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cellors, and of these, in 102 cases, or 63 per cent., the office was filled by clerics. Some were only Archdeacons, Deans, or Bishops elect, during their respective terms of office. Frequently the office was held two, three, or four times by the same ecclesiastics;—just as Lord Cairns and Lord Selborne have held it twice in our own times, Lord Eldon three times, and Lords Lyndhurst and Cottenham four times each.¹

A. HUME.

(To be continued.)

ART. IV.—RELIGIOUS SOCIETIES.

THEIR CLASSIFICATION, AND THE RELATIVE IMPORTANCE OF EACH GROUP.

THE charge has been often made against the Church of England, that the trammels of Establishment have deprived her of that zeal, which is the conspicuous adornment of voluntary Churches. The best answer to this charge is to be found in an appeal to the number and varied aims of her religious Societies. They offer a convincing proof that while our Church is fully alive to the vantage-ground afforded her by the endowments with which she has been entrusted through the liberality of former ages, she is none the less aware of the strenuous efforts which are still required of her, in order to keep pace with the growth and extension of the British Empire at home and abroad. The infancy of these Societies is coeval with the awakened sense of the vast responsibilities, upon which, as an empire, our country was then entering. Their extension and development mark the period when our trade and commerce were expanding by leaps and bounds, and as the natural consequence our population increased by rapid strides commensurate with the opening up of vast spheres of labour and industry on every side. The religious historian can point with pride to the phases and characteristics of more than one great religious movement, which took its rise during the same period, and to which may be definitely attributed the institution of some among these religious Societies. We may well assume that the sight of retired hamlets and quiet watering-places, suddenly developing into vast cities all alive with the hum of in-

¹ The first Lord High Chancellor was Bishop of Elmham and Dunwich (now Norwich); and though the office was held sixteen times during the reigns of the first three Norman kings, it is certain that it was held fourteen times by clerics; and it is possible or probable that the remaining two were so in like manner, though the fact is not formally stated.

dustry, was among the means by which He who had compassion on the multitudes, because they were as sheep without a shepherd, intended to quicken kindred impulses in the hearts of His followers.

The claims of these religious Societies upon the support of Churchmen, will, of course, vary in accordance with the spiritual advantages or deficiencies of particular localities. In some, the need is so pressing that Local or Diocesan Societies may well be excused for absorbing somewhat exclusively the energies of the Church. The relation which should exist between Diocesan Societies and those whose sphere of operation is coextensive with the Church at large, may well engage our future consideration. For the present it will be best to confine our attention to those Societies which invite our sympathies, not as members of this or that locality or diocese, but as members generally of the Church of England. In no part of England does the obligation to forget themselves by comparison in the wants of the Church at large lie more heavily upon Churchmen than in those still numerous agricultural dioceses containing a large proportion of small parishes, whose claims can hardly be said to exhaust either the pockets or the interests of their wealthier residents. It should never be forgotten that it is in the large towns of England that the battle of the Church is now being fought under uncertain odds. At this moment the dioceses of Manchester and Ripon, containing each nearly two millions of souls, are no better provided with benefices than an agricultural diocese like that of Salisbury, which contains considerably less than half a million.

The contrast is remarkable between the number of Societies which were in existence during the latter half of the last and of the present centuries. In the former period, the ground was occupied by only five Societies, of which three were concerned with the children of the clergy; the two others, being the Society for Promoting Christian Knowledge, venerable even then with the weight of years, having been founded in the year 1698, and the Society for the Propagation of the Gospel. The present century began with the formation of the other great missionary Society of our Church, whose income last year, in spite of the earlier start by one hundred years of her sister, exceeded that of the Society for the Propagation of the Gospel by nearly as many thousands of pounds. Every decade of this century may be said to have witnessed the birth of some new Church society, until in its latter half the number of our Societies has become so bewildering, that, according to the German proverb, we can hardly see the forest for the trees. An era of minute, and sometimes spasmodic, subdivision has followed one, in which too many functions devolved upon one Society, an illustration of

