PROTESTANT MISSIONS I N

(boln£ a critical survey of ni colon policy
from 1754 to the present- day)*

J.W.Kllpatrlck, K.A.,B.D.

ocentod for the peree pi' ph.!) , 1st Hove^bcr, 1943

A-C a

lias been variously described by church loaders In
and elsewhere as a tropical paradise, a health resort, a,
near &ivrOL''cli ^° ^k° ideal of on indigenous church, c; entail,
field vjhere tho iiilssloaurlGS sot bid tLeir diii'erencos vritbout troub-ling the home authorities* It has also boon described by emission-LTios in Jcjtaaica as f the J^r^otton iUold1 - forgotten beciinuo of that vory ^ocuiaasslarity of bolnj able to settle its or«n differences, of being content to oove slowty und ±k*acefuliy under tho hoat of a trop~ icd.eun* .

v

?tdce ovory century, liouovor, Jamaica disco vors tl*it slio is
arid ox^^rosGod, czid tv.lco each hundred yo<iru tlie Lrltich
a rovlov; of thG.uprk and ra-arru^o their policy and
r L.otliodc. Thero m,v bo eoDctLlr^ to bo cold fur a policy uhich is £$ven half a century to^vbrtc itself out, but it is to ba liTthOGC days tlia.t tho powers tiilcii o^-ooc ti^e cliurcli of
Jo cue Christ cay not bo willing to \?alt half a century before
- tboir deadly assault on tiX3 warl; of the

s one of the troubled periods of jasuulc<Ai* Zilstory, and
It T;UG found vzhon the Hoyal coanlsslcn visit od the Isli^id that tho Cljirches ^cro unable to ^ive cuch accoui^t of tiaeucelvos, not because tl^j had been totally Inactive; out because fat? of tl^o leaders^ liod a ix>rLJ.iio l^ouLed^e of tlio history of their own donoainutlons, and forcer still any Idea of th-o v»rl: of tiie church as a \7lioie. Ilioro hud boon several accounts of tho uori: of tlio cluuvhou ^ricor to t 1914-1918 rx>rld rjar, but notlilra^ coa^rel»onslvo since that tine,
tlio result of the leaders* not hav^n^ & clour stateiuent to of .policy to place before the Royal Comassicn, ond before tho public, UGC that there arose a very real di^jer, via., tiiut tho cJiUrcli xx>uld not bo able to Influence tho reconstruction of tlio social life of

i,"Vory donon nation, and ev&sy Liioalon&r/ society, at once
need for'.the gathering of facts as to their church*s ;x>licy,
tho lexers sau the need for li^odlate ^lans for co-ord

tho policy ''$£ all the Protestant churches In social* educatlono: u.«vi evcjj&ollt&tlc v.crlw. one practical ste^> n&s t^c foru;.,tlon of tho jonalca c^^rlctlan council.

Tlioro has never been, so far ac ue have been able to dlixx>ver,"
L> ooca^ro2«onclvo review of tho u>rl; of the cl"aircl; £ic a vl^.io in tho Island, probably boccoiao tlioro has not been, until ti*o ^rcLc^t uuj, Litcl* idea of tlM cliui-eii ac a v4iole» ?Lcre rxc roi'ox*c*.coQ lu v.^rl-ous popular isorl:s to tho influence of the church, but nothlnj OitLorttatlvo and full enoiirfi to forr.i tljo basis or t* new

11.

It ic to supply that need that the present study Is attracted,
that explain c Trf\y many points v;hlch would be of interest to part-
ir tlcnonlnatlons have been mentioned only briefly. The Intention
10 to flJiOw that the policies of the v£*rious societies have actually fu.lov.od ruuch tlio sarr,e' lines, that they are in fact converging, and t.4it eJttivough no formal plans for corporate union are yet laid, there io *i real arid active union in the basic work of the church.

uuch la made in denominational histories of the controversies
u.a relations betv/oen the churches in slavery day o,. and not enough
of the conplonentary nature of the policies then carried out. The li^rtont points of unity lie clearly In the methods of evangelism,
in tiio training of the native ministry, in the future use of foreign a^outc, in the church* s influence in education and social welfare, and ii. tJu strengthening of the link of the jamaican church with the church Inlvurnal.

li&ve shoran that much has been done, and that much more re-
to bo done, before the Jamaican can be said to be fit for com-
>Zcto control of the Jamaican Church, but the present need Ic to take ctojjc to make him fit for the responsible leadership, especially
ho fools the time has coae for him to ascuce tiiat responsibility.

pcjront churches in Britain must accept the fact that inhere
Uo f. cheapo of policy and of relations betvveen themselves and
l.-oir a^jhter churches in jaooica, and they have the opportunity now to 0r.i/iMi8h a otrong Indigenous C4hurch. jf they-do not toko that o^uru.i.ity, the choree tdll still come, but there'will be a breach ol relationship, baaed on suspicion, instead of a neu relationship battod on uticicrotanfllng co-operation. - "

£ T,ould take this ppportunlty of thanking the Revs. Dr. A.S.Kydd,
tr. aoorae carctalrs, J.V/.C.Dou^all, arid :,ir. fcn. Valentlne, for assist-ai4co and acceec to early mcrmscrlpt records, to Dr. A.i T itcholl l^intcr, of ;;cw Collc-e, for guidance and help in obtaining xsorks of reference, ai.a finally, the very HOV. irofescor D.LSinant, and the Rev. professor ;;v-h ratt, D.D., my supervisors^ for their continued interest and guidance in the preparation of "tins thesis.

J.W.Kllpatnck.

at. ooliuofs college,
jarmfcca, B.W.I*

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Reminiscences of Missionary Life

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in Old St. Jct;cs Kingston 1911,

1.

A critical, survey of Protestant i;.iasioris In jan^lca involves not
• *

uhl./ a historic;... study oi% the various branches oi% the Christian Church and of missionary societies, but aJ.so a v.ide Interpretation ^i the 'phrase 'prote&tant Missions 1. To reviev the story oi% denom-inational activity in Jamaica v;ouj.a be interesting, but v.uiua hardly / .
jive a clear picture of tue contribution of these agencies to the religious lii'e of the poodle or to the Kingdom of God. 'Protestant
, !»

Missions' Is therefore to be understood z&nenj.ly i.s indiCi.tlve of the vcjrioub sources from v/i.ich thu historical facts 4*i-e.dru\.n In

* * " « ' •

croutin^ this study of "the v,ark i-Tid ^olicy Of the Christian
In Ju^uica; and in particular, the teru 'prote^otait 1 v:ilx be
* . # •-,'* •*• • ^ •
t

as the equivalent of I ^on-Homari» , i.e. it Y.ili. incluuu thu ^n Church, for, as Vila, be shoivn lutei-, the jai^aiciji reco^niseo. no
>

distinction between ' An^ilCi.-n 1 ar^a 'pro t extant 1; \.iillti the teru M'.lc-lons 1 will cover the v,ork\of thu churches

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i

voll J-.L tduonj. slaves and i.i.tives, i.e. \liLit in jiritaln 1^; kno\.n
i ;• .

the 'Colonial- Ciiiirch 1 In aciuition to the more ft.i..liiar

'$
The neV-u 1'pr such u stuu^ v;as never uore i.^jL,c.-rent ti.ujri in l^^
v/hen the cliurc^et; v.ero e--xjucteu to t;tL.te their viu;.s on t*.e newUs of

«

Jci:,alca before the vVest India i^oyul »COLiLjLst,lon, Vi,en, i.i^lniy tiii-ju^i. luck of kn^vJieu^e of et.ch otherts v;or*. anu policy, the.,- ss. c, cs. f rovecJ.eu their utter lack of co-oruiij.-tion u^t... in aiL. L.nu in i..u

sd oi* thio btuay is therefore to e^^ino critically the
uy the various protectant c*<urche&» in Jamaica frou
1/54, when the £lrst§ Moravian missionaries arrivea, through nearly tv;o
•

ccnt-ries of laouur, markeu, at times more by denominational rivalry
/

than by unity of aim ana policy, up to the present day, fchen the ton lu? dln^ non-Homan churches uro co-bperi.tinj for tho i'lrct tlniu in Jtiu&.ican history, In a unitod liltnuuu Campaign.
i

TO understt^nd hoi; this has coruo to ptisa, it v.ilj. be nece^.,i.ry to
in brief outline tne main hietorlcul ft cts of mission \vork in

is the lorje&t Island of the jurltish nest indies, v.ith
un area of 4,404 s jiare miles. its length is 144 miles and Its
> *
breuuth at the '\vldest point is 4 1J ulles, but as Kev.uan says, "the li..Mortancc of Jamaica cannot be /"an ed from It. size^ for the openii

•» *^ •- •* ' t . w **

* • '' " -•

of the Panama Canal in 1914 has £iven it a value in tho eyes of tho v;orld to-day v/hlch it has not had since -the dr^rs v.hen its su^ar in-dustries made it-one of the.most precious parts of tiie jjritlsh o&iplre". ^ Jamaica T<as not alxvays a British possession. it v.as discovered by Clurlstopher Coluliibus on his seconu voya0e in 1434 and token posaossion of by him In the name of the Kln^ of iipain. Tho naue then t<lven v;as 'Santiago 1 vmlch replaced 'Xaymaca* ("land of

*>" *

A

v;ood and 7,ater") Y.hlch v.as the original designation of the islorid, and v/hlch is to-day retained in the furu 'JTtjaalca'. * The main

1 *

Interest of the bponlard:; t.^o tcj find i;old, uut in whlL> tlioy v.-ore untjuccosoful, though even so late as 1>11 v;o fliid the hin^ v.rltlnj to Coluiabus "Juan de ^s^uivel and the Christians in
i endeavour to i'inu ^old. if there is none, oraor;; v.lll ba
!• Uo\.i:iaii: Gv-'o^^^ UH^ History of Ja.-^ica ^« *;. 11.
. *- • /' o - / i •

4.
i,-.n r« to hov, the colonists ul^ht live".*
t

jc^alcu thus oecotio a ojjanlsh colony and the Art-waft, s - the ori-
/ *

ir»<J. inhabitants - were assigned •

to the colonists really as slaves.

