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"Not slothful in business: fervent in spirit."

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## Poetry.

### The Golden Year.

We sleep and wake and sleep, but all things move,  
The sun flies forward to his brother sun:  
The dark earth follows, wheeled in her eclipse;  
And human things, returning on themselves,  
Move onward, leading up the golden year.

Ah, though the times when some new thought can  
Are but as poets' seasons when they flower, [bud,  
Yet seas that daily gain upon the shore  
Have ebb and flow conditioning their march,  
And slow and sure comes up the golden year.

When wealth no more shall rest in moulded heaps,  
But, smit with freer light, shall slowly melt  
In many streams, to fatten lower lands,  
And light shall spread, and man be liker man,  
Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens?  
If all the world were falcons, what of that?  
The wonder of the eagle were the less,  
But he not less the eagle. Happy days,  
Roll onward leading up the golden year!

Fly, happy, happy sails, and bear the Press,  
Fly, happy with the mission of the Cross:  
Knit land to land, and blowing heavenward,  
With silks and fruits, and spices clear of toil,  
Enrich the markets of the golden year.

But we grow old. Ah, when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year?  
ALFRED TENNYSON.

### The Death of the Year.

Hush—hush! the year is dying—  
Hark! through old forests dim—  
The wailing winds are sighing  
Their requiem over him—  
In quiet, deep and holy,  
He sinks to his repose:  
And languidly and slowly  
His weary eyelids close.

Now some with tearful sadness,  
The parting year review;  
While others hail with gladness,  
The advent of the new.  
In glad young hearts are welling,  
Fresh fountains of delight,  
In many a festive dwelling,  
The Christmas fires are bright;

And stricken ones are weeping  
Beside the darkened hearth,  
O'er loved and lost ones sleeping,  
Low in the tranquil earth—  
Strange—strange—what bitter blighting—  
What deeds to startle thought—  
Wild, wonderful excitements  
One short, sad year hath wrought!

While we stir the dust of ages,  
Time's dreary realms explore—  
Shell out from mould'ring pages  
Their quiet y written lore—  
'Twere well to bind this lesson,  
For profit on the heart,  
"Men only live to hasten  
Like shadows to depart."

## Miscellaneous.

### The Relief of the Poor.

Much discretion is required in relieving poverty, so as to do it judiciously, and prevent a spread of idleness and pauperism. The indiscriminate giving to those who are bold and mean enough to ask, and seek no other employment, is likely to do as much harm as good; and yet it may seem hard to refuse them, especially at this season of the year. Kindness to the sick and unfortunate, to the uncomplaining and the retired in their distress, cannot well be too lavish. The most deserving objects often need to be sought out, and only by diligent enquiry can their real want be discovered. "He that giveth, let him do it with simplicity; he that sheweth mercy, with cheerfulness."

The following, from the *Sunday Magazine*, may supply suggestions to those who wish to benefit the poor as well as to relieve their want:

"One cold winter morning," a Christian traveller in France writes, "I was introduced to Monsieur R., a well-to-do farmer, not far from the thriving country town of D. A poor beggar was just standing in the gate when he entered. Monsieur R. refused to give him money, but showed him a large pile of wood, and promised him six sous an hour if he would saw it into pieces. The poor

