

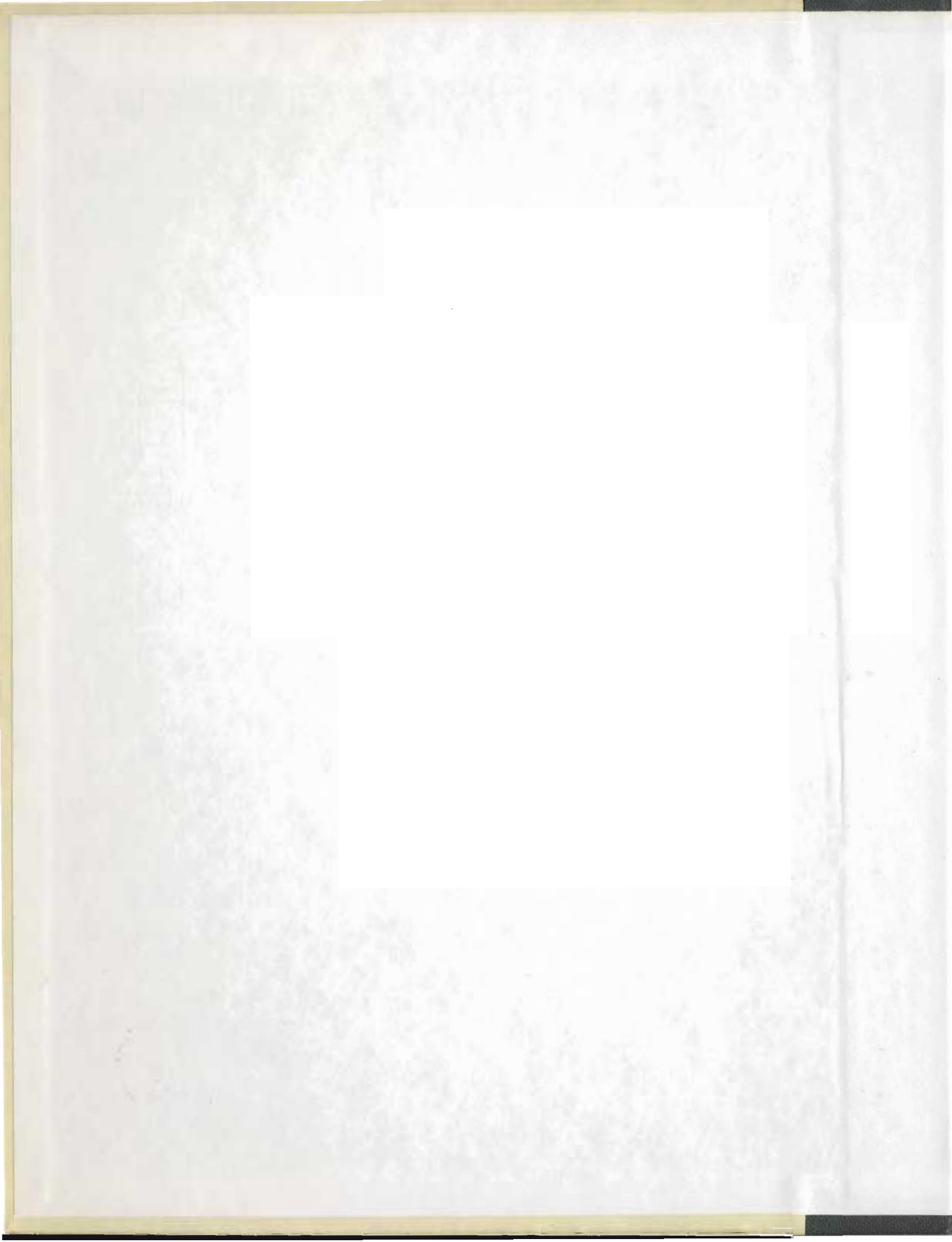
A STUDY OF CERTAIN FACTORS SURROUNDING THE ORIGIN
AND IMPLEMENTATION OF THE RECOMMENDATION OF THE
ROYAL COMMISSION ON EDUCATION AND YOUTH
THAT THE NEWFOUNDLAND DEPARTMENT OF EDUCATION
BE REORGANIZED ALONG FUNCTIONAL LINES

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FRANK CYRIL ANSTEY



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by



Frank Cyril Anstey

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ABSTRACT

This study is a descriptive analysis of the events surrounding the recommendation of the Newfoundland Royal Commission on Education and Youth to reorganize the Newfoundland Department of Education along functional rather than denominational lines. Data for the study came mainly from personal interviews with relevant actors and an analysis of briefs presented to the Commission. However, information was also gathered from a variety of other sources.

The study shows that a number of contributing factors created an educational climate which favored the setting up of a Royal Commission in the 1960's. Among these factors were a general feeling of public dissatisfaction with Newfoundland's Denominational System, increasing public interest in quality education, the growth of amalgamated schools, the prospect of the integration of school systems, ecumenism, and politics.

On the basis of information gathered from its travels, private and public hearings, and from briefs which it received, the majority of the Commission members made a recommendation for a reorganized Department of Education. Of the 147 written briefs received by the Commission, only thirty-eight chose to say anything about the Denominational System. However, all but one of the thirty-eight favored changes of varying degrees in the Department of Education.

The organization proposal was made amidst a controversy that any consideration of the Denominational System was not within the Commission's terms of reference. However, three of the five denominations most directly involved in education supported the kind of change which the Commission recommended.

The research presented evidence which suggested that a change in public opinion had occurred in Newfoundland during the early 1960's, and changes in the Denominational System were now favored. Not only did the Commission use this perceived change to justify its actions, but it also attempted to draw from the Newfoundland population even greater support for the reorganization recommendation.

The power held by Premier Smallwood and the great influence which the churches exerted on education in Newfoundland were shown in the implementation of the reorganization proposal. While agreeing with the Commission to implement the reorganization proposal, the Premier also supported the churches' efforts to negotiate themselves into an equally influential position. In this way the Premier stopped what he considered to be an attempt by the Commission to rid Newfoundland education of a great deal of church influence.

ACKNOWLEDGEMENTS

The writer wishes to express his sincere thanks and appreciation to Dr. David Kirby who supervised the writing of this thesis. The draft of each chapter was read by Dr. Kirby with the greatest of care, and many helpful suggestions were made to the writer.

Thanks are also extended to Dr. P. J. Warren who worked with the writer in the initial stages of this study.

To the members of the Department of Educational Administration who gave encouragement to the writer by their show of interest in the thesis, the writer also expresses his thanks.

Finally the writer expresses his thanks and appreciation to his wife, Olive, who encouraged him to keep writing during the many days when he felt sure that the job could not be completed.

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CHAPTER I

INTRODUCTION

Background

From its very beginning, education in Newfoundland has been almost exclusively under the direct control of the churches. Having shown considerable initiative during the early stages of colonization in establishing schools, the religious denominations have jealously guarded their right to be the chief operators in education. Concurring with the churches in this claim, the governments of the colony, and later the province, were willing to provide the funds for education leaving the churches to manage it. Tracing the origin and development of this denominational system, Johnson states:

By 1836 a denominational system already existed in embryo and in subsequent legislation over the next thirty years the Government merely provided increasing state aid to denominational schools without assuming any other responsibility for operating a public school system. In 1843 the government grant was divided in two parts - one for Protestant and the other for Roman Catholic Schools. In 1852 three systems were so recognized in the division of the grants - Roman Catholic, Church of England and Methodist. Thus by the 1860's the general course of Newfoundland's unique denominational school system was charted.¹

This partnership in education between the government and

¹Henry F. Johnson, A Brief History of Canadian Education, (Toronto: McGraw-Hill Co. of Canada Ltd.), 1968, p. 51.

the churches continued more or less the same into the 1900's, and at the time of Newfoundland's union with Canada in 1949, the churches received a constitutional guarantee that their rights would in no way be interfered with.

The exercise of the churches' control of the educational enterprise was affected through their dominant position within the Department of Education on the Council of Education.² This body which was, subject to the Minister of Education, "the authority for all educational policy dealing with school boards, schools and teachers under the Education Act",³ consisted of the Minister, the Deputy Minister and the Denominational Superintendents. Moreover, all decisions at Council meetings were arrived at by unanimous consent.

This study concerns itself with an event which resulted in critical changes in this long-established structure of the Newfoundland Department of Education.

The Appointment of a Royal Commission

On December 2, 1964 Premier J. R. Smallwood announced the appointment of a twelve-man Royal Commission

²The term "Council of Education" came into use with the 1939 Act. Prior to that various terms applied to the controlling educational body; but generally in all the bodies, denominational influence was strong.

³Revised Statutes of Nfld., 1952, Vol. 1, Chapter 13, p. 134.

(see Appendix A), headed by Dr. P. J. Warren of Memorial University, to make a thorough study of the Newfoundland educational scene including youth.

Following their terms of reference, the Commission was to:

- (a) make a careful study of all aspects of education in Newfoundland;
- (b) enquire into and report upon any circumstances in connection with education which in the opinion of the commission should be brought to the notice of the Lieutenant-Governor in Council; and
- (c) make such recommendations as the Commission may think fit on the subject of education in Newfoundland and its future development and expansion having due regard to the rights and privileges now applying in respect of schools and classes of persons in Newfoundland and entrenched in the Terms of Union of Newfoundland with Canada.⁴

During January and February of 1965, the Commission, in order to identify some of the major problems which required research and deliberation, conferred privately with nineteen of the top educational leaders. To further familiarize themselves with the quality of education in the province, the Commission members visited a cross-section of schools in various parts of the province. In addition, Commission members travelled to seven of the other Canadian provinces as well as to several European countries.

To provide for a maximum of public involvement in

⁴Newfoundland Gazette, No. 50, Tuesday, December 15, 1964.

this important issue, the Commission invited the submission of briefs and held public hearings in twenty-two communities. As a result, the Commission received one hundred and forty-seven written briefs and heard one hundred and seventy-nine presentations (see Appendix B).

Where information was uncertain, or fragmentary, or lacking, the Commission initiated research projects. In all there were fourteen such projects carried out in such areas as teacher supply and teacher education, pupil achievement, special education opportunities, school board accounting, and financing education.⁵

From the information which it had collected, the Commission, on January 15, 1967, presented to the Government the first volume of what was to be a two-volume report. This first volume contained one hundred and eighty-eight recommendations. The first recommendation which the Commission presented is the focal point of this study. It stated:

We recommend that the Department of Education be organized along functional lines rather than denominational lines.⁶

Just what the Commission meant by 'functional' was further clarified in recommendation number two. It said:

⁵Report of the Newfoundland Royal Commission on Education and Youth, Volume I, 1967, p. xvi.

⁶*Ibid.*, p. 70.

We recommend that the services of the Department of Education be grouped in four divisions: the division of instruction, the division of administration, the division of further education, and the division of special services.⁷

This arrangement obviously left the churches out of the structural organization of the Department of Education. However, the Commission expressed the belief that "the churches should continue their interest in education, especially in remote areas".⁸ At the provincial level, "the churches should act in an advisory capacity, with responsibility in certain specified areas".⁹

The Problem

The recommendation of the Warren Commission that the Newfoundland Department of Education be reorganized along functional rather than denominational lines struck a hard blow at the organization of the educational enterprise as it had existed in Newfoundland for many decades. The sweeping changes which were envisaged by the Commission would have a profound effect on the areas of influence in Newfoundland education. Regardless whether one viewed this recommendation as a breakthrough in Newfoundland education or as a recommendation to be resisted, it was a recommendation of great significance.

⁷*Ibid.*

⁸*Ibid.*

⁹*Ibid.*

Events of this nature inevitably arouse interest and questions. The purpose of this study is to consider four basic questions surrounding this recommendation of the Warren Commission:

Question 1. What were some of the historic, educational, political, social, and religious conditions underlying the Government's appointing of the Commission of Enquiry in 1964?

Question 2. What were the various inputs which influenced the Commission's presenting such a recommendation?

As interesting as such a descriptive analysis of the events surrounding the recommendation for a reorganized Department of Education is, this study will attempt to provide a plausible explanation as to why the conditions and inputs referred to in Questions 1 and 2 influenced the Commission in the direction in which they did.

Although the ultimate fate of the Commission's recommendation was in the hands of the Provincial Legislature, the more nearly the recommendation reflected the attitudes of the Newfoundland community, the greater was its chances of success. Two possible interpretations exist. First, the possibility exists that the Commission was attempting to shape the attitudes of the people to its way of thinking. On the other hand, the Commission may have been well aware of the attitudes of the majority of the Newfoundland people and had interpreted their values as favoring a

thorough change in the educational structure. The reorganization recommendation could be considered an articulation of these attitudes. With these possibilities in mind, this study will seek an answer to the following question.

Question 3. To what extent did the Commission attempt to shape or adhere to the attitudes of the Newfoundland community toward a reorganized Department of Education?

The presentation of the reorganization recommendation did not automatically usher in the recommended changes. The final authority for any change in the denominational pattern rested with the government, a body which, in setting up the Royal Commission, had indicated that the denominational system was not to be questioned. It was probable, then, that the Government was ill-disposed to bring in any legislation which would tend to weaken the denominational influence in education in the province. This study will trace the Commission's reorganization recommendation to the point where it became part of a new Education Act. Special emphasis will be given to the various factors which tended to play a part in shaping the legislation which was to bring in a reorganized Department of Education. The Government will be viewed as the body with which the final fate of the recommendation rested and an attempt will be made to assess how this power was used.

In effect this means that the present study will attempt to answer a fourth question.

Question 4. How was the relevant legislation which followed upon the Commission's reorganization recommendation a reflection of the distribution and exercise of power and influence in Newfoundland?

Conceptual Framework

The conceptual framework of this study is illustrated in Figure 1. The diagram generally outlines the basic issues with which this study concerns itself and indicates, as well, the relationships which this study assumes existed between the various issues under consideration. The study presumes that certain historic, political, social, religious, and educational conditions must have existed which precipitated the appointment of the Warren Commission for the purpose of studying education and youth in Newfoundland. Once appointed, the Commission became the focus of various inputs which attempted to influence any recommendations which would be forthcoming. Having assimilated all the inputs, the Commission brought in the particular recommendation around which this study revolves. Following this recommendation, legislation for a reorganized Department of Education was implemented. It is this chronological order of events which the present study will describe, and which, in Figure 1, is represented by the double-lined arrows.

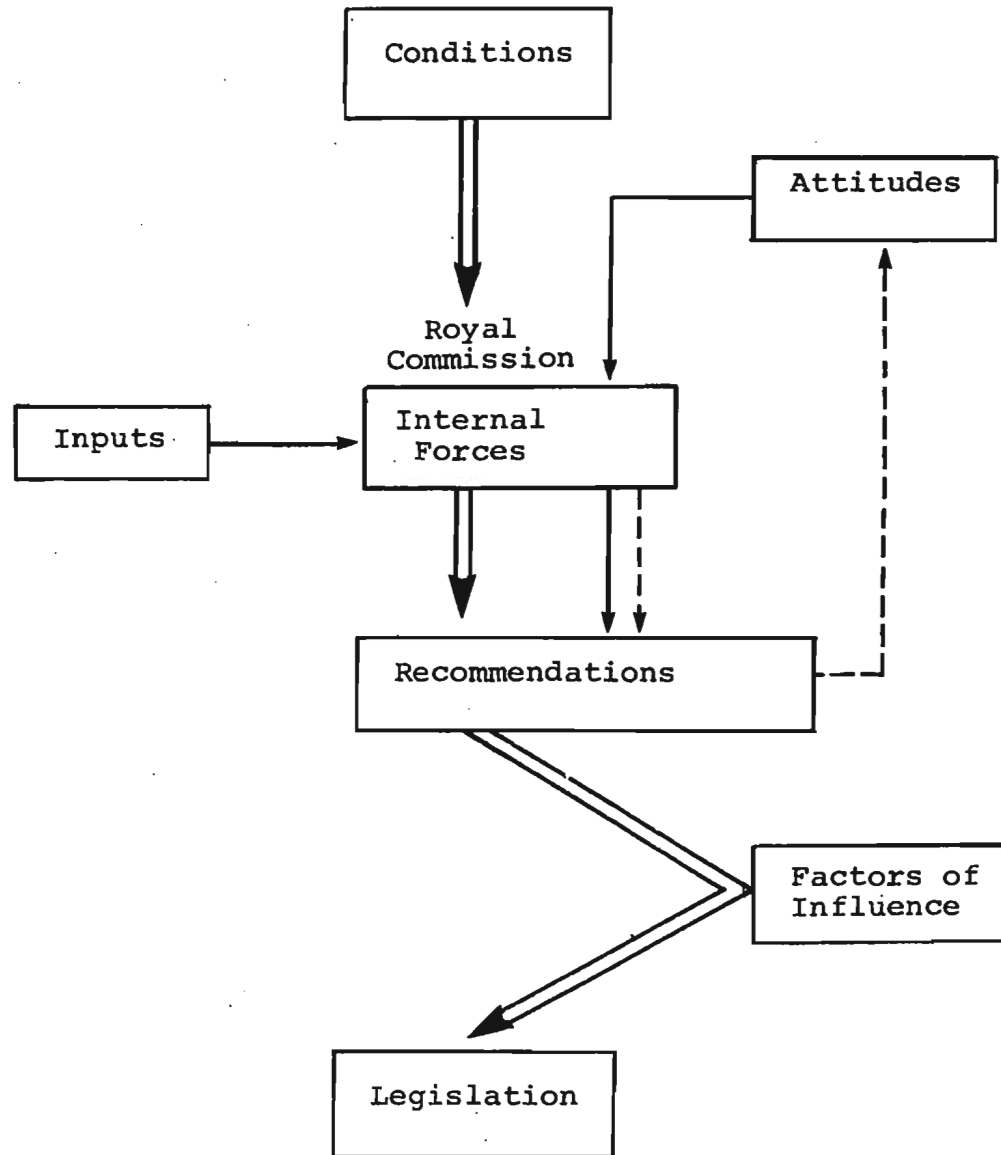


Figure 1. Conceptual Framework

The route from the recommendation to the legislation which initiated the recommended changes is shown in Figure 1 by an indirect, double-lined arrow. This suggests that this phase of the recommendation's history has more than mere chronological interest. It suggests that other factors intervened to determine the final nature of the reorganization.

