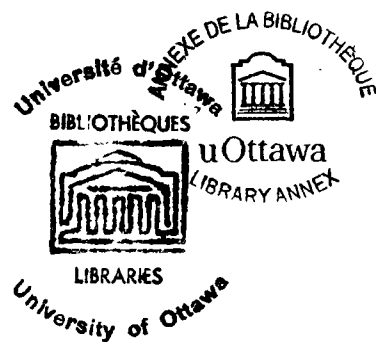


PRELIMINARY
A HISTORICAL INQUIRY INTO
THE MAINE CATHOLIC SCHOOL SYSTEM

by Marcel Raymond

Thesis presented to the School of Psychology
and Education of the University of Ottawa as
partial fulfillment of the requirements for
the degree of Master of Arts in Education.



Ottawa, Canada, 1959

UMI Number: EC56178

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform EC56178
Copyright 2011 by ProQuest LLC
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

ACKNOWLEDGMENTS

This thesis was written under the direction of Professor J. N. H. Taillefer, Ph.D., of the School of Psychology and Education of the University of Ottawa.

The author wishes to acknowledge his gratitude to L'Union Saint-Jean-Baptiste d'Amérique, a mutual and cultural Franco-American society, of Woonsocket, Rhode Island, for a generous grant towards the furtherance of this research project.

Thanks are also expressed to Rev. R. H. Shevenell, O.M.I., Ph.D., Director of the School, for his timely encouragement, and to Mr. A. Lesieur, M.A., former instructor of school organization and administration, under whom this report was initiated.

The author is indebted to all those who, in some way or other, have given freely of their time and advice for the advancement of his project.

CURRICULUM STUDIORUM

Marcel-Alexandre-Lucien Raymond was born in Lewiston, Maine, on September 9, 1931. He served four years as an enlisted man with the United States Air Force, both in the United States and in Europe. He received the Bachelor of Arts degree from the University of Ottawa, Ontario, in 1958.

TABLE OF CONTENTS

Chapter	page
INTRODUCTION	vi
I.- THE FIELD OF CATHOLIC EDUCATION IN MAINE	1
1. The Dualistic Colonial Background of a Frontier Land	3
2. Catholic Educational Efforts during the Pre-Diocesan Period	7
3. A Survey of Environmental Influences	11
4. Denominational and Cultural Groups	17
II.- ADMINISTRATIVE POLICIES OF THE BISHOPS OF PORTLAND	22
1. The Catholic School System Established by Bacon (1855-1874)	23
2. Expansion and Organization under Healy (1875-1900)	27
3. Growth during O'Connell's Transitional Regime (1901-1906)	30
4. Educational Development at a Peak under Walsh (1906-1924)	31
5. Systematic Consolidation Inaugurated by Murray (1925-1931)	34
6. Continued Development under McCarthy (1932-1948) and Feeney (1948-)	37
III.- ORGANIZATIONAL CHARACTERISTICS OF THE TEACHING CONGREGATIONS	44
1. Arrival in Maine under the Various Bishops	45
2. Current Scholastic Distribution of the Religious Teaching Groups	47
3. The Phenomenal Rise of Academic Bilin- gualism	52
4. Non-Denominational Activity in Public and State Schools	58
SUMMARY AND CONCLUSIONS	62
BIBLIOGRAPHY	67
Appendix	
1. <u>ABSTRACT OF A Historical Inquiry into the Maine Catholic School System</u>	70

LIST OF TABLES

Table	page
I.- Comparative Status of the New England Catholic Schools at Bishop Bacon's Death in 1874 . . .	25
II.- Rise and Growth of the Maine Catholic School System under the Bishops of Portland from 1855 until Today	41
III.- Status and Level of the Maine Catholic School Units with Current Enrollment under the Various Teaching Congregations	50
IV.- The Spread of Bilingualism in the Maine Catholic School System under the Bishops of Portland from 1855 until Today	54
V.- Maine Public and State Schools Staffed by Catholic Teaching Congregations	59

INTRODUCTION

Progress in history, as in other sciences, is perhaps best described as a series of analytical steps. This thesis represents a first step towards a formal history of the Maine Catholic School System. It has been termed an inquiry in order to emphasize the provisional nature of its findings. Despite a relative lack of source material, the investigation has attempted to establish how, through a process of internal growth and external influences, Catholic education in Maine has developed into a distinctive diocesan school system.

With three and a half centuries of education to her credit, the Catholic Church of Maine stands out as the oldest educational institution in the New England States. Parochial schools did not exist from the start. During the better part of this impressive historical span, Catholic activities were almost exclusively restricted to the Indian tribes; there were no white settlements requiring ministration, except in the St. John valley which French pioneers from Acadia and New France had domesticated, and later on in eastern Maine where a few Irish colonies were to be found.

The actual rise and growth of Catholicism and of Catholic education in the state coincides with the great Canadian and European immigrations of the mid-nineteenth century onward, which more or less recolonized New England

and gave it its present Catholic features. Under these favorable auspices of religious and economic growth, the Maine Catholic School System was born with the Diocese of Portland in 1853, as a self-supporting educational enterprise depending solely on parochial or tuitional income for maintenance and expansion. Its great architects were the Bishops of Portland, with the active cooperation of their clergy and laity, and the twenty-four teaching congregations of men and women who have since operated the schools.

In order to study the system from as many angles as possible, the problem has been successively approached from three points of vantage, viz., the field of Catholic education, the administrative role of the bishops, and the organizational status of the teaching congregations.

The first chapter aims at localizing Catholic education in its spatio-temporal setting from early colonial days until the contemporary period. It serves as a broad introductory to those historical and environmental forces that have played an important part in the development of the system as it exists today. Catholic education did not flourish in a vacuum. It grew on the soil of Maine and was tilled by the people of Maine. It should be expected to display the characteristics of both its makers and its milieu.

Significantly, the Maine Catholic School System was established by the first Bishop of Portland. Each phase of its subsequent development can be traced back to the educational policies of his successors, who have contributed to education according to the circumstances of their episcopacy. Approached from this angle of vision, the system reveals its developmental continuity and internal cohesiveness, as achieved by a certain degree of administrative centralization.

By way of contrast, organizational decentralization comes to the fore in the third chapter. The scholastic distribution of the teaching congregations among a variety of schools along the educational ladder brings out two interesting features of the system: bilingualism, as indicative of cultural freedom, and non-denominational activity in public schools, a further indication of the organizational autonomy enjoyed by the teaching groups in the diocese.

Lack of an adequate bibliography has been this reporter's chief embarrassment. Little has been published on Catholic education in Maine, and apparently nothing on the Maine Catholic School System. The first chapter was written largely from extraneous sources, having only an indirect and incidental bearing on the matter. Fortunately

enough, however, two recent histories, one of Catholicism¹ and one of Catholic education² in Maine, have furnished basic facts and raw statistics for chapters two and three; a current diocesan school directory³ was put to advantage as a parallel and complementary source.

The three major sources at hand were extensively utilized, collated and adapted for statistical tabulations within the scope of this report. At times, for want of more conclusive evidence, circumstantial estimates were resorted to as a convenient basis for certain essential generalizations. This is particularly true of the bilingual schools, on which available information is extremely scanty. Such statements are, of course, subject to verification, and have been so qualified in the text.

It is hoped that future research, already initiated by this reporter,⁴ will correct and extend these provisional

1 William Leo Lucey, The Catholic Church in Maine, Francestown, Marshall Jones, 1957, xiv-372 p.

2 Sr. M. Elise-de-la-Croix Lallement, The History of the Rise and Growth of Catholic Education in Maine, unpublished Master's thesis presented to the Catholic Teachers College of Providence, Rhode Island, 1954, v-132 p.

3 Diocese of Portland, Catholic School Directory, 1956-1957, (Portland, Chancery Office, 1957), 25 p.

4 Marcel Raymond, Research Proposal for a History of the Maine Catholic School System, personal document, Ottawa, 1958, 22 p.

findings. Nonetheless, care has been taken to reflect the historical and actual situation as nearly as possible, and this report, though by no means final, is reasonably true to fact. While the history of the Maine Catholic School System remains to be written, this thesis should facilitate the task of its would-be author. Therein lies the scientific contribution of the present study.

CHAPTER I

THE FIELD OF CATHOLIC EDUCATION IN MAINE

Local history deals with the singular. Unlike sociology, it cannot hope to achieve large-scale generalizations. The objective towards which it strives is rather modest: to characterize the uniqueness of a circumscribed topic, and to interpret that topic within the confines of its peculiar surroundings. A study of Catholic educational activities in a given area falls within the scope of local history. It should conform to the same demands.

Considered solely as a product of man, institutionalized Catholic education reflects all those environmental influences that contribute to the human development of its makers. It thus lends itself to various kinds of analysis. Once a system of education has become sufficiently structured, it may be anatomized into such basic components as aims, agents, curriculum, methods, and administrative organization. While this standard approach insures cross-sectional comprehensiveness, it also tends to restrict one's inquiry to an uncritical and superficial understanding of the contemporary fabric. To avoid this narrow outcome, students of education resort to parallel methods of investigation. For instance, a comparative study between two different systems will bring out their relative merits. And

again, retracing the developmental sequence of a given system through the various stages of its historical evolution will add to the terminal product the all important perspective of time.

In view of the above theoretical considerations, this first chapter intends to fathom the broader field of Catholic education in Maine. It will attempt to investigate from an external point of vantage such local factors as may have influenced the course of this educational institution, in terms of history, geographic location and features, economic growth, civil government, and ethico-cultural determinants. Factors have been selected with respect to their basic longitudinal relationship to school organization and administration.

Though limited in scope, and not primarily concerned with the internal functioning of the system, this exploratory research may assist the reader in localizing Catholic education in the whole Maine environment out of which it was molded. Questions that arise at the onset of this investigation could be worded as follows: When and in what circumstances did the Church begin to teach in Maine? What educational benefit, if any, has survived from the missionary period? In what physical and socio-economic milieu was the Diocese of Portland established? What is the denominational and cultural significance of the Catholic School System in

contemporary Maine? Let us start with the first of these questions.