which survives in the practice still continued by the Society for Promoting Christian Knowledge, of making grants for building purposes and for missionary agents, besides fulfilling her more distinctive vocation of a book Society. The effects resulting from the present wilderness of Societies are becoming undesirable. Thoughtful men lose time in considering what Societies are most deserving of their support. Benevolent persons bestow their offerings disproportionately, massing them on one set of Church purposes, while they overlook the claims of others. Men of the world, and Christian people too, who have never fairly faced with their consciences the question of the proportion of their incomes, which belongs not to themselves or families, but to God alone, escape from giving under the ready plea that it is impossible to give to every Society. Nor, again, is the effect altogether good on those who benefit by the instrumentality of these Societies. They are tempted, like the Matine bee, to gather honey from every opening flower, while the Societies themselves remain in ignorance of the extent to which their generosity has already been forestalled by that of some of their sister Societies.

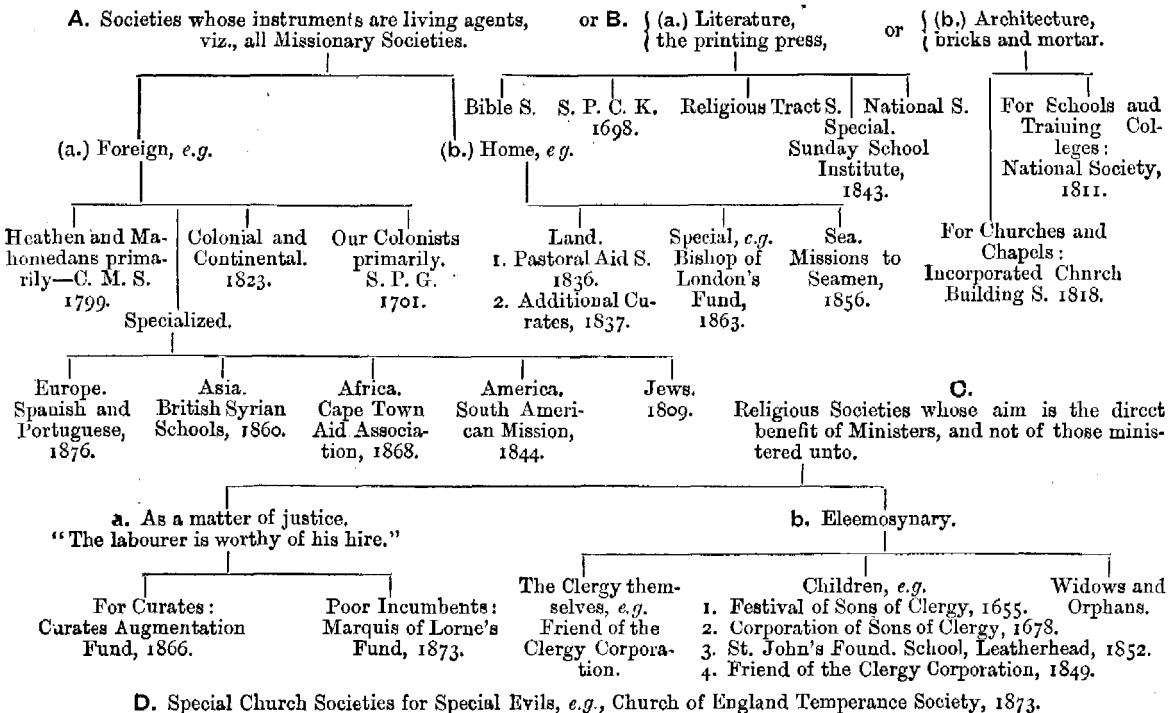
In the hope of unravelling this tangled skein, and simplifying the issues presented by these numerous agencies, the following remarks are offered. If it can be distinctly shown, that there are some six main channels in which the course of charity for Church purposes tends to flow, it will then be an easier task for persons of moderate income to select under each of these heads the particular Society, where several exist, in connection with it, which commends itself most to the giver. There will be the less chance of his losing the satisfaction of feeling that he, too, has contributed something to aid the cause of every department of Church work. He will have given with his eyes more open to a clear view of the relation of these departments to one another. He will also be the better able to decide for himself the question of their relative importance. If some agreement could once be arrived at as to the best method for thus mapping out the ground, some check might then be given to the too extensive evolution of Societies in this century, and the survival of the fittest among them in each department might then be more likely to be attained through a more discriminating selection of the species. The better the division of this subject, the firmer will be the mastery of the Church over the various means at her disposal. "*Divide et impera*" should be her motto.

