

# COLLEGE UNION IN THE MARITIME PROVINCES

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THE people of the Maritime Provinces have never been ardent unionists,—political, ecclesiastical, educational, or commercial. Confederation was accepted with fair unanimity by the second, but not by the first, generation. The union of the Baptists—the latest of the ecclesiastical unions—encountered less opposition than that of the Methodists in 1884 or that of the Presbyterians in 1875. Co-operation in buying or selling, nationalization or public ownership and management of public utilities, have always been distrusted. In one form or other, College union has been discussed every decade for over a century without substantial progress being made. Let us hope that the negotiations begun in 1823 between King's and Dalhousie may issue just one hundred years later in the establishment of a University of Nova Scotia worthy of the people and the province.

The critical attitude of Nova Scotians towards the idea of union may be due largely to the individualism of the races represented. It may be due in part to the traditions which they brought from the motherland. Presbyterian Scots imported the prejudices between Burgher and Anti-Burgher, between "Kirk", "Free", and "U. P." Irishmen brought in the Orange Lodge. The Loyalist could not forget his sufferings, claimed much from the Crown to which he had been loyal, and looked askance at the "Old Inhabitants" from New England. One must remember too the bitterness of political and sectarian strife. Rebellion had broken out in Upper and Lower Canada, but many came into the former province who knew not Lyon Mackenzie, while in the Maritime Provinces no flood of immigration obliterated the old landmarks.

Sectarian discord, interwoven with politics, was intense and bitter. Anglican and Tory fought Dissenter and Reformer; Kirkman and Tory opposed Anti-Burgher and Grit. The "Great Awakening" started in New England by Whitefield and Edwards

spread to Nova Scotia in the wake of the preaching of Henry Alline. It divided Congregationalists into "Standing Order" and "New Lights", made inroads upon the Anglicans and the Presbyterians, and thus prepared the way for the Baptists and the Methodists. A notable division in St. Paul's, Halifax, over the bishop's rejection of the people's choice for rector—the Rev. J. T. Twining, an evangelical—gave to the Baptists their ablest leaders, Johnstone and Crawley. These men, who left the Anglican Church in 1824, naturally resented in 1838 the rejection of Crawley for a professorship in Dalhousie on grounds supposed to be similar. In the later College history of Nova Scotia they played an equally uncompromising part. Judge Johnstone died in 1873 in his eighty-first year, having been a member of Assembly for a quarter of a century, Conservative leader, a Judge in Equity, and a Lieutenant-Governor of Nova Scotia. Dr. Crawley died in his eighty-ninth year in 1888, Professor Emeritus of Acadia where he was first appointed in 1839. During his long life from his graduation at King's College he was notable as lawyer, pastor, pamphleteer, professor, and venerable patriarch of Acadia College.

There was practical unanimity when the Church of England proposed to open an Academy and College at Windsor. The Legislature gave grants and a charter. No serious opposition arose until Judge Croke induced the Board of Governors of King's College to pass—despite the efforts of British Inglis—the statutes forbidding students to frequent the "Romish Mass" or the "Meeting Houses of Dissenters", and requiring them to subscribe to the Thirty-Nine Articles of Religion. To this the Presbyterians of Pictou Academy objected, and Lord Dalhousie founded Dalhousie College in protest, declaring that it should be open to all religious sects. The opening of Dalhousie in 1838 was followed by the founding of Acadia College in retaliation against the Dalhousie Governors who—it is alleged—had refused the Chair of Classics to Dr. Crawley merely because he was a Baptist. Next came the establishment of St. Mary's (1841) and St. Francis Xavier (1855) by the Roman Catholics, that of Mount Allison (1858) by the Methodists, that of West River Seminary (1848) and the Free Church College (1848) by the Presbyterians, and that of Gorham College (1851) by the Congregationalists. To-day New Brunswick has three Colleges with power to confer degrees; Prince Edward Island has one; Nova Scotia has eight or nine, though two of these do not exercise the degree-granting power. Thus in the Maritime Provinces there are twelve or thirteen universities for a little over a million people, while Ontario has five for two millions and a half!