• *

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ott&un 1X)9 and l&i?^ v.hen the island v.as capturea Tor the ^.njilsh by and Voriubles", Spain sent no less than thirteen Governors.]}ur-
j tais periou, the i'orced labour tind Ill-treatment nieteu out to the i*uJt inhabitants by the opaiilards, combined v,lth the tropical i'evers new diseases unfittingly introduced by the colonists, speedily reduced the native population. The Arav.aks v;ere unaccustomed to

•

rield-v/ork, arid as early as IplV ne£;ro slaves \;ere introduced to sup-ply labour ne^as, and trade grevi to formidable pro^rtlons. ' More profitable than even the slave trade hov.ever, v;as the life oi' the

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, frec-bootor, filibuster, buccaneer, or corsair, which coh-

« • "

in atoaciruiu0 sponish ships -carrying ^old from Central .America
aiid peru. Lonj before the defeat of the Spanish «naada in li>8o,
X

Philip of Spain had protested to ^ueen I£Llzi*beth of -njlurid and to tho Kin^ of Prance against the attacks, but v;hlle these sovereigns oi'iicially condeiiined the buccaneers,' they secretly rev.arded theu.

1 V • - Ly the end of the sixteenth" century overwork, ill-treatment and

'•*,

alucme made it clear that "the native Arav.ak race v;ould soon be ex-
•?

tlnct. He^ro slaves had become part of the islands econu..lc sys-
»;

tcu, and v;iiilo i - the

• ^anish ijovernors forbade the planters to trade

»'

v.ltu aingllssh and -fc'rench corsairs, ti*e planters were convinced tlu.t M •-* "
f

only slave labour could ual^o their fortunes in Ji^iaica. /dso, thu* corsairs forcod planters to buy. at the point o'f the sroru. " *
The Spanish occupation lasteu 161 years, i.e. ui.til 1G>^> vhon lalanu v.i.s tcJ^en. by a force 'uncior ^cu>iirul penn ana G-n
Ibid. . '

yuuablea and became jjin^l^nu's first colony, although .England's title to It v.as not recognised till 16 70 in the Treaty of kaurid. *
t. e Arav.aks v.ere completely extinct ana tho inhabitants con-
li.

of 1,506 Spaniards and a similar number of negro slaves.
».lth the ^ngllsh occupation,' the po^.ult tion v/< b Increasea by tiie lu- ^ortution oi% v;hlte sliives or bondservants of the criminal clc^sses

•

Scotland, Jingland, and Ireland. "These v;ere aelivereu, like cargoes, by bills of laalng, arid solu, on arrival, to different es-tate*; for varying terms." * The iniportation of negroes from k*est
^frica continued. wev;inan states tnat "in 16/3 there \vere already
iv.

17,000 persons in Jaiiaalea, more than half of theci bein^ nejroeti'1, Y.lille Kills jive o evidence that "the population of the itilaiia at
• *

the end of the seventeenth century consisted of (in round figures)
V

7,000 European and 40,000 ^ifriCc-us". This includcii numbers of Prench rofu^ous, but the large Increase in a co&paratively Si*ort
is not so surprising \vhon ve remember the magnitude of the slave ^ue arid ti*o prolific -nature of the people. »Betv;ecn 179> ana 16o7 moro thari bG.bOO slaves \ ere ina>ortuu, and v.hne the slivVe traue was

* >*^ " *^Sr

VI

ubolisneu in Ibo7 there v.ere 21^,3>1 slaves -in Jamaica." The

vii 1./11 census, shovod a population of b31,3&3; the 1'j^l census
ix

,,;v;hlle the 1943 figure is l,?;7,3jl. Of the present-
" !"•

day population, it is estlriatOL. that 2 , are v.iilte, 77>- blacl:, IC^ mixed (coloured), and 3,* Orientals,- v.hich Means that 9>>j arc of rlcan descent. ihe v.^itou incluuc British, ijtench, Gcrt*an, and the terra orient;..! includes chinecse, ja^L/aese c.ud
ari. ilie black Jai^oican to-aay drav.c n;any colouicc ^istiii

t
•"• *•• • •* •• ** *•* ^m m m *"* "^ ^m *"* *"* ^** * * *"* ^" •• •* • • ^» ^» «* ^» •• •• «•» *^

: T»*e G-urca in the r.ev ja;ualca, p. 2:. ii. i.jv
: Tae U'Urch in the v.est Inuics, p. 31. iv. i^-
of ji
; ; ncbo'u:, ..'.-» 7. 1...

6.

unknown to tho white by name, but the names are actual variations of the classifications In slave days; mulatto v,as the offspring of , white and black; Sambo of black and mulatto; XBS&S& quadroon of
* •

v;hlte and mulatto; Mestee of white and quadroon; the child of a mustee and a v;hlte was reckoned white, and in the eyes of the law
' 1 J
?/us white and free. The inoaern terms are black, brov.n, dark, fair (the reference is to skin in ti.c last two), white Jamaican and white. Half-caste and the lighter breeds. are known generally as » col-
V

cured 1 In opposition to the two original types of black and white. These tv.o, as W. p. Llvingston says "are foot-stock, and possess all the fundamental virtues of virgin races; the others are liybrids, tho &zxx££±KS Eurasians of the West indies, the result, to a large
•

extent of Illegitimate union* These have no morerlglit to be grouped with the negro than they have to be ranked v.lth the white. As a matter of; fact, the majority are physiologically nearer the

•j# " \7hlto than the black, and the tendency Is towards the elimination of the darker strains. They are, however, of as different an, '•'•';

order from the parent white as they are from the parent negro.
^K, t _ . - -•• •
They are a compound of both; the Intelligence of the one meets
* ' i

and amalgamates with the animalism of the other producing a strange {/' •
nature, the good in which Is perpetually reaching forward to higher /I*
things, and the evil like ru unseun hand, perpetually dragjingit

<

back to savagery." It must always be remembered that there were, at tho beginning of our period of study, four types or grou^b of people, with different Interests, dli'ierent alL.s, different econoiulc levels, and each with his own status. The colonists vcru a

» King; JauaiCL., its state arid jc-roti^ects p. 4. ii.
Black Jamaica ^.7. ' •'

oi' officials, at first, mainly military, attached to the rulinj pov.er, sent from iin^and for a ^erlod of service, v.ith instructions to gov-ern the colony v;lth us llfctlo trouble and as much profit as possible to the home govermu-ent. The colonists had no reoLktoke In the col-ony. . Its welfare too often v;as of lifts little Interest* Tho des-cendant of that group Is the modern civil servant ,(ui^ Jamaica has sufi'ereu In the past through many such) ?;ho regards the Island as a ijtoj^ing stone to some higher post In the Civil Service* The second jroup consists of settlers \vho for one reason or another made, up • thoir minds to taai;e Jamaica their home. ooue, as t;e have seen, v?ere
V •

refugees; ma**y vjere de^ortea for political reasons; and others T?ere attracted by financial prospects. Tholr children are the pure Creoles - though the v/ord is .rarely heard in Jamaica, the term
1 \vhlte jaouican* bein^ employed. The stoclc Is not strong, for
tuey have frequently intenaarried and the ^rou^ is phyoically pro-ductive of many xveaklin^s. They have more of a colour prejudice • t

than the colonist x class.
It is of Interest here, and v.ill be looked at later, to note
f*S ... - --, .
thr.t cler^-men of the church of .sn^lz.nci, find. i:ist,lonc.rles of all other bodies, -'.VMJM apt to be identifieu v.ith thu colonists class,
\ 1th v;iipiii, of course, they had much in common. uurinj the ^eriod ^re ceding Mancipation, Anglican arid uhurch of Scotland
v;ere*^r. upud v/lth the colonists, but ulnisters of uis^
,

societies, both Scottish and ^n^lish tended to be ^r. *

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the settlers. . :

.ij-y. far the largest £roup V.J.G the slave orou^> v;iiose coi.uitlons
be more u^.ixent Then v:o co» >e to Chapter c five i ud

6.

; ujdredc of bopke have been written to depict the BUi'f cr^ings of the

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field slaves, their degrading conditions, long hours, poor wages, encouraged to breed'but forblduen to marry, treatea as anlL.alo, and of it is true whore the owner was an absented landlord ("in 1796,
out of 703 Jamaican proprietors 606 were absentees" } and the estate was run by an underpaid young man from Britain, himself cut off from the society of white people, away from all restraint of northern life and pursued by tropical heat arid fevers, given over to Indulging Ills baser passions. Those book-keepers received £50 to £60 peryear, live together in barracks and wore not permitted to marry. They

' li inlght in time become overseers with salaries from '£100 to i,2GG*

1 •

Livingstone v.rites "as many as 90£ succumbed to the comWaed effects

ill ' * of impure habits and unwholesome surroundings." overseers were

responsible to Attorneys (an attorney might be in charge of more than one estate} who possessed supreme power,and were called to account for very little so long as money v.as sent to the absent ov/rier. on the otherhand, the owners who resided on their estates usually looked after tholr slaves well, and^conditions were fairly .comfortable both
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for field-slaves and for house-slaves.
J

The fourth group consisted of free blacks, I.e. those who hud
boon slaves, and had either been given their freedom by the owners,

* i i '

or had yn^tgyaaK purchased it for themselves with tlioir ovnur's con-sent. A Moravian record tells of a lay v^orker who had uccn a free •
IV slave having purchased his freedom for £50, while a i^.tlst re-

•

cqrd tells that masters gave good reports of slaves in crucr to
•

tho price, in one c^sc to ^50 making It l^,os;-lble for the
ii Culdecott: p. 27. 11. ibiu. p.>l. Hi. Liviu^toi.o, p. 21 lv. The Breaking of the iJawTi, p.!6G.