I had hoped at first to discover some principle of classification, which should avoid the confusion arising from cross divisions. One principle of division was clearly suggested by the different character of the agency employed by particular

societies for their religious purposes. Some, for instance, like most missionary societies properly so called, employ living agents: some, like the Society for Promoting Christian Knowledge and the National Society address themselves more especially to the instrumentality of the press: others, like the Church Building Society, provide the materials and plans requisite for buildings devoted to religious purposes. This was the *first* principle of classification which occurred to me; but it will be felt at once, that though clear enough in itself, it does not mark out with sufficient emphasis the salient features of the whole ground. A farther subdivision seems imperatively called for of that item in the class, which has been spoken of above under the title of living agents. Hence it becomes important to take notice of a *second* principle of classification, which regards the area within which these living agents exercise their calling. This brings us at once to the most elementary division of Societies according as they deal with home or foreign missions. No distinction is more familiarly known than this; confusion worse confounded would result from ignoring it; and yet perhaps its very obviousness has led many a person in the allotment of his subscriptions to lose sight of the great need there is in a competently organized Christian Society of a much farther development of Societies than that which would follow from merely regarding them under the category of place or area. Yet a *third* principle of classification remains to be alluded to, which divides their aims according as they are directed to promoting the welfare, not only of those who are ministered unto, for whose sake it is that these Societies primarily exist, but also of those who minister unto them. That "the labourer is worthy of his hire," is a maxim abundantly taken into account by religious Societies, though in a way which is at times not altogether satisfactory. It is noticeable that of the five Church Societies which alone existed in the latter half of the last century, three concerned themselves with the well-being not of the classes ministered unto but of the ministers themselves. And at this moment the multiplicity and intersection of Societies which exist for the relief of the poorer clergy and their families calls loudly for some well-considered scheme of consolidation.

I hope in this complicated subject I have made myself clear, at any rate, upon the three principles of classification which occurred to me. All three may be employed in my analysis of religious Societies generally. I place foremost in my groups of Societies two for which I am indebted to my second principle, Home Missions and Foreign Missions. From my first principle I derive two more groups, which may be shortly described as Printing Press Societies, and outward fabric and materials Societies, or, in other words, Building Societies. From my third

CONSPECTUS OF RELIGIOUS SOCIETIES,
WHOSE SPHERE OF OPERATIONS IS CO-EXTENSIVE WITH THE CHURCH OF ENGLAND.
(The date of institution is appended.)



Principle of classification are derived the two remaining groups of Societies—Poorer Clergy Sustentation Societies and Clerical Eleemosynary Societies. The accompanying scheme will serve to illustrate this analysis:—

Our next task is to estimate the relative importance of these six groups or classes which have been thus enumerated in couples:—

- A. a. Foreign Missions.
- b. Home Missions.
- B. a. Literature Societies.
- b. Building Societies.
- C. a. Poorer Clergy Sustentation Societies.
- b. Clerical Eleemosynary Societies.

A. In popular estimation the claims of Foreign Missions occupy the foremost rank. Her zeal for the missionary cause is the universally accepted criterion of a standing or a falling church. The most striking illustration of the weight of the simplest words of Christ and of the continuity of His church is to be found in the ready acceptance which has been given by all churches which yet have a name to live, to His words, "Go ye, and teach all nations." Every Christian admits that "the field is the world," and nothing short of it. In parishes where all is lifelessness and spiritual decay, the last expiring embers are probably connected with some faint effort still to maintain a collection in behalf of one or other of our two great Missionary Societies; or if it is felt more chivalrous to support some less-favoured Society, a ready choice is offered between ten or more other Societies, of which the Colonial and Continental Church Society, the Jews' Society, Central African Mission, and the South American Missionary Society stand next in order—"*intervallo proxima*"—of income and influence. There is happily no apparent symptom of any decline in the interest which is felt in Foreign Missions. The wonder rather is that the paramount claims of Home Missions should be suffered to lag still so far behind. Compare the receipts of the two leading Foreign Missions' Societies for the past year, amounting to £212,000 (C.M.S.) and £134,000 (S.P.G.) with those of our two leading Home Missions' Societies, even when¹ inclusive in either case of moneys locally contributed to meet their grants. £92,000 (C.P.A.) and £78,000 (A.C.S.), and the diminished interest which Home Missions elicit, becomes at a glance painfully apparent. Nor would the enumeration of such special funds as the Bishop of London's Fund, which at the same time appeal to the Church at large, avail to remove this unfavourable impression. If the population of England had assumed anything like a stationary character, such indifference might become more intel-