1. The Dualistic Colonial Background
of a Frontier Land.

During the first one hundred and sixty years of her remote past (1604-1763), Maine's political fate swayed like a storm-ridden vessel on the moving tides of colonial rivalry between France and England. All told, the better part of her actual frontier territory passed as many as nine times from French to British jurisdiction,¹ until she became unquestionably established as a Province and District of the Commonwealth of Massachusetts. This shifting tutelage, coinciding with Maine's formative years, is doubly significant from an educational point of view. It accounts for the early rise and permanency of Catholic education among the Indian tribes of the state.² It also offers some measure of explanation for the delayed interest of her English-speaking people in education.³

1 William Leo Lucey, The Catholic Church in Maine, Francestown, Marshall Jones, 1957, p. 6.

2 Workers of the Federal Writers' Project of the Works Progress Administration, Maine, A Guide "Down East", Boston, Houghton Mifflin, 1937, p. 82.

3 Idem, p. 80. See also Ava Harriett Chadbourne, A History of Education in Maine, A Study of a Section of American Educational History, Lancaster (Pa.), Science Press, 1936, p. 7.

Historically, Maine is the site of the first French settlement in America. In 1604, prior to the settlement of Jamestown, Virginia, or Plymouth, Massachusetts, an expedition led by such famous explorers as the Sieur de Monts and Samuel de Champlain landed on St. Croix Island where they spent several months.⁴ Subsequent explorations and missionary ventures carried the French as far south as the Kennebec River in the vicinity of Augusta, the present-day state capital, some one hundred and thirty miles north of Boston.

A far-reaching consequence of this early Catholic effort expended by French missionaries is the fact that most Maine Indians have retained a staunch Catholic heritage to this day. As wards of the state, they live chiefly on three reservations: one at Old Town, of the Penobscot tribe, and the other two in Washington County, of the Passamaquoddy tribe,⁵ for a total population of 1,522 Indians (1950).⁶ Since 1878-79, their schools have been subsidized by the

4 Edward F. Dow, "Maine", in The Encyclopedia Americana, 1958 Canadian Ed., Vol. 18, p. 143c.

5 Ibidem.

6 Harry Hansen, Ed., The World Almanac and Book of Facts for 1959, New York, New York World Telegram, 1959, p. 269.

government and staffed by religious teachers from the Catholic Diocese of Portland.⁷

Notwithstanding French claims, Maine was made a royal province of the English colonies in 1639. Thirteen years later, in 1652, Massachusetts assumed temporary, then in 1692 permanent, control over the District of Maine. Statehood was finally achieved as a provision of the Missouri Compromise, in 1820. As the political storm subsided in favor of the English colonies, Maine's prolonged association with Massachusetts gradually fostered popular concern for education, to the point of leaving a permanent imprint on the educational policies and institutions of the state. The spread of Puritan educational ideals from Massachusetts to Maine is aptly described by Chadbourne in the following words:

The story of education in Maine during its period as a province and district is the story of the advance of these Puritan methods and ideals, as exemplified in the school laws of Massachusetts, across the Province and District of Maine from the southwest along the coast and up the rivers as more and more immigrants from Massachusetts and New Hampshire settled in the Province of Maine.⁸

7 Sr. M. Elise-de-la-Croix Lallement, The History of the Rise and Growth of Catholic Education in Maine, unpublished Master's thesis presented to the Catholic Teachers College of Providence, Rhode Island, 1954, p. 44-45.

8 Chadbourne, Op. cit., p. 16.

This influence is especially noticeable as embodied in Art. VIII of the State Constitution⁹ and first Maine school laws of 1821, which were altogether closely modeled after those of the mother state.

In due course of time, and after considerable evolution at home, Maine's public educational inheritance was to play no small part in the organizational and curricular orientation of the Catholic schools. Two particular instances may be recalled. During the first quarter of the present century, Bishop Walsh's appeal for public support of free parochial schools based part of its argumentation upon the state constitution.¹⁰ And then in 1926-28, when diocesan-wide efforts were being made under Bishop Murray in view of drawing a uniform course of instruction for the parochial elementary schools, it is unlikely that the official state-approved curriculum was ignored, since Bishop Walsh had already enjoined Catholic teachers to observe its requirements for instruction in music and drawing.¹¹

Certain features of the Catholic School System and, more generally, of education in the Maine environment have been traced to the dualistic historical background of the

9 State of Maine, Laws Relating to Public Schools, Augusta, Department of Education, 1955, p. 2.

10 Lucey, Op. cit., p. 310.

11 Idem, p. 309.

state. The staffing of state schools for Indians with religious teachers, Bishop Walsh's petition for public funds, and standardization of the curriculum should be seen as proceeding at least fractionally from this dualistic factor. The specific contribution of the early missionaries and pioneer priests will now be considered.

2. Catholic Educational Efforts during the Pre-Diocesan Period.

The Church of Maine went through two distinct stages of development before achieving her present diocesan status. Until 1763, the Maine missions fell under the jurisdiction of the Bishop of Quebec; this first sesquicentennial phase witnessed the French missionary effort among the Indians and northern settlers of the state.¹² The following centennium, from 1763 to 1853, which may be called the transitional stage, was marked by the progressive establishment of the American hierarchy. During this phase, the Catholic population of Maine successively came under the Vicar Apostolic of London (1763), the Prefect Apostolic of the United States (1784), the Bishop of Baltimore (1789), the Bishop of Boston (1808), and finally the Bishop of Portland in 1853.¹³

¹² Lallement, Op. cit., p. 16-17.

¹³ Idem, p. 17-18, 22-23, and 30.

The French missionary civilized and educated the Maine Indian during the most hazardous period of North American colonial history. As already stated in the foregoing section, repercussions of his outstanding accomplishment were officially recognized during the last quarter of the nineteenth century, when the three Indian state schools were confided by the Maine government to the Sisters of Mercy. With state support, these nuns have since ministered to the spiritual and educational welfare of the oldest Catholic group in the state.

A mere chronological recitation of names and areas evangelized is a poor tribute to the permanency of the French Catholic endeavor, but it will attempt to outline part of its scope and continuity.

- | | | |
|---------|--|---|
| 1. 1604 | Fr. Nicholas Aubry | St. Croix Island. |
| 2. 1611 | Frs. Pierre Biard, S.J.
& Ennemond Massé, S.J. | Maine coast & forest,
Kennebec region. |
| 3. 1613 | Frs. Pierre Biard, S.J.
Ennemond Massé, S.J.,
Quentin, S.J. & Lalle-
mant, S.J., Br. Gilbert
du Thet, S.J. | Mount Desert Island,
called St. Sauveur,
destroyed by Argall. |
| 4. 1619 | Recollects | St. John River. |
| 5. 1633 | Capuchins | Penobscot & Kennebec. |
| 6. 1646 | Fr. Druillettes, S.J. | Kennebec, Old Point
in Norridgewock. |
| 7. 1688 | Fr. Bigot | Indian missions. |
| 8. 1690 | Fr. Sébastien Rasle, S.J. | Kennebec Valley. |
| 9. 1730 | Frs. de Syresme, S.J.,
Lauverjat, S.J. &
Charles Germain, S.J. | Kennebec & Penobscot. |

As far as can be estimated from available sources,¹⁴ a minimum of fifteen missionaries labored along the coast and river valleys of the state. Most famous among these early educators is Father Sébastien Rasle, a scholarly Jesuit who spent thirty-four years with the Indians of the Kennebec valley. In 1698, he opened the first real school in Maine, and taught the Indians at Norridgewock until 1724 when he was killed in a mission raid staged by the English colonists.¹⁵ Following his death, at least three more Jesuits returned to Maine, before the political defeat of the French (1763) temporarily halted more than a century and half of missionary work in this no man's land territory.

Upon the establishment of the first American Diocese in 1789, the French Revolution unwittingly favored a resumption of missionary journeys to Maine via Baltimore. Over twenty-five French priests took refuge in the United States. Bishop John Carroll of Baltimore appointed one of them, Father Matignon, as head of the New England missions with residence in Boston. The second chronology of French missionaries in Maine reads thus:

14 Idem, p. 3-16 passim.

15 Idem, p. 12-16.

- | | | |
|---------|--------------------------------------|--|
| 1. 1792 | Fr. Ciquart | Ministers to 500
Indian converts. |
| 2. 1796 | Fr. Jean Lefebvre de
Cheverus | Penobscot & St. Pat-
rick at Newcastle. |
| 3. 1799 | Fr. Romagné | Penobscots & Passa-
maquoddies. |
| 4. 1833 | Frs. Edmond Demilier
& Petithomme | Indian missions. |

Other missionary priests who labored among the Indians and early Irish Catholic colonies of Maine during the first half of the nineteenth century were Fathers Fenwick, Barber, Ffrench, Bapst, Moore, and Ryan, the first resident pastor.¹⁶

Finally in 1853, two hundred and fifty years after Fr. Nicholas Aubry's arrival on the Maine coast, a new bishopric was created for the States of Maine and New Hampshire, with twenty churches, five secular priests, five Jesuits, and no schools.¹⁷ The greatest single asset of the diocese was its growing immigrant Catholic population, which was to make possible the tremendous educational development that followed. This topic, which is at the very core of our inquiry, will be better understood if placed in its proper environmental setting.

¹⁶ Idem, p. 18-30 passim.

¹⁷ Lucey, Op. cit., p. 152 and 155.

3. A Survey of Environmental Influences.

Massachusetts's predominant role in Maine affairs and her lingering influence after 1820 do not solely account for the peculiar rise and growth of Maine schools, whether public or private. In addition to the somewhat dualistic origins of the state, several significant factors have contributed from earliest times to the shaping of an autonomous and distinctive school organization.

a. The Geographical Complex.- To start with, size and boundaries have had an important say in Maine's educational development. The state is the northernmost and largest of the New England group, with an area nearly equal to that of the other five states combined.¹⁸ It has but one American neighbor, New Hampshire. Educationally and otherwise, this relative isolation has often tended to set it apart from the rest of the country, standing up as a sort of inverted Texas between two Canadian neighbors: the state's northern peak, a matter of frequent warfare and dispute until the Webster-Ashburton Treaty of 1842,¹⁹ is bounded west by the Province of Quebec, and east by the Province of New Brunswick. On the southern coast, more than four hundred offshore islands, with an area of up to sixteen

18 Dow, Op. cit., p. 143.

19 Workers, Op. cit., p. 4.

thousand acres, add to the dispersal of Maine's coastal population along a twenty-five hundred mile serrated Atlantic seaboard.²⁰ Though famous for its scenic beauty, the coast of Maine does not particularly lend itself to efficient institutional education.