Figure 1 hypothesizes a relationship between the Royal Commission, its recommendation for a reorganized Department of Education and the attitudes of the Newfoundland community toward the denominational framework of education which existed in the province. In this connection, the diagram sees two possibilities as having existed, either singly or as a combination. As indicated by the single-lined arrow, the attitude of the Newfoundland community could have been in itself an input in shaping the reorganization recommendation. On the other hand, the recommendation may have been an attempt to change the attitude of the Newfoundland population. This latter condition is represented by the broken-lined arrow.

Collection of Data

Much of the data relevant to this study has come from personal interviews (see Appendix C). The writer interviewed eight members of the Royal Commission and the Commission Secretary, leading church officials of the various denominations, members of the government, and civil

servants. Most interviews were tape recorded, and the relevant parts were later transcribed.

Additional information was gathered from newspapers, journals, and various other pieces of written documentation including the written briefs which the Commission received and, of course, the Commission report itself.

Analysis of Data

The writer is using this data to provide a documented description of the events surrounding the Commission recommendation under study. Based on the acquired data, the writer will also attempt to establish relationships between events which transpired during the time under consideration.

Limitations of the Study

A study of this type has many limitations.

1. Much of the crucial evidence necessary to this study is of a personal nature and is not accessible to the writer.

2. Since these events may have taken place as long as seven years ago, the material acquired by interview will have to be recalled by the interviewee; and this raises the question regarding the extent and accuracy of the recall.

3. Because much evidence for the study will be acquired from interviews with persons directly connected

with the issue, the problem of subjectivity of response will have to be dealt with.

4. The interpretation of documents and interviews is subject to a degree of error.

5. The unavailability of some key people involved in the issue.

Significance of the Study

The reorganization recommendation of the Warren Commission and the action which followed were in themselves crucial occurrences in Newfoundland education. For that reason they deserve a somewhat more than superficial study. In considering the questions which are posed in this study, the writer feels that a significant contribution will be made to the fund of knowledge surrounding the evolution of Newfoundland education.

Traditionally in Newfoundland, the church hierarchies have been the predominant architects of the course of Newfoundland education. This study will point out that in the case of the reorganization recommendation of the Warren Commission, while clerical attitudes were no less important, more attention was given to lay opinion than is generally the case in Newfoundland.

It is hoped that as a result of the relationships and operations which are explored in this study, the process of educational change and debate in Newfoundland will be

accompanied by a better understanding of the underlying forces and interests.

Overview of the Thesis

Chapter II of this thesis will attempt to provide answers to the first basic question: What historic, political, social, religious, and educational factors underlay the Government's appointing of the Commission of Enquiry in 1964? Chapter III will deal with the second basic question: What were the various inputs which influenced the Commission's presenting its reorganization recommendation? Chapter IV will consider the implications which the general attitude of the Newfoundland community held for the Commission's recommendation. Chapter V will consider the question of the exercise of power and influence in the particular instance under study. The final chapter, Chapter VI, will contain a summary of conclusions and will give a number of recommendations for further study.

CHAPTER II

THE BACKGROUND FOR THE COMMISSION

Introduction

It was a foregone conclusion of many people closely connected with education in the 1960's that there would be an enquiry of some sort into the educational affairs of Newfoundland. It was also considered likely that the denominational system would be the object of considerable criticism. The history of education in Newfoundland contained evidences of periodic assessments of educational opportunity and the recommendations which generally followed. These assessments occasionally included substantial attempts at overthrowing the denominational system which dominated education for a great part of Newfoundland's history. The latter part of the 1950's and early 1960's gave evidence once again that dissatisfaction and disappointment with our educational system was increasing. This chapter will provide a brief history of some of the studies, enquiries, and legislation, relevant to the denominational aspect of Newfoundland education, which studded the Newfoundland education scene going back to the 1830's. In addition, this chapter will examine certain recent educational, political, social, and religious factors which preceded, and likely precipitated, the Commission of Enquiry in 1964.

Academic Issues

Curriculum Commission (1933)

In October of 1933 the Government, showing its concern over the state of the curriculum in the colony, set up a Commission of Enquiry into the curriculum of the colleges and schools in Newfoundland. The Commission was, according to its terms of reference, to make the enquiry:

With a view to ascertaining whether such curriculum is well adapted to the needs of the country and with a view to the suggesting of any improvements or remedial measures which may be thought desirable.¹

This Commission brought out several recommendations regarding specific content for school subjects, examinations, salaries for teachers, and supervision.²

Richardson Report

Almost simultaneously with the Commission mentioned above, the Government appointed an English educator, C. A. Richardson, to study the Newfoundland educational scene. Richardson's recommendations were similar to those presented by the Curriculum Commission already mentioned; and, in addition, he made a recommendation concerning denominational colleges, viz., "that the denominational colleges might be reserved for children over eleven years of age from all over

¹Curriculum 1934, Department of Education, May 19, 1934, p. 2.

²*Ibid.*, p. 23.

the country, and, in the main, for the ablest of these only".³

Advisory Committee

January 1956 saw the setting up of an Advisory Committee which the then Deputy Minister of Education, G. A. Frecker, referred to as "one of the most important steps in our educational history".⁴ In explaining the role of the Advisory Committee on Education, the Deputy Minister pointed out that:

It grew out of a committee set up to study articulation between the high school and the university. It was felt that the Articulation Committee should be broadened in its base to include other aspects of education, and to act as an educational forum, and in 1956 the present Advisory Committee on education was appointed by the Government to advise the Minister on all matters relating to the day school, and the President of the University on matters pertaining to the University.⁵

The relative success of each of these efforts need not be established in this study, but they serve to point out the periodic reassessments which were made in Newfoundland education.

³C. A. Richardson, Certain Aspects of the Educational System of Newfoundland, St. John's, 1933, p. 19.

⁴Report of the Conference on Education, held at St. John's, November 1958, p. 27.

⁵*Ibid.*, p. 26.

Denominational Issues

The Education Bill (1836)

Throughout the history of Newfoundland, at least two attempts were made by government to change the denominational nature of the educational structure in Newfoundland. In 1836 the Government favored a change in the educational structure which would create nondenominational schools. In that year the Legislature established what was in essence a kind of public education. Writing on this issue, Perlin affirmed that:

[In 1836] the first Educational Bill was passed and is chiefly important for its assertion of the principle that the state had a responsibility for the promotion and advancement of education.⁶

This suggestion is supported by the rather weak position which the Bill, in an amendment, designated to the clergymen. It stated that:

All ministers of religion shall have power to visit schools under the control of the Board of Education; provided, nevertheless, that no minister shall be permitted to impart any religious instructions in the school or in any way to interfere in the proceedings or management thereof.⁷

In addition, the same amendment severely restricted the Board in the area of religion. It said that no Board,

⁶A. B. Perlin, The Story of Newfoundland, St. John's, p. 75.

⁷1838 Amendment to the Education Act of 1836, quoted in the Books of Newfoundland, Vol. 1, p. 290.

Shall on any pretense choose or select for the use of such school or schools any book or books of a character having a tendency to teach or inculcate the doctrines or particular tenets of any particular or exclusive church or religious society whatsoever.⁸

However, this arrangement was shortlived. Seven years later, in 1843, it was scrapped in favor of education based on separate and religious lines. The 1843 Act established a realignment of the educational structure along denominational lines again. Rowe describes the 1843 Act as "the beginning of legislative provisions for a denominational system".⁹

The 1935 Amendment Act

During the 1930's another very obvious attempt was made in the legislature to rid the educational system of any sizable denominational influence. In 1935 the Department of Education was re-established. It was established in 1920, but in 1927, had been replaced by a Bureau of Education. The 1935 Amendment Act is noteworthy because, in effect, it abolished the Denominational System. The now defunct Bureau of Education had been comprised of:

The Prime Minister, the Secretary for Education, the three Superintendents of Education [representing three denominations], the Educational Secretary, and six other

⁸*Ibid.*

⁹Frederick W. Rowe, The Development of Education in Newfoundland, (Toronto: The Ryerson Press, 1964), p. 81.

persons proportionally representative of the several denominations to be appointed from time to time by the Governor-in-Council and to serve on the Bureau for three years at a time.¹⁰

It also had authority, to exercise a general control over the educational system of the colony.¹¹

According to the 1935 Amendment Act the authority for education, formerly vested in the Bureau of Education, was now placed in the hands of a new Secretary for Education who was subject to the Commissioner for Education.¹²

The same Amendment Act also called for the establishment of a Committee which was made up mainly of church representatives and which was "to be recognized as the channel of communications on educational matters between the heads of the several denominations and the Commissioner for education".¹³ This Committee was ineffectual and, in essence, the state was in control of education.

This new arrangement was also short-lived and its early demise was likely due in part to the dissatisfaction expressed by both the Roman Catholic Church and the Church of England (later the Anglican Church). In response to a suggestion in 1937 from the Commissioner for Home Affairs

¹⁰Education Act 1927, p. 3.

¹¹*Ibid.*, p. 4.

¹²Amendments and Acts, 1935-1944, to be read with The Education Act, 1927. p.22.

¹³*Ibid.*, p. 1.

and Education to the various denominations that each denomination appoint representatives to a Committee for the purpose of revising certain vague, indefinite and contradictory sections of the 1935 Act,¹⁴ the authorities for both the Roman Catholic church and the Church of England responded rather coolly. The Roman Catholic ~~arch~~bishop of Newfoundland asserted that "the present unsatisfactory conditions which are due in part to the hasty and ill-advised legislation of 1935 would not have arisen"¹⁵ had such a Committee been operative prior to the passing of the 1935 Amendments. He further suggested, in a later communication, "that a revision of these amendments [March and December, 1935] would remove most of the difficulties [i.e. reverting back to the Act of 1927]".¹⁶

The Church of England was equally straight-forward in its disapproval of such a Committee. The Anglican Bishop of Newfoundland stated in a letter relative to the matter raised by the Commissioner that:

In my opinion it was unfortunate that its [the Commission Government's] approach to the subject of education should have been colored by preconceptions based upon a policy of the Act of another country

¹⁴Letter from J. A. Winter, March 18, 1937, United Church Archives, St. John's.

¹⁵Letter from Archbishop Roache, April 1, 1937, United Church Archives, St. John's.

¹⁶Memo from Archbishop Roache, June 4, 1937, United Church Archives, St. John's.

[England], and I do not hesitate to say, with prejudice to the position allowed to the Church by the Legislature of this country. The proposal first made was to strike out from the Act its most vital section and not provide anything in its place".¹⁷

Such opposition from two of the major denominations undoubtedly had some effect for in 1939 that portion of the Education Act dealing with the authority for education was revised and a Council of Education was established.¹⁸ The Commissioner for Home Affairs and Education was the Chairman while the former Secretary for Education acted as Vice-Chairman. The main body of the Council consisted of one representative each from the Roman Catholic church, the Church of England, the United Church and for the first time from the Salvation Army.¹⁹ This newly created Council of Education was to be "the authority for all educational policy".²⁰

It was this Council of Education which was referred to in Chapter I as being the stronghold of denominational influence in Newfoundland education at the time of the

¹⁷Letter from Bishop White, June 3, 1937, United Church Archives, St. John's.

¹⁸The United Church authorities showed no such dissatisfaction and appointed almost immediately their representatives for the committee in question.

¹⁹Since the 1939 Act one other denomination, the Pentecostal Assemblies of Newfoundland, has been recognized for educational purposes and occupied a position in the Council until 1969.

²⁰Revised Statutes of Newfoundland, 1952, Vol. 1, p. 34.

appointment of the Warren Commission in December of 1964.

Amalgamation

An issue which was considered a stimulus for the 1969 Department of Education reorganization by many of those interviewed in connection with this study was the amalgamation of schools. As a former church superintendent suggested, "What happened [reorganization of the Department of Education] began to happen long before the Warren Commission was set up. It happened with the beginning of amalgamation".²¹

The start of amalgamation really goes back to 1903 when the government passed legislation enabling denominations in sparsely populated areas to amalgamate their school services. This was followed by the establishment of amalgamated Protestant schools in Grand Falls and Corner Brook, mainly due to the efforts of the two paper companies operating in these centers. The number of amalgamated schools continued to grow until by 1964 there were fifty-one such schools operating in the province. Table I shows the steady increase in the number and percentage of children being served by these schools for the 10-year period from 1955-56 to 1964-65. Whereas in 1955 only 7.6 percent of the school population was attending amalgamated schools, in 1964, 10 percent were being accommodated in those schools.

²¹Interview with Commission personnel.

TABLE I
NUMBER AND PERCENTAGE OF PUPILS
ENROLLED IN AMALGAMATED SCHOOLS
1955-1964

Year	Total Pupils	Pupils in Amalgamated Schools	Percentage in Amalgamated Schools
1955	97,800	7,393	7.6
1956	102,650*	8,212*	8.0*
1957	108,108	9,236	8.5
1958	113,243	9,590	8.5
1959	119,299	10,221	8.6
1960	124,867	10,735	8.6
1961	128,917	11,021	8.5
1962	133,747	12,629	9.4
1963	137,700	13,624	9.9
1964	140,735	14,142	10.0

Source: Statistical Supplements, Annual Reports of the
Department of Education.

* estimated.

The Warren Commission Report points out that when Roman Catholic children are excluded from these figures and when the homogeneity of denomination in certain communities is allowed for, the amalgamated school systems were even more effective in terms of the percentage of pupils whom they accommodated.

If we excluded Roman Catholic children from the total enrolment, the pupils enrolled in amalgamated school represented in 1964 18.2 percent, or approximately one-fifth of the school population. This figure would be even higher (almost 25 percent) if we excluded from the total Protestant population children attending schools in settlements where, because of denominational homogeneity, there was only one school.²²

Table II shows a corresponding increase in the number of amalgamated schools in the province for the same 10-year period, 1955-56 to 1964-65. In 1955 there were thirty-one amalgamated schools, but by 1964 this number had increased to fifty-one.

The real initiative for the growth of amalgamation in the 1950's and 1960's came from the two major Protestant denominations, the Anglican Church and the United Church. In fact, the United Church traditionally had been inclined toward a Public School System and "opposed the Denominational System of education on principle".²³ Consequently the United

²²Report of the Newfoundland Royal Commission on Education and Youth, Vol. 1, p. 25.

²³United Church Educational Council, Brief to the Royal Commission on Education and Youth, p.i.

TABLE II
NUMBER OF AMALGAMATED SCHOOLS, 1955 - 1964

Year	Number of Amalgamated Schools
1955	31
1956	31
1957	32
1958	31
1959	35
1960	33
1961	35
1962	37
1963	47
1964	51

Source: Statistical Supplements, Annual Reports of the Department of Education.

Church authorities took advantage of every opportunity to promote and to support any idea of a more cooperative system of educational organization. However, all the major Protestant denominations (Anglican, United Church, Salvation Army, and Pentecostal) amalgamated their services to some degree. There was, in fact, some amalgamation, albeit very minor, involving the Roman Catholic denomination.

The idea of amalgamation flourished and in 1969 evolved into an integrated arrangement. Each of the three

integrating denominations, Anglican, United Church, and Salvation Army, relinquished its ownership of all its schools; and there was a complete pooling of resources on a provincial scale. The schools were now controlled by one integrated committee. A more detailed account of this development is given in the following section.

Integration

It is very difficult to fix a date for the beginning of what is now known in Newfoundland as the Integrated School System. One educational authority pointed out that "as far back as 1961 decisions were made by some of the denominations which would ultimately integrate school services and provide for changes in educational structure".²⁴ What is of interest to this study is that the integration arrangement was developing as a parallel to the reorganization issue as proposed by the Warren Commission. More important, however, is the fact that the two were almost completely independent of each other. Nevertheless, from today's vantage point, it can be seen that integration and reorganization complemented each other greatly.

It took until the mid-1960's before the churches

²⁴Personal letter from the Denominational Educational Committees, June 16, 1971. The Denominational Education Committees (DEC) is the permanent body which was set up in 1969 outside the Department of Education to represent the views of the various churches which were involved in education.

considered it opportune to make forthright overtures to each other on the matter of integration. The United Church authorities indicated that they favored a Newfoundland Public School System of education established on a nondenominational basis:

The United Church would support legislation bringing such a school system into being, and, would cooperate in any necessary transfer of school property, now held in the name of the United Church, or its school boards to public boards. It would be willing to withdraw from the public education field completely, providing government took full responsibility for the management and financing of Newfoundland education.²⁵

To some degree the Anglican authorities were thinking along similar lines. As early as June 1965 the Diocesan Synod Education Committee,²⁶ in its report to the Forty-Sixth Biennial Session of the Diocesan Synod of Newfoundland concluded that:

It would appear that the time has come for the Committee to consider seriously the idea of closer cooperation with the United Church educational authorities at the High School level.²⁷

However, a more explicit view emerged from a DSEC Conference

²⁵Rowe, *op cit.*, p. 101, and Brief of the United Church Educational Council, *op cit.*, p. ii.

²⁶The Diocesan Synod Education Committee (DSEC) was the arm of the Anglican Church responsible for the education of Anglican children in Newfoundland.

²⁷The Yearbook of the Diocese of Newfoundland and Journal of the Forty-Sixth Biennial Session of the Diocesan Synod of Newfoundland, June 14-18, 1965, p. 89.

on Education in June 1966. This conference was attended by all the Anglican clergy, representatives from all Anglican school boards and other prominent citizens who had a special interest in education. Two important recommendations were made:

That the DSEC contact the United Church Council of Education with a view to working toward the integration of their respective school services in those communities and areas where both churches are providing such services.
That the DSEC investigate all possible areas of cooperation with other interested denominations for the improvement of school services.²⁸

In January of 1966 the Diocesan Synod Education Committee and the United Church Educational Council appointed representatives for the formation of a Joint Committee for the purpose of pursuing the idea of integration. (At the invitation of the Committee, the Salvation Army also appointed representatives in March of 1969.) Two other denominations, the Roman Catholic and the Pentecostal, while expressing a desire to cooperate for improved educational services in certain areas, did not want total integration.

It is not within the scope of this study to elaborate all the details of the integration proposals. However, by September 1967 the three denominations comprising the Joint Committee had agreed to fully integrate their services. On

²⁸The Yearbook of the Diocese of Newfoundland and Journal of the proceedings of the Forty-Seventh Biennial Session and a Special Session of the Diocesan Synod of Newfoundland, June 1967 and October 1967, p. 75.