&ILVQ to purchase his freedom.

•

This group on the whole has produceu the best type of Jamaican.
lie feas initiative, is willing to learn and to work for his family has the sense of .having carried their freedom end prefer Trorkinj to main-tain it, as opposed to tho Jamaican trho feels he must be sup^orteu on i. lavish scale by Britain because Brltciin freed his forefathers over a hundred years ago, taking avray the security of house, yard, v.ork, uid medical treatment - he has conveniently forgotten the other side of slavery* , The descendant of the free black is not so vocal in demanding progress arid charged conditions, but v;ill recoil so that
X

ho himself can change conditions by hard v;ork. He has a souev.hat

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^Lthetlc trust in the Home Government, and has no .desire that Jamaica
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should be governed by Jamaicans. lie believes that the present talk-is just talk, and that Britain would never shirk her responsibility
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I

cud betray the majority of tho people bv, handing theui over to the

>

v;hims of the vocal minority whose aim Is power aria tne easy ac^uisl-

tlon of Y/-ealth* HO has seen the result of local government in '• •'• ~; parochial boards, arid has no ue'sire that the same type of people as-

* b . «*£.' - - "
- •"V . •

cune full control over all his affairs.
Caldecott adapts a sc>mev:hat different division, irlz., Ruling
Vihites, subordinate Miites, WUte Bonaservants, Coloured people cud FTQ-- Blacks, 'arid slaves.
*

church of

the first seventy years of :>!uijllsh rulo, only the ccti.wlishod
dmrch of jbngland. v.us at work, and it re^rciec. the spiritual h only one class - the' Colonist s-ust tier- Kiilin~-V.altcj, v.ith ti

i^tur^e and, Harvey: The »,6st Inaica' in 16^7. 11.

lo

oiibordinato UJ^ites .as' a. kind' of poor relation. iiut that
vhlch \,o have sub^divided, v;as not sub-divided In the church. • It UUD the group; \nlth only euch minor distinctions as ivoula be regarded

• »

in an ilingllsh village of the times, which alone had any ri^ht .to the joo.yel. The bond- servant, man oi' colour, and slave v/ere disregarded, for they v/ere part of the stock - valuable only for accumulation of

. •

v;ealth. The free black, so far as the church v;au concerned, really belonged to the slave class, but had slipped out by accident, to be
>

* ..vtroijised if the clergyman «^^» felt inclined.
The Church of o^n^land \\as established' by lav. in 1662 not as a

X

kissionary church, but "to minister to the British officials, sol-
diers, and colonists. « This v.us the outcome of the commission to

•

U'uyley, the Governor in 1661, v;iilch included instructions that "the £overnEiont encourage miriisters, that Christianity and the ijrotoctant

\ * " 11 religion, according to the church of inland, ni^ht hav« our reverence* M
:,y 1G64, seven churches \veru built in the island, but there vere only ill

five clergymen t and in 16G4 lav.^.v.ere pt s^ed for the i/U.te ^ainten-

iv of ministers j for -poor -relief, arid tlie, erection -of

. Digest, hov.ever, states tiiat «ttt this time there v.as only
f
one church on the Islarid, arid five ministers, tv.x> of v.hoia v.ere
»uut alas,- my lords' said sir Thomas iiod^ford to H.i/.
)
•tl.cse five do not preach to one-third of the island. The plan-
^

te.tlons aro at such distance from each other.... that the Christian religion might be c^ulte forgot, or at least, little uinucd u;..oTij
thoi:t t. The state of things in 1683 v;as thus described by tjlr Thoi-ac
; i there are as yet not above nine ch rchus. All the ministers

llcrle Davls, p. 15. 11. Anacrson: The church of *.njlaiiu in the
os, p.47>. ill. ibid. p.4bl. iv. lulu. x,.4iil.

11.
arc sober orthodox and good men. yone but such as conform to the Church of joinglunu,..and tire, recommended by my Lord i>lshop of London
cun bo admitted'». / •
The character of the clergy villl receive attention later, but in
r

spite of the 'sober and good men' referred to by sir Thomas Lynch, the Church's influence was not groat. , writing of the eighteenth century, jillis states "a careful examination of tho literature havliiS reference to the church of iingland in this century inevitably leads to the con-clusion that though the Assembly ungrudgingly voted the necessary laoney for church purposes, yet the church Itself \.as regarded as lit-
^

tie more than a respectable and ornamental adjunct of the state, the survival of a harmless home institution ?,hlch vrould cease to bo tol-
* ' • *

erated if it showed any signs.of energy or activity outside its ovm
i

particular groove. The church at hone ras Trilling to proviuc chap-

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I

luins for v;hlte settlers, but its uiscionary.ze^l in the first half

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of tho eighteenth century v/as only be^lnriin^. The church Isllssionary i*ociety did not then exist, and the Society for the proportion of

'• ~ * I

the Gospel in Jtorel^n parts (£*P.G,), as its full in^^i^ i^-lles,
.' .- *.

hi*a for its object to establlsii and conduct missions in foreign parts.
4

Jaiu^ica \vas not foreign;, it v.as a British colony. The probability
''X '-^ •

is that the Bishops of London in sending out cler^r Ouve no iiiiitruct-lons as to inlsslonary t;orlv among negroes, about v;hOLi they cared little ,il
or nothing....." The literature of **nglii>h non-courorL.ist coclotles

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put tho matter much more forcibly, T.itnout mentioning tho ,ltk.a that 'Jiiiauica v*us not foreign'.
«

The coiinecilon of the s.P.G. begar* in 170^, ho«c;vcr, v.hcv. it
"""••• — •-«-••••••••-'••••-•-• — — •• — •««.-. — «.«,«. — «.«.««.«_ *• k.i-.G.Digest, .^.k^o. .11. Ellls, p.4o.

jrcrjted £5 towards replacing bp.okc of coiimilcsary jjennet r.ho r.as In * ,

f

u "deplorable condition, having loot nearly tho whole of his ^rc-

l porty In a dreadful fire v;hlch happenou, In port ftoyul".

tho next seven years several other clergymen rocclvyu boci; 0
and In 1709 and 1710 tv.o clor^ykion v.ere each voted ^J.0 to 1. ...TU& their Jamaica .v;as fairly v;ell sullied at this tliuu ;.ith
(according tp the S.P,G. records) arid although . the iJocietw
bejt.n efi'orts for the satisfactory establishment of a church v.lth a
Sishop In 1715, it took over a century (till 1624; before the ob-

. - ' in etudes v;ere removed tind the first Bishop, Dr. jApscoL.be, v.at, appointed.
iv By 1COO there v;ere 20 Church of ^.n^land clerj^' in Jamaica, and

in 162:> Dr. Lipscorabe found 21 pta'iches v;lth a Rector unti Cur^.te
»

sljnad to each, n...tho rectories rere till filled Up, but ten of the Island curacies were vacant fron v:ant of proper places for the Cur-
v i.te to officiate in*"- Gradually the dif liculties \.cru i-oi-u
unci the vacancies filled, so that by IG'^4 the Church of •^ii0j.L^d hau

/

, and by 1844 there ,v«ere VP, "a larj«jr number of clcrjy-
r vi than hau ever before be asbci^oled. out of
' "' - T

In this year there Y;ere 76 churches and, 'chapels of easu, plus

' • vil chapel- schools, ?/ "

und as the latter are accounted 'out-iitation^'

,- f *

thut r^oa^t there v;as only one vacant charge." in loX thoro '..ere 61

'? viii ' ' ix ^yraciT for 96 churches, ar.u in 18uO only 7^.
The first church of ±.njland ^-noti ;.as helfl on 13th jai*u^i-yt . lo

xi und a Theological Hall v;,s Opuned in 18uu, \.hich Is axJllij.uucl to
i)urhcxi University, ana has po\ver to exc*iaine for the L.Th. jji^iOi,.c.,

11. ibici. par.>. lii. ibia. ^, r.4
. ' V. o,i-.G.Dijost, p.!Lo,^a-.4. i.
.. r.l^. vil. jails, p.oi-oi-J. viii. ibid. p.>'2. i:..
.. Ibio. jv.llo. xi. ibid. j...lMw.

•«..o ; .;.. Decree bein^ granted to students of the uolloje after tiU'ee t cn.fi 1 residence at Durhairu
In 187u the Church of itogland In Jtiriiulca" YI..S dlcei:ti.blis;*ed: ahd

»

dUondorred. . Ihla v»as the r.esult of a Kovciuunt to'. ;.rus IVu^dora of joli£lous opinion - a movement i.hich led in 1863 to t.m disestablish— wont of the Church of iroland largely by means of the 'minority ar^u- ;..orit»« The Bai>tlsts In Jamaica tier© foresaost in a^vocatin^ the

/ L<JUO argument, but t!ie real Issue v/as a financial one. In 1624
'<-. /

£20,000 v.i.3 Orarited by Government for the su^ort of the Givoi'di of
, end this was ^Iven a^mually, even rhen-the n-Uuber of
11 * •

l::.u considerably increased. The church of Sn^ltJTid bynod, i
to Its formation Its lec-.dors,' nc.de no protest c^uinbt the
< . i

2lscndoT3CiGrit Act, though "It v;as thought (In J^n^land) that if the Ciiurch had conferred \vlth the M^thodicts, ttiid taken 061^*011 action,
'•• . " ' O lii
u cortuln amount of concurrent endoranent mijht have been £>vjcursd«. In fact, according to jiillis,, It v.as su^estea to the 1 Dissenter &• that ialht share the endov.taent accordin .. to • the nuiabar of ti^al

lv i--<hicoiit merubership, but phll^ipxJo t the Baptist ojentr, ref,*iiocl

. ">/. ''

Govcrrnaerit 'had no recourse but to put all churches on a' voluntary
v

xhe church be ln^ dlconclov.-od, dlsestfJ>llslnaant ao t * ciicu^o

•.s •

o« ."tutus * T,ac Inevitable. » ', ^
Calclecott clalr.is that dlsostablluluaent ac iiuch hau little efi'cct u.on the church, but he r.roto In 18'Jo, i.e. v.ell \.lthln tlio 0o»jcrT t-tion v.hich had seun the Church disestablished, LJTIU UiorJlL, little
i

t.viult that the position of the Churcii of .lin^nd to-av ^ li',

l - UuLuocoU, p.136, 11. Ibia. ;>.137. -111. ibiu. p. 14^. lv. ••111.';, p.106-107. v. note - p&llll^chad no otjoctlou to accu_-tin^ N?. Tl,ta froia Governuorit i'or school-chc.^1^;, and i'or reutiJ. I'ur rci:-jv:i, r--c;-i roro UMI; -ca by Biiutlst rainlctors.