man proceeded to the pile, but no sooner had we turned away from him than he walked off. The occurrence led us to speak about the best way of relieving the poor. Monsieur R. told us that it was his principle never to give a poor man food unless he paid for it, and never to give him money unless he worked for it. "This rule," he said, "is adopted by all my friends in the neighbourhood, who, along with me, have established a dining and lodging-house for the poor in the town. It is arranged for both sexes, and for people of all ages, from the old grey-headed man to the child. A good hearty dinner is to be had there for four sous, and a good bed for three, including the use of a towel, soap, &c. Of course, there is a deficit every year, which we have to make up; but as there are a number of us, each one has to pay only a comparative trifle. Now it is a law with us, like that of the Medes and Persians, that nobody shall be admitted gratuitously, or even at a reduced price. Each comer must produce a ticket from one of the subscribers, and this ticket alone is taken as payment. And it is another rule with us, that, invalids excepted, we give no ticket to a poor person unless he or she has deserved it by doing some work. Taking myself now, I have divided the work into three kinds—work for the weak, work for the strong, and work for the very strong or robust. The work consists chiefly in cutting wood for fuel. When a child, a woman, or a weak-looking man asks for a gift, I show them that pile of thin branches, which they are to cut into little sticks. If the child is rather young, I order it to gather the little sticks into a heap, or put them into hampers. A strong able-bodied man, again, is requested to saw blocks like those I sent that beggar to half an hour ago. Then, the very strong are sent to the forest to cut trees, or to carry the large blocks to the yard. I seldom allow them to work longer than an hour, or at the most two. I leave it optional for them to take either six sous or a ticket and two sous. They know, however, that if they take the money they cannot get a dinner for it at our establishment, and can nowhere get a dinner like ours for even double the price. Our arrangement has this advantage, that it puts the poor to the test, whether they are poor from want of work, or from want of activity. Lazy idlers, thorough vagabonds, and professional beggars keep well out of our way, or run off, as was the case with that fellow we saw just now." "Why do you not allow them to work more than one hour?" I asked. "Because I do not want to engage them as regular servants. They must be kept alive to the fact that it is their duty to look out for regular labor themselves. Besides, I should not have work enough for them if they were to labour all day. Moreover, one hour's work can be better superintended than a day's work. When a man has laboured for an hour I can easily judge, from the amount of work he has done, what sort of character he is. I, or if I myself be not on the spot, my wife, or one of my servants, examines the work, and we speak to the man or the woman accordingly. "We have in this way found out the truly active and honest characters, and have often been successful in providing them with regular work." "And have you always work for them?" I asked. "Well, sometimes I have not. The fuel which the people out is not mine. It belongs to the society, and is chiefly used for the kitchen of our establishment. The society buys every year a quantity of trees, but it gets them out gratuitously, for the wages which I pay to the poor are not repaid to me. The same is the case with my neighbour farmer and with all the members of the society. The society provides us as far as it can with work for the poor, and we pay them for their labour. None of us, however, are compelled to allow a poor man to work, but each at least must take twenty francs worth in tickets every year." "Do you not in this way cut more fuel than is wanted for the kitchen of your establishment?" I asked. "Of course we do; but the surplus is sold and always fetches a good price, as the members have always a pleasure in running each other up at the auction, knowing that the profit all goes into the society's box. Besides, the society has a bedding and mattress-making establishment in town, in which the beds of our lodging-house are made. The members who live in the

town avail themselves of this workshop to provide the poor with work for one hour a day. We farmers, too, send there such beggars as are too weak to cut fuel, and in the same way the town members send the strong fellows to us." "But what if you have no work at all?" I asked. "Why," Monsieur answered with a smile, "in that case I make some work. Do you see that large block of wood?" I order a strong fellow to carry it to one of the members who lives at a mile's distance, and I give him a ticket when he comes back. My neighbour sends it back to me on the next occasion, and so it has been carried backwards and forwards perhaps ten times a year. "We call that block the poor man's shuttle." You see we are bent on having the poor to do work for their money, and better is a useless work than no work at all." "But suppose he runs away with the block and sells it?" I observed. "Oh, he will not easily do that. It is too heavy. But sometimes he throws it down on the road, and runs away without it. In that case there is work for the next fellow to take it home." "And how do you manage if a weak man or woman applies for work and you have none?" "Well, I often send them to a pile of cut fuel, and tell them to bind the sticks into bundles of fifty, and the next day I tell another one to untie them again; or I send him or her with an envelope to a neighbouring farmer, who lives at some distance, and having opened the envelope he reads inside that I present my compliments to him, which courtesy of course he returns, by sending the messenger back with the same kind expression, written in another envelope, or with an answer which gives us a great deal of fun. But these make-shifts do not often occur. The society usually provides us with sufficient work for the year."

