

immaterial. It is sufficient if the examination be free from denominational bias, and this experience shows can be secured without difficulty.

The churches they represented were thoroughly united in the demand they were making. They embraced all the churches in New Zealand which had theological colleges of their own, with one exception, and represented 85 per cent. of the population of New Zealand. From private inquiry they understood that the Roman Catholic Church, which formed the one exception, offered no objection to the proposal, though it was not prepared to take advantage of it. They were also convinced that their proposal, in the words of the Bishop of Dunedin, "rather than emphasize difficulties, would tend towards unity."

We are impressed with the strength of the case laid before us. It is certainly an anomaly that the special studies of the oldest and not the least important of the learned professions should be the only professional studies which receive no recognition from the national University, an anomaly, too, which is based on no educational principle. No branch of study which is based on the pursuit of knowledge by free unfettered inquiry can be legitimately refused entrance into the University domain. Scientific theology is such a study, for it consists of linguistic, historical, and philosophical studies carried out by precisely the same methods and subject to the same critical standards as the corresponding studies in language, history, and philosophy on the arts side. Nor can it be maintained that though unobjectionable in principle it has been found unworkable in practice. One of the most remarkable university developments of recent years in Great Britain has been the growth of scientific schools of theology on the interdenominational basis, and that not only at Oxford and Cambridge, where there was an inherited tradition in favour of theology, but in certain modern universities which were entirely independent of clerical influences, and in more than one case had been founded with a distinct anti-clerical bias—London, Manchester, Wales. Not only has no denominational difficulty arisen, but the collaboration in common studies of eminent scholars belonging to different denominations has had a striking influence in allaying sectarian animosities, and facilitating joint action for social betterment. It has undoubtedly been one of the forces actuating the movement for reunion.

No educational reason for refusal to grant degrees in Divinity.

We recognize also the force of the plea put forward on the ground of culture. The original literatures which are at the root of all European culture are those of Greece and Judaea, and of these it is generally admitted that it is the latter which has most profoundly affected the English mind and from which English literature has drawn its deepest inspiration. Some knowledge of Hebrew literature is thus essential to any proper study of English history or of English literature, both accepted subjects of university study. Its exclusion, therefore, is a piece of obscurantism, unworthy of any university, and especially of a University which should stand for the best cultural traditions of the English race. That a student can study the ancient Greek religion for his degree but is debarred from making a special study of the Christian religion is surely a *reductio ad absurdum*.

The concession asked for, so far as it is confined to the granting of degrees only, need involve no expenditure of public money, as the cost of the examinations could be met by the candidates' fees; nor would it mean preferential treatment of any denomination or group of denominations. We recommend, accordingly, that the University should be empowered to grant degrees in divinity, as was recommended by the Senate in 1911, and that the degrees should be Bachelor of Theology (B.Th.) and Doctor of Theology (D.Th.). The course for the B.Th. should cover not less than three years' post-graduate study. The Doctorate should be reserved for the recognition of original work and research, as in other Faculties. We make this recommendation on the understanding that the teaching of theological subjects will not be undertaken by the University under its new constitution, but will be provided by the theological colleges.

Degrees in Divinity recommended.

It would, in our opinion, be a great advantage if it could be made a further condition that candidates for the B.Th. should have pursued a course of study approved by the University in associated theological colleges, as in the Universities of Manchester and Wales. This, involving as it would the acceptance by the theological colleges of a standard of staff and equipment satisfying to the University, might present some difficulties, but these might be got over by the formation of