegan, M. Irish-French relations in Lower Canada. In *Canadian Catholic Historical Association Reports, 1984-1986*, p. 35.

Education is mentioned only in passing, and the article has a distinct sociological focus. It is, however, a very useful background article.

Fuller, E. (Ed.). (1958). *The Christian idea of education*. New Haven: Yale University Press.

An interesting general background series of lectures on the nature of Christian education, both Protestant and Catholic.

Galarneau, C. (1978). *Les collèges classiques au Canada français (1620-1970)*. Montreal: Fides.

A detailed history of the classical colleges of Quebec, written in French and covering the whole period from 1620 to 1970, giving a comprehensive description of post-secondary education in Quebec before the abolition of the classical colleges and the establishing of CEGEPs. It has an extensive bibliography and copious footnotes from which other sources of information may be obtained.

Gallagher, Rev. J. A. The Irish emigration of 1847 and its Canadian consequences. In *Canadian Catholic Historical Association Reports, (1935-36)*, 43.

Provides historical background but says nothing about education. The consequences mentioned in the title were a larger English-speaking population, especially in Quebec, and competition for jobs with French-speaking Quebecers.

Gallagher, P. (1957). *A history of public education for English-speaking Catholics in the province of Quebec*. Unpublished M. A. thesis, Bishop's University.

A comprehensive study broadly divided into two sections: the education of English-speaking Catholics (Chapters 1-6, arranged chronologi-

cally), and two chapters (7 and 8) concerning the training of teachers. Chapter 9, the conclusions reached, has a very useful outline of the major developments in English-Catholic education.

Guenette, R. (Ed.). (1946). *L'école canadienne: 1845-1946*. Montreal Catholic School Commission, 21.

A collection of essays, most of them in French but several in English, written about various aspects of education in Montreal.

Henchey, N. (1973). Quebec education: The unfinished revolution. In T. Morrison and A. Burton (Eds.), *Options: Reforms and alternatives for Canadian education*. Toronto: Holt, Rinehart and Winston.

A detailed overview of the educational situation which prompted the reforms of the 1960s and thereafter. The article focuses on the Catholic-Protestant differences and problems, and mentions the English Catholic institutions only briefly to point out that they operated within the overall Catholic structures semi-autonomously, but nevertheless had a decidedly Catholic orientation.

Henchey, N. (1973). Revolution and education in Quebec. In D. Myers (Ed.), *The failure of educational reform in Canada*. Toronto: McClelland and Stewart.

An essay which picks up from the chapter in *Options* and evaluates the first ten years following the beginning of the Quiet Revolution. In keeping with the overall title of this book, the essay focuses on the problems caused by each of the steps in the revolution of education during the early and mid-1960s such as progressive polarization between government and school boards and confrontation between government and teachers.

Henchey, N., and Burgess, D. (1987). *Between past and future: Quebec education in transition*. Calgary: Detselig Enterprises.

A comprehensive look at Quebec education in the wider context of Quebec society and nationalist ideology. Examines all phases of education in Quebec: levels of education, governance, teachers, economics of education, policy issues, and a concluding appraisal. Although the book does not deal only with English Catholic education, it does provide the general context for it, focusing on the last 20 years and the changes brought about by the Quiet Revolution.

Hughes, E. (1943). *French Canada in transition*. Chicago: University of Chicago Press.

This extensive sociological study of "Cantonville" Quebec is invaluable for a student of Quebec education and the prevailing situation in rural Quebec prior to the 1960s. Hughes maintains that the English Catholics in

the community usually attended the "English" school, and that their language superceded their religion in importance.

Huntley-Maynard, J. (1992). *From Notre Dame Collegiate Institute to Marianopolis College: The evolution of an institution (1908-1975). A case study of pivotal decisions.* Unpublished doctoral dissertation, McGill University.