While considering geographical location, one is led to inquire about the topography of the state, as it may further affect school management. To put in two clear-cut words, Maine's outstanding topographical features are wood and water: over seventy-five percent of the state is tree-covered, an estimated total area of sixteen million acres, whereas another ten percent is occupied by more than twenty-two hundred lakes and ponds and fifty-one hundred rivers and streams. A third of the remaining cleared area is devoted to agricultural exploitation.²¹

As a matter of tourist and economic attraction, the state holds the largest forest reserve east of the American Rockies. Indeed, impressive sections of this near-virgin land are still unpopulated and have been but partially explored;²² to this day, about half the total area of the state is wild land with no form of local government in ten

20 Idem, p. 3.

21 Idem, p. 4-9 passim.

22 Ibidem.

of the sixteen counties.²³ This represents approximately four hundred unorganized townships, governed by the Maine Forestry District.²⁴

Since 1895, the state is directly responsible for the education of children residing in unorganized land and island territory; through a special school fund, it either maintains consolidated schools or sends the children to neighboring towns for elementary and secondary education.²⁵ The State Board of Education strives to provide these children "with the same educational opportunities available to their contemporaries in towns of comparable size".²⁶ No part of Maine's wide territory, from the near-inaccessible forest to the remote offshore islands, has been disregarded in educational matters.

These geographical considerations may seem to have carried us far afield. They have not. Let it be simply stated that the Diocese of Portland is coextensive with the State of Maine. Inasmuch as Catholics are dispersed throughout the length and breadth of this vast area, the

²³ Glenn Wendell Starkey, Maine, Its History, Resources and Government, Boston, Silver, Burdett and Co., 1920, p. 115.

²⁴ Workers, Op. cit., p. 49.

²⁵ State of Maine, Op. cit., p. 53-61 passim.

²⁶ Idem, Biennial Report of the State Board of Education, Augusta, Department of Education, 1956, p. 25.

very same problems with which the state is confronted have also been a continuous challenge to the diocese. The establishment of self-supporting parochial schools and the coordination of these widely scattered schools into an efficient administrative organization have been rendered so much the more difficult by the nature of the physical environment.

b. Economic Growth and Education.- Closely akin to the geographical complex is the economic growth of the state, and its subsequent impact on education.²⁷ When statehood was proclaimed in 1820, 236 towns had been incorporated in the southern part of Maine. At the close of the century, there were 17 cities, 418 towns and 79 plantations, or a total of 514 organized townships, many of them located north of Maine's geographical center. Likewise, the population had more than doubled, from 298,269 to 661,086 inhabitants, largely due to immigration from neighboring states and Canadian provinces. The nineteenth century had thus seen the entire state opened to settlement, "while highways and railways made possible its industrial, commercial and educational development".²⁸

27 Chadbourne, Op. cit., p. 136.

28 Idem, p. 137.

Since economic growth is basically non-denominational, the import of Chadbourne's statement can be seen readily. The Diocese of Portland was established in 1853. The first parochial school was opened in 1864. By the end of the century, more than twenty Catholic schools were in operation throughout the state. Catholic education could develop rapidly, and economic growth was one of the underlying factors that favored this development.

c. The Role of Government in Education.- In final analysis, the relationship between politics and education will be examined. The state government has not changed materially since 1820. The original constitution grants wide powers to the legislature and definitely curtails those of the governor by creation of a council of seven members which must approve nearly all executive actions.²⁹

The State Department of Education is administered by a commissioner who is chosen by the State Board of Education. The board itself comprises ten members, appointed by the governor with the consent and advice of the Executive Council. They serve without pay for five-year overlapping terms. Though the department exerts considerable initiative and control in such matters as school building design, curricula, teaching methods, and teacher training, certifi-

²⁹ Workers, Op. cit., p. 48.

cation and placement, cities and towns still retain a large measure of local autonomy in school affairs.³⁰

This permissive attitude of state officials towards education at large probably explains their policy of non-interference as regards the secularization of church schools with retention of religious teachers, in some northern Maine communities where Catholics represent all but the total population. While the state has declined Bishop Walsh's appeal for public support of parochial schools, it seems not to have opposed a solution of the problem at the local level.

However superficial and incomplete, this brief survey of environmental factors tends to show some of the circumstances, or conditions of existence, which the Maine Catholic School System has encountered during its developmental years and still encounters today. This qualified attempt at characterization will perhaps be further rewarded if Catholic education is viewed in the wider context of religious denominations and cultural groups in Maine.

³⁰ Kenneth Charles Morton Sills and Edward F. Dow, "Maine", in Encyclopaedia Britannica, (14th Ed.), revision of 1957, Vol. 14, p. 690.

4. Denominational and Cultural Groups.

The people of present-day Maine are affiliated to a variety of Protestant, Catholic and Jewish denominations, the most representative being the Congregational, Baptist, Methodist and Catholic faiths. Many unusual sects, some of them peculiar to Maine alone, still flourish throughout the state, often in segregated colonies.³¹ Educationally, the most important of these religious groups is the Catholic Church, with its centennial hierarchy and extensive network of parochial and extra-parochial schools at the various academic levels. Protestant denominations were likewise intimately linked with education prior to the abolition of district schools and their replacement by central public schools in the last century; they were notably influential in the founding of several academies and colleges throughout the state. The very diversity of these Protestant sects, coupled with widespread religious indifference, undoubtedly precipitated the advent of non-denominational public schools as a local and state institution during the latter part of the nineteenth century. In addition to Catholic parochial schools, there are some sixty private schools and academies supplementing the free public elementary and secondary

³¹ Workers, Op. cit., p. 82.

schools of Maine.³²

Maine people³³ are predominantly of English-Scotch-Irish ancestry, with a generous proportion of French, and, in lesser degree, of German stock. The American French, who constitute an estimated one-eighth of the state's total population, have lived in Maine since earliest times, their actual numbers having been substantially accrued after 1850 by waves of immigration from Quebec and New Brunswick. In 1950, however, only 28,329 Maine residents were reported as French-Canadian born;³⁴ these figures are known to be but a dim reflection of the total native born French-speaking population. Of significance to education is the fact that, both in Maine and throughout New England, the American French have strived to maintain their cultural identity by attending French-speaking churches, and some two hundred self-supporting bilingual schools as part of the various diocesan systems of Catholic schools.

In terms of denominational and cultural components, two more characteristics may thus be added to the Catholic educational effort. For want of outside support, the Maine Catholic School System turns out to be the largest privately

32 Sills and Dow, Ibidem.

33 Workers, Op. cit., p. 75.

34 Hansen, Op. cit., p. 266.

owned educational enterprise in Maine. And further, due to Franco-American participation, it is bilingual; though a relatively small minority as a cultural group in the state as a whole, the American French represent one of the two major cultures within the Catholic denominational group.

A multi-dimensional attempt has been made to focus Catholic education in the Maine environment. Such round-about factors as are usually omitted in a cross-sectional analysis have been studied in their longitudinal relationship to the educational structure. Though briefly touched upon, they serve to account in some measure for the organic growth of Maine Catholic schools. Like the countless rivers and streams of the state, they are the powerful under-currents that have nourished education to its present stature.

To summarize, Catholic education in Maine is older than Maine and older than Massachusetts. At the close of sixteen decades of warfare between the two colonial powers that struggled for ownership of this frontier territory, Massachusetts emerged victorious over the educational destinies of her northern district. But the work of the early French missionaries, enkindled by their successors even after the fall of New France in America and after the fall of Old France in Europe during the Revolution, has survived to this day in the three Indian reservations of the state.

Towards the middle of the nineteenth century, the continuous immigration of Irish and French Catholics into Maine finally announced a new beginning: that of the diocesan era and, shortly thereafter, of institutionalized education.

The entire State of Maine thus became part and parcel of the Diocese of Portland. Physical factors such as location, size, and topography, have created particular managerial problems not to be encountered elsewhere in the New England states and dioceses. On the other hand, a period of unprecedented economic growth favored Catholic educational development from the inception of the diocese up to the end of the century. The subsequent unwillingness of the state to underscore by financial assistance the public educational function fulfilled by the free parochial schools has not prevented, in several instances, a solution of the problem at the purely local level. This permissive attitude stems from the state's constitutional philosophy of education, which it inherited from Massachusetts.

While other Christian denominations relinquished their neighborhood district schools in favor of consolidated and non-denominational public schools at the end of the nineteenth century, the Catholic Church in Maine, having relied solely and entirely on self-support from the very beginning, continued to develop into what is now the largest private educational system in the state. As a distinctive

cultural reflection of the diocesan parishioners who support it, the system is bilingual; the American French represent one of the two major cultural groups within the Church.

CHAPTER II

ADMINISTRATIVE POLICIES OF THE BISHOPS OF PORTLAND

In Maine as in other geographical areas, Catholic education, or for that matter education in general, is an outgrowth of people born in a historical tradition and living in a particular physical and socio-economic environment. More specifically, in Maine as elsewhere in Christendom, Catholic education has developed under the guidance of local bishops; and it has found its concrete expression primarily in parochial schools and secondarily in academies staffed by religious teachers. Because of their reliance on church income, Catholic schools are an outgrowth of parochial life and episcopal government.

Consideration will be given here to some of the administrative policies and professional qualifications of the Bishops of Portland whose task it was to insure, in accordance with Catholic doctrine, the building of a school system as yet non-existent. This they seem to have done remarkably well, be it with the vital support of their priests and laymen, who coordinated their efforts towards a common goal under the bishops' guidance. The seven men who by virtue of their episcopal office have presided over the organization of the Maine Catholic schools stand out as striking examples of that educational competence and bold

initiative usually expected of school administrators. Their training, their experiential background, their outlook, and their achievements in the field of education are traits that all have shared in common to an uncommon degree.

