

# Theological Education in British Columbia

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**I**N any new community it is only a matter of time before responsible people begin to think of the need for higher education, both that young people may be afforded opportunities of scholarship, and that the community may not be deprived of essential professional services. It may seem strange to this technical and secular age that one of the chief concerns of the early colonists on this continent was for theological seminaries through which the supply of Ministers of the Gospel might be maintained. In some very well known words describing the foundation of Harvard University it is said:

after God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government; one of the next things we longed for and looked after was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.<sup>1</sup>

There has always been a very close connexion between the universities and theological colleges, and it would not be difficult to trace the history of Canadian universities and show that many, if not most, of them owe their origin to the Christian Church in one or other of its branches, and to a concern on the part of the Church for adequate theological education.

The first suggestion concerning an institution of higher learning in what is now the Province of British Columbia seems to have come from the Reverend Charles Grenfell Nicolay, Chaplain of King's College Hospital, London. To the best of my knowledge Nicolay never visited British Columbia (later he went to Australia) but in 1853 he wrote to Prime Minister Gladstone suggesting that a Missionary College should be set up in or near Victoria. The details of his scheme were most interesting, providing not only for the formal preaching of the Gospel but also for its practical application through Christian family life, carpentry, farming, and fishing, together with medical missions. He concluded his proposal with the statement that ultimately

1. *New England's First Fruits*, Sabin's Reprints, Quarto Series VIII (1865), quoted by T. J. Wertenbaker, *The Puritan Oligarchy* (Grosset & Dunlap, New York, 1947), p. 137.

what was at first a Missionary College, must become at last the Colonial University, which, for the first time of at least English colonies, the colonists will find ready to educate their children the moment they arrive.<sup>2</sup>

The words were prophetic but the prophecy remained unfulfilled for many years.

Soon after the arrival in 1860 of the Right Reverend George Hills, the first Bishop of British Columbia, he wrote home to his friends in England stressing the need for schools and a university. He said,

I am anxious to find a good man to take the headship of a Collegiate Institution. It will be well-supported, I doubt not. . . . I should like to plant here a germ of sound Religious learning, which might hereafter be the great Northern University of these western regions; and which might send forth Missionaries onwards to lighten even China itself.<sup>3</sup>

Again, these were prophetic words. The collegiate schools for boys and girls were duly established but, even though the bishop spoke frequently concerning it, the university remained a thing to come. It is interesting to note in passing that when the British Columbia University Act was passed in 1890 (even though the university did not then come into being) it fell to the Right Reverend Acton Windeyer Sillitoe, first Bishop of New Westminster, to preside at the initial meeting of Convocation.<sup>4</sup>

Our immediate concern, however, is with theological education and, as in many other places, steps for the training of men for the Sacred Ministry were taken in British Columbia long before the provision of any university facilities.

The first efforts in this direction were undertaken by the Roman Catholic Church under whose auspices a course of theological instruction was given to two candidates at St. Michael's Mission, Harbledown Island, near Alert Bay, in 1871-72. A few years later a similar course was given at Mission City, between 1880 and 1882, to four members of the Oblates of Mary Immaculate including Adrian Gabriel Morice, later to become known as the historian of his church in western Canada. These two ventures can hardly be described as the establishment of theological colleges; rather were they emergency measures undertaken to meet a particular situation.

The honour of establishing the first theological college in British Columbia belongs to the Methodists who opened Columbian College in New Westminster in 1892, but we shall defer a consideration of its history in order to continue the story of Roman Catholic theological education. The Nazareth Junior seminary, also at New Westminster, was set up in 1896 by the Most Reverend Paul Durien, Bishop of New Westminster. It was

2. *A Proposal to establish a Missionary College on the North West Coast of British America in a letter to the Right Honourable William Ewart Gladstone, M.P., from the Reverend Charles Grenfell Nicolay, F.R.G.S., Librarian of King's College, London* (Saunders and Stanford, London, 1853).

3. *Occasional Paper, The Columbia Mission* (June, 1860), p. 34.