September 21, 1967, the three Superintendents, on behalf of the churches concerned informed the Minister of Education:

The Anglican Synod, the United Church Conference, and the Provincial Command of the Salvation Army have agreed to effect total integration of their school services as soon as practicable.²⁹

It took several months for details of integration to be worked out and on March 21, 1969 a formal agreement was signed. In part, this agreement stated:

Each of the said Denominational authorities doth hereby covenant promise and agree to and with the other and each of them, jointly and severally, to integrate their separate school systems into one integrated school system and hereafter to operate schools only through the integrated system.³⁰

Meanwhile, in April of 1967 the Warren Commission had published the first volume of its report, and it was inevitable that the Joint Committee would have to discuss the integration proposal in relation to the Department of Education reorganization recommendation which the Commission had brought forward. The minutes of meetings held by the Joint Committee show that the reorganization recommendation of the Warren Commission was discussed and agreed to readily. However, it was felt that any agreement by only three

²⁹Letter from Anglican, United Church, and Salvation Army Superintendents, September 21, 1967, United Church Archives, St. John's.

³⁰Agreement entered into March 21, 1969 between the Diocesan Synod of Newfoundland, the Newfoundland Conference of the United Church of Canada, and the Territorial Commander of the Salvation Army for Canada.

denominations was somewhat impractical since, for reorganization to be effective, it would have to be agreed to by the Roman Catholic and Pentecostal authorities as well. Accordingly, in October of 1967 discussions were started with the Roman Catholic hierarchy on the matter of Departmental reorganization. (The Pentecostal authorities were also invited by the integrating denominations to discuss the issue, but the offer was declined). These discussions culminated on February 19, 1968 in an agreement between the Roman Catholic, Anglican, United Church, and the Salvation Army authorities. The agreement was, that under certain specified conditions, they would agree that the Department of Education be reorganized along functional lines as the Warren Commission had recommended,³¹ (see Appendix D).

Further treatment of this agreement would merely be redundant, and reference to it was made mainly to give credence to the sincerity of the efforts of cooperation which pre-dated the Warren Commission.

Church Cooperation

During the 1960's those same churches which were involved in educational matters in Newfoundland became deeply involved in the widely discussed question of church unity. This spirit of ecumenism seemed to be an important factor in

³¹The Presbyterian Church, though not operating any of its own schools, later became part of the agreement.

questions of cooperation in education. In his discussions with church leaders and their representatives the writer heard many suggestions that ecumenism played a significant part in achieving the agreements by church authorities on integration and the reorganized Department of Education.

Early discussions between representatives of the Joint Committee and the Roman Catholic Hierarchy, found both sides deadlocked. As one participant explained to this writer, the impasse was so serious that the meetings were practically disbanded. However, on January 21, 1969 Newfoundland's first ecumenical service was held in the Roman Catholic Basilica in St. John's. It brought the parties back together and led to the February 19, 1968 agreement.

The Roman Catholic representative at these meetings exemplified the ecumenical spirit. In attempting to allay the fears of the other members that a new Policy Commission which the Roman Catholic authorities were advocating would create the same problems as did the much criticized Council of Education, he suggested that, "a different climate exists now; a new ecumenical spirit is abroad".³²

³²Report of Sub-Committee Meeting, January 4, 1968, United Church Archives, St. John's.

Social Issues

The relative rapidity with which this latest attempt at reducing denominational influence at the Departmental level had arisen was in part a product of the rapid social change, and the corresponding expansion of interest in education, which has characterized life in the latter half of the twentieth century. Referring to the impact which this social change had on the denominational arrangement in Newfoundland, Premier Smallwood suggested:

I think that when rapid social change occurs in any field, acute dissatisfaction develops very rapidly with all the institutions. Whatever was institutionalized up to that moment and commanded respect, commanded obedience and exercised great authority would come very quickly and very radically into disrepute and cause discontent. This is inevitable in any society when you have a time of rapid or radical social change. We certainly have had that in our whole social attitude toward education in this province in recent years.³³

The Warren Commission recognized this rapidly increasing, world-wide demand for education. It said: "one of the most important developments of our age ... is a growing recognition that every human being has the right to an education".³⁴ Since Newfoundland became a province of Canada in 1949 it has become increasingly obvious that

³³Interview with Premier J. R. Smallwood.

³⁴Report of the Newfoundland Royal Commission on Education and Youth, *op. cit.*, p. 1.

Newfoundland lacks this ability to provide an education for its people. This fact, together with a growing awareness of and belief in education brought about by a greatly improved communication system caused many people to ask how the educational system could be improved. One obvious 'evil' which came to mind was the denominational system.

Political Factors

However genuine the intentions of a government are in appointing a commission to look into any matter, it would seem to be a legitimate question to ask if the government regards the move as a means of securing votes in the next election. It was generally agreed by the majority of people interviewed for this study that the government, in appointing the Warren Commission, had been motivated by a sincere desire to improve the quality of Newfoundland education. However, such statements as "this government is interested in one thing - getting elected the next time" and "the Premier always thinks politics" suggests that some people had reservations about the good intentions of the government.

The Royal Commission on education was one of several commissions which the government appointed almost simultaneously. All six of these commissions were set up from December 1964 to February 1965, and it is important to note that a provincial election was due in 1966. A comprehensive report on education,

done by a brilliant and popular young educator, and containing rational and progressive recommendations on which to base a platform would certainly have been an asset to the government. Moreover, it was later known that the Premier had gone to considerable lengths to have the Chairman of the Education Commission become a member of the government, probably as Minister of Education. One of the Chairman's commission associates put it rather explicitly, "as a matter of fact, the Premier put a fair amount of pressure on Warren to enter politics. That I know for a fact".³⁵ When questioned about the matter, the Premier admitted having considered the notion that the chairman would have been an asset to the government.³⁶

Conclusion

It was against such a historical background and in the midst of such a climate of change and cooperation that the Warren Commission was appointed. Historically, the question of denominational involvement in education in Newfoundland had been a contentious issue. There were occasions in Newfoundland's history where definite steps had been taken by government to eliminate or greatly reduce the influence of the churches in education. In more recent times, the churches

³⁵Interview with Commission personnel.

³⁶Premier Smallwood, *Loc. cit.*

themselves had seen the need for a re-evaluation of their involvement in education and had undertaken measures to bring about a more cooperative system which would hopefully result in improved educational opportunity for Newfoundland children.

Associated with this change in thinking regarding denominational control of education were the rapid social changes which Newfoundland was experiencing, especially since union with Canada in 1949.

As with any far-reaching events, the political implications should not be forgotten. This chapter has suggested that the appointing of the Royal Commission on education, as well as being a genuine effort at educational improvement, could very well have been politically opportune.

This background chapter has set the tone for Chapter III which will concentrate on the Commission itself. It will examine the various inputs which were assimilated by the Commission and which eventually resulted in a recommendation that the Department of Education be reorganized.

CHAPTER III

FACTORS INFLUENCING THE DECISION OF THE COMMISSION
TO RECOMMEND A REORGANIZED DEPARTMENT OF EDUCATION

Introduction

The growing interest for improvement of the educational enterprise which was so evident in the late 1950's and early 1960's augured well for a Royal Commission which hoped to arouse public participation in its deliberations. The appointment of the Royal Commission appeared to have been well received; the St. John's Evening Telegram agreed that "it is in order and in good time that Newfoundland should have a royal commission to probe the local problems [in education]".¹ In the same newspaper, the Newfoundland Teachers' Association described the appointment as "a commendable one"² and went on to pledge that "the NTA will certainly support him [Dr. Warren, the chairman] and give any co-operation that might be requested from the Association by the commission".³ Letters of support were received from various organizations; and the chairman reported early in the proceedings that the heads of the religious denominations "all had expressed sympathy with the aims of the Commission".⁴

¹Evening Telegram (St. John's), December 7, 1964, p.6.

²Evening Telegram (St. John's), December 3, 1964, p.3.

³*Ibid.*

⁴Minutes of the Second Meeting of the Royal Commission on Education and Youth, January 7, 1965. In the files of the Newfoundland Royal Commission on Education and Youth, Department of Education.

This chapter will consist mainly of an analysis of briefs received by the Commission which expressed opinions on the denominational structure of education in the province, particularly at the Department of Education level. Some consideration will also be given to other factors which contributed to the final reorganization recommendation of the Commission, including the controversial 'terms of reference' of the Commission. Finally, some attention will be given to the Minority Report which was submitted by three Commission members.

Terms of Reference

One of the difficulties which the Commission had in making its recommendations "having due regard to the rights and privileges now applying in respect of schools and classes of persons in Newfoundland and entrenched in the Terms of Union of Newfoundland with Canada"⁵ was that the 'Denominational System' to which this directive referred, in the opinion of the Commission, "permeated every aspect of education in the province".⁶

That part of the Denominational System with which this study is mainly concerned, the position of the churches within the structure of the Department of Education, was

⁵See n. 4 under Newfoundland Gazette, p. 3.

⁶Report of the Newfoundland Royal Commission on Education and Youth, 1967, Vol. 1, p. XV.

really the crux of the whole question. Whether the Commission was within its terms of reference in suggesting basic changes in the Department of Education was a controversial issue. This point was the subject of considerable discussion among the Commissioners themselves, and no consensus was ever reached. The three Roman Catholic members of the Commission were firm in their opinion that the Commission would be outside its terms of reference if it said anything about the Denominational aspect of the educational enterprise. The remaining members held the opposite view. The two factions finally agreed to disagree, and it was decided that the three members would present a minority report.

The Commission's View

Officially the Commission interpreted their terms of reference to mean that:

While it should be fully cognizant of the rights of the churches when formulating recommendations, it would not be exceeding its authority in making recommendations concerning the Denominational System.⁷

It gave further justification for such an interpretation:

We are fully aware that the churches have certain rights in education in this Province, including the right to operate schools, to select student teachers and arrange for their training and certification, to exercise general supervision over the content of the curriculum, to develop a curriculum for religious education, to receive and allocate certain grants, and to advise the Government

⁷*Ibid.*

in matters of educational policy. Where there is no conflict between these rights and the rights of children, the Commission believes that the rights of the churches should be preserved. But if these rights infringe in any way on the unqualified right of every child to an education suited to his abilities and interests, then the state has an obligation to see that appropriate changes are made in legislation. The state must respect the rights of parents to choose the type of education for their children, but at the same time it must see that minimum standards are provided in education in the interest of the common good. This Commission believes that the Provincial Government must consider the whole question of denominational education with the limits imposed by its duty to ensure the best possible education for every child in the Province.⁸

The View of the Roman Catholic Church

The Roman Catholic Hierarchy of Newfoundland took a firm stand that a consideration of denominational education was outside the terms of reference of the Commission. So strong was this view that the Roman Catholic authorities choose not even to mention the subject of denominational education in its 233-page brief to the Commission. Later, to make its position clear, the Hierarchy did present a supplementary brief expressing its attitude.

It was the intention of the authors of the Roman Catholic Brief to the Royal Commission on Education and Youth to limit themselves to what they deemed the terms of reference of the Royal Commission. However, the subject of denominational education has been introduced into a number of presentations

⁸*Ibid.*

to the Commission and has become a popular topic of discussion. Accordingly, lest the Roman Catholic position on the various aspects of this question be left in doubt, a Supplementary Brief is now presented.⁹

The View of the Pentecostal Church

The Pentecostal denomination stated emphatically that a consideration of the Denominational System was outside the scope of the terms of reference. In the opening statement of its brief to the Commission, the view was expressed:

If we may be allowed to do so, we propose to consider the denominational framework of education in Newfoundland. This is not, perhaps, within your Commission's terms of reference, strictly speaking. These state, *inter alia*, that educational recommendations are to be made only as the Commission "has due regard to the rights and privileges now applying in respect of schools and classes of persons in Newfoundland, and entrenched in the Terms of Union of Newfoundland with Canada". From this, we take it that the Commission is prohibited from recommending any educational framework for the province other than that which exists now - that is, the denominational school system.

However, other bodies and groups have apparently not felt bound by this restriction in submitting briefs to the Commission. The subject is, of course, of considerable general interest, and, if it is not discussed officially now, it inevitably will be so discussed at some future date. Accordingly, if we may, we prefer to consider the matter on the present occasion.¹⁰

¹⁰Pentecostal Assemblies Board of Education, Brief for submission to the Newfoundland Royal Commission on Education and Youth, February 1966, p. 1.

The View of Other Churches

Other church authorities, United Church, Anglican, and Salvation Army implicitly agreed with the Commission's interpretation in that their briefs which they submitted to the Commission did contain recommendations for changes in the denominational organization of the Department of Education. This will be discussed more fully later in this chapter.

The Attitude of the Government

Almost unanimously the Commission members expressed the opinion to this writer that the Government did not, at any time during the Commission's deliberations, try to formally impress the Commission with any particular interpretation of the terms of reference. However, when Premier Smallwood announced the appointment of the Commission, he made it very clear that he "was not questioning the Denominational System".¹¹ The Premier later reiterated his position that one of the conditions of the Commission was that it should not question the Denominational System.¹² Moreover, one Commissioner said that the Premier, in a private conversation with him, expressed considerable displeasure at the fact that the Commission was discussing matters which were not its business to discuss, that is,

¹¹Evening Telegram (St. John's), December 3, 1964, p. 3.

¹²Interview with Premier J. R. Smallwood.

the Denominational System.¹³

While it is largely true that, as the Premier expressed it, "the Government turned a blind eye"¹⁴ on the interpretation of the terms of reference, the Premier himself had pledged many times to protect the rights of the Churches. He was not particularly happy with the Commission's meddling with these matters. However, as will be seen in a later chapter, the Premier did have other means at his disposal to deal with what he considered to be an officious interference on the part of the Commission.

Inputs Into The Commission

This section will analyse several factors which influenced the Commission in formulating its reorganization proposal. Among these were written briefs, private and public hearings, and the Commission's travels. Both the written briefs and the hearings brought to the attention of the Commission what the participants thought to be weaknesses in the structural arrangements of the Department of Education. The influential position of the churches in the Department was alleged to have caused these weaknesses. Figure 2¹ illustrates the Department of Education as it was structured at the time of the Commission. Of particular interest is the prominent position held by the Church Superintendents in

¹³Interview with Commission personnel.

¹⁴Premier Smallwood, *loc. cit.*

the Council of Education, a body directly responsible to the Minister of Education. The figure also illustrates the duplication of effort in relations between the Department of Education and School Boards and teachers.

Analysis of Briefs Submitted to the Commission

The Commission received a total of one hundred and forty-seven written briefs from all parts of the Province and from a variety of sources. Of the one hundred and forty-seven briefs, only thirty-eight submissions dealt with the Denominational System of education. Table III categorizes, in terms of their source, those briefs containing recommendations relative to the Denominational System of Education, and explicitly or implicitly relating to the reorganization of the Department of Education.

Each of the five church authorities who had their Superintendents in the Department of Education submitted briefs. Six United Church School Boards, four Anglican School Boards, and five Amalgamated School Boards submitted briefs. There were written briefs received from twelve individuals. The parent body of the Newfoundland Teachers' Association and one other branch of the Association each presented a brief. There was one Parent-Teacher Association and two schools which each presented a brief, and a written brief was received from Memorial University.

The thirty-eight briefs to the Commission which

TABLE III
NUMBER AND SOURCE OF BRIEFS DEALING
WITH THE DENOMINATIONAL SYSTEM

Source	Number
Church authorities	5
School Boards	
United Church	6*
Anglican	4
Amalgamated	5
Individual	12
Newfoundland Teachers' Association	2
Parent-Teacher Association	1
Schools	2
Other	
Memorial University	1
Total	38

* One brief submitted jointly with an Amalgamated School Board.

dealt with the Denominational System varied considerably in the clarity and fervor with which they disapproved of or supported the system. Table IV categorizes the comments and recommendations contained in the briefs into four groups. The categories represent degrees of support for changes in Newfoundland's educational system. The briefs ranged from one which gave absolutely no support for any change to ten which advocated removing the denominations from the Department of Education entirely. Between these two extremes, there were two other categories of support.

The criterion which the writer used in categorizing the degree of support written into the briefs was based on the writer's interpretation of the amount of deviance from the present system which the briefs appeared to advocate or to tolerate.

Category A. In this category there was no support for any change in the educational system.

Category B. The briefs in this category supported only those changes which improved the present system and maintained a high degree of denominational involvement in education at both the Departmental and local levels.

Category C. The briefs in this category advocated major changes in the basic structure of the educational organization. A minimum of denominational influence would be involved, mainly in the area of religious education and control at the local level.

Category D. The briefs in this category wanted the system reorganized so that there was not a semblance of denominational involvement in education at all.

TABLE IV
NUMBER AND NATURE OF INDICATIONS OF SUPPORT
FOR CHANGES CONTAINED IN BRIEFS

Category	Degree of Support	Number
A	No support for change	1
B	Support for essential changes but Denominational System to be maintained	10
C	Support major changes leaving a minimum of denominational involvement	17
D	Strong support for changes leaving no denominational involvement	10

Category A. No other brief objected so strongly to changes in the organization of education in Newfoundland as did the brief presented by the Pentecostal Assemblies Board of Education. The Pentecostal authorities took great pains to philosophically rationalize their position on what they considered to be the ideal foundations for education, the family, the curriculum, the school system, and the teaching environment. Having thus explained their reasoning, they

stated:

Consequently, the philosophically ideal system of education for a Christian province like Newfoundland is the one already established and entrenched here - that is, the denominational or parental church school system. This affords the ideal teaching, and learning environment - the environment best calculated to produce the truly educated person, whose first two criteria were defined in the Department of Education's 1959 statement, Aims of Public Education for Newfoundland, as (i) possessed of a religious faith as maintained and taught by the church of his affiliation, and (ii) possessed of a sense of moral values, based on a belief in and an earnest endeavour to practice and exemplify in his daily living the virtues, both spiritual and moral, affirmed by his religious faith.¹⁵

and they continued:

For this reason, the Pentecostal Board has no hesitation in standing for the historic principle of parental church school education in this Province. We are in favor of every form of denominational co-operation that can conscientiously be undertaken, but we would regard any compromise of the basic principle of denominational education as a tragedy that not we, nor possibly our children, would have to face in its results. That grim reaping would be the portion of our grandchildren, and future generations.¹⁶

Category B. The writer has placed the Supplementary Brief of the Roman Catholic Hierarchy¹⁷ in Category B: supporting some essential improvements in the present

¹⁵Pentecostal Assemblies, *op. cit.*, p. 20.

¹⁶*Ibid.*, p. 22.