The Maine Catholic School System owes its existence to Bishop Bacon; it was expanded and organizationally strengthened by his successor, Bishop Healy; Bishop O'Connell's brief episcopacy witnessed a new period of growth which reached its developmental climax under Bishops Walsh and Murray. Creation of an autonomous diocesan superintendency was the specific contribution of Bishop Murray; under his two successors, Bishops McCarthy and Feeney, education has continued to develop into a well-nigh complete school system.

1. The Catholic School System Established
by Bacon (1855-1874).

The first Bishop of Portland governed the Church of Maine and New Hampshire from 1855 until 1874. David W. Bacon was born in Brooklyn in 1813, received his higher education at the Collège de Montréal and studied theology at St. Mary's in Baltimore where he was a faculty member for three years prior to his ordination.¹

¹ William Leo Lucey, The Catholic Church in Maine, Frankestown, Marshall Jones, 1957, p. 147-148.

During his twenty-year episcopacy, 44 churches were built, the diocesan priesthood increased from 5 to 52 secular priests and 20 ecclesiastical students; twenty free parochial schools and six girls' academies were opened and staffed by lay teachers and two religious congregations of women, the Sisters of Mercy and the Soeurs de la Congrégation Notre-Dame. At the time of his death, the Catholic population in both states was estimated at eighty thousand.²

These statistics carry a peculiar weight, but their eloquence is even more convincing by comparison with the status of Catholic schools in the other New England states, as shown in Table I, Comparative Status of the New England Catholic Schools at Bishop Bacon's Death in 1874.

² Idem, p. 155, 177, and 188.

Table I.-

Comparative Status of the New England Catholic Schools at
Bishop Bacon's Death in 1874.

Diocese ^a	Catholic Pop'n		Schools				Ratio ^c School to Pop'n
	N=703,000	%	Paro- chial	Non- Paro. ^b	Total N=95	%	
Maine & N. H.	80,000	11.3	20	6	26	27.3	2.42
Vermont	34,000	5.0	-	3	3	3.2	0.64
Massachusetts	300,000	42.7	14	3	17	17.9	0.42
Connecticut	145,000	20.6	20 ^d	12	32	33.7	1.64
Rhode Island	144,000	20.4	10	7	17	17.9	0.88

Information compiled and adapted from Lucey, The Catholic Church in Maine, 1957, p. 188-189.

a Established in the following years:

Maine & N. H.: 1853, separated from Boston, Mass.
 Vermont : 1853, separated from Boston, Mass.
 Massachusetts: 1808, separated from Baltimore, Md.
 Connecticut : 1843, separated from Boston, Mass.
 Rhode Island : 1872, separated from Hartford, Conn.

b All girls' academies, with the exception of one for boys in each Connecticut and Rhode Island.

c An index of comparison obtained by dividing the respective percentage of schools by the percentage of population for each diocese.

d Includes 18 schools for boys and 20 schools for girls, which have been statistically combined as 18 coeducational and 2 girls' schools, in order to afford a more equated basis of comparison.

While it is true that important variables are not reflected in this table, such as density of population, number of school children, size of schools and number of local district schools staffed by Catholic teachers, tentative conclusions can nevertheless be drawn as regards the respective status of diocesan schools at that time. The Diocese of Portland ranked third in order of foundation, and fourth in order of population, with 11.3% of New England Catholics living in Maine and New Hampshire. Yet, it had 27.3% of the New England Catholic schools and shared first honors with the older Diocese of Connecticut in number of free coeducational parish schools. The ratio of school percentage to population percentage gives Portland the highest comparative index: 2.42, whereas Connecticut follows in second place with an index of 1.64.

Bishop Bacon had launched the Catholic school systems of both Maine and New Hampshire. Following the directives of the First (1852) and Second (1866) Plenary Councils of Baltimore,³ he encouraged the establishment of schools in every parish and, inasmuch as circumstances would permit, he tried to favor the progressive replacement of lay teachers with religious teachers. As will now appear, this latter provision was effectively implemented by the second

³ Lallement, Op. cit., p. 34 and 38-39.

Bishop of Portland, who introduced more teaching congregations in Maine than any of his followers.

2. Expansion and Organization under Healy (1875-1900).

James A. Healy occupied the See of Portland during the last quarter of the nineteenth century. Born in Georgia of mixed parentage, he graduated from Holy Cross College in Worcester, Mass., and proceeded to the Grand Séminaire de Montréal for his theological studies, completing his last two years in Paris where he was ordained.⁴

Bishop Healy's episcopacy, the longest in the history of the Diocese, coincided with the mass immigration of French Canadian Catholics to the booming industrial centers of New England. The diocesan population grew so rapidly that during the tenth year of Healy's government (1884), New Hampshire was separated from the See of Portland and erected as an independent bishopric. Subsequently,

During the 1890's Maine's 70,000 Catholics mushroomed to nearly 100,000. (...) During the diocese's first half century Maine's Catholic population had multiplied nearly fivefold while the population of the state had increased only from 583,169 to 694,466. Maine would have had a stationary population without the increase in the number of Catholics. This is one contribution that cannot be denied them.⁵

4 Lucey, Op. cit., p. 211-214 passim.

5 Idem, p. 227-228.

As remarked by Father Lucey,⁶ Catholic Maine's historian, growth in population was not of the bishop's making, but the extensive parochial and educational problems it created were his to solve.

He did not go unaided, however. The very characteristics of these rising French-American colonies facilitated the establishment of new schools and parishes. Their grouping in the industrial areas of the state, their community of tradition, of faith, of language, and their relative social isolation, laid a fertile ground for intelligent episcopal initiative.

Bishop Healy realized the durability of these cultural factors and proceeded to expand the Maine system of Catholic schools on a bilingual basis. All of the eight teaching bodies with which he staffed the new schools were French-speaking, while the Sisters of Mercy continued to service an increasing number of monolingual institutions, including the three Indian reservations. From the nineteen church schools opened during his episcopacy rose four high schools, and a men's college and seminary which operated in Van Buren until 1926.⁷

6 Idem, p. 226-227.

7 Preceding statements based on a chronology by Lallement, Op. cit., p. 125-126.

Important ecclesiastical legislation was passed in 1884 by the Third Plenary Council of Baltimore, closely following upon a papal convocation of all American bishops in Rome. The decisions of the Council, to which Bishop Healy participated with his distinguished colleagues, forcefully reasserted the recommendations of previous Councils, urged the establishment of diocesan boards of examiners for the selection and certification of teachers, and further encouraged the formation of inspecting school commissions to be drawn from clerical ranks.⁸ The Bishop of Portland acted as his own superintendent of schools, while pastors seem to have fulfilled the role of local supervisors.⁹

Notwithstanding the effective separation of New Hampshire from Maine, at the end of Bishop Healy's regime there were 86 churches, including 54 parishes; 92 priests, including 16 regulars; 13 students for the diocese; 361 religious, including 8 brothers; and a total of 8,203 young Catholic educands in the 25 odd institutions of the diocese.¹⁰ The school system launched by the pioneer Bishop

8 Idem, p. 54-55.

9 Idem, p. 47-48 and 87-88.

10 The Catholic Directory, Almanac and Clergy List (for 1900), Milwaukee, Wiltzius, 1900, p. 453, quoted by Lucey, Op. cit., p. 242.

of Portland had been firmly organized and expanded by his successor.

3. Growth during O'Connell's Transitional Regime (1901-1906).

By contrast with Healy's prolonged office at the head of the Diocese of Portland, the third bishop had the shortest episcopacy on record. William H. O'Connell was born in Lowell, Mass., graduated from Boston College and furthered his theological studies in Rome, where he was ordained to the priesthood. He was subsequently appointed Rector of the American College, which he directed until his consecration in 1901. After a successful mission as papal envoy to the Emperor of Japan while still Bishop of Portland, he was elevated to the metropolitan See of Boston in 1907.¹¹

O'Connell's capability as an educator and school administrator had already been established in Rome. Despite his short sojourn in Maine, he proceeded to make a personal visitation of all parishes,¹² convoked the Second Diocesan Synod (1904), which reaffirmed the educational policies of the Third Plenary Council,¹³ opened seven schools, three of which now offer elementary and secondary education, and

11 Lucey, Op. cit., p. 274-275.

12 Lallement, Op. cit., p. 66.

13 Idem, p. 67.

received two additional French-speaking congregations of women in the diocese.¹⁴ Partly as a result of the new European immigration, the Catholic population soared from about 97,000 to 110,000 during his five-year episcopacy. The number of priests increased from 92 to 121, the churches from 86 to 104, including 59 parishes.¹⁵

Coinciding with the onset of the twentieth century, Bishop O'Connell's brief stay in Maine may be characterized as a period of transitional growth already forecasting the climax that was to be reached under the educational expertness of his successor, Louis S. Walsh.

4. Educational Development at a Peak under Walsh (1906-1924).

This modern schoolman was born in Salem, Mass., where he received his primary and secondary education. He attended Holy Cross College, and then proceeded to Montreal, Paris, and Rome where he was ordained in 1882. Two years later, he began his long educational career at St. John's Seminary in Brighton, Mass.¹⁶ As Catholic Maine's historian puts it:

¹⁴ Preceding statements based on a chronology by Lallement, Op. cit., p. 126-127.

¹⁵ Lucey, Op. cit., p. 277.

¹⁶ Idem, p. 283-285 passim.

Education, as a professor or an administrator, was his daily fare for the next twenty-two years, thirteen as professor of cannon law and history and nine as the director of the archdiocesan school system. (...) in 1906, when he passed the work on to a successor, there were nearly 47,000 children in the free Catholic schools of the archdiocese, and he had initiated a system of conferences for the teachers of the schools. His work in Catholic education had been recognized by his appointment as chairman of the parochial school department of the Catholic Education Association.¹⁷

Maine's fourth bishop was then a recognized authority in the field of education. Furthermore, he had a particular interest in local Catholic history, as evidenced by his pre-episcopal publications dealing with church and school development in the Archdiocese of Boston. It should come as no surprise that once in Maine he exploited every single opportunity to organize historical commemorations of a religious and civic nature, in order to promote better understanding and continuity of the Maine Catholic tradition. With deep insight into Maine's long Catholic history, he "wanted the future expansion to be a development of the past, and he wanted the Catholics of Maine to know that past".¹⁸

Against the rich historical background of the early French Catholic period, which he restaged for his contemporaries, he tried to bridge the uncomfortable gap that

17 Idem, p. 286.

18 Idem, p. 291.

isolated the two major cultural groups of his diocese, and to bring into focus, for the public at large to see, the undeniable contribution of Maine Catholics to the welfare of the state.