4. *Tuum Est: A History of the University of British Columbia*, by Harry T. Logan (University of British Columbia, Vancouver, 1958), p. 5.

staffed by the Oblates of Mary Immaculate and usually had about fifteen students. The seminary was closed in 1909, and the property sold in the following year.<sup>5</sup>

It should perhaps be explained that Roman Catholic theological education is divided into two parts, that of the minor seminary which consists of a four year course in Philosophy similar to the B.A. course of an ordinary university, followed by three years of Theology in what is called a major seminary. For twenty years after the closing of the Nazareth Junior Seminary there was no provision for Roman Catholic theological training in British Columbia, but in 1932 the Seminary of Christ the King was established at Ladner under the aegis of the Archbishop of Vancouver, the Most Reverend William Mark Duke. In 1929, Mrs. McNeely had bequeathed Jubilee Farm, a property of 129 acres, to the archdiocese for use as an educational foundation, and it was this property which the archbishop was able to use for the new seminary. This, also, was a minor seminary from which the students went to St. Joseph's Seminary, Edmonton, for the theological course.

Almost immediately after the establishment of the Seminary of Christ the King, Archbishop Duke wrote to the Benedictine monks at Mount Angel, Oregon, inviting them to come to the archdiocese where, he said, their life of prayer and teaching could do so much good for souls. The Order was not in a position to accept the invitation at the time but during the following years the correspondence continued until 1939, with the consent of the Holy See, the Benedictines were able to set up a house in British Columbia. A twenty-four-acre property on Deer Lake, Burnaby, was purchased and the minor seminary opened on September 17th, 1940, under the direction of the Prior, the Very Reverend Eugene Medved, who was supported by six other Benedictine monks and one secular priest. The theological work of the major seminary was added in 1951. During the Christmas holidays, 1954, the seminary moved to its splendid new location above Mission City, although the buildings then under construction were not completed until 1957.

Reference has already been made to the beginnings of a Methodist College. Four Methodist ministers had arrived in Victoria early in 1859, and by 1886 the church had grown large enough to justify the organization of the British Columbia Conference. Five years later, in 1891, the Education Committee of Conference reported that there was

a pressing need for an academy or college for the education of the youth of both sexes, and that the time has come when steps should be taken for the establishment of such an institution under the auspices of the Methodist Church. We therefore recommend the appointment of a committee to collect information, formulate a scheme, and take such action as may be deemed best . . .<sup>6</sup>

5. "Letters, Documents, Reveal Foundation of S.C.K.," by Wilfred Sowerby, o.s.b., *Pax Regis*, Vol. XVI, No. 1, January, 1957, p. 5. Most of the information concerning Roman Catholic theological education is derived from this source.

6. Minutes, The British Columbia Conference, The Methodist Church (1891), p. 22.

A committee was appointed consisting of the Reverend John F. Betts, President of the Conference; the Reverend E. Robson; the Reverend C. Watson; the Reverend John Jessop; and Messrs. T. R. Pearson and George R. Ashwell.

At the Conference of the following year the committee reported that the establishment of a College would involve an expenditure of a little more than seven thousand dollars for the first year of its operation, roughly two-thirds of which would be received from students' fees and other sources.<sup>7</sup> The report also contained a recommendation that the College "be established and open for work, if possible, in September next," that is, in 1892. The Reverend Robert Whittington, M.A., B.Sc., was appointed as Principal, premises were rented in New Westminster, and the institution was incorporated by Act of the Provincial Legislature early in 1893 as *Columbian Methodist College*. By 1894 it was reported that there were eighty-five students, including seven probationers or candidates for the ministry of whom it was said that "their presence has had a most beneficial effect on the College, there having been a gracious, religious, influence throughout the year."<sup>8</sup> Columbian College was affiliated with the University of Toronto, and in addition to its work in Theology was able to present a full Arts course even before the establishment of the Provincial University. Toronto degrees were conferred on those who successfully completed the course.