This study is both the history of Marianopolis College and its English Catholic forerunners, and a study of how administrative decisions affecting the orientation and direction of the college were carried out. It provides considerable background information on English Catholic education in Quebec, especially as it affected women's entry into postsecondary education, and focuses particularly on how a small English Catholic college coped with the recommendations of the Parent Report and found a place in the new education structures of Quebec following the Quiet Revolution.

Hussey, Rev. J. M. (1937). *Catholic action in the schools and colleges of Quebec.* Unpublished M. A. thesis, Catholic University of America.

Useful information about the Catholic Action Movement and its impact on education.

Keep, G. R. C. (1950). The Irish adjustment in Montreal. In *Canadian Historical Review*, 31, 40.

This article lauds the advancements made by the Montreal Irish community in the decade following the major arrival of 1847. It also speaks of Irish-French relationships and mentions the strain that existed.

Keep, G. R. C. (1948). *Irish migration to Montreal: 1847 - 1867.* Unpublished M. A. thesis, McGill University.

This thesis, along with that of Cross, gives a complete picture of Irish influence in Montreal. Cross intended her thesis to be an extension of Keep's investigations and says so in the preface of her study.

Keith, M. (1948). *A brief history of the work of the teaching orders of women in the province of Quebec.* Unpublished M. A. thesis, University of Manitoba.

Provides a comprehensive overview but does not go into much detail about any particular teaching order.

Keogh, B. (1974). *The Quebec Department of Education, cultural pluralism and the anglophone Catholic minority.* Unpublished M. A. thesis, McGill University. An important study of Quebec education within a framework of political science. Keogh examines the concept of cultural pluralism,

its relationship to democracy and to economic thinking and rationalization in the analysis of social problems, particularly those associated with education.

Lussier, I. (1960). *Roman Catholic education and French Canada*. Toronto: Gage.

Consists of two lectures given by Lussier as part of the Quance Lectures in Canadian education and is written in both French and English. The first lecture is entitled "Theory" and is particularly enlightening for the non-Catholic, as it is an argument to justify the church's control of education. The second lecture focuses on practice. This lecture also anticipates, with considerable irony, the Quiet Revolution and the Parent Report.

Lyne, D. C. (1960). *The Irish in the province of Canada in the decade leading to confederation*. Unpublished M. A. thesis, McGill University.

Provides interesting general background material, but focuses primarily on the 1840s and the wave of Irish migration taking place then.

Lysons, H. (1973). The language question and Quebec education. In T. Morrison and A. Burton (Eds.), *Options: Reforms and alternatives for Canadian education*, pp. 317-339. Toronto: Holt, Rinehart and Winston.

Under a variety of subheadings (ethnic nationalism, class nationalism, culture, politics, immigration, structures, policy, economics) Lysons examines Quebec education in the post-Parent Commission decade from a pro-Quebecois and Marxist orientation. She sees the integration of immigrant children into the English Catholic and Protestant schools as one of the major problems of the 1970s in Quebec.

MacKay, D. (1990). *Flight from famine: The coming of the Irish to Canada*. Toronto: McClelland and Stewart.

A study of Irish immigration to Canada, but not particularly focused on education. Suited for general background.

McCaffrey, C. The Catholic High School, Montreal. In *Canadian Catholic Historical Association Reports, 1949 - 1951*, p. 53.

An informative article about the founding of the Catholic High School and the rationale for its need. McCaffrey points out that the educational system for English-speaking Catholics at the end of the 1800s had severe shortcomings and inequities.

Magnuson, R. (1980). *A brief history of Quebec education*. Montreal: Harvest House.

An important reference work for students investigating education in Quebec from an historical perspective. Considerable information about

English Catholic education. It has excellent documentation and an extensive bibliography.

Maloney, N. (1973). University research on Irish Canadians: A preliminary check list of theses. In *Canadian Ethnic Studies*, 5, 1-2.

A useful bibliography for Irish-Canadian studies, but only a few sources about education in Quebec for English-speaking Catholics.

Maritain, J. (1943). *Education at the crossroads*. New Haven: Yale University Press.