Bishop Walsh was a firm believer in state support for parochial schools which, in his estimation, fulfilled the essential requirements of public schools: they were free of tuition, open to all, state-accredited, and satisfied provisions of the compulsory school attendance law. Though no favorable action ever ensued from his outspoken claims, he argued and debated his case before the municipal authorities of Portland and the State Legislature in Augusta.¹⁹

In spite of the bishop's failure to obtain state aid for Catholic common schools, the half-century old self-supporting diocesan educational system continued to expand beyond all reckoning. In the belief that there could be no schools without parishes, Walsh gave first priority to the development of parochial organization. During his nineteen years in Maine, an average of two parishes were founded annually (36 parishes in all), for a grand diocesan total of 95, out of 168 churches; 31 new schools were opened (more than under any other bishop), including a women's college, 5 secondary schools, 16 parochial schools and 3 orphanages

¹⁹ Idem, p. 306 et seq.

for a total increase from 30 to 61 diocesan schools. During the first quarter of the twentieth century, total enrollment in the various Catholic institutions had sprung from 8,203 to 20,200. Three more congregations (two of men) had joined the diocesan staff, raising the actual number of religious teaching groups to fifteen.²⁰

Bishop Walsh's episcopacy may be regarded as the most prolific from the educational point of view. After his twenty-two years of pre-episcopal school experience he devoted nineteen more to the development of the Maine Catholic School System. In recognition of his remarkable accomplishments, he well deserves the title of Catholic Maine's greatest educator bishop.

5. Systematic Consolidation Inaugurated
by Murray (1925-1931).

Bishop Walsh's successor was born in Waterbury, Conn., and attended local primary and secondary schools before entering Holy Cross College. He completed his theological studies at the University of Louvain, where he was ordained in 1900. Upon his return to Connecticut, he taught the classics for two years at St. Thomas Minor Seminary, after which he was appointed Chancellor (1903) and, later

²⁰ Idem, p. 300, 303-304, 306-307, and Lallement, Op. cit., p. 127-129.

on (1919), Auxiliary Bishop of Hartford. In 1927, two years after his arrival in Maine, he received an honorary degree of theology from the University of Louvain. He departed from Portland in 1932, to fulfill the higher office of Archbishop of St. Paul, Minnesota, where he died recently (1956).²¹

During his seven-year episcopacy, Bishop Murray further expanded the Maine Catholic School System, opening as many as fourteen institutions and adding three more congregations (two of men) to the diocesan staff.²² Enrollment at the various academic levels rose from 19,137 in 1925 to 23,290 in 1931.²³ Parallel to this educational growth, 31 new parishes were founded, raising their total number from 95 to 126 (a higher rate than that of his predecessor), while the number of priests increased from 172 to 216.²⁴ In 1930, the Catholic population of the state was reported at 175,337 out of a total population of 797,488.²⁵

Though a remarkable feature of his episcopacy, this continued expansion of church and school does not represent

21 Lucey, Op. cit., p. 327-342 passim.

22 Lallement, Op. cit., p. 129-130.

23 Lucey, Op. cit., p. 336.

24 Idem, p. 335.

25 Idem, p. 330-331.

Bishop Murray's unique contribution to Catholic Maine's educational structure. Of greater significance was his initiative in the field of organization. In an effort to consolidate the various schools (there were now approximately seventy-five) and to insure more uniform standards of instruction, he created, soon after his arrival, the office of the Diocesan Superintendent of Parochial Schools.

The man selected for this organizational task was Fr. Daniel J. Feeney, ^{who later became} ~~now himself~~ Bishop of Portland. Drawing from his teaching experience at Orono Catholic High, Fr. Feeney spent three years in elaborating a standard course of studies for the parochial grammar schools of the diocese. He visited each school to explore local practices and acquaint pastors and principals with the episcopal project. Tentative programs were then submitted for his consideration by representatives of the teaching orders. In 1927-28, Bishop Murray presided over three meetings of superiors and supervisors, held with the superintendent in Portland. The new scheme was finally approved and the first uniform course of studies published for the elementary schools in 1928.²⁶

In early fall of the same year, Bishop Murray wrote a circular letter to his clergy and parochial teachers, from which the following quotation is taken:

26 Lallement, Op. cit., p. 87-89.

As a first step in the establishment of a uniform and standard course of instruction in the parish schools of the Diocese of Portland, the foregoing list of approved texts has been issued by the Diocesan Superintendent of Parochial Schools for the guidance of the clergy and the teachers in the selection and purchase of school books in the future. An exact observance of the regulations made by the Superintendent is expected in every instance of schools under our jurisdiction, in order to accomplish successfully a task which will prove to be of great advantage to both teachers and pupils.²⁷

Bishop Murray's timely action had thus raised the Maine parochial schools to a level of organization that they had not known before. After seventy-five years of highly localized effort, the Catholic parochial schools were now consolidated into a formal system and could benefit from their mutual experience under the guidance of a central administrator.

6. Continued Development under McCarthy (1932-1948) and Feeney (1948-).

Another churchman from Connecticut subsequently occupied the See of Portland. Like his predecessor, Joseph E. McCarthy was born in Waterbury, attended local schools and graduated from Holy Cross College. He registered at the Catholic University of America for graduate studies in philosophy, and then proceeded to Paris for his theological

²⁷ Murray, John G., Circular Letter to the Clergy and Teachers of the Parish Schools, dated Nov. 16, 1928, quoted by Lallement, Op. cit., p. 89.

training. After five years of teaching at St. Thomas Minor Seminary, he gathered twenty years of bilingual experience among the Franco-American parishes of his home state. This long ministry was eventually followed by his appointment to the vice-presidency of St. Thomas.²⁸

Bishop McCarthy's regime witnessed the opening of twenty-four schools at all echelons of Catholic education, and the arrival of five more teaching congregations, including four of men. In Father Lucey's words:

To help in the field of education and in parishes came religious orders and congregations of men. The Franciscans settled in Biddeford in 1933 where they opened a high school, a minor seminary for their own members, and eventually a college for men. (...) The Oblate Fathers purchased the property of the Eastern Maine Methodist Conference Seminary in Bucksport and opened a minor seminary in the fall of 1941. The following year the Jesuits returned to staff Cheverus High School founded in 1917 (...) the Jesuits (...) now own and operate Cheverus High School.²⁹

With the adjunction of two schools for men at the higher level, Catholic Maine's educational ladder was finally complete.

Further evidence of Bishop McCarthy's basic interest in education is lent by his institution, in 1933, of summer vacation schools for the religious and extra-curricular

28 Lucey, Op. cit., p. 327-329.

29 Idem, p. 347-348.

welfare of public school children of Catholic parentage.³⁰

In 1946, Bishop McCarthy's failing health necessitated the appointment of an Auxiliary, who was later to be his successor. It may not be due to a sheer coincidence that the first superintendent of Catholic schools in Maine thus became the first Maine resident to have been appointed Bishop of Portland.

Daniel J. Feeney was born in the episcopal city in 1894. He attended local schools, Holy Cross College, and the Grand Séminaire de Montréal, where he was ordained by Bishop Georges Gauthier in 1921.³¹

His educational competence has already been enhanced by his professorship at St. Mary's of Orono and by his administrative efficiency under the late Bishop Murray; he organized the Catholic parochial schools into a modern educational system. As Residential Bishop from 1948 until McCarthy's death in 1955, he assumed full episcopal responsibility in relief of his ailing predecessor.³² It is clear then that educational decisions issued by the See of Portland during this final period should be credited to both

30 Lallement, Op. cit., p. 97.

31 Lucey, Op. cit., p. 348.

32 Idem, p. 349.

these men, with an increasing acknowledgment going to Bishop Feeney.

A comprehensive view of developmental trends throughout the last century may be gathered from Table II, Rise and Growth of the Maine Catholic School System under the Bishops of Portland from 1855 until Today.

Table II.-

Rise and Growth of the Maine Catholic School System under the Bishops of Portland from 1855 until Today.

Bishop	Episcopacy		Congregations Introduced ^a		Schools Opened ^b
	Period	Years	Women	Men	
Bacon	1855-1874	20	2	-	4
Healy	1875-1900	26	7	1	19
O'Connell	1901-1906	5	2	-	7
Walsh	1906-1924	19	2	1	31
Murray	1925-1931	7	1	2	14
McCarthy	1932-1948	16	1	4	24
Feeney	1948-		1		2

Information compiled and adapted from Lallement, The History of the Rise and Growth of Catholic Education in Maine, 1954, passim.

a Three of these teaching groups, one of men and two of women, are no longer active in the diocese.

b Figures include Maine Catholic schools only, whether of a parochial or non-parochial status, and regardless of level. Tabulation complete to 1952.

Arrival of the religious congregations reached a first peak under Bishop Healy, during the last quarter of the nineteenth century (a total of eight congregations in twenty-six years), and an even higher peak during the second quarter of the twentieth century, under Bishops Murray and McCarthy (a total of eight between 1925 and 1941, i.e., over a seventeen-year period). Schools were opened at the rate of one per year between 1875 and 1906, and again between 1932 and 1955. This rate nearly doubled under Bishops Walsh and Murray for the twenty-five year period ending in 1931.

As far as can be ascertained, each unit computed for this table represents a different school, but a total of schools opened should not be construed as an indication of the exact number of diocesan schools now in operation: some consolidations, divisions, and changes from parochial or non-parochial status to public status, have been made over the years. Current statistics based on the latest Catholic School Directory³³ show a total of 80 school plants, including 63 at the elementary level, and 17 state-accredited³⁴ schools at the secondary level. Total enrollment in the Catholic schools for 1956-57 was reported at 25,473, with

³³ Diocese of Portland, Catholic School Directory, 1956-1957 (Portland, Chancery Office, 1957), 25 p.