14.
in relation to Government and the ^overnln^ clr..s.r:es, is

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f rj less secure, and its pov.er to influence £ovcmmcnt policy in '

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% *

eclucutlonrJ. and cods! matters. is fro* less than it ras before 1870. * *
4

TV;O other results ore apparent; ono is that Government, having no responsibility to the church of Jin^Uxid in practice ignores not only It, but all other churches; the other is that an unbelievable nunber oi' sects have arisen, all of them v;ith the saue amount of ofi'iclal recognition as the church of j&jland* in the 1943 census, ivhich
• -»

shoved a population of 1,237,331, 5o ofi'icial 'religious denoiui nations 1
» «

t.eru allowed for, of v/hich 41 Y;ould clair; to be Christian, llany
,. «.

others trere "found to exist v;hen the Census officers .^atlierec statis-tics, but nearly all of these 56 are recognised uhen Government ap-
•

^oints their so-called 'bishops 1 or 'mlhistcrs 1 as Uarriaje Officers. . i

Disendownent, hoT;cver, v;us felt imiaeoiately, and as little no- * •.- •

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tico v.au ^iven, it came as a rather severe blo\7 to the church of iiti.jlta'id. " The clergy then in ch^r^es v;ere secured for life finan-cially, but tTlth the death of eacL,, tno parishioners C>L.\ i:300 to ^400

/•- > r- cilLc.^.eixin^ annually. . within, 20, years every rectory, in Jcziaica
il • - hau been vacated. Lven uith the mc^nificent vrorlc of Bisho^ Kuttall

(later /archbishop of the West Indies) the church of inijl;.nd has
f .' . - ' '

never risen,; to the financial security of endowment dcyrj. llorovar, 'h
thoro is noV doubt that in the bCoinriln^'tho people v.ere roused to
•

the vork of the chui'ch more than previously, ("the volunttjy

«

- s in Jcxaalca sprari^ up fron «;3CO In lt>70 to ^16,COC in 1C76"),
the clur^y v;ere also roused to ^roater activity. The tot;JL result

\ that the Church of J^n^li-nd becuue uore of a Cilcr:lon; xj .

1 » census instructions to iiUiJOinrlsorc, p. GO. 11. frl^ucott, •. .140
i^- ibid, p.140.

15.
c..urch in.Jamaica than it had ever been before-..
The official title adopted is "The Church-of JSngland in Jamaica",
i.r.d in common with other dioceses in the uest indies, the constltu-
i

tlon includes the following features; "(lj The Bishop Is regarded
tc the seat of pastoral authority, the clergy as Ills deputies; (11) the appointment to pi rlshoo is no.wx a matter of tynodicul legisla-tion, allowing for aoiuo freeuom of movement according to fitness, end attaching to tenure of nfftnrc pastoral, office conditions of continuance of fitness for the duties involved. (111;. The church
/

LiJ-ty find a recognised position in church Councils and tho tjcl-ministration of church affairs....It operates for the diocese gener- K t elly, by means of a representative system, (iv) The basis ic wholly voluntcjry. All are invited to join...all have a right to the offices

•

of the church; but they must ask for them or show willingness to re-ceive them... nl
•

The synod or Governing Body is composed of three • orders'^-(l)
The Bishop; (11) All licensed clergy, assistant citrates included;
(111) Lay Representatives. They'are elected by the 'settled congre-
\

Cations 1, for which purpose fHfty members,,registered as subscribing

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supporters, for a minimum; over S200 may have tv.-o representatives,
t ':,•

and smaller congregations may combine. A proposal to restrict elec-
" -u *

tlve po;vor to comciUnlcarit members lias been brought forvrurcl on more?> than one occasion, arid rejected. In synod the voting is oi' tv/o kindsj 1" spiritual matters by 'orders'; in matters of finance i,nd other, things secular, 'en masse», with a casting vote to the Bishop, There Is an 'incorporated L*iy Body' of four trustees In v.IiOLo nouo till pro-perty is held. The synod meets annually, cjid is advised by u Diocesan

Ibid, p.153-4. . 11. Ibid, p.156. ill. ibid. p. 157.

16.

council consisting of /the .bishop, .urchaoacons, tvdvu clergy, end
t~. clve laity. financial matters lire managed by the Diocesan Fin-ancial Board, consisting of the iBisho'p, Archdeacons, members of the

• incorporated Lay Body, three Clergy and nine laymen. There Is a
«

Rural Deanery or parochial Council for each of the fourteen parishes, v;lth one lay representative from each congregation along trlth all licensed clergy of the parish. battled congregations are managed by a Church committee of not less than eight, and not more than tv.elve members. Such, v;lth minor changes. Is the syctem In vogue in the church of England In Jamaica to-day, v.hlch is the largest,
V

most influential, and oldest of the ten principal non-Roman churches, with 24 ^> churches and chapels served by 97 ordained clergy. The
»

number of communicants registered in 1940 v;as 44,oOu, and the Jamaica jalue Book of 1936"gives the number of adherents as 266, 476. A The

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receipts of money, paid Into the Diocesan pund in 1937 for all ^ur-poses were £19,247, and of this amount £16,111 TC.S spent In salaries of clergy and catechlsts. The transition from the past to the present Is summed up fairly accurately by hcxle Davls thus; "Ifpon

** "•

the memorial Monuments of the parish churches may be read tho life history of the colony in the names of the governors, officers, and

•y ' prominent' citizens v;ho led its affairs through nearly threo hundred

A

years. J r on. the other hand, the Anglican church Is serving the com-
• 4

Qon people on sugar estates, banana plantations, and In remote rural

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areas under a v;ell-tralned ministry. A great number of its ministers ZTQ native Jamaican, and there Is no discrimination In srJLary stan-dards or advancement In office botvreen the iiuropcan and the

• 11 pastor."

*• Merle Davls, p. 1.4. 11. Ibid. p. 15

hurch of

Caldecott bears witness to the fact that among the young ncn t;ho «T7ent out as book-keepers, on their way to becoming overseers arid at-torney a, there v/as alv;ays a iargg large element of Scottish l^ds, in-aotiuch that Long (the Jamaica historian) estimates that one third of the ruling class In Jamaica were Scottish - including one hundred CiJ^bells* 'The Scotchman hugging the .Creole 1 (though a r/rong use
of the v;ord Creole) rais the tfest Indian parable of the cotton^trec clasped by Its gigantic creepers end farting under their unremitting demand for nourishment. nevertheless the parable is not to bo forced; the Scottish -lads brought v;ith then uts good as they roceiveo, and
/

Long, who had abundant sources of £R observation, sets domi his opln-

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*

ion that in the v.'est indies both Scotsmen and Irishmen flourished better than Englishmen; a conclusion made not unlikely by tho ucliieve-
. * *. •' ' ' **

Lieuts of these tv/o nationalities In other parts of our outer euipire f aid, Y/e'may add, supported by the attitude to, and the rolatlcn existing between, the Janalcan and the Englishman to-day, nhich is anything but cordial.
It is door, however, from the, unpublished records of the iicots
•'-irk in Kingston, of which Hakeulll, writing in 1C21, sold: "The hand-soL.oat bullying in Mngston is the scotch church in nuke street,
which ;;aa erected about the year 1814 by a public subscription froiu
a j.>lan of Lr Janies Delancy11, that many of the young u.en hc-d not only bvicoDe attorneys laniff for several estates, but had t&kcn a lecuiing place in tho coruracrce of the Island, arid Trere aniong the t*ost i>r(
of the merchants.

Cfldecott, p.34. ll.Cundall, lilbtory of Jatiolca, ^.

Old records are difficult things to keep in a. country of code- » roaches, silver fish, and bookworms, especially when earthquake and fire 'and hurricane destroy buildings without warning, but tiie scots Kirk records are in a good st&te of preservation*
The first minute ic dated "at the Court House on yg-s-e* Tuesday the first day of February 1814 w and reveals that a small couiml^ee had uoon at work earlier and reported that "the idea of establishing a Presbyterian place of worship in this city originated v/ith a numerous class of persons professing that form of religion in tills as well as In other parishes of the Island; In consequence of which, a meeting of the well-wishers of such an Institution v/as called and took place on the 15th November last when it was unanimously as resolved 1st That
•

a book should be opened for the reception of voluntary subscriptions as the best mode of ascertaining the probable success of such an un-

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dertoking, arid 2ndly That another meeting should be again held on the 30th of the same month to decide whether or not the amount of such subscriptions would warrant the further prosecution of the design in

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question. "1 ^

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"In pursuance of such resolution a book wus forthv/ith opened

arjd a meeting was convened on the 3^th November at which it a^?/ •
by the lls% produced that the number of subscribers then consisted

' >.

of Forty-eight and their subscriptions aubunt to Two Thousuid nine hundred and seventy- two pounds slxteon shillings • and eightpence. " The list of subscribers is appendeu, with their uub^criptions,
arid the names are, without exception, of Scottish origin, xhe second list snows an Increase of twenty- five subscribers, and the am

1. i-iwiuscrlpt minutes of scotc Airk l.ii.1814. 11. ibl S.J..