A scholarly philosophical study of Catholic education. It raises some thought-provoking questions, and while not as direct and readable as Lussier, it does have a broader perspective of Catholic humanism. Read in conjunction with Lussier and Carter, it gives useful insights into the philosophy and practice of Roman Catholic education.

Martell, G. (Ed.). (1974). *The politics of the Canadian public school*. Toronto: James Lewis and Samuel Publishers.

Written from the point of view of popularized political science, this book is designed for the general reading public. Although the book says nothing directly about English Catholic education, it does show the aftermath of the Quiet Revolution and the fears of allowing immigrants to attend English schools.

McCracken, E. J. (1948). *The professional education of the Catholic teacher*. Unpublished Ph. D. dissertation, University of Montreal.

A detailed study from an historical perspective of the need for teacher training for English Catholic teachers. Traces the development of Jacques Cartier Normal College and its expansion, followed by the founding of St. Joseph Teachers College. The study contains much more detail than other studies concerning English Catholic training for teachers. Very extensive bibliography.

McRoberts, K., and Postgate, D. (1984). *Quebec: Social change and political crisis*. Toronto: McClelland and Stewart.

This study of events of recent decades has a framework of theories of social, economic, and political change. The authors examine the totality of Quebec society, but education has a sufficiently important role to make this book important background reading on the evolution of Quebec education in general and English Catholic education in particular.

Mémoire des collèges classiques de jeunes filles à la commission royale d'enquête sur les problèmes constitutionnels. June, 1954.

This document was prepared by the presidents of 15 *collèges classiques* for the education of young women, and was submitted to the

Tremblay Commission in 1954. Written in French, it nevertheless provides information about the English private classical colleges. Available in Marianopolis Library.

Moir, J. S. (April, 1971). The problem of a double minority. In *Histoire Sociale Social History*, 7, 60.

Moir points out that the English Catholic Church in Canada has received little scholarly attention, and that one of the few sources of information is the annual report of the Canadian Catholic Historical Association. Moir emphasizes the necessity of viewing the history of Catholic education in Canada within the context of each province.

Munroe, D. (1974). *The organization and administration of education in Canada*. Ottawa: Secretary of State, Education Support Branch.

A survey of education in Canada, with one section dealing with education in Quebec. Throughout section 5, Munroe mentions the special and sometimes ambiguous status of the English Catholics and the need and struggle for separate educational institutions.

O'Driscoll, R., and Reynolds, L. (1988). *The untold story: The Irish in Canada. Vol. 2*. Toronto: Celtic Arts of Canada.

Only one chapter of this two-volume study deals with the Irish in Quebec, giving an historical overview of the various waves of Irish immigration to Quebec, with special emphasis on the 1847 migration. The chapter mentions education for Irish Catholics, pointing out the need for separate schools and referring briefly to the establishment of a separate parish and separate schools in Montreal.

O'Neill, Sister Mary Elizabeth, C. N. D. (1968). *A plan for the development of a curriculum in music for Marianopolis College, Montreal, Canada*. Unpublished D. Ed. thesis, Columbia University.

The first chapter mentions the need for institutions at the post-secondary level with curricula suited to the particular needs of English-speaking Catholic students. Available in Marianopolis Library.

Quebec. Ministère de l'éducation. *Les problèmes constitutionnels posés par la restructuration scolaire de l'île de Montréal*. Report by Francois Chevrette, Herbert Marx, and Andre Tremblay. Quebec: Ministère de l'éducation, n. d.

Begins with a detailed analysis of the implications of Article 93 of the BNA Act, as relevant to Quebec. Although the report is chiefly concerned with *l'affaire Hirsch* and *l'affaire Tiny*, and the application of the law concerning separate schools in Montreal, of special interest to those studying English Catholic education is Chapter 4, section 1: a general analysis of Bill 28 and the powers of the C. E. C. M.

Rioux, M., and Martin, Y. (Eds.). (1964). *French-Canadian society. Vol. 1.* Toronto: McClelland and Stewart.

