

Diys.  
[CONFIDENTIAL.]

APPENDIX TO MEMORANDA OF JUNE, 1892, ON  
THE SUBJECT OF FREE TUITIONS IN  
THE FACULTY OF ARTS.

EXEMPTIONS FROM FEES IN FAVOUR OF STUDENTS OF AFFILIATED  
THEOLOGICAL COLLEGES.

In the Memoranda of June last, this subject was referred to in an extract from a letter to Mr. P. Redpath; but it is so important that I may be excused for stating some additional facts respecting it which may not be distinctly before the minds of the Governors.

The rule now in force, as stated in the calendar for 1892-3, at page 26, is as follows:—

“By a resolution of the Board of Governors, exemptions are granted to students of any affiliated Theological College, recommended by its Principal, and entering the Faculty of Arts as matriculated students. The number of such exemptions will be determined from time to time by the Board of Governors.”

The resolution referred to was passed by the Board of Governors in 1885 in consequence of a petition presented to the University by the Principals of the four affiliated Colleges, and in which they represented the dangers likely to arise to them and to the interests of McGill from the operation of the University federation act passed by the Legislature of Ontario, along with the lavish manner in which free tuitions and other aids were given in other ways in that Province.

I have made careful inquiry into the facts of the case, and have satisfied myself that the fears expressed by the Theological Colleges were justified, more especially in the case of the Wesleyan College, which was threatened by the new privileges given to Victoria College, under the federation act, and in the case of the Presbyterian College

which was likely to suffer loss of students from the great number of free tuitions granted by Queen's College, Kingston. These are our two largest theological colleges, as far as number of students is concerned, and any loss of students on their part would involve an equal loss to the University both in students and fees, directly in the Faculty of Arts, and indirectly in the other Faculties. I would also observe here that, previous to 1885, the Theological Colleges relied, for the free tuitions they needed, on the kindness of benefactors holding free tuitions; and that recently this resource has been withdrawn, in a manner for which I fear that they and the denominations they represent may hold the Governors to some extent responsible.

It seems to have been thought that the statements of the petition are contradicted by those of a letter recently received by the Assistant Secretary from the Registrar of Toronto University. The inquiries sent to the latter were not communicated to me, but his reply evidently does not refer to the question in hand, but to "Scholarships" properly so called, which in Toronto as in McGill, are offered for competition to students in Arts without reference to the professions they propose to enter. In the matter of free tuitions the case is altogether different. Under the recent law, students of federated colleges have access freely to all the University lectures in Toronto University, whether they are theological students or not. Students of affiliated theological colleges can obtain such access on application to the President, who has *carte blanche* with reference to exemptions for needy and deserving students. Practically I believe the system works very much in the same manner as with us, but should the other Ontario colleges accept the terms of federation, their privileges will be greater than in the case of our theological colleges. All this was explicitly stated in my previous memoranda. It is to be observed, however, that as already stated in my memoranda, the connection of the theological colleges with McGill is closer and more beneficial both to them and the University than in the case of most other universities; and the reputation of the Faculty of Arts of McGill has secured to it a preference even when the pecuniary advantages were somewhat less.

I would also in this connection direct attention to a few facts which I have been able to ascertain by inquiries addressed to former students of McGill, now settled as ministers, with reference to the

influence they have exercised in sending students to the University. The following are examples :—

PLACE.	MINISTER.	STUDENTS TO ARTS.	TO PROF. FACULTIES.
Hintonburg, O. . . . .	Whillans.	6	2
Glencoe, O. . . . .	Currie.	7	..
Goderich, O. . . . .	Anderson.	8	3
Almonte, O. . . . .	Grant.	7	..
Pembroke, O. . . . .	Bayne.	8	11
Embro, O. . . . .	Munro.	7	..
Ormstown, Q. . . . .	Morrison.	13	..
Ottawa, O. . . . .	Clendinnen.	1	1
Hemmingford, Q. . . . .	Hewitt	3	1
Alberton, P. E. I. . . . .	Fraser.	6	..
		66	18

Of course the influence exercised is a matter of estimation ; but it is not too much to say, that but for the settlement of our graduates as ministers in these districts few of the students from them would have come to McGill, and as all have paid either full or partial fees, the money value of the above ten graduates to the University must have been considerable, while the cases I have mentioned might be greatly multiplied by more extended inquiry. It is further to be observed that such advantages are cumulative, and that they apply not only to the Faculty of Arts but to the Professional Faculties as well. It is also to be noted that ministers of religion are, under the school law, *ex officio* visitors of schools, and are often members of educational Boards, and thus have exceptional influence in placing teachers and other professional graduates.