19.

contributed In the next four weeks was £4,699.11.8d. yurinary 1814 ircu^it in a further £428.lo.8d., so at the first recorded meeting

« * / •

li. vebruary 1814 the amount In hand was fiB.lol. 1 The cor^itteo
j-td also petitioned the Conmon Council of Kingston, arid on 2oth

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t^-conber 1813 were grantee the sum of £1,000 currency. Shis is re-corded in tho minutes, and also in a Rotation from a locuL ^i^i>iJ.et of the tine - "A rare pamphlet appeared in 1814 fror.; the office of
tl.e 'Kingston Chronicle 1, entitled 'Proceedings relative to the est-ablishment of a rresbyterian place of worship in the City of Kingston 1, from r;liich it appears that the. movement to have a presbyterlui. place
V

of irorshlp first took place on the 15th of November 1813- A subscrip-tion list was opened and in a>fe\? months realised nearly £3,000. Pur-

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ther efforts, soon raised that .sum to upwards of £8,000«»«.and a vote

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of the conimon Council of Kingston SljOCO"^1 Cui:doll, who emotes from

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the pcmphlet, shors little understanding of the position of the Scot-tish church either in Britain or In Jnnr.ica. lie £>c.nces over references to non-Anglican churches in most of his v;orks, and rhere he does con-descend to refer to the existenge of ministers or churches of other denominations, it is clear that he has not taken the trouble to find out the facts'with any degree of accuracy. Ihe records ehov; that this pamphlet conteiined the names of the subscribers, and mu^t sho\7

' K * i

that the first £3,000 was given in tv;o weeks - not «lii a for L.onths*. v At tho nej;t meeting of the Coranlttee on 4th Pebrurxy 1G14 it
T/r.c a.'^reed tliat Gcotsnen In other perishes be asked to subscribe111, that a suitable site in the centre of the town be procured, t.ncl a building be erected to seat 1,000 persons. on 22nd Larch of the

i. Ibid. Reports presented at meeting. 11. Cunutdl, History of jrrlnt-lii^ in jLj-.iacti, p.27-i-». 111. US- minutes scots ixirk 4.11* 11314.

20.

n.'.o year, plans for the building were approved, and on 1st April It
t,.j reported that a site, % with a dwelling house, on It, was purchased TvT £3,200. Meetings v/ere held at least twice per month, and the Com- ;ittec shov/ed great activity and kept full records. The secretary to l;,o Committee was paid £200 per annura froia the month of April 1814. 1
A full description of the building to be erected is given In writing in the minutes, "an octagon figure extending 86 feet 9 inches in the clour from iiast to west arid 62 feet 7 inches frou North to South....
u gallery...supported by'12 columns of the Ionic order...over which till stand 12 clumns of the Corinthian order.... "^ Later, the number of panes of glass in the windows is given, with the detailed coat of every item used in the construction of the building..
A Bill was presented and ..passed the House of Asueubly, constitu-
ting certain members of the subscribers a Body corporate and a request ior a grant from the House of Assembly brought £5,000 "to bo laid out In completing a place of worship In the City of Kingston for Presbyt-erians of the Church of Scotland as by law established "HI. The

* "' * ' very different relations existing between Government and tho nlsslon-
y societies will appear later, but it Is clear from the above, to nothing of additional grants made shortly after, that the policy

^ J • ' *

of the church'iOf Scotland to minister to Colonists and settlers prin-cipally was -recognised by the state. By 10161V the coiumlttee intic-. fctod that they intended to found a school for the 'eaucr.tlon of youth 1

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and the House of Assembly granted a further £3,500 for the coupletlon of the church building, on condition that "no further sura should be from the **

1. Ibia. I.lv.ltl4. li.iuld. 29.lx.14. ill. ibid. 2.1.151!,.
lv. .ibid, l.v.1816. v. ibid.

21,
On llth February 1617 a coiaiuitteu V/G.S &>>pointdd to correspond
tlth Scotland v/ith a vle\v to obtaining a minister e-r-d a i-recentor.

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•A k&nse is already provided i'or hia and a stipend oi' *J-,OtO currency
a year will be paid hin by quarterly instalments. « a1 (It should be Lentloned here that £1,000 currency \?&s \vorth about &650 sterling, and that all the figures quoted above are in currency.) The A rccentor wuc asked for from Edinburgh along with the. .minister, and tho passages of both \vere paid. The total cost of the church building was • # £21,000 9 and the first meeting / of tho General committee on 12tli January 1U19 is minuted "at the ^irk" and it ic intimated11 tliut the Co^on

«,

Council has gaven another grant of £l,000« At that meeting the Hev. John Brown presented extracts from the presbytery oi* Edinburgh records
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shoeing "the testimonial of. his appointment ana ordination » fron v.hich
•

It appears that a Rev. James Brovri hud first been ap^pinted, but hud

* * * ' *' '

resigned before taking up the appolntnient. The Hir^ Was opened for public worship on 4th April 1819, "the North and y.eot cidea of the Gallery being appropriated for \vhlte people, arid tho soutL c.iid iiast

f •'••».

sides for those of colour; the whole of the centre ruigc^ oi" pctrc '»'-. downstairs being occupied by the whites alil. pev.s tiGv;nsttJ.rc cost
f *

^21.6.8d and upstairs ranged frou, £1 to £16 per £jr*nuia, pcv; no. 1 do\m-r/ ,' •
stairs being reserved for the use of the cotton Council and ct^gis-
.»

trates of * the city*
In that year the scot a itlrk established tv;o sclioola in ivingGton

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for "the education of children oi1 persons of Col..ur in goiujrij...«and for the children of the higher classes. QHQ is a.^ ru/cntly uiiuer the , arjd the other under the precentor. Hie ^irl. r~suo. in c.

^ 1

1. Ibid. Il.ii.lbl7. 11. ibid. 12.1.1019. ill.

22.

c ,;..,. unicr.tlon to the iiouse of Assembly (a^ain for financial .assistance) claimed to provide for tho spiritual no url silent of LXLlscrs of the .
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Icrich Church, v;hose rector v;as absent, and v;hoso curate hud ciied.
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ji; ci further petition1 it is clear that the ^irk admitted slaves to
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jjlvlno Service, and also that Government preferred to have tLoir slaves iu,dcr the eye of the established church (of Scotland or of juiiJLand) .

9

o^cu ty have thoa under liaptists or Lothodlhts. "Your petitioners liuwbly submit that frora the comparative .smallnoss of 'the established
;

Church to the .number of inhabitants, a great proportion of tLe popula-tion, especially the free people of colour and slaves \vere fornorly obliged for v;ant of room to resort to Lothodist meeting liouses; That . > tucy -have reason to believe tliat a considerable number of tC>c classes

» " * ' '

have already tl^rou^li tliis Institution (the &lrk is always so referred

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to in the records) been rescued from their foriaer sectio-ianisi."., arid i-cav* Liore your petitioners doubt, not v/111 yet be induced to Va^lte theo-celvcs to "the con^reGaticn arid be thereby delivered frou t,hc control of their former Instructors arid the inglorious habits accjUire*.'. through ' •''**.

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tlioir influence 11. Caldecotl^ tho Anjllcari liistorlco) v.Tltcs "it

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cliould be rcmenibereu at once tl'^at sot:o flavour of ^»staLliclu:;cJVjt v;aa f, ' f-lno ^rar.toc to the i-rcsbyteritm cliurcli of tJcotlarjd, »tLo si s tor ' c stab-

.y '
llsiu^ont 1, ail.rid^es calls it. The Presbyterians receiver ^t^ts, and
>

it wi.ij cr^cred that tne Hilnistor should shbv/ a licence frou the i-resby» tcrv oi: iidinbur^h"* 11 inren v.ath that 'flavour of cstabli^b..cnt» , ;,cro

B •

iii ti.e gallery in the Kirk v;ere at this tliae nacie free for Lie GIL people •'•«*& eiavct. ATid by 18T:; three hundred and tv;cnty clil3.c\rcn C.TC re^rted c 1'" the Sunday school*

1. ibid, 2.1V.1020- 11.

23.

?ho records finish on 6th «/anuary 1826, ar»cl thereafter little is
;/a,d in the v;uy of statistics. The Church continues, its v;ori: in King- ^lou under u succession of ministers, until in 104o the Rev. I'hoaas p* C-llander "srho had supplied in a vacancy in Scots ivlri: (ho Y;U.J it/ Janaica i'^r health reasons) took some 50 members v;ith him arid founded £/t. Andrew's
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i:irk, cormectoe to the Unlteu Presbyterian Church of ijcotlimd v;ork then in the island. soots xiirk continued to call its ministers through
the &bod offices of the presbytery of i,dinbur^h, oud. tiireu stations
voru formed ui>-country. The four uinlsters, v.ith their representative elders, formed a presbytery of the Church of Scotland, in 1G90 and the c v;ere sup^liea tlirou^h tlie Colonial Coi^Lilttee of ti;o church of Scotland. in October 1930, as t, result of the Union o£^ho Church
»

oi1 Scotland arid the United i-i-ee church of Scotland in that country in

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1929, the congelations of the church of scotlerid in Jc^oica united

• * - -' * *

11 with the taynod of the Presbyterian church of jauiuic^ and their ministers

bocat^e missionaries under the porelgn 2,iission ^Oi-i^ittee of tho ciuirch oi' Scotland, the ministers being ceubers of the jaiiiiica 1-rosbytery of

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'the church of Scotland^. v/hllQ^their conipre^atlons are uncier the full

'•"V . .. j

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control of the synod of the Presbyterian church of jai..alct fc. The i:in-ictcr of scots ivirk, hov;everr is still under the colo*iicJ. i;c;..^ltteef

?/ ;
aud is no^ a poreigri i-iselon CoL^.ittee ap^olntnont, uiid he is still
' A»

the Liujor x^^tion of his stipend by the con^c^-ion. "ih.e present
p of that congregation is 450, and the IUCOL.O Iri Ij42 MQ.S

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xhe churcn of tiCotlarid nov,1 rorks entirely by auxv lyii^ LJ.G-
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aiid a small grant- of L*»onoy to the &ynod of tiiG i-
church of jL^

i. Directory of Porelgn Missions, 193>. . 11. 1S30 t^Tiod i.lr.utcs.