¹⁷Roman Catholic Hierarchy, *loc. cit.*

denominational organization. The brief cited a number of compelling reasons for the retention of the Denominational System of education in Newfoundland. In support of these reasons, the brief stated:

These reasons are double-rooted in our cherished traditions and in our legal rights to control the education and moral formation of our children.¹⁸

However, the brief continued:

While we shall never abrogate these rights and traditions, we are still ready to assess realistically and to adapt sensibly the structures of the Department of Education in the light of the tremendous pressures for change brought to bear upon it by the multitudinous educational problems of this modern era.¹⁹

In connection with this pledge to support some changes, the following recommendations were proposed:

That any structural weakness in the Department of Education be eliminated;

That the Department of Education advertise for qualified applicants for the position of Superintendent and that from the list of applicants who have been approved by the Department on the basis of academic qualifications and professional background, the respective denominational authorities should then present to the Lieutenant-Governor-in-Council through the Minister of Education the name of the individual acceptable to them for the Office of Superintendent;

That no changes be made that violate our constitutionally guaranteed denominational rights;

¹⁸*Ibid.*, p. 19.

¹⁹*Ibid.*

That any final decision reached by the Government with regard to the restructuring of the Department of Education should be the result of mutual agreement emanating from consultation among the various authorities recognized under the Education Act.²⁰

Another brief in this category stated:

We believe that the principle of the denominational system should be retained but that changes in the whole organization should be made to provide for (a) a unitary system of responsibility, and, (b) clear definition of the lines of responsibility.

To clearly define areas of responsibility we recommend that the Department of Education be organized into six divisions - each division being headed by a denominational superintendent.²¹

The brief specifically recommended the following divisions, each having two or more subdivisions: The Division of Business Administration; The Division of Elementary and Secondary Education; The Division of Further Education; The Division of Curriculum; The Division of Professional Education; and The Division of the Registrar.

The recommendation further suggested that the six Denominational Superintendents, together with the Minister of Education, the Deputy Minister of Education, and the Associate Deputy Minister of Education should make up the Council of Education.

²⁰*Ibid.*, p. 22.

²¹L. Parsons and C. Hatcher, St. John's, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 51.

A third brief expressed the opinion that:

Within the scope of our Denominational School System, the Provincial Government, who all but completely 'pays the piper', should develop a well-defined policy of school building and administration with the respective church denominations remaining as the custodians of school properties but with only enough authority to safeguard their rights.²²

However, the brief further stated:

This brief should not be construed as to be against the Denominational School System in general. It is, rather, an attempt to try and point out the abuses within the system that depresses multi-denominational areas ... where innocent children suffer from the ignorance, short-sightedness, and conservatism of their elders.²³

A fourth brief in this category stated:

Our main criticism is with the right of the Denominational Superintendents to veto policy proposals that come before the Council of Education. We support the view that policies related to curriculum, teaching procedures, the grading of teachers, and the improvement of standards in general are an executive responsibility. We therefore recommend the establishment of a separate policy-making division in the Department.²⁴

A fifth brief in this category extolled the Denominational System for its merits but at the same time

²²N. W. Bennett, Humber East, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 3.

²³*Ibid.*

²⁴Gander Amalgamated School Board, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 1.

elaborated on several weak points which needed improvement. The suggestions were general in nature and did not deal specifically with the Department of Education.²⁵

There were five other briefs in this category which suggested another kind of change in the Denominational System. All five suggested a Dual System: Roman Catholic-Protestant. These briefs were generally lacking in detail and all the implications involved in this kind of change were not made clear. For example, the writer assumed that if this new arrangement involved two superintendents instead of five, the policy-making role of the superintendent would not change. If this were the case, the degree of support for change was not sufficient to place the brief in Category C.

The following comment was typical of the Dual System recommendation:

We submit that the administration of the Department of Education would be more efficient with two superintendents instead of five, one to represent the Roman Catholic denomination and one to represent the Protestant denomination.²⁶

One other brief suggesting a Dual System was more explicit and added the following provisos:

²⁵A. C. Hunter, St. John's, Brief submitted to the Newfoundland Royal Commission on Education and Youth.

²⁶Amalgamated Regional High School Board, Corner Brook, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 1; other briefs from, Hudson Davis, Carbonear; United Church School Board, Green's Harbour; C. Hillier, Bonavista; W. L. Goodwin, Harbour Grace.

That the Department of Education be completely reorganized on administrative lines, rather than denominational;

That the church's role in the Department of Education be of an advisory nature only, and to this end an Advisory Committee to the Minister, consisting of church-appointed member, be established.²⁷

Category C. The briefs in this category severely criticized the Denominational System and recommended extensive organizational changes within the Department of Education. Several briefs outlined in detail the kind of organization which it was recommending. In all briefs, the churches were no longer to be part of the administrative or policy-making arms of the Department of Education.

A few of the briefs expounded on some well-known criticisms of the Denominational System. For a long time the system had been condemned because of the large number of small schools which were maintained by the separate denominations. This duplicated effort resulted in a waste of finances, of facilities, and of teacher effort; and, more seriously, it meant a lower standard of education. There was also duplication of effort at the Department of Education. The administrative side of the Department's work was, in many instances, fragmented with each denominational unit performing the same tasks. The criticism of the Department which received the most attention was the use of the veto in the Council of Education. The veto was seldom used, but those

²⁷Davis, *op. cit.*, p. 3.

who disagreed with its presence argued that even the threat of its usage was bound to discourage any Council member from attempting to initiate major educational changes. The veto meant that any member who felt that a proposed policy militated against his denomination's principles could prevent the adoption of such policy.

Of interest in this category was the recommendations of the educational division of the Anglican Church, the Diocesan Synod Education Committee. Even though the Anglican Church had its Superintendent in the Department of Education, its brief had strong condemnation for the denominational nature of the Department of Education. It also voiced its displeasure with the Council of Education and its reliance on the consensus method of decision-making.

With reference to the Department of Education, the brief stated:

Our Department organization is multi-divisional, denominationally oriented, with each division functioning in accordance with its own concepts and goals but yet within the framework of the Education Act. In this way the administration of the entire operation is weakened by the divisions in interest and philosophy often applied without some regard to the duplication of effort which in some instances is unrelated to religious principles and practices. Herein lies one of the basic weaknesses of the Department of Education as it is presently organized.²⁸

²⁸Diocesan Synod Education Committee, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 55.

Concerning the veto power in the Council of Education, the position of the Anglican Church was:

A major weakness of this method of policy making lies in the fact that policy which has been agreed to by all but one denomination may be prevented from being enacted by one dissenting denomination. Since the proportion of the population represented by the Council members range all the way from 35 percent of the total population for the largest denomination to 4½ percent for the smallest, it is easily seen that the wishes of 95 percent of the population may be set aside by the refusal of 5 percent to go along with the majority. Under such organization, it is also apparent that changes must evolve slowly and that the status quo is preserved even at the expense of one or more of the denominations concerned.²⁹

Based on these contentions, the Diocesan Synod Education Committee recommended the reorganization of administration at the Departmental level on a non-denominational basis. The Department of Education was to be divided into six divisions, each with two or more subdivisions, and each division to be administered by a Superintendent. The recommended divisions were: The Division of Administration; The Division of Instruction; The Division of Special Services; The Division of Professional Education; The Division of Further Education; and The Registration Division.

The place which the Church was to fill in the educational scene was outlined in the following additional

²⁹*Ibid.*, p. 58.

recommendations:

That the Council of Education be comprised of the Minister of Education, the Deputy Minister and the heads of the several divisions. The heads of the divisions need not be chosen denominationally but rather on professional and academic grounds after consultation with church authorities. Decisions should be made by majority vote; That the church continue to exercise influence and direction in education at the local level through participation in educational organization and administration, acting within legal framework established by the Provincial Government; That the church's concern and leadership at the Diocesan level be continued by the retention of the Diocesan Synod Education Committee. The Committee would have two major functions: (1) to advise local boards and local church authorities on educational matters; and (2) to perform a number of the duties now carried out by the Superintendent, for example, the recommendation of board members for appointment, and recommendations regarding the establishment of and changes in educational districts; That there be established a council of churches now recognized for educational purposes. The major function of this council would be to advise the Government on the formulation of educational policy, and to review proposed educational legislation and departmental regulations. It would act as a liaison between the five denominations and the Department of Education.³⁰

A second brief in this category expressed the opinion that "the system of denominational control of education has outlived its usefulness in this province",³¹

³⁰ *Ibid.*, p. 59.

³¹ C. K. Brown, St. John's, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 3.

and further continuance of the system could not be justified on academic or moral grounds. Likewise, the organizational structure of the Department of Education had "proved itself to be inadequate to provide the leadership necessary for this era of great educational and social change".³²

Based on the premise that "it would be preferable if the denominational-protective function of education which is reflected in the existence of denominational division were completely removed from the Department",³³ the brief suggested a method of reorganization. The proposal was that the Department of Education be divided into six professional divisions, headed and staffed by well-qualified educators. The divisions were to be as follows: The Division of Curriculum; The Division of Accounts; the Division of Teacher Education; The Division of School Administration; The Division of Adult Education; and The Division of Vocational Education. The brief contained a detailed statement of the responsibilities of each of these divisions.

A third brief in this category was also very strong in its condemnation of the denominational framework for education in Newfoundland.³⁴ The bases for its displeasure were essentially the same as those presented in briefs

³²*Ibid.*, p. 5.

³³*Ibid.*, p. 10.

³⁴United Church School Board, St. John's, Brief submitted to the Newfoundland Royal Commission on Education and Youth.

mentioned earlier, and it would be superfluous to repeat them here. However, the brief laid down some guidelines for a reorganized Department of Education. Two essential features of the reorganization were:

a unitary system of administration;
denominational interests not be represented in the line organization of the Department of Education but that there be an advisory committee to the Minister on denominational matters. Such an arrangement in no way precludes the operation of denominational schools at the local level.³⁵

It was proposed that the Department of Education be divided into three divisions: The Division of Instruction; with two subdivisions; The Division of Provincial Schools and Further Education, with three subdivisions; and The Division of Administration, with four subdivisions.

It was further recommended that the appointment of top administrative personnel be on a non-denominational basis.

Another brief in this category consisted solely of an organization chart.³⁶ The churches were no longer to be a part of the Council of Education but rather were to become an advisory body only. The Department of Education was to be reorganized into four administrative divisions, each having two or more subdivisions. The proposed divisions were: The Division of Administration; The Division of

³⁵*Ibid.*, p. 5.

³⁶C. R. Barrett, St. John's, Brief submitted to the Newfoundland Royal Commission on Education and Youth.

Special Services; The Division of Technical, Vocational, and Continuing Education; and The Division of Instruction.

The briefs just mentioned are sufficient to indicate the support for change characteristic of this category. There are thirteen other briefs in this category; and they all allude to criticisms of the Denominational System similar to those mentioned above. All of the thirteen briefs contained strong support for a new organizational arrangement, but these suggestions lacked detail.³⁷

Category D. Briefs in this category contained the strongest support for changes in the educational system; and, in fact, they all supported the establishment of a Public School System. This implied support for the removal of all forms of denominational involvement in education. However, in no case was there any elaboration of the kind of organization implied in such a system.

The position of the United Church with regard to the Denominational System has already been dealt with in Chapter II. The United Church disagreed with the Denominational System of Education and advocated the introduction of a complete Public School System.

³⁷Briefs from Newfoundland Teachers' Association; A. Bishop, St. John's; Memorial University of Newfoundland; John Hewson, St. John's; Association of Amalgamated School Boards of Newfoundland and Labrador; Parent-Teacher Association, Buchans; Grenfell Amalgamated School Board, St. Anthony; Anglican School Board, Bell Island; Aurora Branch of the NTA, St. Anthony; United Church School Board, Bell Island; Eastport School Board; Anglican School Board, Harbour Grace; D. Blackmore.

As a church we would prefer a completely integrated system on the typical Public School pattern prevailing in Canada generally.³⁸

However, to be pragmatic about educational organization, the United Church thought such a system very unlikely since it would have to include Roman Catholic schools as well. Therefore, its brief gave what it considered a more plausible suggestion:

We could have a two-way Denominational System based in pattern on the Quebec type ... that degree of integration is, perhaps, as much as we can hope for or expect in the foreseeable future.³⁹

The Salvation Army Central Educational Board's brief expressed its support, with a condition, for the establishment of a Public School System:

Although the Salvation Army believes that there are certain advantages to both teachers and pupils in having schools of their own denomination, the Salvation Army, as in the past, expresses its willingness to consider any development of the Public School System, provided adequate provision is made for training of the children in moral values and in the beliefs and practices of their own faith.⁴⁰

A third brief expressed the view that:

³⁸United Church Educational Council, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. vi.

³⁹*Ibid.*, p. v.

⁴⁰Salvation Army Central Educational Board, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 1.

We believe that a Public School System, while it would not right all that is wrong with education, here, would certainly solve many of our problems.⁴¹

However, it further stated:

It may not be possible to introduce a purely Public School System in the immediate future, so we would recommend that a dual system, Roman Catholic and Protestant, be introduced as soon as possible.⁴²

Generally, the remaining briefs in this category gave a short criticism of the Denominational System and then briefly suggested a Public School System.⁴³

⁴¹United Church School Board, Carbonear, Brief submitted to the Newfoundland Royal Commission on Education and Youth, p. 1.

⁴²*Ibid.*

⁴³Briefs from Anglican School Board, Catalina; United Church School Board, Bonavista; United Church Central High School, Lumsden; Amalgamated School Board, Bay Roberts; United Church School Board and Amalgamated School Board, St. Georges; W. J. Dewey, Topsail; Anglican School Board, Stephenville Crossing.

Summary of Analysis of Briefs

Table V summarizes the relationship between the degree and source of support for change. The attitude of the church authorities toward change was very important to the Commission. Two of the churches gave firm support for a Public School System, and one church was willing to move into an advisory position. Another church indicated that it would support only the essential changes, but that the basic Departmental organization had to remain unchanged. Only one church authority wanted no changes in the system.

Eleven of the thirteen School Boards indicated support for either complete removal of the churches from education or only a very minor involvement by the churches.

Seven individuals were willing to have the church's role greatly reduced. Six persons indicated support for only minimum changes.

The majority of the other briefs supported changes which left only a minor role for the churches. Included among these briefs were the briefs from Memorial University of Newfoundland and the Newfoundland Teachers' Association.

Table V also shows that twenty-seven of the thirty-eight briefs which chose to say anything about the Denominational System, gave support for changes which would see church influence eliminated or greatly reduced.

TABLE V

RELATIONSHIP BETWEEN DEGREE OF SUPPORT FOR CHANGE
CONTAINED IN BRIEFS AND SOURCE OF BRIEFS

Degree of Support for Change	Church Authorities	School Board	Individual	Other
Category A (no support)	1	0	0	0
Category B	1	2	6	1
Category C	1	5	6	5
Category D (most support)	2	6	1	1

Private and Public Hearings

In order to obtain as wide a sample of opinions as possible, the Commission held both private and public hearings. Shortly after its appointment, the Commission conferred privately with several individuals who had been or were in positions of educational responsibility in the province. In all, nineteen of these private hearings were heard. Seven of the nineteen expressed some criticism of the Department of Education. The criticism centered around the inefficiency of the Council of Education, particularly the veto power of individual members and the wasting of the Council's time on minor matters. Only two individuals explicitly voiced a criticism of the denominational aspect of the Department of Education.⁴⁴ The strongest statement on this particular issue said:

The present structure of the Department makes for inefficiency. The Council of Education is an anachronism. Members of the Council represent their churches and, as such, each has a veto. After continuous compromises between Superintendents, the resultant decision is often nebulous and vague The Council should be abolished and the Department reorganized along professional lines. The influence of the church should be brought to bear at the School Board level. The Church's chief aim should be to provide a Christian atmosphere in the schools.⁴⁵

⁴⁴All information on these private hearings was gathered from the papers, Notes on Preliminary Hearings, in the files of the Newfoundland Royal Commission on Education and Youth, Department of Education.

⁴⁵*Ibid.*

Beginning in September 1965 and extending to June 1966, the Commission held public hearings in twenty-two communities. "Acting on the principle that people in all parts of the Province should be given every opportunity to express their views concerning education",⁴⁶ the Commission held hearings in central localities. Individuals or groups who had presented briefs earlier were invited to restate their views and answer questions concerning their major recommendations. Those who had not submitted briefs were encouraged to participate in informal discussions.

The great majority of public hearings dealt with presentations of the written briefs already referred to. It is difficult for the writer to determine if the Commission detected any consensus in public opinion while travelling around the province. However, several Commissioners conveyed the opinion to the writer that the public generally had harsh criticism for the denominational nature of the Department of Education.

Travels Abroad

The Commission travelled widely in other Provinces of Canada and in a number of European countries. During their visits outside Newfoundland, the Commissioners paid special attention to the organization of education departments, especially in provinces and countries where some form

⁴⁶Newfoundland Royal Commission, *op. cit.*, p. xvi.

of denominational education existed. In Alberta, Saskatchewan, and Ontario the Commissioners observed a Separate School arrangement, but also noted that not one of these provinces had a Department of Education organized along denominational lines. In Quebec, which had only recently established a Department of Education, there was a Minister of Education and two Associate Deputy Ministers, one Roman Catholic and one Protestant.

It was also found that the denominational principle is accepted in a number of the European countries which the Commissioners visited, including England, Scotland, and Holland. In each of these countries it was found that no Department of Education has formal church representation. All churches participating in education have national committees which are responsible for presenting their church's views on proposed educational policies to the respective Departments of Education. The Commissioners also observed that the Departments of Education make provision for public as well as denominational schools; they establish minimum standards for the operation of schools; and Departmental inspectors visit private and denominational as well as public schools.⁴⁷

⁴⁷*Ibid.*, p. 59.

Commission's Reorganization Recommendation

After many months of sampling Newfoundland opinion and after studying other systems, the Commission still had no consenses around which it could formulate recommendations. On the other hand, the majority of briefs which had been presented to the Commission said nothing about the Department of Education. On the other hand, harsh criticism of the Department of Education had been heard from those who were most directly involved in education in the Province. In addition, the churches, whose interests were intricately involved in the Department of Education, showed a high degree of willingness either to withdraw completely from the Departmental structure or else consent to some major changes.

