

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

NEW SERIES.
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WHOLE SERIES
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Poetry.

CHARITY.

Woman, with scorn on your beautiful face,
Radiant with velvet, and satins and lace;
Daintily lifting the snow of your skirt
Clear from the noxious and throng-trampled dirt;
Illy enough it becomes you to sneer
Thus at the outcast that passes so near.
Shrink as you may from the touch of her shawl,
She is your sister—your sister for all.
Look at her brow; 'tis fair as your own;
Nor at her cheek its bright blushes outgrown.
Ere you shall fasten disgrace on her name,
Wait till you know the temptation that came.
If it were weakness, or if it were crime,
Or some light romance, to girlhood sublime.
Maybe she loved, as we women do love,
Pining soul—aye, our bright light above.
Perilous all for one low spoken word
Seraphs themselves never troublingly heard.
Maybe she loved—the old story again,
Woven with transport, and passion and pain,
And the bright gold that she clasp'd turned to rust,
Till but a handful of dead-lying dust.
Mistress lies in the blue of her eyes;
Ah, do you see, 'tis a tear in disguise.
Who knows—when twilight impurples the world,
And through the lattice, the stars seem so cold—
Who knows the sobs that the night breezes hear,
Sigh strangely like the wail of despair?
See the iron bars hedging her track,
And, though her heart bleed, she may not go back.
Nothing but scorn at society's door—
Nothing but thongs for the life bruised and sore.
So the poor feet, goaded on with a curse,
Plunge into paths where the darkness gets worse,
So the spurned soul, groping down 'mid the gloom,
Falters and falls into infamy's tomb.

Religious.

For the Christian Messenger.

SEPARATION OF CHURCH AND STATE IN JAMAICA.

DEAR BROTHER,—

I have received from the Rev. J. M. Phillippo, a copy of the "Jamaica Gazette Extraordinary," issued on the 18th ult. and containing the correspondence between Sir J. P. Grant, Governor of Jamaica, and Earl Granville, the Colonial Secretary. His Lordship was desirous of a "Concurrent Endowment," in reference to "the spiritually destitute portion of the population," chiefly those resident in the thinly settled parts of the Island; and he requested the Governor to ascertain whether such "Concurrent Endowment" would be acceptable to the "religious denominations." He added, "should you fail in obtaining this concurrence, it would not be wise to inaugurate this system. Nothing will then remain but a simple disestablishment and dis-endowment, with due regard to vested interests."

The "average attendance" at Episcopalian Churches in Jamaica is reported in the Governor's despatch to amount to 25,440; while the average attendance of "the several Nonconformist communions" is 80,426, showing that less than one-third of the population is connected with the Church of England. Yet that Church has been hitherto sustained by the public revenue, and Baptists, Methodists, and Congregationalists have been taxed to support it.

The Governor soon found that the abovementioned denominations would not agree to "concurrent endowment." Therefore, as Earl Granville says, nothing remains but "simple disestablishment and dis-endowment." The result is given by Mr. Phillippo, in a letter to the Secretary of the Liberation Society, a copy of which he has obligingly sent me. It is as follows:—

SPANISH TOWN, 20th Dec. 1869.

TO THE SECRETARY OF THE LIBERATION SOCIETY.

My Dear Sir:—

I am sure it will afford you and the members of the Liberation Society generally as much

pleasure to know as it does to me to inform you, that the Union between Church and State in Jamaica is no more. Its complete dissolution is announced in the public journals, adding the condition that the life interests of present incumbents is respected. It was rumoured both in England and in this Island that His Excellency the Governor Sir John P. Grant, had recommended "Concurrent Endowment" in his Despatch on the subject to the Home Government. This is now ascertained to have had no foundation in truth. The rumour however may be in some measure accounted for from the fact, that from the gloomy representations made to his Excellency of the vast numbers of the people in the interior parishes relapsing into barbarism &c., he proposed, in the belief that such people were unable or unwilling to remunerate ministers for their services and to build the necessary places of worship, that ministers of whatever denominations who settled among them, should be aided in their support and in the erection of the Churches and Chapels required, by the Government. His Excellency seems to have been of opinion that under such circumstances little or no objection would be made even by Nonconformists to an arrangement of the kind, and so expressed himself to the Noble Earl at the head of the Colonial Department. The Earl, as though questioning the concurrence of the Dissenters in such a measure signified his willingness to acquiesce in the scheme, if the concurrence of Nonconformists in it was general; and that he would await the result with some anxiety. On this proposal becoming known to some of the most influential of the Nonconformists here, His Excellency soon discovered that general concurrence in it was not to be obtained; but that it would be repudiated by voluntaryists universally, as opposed to their conscientious convictions of right towards tax payers at large, and as involving equally a violation of their most cherished principles with "concurrent endowment" on a general and comprehensive scale. Under these circumstances His Excellency felt that he has had no alternative than to decide on complete "disestablishment and dis-endowment" knowing that the equality insisted upon by the Parent Government could not be otherwise secured. It will be seen by the newspapers herewith sent that the Bishop is greatly incensed against the Home Government for their "unchristian conduct" (which he is pleased to call it) both towards Jamaica and Ireland; and that he predicts some fearful national judgments as a consequence; but he nevertheless implores the continued patronage of the men he denounces as the enemies of Christianity and of their country, in order to avoid as it would seem, the ministerial equality insisted upon, thus to preserve the assumed pre-eminence for which he and his clergy have been hitherto so justly reproached, or as expressed by Mr. Spurgeon "to prevent their being degraded to the level of the sects." *Hinc ille lacryme.*