## I.

Of the various efforts at College union, a few have been successful. The transfer of Dr. McCulloch from Pictou Academy to Dalhousie College in 1838 can indeed hardly be called a union of Colleges, though it brought to Dalhousie the collegiate work that McCulloch had been doing at Pictou Academy and that had won recognition from the University of Glasgow. In 1856 Gorham College was effectively united to Dalhousie. That institution had been established for Arts teaching by the Congregationalists at Liverpool, Nova Scotia, and the Rev. F. J. Tomkins had been chosen Principal. In 1853 Tomkins found a colleague in the Rev. George Cornish, also a graduate of the University of London. Cornish taught Classics, Tomkins taught Mathematics and Science. In the year after the union of their College with Dalhousie the Arts department was closed. Cornish went to McGill under Principal Dawson, and filled there the Chair of Classics for nearly forty years. Tomkins returned to England, took up Law at Heidelberg, and attained distinction as an author. He returned to Halifax in 1898, where he lived to the patriarchal age of ninety years.

After the transfer of McCulloch to Dalhousie, the Presbyterians opened an Arts School or College at West River, Pictou. In 1858 this was moved to Truro, and after the union of the "United" and "Free" Synods in 1860 the Free Church Academy joined forces with the Truro College. In 1863 the Presbyterian Synod of the Lower Provinces agreed to unite their institution with Dalhousie, and to provide the salaries of Ross and Lyall who taught Classics and Philosophy at Truro, on condition that the Church of Scotland would support a professorship and that Dalhousie would establish a properly equipped Arts College. The two great political rivals, Joseph Howe and Charles Tupper, joined in blessing the project to reorganize Dalhousie with the co-operation of the two branches of the Presbyterian Church, and to establish a university non-sectarian in character and independent in government. With George Grant and Allan Pollock collecting funds, Chief Justice Young and Principal Ross guiding the policy, and a brilliant group of young professors—MacDonald, Johnson, Lawson, DeMille, Lyall—setting a new standard in teaching, the reorganized and united university soon sprang into public esteem. It received from George Munro the first of the large benefactions made to universities in Canada by private donors.

Dalhousie has had various additions, perhaps not properly termed "unions". In 1868 a Faculty of Medicine was established.

In 1878 the medical men composing it withdrew because of lack of sympathy and support from the institution, and set up the Halifax Medical College. For a time this College not only taught Medicine but conferred degrees. After 1892 it ceased giving degrees, and in 1911 it was reincorporated within the University. The Law Society of the province agreed to co-operate with the Dalhousie School of Law endowed by George Munro. A School of Dentistry was organized by the dentists of Halifax, and was added to the University in 1908. Three years later the members of the Pharmaceutical profession in the Maritime Provinces did likewise. In Engineering the tale is different. In 1902 Dalhousie organized a School of Mines and Civil Engineering, but five years later agreed to restrict its work to the first two years, and to co-operate with the other Maritime Colleges in supporting the Nova Scotia Technical College to be established and controlled by the province. This Technical College is the only example of even partial collegiate co-operation in this part of Canada.

The result of these quasi or partial unions has been the absorption by Dalhousie of the Arts Colleges of the Congregationalists and the Presbyterians, and the centralization in Halifax of the professional Schools of Law, Medicine, Dentistry, Pharmacy, and Engineering. These are by no means minor achievements.

## II

The early governing boards of King's and Dalhousie Colleges were chiefly public officials and therefore mainly the same persons. After Howe got into power, Dalhousie was released from her "political" board and King's a little later, (1853), from hers. These "political" boards could have facilitated union. Perhaps they favoured it. Whatever their motives, they earned suspicion from the friends of both Colleges.

Howe in his speech in Halifax (1843) said of Dalhousie:—

It appears to have been the fate of this institution to have foisted into its management those who were hostile to its interests; whose names were in its trust, but whose hearts were in other institutions. These, if they did nothing against, took care to do nothing for it; their object was to smother with indifference. Surrounded by such men, and clothed with a sectarian character for twenty-three years, it stood a monument of folly.<sup>1</sup>

Hind in his History of King's College says:—

The political Board of Governors under the charter, consisting largely of officers of the Government, some of whom either were

1. *Howe's Speeches*, Vol. I, p. 370.



at the time, or by the wheel of fortune in representative government might at any moment become stern opponents of the Church and unfriendly to the College, were not likely to insure the uninterrupted progress of the institution. The efforts of the Alumni to procure a new Board representing and friendly to the Church were finally successful in 1853.