24.

Ihe story of church activity In Jamaica hoivevcr, Is bound up

the v.ork pi' the denominational missionary socle ties, and their

has been written from many points or vlev., mostly, It must

uc admitted, v/ith an eye to appealing Tor funds and for vorkers In \
iho homo country. There is, on the vliole, a tendency to i^n^rc, or,

In tho case of tho Baptist .missions, to deprecate entirely, the

•

•ork of other societies in the same field, and v.hile that is not

^culii.r to Jamaica, 'It tilces av.ay considerable value- from tho tes-
;

tliuony of these ranters even to their OY;H v;ori;.

MO r;.viaTijui salon s :

v.ork in Jamaica rually bei^ori with the advent of three
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Mistiiunaries in 1?^4 at the invitation of two estate oviriers,
\
in spite .of official instructions to Governors and clergy, it

be said that the Gospel', v/afi preached to' the sli. ve^ anu col-

reople by the Church of -unjland. Ihe Moravians vent to

a not to preach to the colonists, but "for the purpose of in-
*

the negroes in the blosaeci ti-utlis of the Gospel ".^ The 4''
of the estates pro .isca to support them, jave theia house
V

1 _ »

lurid for a ciairch, , and the slaves v.ere ^iven tlce toid liberty to
i *

»orsiup. i^'he actual record of i..oraviaris v.ho \vorked in the islana, ,* 5
i«u\.cvur, shov, that the luen v.ho issucu the invitations, V.lllitau

\ ^ *
;! '

Joseph Foster Barhaia, \/cro absentee ovTierc, v.lio betv.e-jn

ovjiod five, estates on only one of v/hich the Attorney v.t.s
"*"

pre^uent reference v.i.s i..auu to the fact that uracrdL'or

l«u,..ar*c truatfiunt of slaves \;cr<~ »,ot ^.ut lu force by ti*c attorneys,

tho S,,L,C conditions ap.dlod to the .allov.c.ncc of tl»-o for u

ii and Uioules: Origin t,nd History of /.icti
.of thu JJav.n, p.'^.

ror cloves. Le that us It may," in one yeto* 600 regular attendants
i

vcrj rtfj.'Orted, although only 26 members v;ere aduittuu by oajtlcu. ;y 17!>6, helpers v,*ere required and nev; Missionaries ^ucxrclle . v,ith

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1',,0'old on the question of »too hasty b^ptlsus 1, 7V having been bi-.p- * •

*

llcocl out of 400 candidates in the course of the previous yocjr. The cnuulnj conflict weakened the Influence of the Moravian Missionaries, ui*u tiiC nev.comers v.ere left in charge till 1764 vihon there \tua a

•

ull^ht revival with nev; reinforcements. prom 1770 till 1&C9, .hov;-
ii

over, the mission Is described us "feeble" jjartly Liecuu.Q^of in-ternal strife, and partly because of the policy v;..ich v.lll be dis-cua^ed in the next chapter*

During this period the &oruvifjri Eiicsionarics had to
; in spite of pron.ices ijlven by absentee ov.ners.
had been ^resented to the brethren, complete v;ith slaves,
** i

oo that they themselves becuae slave-ov.ners, and it *i;»..a only in 1&24 ti.ut «the Moravian mission ijoard bej;an to pay tiie Liitisioiuxics a

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salary.. .., in the past, they had been coupellucL to v.ork

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s; henceforward, li.&e the .hn^ilcan clergy, ,tiiey could

J^v, ^ '

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,:lvc all their tine to- s^irltULl \vork; -and therefore, for tLo first li: ie, they v.ere nov: treatecj. v/lth respect by the A;la:.tcrs». . .
ill

of the jlunters nov* aa^istec. the cruuo".
Durinthls flr^t iJid difi'lcult ^erlod, doubly aifj.ic.-lt by
foL.Lon of the lur^e nuiabor of deaths ca.'tonj the stui'i', lluttoi., t^c

*. *

'/.oivvlan historian, jives the follovinj reasons Tor uoocrlbin.j the

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*" (>rk L.G u failure - "(a) In s^ite of the Influence oi% G«ur0o u^riec of the first ;;oravian rulssionary) for vhou thj no0ro^j con-

i *

. strong affection, most 01 tiiu ulfjGion;ric£3, o: oujn r^v e
* i'i lUi cdia Choulos, p. 71 f. li. .'iucii
'«•-• lea, ^.26. ill. II tton;/ History of i'oruvi; ri M^^

26.

:«;ro not loved. How could the negroes love au uian, viio, af^er
4 r«,/ chlng the Gospel on. Sunday, guiAs&i £k£H ±ox punished. them, for J,«.inusa on Uonday? (b; By corning their OV.TJ living the misslon-t.rlao loiit caste. (c) The more time the Brethren devoted to busl-jioi^the less time they had for spiritual v:ork» (d) Another cause
• . ;.s -the Brethren's system of discipline. (Dissension among the staff I.LUO the negroes feel they had to be perfect before they could be ballsed). (e) The last cause of failure ras ill-health. In order to ^urlfy the bad drinking v;ater, coiae of the nls.sioni.Jles, folloiTlnj
*

filse ideas of the tiL.e, resorted to rum: thereby, in their in-nocence, they undermined their constitutions, and this v.as one reason xlV the death-rate v;as, so high". Whether the reasons £iven by

•

liutton are valid or not, the .Moravian xvork did not proceed very quickly uuring the first half-century.
ftlth the nev; century, considerable progress v<as made, arid schools bocijr.e part of the policy in 1826, vnth a Normal School for teacher

ill training in 1040, and in 1861 a training college, for female

teachers, arid in 1876 a>oi TlieDlosical College. v Eroin that tirae native ministers have had a place in the mission. /
The following table gives some idea of the' progress of Moravian
arid is compiled from figures given by Hutton, Jjuchner, '..es

vi aria choules;-

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1V.4-5 '
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No. of KlSoionarles.

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u Baptises
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;c;rejato 9>^

Kiei..bers
26
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' 315
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LJm j2. ' 11. j;recl;lnj of the i/.i.ri, . p. >1. m.
p. 14;. V. 1'uici. ^.140. vi. iiUtoon, p
La\.ii, p.lciLi; uLiltli and yhoulcu, p. 71-7^.

2Y,

HO,- of fclSclonarlos Stations ?
?

11
13 no 4,162.
24 records 7,u34
27 6
15 ' 36 available . 5
(Including v;omen)
x -There Ic no doubt that part of the reason for the elov; ^j
ol" the v.ork at i'lrst v/as loyalty to 2inzendorf*s main policy in
S.IL. lonary work;- "You must not," he said emphatically, ."try to ^iitublish native churches; you must not enrol your converts as meia-buro oi* the Moravian church;' you ttust be content to enrol them as Ci-ri-tlans". 11 . His ground for the policy 'was that he had no faith In tho continuance of the uoravian Church, Trhich he said "rrculd soon

»

lo both dead and forgotten" and then the converts T;ould be enrolled i.o Anglicans, presbyter Icons, or Lutherans.
Vihile iiinzendorf lived, there v;as no constitution, for he per-

•

anally chose men, appointed Inspectors, called syr^ods, acting, as he ox^octed them to act, by faith in the Lot, plus the Moravian Text » '.••'; in 1764 the General iiy nod foriiied j^roviiiCec,, of v:hich

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t

v/as one, and the mission v;as maria^ed by a Mission Board*
synods v;ere held on the continent of oiurope and t^ese or-
a system of government, provided tnlsslonarle's v;ith official

/

and be^an the abolition of the Lot. V l>y Ii34o it \va&
-oclciod that ".systematic atteu^ts be uiaae to renuur tl^c rorl: in the

*

i-ritixeh West Indies entirely Independent.... both to raisu tnolr O'.n iuinistry ijrid cover thulr OV.TJ expenses ".V in 1657 L'-rrc
audo for self-^QVemLient by re^.^lar conferences, arid In

'-• Lcrle ifcsvie, p.l>-16. ii. RutLon, p.lb2. in. iuiu. ^.X.. ^.4/6. v. ibiu. p.47u-j

It v;as decided that Jamaica must become selfrsupportlng, but this had to be abandoned. m 1914 the General Synod reafi'irued their inls-oionary Ideals, their cathollcxlty, and stated their desire for co-y^eratl
operation with other churches. now far this has gone xvlll be con-olciered in a later chapter." At present the Moravian Church In Jamaica is governed by a provincial iD.ders« Council which acts between Synods, the Synod meeting once every tv;o years, presided over by the president of the provincial jilders 1 Council. The property is held by a body of trustees, incorporated in 1884, and the Mission is sub-sidised by both British and American branches of the Society, by fthom all missionaries are appointed. The relations of 'this denom-ination to Government will appear in considering Its policy with re-gard to education and social.'work.