³⁴ State of Maine, Directory of State School Officers, Superintendents of Schools and Principals of Secondary Schools, Augusta, Department of Education, 1958, p. 30-32.

3,187 pupils in the secondary schools. Over a thousand teachers, including 85 lay and 961 religious, staffed these different schools under the local supervision of 16 community supervisors selected from the 21 teaching orders now active in the diocese.

As presented from the episcopal point of view, this longitudinal sketch of the rise and growth of Maine Catholic schools should be placed in its proper perspective, lest it tend towards a disregard of the educational planning and enactment carried on essentially at the parochial level. Priests and laymen alike have been the local initiators and promoters of this state-wide private school enterprise. The organizational features of the system, however, are largely due to the educational competence of the Bishops of Portland who for these past one hundred years have guided its establishment and progressive expansion. There were no Catholic schools in Maine, upon the arrival of the first Catholic bishop.

CHAPTER III

ORGANIZATIONAL CHARACTERISTICS OF THE TEACHING CONGREGATIONS

Maine Catholic schools are overwhelmingly staffed by religious teachers. Though not exclusive of lay participation, the Catholic concept of institutional education characteristically favors the preeminence of religious congregations in church schools. In the United States, this traditional policy was particularly reaffirmed by the Second Plenary Council of Baltimore in 1866. Subsequently, the Bishops of Portland called upon a number of communities to manage the expanding school system and proceeded to a gradual replacement of lay teachers by their religious counterparts.

Each of the teaching groups has a history of its own, whereby it has undoubtedly contributed in a unique way to the educational development of the diocese. However, such is not the problem here. Following a brief chronological summary of arrivals in Maine, the discussion centers about the relative numerical importance and current distribution of these communities along the scholastic ladder. For reasons of organizational distinctiveness within the system as a whole, two characteristics are then singled out from this set of comparative data: bilingualism and non-denominational expansion. With the progressive admission of

French-speaking congregations to staff an increasing number of bilingual schools, it becomes historically apparent that bilingualism should emerge as a salient cultural feature of the system. The contemporariness of this phenomenon is further emphasized by the current language distribution of the various teaching communities in the schools throughout the diocese. Also of interest is the activity of several religious groups of men and women in public and state schools.

1. Arrival in Maine under the Various Bishops.

Catholic educational hopes could not have been fulfilled without a continuous flow of teaching congregations in Maine. Following, these are chronologically listed in order of arrival.¹

¹ Information compiled from Sr. M. Elise-de-la-Croix Lallement, The History of the Rise and Growth of Catholic Education in Maine, unpublished Master's thesis presented to the Catholic Teachers College of Providence, Rhode Island, 1954, passim.

ORGANIZATIONAL CHARACTERISTICS OF
THE TEACHING CONGREGATIONS

46

Bishop Bacon (1855-1874)

1. 1864 Congregation of Notre Dame
2. 1865 Sisters of Mercy

Bishop Healy (1875-1900)

3. 1878 Sisters of Charity
4. 1882 Sisters of the Good Shepherd
5. 1887 Marist Fathers
6. 1888 Ursulines of the Roman Union
7. 1892 Dames de Sion
8. 1894 Presentation of Mary
9. 1898 Little Franciscan Sisters of Mary
10. 1899 Congregation of Our Lady of the Rosary

Bishop O'Connell (1901-1906)

11. 1904 Daughters of Wisdom
12. 1906 Sisters of Saint Joseph

Bishop Walsh (1906-1924)

13. 1914 Sisters of St. Chrétienne
14. 1917 Secular Priests
15. 1924 Dominican Sisters

Bishop Murray (1925-1931)

16. 1928 Brothers of the Sacred Heart
17. 1928 Brothers of Christian Instruction
18. 1928 Franciscan Sisters

Bishop McCarthy (1932-1948)

19. 1933 Xaverian Brothers
20. 1939 Franciscan Fathers
21. 1941 Oblate Fathers
22. 1942 Franciscan Sisters of the Atonement
23. 1942 Jesuit Fathers

Bishop Feeney (1948-)

24. 1955 Sisters of St. Anne

With the exception of three (the Dames de Sion, Secular Priests and Franciscan Sisters), these teaching groups are still active in the diocese today.

2. Current Scholastic Distribution of
the Religious Teaching Groups.

Lack of pertinent information concerning organizational structure has been met by devising a rather complex longitudinal tabulation in an effort to circumscribe the historical and present activity of teaching congregations in Maine. The forthcoming table, Status and Level of the Maine Catholic School Units with Current Enrollment under the Various Teaching Congregations, is an additive summary of the original tabulation.² Some preliminary remarks are in order.

a. Congregation.- Such historically active teaching groups as the Dames de Sion, the Franciscan Sisters and the Secular Priests have been deleted from this list since they are no longer operant in the diocese. Other congregations, viz., the Daughters of Wisdom and the Marist Fathers, teach only in public schools and have been omitted from this all-Catholic school listing. Their names appear in Table V, Maine Public and State Schools Staffed by Catholic Teaching Congregations. In addition, the Sisters of the Good Shepherd, of Mercy, of the Presentation, of the Holy Rosary, and the Brothers of the Sacred Heart, teach both in Catholic

² Marcel Raymond, Maine Schools Operated by Catholic Teaching Congregations from the Early Diocesan Period until Today, personal document, Ottawa, 1958, 12 p.

schools and in public and state schools not listed in Table III.

b. School Unit.- The term applies altogether to status, level, and such boys' and girls' divisions or departments as are taught separately by men and women congregations even in the same school plant.

Status is further qualified by three subheadings: language, parochial, and non-parochial. As mentioned above, public schools have not been entered in this table, as their particular status warrants a separate listing.

The language distinction, (M) Monolingual and (B) Bilingual, is based on circumstantial evidence and subject to correction. Where the teaching congregation, pastor or chaplain, and name and location of school all appear to reflect French cultural origin, a bilingual status has been ascribed.

Under parochial and non-parochial (academy) status, five levels have been symbolized: (C) Catechetical, (K) Kindergarten, (E) Elementary, (S) Secondary, and (H) Higher. Elementary may represent only the upper grades of the boys' division, where taught separately by a congregation of men. Likewise, Secondary may represent either the boys' or the girls' department, when these are taught separately by a congregation of men and a congregation of women.

ORGANIZATIONAL CHARACTERISTICS OF
THE TEACHING CONGREGATIONS

49

c. Enrollment.- Current enrollment was computed from the Diocese of Portland, Catholic School Directory for the school year 1956-57. As arrived at by this reporter, N = 25,831 and does not correspond to that given in the Directory where N = 25,473. (M) Monolingual and (B) Bilingual follow the language distinction explained above. Where applicable, enrollment does not include higher education.

ORGANIZATIONAL CHARACTERISTICS OF
THE TEACHING CONGREGATIONS

50

Table III.-

Status and Level of the Maine Catholic School Units with
Current Enrollment under the Various Teaching Congregations.

Congregation	School Units										Enrollment	
	Lang.		Parochial				Non-Parochial				N = 25,831	
	M	B	C	K	E	S	K	E	S	H	M	B
Atonement	M		1	2	-	-	-	-	-	-	18	---
Charity	B		-	-	-	-	2	3	-	-	---	368
Fran. of Mary	B		-	1	1	-	-	-	-	-	---	571
Good Shepherd	B		-	1	3	1	-	-	-	-	---	1,772
Mercy	M		4	16	23	4	1	1	1	1	7,589	-----
Notre Dame	M		-	-	1	-	-	-	-	-	351	-----
Presentation	B		-	4	7	1	-	1	1	-	---	4,212
Rosary	M		-	1	1	1	-	-	-	-	508	-----
St. Anne	B		-	1	1	-	-	-	-	-	---	186
St. Chrétienne	B		-	2	2	-	-	-	-	-	---	744
St. Dominic	B		-	-	1	1	1	1	-	-	---	1,269
St. Joseph	M		-	1	1	-	-	-	-	-	199	-----
" "	B		-	1	4	-	-	-	2	-	---	1,600
St. Ursula	M		-	2	2	-	-	-	-	-	543	-----
" "	B		-	5	8	1	1	1	1	-	---	3,634
Chr. Instruc.	B		-	-	2	2	-	1	1	1	---	744
Franciscan	B		-	-	-	-	-	-	1	1	---	115
Jesuit	M		-	-	-	1	-	-	-	-	427	---
Oblate	B		-	-	-	-	-	-	1	1	---	---
Sacred Heart	B		-	-	3	1	-	-	1	-	---	784
Xaverian	M		-	-	-	1	-	-	-	-	197	---
Total			5	37	60	14	5	8	9	4		
Monolingual			5	22	28	7	1	1	1	1	9,832	
Bilingual			0	15	32	7	4	7	8	3		15,999

Information compiled and adapted from Lallement, The History of the Rise and Growth of Catholic Education in Maine, 1954, passim, and Diocese of Portland, Catholic School Directory, 1957, passim.

Legend.

M: Monolingual K: Kindergarten
 B: Bilingual E: Elementary
 S: Secondary
 C: Catechetical H: Higher

Several interesting comparisons can be made. Out of twenty-one teaching congregations currently active in the diocese, thirteen are exclusively engaged in Catholic schools, six of them operate in both Catholic and public or state schools, while the other two are exclusively engaged in public schools.

The Sisters of Mercy teach at all levels, whether parochial or non-parochial, with nearly thirty per cent of reported students under their care. Next in line would be the Sisters of the Presentation and of St. Ursula, each ministering to approximately sixteen percent of the school population for a combined total of about thirty-two percent, which is slightly over that of the Sisters of Mercy.

School units, ranging from catechetical to higher, are overwhelmingly represented at the parochial elementary level. With the exception of the higher (college) level, there are more parochial than non-parochial units at any level of the educational ladder.

Generalizations pertaining to language status are perforce based on an estimate rather than on accurate calculations. There are six monolingual and eleven bilingual congregations. Out of 142 school units, 66 units, or 46.5% are monolingual; and 76 units or 53.5% are bilingual. Total enrollment of 25,831 at all levels, excluding higher education, comprises 9,832 monolingual students, or 38.1%;

and 15,999 bilingual students, or 61.9%.