I admit, however, that the graduates in Arts who become teachers, and many of whom have come in under free tuitions, are still more profitable. I find for example in the lists of students in the present calendar 26 paying students in Arts, Medicine and Applied Science, who have been sent to the University from three Academies in the Province of Quebec, of which McGill graduates in Arts are the principals. Had these academies been in the hands of Ontario or United States graduates, their pupils would probably have been sent

to other colleges, and but for our free tuitions in Arts we could not have supplied these and other schools with teachers.

I mention these facts to show that without the aid of our free tuitions in Arts, neither that Faculty nor the Professional Faculties could have been built up to their present importance, and I feel convinced that with our present means it is only by pursuing the same policy that we can make the University either wealthy or influential for good. Other means of attaining the ends of the University may appear in the future; but it would be well not to abandon those that have been successful in the past before being certain as to what is to take their place. I have also repeatedly endeavoured to explain that the withdrawal of free tuitions cannot be profitable in a pecuniary point of view, or tend to relieve the financial embarrassment of the Faculty of Arts.

I mentioned in my memoranda of June higher considerations than those of mere money. On this subject I would now refer to the fact that McGill University has no Faculty of Divinity, and thus while it has eminent and costly Faculties for other learned professions, has none for that which is usually regarded as the most important and influential of all. This lack is made up in a manner which has excited the admiration and envy of other Universities, by our affiliated theological colleges, which provide in the most effectual way for this important need of the Protestant community. The theological colleges are self-supporting, and derive no aids from the University except the free tuitions in Arts which practically cost us nothing, and which tend to give the Protestant ministry a higher general education, and therefore greater means of aiding the community in other than merely professional directions. In contrast, to this every student in Law costs the endowments of the University at least \$300 per annum more than the fees he pays, and though students in Applied Science and Medicine are less costly, it would be easy to show that they cost us more than the theological students who enjoy free tuitions. I do not, of course, by the above comparison desire to disparage the professional faculties. They deserve all that can be done for them. One really eminent preacher, lawyer, physician, or inventor, may be worth more to our country and to the world than the whole endowment of the University. But they as well as the theological colleges must be considered as subordinate to the College proper, which

sustains all of them in so far as that general education is concerned which alone gives them any claim to a University connection or status.

It is right to remark here, that when some years ago the several Theological Colleges united in asking the University to grant theological degrees, on terms which would have been perfectly safe to it, and which would have enhanced the educational status of the whole Protestant ministry of Canada, and would probably before this time have raised McGill to a position greatly higher and more influential than that which it now occupies, the University, as I then thought and still think, very unwisely and in contravention of evident duty, declined. For this voluntary and now irretrievable abdication of one of the powers granted it by the Crown for the benefit of the Protestant community, it owes to the theological education of our country whatever it can do in other ways.

I have been surprised to hear the statement made that it would be better that the friends of theological colleges should provide funds for free tuitions in Arts subjects. This would be well if such funds were given to the University to distribute. It requires little penetration to see that if given to the separate colleges, they would be less uniformly distributed, and would tend to render the colleges independent of the University in a manner very undesirable for us and probably eventually for themselves and their students. As we have declined to give them degrees, if they were independent in regard to tuition as well, they might easily become rival and hostile institutions.

On the above grounds as well as those stated in my previous memoranda, I desire to express and to urge with all the earnestness that I can, the conviction that the University is called on to do more rather than less for theological education, and for the elevation in general learning of the ministers of all Protestant denominations. This is the more called for at a time when the attacks on that Protestant religion which is the best bulwark of our liberties and even of our rights of property and social institutions as well as of our education, are so multiplied and vehement as at present, and require so much of learning as well as of piety and courage to meet them in the field of argument.