When union between King's and Dalhousie was first proposed, Lord Dalhousie—though no longer in Nova Scotia—expressed approval in terms which came to be the guiding principle of Dalhousie College in her many approaches towards union. Speaking of the suggested location at Halifax and the non-sectarian character, he said:—

If these proposals be finally approved, I think the very character and name of Dalhousie College should be lost in that of the other, so that the style of King's College should alone be looked up to.

The first proposals to unite these Colleges were made in 1823, and five times within the century have Dalhousie and King's seriously considered union. It would be wearisome to restate the proposals, and to repeat the arguments for and against. Governor Kempt suggested the union after the Dalhousie building had been erected, but before it was opened. Dalhousie had the building and the advantage of location, but needed a charter, staff and students. These advantages King's had, but needed funds for buildings and a better location. Both needed more funds and the united support of the province. Terms were drafted and submitted to the Board of King's. They failed to receive approval in the face of the opposition of Chief Justice Blowers, who declared that the removal of King's from Windsor and the abandonment of the Royal Charter involved a "breach of trust in which a present and acknowledged good was to be sacrificed for uncertain and future advantage." (Hind).

A second attempt, extending over seven years, met with no better success, though it originated in a despatch from Sir George Murray, Secretary of State in 1829. Two years later, Lord Goderich followed with an announcement of the termination of the Imperial grant. In 1833 Lord Stanley renewed the suggestion, and in 1835 Lord Glenelg asked for the surrender of the Royal Charter. The bishop and the Legislative Council, which was then engaged in a bitter controversy over the grant to Pictou Academy, protested and invoked the veto of the Archbishop of Canterbury. They succeeded, and for well nigh a century the union of King's and Dalhousie ceased to be a living issue. Fifty years later, in 1885, it was again before the King's Board, but again the Royal Charter and local

feeling defeated the proposal to remove that College from Windsor to Halifax.

A fourth attempt was made in 1901. Meetings were held and negotiations advanced to the preparation of a bill for a Maritime University. In it King's and Dalhousie were to have an equal voice, though Dalhousie was to surrender its name, charter and property without reserve to the new University, while King's would retain its Royal Charter intact except with respect to the conferring of degrees. It would also have retained its trust funds and kept its other funds separate, though permitting their revenue to go to the common chests. Yet again, Windsor and the Royal Charter interposed their veto.

A fifth attempt was initiated by King's twenty years later, when it had almost reached the portals of extinction and Dalhousie had increased fivefold. Equally generous were Dalhousie's proposals and equally timid and hopeless were the decisions of King's. A retired situation, a Royal Charter and an ancient tradition are insecure supports for an impoverished College at a time when University education requires hundreds of thousands where tens of thousands sufficed two decades before.

### III

Three attempts have been made to bring the denominational Colleges into a *federal* union. The first was made by the Legislature of Nova Scotia in 1843, the year in which the Ontario Legislature passed its first bill to unite King's, Victoria, Queen's and Regiopolis in a University after the manner of Oxford. Annand, Howe's lieutenant, moved a group of resolutions in the Nova Scotia House calling for the establishment of a provincial University. The resolutions were carried in the Assembly but lost in the Council. Johnstone, supported by Acadia, was in opposition and proposed an alternative plan after the model of London.

The Annand resolutions called for "one good college, free from sectarian control and open to all denominations, maintained by a common fund and rallying around it the affections of the whole people." They pointed out the waste and inefficiency of the four sectarian Colleges already established and the two proposed. It was urged that the Colleges and Academies devoted to the education of the rich would receive £4,340 in grants, while only £8,144 was to be given in support of the common schools. It was estimated that £4340 spent on the Colleges and Academies would probably benefit not more than 630 boys, while "the same amount devoted to the

common schools would maintain 264 schools and prepare 7920 children to read the Word of God and conduct the ordinary concerns of life." In his Halifax speech, Howe exposed the weakness and the waste of the Colleges. He stated that nearly £100,000 had been spent on sectarian Colleges, and that by consolidation and a Legislative grant of £800 instead of the £2,640 then being given 100 students could be taught by a staff of nine in Arts, Law, Medicine, at an annual cost of £2,200. He said that the College at Windsor founded in 1789 had been in operation fifty-four years, "but has never had more than two or three professors and fifteen or twenty students." "It appears that while £36,000 have been drawn from the mother country to maintain it, £24,000 has been paid from the Provincial Treasury."