However, the final decision still rested with the Commission, and even this body was not in agreement on the question of Departmental reorganization. The question of a Minority Report has already been referred to and will be dealt with more fully in the next section. Indications are that two or maybe three members would like to have seen the Denominational System of education abolished completely in favor of Public Schools.⁴⁸ One member of the Commission suggested to the writer that he (the Commission member) had his mind made up from the start that Newfoundland should rid itself of the Denominational System entirely. Other members wanted to retain some measure of church influence. The

⁴⁸Interview with Commission personnel.

minutes of the eleventh meeting of the Commission give some indication of the diversity of opinions about where the church's influence should be exercised. It is also from the minutes of this meeting that the first direct indication can be seen concerning the Commission's thinking on the question of the church's position in the Department of Education.

The opinion that the Department of Education should be organized on a functional rather than a denominational basis was generally accepted. It was felt that the churches should continue to influence education in the Province, but the extent to which the denominations should control the Department brought out more variety of opinion. A number felt that the control of the churches should be limited to the school boards, others felt that the churches' role in policy making at the Departmental level should be advisory only, one member cautioned against drastic changes, others felt that with weak boards there would be need of some church control at the Provincial level, while some were non-committal on this point. Few, if any, favored the retention of any form of veto.⁴⁹

The Structure of the Recommended Departmental Set-up

The recommendation which the Commission finally did present in its report was for a functional Department of Education reorganized along administrative rather than denominational lines.

Recommendation 1. We recommend that the Department of Education be reorganized along functional rather than denominational lines.

⁴⁹Minutes of the Eleventh Meeting, Newfoundland Royal Commission on Education and Youth, June 10, 1966.

Recommendation 2. We recommend that the services of the Department of Education be grouped in four divisions: The Division of Instruction, The Division of Administration, The Division of Further Education, and the Division of Special Services.⁵⁰

Figure 33 illustrates the organizational structure which the Commission had envisaged. The various subdivisions and branches which are shown in the diagram were contained in recommendations three to thirteen. It is important to note that there is no role for the churches within this organizational framework.

The Role of the Churches

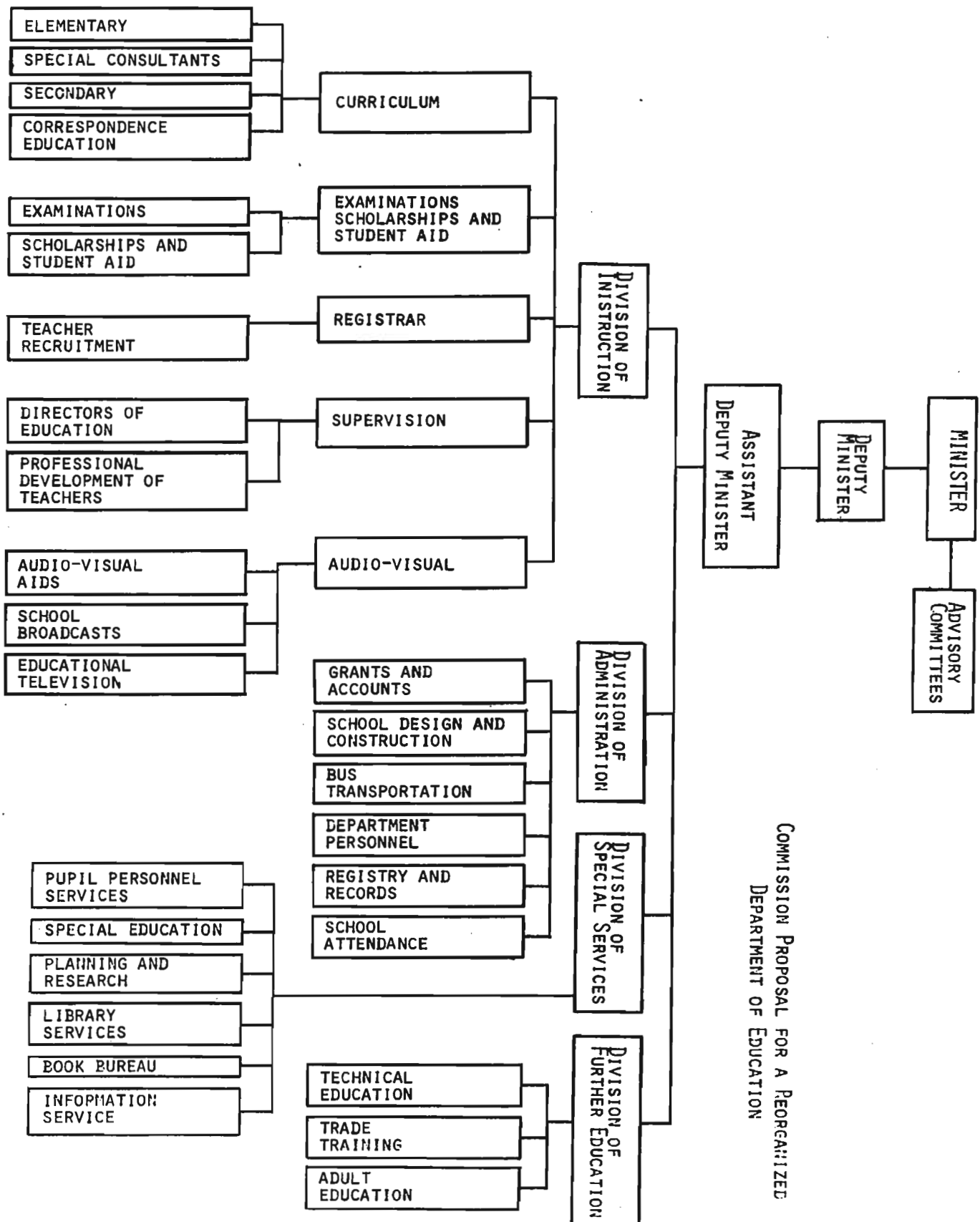
Recommendation number twenty-one indicated the role which the Commission saw for the churches in education.

Recommendation 21. We recommend that the religious denominations recognized under the Education Act and the Amalgamated Schools each establish a Committee with a full time executive officer to perform the functions outlined in the section of this chapter entitled 'The Role of the Churches'.⁵¹

The section to which this recommendation referred stated:

⁵⁰Newfoundland Royal Commission, *op. cit.*, p. 70.

⁵¹*Ibid.*, p. 72.



COMMISSION PROPOSAL FOR A REORGANIZED
DEPARTMENT OF EDUCATION

We believe that they [the churches] should place less emphasis on controlling the educational enterprise, and more emphasis on developing and implementing programs of Religious Education for the schools At the provincial level, the churches should act in an advisory capacity, with responsibility in certain specified areas. We propose, therefore, that each recognized denomination and the Amalgamated schools establish committees of their own, with full-time executive officers, to be responsible for the following:

1. The development and administration of Religious Education programs.
2. The distribution of any grants that may be administered on a denominational basis.
3. Assisting in the recruitment of teachers.
4. Making representations to the Curriculum Branch concerning the religious content of proposed courses of study and texts.
5. Making representations to the Department of Education concerning any educational matter in which it is interested.
6. Working with and assisting denominational schools and school boards established according to recommendations made in Chapters V and VI.

Responsibilities, such as those suggested in items one and two, should be provided by law. The Commission believes that in the future some denominations may wish to pool their resources in fulfilling certain or all of these responsibilities.⁵²

In making these recommendations and relegating the churches to an advisory role, the Commission was very conscious of the claims that it was violating the constitutionally-

⁵²*Ibid.*, p. 69.

guaranteed right of the churches to control education at the Department of Education level. By the 1939 Education (Department) Act, the churches were made members of the Council of Education which was the authority for all educational policy. Because of the denominational nature of education in Newfoundland, the Terms of Union with Canada in 1949 contained a special term, Term 17 (see Appendix E). This term was generally interpreted to mean that the Legislature could not make any law in relation to education which prejudicially affected the established rights and privileges of those churches who were operating schools. Because of this claim the Commission took great care to fully explain the basis for its thinking.

1. The condition that the authority of the Council of Education is subject to the Minister means that in a very real sense the Council is an advisory body. We claim, therefore, that our proposal which abolishes the Council and replaces it with a system of advisory bodies is not a major infringement on denominational rights.

2. We believe that through the system of advisory bodies outlined later in this chapter, the churches will continue to exert a strong influence in policy-making at the Departmental level.

3. We believe that adequate provision can be made for religious education by assigning legal control of religious education programmes to denominational committees and local school committees, as proposed in Chapter V. Such provision has been made in Scotland where all schools in an area, including church schools, are administered by one local education authority. Roman Catholic leaders, interviewed by the Commission,

expressed their pleasure with the arrangement. They stated that religious education was taught by Roman Catholic teachers whose religion and character were vouched for by Roman Catholic Authorities. In districts where there were too few children to justify a separate Roman Catholic school, the Roman Catholic children attended the general school, where provision was also made for religious instruction.

4. Two of the religious denominations operating schools in Newfoundland, representing approximately half the total Provincial population, have advocated in their briefs the reorganization of the Department along functional lines.

5. The Commission believes that the Department of Education as it now operates is a divisive force in our educational system. We believe that all officials of the Department should be fully committed to all the children of the Province, irrespective of their religious beliefs. The present organization of the Department has led to the excessive fragmentation of educational services which has taken place at the school board level and at the school level.

6. The Commission believes that providing a functional organization will make the Department more workable and prevent the further fragmentation of Departmental services. If the present organization is retained, then the state must in the future grant equal treatment to other churches requesting the appointment of Superintendents of Education. Under the Commission's proposals in this chapter and Chapters V and VI, no church would be officially represented in the Department of Education but any church could operate or work with other churches in operating schools locally, provided that these schools met certain minimum standards.

7. Although the Director of Amalgamated School Services attends all meetings of the Council of Education, the policy-making process does not provide an opportunity for him to discuss issues with the Amalgamated

School Committee. Thus, the views of those favoring interdenominational schools are not formally presented when policy is being formulated.

8. Whereas all grants for education were in the past divided in direct proportion to denominational population, only the grant for building and equipping schools is divided in this way today. Thus, the denominations themselves have abrogated what was once considered a most important right.⁵³

The Minority Report

The three Roman Catholic members of the Royal Commission disagreed quite strongly with their fellow-Commissioners in the relegation of the churches to an advisory position, and removing them from the Department of Education. There was a complete agreement among all Commissioners that a reorganization of the Department was absolutely necessary; however, in the words of the Minority Report:

It is how to achieve the framework for progress that we three differ with the rest of the Commission. In order to set the framework for future progress, the Commission feels and so expresses in Chapter IV, that a reorganization of the Department must necessarily relegate the role of the churches to individual advisory groups and that the personnel of such groups should be moved out of the Department of Education To tamper with this traditional right of the churches in Newfoundland, this right to formulate policy for education, is to open the door for complete secular education.⁵⁴

⁵³*Ibid.*, p. 60.

⁵⁴*Ibid.*, p. 195.

In the opinion of the minority members, the recommendation that the Commission was putting forward was a violation of the constitutionally-established rights of the churches; and, as a result, the Commission was not acting within its terms of reference. One of these members was quite adamant on this point and suggested to the writer that, "there was not a misinterpretation of the terms of reference, there was a complete disregard for them".⁵⁵

Instead of the reorganization which the Commission was recommending, the Minority Report felt that modernizing the Department of Education could take place within the framework of the legislation which existed at that time. The Roman Catholic members felt that much of the criticism of the Council of Education could be eliminated if the authority of the Council were properly defined and if the Council were relieved of its many administrative responsibilities.⁵⁶

A legitimate matter to be raised is the question of collaboration between the three Roman Catholic members of the Commission and Hierarchy of the Roman Catholic Church. The authors of the Minority Report were all Roman Catholic, and they were the only Roman Catholic members on the Commission. This could have been an excellent means for the church to register strong opposition to reorganization. It is true

⁵⁵Interview with Commission personnel.

⁵⁶Newfoundland Royal Commission, *loc. cit.*

that the views expressed in the Minority Report were very similar to those given in the Supplementary Brief of the Roman Catholic Hierarchy. However, the writer could not establish that there were any official contacts made between the two parties. On the other hand, the three members were informally in contact with people whom they suspected as knowing the position of their church on the matter of Departmental reorganization. Looking ahead to the action which the Roman Catholic Church finally took, it may have been a case of the Minority Report overstating the Church's position. There was undoubtedly some degree of loyalty to the Church's view for as one member suggested, "we thought that we had to defend what we thought was the mind of the Church".⁵⁷

Conclusion

The first question which the Warren Commission had to resolve was the problem of interpreting its terms of reference. Amidst charges of misinterpretation by the authorities of two different churches and by three of its own Commissioners, and despite a specific statement by the Premier of the Province, the Commission decided that it necessarily had to make a study of the Denominational System applying in the Province.

Based on the harsh criticism of the denominational structure of the Department of Education which the Commission

⁵⁷Interview with Commission personnel.

saw in a number of written briefs and which it heard in both private and public hearings, and influenced by what it saw in other systems which contained some semblance of Newfoundland's Denominational System, the majority of the Commission decided to recommend that the Department of Education be reorganized into administrative rather than denominational units. This idea was opposed by a three-member, Roman Catholic minority who recommended that the Department of Education be retained in its present form but with some necessary improvements made to it.

The reorganized Department of Education would omit the churches from any decision-making body. The Commission felt that the proper role of the churches in education was that of advising the Department of Education.

This recommendation departed significantly from that which the Newfoundland community had become accustomed to. It is interesting to speculate on the possible considerations which the Commission gave to the attitudes of the Newfoundland population prior to proposing a reorganized Department of Education. This idea will be discussed in the next chapter.

CHAPTER IV

NEWFOUNDLAND PUBLIC OPINION AS A FACTOR
IN THE REORGANIZATION RECOMMENDATION

Introduction

Despite the many controversies surrounding the Denominational System of education in Newfoundland, the system firmly established itself in the lives of Newfoundlanders. It is still very much 'a way of life' for Newfoundland people. Therefore, any attempt to substantially change this system would be more likely to succeed if the changes in question were largely the result of an attitude change on the part of the people themselves; that is, if there were a popular demand for change. On the other hand, if such changes were to be imposed on the population, considerable effort might be necessary to create a supporting public.

The recommendation for a reorganized Newfoundland Department of Education was a major change. The long-established role of the churches as participants in policy-making within the Department of Education was to be eliminated. This chapter will try to assess the attitudes which the Newfoundland population held toward the Denominational System, and will consider the attention which the Commission gave to these attitudes. On the one hand, the Commission may have accurately interpreted public opinion as being against the Denominational System, and proposed the reorganization idea

accordingly. Another possibility is that the Commission, deliberately or otherwise, agreed with what was in fact a minority opinion, and then attempted to sway public opinion in favor of the reorganization recommendation. The data suggests that what really happened was probably a combination of both the foregoing suggestions.

Favorable Attitude Toward Denominational System

It is probably correct to say that the Newfoundland population generally supported the Denominational System of education during most of the 1950's even though the deep-rooted opposition from the United Church was still present. Any widespread negative attitude came as a gradual build-up through the latter part of the 1950's, climaxing at the time of the Warren Commission in 1964.

Generally, the opinion in Newfoundland with regard to denominational education was similar to that expressed in statements given by various church authorities. For example, Dr. Blackhall, Superintendent for the Church of England for twenty-five years, wrote in 1939 that the Denominational System was "desired of the people".¹ The late Bishop Flynn of the Roman Catholic Archdiocese of St. John's stated that, "to support this ideal [having Catholic children educated in Catholic schools], Catholic people have made tremendous

¹W. W. Blackhall, quoted in F. W. Rowe, The Development of Education in Newfoundland (Toronto: The Ryerson Press, 1964), p. 98.

sacrifices here and elsewhere".² Although these probably did not reflect the attitudes of all Newfoundlanders; the available evidence suggests that the reflection was probably a true one. It has certainly been true that Newfoundlanders have traditionally held a very close affinity with their church. In the 1961 census, only .05 percent of the Newfoundland population indicated that they had no church affiliation.³ The close attachment of people with their church is further reflected in the homogeneity of religions along various stretches of Newfoundland coastline. If the churches are currently losing their grasp, this could partially explain the increased emphasis which the Commission gave to opinions other than those of church authorities. Chapter II gave a detailed description of the attitude of the churches on the question of denominational education. These opinions will not be repeated here except to say that only the United Church registered any degree of opposition to the system prior to 1960.

It is also possible to measure indirectly what the Newfoundland people themselves thought about the Denominational System of education. For example, the lack of any written evidence to the contrary would lead one to believe that for

²Thomas J. Flynn, quoted in Rowe *op. cit.*, p. 96.

³Pentecostal Assemblies Board of Education, Brief for submission to the Newfoundland Royal Commission on Education and Youth, February 1966, p. 7.

a number of years following Confederation with Canada, Newfoundlanders were relatively content with their system of education. This is not to suggest that there was no discontent with the quality of education. There is considerable evidence that there was a continual striving to improve the educational system. In 1953 the province adopted a new Regional High School policy designed to consolidate the high school program for particular geographical area. Simultaneously with this, a new program of bus transportation for pupils was launched. In 1954 the Government set up a new Division of Curriculum. A Conference on Education in 1958 passed more than one hundred resolutions on a wide range of educational issues. In addition, as early as 1954, the Newfoundland Teachers' Association had made several suggestions for improving the educational system. Among these suggestions was one that a Superintendent for Amalgamated Schools be appointed, and another that the Newfoundland Teachers' Association be represented on the Council of Education.⁴

Occasionally there were those who expressed firm support for the Denominational System. Writing in the Newfoundland Teachers' Association Journal, R. Frampton came out strongly in favor of the system. Frampton admitted that there were weaknesses but there were also many benefits.

⁴Evening Telegram, (St. John's), November 6, 1954, p. 6.

There are those who contend that one of the greatest hindrances to the improvements of our educational standards in Newfoundland is the rather unique [Denominational] system under which our schools are operated

.
If there are any weaknesses here, I do not think that the Denominational System is the cause of it, but rather the geographical nature of our province and the lack of adequate transportation facilities . . . I believe we can push the argument in favor of our present system a little further by maintaining that in spite of our Denominational set-up, we are enjoying the advantages of a Public School System, or at least some of them.⁵

The previously mentioned Conference on Education held in St. John's in November 1958 provided evidence of the reluctance which the educators and the general public of the province had for instituting any changes in the Denominational System. This Conference was attended by more than "one hundred citizens from all walks of life, and from all parts of the province".⁶ The following resolution was proposed:

Resolve that this Conference recommend to the Government of Newfoundland the appointment of a Royal Commission to enquire into the existing state of education in this province, and to make recommendations with regard to *its future organization and development at all levels* (italics mine).⁷

This resolution certainly had implications for the Denominational

⁵R. Frampton, Newfoundland Teachers' Association Journal, Vol. 51, No. 6, March 1960, p. 27.