If this estimate is correct, approximately sixteen thousand students, or more than sixty per cent of the Maine Catholic school population, currently receive a bilingual education in some thirty-five primary and eleven secondary schools. Granted that these statistics are in need of refinement, the very existence of this educational fact calls for further treatment in a study of school organization.

3. The Phenomenal Rise of Academic Bilingualism.

Bilingualism is historically imbedded in the Maine Catholic school structure. As an educational characteristic, it was born in 1864 with the first parochial school opened in Maine by the first Bishop of Portland: St. Aloysius was meant for joint attendance by children of both cultural groups, and was originally staffed by the Soeurs de la Congrégation Notre-Dame.³ Moreover, the subsequent duplication of parishes and schools along cultural lines, and the large influx of French-speaking congregations in response to local needs throughout the diocese are further evidence that bilingualism has been de facto recognized, authorized and

³ William Leo Lucey, The Catholic Church in Maine, Francestown, Marshall Jones, 1957, p. 194.

and sanctioned by all the Bishops of Portland for nearly one hundred years. The extent of this practice is clearly emphasized in Table IV, The Spread of Bilingualism in the Maine Catholic School System under the Bishops of Portland from 1855 until Today, a further development of Table II, Rise and Growth of the Maine Catholic School System under the Bishops of Portland from 1855 until Today.

ORGANIZATIONAL CHARACTERISTICS OF
THE TEACHING CONGREGATIONS

Table IV.-

The Spread of Bilingualism in the Maine Catholic School System under the Bishops of Portland from 1855 until Today.

Bishop	Episcopacy	Cong. Introduced ^a				Schools Opened ^b		
		Women		Men		M	B	Total
		Mono	Bil	M	B			
Bacon	1855-1874	1	1	-	-	2	2	4
Healy	1875-1900	-	7	-	1	6	13	19
O'Connell	1901-1906	-	2	-	-	1	6	7
Walsh	1906-1924	-	2	1	-	19	12	31
Murray	1925-1931	1	-	-	2	3	11	14
McCarthy	1932-1955	1	-	2	2	9	15	24
Feeney	1955-		1			1	1	2

Information compiled and adapted from Lallement, The History of the Rise and Growth of Catholic Education in Maine, 1954, passim.

a The language distinction is based on the country of origin, i.e. United States, French Canada, and France.

b A language estimate has been arrived at by circumstantial evidence, such as language status of teaching staff, name and location of school in a known bilingual area.

Totals would not represent the actual number nor the current status of teaching congregations and schools. Historically, however, abstract figures show a notable majority of bilingual institutions: the ratio of women congregations is of 13 to 3; that of men congregations, of 5 to 3; and that of schools, of 60 to 41. These statistics do not reflect the size of the respective teaching personnel and student enrollment. However, previous computations (cf. Table III) based on contemporary data confirm the validity of these abstract figures, if not their reliability.

As a result of this episcopal policy regarding the French majority group, Maine Catholic schools are predominantly bilingual. This unique feature, which is shared to some extent by the other New England dioceses, becomes increasingly significant in light of the contemporary national effort towards the promotion of foreign languages in the public elementary schools.

Professor Méras⁴ of the Phillips Exeter Academy, New Hampshire, reports that in 1953 a minimum of ninety-nine cities and towns, representing twenty-eight states, had introduced foreign languages in the elementary grades, usually on a volunteer and experimental basis. Concerning

⁴ Edmond A. Méras, A Language Teacher's Guide, New York, Harper, 1954, p. 91.

such activities in the State of Maine the following information has been submitted by Mr. Edward F. Booth of Sanford High School, a prominent member of the Maine Chapter of the American Association of Teachers of French.

Foreign language teaching at public elementary level is limited to about twelve communities, many of which are conducting the program on an experimental basis or in one classroom only. Sanford, as far as I know, is the only community in the State having a program from grade four to grade twelve. The program was started in early spring, 1955. More and more communities are evincing interest in the program and have sent teachers to visit our program. I believe that such a program is being contemplated by Portland and Augusta, in the larger cities, and Kennebunk and Kennebunkport in smaller communities. Here, in Sanford, as in other communities throughout the country, parental approval of the program has been beyond all expectations. French is the only foreign language taught on the elementary level.⁵

The national effort is thus substantially represented in this northernmost New England State. On the other hand, unavailability of data regarding the actual status of bilingual institutions in the Diocese of Portland makes it impossible to draw an objective picture of the situation in the present study.

In an attempt to provide grounds for a partial assessment of the case, this reporter had devised a

⁵ Edward F. Booth, Personal Correspondence of the Author, Sanford, letter of Jan. 17, 1958, p. 2.

tentative questionnaire⁶ with which he initiated a private survey in the Lewiston-Auburn area in early 1958. Fifteen school principals, or their representatives, were individually interviewed and acquainted with the objectives of the survey. An original period of ten days had been allowed for returns; however, lack of responses eventually suggested a four-week extension. As only six responses were finally received, three of which remained incomplete, generalizations cannot be made on basis of this pilot study.

The questionnaire proper covers factual information and opinions. It was meant to explore bilingualism in the five major educational areas of aims, agents, organization, curriculum and methods. Should it prove to be worthy of refinement, diocesan authorities would then be consulted in view of extending this initial research. As a salient characteristic of the Maine Catholic School System, bilingual institutions seem to offer a promising field for future study.

⁶ Marcel Raymond, Enquête particulière sur l'éducation franco-américaine dans les écoles catholiques bilingues de Lewiston-Auburn, Maine, personal document, Ottawa, 1958, 14 p.

4. Non-Denominational Activity in Public
and State Schools.

In northern Maine communities, such as Madawaska, Fort Kent, Van Buren, etc., where the population is predominantly bilingual and Catholic, it has been a long standing practice to staff public schools with religious teachers, provided that the catechism period does not coincide with the regular state-approved schedule for instruction in other subjects. Though such schools are not legally bound by diocesan regulations, their existence implies an extension of Catholic teaching activities in the field of public primary and secondary education. Available documentation has not made it possible to establish the exact number and characteristics of these schools, but Table V, Maine Public and State Schools Staffed by Catholic Teaching Congregations, presents a fair estimate of the situation.

ORGANIZATIONAL CHARACTERISTICS OF
THE TEACHING CONGREGATIONS

59

Table V.-

Maine Public and State Schools Staffed by Catholic Teaching
Congregations.

<u>Congregation</u> Women - Men	Place	<u>School</u>	
		Element.	Second.
Fran. of Mary	Eagle Lake	1	-
	Fort Kent	2	-
	Wallagrass	1	-
Good Shepherd	Caswell	1	-
	Connor	1	-
	Grand Isle	1	-
	Hamlin	1	-
	Van Buren	3	2
Mercy	Dana's Pt.	1	
	Old Town	1	
	Pleasant Pt.	1	
Presentation Rosary Wisdom	St. John Plt.	2	-
	Frenchville	2	-
	Lille	1	-
	Madawaska	3	-
	St. Agatha	2	1
Marist Sacred Heart	Van Buren	-	1
	Madawaska	-	1
Total		24	5

Information compiled and adapted from Lallement,
The History of the Rise and Growth of Catholic Education in
Maine, 1954, passim, and Diocese of Portland, Catholic
School Directory, 1957, passim.

The public status of these schools has been inferred from a collation between the two sources at hand. All elementary and secondary schools reported by Lallement as still operating under Catholic teaching groups in 1954, but not listed in the Catholic School Directory of 1957, have been termed public, provided no other apparent reason tended to justify their omission from the Directory.

In conclusion, a few general statements should be made to bring out the functional role of religious orders in the educational scheme. Teaching congregations are the actual dispensers of Catholic education in Maine from kindergarten to college. Organizationally, they may be thought of as so many teacher associations, responsible for the professional training of their respective members and operating under relative self-supervision. This internal cohesiveness undoubtedly favors professional meetings, common projects and coordinated action within the group limits, in accordance with certain preferential aims, methods, and possible interpretations of the diocesan curriculum. By the nature of their religious seclusion and internal hierarchy, the teaching orders seem to represent relatively autonomous organizational units within the educational structure.

As many as twenty-four teaching communities have been active in Maine during the last century. They are numerically different. In this respect, the most prominent

is the Order of Mercy. On the basis of numbers alone, bilingualism further stands out as a major characteristic of the congregations, of the schools, and of the system as a whole. Little known research has been done in this area. A preliminary exploration initiated in view of this report has yet to mature. Finally, religious teachers in Maine have not restricted their activity to the jurisdictional limits of the diocese. They also teach in a number of public schools.

A comparative study of the congregations currently active in Maine would yield interesting results as to their individual characteristics and educational contribution. Such an inquiry was thought to go beyond the scope of this thesis. For the present organizational analysis, they have been considered as anonymous groups and numerical entities within the Maine Catholic School System.

SUMMARY AND CONCLUSIONS

This thesis has attempted to find out how, through a joint process of internal growth and external influences, Catholic education in Maine has developed into a distinctive diocesan school system. In order to study the problem in its full complexity, a historical inquiry was conducted on three successive levels of analysis, viz., the field of Catholic education, the administrative role of the bishops, and the organizational characteristics of the teaching congregations.

As a result of this investigation, it is historically sound to state that the Maine Catholic School System is the contemporary product of the oldest educational undertaking in New England. The distinctiveness of the system as a whole will perhaps be seen more clearly if, prior to being presented in accordance with the three methodological divisions of this historical analysis, findings are re-integrated and synthesized around two issues that have periodically emerged during the course of the study: bilingualism and centralization.

One might even venture to say that the two issues are not completely alien to each other, that the second is partly governed by the first. The present cultural dualism of the Maine Catholic School System reflects a dualistic influence dating back to the early seventeenth century.

Except perhaps for a brief interim period during the mid-nineteenth century, the French-speaking group seems to have held numerical prevalence for three hundred and fifty years. In 1853, after extension of the American hierarchy to the State of Maine, the growing French cultural element was integrated into the Diocese of Portland. This jurisdictional transfer normally resulted in the ecclesiastical preeminence of the English-speaking group. Numerically uneven cultural forces have thus been maintained in a state of organizational equilibrium through differentiation of number and control.