Pictou Academy, he went on, "with all its resources, after a sickly existence of fifteen or sixteen years, during which time it kept the eastern counties torn by dissensions, finally became a wreck in the face of the province and had to be abandoned. Its venerable President has gone down to the grave. Dalhousie had, till Doctor McCulloch's death, its two professors and sixteen students. Fourteen thousand pounds had been expended in its erection. Acadia College in thirteen years cost the country about £4,500 and the people in subscriptions about £5,500 more. It has two or three professors and twenty or thirty students. St. Mary's grew out of the sectarian system, not that the Catholics wanted a College. The opinion of its Principal in favour of one central College was expressed to the committee last winter."<sup>1</sup>

What prompted the Legislature of Nova Scotia to grapple with the College question in 1843?

The second attempt to unite King's and Dalhousie had failed in 1836. Dalhousie had been opened with McCulloch of Pictou in 1838. Crawley's rejection for the Chair of Classics in Dalhousie had aroused the Baptists and led to the founding of Acadia in 1838. King's, Pictou, Dalhousie, received aid from the province, and the Baptists demanded similar grants for current purposes as well as a grant for buildings. The Catholics claimed equal favours, and founded St. Mary's. Methodists could not remain indifferent, and presented the case for Mount Allison. The excessive waste of the denominational grants, the inefficiency and limitations of the Colleges, the contention in the Legislature for equal privileges and the bitterness caused by sectarian strife in the country, thus forced the leaders to attempt a way out. The plan proposed, though statesmanlike and adequate, aroused a bitterness and

1. Howe's Speeches, Vol I., pp. 369-371

hostility that amazed, puzzled and angered the political leaders of the time.

After the Annand resolutions had passed the Assembly, it appears that proposals were made to the Colleges. According to Hind:—

In 1843 the Board of King's College were disturbed by an application from the Provincial Secretary, soliciting their opinions respecting the establishment of a non-sectarian Provincial University, coupled with a desire to know how far the charter of King's College could be made available for that object. The Board declined to offer an opinion until the details were furnished.

In the Legislative Council, where King's friends were in overwhelming strength, the resolutions were defeated. Dr. Saunders in his *History of the Baptists of the Maritime Provinces* says that after the Annand resolutions had passed the Assembly, Johnstone was asked whether the Governors of Acadia College would co-operate with the Legislature in founding a secular College. Johnstone replied that as the plan existed only in vague generalities, "the Governors of Acadia College had instructed him to state that in their judgment it would be premature to enter into any explanations of their sentiments on the question; but he would remind the Legislature that in 1841 the Baptists had formulated a plan for collegiate education, proposing a University Board to examine candidates in all the Colleges before degrees were granted."<sup>1</sup>

Dr. Saunders says that "the proposal to amalgamate all the Colleges into Dalhousie created deep feeling among the Baptists." "The attempted destruction of Acadia College was a stab at the very heart of the denomination."<sup>2</sup> Dr. Crawley in a series of letters gave reasons "why there should not be a state, provincial college, instead of those then in existence." "The last was the extreme danger to religion in the plan projected by Mr. Howe of one college in Halifax without any religious character and which would be liable to come under the influence of infidelity."<sup>3</sup>

Johnstone, so Saunders states,<sup>4</sup> "introduced in 1842 a bill into the House of Assembly, providing for a central examining board, somewhat like the plan of London University." This board was to be composed of the professors of the various Colleges together with other learned and competent men. The bill provided for the suspension on the part of the existing Colleges of their rights to confer degrees in favor of the central board. The bill however, met so much opposition in the Legislature that Mr. Johnstone was obliged



to abandon it. His plan did not indeed touch the root of the trouble. Consolidation or amalgamation alone would concentrate resources, provide a competent and sufficient staff, and bring together sufficient students to justify a good staff.