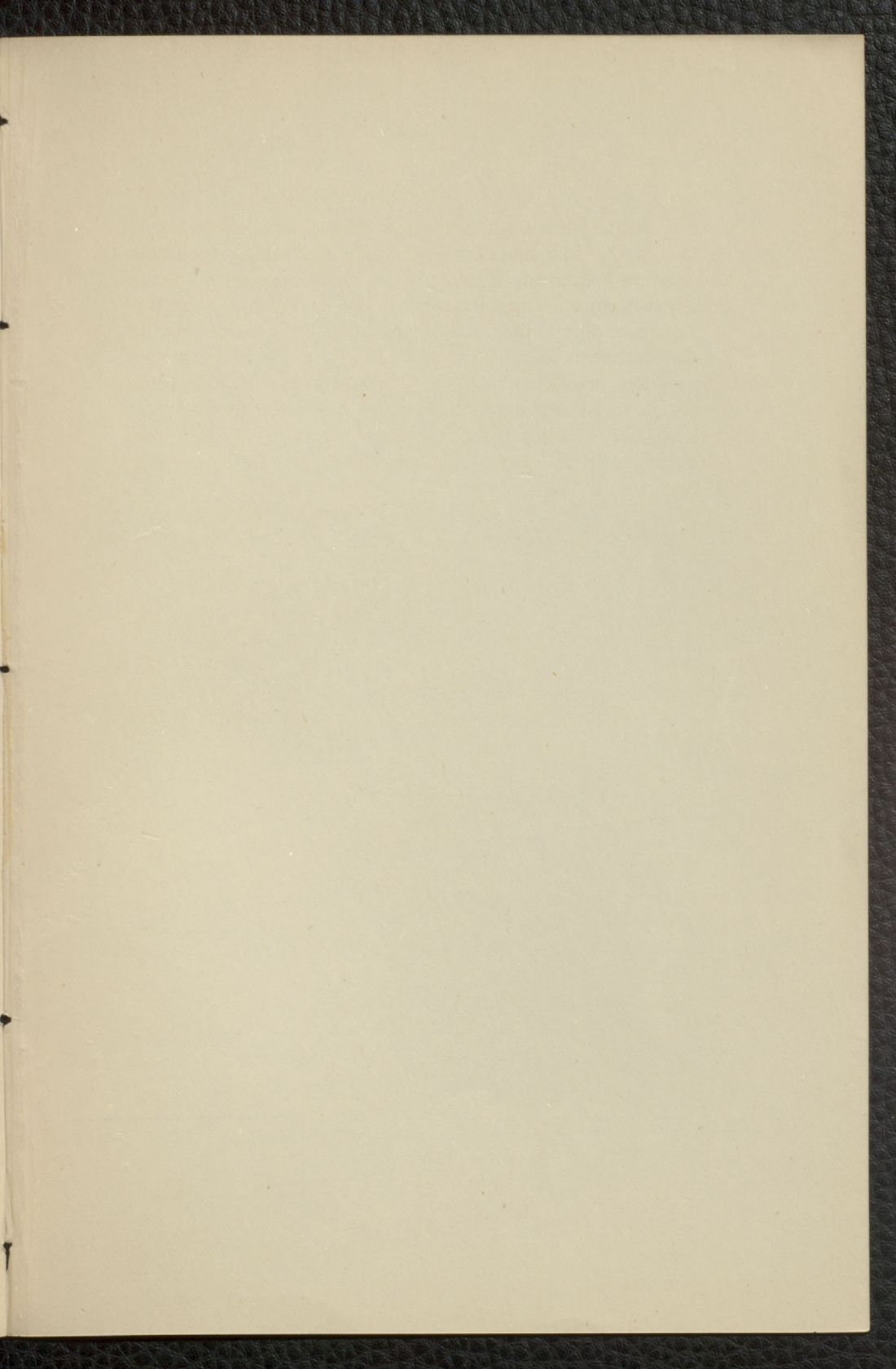
In further explanation of the above memorandum, I may say that the proposals for the abolition of free tuitions were made known to me near the close of last session, at a time of much pressure of

other work, and when I felt that in view of the immediate issue of the College Calendar, and of the approaching meetings of the larger ecclesiastical bodies, any agitation of such questions would be extremely dangerous. I have therefore taken the earliest opportunity, as a matter of duty to the cause of education, to prepare some additional statements of fact ; and in doing so, I think I have a right, from my long connection with the University and with education in Canada, to ask that some consideration should be given to them.

I may add, that this and the previous memorandum have been printed privately, and have been communicated only to members of the Board.

J. WM. DAWSON.

LITTLE METIS, *July, 1892.*



MCGILL UNIVERSITY  
ARCHIVES

ACC. NO. 699/21

REF.