Early in the present century the Presbyterian Church realized the need of a Theological College in British Columbia, and the first recorded step was taken by the Presbytery of Westminster on September 5th, 1905, when a committee was set up to consider the cost and possible location of such an institution.<sup>9</sup> On February 22nd, 1906, the Presbytery of Kamloops passed a resolution setting forth the needs of the mission fields and the great expansion of church work in the west, and asking the Synod to approach the General Assembly with the request that it consider the advisability of setting up a theological college in the province.<sup>10</sup> This resolution was presented to the Synod of British Columbia and Alberta in May, 1906. The Synod transmitted it without comment to the General Assembly, but asked the Presbyteries within its jurisdiction to give the matter further study.<sup>11</sup>

At the meeting of the Synod in 1907 further resolutions were presented from the Presbyteries of Victoria and Westminster, as a result of which an urgent resolution was addressed to the General Assembly declaring the immediate establishment of a Theological College in British Columbia to be

7. Minutes, The British Columbia Conference, The Methodist Church (1892), pp. 29-30.

8. Report of the College Committee, Minutes, The British Columbia Conference, The Methodist Church (1894), p. 36.

9. *Vancouver Province*, September 6th, 1905.

10. *Commemorative Review of the Methodist, Presbyterian, and Congregational Churches in British Columbia*, E. A. Davis (Ed.). (Joseph Lee, Vancouver, 1925), pp. 251-2.

11. Minutes of the Fifteenth Synod of British Columbia and Alberta of the Presbyterian Church in Canada (Vancouver, May, 1906), p. 16.

intimately connected with the welfare of the Church in the Province.<sup>12</sup> The location of the College, it was felt, could well be left to the judgment of the General Assembly. A committee appointed by that body reported to the 1907 sessions endorsing the proposal. In support of their recommendations the committee said that there were already fourteen young men in British Columbia who had offered themselves as candidates for the ministry and that the Presbytery of Westminster had given assurance of financial support. The committee also offered the novel, but practical, suggestion that the college should have a summer session rather than the usual winter one. By this means faculty members of other Colleges could be used, and the students themselves would be free to undertake mission work during the winter months. The report was adopted and the decision made to establish a College in Vancouver which would begin its work in April, 1908.<sup>13</sup> A board of management and a senate were appointed to put the plans into effect.

The first step towards the establishment of the College was the appointment of a Principal. It would appear that the matter was discussed informally after which two members of the Board, the Reverend J. M. Millar and the Reverend J. A. McGillivray, journeyed east early in 1908 and called upon the Reverend John MacKay, Minister of Crescent Street Church, Montreal, with a view to interesting him in the appointment. At a meeting held on their return it was agreed "to issue a circular letter to the Presbyterian Church in Canada announcing the nomination by the Board and Senate of the College of the Rev. John MacKay of Crescent Street Church, Montreal,"<sup>14</sup> as Principal. The details of the appointment were evidently completed very quickly for Dr. MacKay was in Vancouver to take his place at the next meeting of the Board a scant three weeks later.<sup>15</sup> Arrangements were also being made to assemble a teaching staff for the forthcoming session. Several of the lecturers were local ministers<sup>16</sup> but because of the summer term the College was able to avail itself of the services of outstanding scholars as visiting professors. During the next few years these included such men as J. E. MacFadyen, of the University of Glasgow, in the field of Old Testament studies; Shailer Matthews, of the University of Glasgow and George Milligan of Glasgow, both New Testament scholars, and John T. McNeill, who was just beginning to build his reputation in Church History.

12. Minutes of the Sixteenth Synod of British Columbia of the Presbyterian Church in Canada (New Westminster, May, 1907), pp. 13-14.

13. Resolution of the General Assembly of the Presbyterian Church in Canada, Montreal, June 13th, 1907. Copy in the Minutes, Board of Governors, Westminster Hall. Archives of Union College, Vancouver.

14. Minutes of the Board of Governors, Westminster Hall (hereafter cited as Minutes, Westminster Hall), March 5th, 1908.

15. Minutes, Westminster Hall (March 28th, 1908).

16. Minutes, Westminster Hall (March 28th, 1908). The ministers are listed as follows: Homiletics—Dr. T. W. Taylor; Pastoral Theology—J. A. Logan; Church Law and Procedure—Dr. Robert Campbell; English Bible—J. A. Gillam; Junior Hebrew—J. K. Wright; Arts Subjects—Lemuel Robertson and William Burns.