The Ontario plan came to naught in 1843; but it was revived in 1849 and put into effect in 1853, though it failed to accomplish the desired results until the Federation of the Colleges in Toronto University in 1887. The Nova Scotia scheme failed to pass the Legislative Council, but became a dominant issue in the election of 1843 and was partly responsible for the defeat of Howe's party. Henceforth the Legislature took no leading part in trying to solve the College question, though it continued denominational grants until 1881 and sanctioned the attempt to unite the Colleges in the University of Halifax in 1876. Saunders says:—

In 1874 a communication was received by the Governors of Acadia from the Governors of Dalhousie asking the several boards of the different college corporations if they would kindly nominate some of the gentlemen composing such boards to meet and confer together on the advisability of endeavouring to form one general university for education in the Arts by the concentration of the talents of the different faculties and its invariable results, the gathering together of students in large numbers.

To this the Governors of Acadia made a suitable reply which closes with the significant statement,—The institutions at Horton have so far succeeded as greatly to change the intellectual conditions of the people who founded them as well as to exert a weighty influence in the promotion of religion in their churches. The interest is daily increasing in width and intensity and gives to Academy and College so great a hold upon the affections of the Baptist people that their consent to any measure proposing to merge Acadia College into any other institution must in the judgement of the Board be hopeless.”<sup>1</sup>

Of the services celebrating the Jubilee of Acadia College in 1888, Saunders tells us:—“Two things were equally apparent—the entire absence of the slightest desire to combine with other educational institutions, and the strongest and most determined purpose to keep Acadia for ever abreast of the demands of the time.”

The second attempt at a federal union nearly succeeded. The preamble to the Act of the incorporation of the University of Halifax, passed April 4th, 1876, states: “whereas it is desirable to establish one University for the whole of Nova Scotia on the model of the

1. pp. 447, 8. Should not the date of this communication be 1884? See *King's College*, p. 114, where Hind says:—At a special meeting of the Board, held on April 23rd, 1885, a resolution concerning the heads of arrangements for confederation with Dalhousie College was actually passed.

University of London for the purpose of raising the standard of higher education in the Province and of enabling all denominations and classes including those precluded from attending any existing college 'to obtain academical degrees' . . . . ."

The University was to be governed by a Senate consisting of a Chancellor, Vice-Chancellor and twenty-four Fellows appointed by the Governor-in-Council. Convocation was given the power to nominate six of the Fellows, and if the Governor-in-Council failed to appoint, the Senate could complete the required number of Fellows. The Senate was thus in a sense representative of the province, though in its constitution due regard was paid to denominational interests. It was required to report to the Governor-in-Council, and such report was to be submitted to the Legislature. All bye-Laws and regulations made by the Senate were to be approved by the Governor-in-Council. Convocations consisting of graduates *ad eundem* or "in course" could nominate Fellows, approve of the institution of new degrees, had the power of discussing any matter whatsoever relating to the University and of declaring the opinion of Convocation in any such matter. All persons with degrees, other than those in Theology, from Acadia, Dalhousie, St. Mary's, St. Francis and Mt. Allison were in the Act declared to be members of the corporation of the University of Halifax, and therefore qualified for admission to Convocation on application within a specified time. The Senate should approve of the instruction required for any degree, appoint examiners, require fees, and on the successful candidates confer degrees and issue diplomas and certificates.

The Visitor was the Lieutenant-Governor; the first Chancellor Rev. G. W. Hill, Rector of St. Paul's; the Vice Chancellor W. J. Stairs. The Fellows included the Provincial Secretary, Hon. P. C. Hill, and the Superintendent of Education, Dr. Allison, the Mayor of Halifax, J. S. D. Thompson (afterwards Sir John), three Judges and three persons especially interested in each of the Colleges including the Medical College. Convocation included 23 graduates of King's, 28 of Dalhousie, 30 of Acadia, 22 of Mt. Allison, 8 of St. Mary's, 3 of St. Francis and 1 of the Halifax Medical. The list includes 12 who were or became judges, 3 who became lieutenant governors, 3 superintendents of education, 25 clergymen, 10 medical doctors, and a few professors, notably Professors MacGregor and MacKenzie of Dalhousie.

The first Calendar, 1878, reports the award of Matriculation prizes to H. S. Creighton and C. W. Blanchard, and that W. B. Ross, (now Senator) and James MacLean (later Judge) had passed the

first LL.B examinations. Among the successful candidates of later years were S. D. Scott, formerly editor of the *Halifax Herald*, the *St. John Sun*, and now the *doyen* of newspaper men on the Pacific Coast, and W. E. Maclellan, (for a time the Editor of the *Halifax Chronicle*). The University of Halifax received an annual grant of \$2,000 from the province, but this terminated with the denominational grants in 1881 when the University ceased to function.