¹ It is, however, creditable to the candour of the Church Pastoral Aid Society, that she usually *excludes* these sums from the total assigned as her annual income. This reduces C.P.A. to £55,000 and A.C.S. to £42,000.

ligible on the ground that the parishes of England were already mapped out, and due spiritual provision already made thereby for her inhabitants. But such is notoriously the reverse of the case. London alone increases annually by the size of ten large parishes, containing populations of 4,000 apiece, and many a northern Nineveh in similar proportion. The danger is continually incurred of our Foreign Missionary work being undone by the too genuinely home-made heathen, whom our military or commercial enterprise takes abroad. Nowhere has this question of the relative importance of Home and Foreign Missions been handled with greater appreciation than by an eminent novelist, from whom so decided an expression of opinion might perhaps have been little expected. In one of his letters Charles Dickens thus writes:—

If you think the balance between the Home Mission and the Foreign Mission justly held in the present time, I do not. . . . I am decidedly of opinion that the two works, the Home and the Foreign, are *not* conducted with an equal hand, and that the Home claim is by far the stronger and the more pressing of the two. Indeed, I have very grave doubts whether a great commercial country, holding communications with all parts of the world, can better Christianize the benighted portions of it than by the bestowal of its wealth and energy on the making of good Christians at home. . . . For if it steadily persist in this work, working downwards to the lowest, the travellers of all grades, whom it sends abroad, will be good, exemplary, practical missionaries, instead of undoers of what the best professed missionaries can do.—*Charles Dickens's Letters*, vol. i. p. 278.

These considerations are very far indeed from being intended to suggest that we should as a nation withhold anything of our expenditure in behalf of Foreign Missions, in order to level up the deficiencies of our Home Missions. We pride ourselves upon the amount of our contributions to Foreign Missions, but even in this matter the well-merited rebuke of the Archbishop of York is not ill-timed:—

We may fairly say that when a nation stints its expenditure in any direction, its care for that particular matter is but little. Now what this country spends on Foreign Missions is about half a million annually. Where the treasure is, there the heart is: if we loved more, we should be more liberal.—*Word, Work, and Will*, p. 303.

B. The two next groups of Societies in the above list of six come next to be considered. Literature and Architecture, as they are specialities in the life of any civilized nation, so they are inevitably part and parcel of any well-organized scheme for promoting what is higher than civilization, the claims of Christianity itself. The sphere of either of these two objects is so well-defined in itself, so circumscribed by technical considera-

tions lying out of the every-day beaten track, that it is in the highest degree desirable that each of them should be assigned to specialists, competent to deal with all the varied conditions of the case. Literature and Architecture are, in short, professions in themselves.