I herewith also forward you a copy of the Gazette which contains in detail the correspondence between his Excellency Sir John P. Grant and the Secretary of State for the Colonies on the subject of the Jamaica Church establishment, in which you will learn the motives which influenced His Excellency in making the proposal, and see the argument he advances in favor of partial endowment and the circumstances he supposes to exist, in the interior mountain districts before named;—circumstances which it will be proved by Ministers and others who have crossed the country from every point of the compass, do not exist in any thing like the degree in which they have been represented to exist to His Excellency. There are districts doubtless sparsely populated in which the Gospel may not have been preached, but it is affirmed that scarcely a village is to be found in the whole Island where religious services are not occasionally, if not statedly held, and no district in any part of the country but will be shortly reached, and that more effectually by the agents of voluntary societies than by any paid agency employed by the Government. To facilitate the instruction of the people in general knowledge and religion His Excellency now, as I believe, sees that his previously conceived difficulties as to the universal elevation of the people may be overcome by the erection of School houses in these districts; and by the establishment of Schools conducted by good men and such as are in every other way well qualified for the work, these agents to be paid only as school masters, but who would be expected to conduct sabbath services and Sabbath schools gratuitously, such teachers to be superintended, by the ministers of whatever denomination are nearest to the locality of such schools. Thus the school master is to be the pioneer of the Missionary. This plan or one almost identical has long been pursued by ministers of voluntary societies throughout the Island, and to that their success is mainly attributable. I am not aware that payment for conducting religious services or for imparting Sunday School instruction by pious school masters, or for any such services performed by laymen, is anywhere given or expected in any church or congregation in this Island, connected with voluntary societies.

Since writing thus far I have received your favor of the 29th November.

You will perceive that I have replied to it by anticipation, as I was anxious that no unforeseen occurrence should prevent my giving you the earliest information in my power. Thus you will learn the reason of Earl Granville's reticence on the subject; and as the mail will convey to him, as I anticipate, the failure of Sir John Grant's scheme, the Right Hon. Secretary will be in a position on the receipt of His Excellency's Despatch to declare the fact of the complete abolition of the Union between Church and State in Jamaica.

I am my dear Sir,
Very truly yours,
J. M. PHILLIPPO.

Thus the good work advances. Ireland and the Colonies are free. England and Scotland will be emancipated ere long. Then, Christians throughout the British Empire will have the pleasure of sustaining their respective modes of worship at their own expense, without taxing their fellow-Christians. Will they not be happier and more useful?

Yours truly,
J. M. CRAMP.

Wolville, Jan. 24 1870.

For the Christian Messenger.

LETTERS FROM REV. A. R. R. CRAWLEY.

MARSEILLES, JAN. 1, 1870.

On board Peninsular and Oriental Company's Steamer "Ripon."

My dear Messenger,—I wish you a very Happy New Year. It seems scarcely possible that just a fortnight ago yesterday, I left Halifax, and, after staying in Liverpool and London 5 days, am now here on the Mediterranean! We reached Liverpool on Sunday, Dec. 26th, 1869, early in the morning, but delay in getting baggage through the Custom House prevented my going to church anywhere. Brothers Cross and Bronson, with Mrs. Cross and Miss Bronson,—whom, you remember we expected in Halifax—arrived just one hour before I did, and we met on the landing stage. In company with these Brethren I went in the evening to hear the famous Stowell Brown preach. I had heard of him as a "sensational" preacher, accustomed to take his text rather from the "slang dictionary," than from the Bible. I remember reading, for instance, an account of a sermon of his, preached during the excitement occasioned by the brutal international prize-fight between Sayers and Heenan,—and it was represented as a most apt and powerful sermon—when his text was simply this, "The great prize fight." On this occasion he certainly disappointed any who went to his house expecting to be treated to a bit of sensationalism. His text was "behold the Lamb of God," and he treated it in a most original and masterly manner, while at the same time he was at the farthest remove from anything approaching even to the sensational in either manner or matter.