Certain influential persons associated with Dalhousie University attacked the "paper" University and inveighed against "cheap" degrees. They feared that the composite examining boards would accept the lower and not the higher standards. They insisted that a teaching University, well housed, well equipped and above all well staffed, was the crying need of the Maritime Provinces. In a sense they were right, but they overlooked the possibility of the University becoming the centre of College activities in the Maritime Provinces and developing into a vital University. The University of Manitoba began in 1878 in the same way. It afforded a meeting place for the four denominational colleges in Winnipeg, and later became a teaching University in science, then in the Humanities, later became the home of the professional schools and finally a vigorous and comprehensive University serving the scientific and professional needs of the province.

The Universities in South Africa and in India which followed the London model, even London itself, have developed from examining and degree-conferring institutions into Universities that make teaching, research and professional training the vital and central features of their work.

#### IV.

A third attempt at a federal union is now being made. The Great War is responsible for it. The contributions which the Colleges made in the War excited the admiration of all. Their needs called forth both generous appreciation of their services and contributions to their work. But these contributions, although three and four fold greater than any previously recorded, were unequal to meet the demands for better equipment, more varied and extensive courses, higher salaries, and above all for the better accommodation of the much larger numbers of students. These greatly increased demands upon private philanthropy coincided with great increases in all forms of taxation, and much uncertainty in business. The Maritime Colleges were forced to go beyond their former constituencies and appeal to the Foundations administering the great gifts of Carnegie

and Rockefeller. These Foundations investigated their needs in a generous spirit. Grants were made for the advancement of Medical Teaching and Research, but beyond that it was not deemed advisable to go until the possibilities of a more economical and more fruitful scheme of University Education for the Maritime Provinces were considered. The Carnegie Foundation made a survey, and in their report submitted certain suggestions for the consideration of the Colleges. The object of these suggestions was to bring about the concentration of the resources and facilities of the Colleges. There was of course an expectation that very substantial aid would be given by these Foundations.

The federal union of 1843 aimed at amalgamation of all into one, the union of 1876 provided for the co-ordination of the examining and degree-conferring powers after the manner of London; the present plan seeks to consolidate resources, enlarge and improve facilities, and conserve the interests of the denominations in their Colleges after the model of Oxford. The first plan appeared to mean the extinction of all the Colleges but one; the second little more than the addition of another institution to confer degrees; the last to respect College autonomy and to secure the advantages of consolidation.

The Carnegie suggestions follow Oxford and its Colleges rather than London. The Oxford College of the Loyalist was the instrument of and for the Church of England. London University offered a way of escape to the Dissenter in England and to the University advocate in Canada, South Africa and India a solution of sectarian difficulties.

But the Rhodes Scholarships have familiarized the American as well as the Canadian with the Oxford idea—the community of scholars residing, teaching and working within a College—and the University co-ordinating the activities of the Colleges, regulating the studies, conferring degrees, and giving unity and direction to the Commonwealth of Academic States. If the Oxford plan succeeds in Nova Scotia in solving the two problems of personal contact between professor and student and of the place of religion within the University, it will surely be copied elsewhere.

The division of classes into sections and the multiplication of instructors will not solve the first problem. It may no doubt be better for the average student to receive personal attention from a junior instructor of moderate attainments. But it is a hardship for the brilliant student to miss the stimulus of a mind of the first order grappling with a subject even in a formal lecture. The Instructor, moreover, passing from section to section, fails to get that



intimate knowledge of the individual student that made the Scotch dominie the power he was.

The Canadian University's attitude to religion is the result of its history. The Church dominated the early Universities. Then sectarian strife forced the State University to avoid even the appearance of religious affiliations. With the lessening of the strife the Divinity Colleges were admitted to affiliation with the University and to a place on the outskirts of the Campus.