a. Churchmen, therefore, have always felt the claims upon them of a Society like the S.P.C.K., which publishes cheap Bibles and Prayer-books at a loss of nearly £ 10,000 a year, which disseminates tracts and leaflets on every conceivable religious subject, for those whose understandings still require to be fed with milk; while at the same time by its contributions to weighty works on Christian evidences, it provides meat for stronger intellects. To another Society, of which, like the Bible Society, we may truly feel that if it is not exclusively with us, it is emphatically not against us, the admirable Religious Tract Society, we are indebted for such high-toned magazines as the *Leisure Hour* and the *Sunday at Home*. Our high estimate of the relative importance of such literature Societies is counterbalanced by only one rival consideration. The competition now-a-days in the printing trade is such, that printed matter is supplied with much greater cheapness than formerly. The mention of certain firms is a guarantee that their publications will never be unfavourable to religion. This determination on their part to use their influence upon the side of religion, is always certain to secure due consideration for the proffered MSS. of able Christian writers. It becomes a question, therefore, whether the Church would greatly lose if she left the supply of much of her home literature to the ordinary channels of trade. The translation of religious works into foreign languages opens up a totally different and wider question. Undoubtedly the greatest of the benefits rendered by such societies as the S.P.C.K. and the Bible Society, is in the supply of Christian literature, in the vernacular of heathen or semi-Christianized nations.

b. The case is somewhat different with our Building or Architectural Societies. Foremost amongst these stand the Incorporated Church Building Society and the National Society, so far as it helps in the building and furnishing of schools and training colleges. Few persons have had much reason for supposing that competition or any other cause has cheapened the appliances of the builder or the architect. "Ædificat," "he dabbles in bricks and mortar"—was a serious charge against the sanity of a friend in the time of Horace. The wisdom of a modern friend who does not seek for guidance well beforehand in such matters and count the cost, is not even now unimpeachable. Other too than personal considerations render the existence of religious societies for building purposes a matter of importance. A juster sense of architectural taste in an æsthetic age

has prescribed other weighty considerations in our recourse to bricks and mortar for religious purposes. On all these accounts it is well that Societies should exist, not only to assist with grants those who need a new place of worship, or the adequate restoration of an old one, but also to advise on the requirements of religious propriety in architectural matters. The relative importance of Building Societies cannot fail to rank very high in a country where so many new churches still remain to be built for our increasing population. At the same time the enormous sum of £30,000,000, calculated to have been spent upon Church building restoration in the last forty years, holds out some hope that the ground lost by preceding centuries has been made up, and that the expenditure hitherto incurred in dealing with arrears may be diverted more profitably into other channels.

C. a. We can have no hesitation in prescribing what that channel should be. The insufficient incomes of our poorer clergy has long been a serious blot upon a Church which has inherited considerable endowments from preceding ages. No thoughtful person would advocate a system of levelling down, which should end in a monotonous uniformity of livings of equal value; nor would it be wise to ignore the experiences of other religious communities by forgetting the fact that talent is usually secured to a profession by the existence of unequal prizes. But some system of levelling up is plainly needed, when it is remembered that nearly 4,000 livings¹ are of a less value than £200 a year. If it is replied that this object may well be left to the joint operations of two agencies, which do not fall precisely under the description of Religious Societies, Queen Anne's Bounty and the Ecclesiastical Commissioners, the answer is ready that the resources of these agencies are far from being inexhaustible, and that in any case an incalculable number of years would elapse before the desired object could be attained. The occasion is one which clearly demands the intervention of that private charity, which has already inaugurated so many other religious Societies. Nor need the carrying out of such a scheme be deemed chimerical. It is calculated that less than the fourth part of the sum quoted above from the return of the House of Lords, as having been spent on Church restoration, would avail to raise every living to a minimum of £200 a year. It was the happy suggestion of the present Bishop of Exeter not long ago, that an age of Church restoration might with advantage be followed by one which should devote itself to increasing the

¹ The union of small contiguous country parishes, which has been ably advocated in Norfolk by Sir T. F. Buxton, Bart., and a redistribution of endowments such as Mr. Childers once advocated in a famous speech on Church Reform at Knottingley, are among other remedial measures which would lessen this evil.—See CHURCHMAN, February, 1880, p. 397.