The pre-diocesan rise of Catholicism in Maine is credited to French missionaries who civilized and converted the Indian tribes. These pioneer educators were active in the state from 1604 until about 1850. At this time, the mass immigration of Irish and French Catholics from Canada led to the establishment of the Diocese of Portland, which has been co-extensive with the State of Maine since 1884. Physical, socio-economic and ethico-cultural factors have left a definite imprint on what was to be the largest private and bilingual school system in the state.

The diocesan period, which followed upon the progressive establishment of the American hierarchy, was highlighted by the nomination of seven highly qualified Catholic educators as Bishops of Portland. Under their

capable government, Maine Catholic schools have never ceased to expand along bi-cultural lines since the date of their foundation. Priests and teaching congregations were largely recruited from French Canada until the fast growing population could respond to its own Catholic and educational needs without external reinforcements. An important organizational action was taken in 1926, which formalized the elementary parochial schools into a coherent state-wide system under a diocesan superintendent.

Parallel to their cultural dualism, Maine Catholic schools offer a twofold administrative and organizational aspect. The first one may be termed the diocesan axis, as extending vertically along the parochial-episcopal line, with a stress on administration. This point of view reflects the ecclesiastical control exercised by the English-speaking minority. The other aspect could be called congregational, to characterize the homogeneous grouping of schools by teaching congregations. Here, the horizontal levels are more organizational in nature and could be pictured as so many discrete planes running parallel to each other along the central axis. From this angle, bilingualism, or the French-speaking group, shows its numerical majority.

This graphic illustration should not be construed as indicative of a dichotomy, since both agents, the episcopal

and the congregational, are very closely related in their functioning. Together they have built the Maine Catholic School System, which may be described as centralized along the episcopal axis, and decentralized at the various congregational strata.

Though interpretive and possibly somewhat subjective, the above synthesis of findings is based on three general conclusions that correspond to the three levels of inquiry adopted at the onset of this report:

1. As the oldest educational institution in the New England States, the Maine Catholic School System exhibits even today the multiple influences which, during the past three and a half centuries, have tempered the course of its internal growth.

2. It was formally established by the first Bishop of Portland in 1864 and has ever since continued to expand under the capable educational leadership of his successors. A certain degree of administrative control exerted along the episcopal-parochial line has secured developmental continuity and internal consistency.

3. Education in the Maine Catholic School System is the effective responsibility of some twenty teaching congregations, who have maintained the bi-cultural ideals of its founders (the bishops), of its promoters (the clergy), and of its supporters (the laity). This cultural diversity, coupled with the autonomous management of academies and non-denominational schools, is indicative of the organizational decentralization enjoyed within the system.

In concluding, it seems appropriate to recall that the relative lack of sources under which this study has been conducted has found but a partial supplement in the computational techniques from which generalizations have been

extensively drawn. Furthermore, several striking gaps could not be avoided in the content of the report; such are, for instance, the role and responsibilities of the diocesan superintendent of schools; the scholastic jurisdiction of pastors, religious superiors, principals, and community supervisors; teacher training and certification; state accreditation requirements; teacher and parent-teacher associations; language instruction in the bilingual schools; financing, etc. However, if it be true that progress in educational history is a series of analytical steps, the provisional findings of this historical inquiry represent a first step towards a formal history of the Maine Catholic School System.

BIBLIOGRAPHY

Chadbourne, Ava Harriett, A History of Education in Maine, A Study of a Section of American Educational History, Lancaster (Pa.), Science Press, 1936, xiii-544 p.

This is the only comprehensive history of education in the state. Has not been revised since publication. No reference is made to Catholic education in the Diocese of Portland. Information re colonial period and economic conditions that favored general educational development during the nineteenth century was utilized in the course of Chapter One.

Diocese of Portland, Catholic School Directory, 1956-1957, (Portland, Chancery Office, 1957), 25 p.

Presents a current alphabetical listing of Maine Catholic schools, with names of pastor or chaplain, principal and congregation. The diocesan status, academic level and current enrollment for each school are indicated. Evidence of bilingualism is only circumstantial.

Dow, Edward F., "Maine", in The Encyclopedia Americana, 1958 Canadian Ed., Vol. 18, p. 143-149.

He is co-author, with Sills, of a similar article, reported below, in Encyclopaedia Britannica. Furnishes data on de Monts' expedition, physical size of Maine and Indian tribes.

Lallement, Sr. M. Elise-de-la-Croix, The History of the Rise and Growth of Catholic Education in Maine, unpublished Master's thesis presented to the Catholic Teachers College of Providence, Rhode Island, 1954, v-132 p.

A well-documented narrative of Catholic education in Maine from 1604 to 1954. No particular aspect of education, such as aims, organization, etc., is explicitly treated. Incidental statistics. No tables. Role of bishops is clearly presented. Teaching congregations are described. Status of bilingual schools was not sufficiently defined for ready integration in this report. An eight-page chronology, titled Catholic Schools Established in Maine from 1864-1952, was exhaustively utilized and adapted for tabulation purposes.

Lallement supersedes an earlier study by Sr. Mary Teresita Larkin, The History of the Development of Catholic Education in the State of Maine from 1604-1933, unpublished Master's thesis presented to the University of Maine, Orono, 1934, v-99 p.

Lucey, William Leo, The Catholic Church in Maine, Francestown, Marshall Jones, 1957, xiv-372 p.

Offers the most comprehensive account of Catholicism in Maine from the early colonial beginnings until the present time. Recommended by Bishop Daniel J. Feeney. The topic is treated with broad consideration of the environmental context and includes biographical sketches of the bishops. A general picture of educational development is implicitly given. Raw statistics.

Raymond, Marcel, Enquête particulière sur l'éducation franco-américaine dans les écoles catholiques bilingues de Lewiston-Auburn, Maine, personal document, Ottawa, 1958, 14 p.

A questionnaire of fact and opinion meant to explore bilingualism in the five major areas of aims, agents, organization, curriculum and methods. Not enough responses were received for integration in Chapter Three of this report. Included here for the reader's convenience.

-----, Maine Schools Operated by Catholic Teaching Congregations from the Early Diocesan Period until Today, personal document, Ottawa, 1958, 12 p.

This comprehensive tabulation was devised as a basic tool for the organizational assessment of the teaching congregations in Maine. The information reported in Chapter Three was largely drawn from this inventory, but the listing may lend itself to further exploitation.

-----, Research Proposal for a History of the Maine Catholic School System, personal document, Ottawa, 1958, 22 p.

An outgrowth of this thesis for follow-up study on same topic. Comprises a methodological formulation of the problem, an outline of research procedures with bibliography, and anticipated techniques for procurement and treatment of data. Tentative plan suggests that the problem will be dealt with at four different levels of analysis: parochial, diocesan, institutional and civil. Topics will then be integrated and their relationships established for a comprehensive view of the system as a whole. Educational evaluation will complete the historical study.

Sills, Kenneth Charles Morton and Edward F. Dow, "Maine", in Encyclopaedia Britannica, (14th Ed.), revision of 1957, Vol. 14, p. 686-691.

Sills is President of Bowdoin College. Dow, author of a similar article, reported above, in The Encyclopedia Americana, heads the Department of History and Government of the University of Maine. Articles are now being revised by Dr. York, state historian and professor at the same department. Facts on the State Department of Education and organizational decentralization throughout Maine were included in Chapter One.

State of Maine, Laws Relating to Public Schools, Augusta, Department of Education, 1955, 142 p.

An official compendium of school laws pertaining to public schools and, presumably, to those schools which serve a public function. Referred to in Chapter One for the text of art. VIII of the state constitution, entitled Literature, and for the educational responsibility of the state in unorganized territory.

Workers of the Federal Writers' Project of the Works Progress Administration, Maine, A Guide "Down East", Boston, Houghton Mifflin, 1937, xxiv-476 p.

An informative and, according to Dr. York, a reliable presentation of the State of Maine, its background, its people and its resources. Factual data concerning topography, boundaries, government, religion and culture.

APPENDIX ONE

ABSTRACT OF

A Historical Inquiry into
the Maine Catholic School System¹

The apostolic work of French missionaries among the Indians of Maine during the early seventeenth century is the oldest known educational endeavor in the New England States. At the other end of the historical continuum, the Catholic school system formally established by the Diocese of Portland in 1864 is the largest private educational enterprise in contemporary Maine.

How, then, through a joint process of internal growth and external influences, has Catholic education in Maine developed into a distinctive diocesan school system? The problem is fundamentally one of institutional growth in a given environment and falls within the scope of local history.

Despite a relative lack of source material, an attempt has been made at analyzing the system from three points of vantage:

¹ Marcel Raymond, Master's thesis presented to the School of Psychology and Education of the University of Ottawa, Ontario, May, 1959, x-72 p.

1. The broader field of Catholic education in Maine is explored in terms of colonial background, pre-diocesan educational efforts, physical and socio-economic factors, and ethico-cultural determinants.

2. Internally, the administrative role of the Bishops of Portland reflects the developmental stages through which the system has gone before achieving its present stature.

3. The scholastic distribution of the teaching congregations along the educational ladder offers a measure of organizational differentiation.

In keeping with these three levels of analysis, the following conclusions are submitted:

1. As the oldest educational institution in the New England States, the Maine Catholic School System exhibits even today the multiple influences which, during the past three and a half centuries, have tempered the course of its internal growth.

2. It was formally established by the first Bishop of Portland in 1864 and has ever since continued to expand under the capable educational leadership of his successors. A certain degree of administrative control exerted along the episcopal-parochial line has secured developmental continuity and internal consistency.

3. Education in the Maine Catholic School System is the effective responsibility of some twenty teaching congregations, who have maintained the bi-cultural ideals of its founders (the bishops), of its promoters (the clergy), and of its supporters (the laity). This cultural diversity, coupled with the autonomous management of academies and non-denominational schools, is indicative of the organizational decentralization enjoyed within the system.

Due to a lack of factual data, the report does not cover the full range of secondary topics that could be expected in a study of school organization and administration. In a restrictive sense, it is a historical inquiry,

but it does represent an initial contribution towards a formal history of the Maine Catholic School System.