

In spite of the information supplied to us that 35 per cent. of the Honours degrees in arts during the last six years have been awarded in history, and that the test may include a thesis relating to New Zealand history, it does not appear that the various University Schools of History are sufficiently active in such a fruitful field.

University Press.

We agree with the Vice-Chancellor in his advocacy of a University Press, and are strongly of the opinion that provision should be made by the University itself for the publication of investigations which are carried out under its auspices by its teachers and senior students. Shorter scientific papers are perhaps best made known by publication in the recognized periodicals devoted to the subjects to which they relate, but the publication of longer original works cannot be made on a commercial basis. A University Press should therefore be subsidized from the funds of the University. Publication of research is as important as the actual carrying-out of the work. In this connection we may point to the success of University Presses at other universities. At Melbourne University, for instance, the recently established Press has already been the means of placing before the public some very valuable publications in history and law. A University Press under the full control of the University itself is, in our opinion, an almost essential adjunct of the University and a great stimulus to research.

#### DEGREES IN DIVINITY.

Proposal for degrees in divinity by representatives of Protestant Churches.

Influential deputations of theologians, representing the various Protestant churches—Anglican, Presbyterian, Methodist, Congregational, and Baptist—appeared before us at three of the centres—Auckland, Wellington, and Dunedin—to urge that the New Zealand University should be empowered to grant degrees in divinity, as is now done in some of the modern British universities, especially London, Manchester, and Wales; and it was understood that a similar deputation would have attended at Christchurch had not the time-table of the Commission at that centre been somewhat congested. They represented that there was a strong desire on the part of the best ministerial graduates to work for degrees in theology, that at present this could be satisfied only by going to Great Britain or Melbourne, though “all would prefer academic status from their own University.” This was a hardship to the students themselves, and often had the unfortunate result for the churches that their best men, having thus gone abroad, were drawn into ministerial life elsewhere and were lost to the Dominion. One of the Presbyterian representatives at Auckland stated: “We have a certain scholarship which has been operating in the past whereby we have sent men away to train for the ministry, and we have not received those men back.” They pointed out that the degrees proposed would be simply a test of proficiency in theological study of a scientific or historical character, and in no way a certificate of orthodoxy or a profession of belief in any particular set of doctrines.

It was a hardship that while other learned or skilled professions—medicine, law, engineering—had special schools, the studies of the ministerial profession were absolutely excluded from the University.

Apart from the interests of theological study and theological students, it was a defect from the cultural point of view that the great Hebrew literature should find little or no place in the studies of the national University. This would be remedied by the establishment of the proposed degrees.

The degrees should be of high standard, and should be restricted to graduates. The deputations would prefer the designations “B.Theol.” and “D.Theol.” to the older B.D. and D.D., as more definitely marking the scientific characters of the studies it was proposed to recognize.

The teaching of the subjects for the degree could be left to the denominational colleges, though a hope was expressed that in time some professors or teachers might be attached to the University.

The alternative of a theological degree-granting body entirely independent of the University as at Melbourne was suggested, but was not received with favour: “We would infinitely prefer a University degree.”

The belief was also expressed that “the teaching can be entirely free from denominational bias.” Whether this be so is doubtful, but in any case it is