emoluments of the poorer clergy. Unhappily the Society which it is well known was started under the auspices of the Royal family in 1873 with this purpose, has hitherto proved a failure. A significant reason may be assigned for this. The institution of the Marquis of Lorne's Fund seems to mark the point where after high-water mark had been reached by the successive waves of so many preceding Societies, the tide of voluntary zeal at last began to languish and to ebb away. Our regret at this failure is enhanced by the fact that the purposes of this fund were so well conceived, and that ground was taken up by it in a territory hitherto unexplored by any voluntary agency. Happily, in another direction, greater success has attended the efforts of the sister Society, founded by the enterprise of a private clergyman, Rev. J. Halcombe, in 1866, which deals with another department of the same problem of justice to the working clergy. The Curates' Augmentation Fund confines itself to the task of rewarding the longest and most deserving workers among the 5,640 stipendiary curates with an augmentation of £50 a year, after they have been not less than fifteen years in orders, so long as they continue without reproach in harness. We need not expatiate on its need of increased support, if it is to cover the ground at all effectually, which it has marked out for itself.¹

b. On every account the success of the above group of Societies is ardently to be desired, but on none more than because some simplification of the last group of religious Societies upon our list—the group of clerical eleemosynary Societies—seems eminently desirable. It is questionable whether their existence conduces much to the efficiency of the ministry; they place the clergy in the undignified position of recipients of charity; they cannot fail to encourage the gambling spirit which leads to improvident marriages. Those, again, who benefit directly by them, however deserving in themselves, may well be the widows or children of clergymen who have by no means in their turn deserved well of the Church. Any religious Society must more or less stand self-condemned, which cannot answer to this cardinal test of any such society, Does it tend to

¹ It is sufficient for the purposes of this paper to emphasize as strongly as possible the relative importance of this group of Societies, which concerns itself with the augmentation of the incomes of the poorer clergy. Its writer recognizes it as the first duty of any beneficed clergyman, who finds himself with a nett income of over £300 a year and a population of under 500, and no curate to keep, to tax himself for this purpose with at least the payment of a five-percentage on the excess of his income over that sum. The claims of justice under such circumstances to our less pecuniarily fortunate brother clergymen should surely rank before those of generosity to any other Society.

promote or not the *efficiency* of the Church? Nor should it be forgotten that it is one of the boasts of our Church that she attracts in so large a measure the services of men of some private means. It is doubtful whether she will ever gain much by unduly facilitating the admission into her ranks of needy men.¹

D. A few Societies may seem to have been left out of sight in the above enumeration. Special evils will from time to time call for the formation of special Societies to watch and to improve the course of public feeling in regard to them, and generally to deal with them as the circumstances of the case demand. The Church of England Temperance Society, at the present moment, supplies a ready instance. The weight which it justly carries in pressing on its remedial measures, both socially and legislatively, is derived from the conviction that it speaks the mind of the collective wisdom, not of this or that part of England, but of the whole Church brought to a focus in its organization. The same consideration marks the point where any other Society whose range is coextensive with the Church, will rise in the scale of real importance above purely diocesan or local societies. When subscribing to the former, the Churchman, who preserves steadily in view a vision of his Church as growing proportionately in every part, may feel a greater confidence that his offerings will be applied on the widest possible survey of the entire ground in those cases where help is most imperatively needed.

DIOCESAN SOCIETIES,—to conclude with a subject broached

¹ If the example of the early Church in making provision for the widows of its members is appealed to, this is no argument in favour of placing the maintenance of the widows of ministers of the Church on a higher footing removed from that of ordinary Christian charity, while the altered circumstances of our own time should be remembered, under which insurance societies offer a boon wholly beyond the reach of earlier ages. Upon these grounds the multiplication of Clerical Eleemosynary Societies, many of them on a small scale, and working without concert and overlapping one another, seems much to be deprecated; but no method of superseding them can at all compare with that of straining every effort to see that bare justice is done to the deserving minister while he lives, and so discharging the conscience of the Church from any special obligations beyond those of ordinary Christian charity, to those whom he leaves behind at his death. Until that time arrives, it is anyhow a matter of the first importance, in order, to keep a high aim before our poorer clergy, that in considering the claims of widows and orphans, the preference should be given to the claims of such clergymen as have either done the best service to the Church, or whose early promise has been cut off by an unexpected death. The case is somewhat different with the allowances made by most missionary societies to the widow and children of the missionary who labours in unhealthy climates, though even here a glance at the balance-sheets of our missionary societies may well raise the question, whether the expenditure under this head might not be advantageously abridged in favour of some scheme bearing a more direct ratio to the work and value of the missionary himself.