Arrangements had been made as early as September, 1907, for the College to use the buildings of the Royal Institution for the Advancement of Learning, better known as McGill University College of British Columbia, but in April, 1908, the premises of Queen's School, a girls' private school, at 1600 Barclay Street, Vancouver, were purchased for the college which now became known as Westminster Hall.<sup>17</sup>

The first session opened as planned in April, 1908, with four theological students—a figure which rose to seventeen during the first three years. The acquisition of the Queen's School property made it possible for the college to function throughout the year, and so in September, 1908, a winter session was established to provide a matriculation course for intending candidates who lacked the necessary general education.

A senate was appointed for the College in 1908, and Principal MacKay was inducted to his office on July 2nd of the same year.<sup>18</sup> Provision was also made for the legal incorporation of the college which was secured by the *Westminster Hall Act, 1908*. A true Scots note came out of the minutes of the Board meeting in April, 1909, when it was noted that the fees paid for incorporation had been remitted. At the same meeting it was announced that Captain J. J. Logan, a good friend of the college, had offered to endow a Chair of Practical Theology.<sup>19</sup> His generous proposal was accepted with enthusiasm and the post offered to the Reverend George C. Pidgeon, Minister of Victoria Church, Toronto Junction. Mr. Pidgeon accepted the appointment and began his work in 1910.

By this time the talk of establishing a Provincial University had been revived and the site at West Point Grey where the university now stands had been set apart for it. It was generally agreed that when the university did materialize the theological colleges should be as close to it as possible. With this in mind the Reverend J. A. McGillivray reported to the Board in September, 1910, that he had made application "to the Minister of Education for a grant of land from three to five acres on the University Site at Point Grey."<sup>20</sup>

At the beginning of the 1919 session it was announced that Dr. MacKay, Principal of the Hall since its inception, had accepted the Principalship of Manitoba College, Winnipeg. He agreed, however, to remain until the end of the session and in October of the same year the Reverend W. H. Smith, Ph.D., D.D., was appointed to succeed him.

Two further significant changes remained for Westminster Hall. In 1922 its governing body entered into an agreement with the Anglican and Metho-

17. Minutes, Westminster Hall (April 9th, 1908).

18. Minutes, Westminster Hall, July 2nd, 1908. The members of the Senate were: Principal MacKay, chairman; Revs. A. J. McGillivray, J. K. Wright, J. M. Millar, G. A. Wilson, J. T. Ferguson, J. D. Gillam, W. L. Gray, H. W. Fraser, R. J. Wilson, and J. Campbell; and Messrs. Lemuel Robertson, George Robinson, W. Burns, T. A. Brough, J. C. Brown, Justice Morrison, R. McNair, and the Reverend J. A. Logan.

19. Minutes, Westminster Hall (April 8th, 1909).

20. Minutes, Westminster Hall (September 29th, 1909). The date is evidently erroneous and should be 1910.

dist Colleges for a plan of co-operation in theological teaching with the result that in 1923 the summer session was abandoned in favour of the more usual winter term running from October to April. Then, on June 10th, 1925, Westminster Hall entered the newly formed United Church of Canada, and soon afterwards merged with Ryerson College to form the Union College of British Columbia.

The proposal to create a provincial university, and more particularly its connexion with McGill,<sup>21</sup> was a matter of grave concern to the authorities of Columbian College who feared that their own affiliation with the University of Toronto might be jeopardized in the process. In 1910, therefore, the British Columbia Conference of the Methodist Church was asked "to appoint . . . a strong and representative committee to consider and guard the interests of our Church in relation to the proposed Provincial University, and that this committee be given power to act in all matters affecting the same, where, in its judgment, action is imperative."<sup>22</sup> The committee so appointed met in Wesley Church, Vancouver, on March 30th, 1911, and came to the conclusion that the theological work hitherto carried on at Columbian College should be transferred to a suitably equipped theological college at Point Grey.<sup>23</sup> It recommended that the new college be quite separate from the older college, that it be established under a new charter, and that the choice of its name could very well be left to its own Board of Governors. The proposal was endorsed by the Conference in the next year and also by the General Conference on October 4th, 1911, which appointed a Board of Governors whose officers were to be: W. H. Malkin, Chairman; J. A. Harvey, K.C., Vice-Chairman; R. W. Harris, K.C., Treasurer; and the Reverend E. W. Stapleford, B.A., Secretary. The new college was named "after Rev. Egerton Ryerson, D.D., who did so much for education and religious freedom in the early days of Canadian Methodism."<sup>24</sup> After considering the appointment to the Principalship the Board came to the conclusion that it should be offered to the General Superintendent of the Methodist Church, the Reverend S. D. Chown, with the suggestion that he move to Vancouver and for the present at least retain the Superintendency as well. Dr. Chown agreed to come to Vancouver and to do what he could for the new Ryerson College but declined the Principalship. He took up residence in October, 1912. The real work of promotion seems to have been carried on by Stapleford who, within a year or so, had raised \$210,000 towards the proposed buildings, suggested drawings for which appeared in the *Western Methodist Recorder* in June, 1912. The