⁶Department of Education Newsletter, Vol. 10, No. 3, November, 1958.

⁷*Ibid.*

System. However, the resolution failed to get a majority vote. Such reluctance seemed to continue into the 1960's since many people were not enthusiastic about the appointment of the Royal Commission in 1964. "There were quite a few people in the education field who didn't see the need for the setting up of that Commission [the Warren Commission]".⁸

Probably one of the best documented sources concerning the attitude of the Newfoundland people toward the Denominational System comes from a study by Wm. J. Gushue. In 1958 Gushue carried out a study of the acceptability of certain principles in secondary education in Newfoundland. The sample Newfoundland population which was used in this study consisted of all two hundred and forty-five secondary school principals in Newfoundland, five hundred leading citizens in Newfoundland, and the officials and supervising inspectors at the Department of Education. On the basis of the attitudes expressed by this population, Gushue strongly recommended "that the present denominational structure should not be altered or interfered with".⁹

⁸Interview with Dr. F. W. Rowe, Minister of Education.

⁹Wm. J. Gushue, The Acceptability of Certain Principles of Secondary Education and the Implications for Newfoundland Education, (unpublished Doctoral Dissertation, Boston University, 1958), p. 155.

Change of Attitude

Chapter III contained evidence that there was in Newfoundland at the time of the Warren Commission a considerable degree of dissatisfaction with the Denominational System. On the other hand, evidence just presented suggests that, at least during the 1950's, the Denominational System had been generally well accepted by the Newfoundland people. This suggests that a change in public opinion occurred in Newfoundland.

The gradual shift by the church authorities toward a more cooperative effort in education was well documented in the previous chapter. However, it is difficult to distinguish between a complaint aimed at the basic church rights within the System and at certain weaknesses within the System. In any case, it seems clear that the churches were becoming more flexible in their attitude toward fundamental changes in the denominational pattern of the educational system.

Likewise, the previous chapter suggested that among the general population there was a feeling of discontent with the Denominational System early in the 1960's. Although there were only thirteen briefs related to denominational education that were presented to the Commission by individual people, there were several other briefs which collectively represented large groups of lay and professional people. Examples of the latter briefs were those from a Parent-Teacher Association, the Newfoundland Teachers' Association,

and school boards. The majority of the briefs were very critical of the Denominational System.

What has been said in this chapter suggests that the Newfoundland population, both church and lay, experienced a change in attitude toward the Denominational System. The evidence suggests that by the 1960's there were rumblings of discontentment with the system to a degree not previously experienced. Why did this change occur?

This study has already dealt with certain factors which were probably connected with the change. The relative affluence which was being enjoyed by Newfoundlanders during the decade following Confederation with Canada could partly account for the new interest in education. Speaking of this increasing interest, the Chairman of the Commission noted that, "there were increasing demands for more education for more people ... and education begets education; and it seems to me that at that point [1964] people were asking for more and more [education]".¹⁰

The church authorities found themselves having to cope with increasingly complex economic factors in the educational enterprise. This may well have caused them to question the "benefits" of being so deeply involved in education. In Newfoundland as well as across Canada an increasingly larger share of the tax dollar was needed for

¹⁰Interview with P. J. Warren, Commission Chairman, July 9, 1971.

education. This placed an increasing burden on the churches if they were to maintain their share of the costs of education. On this point, Premier Smallwood noted that:

When education ... grew to be so enormously expensive and the churches found themselves almost buried beneath the increasingly terrible financial burden and administrative burden of operating the school system, their minds began to change. They were less insistent upon having their old, complete monopoly of the education machine in the province and were indeed discouraged in their minds by the prospect of their continuing under a burden which, bad as it was, was bound to become much worse. I think that this brought a tremendous tendency in the minds of the hierarchy of each of the churches to be open-minded about their getting out from under the burden and letting someone else take it."¹¹

The part played by ecumenism in bringing about a degree of unity among certain churches involved in education in Newfoundland was also mentioned previously. This move toward church unity brought into question the need for separate school systems. The inconsistency of removing barriers which separated people into various denominational affiliations, while at the same time insisting that these barriers be perpetuated through separate schools must have been a source of mental discomfort to both church authorities and the general public.

Commission Influenced by Public Attitude

The question which must now be asked is how did the

¹¹Interview with Premier Smallwood. December 1, 1971.

Commission perceive public opinion with regard to any changes in the Denominational System. If they interpreted public opinion as favoring change (or at least not opposed), to what extent did this perception become a factor in the Commission's decision to recommend sweeping changes in the Department of Education?

One expression of opinion which kept recurring during the writer's interviews with the Commission personnel was the attention which the Commission gave to what the general public had to say. In a great many cases the Commission found that the public was extremely willing to accept major changes in the Denominational System. For example, one Commission member said:

We felt that it [changes in the Denominational System] was much nearer than some people would accept. We went around and listened, and we found the response from churches, the profession, and parents. Judging from the response, it wasn't too long before we all realized that people wanted changes in education, and bigger changes than even the Government ever dreamed would be suggested.¹²

So strong was the Commission's view that public opinion favored a reorganized Department of Education that the main body of the Commission chose to ignore the views of the authorities of two churches. Both the Roman Catholic and Pentecostal churches recommended to the Commission that the Department of Education should be maintained basically

¹²Interview with Commission personnel.

as it existed at the time.

There seems to be little doubt that an air of change shrouded the Commission's deliberations. It seems equally certain that the Commission interpreted this public sentiment as a justification for recommending a reorganized Department of Education. However, this conclusion doesn't preclude the fact that the public opinion which the Commission chose to accept was from a more outspoken minority. If so, to achieve more widespread acceptance of the recommendation, the Commission had to 'sell' its recommendation. In effect, this meant persuading the majority of those people who were against or indifferent to changes in the denominational structure of the Department of Education to support the change.

One accusation levelled at the Commission was that it had gone about its task with a preconceived notion that the Denominational System was to be changed.

The indications are, we fear, that the majority of the Commissioners did not approach their task objectively, with open minds, but rather with an '*a priori*' fixed attitude of opposition to the existing church-state system. This initial prejudice could not be disturbed, apparently, either by the terms of reference or by any brief submitted to the Commission.¹³

¹³Pentecostal Assemblies of Newfoundland and Labrador, Submissions to The Honourable Dr. J. R. Smallwood, The Honourable Dr. F. W. Rowe, Honourable Members of the Provincial Cabinet, 1967, p. 7.

I have already mentioned one Commission member who indicated that he had decided immediately on his appointment to the Commission that Newfoundland should rid itself of the Denominational System. Another Commissioner described four of his colleagues as having "set out right from the beginning to set up a secular system of education or as near secular as they could get".¹⁴ Another comment was that "there were some people [Commissioners] who wanted a completely Public System".¹⁵

It would appear that the Commission recognized an increasing reservoir of support for changes in the Denominational System and wanted to take advantage of it. By emphasizing the weaknesses of the system and encouraging public debate, the issue would gather momentum. Under these circumstances a relatively radical change was more likely to receive public acceptance. This interpretation is supported by the remark that, "the whole idea of the Commission Report was to go as far to the left as we could with some assurance that we would change things; but there was always the thought in the back of our minds that if we went too far, we might accomplish nothing".¹⁶

In order to sway the public over to the Commission's viewpoint on reorganization, the Chairman of the Commission

¹⁴Commission personnel, *loc. cit.*

¹⁵*Ibid.*

¹⁶*Ibid.*

kept the issue before the people. On several occasions Dr. Warren made news releases, and he also made many public speeches around the province. In all this the Chairman received the support of the Commission. However, considerable criticism was directed toward Dr. Warren for going to such lengths to promote the Commission's viewpoint. His activities in this regard were considered beyond those normally expected of a Commission Chairman. In fact, the efforts of the Commission did result in a one-sided picture being given to the public. Some of the criticism even came from the Minister of Education.

The Chairman did a good deal of educating in the sense of talking and meeting groups and explaining; and, I think I can say, (and I don't say this in a derogatory sense) that the Commission, largely through the Chairman, did a good deal of propagandizing on their own so that people's minds were made receptive to this report.¹⁷

To further ensure wide promotion of its recommendation, the Commission, without the knowledge of the Government, gave mass distribution to the first volume of its Report simultaneously with the presentation of the Report to the Government. The Commission had been made aware of the Premier's attitude regarding its questioning of the Denominational System and suspected now that the Report might be shelved. The Commission used its secretary, who was also a civil servant, to authorize a publishing company to print

¹⁷Rowe interview, *loc. cit.*

several thousand copies of the Report. This action probably did much to condition the thinking of the Newfoundland people in a direction favorable to the Commission's arguments.

Since the public were exposed to all these influences initiated by the Commission, it is difficult to see how they could make an objective assessment of the desirability of changing their long-established educational system. Although the Commission could feel justified in its attempt to articulate what it perceived to be popular opinion regarding denominational education, at the same time, it would appear that the Commission attempted to use public opinion to its advantage. The Commission adopted measures designed to enhance its own image in the eyes of the public and to use the weight of public opinion to influence those responsible for implementing or discarding the reorganization recommendation.

Conclusion

Although general satisfaction with the Denominational System of education, apart from some traditional objections, prevailed in Newfoundland until about the 1960's, rumblings of discontent began to be heard at that time. When the Warren Commission was appointed in 1964, the attitude of many Newfoundlanders, including some of the churches who were part of the educational structure, had become more flexible.

The Commission seemed to sense this readiness for change, and by making itself a vehicle for the expression of

these attitudes, it made the reorganization recommendation. In addition, the Commission determined that its recommendation should ultimately prevail and undertook to publicize widely its position on the issue. However, this publicizing also brought criticism to the Commission.

The real success of any recommendation made to government is the extent to which it is implemented. A number of factors intervened to influence the legislation which followed on the reorganization recommendation. These will be dealt with in the next chapter.

CHAPTER V

IMPLEMENTATION OF THE REORGANIZATION RECOMMENDATION

Introduction

Legislation implementing the basic principles of a reorganized Department of Education as recommended by the Warren Commission was passed by the Newfoundland Legislature in May 1968. Included in the new Department of Education Act of 1968 was the provision for a continued and significant role for the churches in provincial education. This part of the legislation was the result of much discussion between church and government, and it took several months for the final draft to be prepared. The Warren Commission, in presenting its reorganization recommendation, had played a major part in shaping the future role of the church in Newfoundland education. However, it was the government and the churches themselves who ultimately defined the specific role.

This chapter will briefly examine the intentions of the Commission in recommending the removal of the churches from the Department of Education. Attention will also be given to the major part which the churches played in defining their own role in education. A final section will compare the present role of the churches with their previous role.

Intentions of the Commission in its Reorganization Proposal

The fact that the churches in Newfoundland have traditionally exercised a great deal of influence in education has already been referred to several times in this thesis. This influence extended both to the policy-making and administrative phases of the educational enterprise. More specifically, the influence of the churches ranged all the way from determining policy for such things as curriculum development, teacher training and grading, to the administrative responsibility of the monthly payment of teacher salaries.

It is not clear from the Commission's proposed role for the church (see page 69 of this thesis) whether the Commission intended that the influence which the church traditionally had exercised was to remain unchanged except for a more streamlined Department of Education, or whether the reorganization recommendation was meant as a step toward complete elimination of the church's role in education.

If the Commission hoped that a reorganized Department of Education would eventually eliminate the influence of the church in education, their recommendation that the church should no longer hold its prominent position on the Council of Education, a body which was the authority for all educational policy, is consistent with this goal. In addition, at least one Commission member was a self-professed proponent

of public schools. Another member described four of his fellow-commissioners as wanting to set up a secular system. Another comment coming from the Commission was that a faction of the Commission members wanted public schools; and furthermore, the reorganization recommendation was designed to be as great a change as the Commission thought would be acceptable by all concerned. Premier Smallwood had no doubts on this particular matter. To him "it was quite obvious"¹ that the Commission intended to greatly reduce the control which the church exercised over education in Newfoundland.

On the other hand, there is evidence which suggests that the Commission had no intention of interfering with the rights or the influence of the church. The Report of the Commission contains nothing which suggests that there is no role for the church to play in education in Newfoundland. On the contrary, the Commission expressed great appreciation for what the church had done in education. The advisory position which it was recommending for the churches was similar, the Commission reasoned, to the position originally held by the churches on the Council of Education. In both cases the function of the Council was to advise the Minister. Therefore, it could be argued that the Commission was merely formally defining an already-existing, informal relationship.

Other persons familiar with the Commission voiced

¹Interview with Premier J. R. Smallwood, December 1, 1971.

similar opinions. Bishop Seaborn expressed the view that:

The Warren Commission never said that the churches get out of education. It said they shouldn't be at the Departmental level.²

An Executive Secretary of the Denominational Educational Committees suggested that:

The churches weren't squeezed out of the Department of Education. The churches recommended it [that the churches get out of the Department]. The Warren Commission recommended exactly what the churches recommended.³

A similar opinion was expressed by another member of the Denominational Educational Committees.

In all fairness to the Warren Commission, I think that they were honestly searching for the best possible means [of organizing education] and at the same time doing it with the best of public relations.⁴

The Minister of Education said:

I don't think that there was any deliberate design on the part of the Commission to try to interfere with the legitimate rights of the churches.⁵

The writer is of the opinion, due to the evidence presented above, that the majority of the Commission members genuinely believed that the influence which the church

²Interview with Bishop Seaborn, the Lord Bishop of Newfoundland, October 20, 1971.

³Interview with Denominational Educational Committees personnel.

⁴*Ibid.*

⁵Interview with Dr. F. W. Rowe, Minister of Education. December 9, 1971.

presently exercised resulted in duplication and fragmentation of effort and, therefore, was detrimental to the overall improvement of the quality of education. Because of this, the Commission presented its reorganization recommendation as an attempt to break the hold of the church on certain aspects of education in the province. The Commission thought that this initial move against the influence of the church, if successful, would initiate a series of events that would gradually phase down the involvement of the church, not to the point of complete elimination, but to the point where its main interest would lie in religious education. This is consistent with the comment that:

We got out of that [the old Departmental structure involving the churches] and we got to a point where we could go further, and I think we are evolving.⁶

The Minority Report expressed its apprehension that the reorganization recommendation would mean the gradual erosion of the church's influence in formulating educational policy.

To tamper with this traditional right of the churches in Newfoundland, this right to formulate the policy for education, is to open the door for complete secular education

 We submit that if the churches are relegated to an advisory position only, that in a few short years, not even their advice will be sought.⁷

⁶Interview with Commission Personnel.

⁷Report of the Newfoundland Royal Commission on Education and Youth Vol. I, 1967, p. 195, 197.

Moreover, the Commission Report suggested:

We believe, however, that they [the churches] should place less emphasis on controlling the educational enterprise, and more emphasis on developing and implementing programmes of Religious Education for the schools. We also believe that *any control that does exist* (italics mine) should be exercised at the school district and school levels as outlined in Chapters V and VI of this Volume.⁸

The Commission, of course, could claim immunity from any charge that they wanted to remove any traditional church influence. Its recommendation of an advisory position for the church did not contain any rigid specifications for such a position. Taken at face value, without giving consideration to the indications of the Commission's intentions which the writer has suggested above, this recommendation could be interpreted, if need be, as proposing a strong advisory position.

The Role which the Churches Desired

The writer suggests that the "weak" advisory role proposed by the Commission for the churches contrasted sharply with the ambition of certain churches. The Anglican, Roman Catholic, and Pentecostal authorities still saw a definite policy-making role for the church, although they disagreed on the nature of the involvement. The Anglican

⁸*Ibid.*, p. 69

Church was most willing to forfeit its position in the Department of Education. The Roman Catholic Church also finally signed an agreement that it would consent to a re-organized Department of Education. The Pentecostal Church agreed to the functional Department after it received some additional assurance that those rights and privileges which allowed it to define the kind of education which would be offered to its children would be maintained. Even the United Church and the Salvation Army authorities, who had proposed a Public School System, negotiated for a strong church position when it became obvious that, through the insistence of the other churches, the church was still to be very much involved in education.

This suggests that the churches saw the inevitability of changes in their position in the Department of Education. However, they also realized that their interests were constitutionally protected and this placed them in a very favourable bargaining position. They were willing to move out of the Department of Education to allow for a more functional arrangement, but they laid down their own conditions. Typical of the attitude of the churches was the opinion expressed by an Executive Secretary of the Denominational Educational Committees.

There was no thought on the part of the Denominations that they would give up any of their rights or any of their influence which they felt they had in education. The churches were only concerned in the

reorganization of it [the Department of Education] in a way that we would get more for our money.... We felt that by coming out of the Department and setting up our own offices we could be in a stronger position than we were at the Department of Education level.⁹

The role of the churches under the old organizational arrangement was a dual one: policy-making and administrative. In the new arrangement, the churches saw themselves as influencing policy-making decisions from a position external to the Department of Education, leaving the administrative chores to the functional Department. By their own choice, however, the churches were only concerned with being the authority on policy which affected their rights. Other policy would be determined by professional people in the Department of Education. This position was explained in the February 19, 1968 agreement which was presented to the Executive Council of the Government (see Appendix D). This agreement said, in part:

The four denominations listed above [Anglican, United Church, Salvation Army, and Roman Catholic] are in agreement that the Department be set up in a functional manner and the Office of Denominational Superintendents be abolished, provided that:

- 1) a Denominational Policy Commission be set up outside the Department
- 2) Denominational Committees be constituted each with an Executive Secretary

⁹Denominational Educational Committees, *loc. cit.*

- 3) a Departmental General Policy Committee be set up on which the Executive Secretaries of Denominational Educational Committees shall have membership.

The above act [The Department of Education Act] shall provide:

A Denominational Policy Commission:

The Denominational Policy Commission shall, subject to the Minister, be the authority for all Educational Policy *that affects the rights of the Churches* (*italics theirs*), in the following areas:

- a. Curriculum and text books
- b. Teacher selection and training
- c. Other matters that affect the rights of the Churches in education.

Normally policies would be initiated, in the Department of Education, by professional educators. It is not the intentions that the Denominational Policy Commission shall be the initiator of all educational policies. However, where such policies impinge on denominational rights (the rights of the Churches), these shall be referred to the Denominational Policy Commission.