### Dr. Guthrie on Compulsory Education.

At a sale of ladies' work for the benefit of the original ragged school in Edinburgh on the 23rd ult., the Rev. Dr. Guthrie said he rejoiced to find that the cause of compulsory education is making way every day; among our countrymen, among our legislators, among our statesmen and public men, a compulsory system of education is finding more and more favour. You will observe that society may be divided into four classes. Class first includes those who are willing and able to educate their children; class second, those who are able but not willing; class third, those who are willing but not able; and class fourth, those who are neither willing or able. Now in reference to the first class, those who are willing and able, the Act of Parliament that says every child within the shores of Great Britain shall be educated, every parent, if able, shall be compelled to educate his own children, does not effect them because they are already educating their children, they are willing and able. Then in regard to the second—and this is a small number indeed—who are willing but not able, let the public do the work for them, for if parents are willing and not able to educate their children, we shall be happy to do it. Then, in regard to those who are able but not willing, down comes your compulsion on them. What right has any man in this country to rear his children to be a nuisance and a danger to the community? The thing is perfectly monstrous, that a man should earn wages, and yet neglect to feed and clothe and educate his children, and shall be allowed to spend his wages on drink, to send his children to an early grave, to bring them up for the police-office or prison, to be a nuisance, or dangerous to society. People say, "What are you to do?" "Do! I would arrest the man's wages. If a man won't educate and feed his children, I would take them and feed them for him not at my own expense, not at the expense of any ragged-school friends, but at the expense of the drunken scoundrel himself. (Applause.) I say it would be much better for him if he had 15s. taken out of his 25s. He would drink less, and his children would be clothed. (Applause.) But what if he won't give it? I would compel him. But how would I compel him? I'll tell you what I saw at Berne, in Switzerland, some time ago. I was looking in at the bears, which are the insignia

of Berne—there are some three or four of them in a pit, and I was amusing myself seeing the gambols of the bears, when I heard behind me as it were the tramp of a regiment of soldiers. On looking back, I saw what surprised me beyond measure. I saw a body of fifty or sixty men, all dressed in a uniform, their uniform not being the blue or green or yellow of the soldiers on the continent, or the scarlet of our own; but their uniform was an exact copy of the zebra's skin, all patches and stripes. I said what on earth is this?—Moreover, at the head of this body there was a man with a musket and bayonet, and at the tail there was a man with a musket and bayonet, to prod them on if they would not go in the right direction. Oh! I said, this will be compulsory education, and on making inquiry I found I was right. In that wise and sensible country, instead of shutting up their criminals in prison, where they feed and house them, and keep them warm and comfortable at an enormous expense to the country, the sensible people in Berne turn out the contents of the prison every morning with a soldier at their head and another at their tail, and march them to the fields, where they work the whole day long, and maintain themselves. So I would say, with regard to every man who would not work to feed, and clothe, and educate his children, let the country find a way of compelling him to do it. (Applause.) And there is no prospect on the distant horizon that I rejoice more in than this, that in the course of less than perhaps another quarter of a century this country will declare by its voice and the voice of Parliament, and carry it out by the power of its machinery that no child within the shores of Britain shall be allowed to grow up without a good, useful education, and that the country will take care to carry that into effect as they do in Germany and other countries.

### Jamaica.

The now Governor, Sir John Peter Grant is steadily pursuing the reconstruction of the government, and has already determined on several most important measures. The gravest of these, in a political sense, is the abolition of the parochial vestries, which, under the old régime, have always been nests of corruption and jobbery. The duties hitherto discharged by these incapable and venal bodies are now transferred to municipal boards, of which the custodes of the parishes are the heads.

The decision already arrived at with regard to the Ecclesiastical Establishment, betokens the changes which are preparing for it, both as to its cost and to its status in the island. By the direction of the Governor, the Bishop of Kingston has issued a circular to his clergy, announcing that from the 1st of January their congregations must provide and support their own establishments in everything but the salary of the minister, which the State will, for the present, supply. The elements for the communion, clerks, organists, beadle, sextons, bell-ringers, choirs, servants, are no longer chargeable on the parish; they must be provided at the cost of those who desire to enjoy their services. It is also rumoured that several rectories will be abolished, and that a very general change will be effected in the management and working of the establishment. The saving thus effected will be devoted to the education of the people, a scheme for which is under consideration.

The Bishop hopes that his clergy will recognise "the necessity, the equity, and the expediency of this measure," and that the congregations will accept their new responsibilities with "all readiness of mind." Retrenchment he says, is imperatively called for and he trusts that the Church will come to no harm by the change. The Bishop cannot, however, avoid making a very ungracious reference to "persons" of other communions, whom he charges with having "sedulously instilled" into the minds of the people the idea that they ought to be exempted from payments of this kind, "the state being bound to provide for them." The fact is that the clergy and their adherents have made this exemption a plea with the people to come to their ministrations, and to leave the ministry they were expected to support. Complete justice will not be done to the people of Jamaica until the dependence