Methodist Missions;
liethodist work in Jamaica.dates from the year 178^ v;hen Thomas
Coke first visited the island ana. v,urk v.as begun in Kingston. There
f \ >-« * 'i x

Is however, little in the v/ay of statistics of either Lien or chapels

^ "' ' ill In the early days, but by 1826 there rere 2 chapels in Kingston and several meeting houses in various pLj-ts of the Island. A largo soc-

v'",

tion of all'',the books dealing v;ith Methodist history "of tills period
>" ;

is taken u^ vrith the opposition v/hich they encountered - an op^-osi-
V«; •

tion based not on religious grounds, but on a inaction of civil lav;. (—^
The question is of interest because the Baptist Church also found it-self in trouble through breaking the same lav/s. They v;ere tvo in niuiiber, dealing v.lth (1). license- for v^reachers (11) hour oi' L.cc
(1) The Jau,c'.lca l^\v required that all ministers obtuli; u

• *

i-'iblci. p.4V<3-9. li. i.:erle Uavla, p.lo. in. Sf
t i.liCLion in ^.cicu '

to hold service'. In the case of Church of oinglonu elorgy-
,.on, license of the Bishop of London v;as accepted, and in that of U.o Church of Scotland, license of tho presbytery of Jidiriburgh. por

•

gnu 1 reason or another, partly because of the attitude of the Anglicans ii» .inland to non- conformists, and partly, and more probably, because of the type of preaching adopted by the Methodists arid oJaptlsts - a Btyle v/hlch was apt to rouse men and vromen v;ho at all times \;ore and f.ru easily roused and highly emotional, - the.i.;ethodistc found dlf-
• i >- /
iculty^ (they claim) in obtaining licenses. Also, every meeting houeo or chapel had to be recognised or licensed as a place of v.or-
V

thly, and this formality the Methodists did not attend to* Trouble vith the civil authorities naturally followed. £hat theso licenses
»

tore readily granted is shout* by repeat e.d references in the records
* * f

1 of the ocottish Missionary Society, ana that the KetiiCdlsts haa

\ ' *.- i **
t

brought trouble on themselves is suggested by the fact that Dr. Coke

* * . *

K.S received in Jamaica "YJlth exceeding kindness r by the inhabit* jits, tio of them -persons of property", and although the Hethodist cha-

• , - * i

in Kingston v;ere closed from. 18o7 to. 1815 this tuo not due to

3^ " > * ^ -k.

Hethodist feeling as such, but to definite objections against • « »

» *• tho type -of preaching and the wild utterances their "loyv.orkcrs gave
out. The Rector of Kingston v«gave £!(>• 13. 4 (t^vo doubloons) for
•v

the* erection of the Methodist chapel in Kingston, arid it is stateu

•

in tho liethodlst records that- they got encouragement onu support

*

i"or the first ten or eleven years. In refuting charges, brought a-

'*• *

I'-vJiilnst other missionaries by Hethodists, v;e f-lnd clec-x Iridlcatlon tiii t Methodism had impressed. Itself on soue part of the population

/. ii. Scottish uisoionoi-y Hegister, vol.1, p. 6^ (u
ne^ort). 111. ibla. 1835, p. 251.

' 30.

»

t .. tiUrc not to be desired. "jsven In. Jamaica v/here the dark and'
1 ' .

;*~4rou8 fanaticism of the Methodists has been discovered v.atii more <v city than In other places..."

•»

' (11) Jrom 1807 \vhen the slave trade Vius abolishes and the death t.oil of slavery itself v;as sounded (long before Baptists and lieth-openly presseu for abolition) there is no doubt that many
tho slave ov.'ners became panicky, and between their fears and some
\

rumours among the slaves (such as those which led to the 1631 rc-olilon) a lav/ was passed on loth Hay, 1827 of which clause 86 said In effect thut there shall be "no assembly of slaves after dark at
v

costing places of dissenters or professing teachers of religion, be-
<• i.uco of plots, effects on health etc. » *i This v;as directed against i

r.^uve preachers, pocomania leaders, and all gatherings T;hlch because their secrecy, might foment a sluve rising, and JJinglish diseenters

? *-

«

included only if their ministers tvere unli censed, for the pro-
VILO to the Act clearly states ;- "provided alv.ays, that nothing horcin contained shall be deemed or x taken to. prevent any minister of tho trccbyterlan Kirk, or lic^msed minister, from performing divine ,
i '

••or fillip at any time before the hour of 8 o'clock in the evening at Uconcod place of worship, or to interfere in the celebration of ^mno worship according to the rites arid corei-onlus of the jerish *•».- lioiaan Catholic religions. "lla- It should be noted that v;hile

i. ibid. p. 342. 11. indeed It can be said that freeuou v;ouid have -'-•-n gruited v/ith less difficulty had not Knlbb the Baptist liisc-iujuay, overstresaed the position in Jrunaica, arid It ciai iJ.so be «j.iu that Knlbb took up a stand only when it v/as clear thut free- - uiu jTouid be granted in the ordinary course of affairs,
ana Choules, vol. 2. p.

51.

the iicthodlsts felt a ^rifcvance a^inst special mention beinj made
«

of the Presbyterian Kirk, ttro stations of the Scottish Uissionar^
• •

society (Hampden and Lucea) which t.cre not wider the established
9 *

Church of Scotland came under this lav;, and that •licensed minister'

covered Baptists, Methodists, Moravians tmci all preachers connected

Tilth any society as v;ell as self-appointee*, preachers. It v;as not, *•

as Methodists maintain, on act against missionaries.

persistent ignoring of these l&v.s soon gave the Methodists a

bt.d reputation v?ith the established clergy, the planters arid uer-
•

chants, and the Government. The Methodists took up the position -
V '

and It made good.propaganda 1»]#i£land - that "all the commercial

and propertied Interests £fcha i&usi of the islands (the i.est Indies
»

iis a whole) ;vorer en^a^ed in the maintenance of slavery"11 ana in

c

volumes five of the official history of the wesleyan-teethodlst Hiss-

• * _ - • ^ ., ' - • »'

e

lonary ix>ciety slavery is well .^ritten-up from the propaganda point /

of vie?/, and statements such as. the above lead to a general denun- «vis»

elation of owners even after 1834 vuiich is not baclcea by facts In

Iiethodlsts productions or elsewhere. But it cannot be said that **S . . ""*

•v H-thodists refused to asl^ for-.a license* on- principle, for one of

• *

them, a jar. Grlrasdall, v;as Imprl coned for preaching in an unlicensed

' f/ ' " 1 fcoetlrj£ houye, though he himself v.us licensed. x Nor cia; it bo
A

said that they preachea against slavery, for several v;ere themselves

clavo-oY/ners, as is aotiltted by pincilay and Koldsv;orth v.ith reference

!• It is further interesting to hote thL.t in 1938 sluilar pow
vcro tUcon by aoverrunent during a labour riots, ui:u the -..rit^r has' In his i/os^esslon a psrmlt allov.lnj hlu to conduct T.orchip in six churches In Kingston in person or by deputy. -At thut tlcr^ tl*o ^J-Vation Army \vt.s not allotted to hold street-corner Lieotinjc, -Mid thoy uude no i^rotest about It - nor UiU. any recoilsed church have difficulty" in settlriij the re^uirec pcnnlt. 11. piticiluy LMd Holds-V.esleyi^uethodi£;t uiwtilonary ooclety - History, vol.5. p.2o.
and Choules, vol.2. ^

32.

v-j tho period 1810-1834: "The pro-slavery animus against methodical
in tho island t?as aggravated just .then by the publication in the local

• t

t*ov spacers of the resolution of the British Conference of 1807 against tho holding of property in slaves by nethodist ministers. several • ciaslonarles had married West Indian-ladies who ov/ncd slaves in their ouj right; in other cases, such possession devolved on the 'v/lfe sub-caquontly to her marriage. The ulfe's proprietorship entailed em-brjrracsing logal responsibilities. In many of the islands manu-olaolon could only be effected by payment of a heavy fine, -required
tiB a guarantee against pauperism of .the freadmen. •» Domestic help T/as of ton unprocurable' except in the form of slave service. " The com-ment given is "the Conference resolution ?;as too it-politic - it did

• V

not understand the situation. " Ah equally valid comment v;ould have boon that It did understand the situation, arid It tried both to justify tho position, arid to clear"the v;ay for taking a stand on the &ide vhich by that time would clearly be victorious. —
By 1817" the Methodist mission hau a mouibershlp of 4,774 In the • **. • *
loluid, 32 of them being T;liltet 'and the remainder black uad cc-loured,

i'*™*. ^~~*' i

They had two chapels In Kingston,-and one -In each of three country tov.ns. * rAfter emaricipation in 1838 their v;ork extended in all do-purtcents^^ond ,they rapidly covered the Island.
The. principles on v;hlch'liethodist work v.as carried out la soon
in the 'Instructions to the fiesleytji missionaries' v.hlch v;oro cither druv.Ti up or revised in 1834, and r/hich give tho idcci .of micsioriary policy: No. 1. reads "\ye recoi-iiacncl to you, in tho i'ir»t ^laco ur;d

v , • ' " 1^1 ^.OQYO ^11 things, to pay due attention to your personiJ. platan.

1. Plndlay arid Holds\7orth, vol.5, p.7i>-6. 11." Scottish ::iC

Ko later, vol.1, 1820, p.65. 111. pindlay uid llolds\vorth, vul.l, pilGl~2.

jo. 2 impresses the "absolute necessity of using every
;' uoutal improvement 11 seeking an increase of "general knotrlecige" and
* "Christian divinity "» No. 3 exhorts to brotherly unity among the '.,;1Y. MO.. 4 " solemnly reminds the missionaries that they ore .,w*~j^u* itafriuDlbl JrtlaAUUttJto pledged to preach f ln the most oxpllclt iuo 1 the doctrines of Methodism, arid to enforce all its rules4 and ilos. 5 and G are against noddling in politics arid secular

X

s, and NO. 7 Is directed specially to tho «est Indies, where
the sphere of work is defined as "the ignorant, pr,gan and neglected lii-ck and coloured population*, and "all others who may be willing
*.

to hoar you". No. 8 asks for a journal or diary of .work, and NO. 9

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lorbids any Methodist missionary from "following trade*, but enjoins liidut to "be economical". A footnote states that soir«e societies
•

uallberately paid inadequate salaries so .that supplements by farm- .