at the beginning of this paper,—so far as they are formed as simply feeders of the great Church Societies, will rest, of course, with them upon the same footing. Where they endeavour to attain kindred objects within their own limited area by separate and independent means, there will always exist some danger of their diverting attention from the wider needs of the whole Church. Nor can those who remit sums of money to the coffers of the headquarters of some central Society in London, with the understanding that it shall be returned to them again for local purposes, be justified in supposing that they have added anything to the general funds of the Church.¹ On the other hand, it must never be forgotten that the needs of some dioceses, like that of Liverpool, are really the crying needs of the Church at large, even though the needs of others assume but slender proportions by comparison.

How to harmonize the claims of the lesser evils, which are at our own doors, appealing for that charity which is justly regarded as beginning at home, with those of the greater evils, which being out of sight may too easily be put out of mind, is a question which must continually exercise the thoughtfulness of Churchmen in general, and of the clergy in particular. It is upon the spirituality—as Coleridge calls the clergy—that liberal but busy laymen will naturally oftentimes depend for information upon the most appropriate methods of meeting the spiritual necessities of their country. By spiritual men ought such spiritual things to be discerned. But the country clergy, whose situation and comparative leisure afford them the best opportunities, too often shrink with a delicacy which might not be so wholly inexcusable, if it were not so detrimental to the interests of the Church, from that positive “duty of mendicancy,” which Lord Salisbury has recently pointed out as peculiarly incumbent on them. Sometimes, too, their own acquaintance with the aim and scope of the various Societies is very limited. Sometimes their interest is concentrated exclusively upon but one or two of them. The consequence is, that many a well-disposed but half-informed parishioner, the possessor of some goodly heritage, passes his life in ignorance of the relative claims upon him of the Societies referred to in the foregoing pages. They have been called into existence for the very purpose of redressing these greater evils, which are none the less real because they lie, perhaps, far out of the sight of his happy home, situated in one of the many favoured spots of our island, while his conscience remains too easily satisfied with what he is perfectly ready to

¹ Such is the magical operation of Rule VI. of the Additional Curates' Society, by which, as in the case of Weymouth, sums raised locally for purely local purposes, are reckoned in with the *general* fund of the Society.

do in his own parish and neighbourhood. He is indeed amply justified in that charity which he spends at home, but can he be said to have laid out his many talents to the best advantage, when he remains with his eyes closed to other and equally important claims which exist abroad? Two sets of claims demand reconciliation at the hands of those who are rich in this world, which can only be attained by acting in the spirit of Him, who said, "These ought ye to have done, and not to leave the other undone."

J. LEE WARNER.

ART. V.—OXFORD AND REFORM.

PERHAPS there is nothing more disappointing in the work of the Commission than the very slight attention which has been paid to the needs of undergraduates. Oxford after all exists mainly for its undergraduates, yet what has the Commission done for them? It would be easy to show what has been done for other people. To please the Radicals, clerical headships and fellowships have been abolished; for professors, larger salaries have been secured, and an attempt has been made to find audiences for them; for tutorial fellows, matrimony and a career have been opened. But what has the undergraduate gained? To him it is a matter of profound indifference whether the far-off dignitary whom he so rarely sees, is a clergyman or a layman, whether the professor whose daughters are so engaging, receives £500 or £1,000 for his not very arduous duties. What the undergraduate really wants is, to be properly taught, to pay a fair price for his food and lodging, to have some one to whom he can appeal for advice, perhaps we may add to be kept out of mischief.

As to tuition, the Commissioners seem to have thought that nothing more was wanted than to increase a lecturing staff which is already large enough, if not too large. It is not from dearth of lectures that undergraduates suffer. There was a time when each college prided itself on supplying all its own tuition. Then it often happened that a tutor unfit for his work compelled reluctant undergraduates to listen to him, or at least to sit in his presence. Lectures of this description were no doubt a waste of time, and trying to the patience. But these days are past. Colleges now combine together for tuition, and it seldom happens that an undergraduate reading for honours is compelled to attend a tutor who has nothing to impart. Good lectures are abundant and easily accessible; and complaints of