21. The story of the early days of the University of British Columbia, and of the part played by McGill University in its foundation are described by Colonel H. T. Logan, in his book, *Tuum Est: A History of the University of British Columbia*.

22. Minutes, The British Columbia Conference (The Methodist Church, 1910), p. 376.

23. Minutes, the British Columbia Conference (The Methodist Church, 1911), pp. 351-353.

24. Minutes, The British Columbia Conference (The Methodist Church, 1912), pp. 356-359.

College was incorporated by Act of the Provincial Legislature in the same year. With the outbreak of the first Great War all work came to an end and the College remained no more than a name.

In the fall of 1922 the matter was re-opened and it was decided that Ryerson College should begin work in Theology in the fall of the following year. The Reverend J. G. Brown, M.A., was appointed Acting Principal, temporary accommodation was found in Westminster Hall, and classes began in October, 1923. By this time conversations between the Congregational, Methodist, and Presbyterian Churches were well under way and it was realized that organic union between them would probably be achieved within a few years. In these circumstances it did not seem wise for Ryerson College to embark upon a building programme. In February, 1924, Ryerson was granted affiliation with the University of British Columbia.

A petition for the incorporation of a Congregational College in British Columbia was presented to the Provincial Legislature early in 1914 by Joseph Kenney Unsworth, Willie Dalton, Thomas Duke, and Hermon A. Carson. The necessary act, identical with that of Ryerson College, was passed and received Royal Assent on March 4th, 1914.

The story of Anglican Theological education in British Columbia is complicated by the fact that in the earliest stages there were two colleges in Vancouver representing different theological viewpoints. It had long been hoped, almost since the Church first sent her missionaries to the Pacific coast in the 1850's that a theological college would be established. By the beginning of the present century the Bishop of New Westminster, the Right Reverend John Dart, was talking about such an institution in Synod and elsewhere.<sup>25</sup> With the approach in 1909 of the jubilee of Bishop Hills' consecration, it seemed that the establishment of a theological college might be a fitting way of marking the anniversary. Funds for the purpose were collected, the name, "St. Mark's," was tentatively selected, and consideration was given to the choice of a site, a matter which was made difficult by the fact that no one knew with any degree of certainty where the new provincial university was to be.

Before any action could be taken to put this scheme into effect a small group of Evangelical churchmen, led by the Reverend C. C. Owen, rector of Christ Church, Vancouver, who were suspicious of the allegedly "high church" tendencies of the authorities, had planned and opened what could only be described as a rival college. The Reverend W. H. Vance, M.A., Rector of the Church of the Ascension, Toronto, was appointed Principal; a house was purchased at 1548 Haro Street, Vancouver, and on Friday, October 7th, 1910, Latimer Hall, or Bishop Latimer College as it was sometimes known, was opened.

For a time controversy raged but Latimer flourished. The authorities had no intention of sacrificing their own project but realized that two competing colleges would, to say the least, not be in the best interests of the Church.

25. Proceedings of the Synod of the Diocese of New Westminster (1907), p. 27.



In consequence, a memorandum was drawn up by the Bishops of the Province called *The Plan for Theological Education in the Church of England in the Province of British Columbia*, known afterwards more briefly as *The Plan*.<sup>26</sup> This plan provided for the establishment of an Anglican Theological College with which the two Halls, Latimer and St. Mark's, would be affiliated. The College which was incorporated by Act of the Provincial Legislature in 1915 (amended 1921) was to have a Board of Governors made up of the Bishops of the Province, with clerical and lay representatives from each diocese. The Board was to be responsible for the erection and maintenance of lecture rooms and library, for the appointment of professors in subjects to be taken in common by all students, for example Old Testament and Apologetics, and for the issuing of all diplomas. Each of the affiliated Halls was to be governed by an independent council and would erect its own buildings, collect its own funds in addition to those allotted by the Board of Governors, and employ its own teaching staff.