On Monday morning at 8 o'clock, in company with the missionaries above named, I started for London. Now, Mr. Editor, I submit that I had a right to growl, and growl I did, for I sat in a cold carriage from 8 o'clock, A. M., till 4 o'clock, P. M.; my feet like two stones, and not the first beginning of any attempt in any way to warm the carriage! And this is the 19th century! And this sort of thing is endured in England—great, wise, wealthy England—

—"heir of all the ages,
Foremost in the race of time!"

I remembered, while my teeth chattered, and the chill crept steadily into the bone, I remembered, with bitterness, that the honest traveller of the American Republic, could ride warm and comfortable from Boston to San Francisco! Had I been a consumptive, that would have been a ride to death! I left London on Friday Dec. 31st, at 8 o'clock, A. M., and in 32 hours was in Marseilles. The "Ripon" sustains, I judge from appearances the magnificent reputation of the opulent Peninsular and Oriental Company. This boat takes us only as far as Alexandria, when we take the railroad for Suez.

We scarcely stopped anywhere after leaving London, and consequently I am too tired and sleepy to write much, or to make what little I do write tolerably readable. I had better, therefore, close for the present, with a promise of better things hereafter.

Yours faithfully,
ARTHUR R. R. CRAWLEY.

MEDITERRANEAN, JAN. 4th 1870.

Peninsular and Oriental Company's Steamer
Ship "Ripon."

My dear Messenger,—It is possible to travel far and see very little. For instance; I left London by the Chatham and Dover R. R. before daylight, (query—is it ever daylight in London?) on Friday, Dec. 31st, 1869,—and 32 hours thereafter was at Marseilles, without having seen much more than I might have seen had I sat all that time quietly at the window of my boarding-house in London,—and for the reason that most of the journey was performed in rain, storm, and night. But yesterday I did see something worth writing about. Going on deck about 2 P. M., I found all glasses levelled at a barren rock—apparently like all the Islands in this part of the Mediterranean of volcanic formation;—nothing indicative of human existence on the rock was to be seen, except a plain white-washed brick house, with a scrap of green near it. This was the house of Garibaldi, the hero of Italy. Strange and desolate home for a man whose life has been spent amid such stirring scenes! Poor lonely old man! He took occasion, recently, while giving his views of the Oecumenical Council, to disclose the bitterest hatred of all religion. Old, and alone, on that desolate rock of Caprera—with a desolate eternity just before him, no faith in Christ, no hope in His redemption, Who would envy the fame of poor Garibaldi?

Wednesday, Jan. 5th.

Early last night Stromboli was in sight, and we passed near enough to discern occasionally fitful, feeble flashes from the volcano. Learning that at midnight we shall pass through the narrow Strait of Messina, I sat up to see whatever might be visible. It was here that Garibaldi having conquered Sicily, struck a fresh and vigorous blow at Bomba's tottering throne, and inaugurated that series of wonderful successes which soon secured him a victorious entrance into Naples. By night the Strait appears exceedingly narrow, and darkness concealing the orange groves of Messina, and all the peculiar beauties of the scene, there was nothing to reward those who had sat up patiently, except the site of the city, indicated by its gas-lit streets,—and the consciousness of passing near the place where stirring "history" was "made." Bang! very proper, of course, that a great gun should be fired, a rocket sent up, and a blue light burned, but to an unaccustomed tympanum it would be pleasanter to be warned, so that one might retreat to the farthest extremity of the ship, and by stopping his ears, make a more subdued effect possible. A stout Yankee stood near me calmly smoking his meerschaum. I turned to see what effect the big noise had produced upon his nerves; as he smoked on, as oblivious, apparently, as his pipe, of the existence of any peculiar acoustic disturbance. And good reason why, for he had been in active service through the whole American war. He carries two trophies of the great struggle, in the shape of a wound in his thigh, where a ball passed clean through; making what he says the doctors called "the prettiest wound imaginable," and a rifle ball lodged in a nice convenient spot just at the top of the spine.

This morning Aetna was visible in the far distance—cloud capped and snow-mantled—the last land we shall see probably until we come in sight of Alexandria. The water is intensely blue and so are many of the passengers, for, despite the beauty of sky and sea, there is motion enough to make sea-sickness inevitable to susceptible organizations.