In the above context, the function of the Denominational Policy Commission shall be consideration of policy that shall affect the rights of the Churches; it shall not concern itself with general policy, administrative or academic.¹⁰

This appears to be a somewhat stronger position than that suggested in the Commission's Report. On the one hand, the churches gave the impression of voluntarily excluding

¹⁰Summary of Agreement between the Roman Catholic, Anglican, United Church, and Salvation Army, February 19, 1968.

themselves from areas which did not concern them. However, by including such ambiguous statements as "other matters that affect the rights of the churches in education", and "policy that shall affect the rights of the churches", the churches were suggesting, in effect, that their authority be practically unlimited. In contrast to this, the Commission recommended that the churches assume an advisory role, mainly on the local level and in the area of religious education, with each church expressing its views through its own particular executive officer.

Legislation to Implement Reorganization

Premier Smallwood's Reaction

From the early days of its deliberations, the Commission found itself having differences of opinion with Premier Smallwood. Although the Premier at no time made any public statement on his attitude toward the Commission's proceedings, the writer has noted certain indications of the Premier's displeasure with the Commission's discussions on the Denominational System. The Premier, after having firmly stated at the time of the appointment of the Commission that the Denominational System was not a subject for discussion, was annoyed to find the Commission becoming deeply involved in discussions on that very matter. He expressed this annoyance in a private conversation with a Commission member. Furthermore, he made it clear to this writer that he felt

that the Commission, like the government, "had turned a blind eye [on the interpretation of its terms of reference]." ¹¹ The final source of irritation to the Premier may have been the Commission's decision to print Volume One of its report, and distribute it to the public, without going through the traditional channels.

Premier Smallwood was not likely to be boxed further into a corner without retaliating. It appears that the Premier thought that one way of retaliating against the Commission's proposal to set the churches up in an advisory position outside the Department of Education would be to let the churches define their own role. Furthermore, rather than reducing the churches' influence as the Premier thought that the Commission sought to do, the Commission would be beaten with its own device if the churches designed for themselves a role which was more influential than the one which they were vacating.

Premier Smallwood's attempt to persuade the Commission Chairman, Dr. Warren, to become a member of the Government could also be interpreted as an attempt to neutralize the Commission's proposal. The Chairman of the Commission was a popular educator in Newfoundland. He was a member of the Faculty of Education at Memorial University, was chosen to head the Royal Commission, and was in great demand after the publication of the Commission's Report to elaborate on the

¹¹Premier Smallwood, *loc. cit.*

Commission's findings and recommendations. If this popularity or charisma, was adding strength to the reorganization proposal, then some measure of control was necessary. Etzioni contends that isolation of a charismatic leader is one form of control.¹² Inviting the Commission Chairman into the cabinet could be interpreted as a form of isolation. Furthermore, with the chairman in that position, more direct measures of control could be applied.

Involvement of the Churches in Writing Legislation

Everyone with whom the writer spoke in the process of writing this thesis indicated that the churches played a major part in drafting the legislation which was to implement the reorganization recommendation. The Minister of Education, of course, was instrumental in initiating the draft legislation. However, each draft was given to the church authorities for their assessment and suggestions. Premier Smallwood, in speaking of the part which the churches played, stated:

They certainly made their position abundantly clear which is precisely what you would expect them to do and precisely what we wanted them to do. The churches, after all, are the owners of all the schools in the province.... They have had a historic role in education in Newfoundland, and naturally we would want them to make their position very clear to us, and they did.¹³

¹²Amitai Etzioni, A Comparative Analysis of Complex Organizations, (New York: The Free Press, 1961), p. 234.

¹³Premier Smallwood, *loc. cit.*

Bishop Seaborn of the Anglican Church said:

We were involved in it all the way through. All drafts were submitted to the four denominations, and we studied them carefully and made recommendations for changes. ... We were involved in the changes, as we had to because we have a statutory position in education.¹⁴

A member of the Denominational Educational Committees was even more explicit. He stated that:

Actually the churches wrote the legislation. Every phrase and every clause of the Schools Act and the Department of Education Act was threshed out by the churches.... The churches negotiated themselves out of the Department. The churches could have said they were not going and that would have been all that the government could have done.¹⁵

These comments were typical of all those heard from other church representatives. There is little question that the churches were deeply involved in formulating their new role in education in Newfoundland. As a result of many months of negotiation, the church's position in the educational enterprise was defined in the Department of Education Act, thus:

16. (1) A religious denomination for which there existed, immediately before the date of the enactment of this Act, legislative provision for a Superintendent of

¹⁴Bishop Seaborn, *loc. cit.* The fifth denomination, the Pentecostal, received drafts of the legislation and made comments but was not a member of a joint denominational committee set up to study the legislation.

¹⁵Denominational Educational Committees, *loc. cit.*

Education in the Department of Education, as such Department existed immediately before the date of the enactment of this Act, shall

- (a) alone; or
- (b) jointly with any one or more or all of the remaining such religious denominations

establish a Denominational Educational Committee outside the Department for the purpose of representing, and of being recognized by the province as representing, the religious denomination or denominations for which it is established, as the case may be, in carrying out its power, functions and duties under this Act and any other Act in which reference is made to such Educational Committee.

(2) Each Educational Committee shall appoint as an employee thereof an Executive Secretary to act as the official channel of communication between the Educational Committee and the Minister and the Department, and such Executive Secretary shall

- (a) be a member of the Educational Committee; and
- (b) be a person acceptable to the Minister and be paid such salary as the Minister may approve.

(3) The Minister may from moneys provided by the Legislature make to each Educational Committee an adequate annual grant, based on a non-discriminatory formula, for the purpose of paying the salary of the Executive Secretary and of remunerating other necessary employees of the Educational Committee and meeting administrative expenses of the Educational Committee.¹⁶

The privileges and responsibilities attached to

¹⁶Department of Education Act, 1968, p. 8.

this position were further elaborated in later Sections of the Act.

17. An Educational Committee shall

- (a) with respect to the religious denomination or religious denominations represented by it, have responsibility
 - (i) for making recommendations to the Lieutenant-Governor in Council concerning
 - (A) the establishment and alteration of boundaries of school districts,
 - (B) the selection and appointment of members of School Boards, and
 - (C) the dissolution of School Boards

under The Education Act, 1960, the Act No. 50 of 1960, and
 - (ii) subject to Section 26, for the development and administration of religious education; and
- (b) have responsibility for making recommendations to the Minister concerning the selection, training, indenturing and initial certification of teachers.

- 18. There shall be a Denominational Policy Commission consisting of the Minister, the Deputy Minister and the Executive Secretaries.
- 19. The Minister shall be Chairman and the Deputy Minister shall be Vice-Chairman of the Commission.
- 20. The Commission shall, subject however to the Minister, be responsible to advise the Lieutenant-Governor in Council on all

educational policy that affects any right or privilege referred to in Section 3 of any religious denomination or religious denominations represented on the Commission by an Executive Secretary, including, without limiting the generality of the foregoing, educational policy with regard to any such right in respect to curriculum and textbooks and with regard to any such right in respect to teacher selection and training, but shall not concern itself with general educational policy, administrative or academic, which does not affect any such right or privilege.

21. (1) There shall be a General Advisory Committee, which shall consist of
 - (a) the Minister;
 - (b) the Deputy Minister;
 - (c) the Assistant Deputy Minister, if any;
 - (d) subject to subsection (4), the Executive Secretaries;
 - (e) the heads of divisions of the Department established under subsection (2) of Section 4; and
 - (f) two other persons appointed by the Lieutenant-Governor in Council, one of whom shall be representative of the Faculty of Education of the Memorial University of Newfoundland and the other of whom shall be representative of The Newfoundland Teachers' Association Act, 1957, the Act No. 36 of 1957.
22. The Advisory Committee shall, subject however to the Minister, be responsible to examine and make recommendations to the Lieutenant-Governor in Council on existing educational policy and to recommend to the Lieutenant-Governor in Council the initiation of new policy, but where such policy affects any right or privilege referred to in Section 3, the Advisory Committee shall refer

the matter to the Commission for its advice thereon.

24. (1) Where the members of the Commission are unanimous with respect to any recommendation to be made to the Lieutenant-Governor in Council, such recommendation shall be made to the Lieutenant-Governor in Council by the Commission.

(2) Where the members of the Commission are not unanimous concerning any recommendation considered by them, each Educational Committee shall, either alone, or jointly with another Educational Committee or other Educational Committees, make a written report thereon to the Lieutenant-Governor in Council through the Minister.

25. (1) The Minister shall, before introducing, or advising the Lieutenant-Governor in Council to introduce, new policy requiring an Act or amendments to any Act of the Legislature respecting educational matters or requiring regulations or amendments to any regulations made under any such Act, furnish all Executive Secretaries with draft copies of such proposed Act, regulations or amendments.

(2) Nothing contained in subsection (1) of this Section 25 or in Section 20, 22 or 24 shall be deemed to bind the Minister or the province to adopt any recommendation, proposal or advice referred to in Section 20, 22 or 24.¹⁷

An Evaluation of the Church's New Role

The traditional rights and privileges of the churches and the strong influence which these rights and privileges implied were being seriously questioned in this

¹⁷*Ibid.*, pp. 10-12.

reorganization issue. To what extent, in the future, would they be able to design the policies which were to shape the educational environment for Newfoundland children? The extent to which church influence was destroyed, enhanced or modified can probably best be judged from the opinions expressed by the church authorities themselves. Church authorities contend that the church's influence has not been weakened to any great extent; and, more likely, it has been strengthened. One church representative was of the opinion that:

The churches never had as much power in the history of Newfoundland as they have at the present time because it's organized power now. Before, it wasn't organized. [Now] the Denominational Education Committee is the church. It's working now both individually and co-operatively. Any common problem, and problem dealing with government, any over view problem we meet together. This never happened in the old days.¹⁸

Another member of the Denominational Educational Committee said that:

The churches have all the influence they ever had. The only thing that has changed, in my opinion, is the actual representation in the Department of Education.¹⁹

A third member saw the reorganized system as an improvement in that the churches are relieved of their former administrative role while having retained their more crucial role

¹⁸Denominational Educational Committee, *loc. cit.*

¹⁹*Ibid.*

in policy formulation on the provincial level.²⁰

Bishop Seaborn saw the influence of the churches today as being slightly changed.

[The churches] still have responsibility on the General Advisory Committee, but we sit with other people. We are not the only people on that Committee. There are representatives from the University, the Newfoundland Teachers' Association, and the Department of Education.²¹

Besides the church representatives, others expressed a similar view. Premier Smallwood said:

I don't think it [church influence] is as much diminished as might have been thought. I think the churches still play a very great part in the structure of education.²²

The Deputy Minister of Education felt that the influence exercised by the church today is not much less than it was before [reorganization in 1969], except that the church now has no administrative responsibilities in the Department.²³

In commenting on the present arrangements, the Chairman of the Commission said:

What developed in the province is not specifically what the Commission had in mind. I feel quite frankly that the churches are a little more concerned with buildings and material things than they should be.²⁴

²⁰*Ibid.*

²¹Bishop Seaborn, *loc. cit.*

²²Premier Smallwood, *loc. cit.*

²³Interview with P. J. Hanley, Deputy Minister of Education, October 8, 1971.

²⁴Interview with P. J. Warren, Commission Chairman, July 9, 1971.

The writer is of the opinion that the part played by the church in Newfoundland education today is just as influential as its role under the old arrangement. The loss of administrative and clerical responsibilities within the Department has not detracted from the church's ability to influence policy-making decisions on educational matters. Two members of the Denominational Educational Committees indicated to the writer that practically the same matters of policy 'pass over the desks' of the Denominational Educational Committees personnel as passed over the desks of the former Church Superintendents. A third member of the Denominational Educational Committee indicated that, just as before reorganization, the Curriculum Division of the Department of Education cannot put any text book into the schools without the permission of the Denominational Educational Committees.²⁵ However, both in the old Council of Education and the new Denominational Educational Committees, the advice which the churches offer to the Minister is only influential as long as the Minister and the Government accept that advice. In fact, the Government was and still is generally very careful to fulfil the wishes of the churches.

²⁵Denominational Educational Committees, *loc. cit.*

Conclusion

The evidence suggests that the Commission, while not intending to completely destroy the church's participation in education in Newfoundland, did present its reorganization recommendation with the intention of significantly restricting the church's role. After some initial reluctance by the Roman Catholic and Pentecostal authorities, all the churches cooperated in the proposal to reorganize the Department of Education. By relying on the fact that their rights in education were constitutionally guaranteed, and having the support of the Premier, the churches were able to greatly influence the writing of the legislation that was to create their new role. The support which the Premier gave was motivated partly to foil what he thought was a plan on the part of the Commission to eliminate the church's role in education. In addition, he was motivated by certain questionable actions by the Commission in their handling of their terms of reference and in the publication of the report. As a result, the churches became deeply involved in negotiations with the Government, and the final legislation provided them with a role equally as influential as the role which they were vacating.

CHAPTER VI

SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The problem to which this study addressed itself involved four basic questions. These questions were:

Question 1. What were some of the historic, educational, political, social, and religious conditions underlying the Government's appointment of the Commission of Enquiry in 1964?

Question 2. What were the various inputs which influenced the Commission's decision to present a recommendation to reorganize the Department of Education?

Question 3. To what extent did the Commission attempt to shape or follow the attitudes of the Newfoundland community regarding a reorganized Department of Education?

Question 4. How was the relevant legislation which followed upon the Commission's reorganization recommendation a reflection of the distribution and exercise of power and influence in Newfoundland?

In seeking to answer these questions, the writer interviewed a number of persons, Commission personnel, officials of the major denominations, and government officials and many other people. In addition, a thorough analysis was made both of the briefs received by the Commission, as well as other pertinent information. Based on information gathered from these sources, the writer suggested the following conclusions.

1. Attempts to eliminate the Denominational System of education in Newfoundland was a recurring phenomenon dating

back to the 1830's. Many observers thought that another attempt to change the system was practically inevitable in the 1960's. This was in part due to the rapidly expanding interest in quality education which was developing in Newfoundland. One of the most important developments in education prior to the Warren Commission was the rapid growth of Amalgamated Schools. By 1964 there were fifty-one Amalgamated Schools in Newfoundland serving 10 percent of the total school population, and as much as 25 percent of certain segments of the population. The amalgamation arrangement eventually became part of the Integrated System which exists today. Another pertinent development was the growing spirit of church cooperation. A final factor which can be considered part of the background leading to the appointment of the Commission is the political factor. A provincial election was to be held in 1966, and evidence suggests that the government considered Royal Commission recommendations on which to base its election platform would be an asset. It was against such a background that the Royal Commission on Education and Youth was appointed.

2. The principal inputs influencing the Commission's decision to propose a reorganization recommendation were written briefs, private and public hearings, and the observations made by the Commission members during their travels abroad. Thirty-seven briefs out of one hundred and forty-seven submitted advocated changes in the denominational

arrangements of the Department of Education, or the complete elimination of the Denominational System. Included in these were the authorities of three major denominations, Memorial University, and the Newfoundland Teachers' Association, Commission members indicated that in their hearings around the province the same demand for change was evident. In their travels, Commission members observed other educational systems where the church was involved without actually being part of the Department of Education. On these bases the majority of the Commission members recommended a functional Department of Education with the churches assuming an advisory role outside the Department.

3. The data suggest that when the Warren Commission was appointed in 1964, there was considerable public desire for major changes in the Denominational System. This represented a major change of attitude and it even prevailed among the denominational authorities themselves. The Commission interpreted this change in public opinion as justification for proposing the removal of the churches from their position on the Council of Education and for assigning them to an advisory position outside the Department of Education. However, there is also evidence to suggest that the Commission attempted to influence Newfoundland public opinion and sway the population even more decisively to its view on reorganization. The Commission and the Commission Chairman received criticism on several fronts for their

activities in this connection.

4. Several actions of the Commission were criticized by the Premier as an attempt to weaken the influence of the church in Newfoundland education. Consequently, he used his position to foil the Commission's attempts to weaken church control. Using to full advantage the constitutional guarantees which the churches enjoyed, the Premier concurred with the churches in their withdrawal from the Department of Education organization, but at the same time they were permitted to negotiate themselves into an equally influential position.

One thing that appears certain from this whole affair is that changes in the Newfoundland educational system must come through the cooperation of all parties involved rather than being imposed from the outside. The churches are proud, and rightly so, of their contribution to education. It is understandable, then, that the churches will react quickly against the imposition of any changes which tend to diminish the importance of their (the churches) contribution. Moreover, this study has shown that the Newfoundland system was not woven around the "rights and privileges" of the churches so intricately that any modification of the system would mean destruction or even a weakening of the churches' position. The results of the Commission's work have shown,

apparently to the satisfaction of the churches, that certain traditions which the churches thought crucial to the maintenance of their influence could be substituted or replaced in the interest of "progress" in education. For example, neither their position in the Department of Education nor their position on the Council of Education were vital for the application of their influence to policy-making decisions in education.

However, it is not unlikely that Newfoundland will be facing further assessments of its educational system. If church involvement again becomes an issue, the writer suggests that the proponents for radical change will not be easily repelled by such nebulous ideas and traditions as a "denominational system" and "rights and privileges of the churches". Someone will have to define clearly and specifically all the implications bound up in these terms. This could probably be done more rationally at the present time than in the heat of debate.

This study also raises the question of the degree to which the success of the churches in maintaining their involvement and position in education can be attributed to the fact that they had political support. The outcome of the reorganization issue could very well have left the churches barren of any influence if Premier Smallwood had not supported their position. If, and when, the churches no longer have such strong political support, it is quite possible that their

position and involvement in educational decision-making will become much more tenuous.

Recommendations

During the course of the writer's involvement in this study, many related questions on the subject under consideration have arisen. However, because this study was limited to one issue at one point in time, these questions had to be ignored. The writer therefore recommends further studies based on the following suggestions:

1. This study raises questions about a very fundamental issue in Newfoundland education - the involvement of the churches. The denominations themselves were divided in their attitude toward the degree to which the churches should be involved. The Commission suggested that among the population there was also a considerable demand for change. It would be of great interest to know just how widespread this desire for change is. The writer suggests a study to objectively assess the attitudes of the Newfoundland population, lay, clerical, and professional, toward the present Denominational System.

