

book, magazine, and newspaper, would be skinned down to a skeleton, nay, even a skeleton complete would not be left, for there would be no back bone! But not only does the relation existing between this body and Rome, and this body and the Church of England, justify the word "parasite," but even to its own immediate ancestors its relation is thus indicated. The "society" organized by Wesley was not the "Methodist Church," so called, quite otherwise. *That body was developed into a "church" by Faber Bunting, with whom we have several times sat at dinner, which we name to prove how very, very, modern the Church is that the Christian Guardian represents. Mr. Bunting was a good man and a pompous preacher, of matter mostly provided him by divines of the English Church, but his power to found a Church, as he undoubtedly sought to do, and as his work is called, we have already characterised. The "Methodist Church" of to-day lives wholly on the work and reputation of Wesley, whose "society" it has abolished, by its Protestant relation to Rome, and by the splendid repast of theological and literary food provided by the Church of England,—it is therefore, in a three-fold sense a parasite.*

FATHER GAVAZZI.

THE death of this celebrated man recalls the stirring days in which he came to the front as the priest-orator of Italian patriotism. He was at one time known to us personally, and in spite of his failings, as a judge and critic of the English Church, we ever found him a charming companion, he had a wonderful flow of animal spirits, was full of anecdotes, some touching the habits of Roman Catholic priests, not complimentary to their sobriety or purity, and was ever ready to blaze up into a passion of enthusiasm at the name of Italy. At one time he was sneered at as an imposter, but we met him one day in Pall Mall, walking arm in arm with the Italian Minister, the Marquis D'Azeglio. Ambassadors are not accustomed to be so familiar with imposters. A lady friend of ours brought from Italy a small flower pot filled with soil taken from the grave of Gavazzi's mother, in which was growing a native local flower. One evening this was shown to Gavazzi, who, powerful man as he was, nearly fainted with emotion as he burst into tears and kissed this touching memento. It is not generally known that he had a brother with him in England, who lost his arm at the siege of Rome. About 1856 Gavazzi started a newspaper in London, but as we had warned him, it proved a financial failure. Persons who heard his addresses little knew what a strain they were on his physical system. He used to return to his private room to resume street costume, bathed in perspiration as one steaming in a hot bath. His religious mission he regarded to be the reformation of the Church of Italy. He repudiated the words, "Protestant Church," as utterly contrary to and ruinous to this idea, and stood exactly on the same ground as our-

selves in asserting the necessity of the union of Christians under the banners of national Catholic and Apostolic Churches, akin to the Church of England. At one period he earned considerable sums by lecturing, even when hardly intelligible in English, as his brilliant rhetorical periods in his own tongue used to elicit thunders of applause from audiences who did not understand one word of the speech! But we applaud Italian songs by Italian singers for the musical art displayed, so Gavazzi's splendid voice and gestures used to electrify his audiences. The money so earned was spent in keeping members of his own family, and helping to a munificent extent his poor exiled countrymen. As the chaplain of the national movement in Italy, headed by Garibaldi and afterwards by Victor Emanuel, he did that land great service. But he utterly failed to his intense sorrow to make that breach in the Papacy, at which he aimed. Italy is too illiterate for a religious reformation, and the Church of Rome knows that her strength is in keeping the people in their benighted condition.

THE DISCOURAGEMENT OF LEARNING.

FROM time to time there appear in the columns of *Church Bells* and of other Church papers various suggestions for opening the door of ministerial offices to candidates who are not men of learning. An appeal made some weeks since in our correspondence columns on behalf of a gentleman of middle age who had succeeded well in business and was anxious to devote his latter years to Church work, was excellently answered by 'Nella Wheatland,' who showed, by arguments which cannot be gainsaid, that middle-aged men without adequate training can do better work as laymen than as clergymen. And in the *Guardian* of Dec. 12th there is a very silly letter, complaining of the difficulty of the 'Cambridge Preliminary,' and urging that 'men should be taught English composition and elocution thoroughly, and that familiar knowledge of the Bible which gave Bishop Selwyn such a power of apt quotation,' instead, it would seem, of the 'three languages, Latin, Greek, and Hebrew,' which are such a stumbling-block to 'the average non-University candidate.' This writer, who signs himself 'Exsul,' concludes with the remark, 'The diffident, sensitive, fastidious student is not needed now, so much as the social, sensible teacher.'

It will be seen from these extracts that 'Exsul' begs the question in the most barefaced manner. The natural inference from his reference to Bishop Selwyn would be that the Bishop was an 'English reader' only of the Bible; whereas, in fact, he was a brilliant classical scholar, who obtained the second place in the first class of the classical tripos, and took mathematical honours as well. His 'power of apt quotation' from the New Testament arose from a sound acquaintance with the original Greek, without which 'quotation'

might very possibly be by no means 'apt,' and perhaps it would be better for everybody concerned if the 'social, sensible teacher' of theology, who has learned no Greek or Latin, and whose mind has never been trained and disciplined by hard study of mathematics or logic, would learn a little of that 'diffidence' which 'Exsul' notes as the characteristic of the 'student,' who, according to him, is 'not needed now.'

With 'Exsul' and persons of his class it would be hopeless to argue; but to many Churchmen who feel the need of more labourers in the vineyard, and are inclined to think that the way to supply this need would be the lowering of the standard of learning requisite for the ministry, it may profitably be pointed out that this is a question which has two sides to it. For to encourage the unlearned is tantamount to *discouraging the learned*. The more that ignorant and unlearned men are admitted to the ranks of the clergy, men of real learning and culture will be dissuaded from doing so. There are, in these days, comparatively few posts which clergy without fair private means can afford to accept. If any of these posts are filled by the appointment of unlearned men, the same number of learned men are thereby excluded; and, moreover, while distinct encouragement is thus given to 'literate' to press forward and seek ordination discouragement no less distinct is given to University Honourmen to offer themselves for that work for which they have signal qualifications. The late Bishop Baring, of Durham, though himself an Oxford First Classman, promoted Low Churchmen with such utter disregard of educational qualifications, that he disgusted such University men as were not decidedly 'Low,' very few of whom were willing to accept work in that diocese; and it is said that at one time there was not more than one clergyman of Oxford or Cambridge in the whole of the large town of South Shields. Bishop Lightfoot, on the contrary, has effected a notable change for the better by encouraging graduates, and especially Honourmen, to seek charges in Durham—an example which several other Bishops would do well to follow.

There is, indeed, plenty of scope for the energies of devout laymen without their 'seeking the priesthood also,' which requires long and careful previous training. Educated congregations require *highly* educated clergy, and there would, without doubt, be far more of these if it were not for the grave and mischievous abuse of private patronage which, by encouraging ill-qualified men to come forward, discourages and turns aside to other work many highly cultured men who, if placed in positions of influence, might be eminent bulwarks of the Church.—A. M. W. in *Church Bells*.

CANON LIDDON ON BIBLICAL INSPIRATION.

PREACHING at St. Paul's Cathedral to a crowded congregation, the learned Canon said: In our day all educated people are pretty well agreed that the Bible is very