London University came into being as a protest against Church control of the Universities. The London idea was introduced into Canada to solve denominational difficulties. In Toronto the London idea was adopted strictly in 1849, modified in 1853 when religious options were accepted for a degree. The Toronto idea has been accepted in the non-sectarian Universities of Eastern Canada and the State Universities in the West. In Victoria, Toronto, the Oxford idea is active. The College is more than a Divinity School, or a Divinity School with a hostel like Knox. It teaches Arts as well. Possibly the next step in University development on this continent will be the establishment in the University town of a cluster of Colleges, self-governing societies of scholars and students living and working together, each College contributing its distinctive note to the larger life of the University.

In Australia the Oxford idea prevailed. When the Universities of Sydney and Melbourne were founded in 1850 and 1853, provision was made for the establishment of "Colleges or Residence in connection with different religious denominations towards which the State might contribute up to £20,000 each." They have their Wardens, Masters, Rectors or Principals, and their Lecturers and Tutors, mainly in Arts but a few even in Law and Medicine as well as in Theology like the Colleges of Oxford. It is true that "they accommodate and teach only a small proportion of the whole number of Australian students; but their importance and influence on University life are not to be gauged by this circumstance."<sup>1</sup>

The thirty Classical Colleges affiliated to the Universities of Laval and Montreal in Quebec represent to some extent the Oxford idea; though the Oxford Colleges are in one centre and those in Quebec are scattered over the province like the Collegiate Institutes of Ontario. The Oxford method of instruction and the scope of the studies are quite different, and the personal contact is less disciplinary and more instructional, but the residential features of small communities of tutors and scholars are the same. The Oxford plan may solve problems other than those of the religious interest and

1. *Universities Year Book*, 1922, p. 367.

personal supervision of students. Halls of residence may become barracks; fraternities may be too exclusive. The College can avoid these drawbacks, and may develop a more general participation in sports. It gives to a strong personality a fitting scene in which it may exert its influence.

The survey, conducted for the Carnegie Foundation by Dr. Learned and President Sills, found that the Faculties of Arts and Science in the different Colleges had to their credit the following:—

	Students	Staff	Endowment
Acadia	230	22	\$770,000
Dalhousie	430	30	900,000
King's	91	9	200,000
Mt. Allison	207	17	430,000
St. Francis	204	20	260,000

If other Faculties were included, greater totals would appear. Dalhousie, for example, had 712 students and an endowment of over \$1,600,000.

Three proposals were submitted:—(1) *Differentiation*. Each College to accept the responsibility of developing certain departments to such excellence that Honour students in those subjects would come from other Colleges.

(2) *Selection*—natural or artificial for the elimination of the unfit.

(3) *Confederation*. To Halifax with its professional schools of Law, Medicine, Dentistry, Pharmacy and Engineering would be removed the Arts Colleges from Windsor, Wolfville, Antigonish and Sackville, where they would be rebuilt, supported, controlled and nourished by the denominations which they have served.

“The collective resources of the Endowed Colleges have been estimated at \$2,500,000, available for work in Arts and Science, with \$2,500,000 additional (\$2,000,000 going to endowment, bring the total endowment to \$4,500,000), which would provide the necessary pensions, salary increases, new departments and buildings.

The income of the proposed University would probably be

From Endowment	-	-	-	-	-	\$250,000
From Fees of 1000 Arts students	-	-	-	-	-	75,000
From other sources	-	-	-	-	-	100,000
From Fees 500 professional students	-	-	-	-	-	106,000
Total						\$530,000

This is not an extravagant dream. The annual income of each of the four western Universities is at least half a million of dollars. Three of them include Colleges of Agriculture. Alberta has expended about four millions on buildings; Saskatchewan three, and has still to erect an Arts building. The University of Toronto last year expended for current purposes approximately \$1,500,000, Queen's \$400,000, Western \$100,000; a total of \$2,000,000.

The recent University Commission of Ontario recommended that province to grant Western University \$200,000 a year for the first two years and \$250,000 for the next three; Queen's \$275,000 for the first two and \$300,000 for the next three; Toronto one-half of the Succession duties based on an average for the preceding three years, about \$2,000,000 a year.

The proposed expenditures of the new University of Nova Scotia are moderate. Equally moderate is the estimate of students. Too moderate also is the estimate of the benefits to be derived.

When the rest of the civilized world is recognizing and making the greatest use of Universities, it will be an unpardonable offence if those responsible for the Colleges in the Maritime Provinces fail to take advantage of this opportunity of founding a really great University.