2. A question which kept recurring during the writing of this thesis was the possibility that the reorganization proposal was the work of a relatively small group of influential persons. The writer would therefore suggest a study to explore the extent to which the reorganization

proposal was formulated in that manner. It would be equally as revealing if this idea of an influential minority was explored in connection with other educational decisions in Newfoundland.

3. This study has referred to the way in which the church influences policy-making decisions. Unfortunately, the study could not fully examine the processes by which the church manages to make its influence so strongly felt. It is therefore recommended that a study be undertaken to describe and analyse the liaison between church authorities and government.

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- Murphy, John J. Member of the Newfoundland Royal Commission on Education and Youth. Interview, October 5, 1971.
- Pratt, Calvert C. Member of the Newfoundland Royal Commission on Education and Youth. Interview, September 24, 1971.
- Rowe, Frederick W. Minister of Education, Newfoundland. Interview, December 9, 1971.
- Seaborn, R. L. The Lord Bishop of Newfoundland. Interview, October 20, 1971.
- Shaw, Geoffrey. Executive Secretary, Denominational Education Committees. Interview, October 5, 1971.
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*se Appendix B

APPENDICES

APPENDIX A

TERMS OF REFERENCE

ELIZABETH THE SECOND *by the Grace of God of the United Kingdom,
Canada and Her other Realms and Territories*
(L.S.) Fabian O'Dea, *QUEEN, Head of the Commonwealth, Defender*
Lieutenant-Governor. *of the Faith.*

COMMISSION

TO:

Dr. Philip J. Warren,
Carl Abbott, Esq.,
Lewis H. M. Ayre, Esq.,
Derrick Bowring, Esq.,
Thomas J. Dalton, Esq.,
Thomas M. Doyle, Esq.,
Thomas M. Hopkins, Esq.,
George LeGrow, Esq.,
G. Byron March, Esq.,
H. Darroch Macgillivray, M.B.E.,
John J. Murphy, Esq., and
Calvert C. Pratt, Jr., Esq.

GREETING:

WHEREAS there has been a considerable expansion in education programmes and educational facilities in Newfoundland during the past fifteen years;

AND WHEREAS it is considered that there will be a continuing need for additional programmes and facilities in the future;

AND WHEREAS it now appears desirable and expedient that an Enquiry should be held into the whole situation with respect to education throughout the Province;

NOW KNOW YE that, under and by virtue of The Public Enquiries Act, chapter 24 of The Revised Statutes of Newfoundland, 1952, as amended, We, by and with the advice of Our Executive Council of Our Province of Newfoundland, reposing great trust and confidence in your knowledge, integrity and ability, have constituted and appointed and by these presents do constitute and appoint you the said Dr. Philip J. Warren, Carl Abbott, Lewis H. M. Ayre, Derrick Bowring, Thomas J. Dalton, Thomas M. Doyle, Thomas M. Hopkins, George LeGrow, G. Byron March, H. Darroch Macgillivray, John J. Murphy and Calvert C. Pratt, Jr., to be a Commission of Enquiry to

- (a) make a careful study of all aspects of education in Newfoundland;

- (b) enquire into and report upon any circumstances in connection with education which in the opinion of the Commission should be brought to the notice of the Lieutenant-Governor in Council; and
- (c) make such recommendations as the Commission may think fit on the subject of education in Newfoundland and its future development and expansion having due regard to the rights and privileges now applying in respect of schools and classes of persons in Newfoundland and entrenched in the Terms of Union of Newfoundland with Canada;

AND WE DO appoint you the said Dr. Philip J. Warren, to be Chairman of the said Commission;

AND WE DO by these presents confer on you, the said Commission, the power of summoning before you any party or parties, witness or witnesses, and of requiring him, her or them to give evidence orally or in writing upon oath or upon solemn affirmation, and to produce such documents and things as you, the said Commission, may deem requisite to the full investigation of the matters into which you are appointed to enquire;

AND WE DO by these presents authorize you, the said Commission, to adopt such procedures and methods as you, the said Commission, may from time to time deem expedient for the proper conduct of the Enquiry and to sit at such times and in such places in Newfoundland as you, the said Commission, may from time to time decide;

AND FURTHER, we require you, with as little delay as possible, to report to us your findings upon the matters herein submitted for your consideration.

IN TESTIMONY WHEREOF we have caused these Our Letters to be made Patent and the Great Seal of Newfoundland to be hereunto affixed.

WITNESS: Our trusty and well-beloved the Honourable Fabian O'Dean, one of Our Counsel, learned in the Law, Commander on the Retired List of Our Naval Reserve, Lieutenant-Governor in Our Province of Newfoundland.

AT OUR GOVERNMENT HOUSE in Our City of St. John's, this 11th Day of December, in the year of Our Lord one thousand nine hundred and sixty-four in the thirteenth year of Our Reign.

BY COMMAND,

G. A. FRECKER,
Minister of Provincial Affairs.

APPENDIX B

LIST OF SUBMISSIONS TO THE COMMISSION

I. CHURCH AUTHORITIES

1. Diocesan Synod Education Committee
2. Pentecostal Assemblies Board of Education
3. The Roman Catholic Hierarchy of Newfoundland and Labrador
4. The Salvation Army Central Educational Board
5. United Church Education Council

II. SCHOOL BOARDS

Amalgamated School Boards

1. Bay Roberts
2. Corner Brook
3. Corner Brook Public
4. Gander
5. Grenfell, St. Anthony
6. Mount Pearl
7. Norris Arm
8. Wabush

Anglican School Boards

1. Badger's Quay
2. Bell Island
3. Bonavista
4. Catalina
5. Channel
6. Conception Bay North Consolidated
7. Dunville
8. Eastport
9. Joe Batt's Arm
10. Labrador South
11. Robinsons
12. Stephenville Crossing
13. St. John's
14. Trinity-Port Rexton
15. Windsor Executive

Roman Catholic School Boards

1. Conception Bay Centre
2. Conception Bay North
3. Gander
4. Labrador North

United Church School Boards

1. Bell Island
2. Bonavista
3. Botwood
4. Carbonear
5. Channel - Port-aux-Basques
6. Green's Harbour
7. Labrador North, Happy Valley
8. Lumsden
9. New Melbourne
10. Random North
11. St. George's
12. St. John's

Miscellaneous School Boards

1. Happy Valley School Boards

III. ORGANIZATIONS AND ASSOCIATIONS

1. Association of Registered Nurses of Newfoundland, St. John's
2. Aurora Branch of Newfoundland Teachers' Association, St. Anthony
3. Bowring Sailing Club, St. John's
4. Boy Scouts of Canada, Provincial Council of Newfoundland and Labrador
5. Canadian Child Drama Association, Newfoundland Branch, St. John's
6. Canadian Federation University Women, Grand Falls
7. Canadian Federation University Women, St. John's
8. Canadian Institute of Forestry, Newfoundland Section, St. John's
9. Canadian National Institute for the Blind, Newfoundland Division, St. John's
10. Canadian Scholarship Trust Foundation, St. John's
11. Cerebral Palsy Parents' Association, St. John's
12. Corner Brook University Women's Club
13. Educational Reference Book Publishers Association, Toronto
14. Frozen Fish Trades Association Limited, St. John's
15. Grolier of Canada Limited, Eastern Canada School and Library Division
16. Guidance Council of Newfoundland Teachers' Association, St. John's
17. International Grenfell Association (Dr. W. A. Paddon), North West River
18. International Grenfell Association (Dr. Gordon Thomas), St. Anthony

19. John Howard Society, St. John's
20. Kiwanis Club of St. John's
21. Music Festival Association of Newfoundland,
Incorporated, St. John's
22. Newfoundland Affiliate, Canadian Society for
Education through Art, St. John's
23. Newfoundland Association for Help of Retarded
Children, St. John's
24. Newfoundland Association of Architects, St.
John's
25. Newfoundland Board of Trade, St. John's
26. Newfoundland Co-operative Union, St. John's
27. Newfoundland Council on Alcohol Problems,
St. John's
28. Newfoundland Dietetic Association, St. John's
29. Newfoundland Council, Girl Guides of Canada,
St. John's
30. Newfoundland Home Economics Association, St.
John's
31. Newfoundland Minor Hockey Association, Corner
Brook
32. Newfoundland Rehabilitation Council, St. John's
33. Newfoundland Society for Crippled Children and
Adults, St. John's
34. Newfoundland Teachers' Association
35. Parent Teacher Association, Buchans
36. Placentia Branch of Newfoundland Teachers'
Association
37. Placentia Recreation Commission
38. Regina Home and School Association, Corner Brook
39. St. John's Branch of Canadian Association for
Health, Physical Education and Recreation
40. Trinity Branch of the Newfoundland Teachers'
Association
41. Victory Lodge, Lodge 1188, Brotherhood of
Railway and Steamship Clerks, Freight Handlers
Argentia (E. E. Thoms)
42. Youth Fellowship Group, St. Thomas' Anglican
Church, St. John's

IV. INDIVIDUALS

1. Barrett, Dr. C. R., St. John's
2. Bennett, Mr. N. W., Pasadena
3. Bishop, Mr. Allan, St. John's
4. Blackmore, Mr. D., Gander
5. Brown, Mr. C. K., St. John's
6. Bruce, Mrs. Vera, Stephenville
7. Buckle, Rev. Francis, Cartwright, Labrador
8. Davis, Mr. Fred, Dunville
9. Davis, Mr. Hudson, Carbonear

10. DeHarveng, Rev. Charles N., Happy Valley, Labrador
11. Dewey, Mr. W. J., Topsail
12. Downey, Mr. Arthur, Mr. J. Howard Sainsbury and Mr. Lorne B. Wheeler, Grand Bank-Fortune
13. Eaton, Dr. J. Douglas, St. John's
14. Eddy, Mr. Roland, Norman's Cove
15. Fisher, Mr. Eric, Green's Harbour
16. Gibbons, Mr. H. K., Port-aux-Basques
17. Goodwin, Mrs. Alison, Harbour Grace
18. Goodwin, Dr. W. L., Harbour Grace
19. Halfyard, Miss J. I., St. John's
20. Hancock, Mr. Christopher, Gander
21. Hatcher, Mr. C. and Mr. L. Parsons, Toronto
22. Hellen, Mr. Herbert, Foxtrap
23. Hewson, Dr. John, St. John's
24. Hillier, Mr. Charles, Bonavista
25. Hunter, Dr. A. C., St. John's
26. Kendell, Mrs. Iris L., St. John's
27. Kettle, Mr. Nathan, Daniel's Harbour
28. Manuel, Miss Edith M., St. John's
29. Mills, Captain F. H., Bonavista
30. Moore, Mr. Walter, St. John's
31. Parsons, Mr. Wilfred, Harbour Grace
32. Peacock, Rev. F. W., Happy Valley, Labrador
33. Roberts, Mr. Wallace M., Buffalo, U.S.A.
34. Seary, Mrs. A. G., St. John's
35. Stoker, Mrs. Marjorie, St. John's
36. Taylor, Miss Marguerite, Grand Falls
37. Thomson, Mr. A. B., Basingstoke, Hants., England
38. Tulk, Dr. Helen, Bishop's Falls
39. Whitten, Mrs. Dulcie, St. John's

V. OTHER

1. Andrews, Mr. R. L., Deputy Minister of Public Welfare, St. John's
2. Association of Amalgamated School Boards of Newfoundland and Labrador
3. Atlantic Films and Electronics Limited, St. John's
4. Committee Elected by the Education Students at Memorial University of Newfoundland, St. John's
5. Department of Health, St. John's
6. Memorial University of Newfoundland, St. John's
7. Public Libraries Board, St. John's
8. Principals and Staff, Anglican Consolidated School System for Conception Bay North
9. Principals and Teachers of Anglican Central High School, Harbour Grace
10. Principals, Vice-Principals and Staff Teachers of the Schools of Happy Valley

11. Roman Catholic Teachers of Bell Island
12. Salvation Army Provincial Youth Department,
St. John's
13. Staff of Ascension Collegiate, Bay Roberts
14. St. Alban's High School, Badger's Quay
15. Supervising Inspectors, St. John's
16. Teachers of Central High School, Wesleyville
17. Teachers of Yale School, North West River,
Labrador
18. Teachers on Staff of Gonzaga Regional High
School, St. John's
19. Town of Gander
20. Town of Happy Valley
21. Warren, Mr. G., Deputy Minister of Public Works

APPENDIX C

List of Persons Interviewed

Commission Personnel

Dr. P. J. Warren, Chairman
Mr. Carl Abbott
Mr. Lewis H. M. Ayre
Mr. Derrick Bowering
Mr. Thomas J. Dalton
Mr. George LeGrow
Mr. John J. Murphy
Mr. Calvert C. Pratt
Mr. Fred Kirby, Commission Secretary

Church Representatives

Bishop R. L. Seaborn, The Lord Bishop of Newfoundland
Archbishop P. J. Skinner, Archbishop of the Archdiocese
of St. John's
Monseigneur D. T. Morrissey, Secretary to the Archbishop
Rev. A. B. LeGrow, Executive Assistant, DEC
Pastor Geoffrey Shaw, Executive Secretary, DEC
Mr. W. C. Woodland, Executive Assistant, DEC
Mr. Frank Kennedy, Executive Assistant, DEC
Mr. C. C. Hatcher, Executive Secretary, DEC

Government

Premier J. R. Smallwood
Dr. F. W. Rowe, Minister of Education
Mr. P. J. Hanley, Deputy Minister of Education

APPENDIX D

S U M M A R Y

of

A G R E E M E N T

between

THE ROMAN CATHOLIC

ANGLICAN

UNITED CHURCH

SALVATION ARMY

Prepared for presentation to the Executive Council.

February 19, 1968.

A SUMMARY OF AGREEMENT REACHED BY
ANGLICAN, UNITED CHURCH, SALVATION
ARMY AND ROMAN CATHOLICS.

The four denominations listed above are in agreement that the Department be set up in a functional manner and the Office of Denominational Superintendents be abolished, provided that:

- 1) a Denominational Policy Commission be set up outside the Department
- 2) Denominational Committees be constituted each with an Executive Secretary
- 3) a Departmental General Policy Committee be set up on which the Executive Secretaries of Denominational Educational Committees shall have membership.

The Department of Education Act:

The above Act shall provide:

1 - Denominational Policy Commission:

The Denominational Policy Commission shall, subject to the Minister, be the authority for all Educational Policy that affects the rights of the Churches, in the following areas:

- a - Curriculum and text books.
- b - Teacher selection and training.
- c - Other matters that affect the rights of the Churches in education.

Normally policies would be initiated, in the Department of Education, by professional educators. It is not the intention that the Denominational Policy Commission shall be the initiator of all educational policies. However, where such policies impinge on denominational rights, (the rights of the Churches) these shall be referred to the Denominational Policy Commission.

In the above context, the function of the Denominational Policy Commission shall be consideration of policy that shall affect the rights of the Churches; it will not concern itself with general policy, administrative or academic.

2 - Membership on Denominational Policy Commission:

The Denominational Policy Commission will consist of the Minister, Deputy Minister, and the Executive Secretaries of the Denominational Educational Committees to be set up under the Departmental Act.

3 - Liaison with the Executive Council:

If there were unanimity in the Policy Commission, recommendations would go on to Government from the Policy Commission as a whole. In the event of disagreement, the majority and minority recommendations shall be prepared in writing by the Denominational Educational Committees for presentation to the Cabinet through the Minister.

4 - Denominational Educational Committees:

- a) Each denomination or group of denominations shall appoint Denominational Educational Committees and shall employ a professional educator who shall also be a member of the Committee and act as its Executive Secretary.
- b) Denominational Educational Committees shall have responsibility for the establishment of school districts and changes in boundaries; together with selection, recommendation for appointment of members of school boards and the dissolution of boards; and further, shall have full responsibility for the development and administration of Religious Education.
- c) The Government shall provide each Denominational Educational Committee with an annual grant adequate to cover salaries for needed employees and other administrative purposes.

5 - General Departmental Policy Committee:

There shall be set up a Departmental Policy Committee under the Chairmanship of the Minister, consisting of Deputy Minister, Heads of Divisions, The Executive Secretaries of the

Denominational Educational Committees, a representative of the faculty of Education of Memorial University and representation from the Newfoundland Teachers' Association. The function of the General Policy Committee shall be to examine and make recommendations on existing policy and also to recommend initiation of new policy under provisions outlined in number three above.

6 - Departmental Legislation:

To insure proposed legislation is in conformity with the agreement reached by the denominations, all said denominations, shall be given copies of proposed new educational legislation affecting the Department of Education before such proposals are brought to the Legislature.

Government Grants:

All Government Grants shall be distributed in accordance with Term 17 of the Terms of Union of Newfoundland with Canada, that is, "in accordance with the scales determined on a non-discriminatory basis". These shall include, inter alia:

- 1) per capita (population) grants as is now done in the case of school buildings.
- 2) grants made according to a formula as is now done for teachers-salaries, transportation of pupils, maintenance and in lieu of school fees.

It should be noted that this summary concerns itself with only some of the recommendations of the Report of the Royal Commission on Education and Youth (Ch. IV & V).

There shall be continuing studies of the full report of the Commission by the denominations from which will come further recommendations.

Any proposed amendment or revision of the Education Act 1960 or any proposed substitution of it by a new Act should be presented to the denominations for consideration and comment.

Any legislation contemplated should provide the denominations be not required to effect implementation before September 1969.

Agreed on February 19, 1968 by:

The Archbishop of St. John's.

The Lord Bishop of Newfoundland.

President, United Church Conference.

Provincial Commander of the Salvation Army.

APPENDIX E

TERM 17 OF THE TERMS OF UNION OF NEWFOUNDLAND
WITH CANADA (1949)

In lieu of Section Ninety-Three of The British North America Act, 1867, the following Term shall apply in respect of the Province of Newfoundland:

In and for the Province of Newfoundland the Legislature shall have exclusive authority to make laws in relation to education, but the Legislature will not have authority to make laws prejudicially affecting any right or privilege with respect to denominational schools, common (amalgamated) schools, or denominational colleges, that any class or classes of persons have by law in Newfoundland at the date of Union, and out of the public funds of the Province of Newfoundland provided for education

- (a) all such schools shall receive their share of such funds in accordance with scales determined on a non-discriminatory basis from time to time by the Legislature for all schools then being conducted under authority of the Legislature; and
- (b) all such colleges shall receive their share of any grant from time to time voted for all colleges then being conducted under authority of the Legislature, such grant being distributed on a non-discriminatory basis.