The second college, St. Mark's Hall, came into being in 1912. Property was purchased at 1249 Davie Street, and the Reverend C. A. Seager, M.A., Rector of Vernon, appointed as Principal. It was opened at the beginning of October with nine students, and was incorporated by the Provincial Legislature in 1913. Latimer had been incorporated previously in 1911.

For the next few years the two Halls continued their separate existence, each with a few students, each struggling to make ends meet financially, each gravely hampered by the Great War of 1914-18. At the end of the war it became apparent to all concerned that difficulties of men and money would not be decreased while the Halls continued to function independently. A new temper was abroad which had little time for denominational differences and less for theological controversies within a single communion. At the first meeting of the Provincial Synod after the war, which was held in January, 1920, the problem was discussed and the feeling expressed that St. Mark's and Latimer Halls should be more closely unified. The committee appointed to study the matter came to the conclusion that they should not only be unified but amalgamated to function as a single institution. The idea was endorsed, and may even have been suggested, by a joint resolution presented to the committee by the students of the two Halls, many of whom were men returned from military service. As a result of these recommendations Latimer and St. Mark's Halls ceased to exist as separate colleges and were merged in the Anglican Theological College of British Columbia. The chapel belonging to St. Mark's Hall was moved to Haro Street, and the property at 1249 Davie Street was sold. The original Latimer Hall had been enlarged and soon after the amalgamation the property next door at 1542 Haro Street was purchased. The College continued its work in these premises until the opening of the present building on the university campus in 1927.

26. Copy in the files of the Anglican Theological College of British Columbia, Vancouver.

It remains to discuss the matter of co-operation between the various colleges, and their relationships with the provincial university. By the outbreak of war in 1914 there were four institutions involved in this connexion, Westminster Hall (Presbyterian) founded in 1908, Latimer Hall (Anglican) 1910, St. Mark's Hall (Anglican) 1912, and Ryerson College (Methodist) which came into being on paper in 1912.

At the first meeting of the Board of Governors of Ryerson College it was resolved that "it is desirable to enter into negotiations with the other Christian bodies of the Province with a view to the establishment of a common Divinity Hall in affiliation with the University of British Columbia, and that a committee be appointed to carry on such negotiations and to report to this Board."<sup>27</sup> The invitation issued to other communions resulted in a meeting in Sixth Avenue Methodist Church, Vancouver, on January 22nd, 1911, with Anglican, Baptist, Methodist, and Presbyterian representatives present. The Baptists withdrew but the remaining bodies discussed matters of building and curriculum. It was agreed that they should confer with the provincial government to see if a common heating and lighting plant for all the theological colleges in the university would be possible. It was also agreed to ask if a theological department of the university library could be established which would accept the recommendations of members of the college faculties. In addition, it was believed "possible to co-operate in teaching in certain subjects, for example, missions and comparative religion, religious psychology and pedagogy, the art of speaking and sociology."<sup>28</sup> Because of plans already made in connexion with the Anglican Theological College the authorities of Latimer Hall found it impossible to co-operate in the matter of buildings but Westminster and Ryerson decided to pursue their scheme by adopting the same form of architecture for their buildings, and by erecting them in the form of a quadrangle. Concerning this, Principal MacKay, of Westminster Hall, wrote in May, 1912:

The plan is to adopt the quadrangle style of building and have one architect draw up a plan for a large quadrangle containing all the buildings that will ever be required by the two colleges. At present each of the denominations will build one side of the quadrangle which shall contain offices for the staff, three class rooms which can be used later for common rooms, dining room and kitchen, and dormitories to accommodate eighty men. These will be built of stone and enduring material in such a way as to last from six hundred to a thousand years if nothing unforeseen occurs. Later, when both Churches are ready for it, other buildings can be added to complete the plan.