Although this book is now somewhat dated, the series of essays gives an excellent picture of pre-Parent Report Quebec. None of the essays deal with education exclusively, but taken as a whole, they provide a clear, comprehensive context for a study of English Catholic education which must be viewed within the milieu of French Canadian culture and society.

Shook, L. K. (1971). *Catholic post-secondary education in English.* Toronto: University of Toronto Press.

An historical overview of all Catholic post-secondary institutions in Canada. Chapter 1 gives the general historical framework of the founding of these institutions across the country. In Part Three, Shook includes two chapters on Quebec English Catholic colleges - Loyola and Marianopolis.

Siegfried, A. (1907). *The race question in Canada.* Toronto: McClelland and Stewart (1966). Originally published in Paris: Librairie Armand Colin, 1906. Trans. London: Eveleigh Nash, 1907.

Written by a Frenchman on an extended visit to Canada, this book has some provocative observations about Quebec, the role of the Roman Catholic Church, its relationships with the Protestant Church, political intervention, and the social influences in Quebec.

Sissons, C. B. (1959). *Church and state in Canadian education.* Toronto: Ryerson Press.

Sissons examines the role of the Catholic Church and the State in the field of education across Canada. A chapter is devoted to each province. Chapter 2, dealing with Quebec, is most informative, and provides the historical and social context in which English Catholic education has taken place.

Sister Saint Brendan, C. N. D. (1939). *The English language in the Congregation de Notre Dame of Montreal from the 17th century.* Unpublished M. A. thesis, University of Montreal.

This little-known study, although a bit overwhelming in its religiosity, nevertheless sheds much light on the early days of Montreal and the CND, and the involvement of the Order in English Catholic education almost from the time of the Order's founding by Marguerite Bourgeoys. Contains information about Catholic education for English-speaking girls not found in any other source outside archives. Available in the Marianopolis College Library.

Slattery, T. P. (1962). *Loyola and Montreal: A history.* Montreal: Palm.

Along with Carter's study of the English Catholic public schools of Quebec, Slattery's history of Loyola College is the source most frequently

referred to in scholarly studies of English Catholic education. It is chatty, anecdotal, and altogether entertaining, but at the same time gives a clear picture of the English Catholic social and educational milieu of Montreal, especially in the first half of the 1900s.

Thompson, J. B. (1967). *The evolution of an English-speaking community in rural French Canada, 1820 - 1867*. Unpublished M. A. thesis, McGill University.

Of possible interest, probably more for general background than specifically for the history of English Catholic education.

Walsh, Rev. T. J. Pioneer English Catholics in the Eastern Townships. In *Canadian Catholic Historical Association Reports, 1939 - 42*, 55.

Deals with English Catholics in the Eastern Townships and their relationships with French-speaking Catholics in the same area. Walsh covers much of the same ground as Everett Hughes in *French Canada in Transition* but not in as much detail, and not with the same objectivity.

Wilson, W. T. R. (1965). *A history of the English Catholic public school of Quebec*. Ottawa: Commission on Bilingualism and Biculturalism.

This report to the B & B Commission traces the history of English Catholic education in Quebec, and contains information not readily found in other sources. Available on microfilm, McGill University.

Jean Huntley-Maynard teaches English and Humanities at Marianopolis College in Montreal. In 1992 she completed her doctorate in Administration and Policy Studies in Education at McGill University. Her dissertation was an historical study of decision-making at Marianopolis College, the first English Catholic postsecondary college for women in Quebec.

Jean Huntley-Maynard enseigne l'anglais et les sciences humaines au Collège Marianopolis à Montréal. En 1992, elle a terminé un doctorat en administration et politiques scolaires à l'Université McGill. Dans le cadre de sa thèse, elle a étudié la prise de décision, d'un point de vue historique, au Collège Marianopolis, premier collège postsecondaire catholique anglophone pour les femmes au Québec.