If the Churches should unite organically, a fine library building, a dining hall and a class room building will be added, thus making a quadrangle of great beauty and efficiency as well. When this is done the building now being erected will be used as dormitories only, and will accommodate about one hundred men.

27. Minutes, The British Columbia Conference (The Methodist Church, 1912), pp. 356-359.

28. "The College and the Man," by the Rev. E. W. Stapleford, B.A., *British Columbia Magazine*, Vol. VIII, No. 11 (November, 1912), pp. 789-791.

It is also designed that it can be lengthened to accommodate twice as many men if need be without in any way changing the part already erected and without wasting a dollar.<sup>29</sup>

With this plan in mind, in February, 1913, "a strong deputation representing the Presbyterian, Congregational, and Methodist Churches waited upon the Provincial Government with the request that 25 acres of land be set aside at Point Grey for the educational work of the three Churches concerned . . ."<sup>30</sup> Fifteen acres of this were to be made up of the grants of five acres which the government had promised to each communion, and the members of the deputation expressed themselves as willing to purchase the other ten acres on reasonable terms.

Because of the outbreak of war nothing further was done about co-operation in teaching, but in 1922 Dr. S. D. Scott, chairman of the Board of Governors of Ryerson College, suggested to the authorities of Westminster Hall and the Anglican Theological College that the subject should be reconsidered. Accordingly, a meeting was held at Wesley Church on April 18th, 1922, attended by representatives of the three colleges, and at which the following resolutions were passed:

1. That this meeting expresses its desire to co-operate where possible in the work of theological education,
2. That we approve of co-operation along the general lines of the Montreal plan and recommend it for approval to our respective boards.
3. That the above two resolutions be referred to the constituent bodies and we request that if accepted a committee be appointed for further consideration.<sup>31</sup>

These decisions were discussed by the Boards of the three colleges; each made its own study of the matter; and in 1923 a system of co-operation in theological teaching was introduced. It was natural that the co-operation between Westminster Hall and Ryerson College should be closer than that between those institutions and the Anglican Theological College, but in the early years co-operation between all three colleges included Biblical Studies, Sociology, Apologetics, and Missions.

From the beginning the value of affiliation with the provincial university has been fully appreciated, and each college in turn has applied for and received affiliation, Westminster Hall and the Anglican Theological College in 1922, Ryerson College in 1924, and Union College after the amalgamation of Westminster and Ryerson in 1927. Affiliation brings to the colleges both tangible and intangible benefits and also enables the colleges to make some contribution to the life of the university as well. The tangible benefits are representation on the senate of the university through which each college has a voice in academic affairs, and the provision made by the

29. *Westminster Hall Magazine*, Vol. 1, no. 12 (May, 1912), pp. 19-20.

30. Minutes, The British Columbia Conference (The Methodist Church, 1913), pp. 370-374.

31. Copy of the minutes in the files of the Anglican Theological College of British Columbia, Vancouver.

university for theological options which means that any registered student of an affiliated theological college may present certain courses taken in the college for credit towards the Bachelor of Arts degree. The intangible benefits are more difficult to define. They would include a little of the reflected glory of the university. Obviously the academic reputation of a smaller institution tends to be overshadowed by that of its larger neighbour and for the colleges this has been, on the whole, beneficial. There is also the contact between minds at both faculty and student levels, together with opportunities to enjoy the facilities of the university. One of the most significant of these is the use of the university library. As an indication of the reality of this co-operation it may be noted that the library of one of the colleges, the Anglican Theological College, is now in process of being integrated with the university library. Separate libraries are maintained but the card catalogue of each contains all the theological works in the other—a very real help both to theological and university students.

On the other side the presence of the theological colleges in the university makes its own contribution. The colleges stand for a measure of Christian conviction in a society where agnosticism and secularism are sometimes apparent. The students of the colleges mix with those of other faculties and are thereby called upon to defend their faith and bear a Christian witness. The faculties of the colleges also take their place with those of the university in fostering student relationships and, more recently, in teaching courses in religious studies.

In this way theological education which sprang from very small beginnings in British Columbia has grown to be an integral part of the system of higher education in the province.