' * * ' * "*

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Ing T;ere necessary, but x if this Is Intended to be a 'Hltness u^t-inst the MoravitAiis, it is a complete misunderstanding of their position, Uilch v;as based on ucrlpture. -, .,
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It is adialttea that the qojapleto 'transfer of the -English system

* '"**•«•

oi" meetings, synods, etc. v.as: the practice,- and all finc-nce v;us in Uio ilunds of the chairman and '^ the Koue Comniltteu.- r.hen native
i t f
0

COLMJ intb being (comparatively .^ate for the Theological
UisTiOt begun till 1876) they were e^ual only in judgin
's of discipline. The ofi'lcltJ. rei.son is that the HOL:G
ciltteo feels that Conference has given it a trust, therefore "it that fidelity to Its trust requires it to ni£*lnti-.iu ef-
11

control* The intention is clearly to i^iie the harness i •

y und nolasv,ortht vol.1, p.161-2. 11. ibid. p. 174.

g

34.

definitely to keep the harness on. r,ven so lute as 1914,

» 9 '

u • Statement of policy' adoptea by the General Conference states inter alia: "The chief duties ol* the 2?orelgn Missionary on the field v/lil bb (1) the general oversight of the Native church; the understanding oulng olv/ays that the oversight In -detail shoula be transferred as rapidly as sai'ety allows to an Indigenous ministry anu to duly con-atituted Church courts. (11) "She guardianship of doctitne... (Ill) •Tha training arid due equipment .of on indigenous Ciiristion ministry...
/

(lv) "Leadership in all evangelistic v;ork... ' (v) "To v.atch over the expenditure. They state a desire to build up an indigenous
, but at the same time say "it is found, however, that the flex-ible constitution of uethqdisrn, its circuits, etc.... are admirably

•

adapted to every part of the Mission Field".
That policy is a reaffirmation of ^ethodlst .practice in Jamaica filnce 17C9, and a siLmilar outlook appears in Its attitude tov.ards the

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reunion of the cliurches, as will be shov.in in a later chapter. Caldecott, writing in 1896,. ^says "the Utiitea Jtee uethodlsts
have nine ministers in Jamaica v;lth :>, ^00 member s, but v.e have not
/

luot v;ith oriy record of priiuitlve" Methodists"1^ At that tliue the v-esleyans haa 24,000 meubers y but these cnurches are nov; united under

j.--

the name, »The Methodist Church in Jamaica' f governed by a feynoa v/hlch
•v

u-4ots annually, under the presidency of a Missionary Gaalriaon, the en-tire movement being a Mission i'ield, (and not a self -^ovc ruin j church)

• ^

under the control of the Mission Board of the liethodist Church in

One important change of policy \,as tried in 16ol, \,i.un the firet

lold. p.177-0. 3,1. Ibid, p.176. ill. CaldecotL, p. ^49.
ibid." p. 251.

35,
a conference was proposed, ami in I£b3 v/hen tv,o *»»est Indian
cee, ariftt .bast and a »»est, v,ero set up. 1 The effect of this
tnat the fciethodlst Church became independent, and i.;is^ionaries entirely at the disposal oi" the West India Conference T.Mle In i .
ll.Q colonies. Jamaica v,as thus separated, ap*-~rt from grants, for nineteen years, 11 and the result \H-.B financial bankruptcy. The

t

buclnesu methods of one of the Chairmen during the period la ad-mitted to be found corrupt, and in 1&UU he returned to .un&land

ii ^ a general muddle and confusion. , in 1697-?8 appeals had

lo be made to ^n^land arid a deputation came out in lu^o-9 as a
• *

rocult of v;hlch the church became, as It is to-day, a mission field ol' the Home Church, and the General Conference of the nest Indies v?as
»

ubollshed In 190l» The experiment tov;ards self-government v.as a-total failure, and it Is not to be \vondered at that the i.;ethodlst

".-•-'* v - -'-

ui*urch is slo\v to move to\vcrds tiiat

. s

ihere are no\\ in the island 173 churches v/ith 41- ministers (of v,noia 2u are missionaries) and 19,5^1 meiubers. ^ The churches are

' ''

'52 circuits and the average mi ulster has responsibility
i'or 3 congregations. The church operates a theological College in
> *

co-operation with the i-rebbyterian and Baptist churches, a Girls 1 j;ijii ticiiool. jointly with the. Presbyterian Church, and c. Cottaje Home for orphans.' The entire annual budget In 1940 v.m ^ir,G74, of 'hich £lo,502 was raised locally, i,nd £2,172 was ^rante.. by the lli-thodlst missionary ix>clety.

The jja^tlst missionary society v.aje^un in l/i)2 In

Ilndlay and Hoidsworth, vol.5, p.4ou» 11. lulu. ^.
. t.erle x»avlii, p.17.

36,

.-.!,. tiit;ir v.ork in Jamaica dates ofliclally from 1614 v/hen the first ,,of.t of tho Society arrived. * T»*ls means that the toottlsh ;.-;ibblon-ry society's v;ork was earlier, .for threu agents curne frou that *4Clety In lbOO» But the .baptists also claii;* to be e*_rlier than the ;;ei,.ociists, Tor the first Uaptist preacher .v;ua George Lisle, or Llele,
i

<« bluck can from Georgia, v;ho v<lth his \vii'e had been the slaves of a ..ritioh ofi'icer, arid at his death became free. Lisle v;as eiaployeu i'j Hie Governiuent in jaiaaica as a carrier, and as he had acted as a . r.stor to a coloured congregation in ^unerica, he preached lu Jaiaaica. or four^ jaaptlsed persons haa coiiie vlth hirr. to Jamaica, arid they v«ct»t inland and preached. Llsle.; himself managed to collect £900 to u chapel near Kingston, one of the subscribers bein^ ~^rjuji
the historian of Jara^lcc.. This \vas the first disLientinji
of worship. Lisle^\;as at one time cliar^ed v.ith
, because he v;anted to 'save* the coloured people, ana he
%

received severe treatment, but T/aellc.ter freed, and ut;t ilth no fur-thur opposition so far as is knoy.ru one of his flock, looses Baker,

• f, - . ";•

t-.'.fc eijyci^eci by tlio ovner of anv estate in i^t. Jaiues "a iir. ..inn, as u
.. li •

to his slL.vee v.hlch he ha'd purchaseo". ULu.er»s aoO fin-
y leci hl$:i to seek the help of the Baptist ::is,ionc,iv society, anci

, «•

v sent .the Rev. kr. Ro\vo in Ibl4, v.iio, v.e ^re liuo.tY.cc. "jot the ,ietn.tes| permission to .preacii v-it^out difficulty". i.:r. Klnjetoti also tiot a license i.ithout difficulty fror...thu l..
tnL.t city* Txiese ana other agents seeuso. to l.i,vo bu^n level-

\

.uea lien, for little is sula o.f opposition until the tiuo of Ici2k there vere l,6oo comciUul cants In the Kin^

i « ^^: History LLpti&t ;'; lsMon^ry Society, vol.r. li.
•A^. unlth ;.nd Chouler., vol.1, p.lo'j-Q2.

f.-,,i;;ftr 4i>0 T;ere added in 1825, v;hon the i^u^lGtratyS ana luGLibers of *.* ; MiiL-a ol' ASbewbly v.ere present at the opening. of an auxiliary

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t^-cwi. 1 in seven yetrc Burchell increased the congregation at
•

, ;.i,i-.^o Bay from 12 to more than 1,5CO, ana the only- trouble i«en— that laffij>s tvere sold to ±>uj taxes. By 1631 statistics
of lo.OOO. 11 J3y lo;;? it hud jrovn to

ill *:.,•. by 1861 to 20,036. in 186 J It droned to lj,677 but by

r. rQM to 26,212 and by 1G90 to 34,894. 1V (As a result of the 4 r<;:.t drive v.lilch led to the coia^leto ce^c^rc-tlon froiu the B^ i!l&:ionury society in 1842, the raemberUiiiJ that year v,c-s 3^,
^..t v.hen the enthusiasm had passed it dropped to ld,4oo in
the luemberehi^ stood v ut 3J,000 and in 1935- It ciro^ved to
Vi ' -,*.-»
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*

lio account of the historical ^ositlon of the i>a^tist church in
» * -' "
•

J<.r4{.lcu y.ould be complete t/itlibut reference to the career oT v. Kriibb, much-lauded Eracrmcii)ator in baptist literci.ture, but g a i-an \vho £ a Lied to be more of an agitator than a uiJ7iLtic.ii pastor. modern • '-'*»' Ballet v,rlters v.ho knot: the conditions of tiie musics in jM.aiCe.f
• '^.. •/ *.

uo not give the hi^lily coloured picture of Knlbb r/iiich the older vriters 0^.vc, v/lth the result that r;.odera rriters havo a far clearer

:!''

picture of .the uro£>resi,ive and constructive v.ork v>hich the iiltherto

'•; "
"i

fi o.jed-over Baptist missionaries accoiii^iished. To ^uote first 1'rou
s * ••'

the works of the early missionaries, clarl-c, Dcndy aviu l-hlliip^o^
- in 1B65 e*.t the end of a.lor^j teria of service, they shov, that
Io31 trouble v:as . caused i>&rtly by r.oces Baker v.ho jave out containin the verse

^.306-2^. 11. Cox, jj«77. 111. l/
i;,laaionta*y society, p.liji!?. lv. ibia. p.^o>. v
of Wiristlan iilssions, ana ^'ers jj.1^3. VI.
progress,

38..
"We will be slaves no more,
' fcjlnce Christ has luuuo us Tree;
lias nailed our tyrants to the CTOCJ, Ana bought our liberty, n
A book-keeper (I.e. manager or time-keeper on an estate) bein£
, reported the matter- and Baker v;as arrested, though no charge

•

T:US preferred .against him. Then, as It v.as rell knov.n cjaonj the colonists, and had appeared In J^n^llsh papers, the controversy and

. . i

discussions In parliament on the question of -tiiaanciputlon r<ere In ^rojresc. ' These discussions, heard but hair understood by domestics,

uid the papers, read v/lth little discrimination by such as could - ^ f
read, iiave the Impression that freedom hau been granted, or ratiier %ould be grunted on Christmas Bay 1U21, but that the owners v.ould
\.

keep it from the slaves. One £>L*iuel sharpe, a deacon at llonte^o Boy, \ ' v •; 1± hc.d heard conversations at table. He v;as a sincere Chr • stlan,
andv i'elt that the peaceful mj^y to G°"t xrhat lie thought »7as iJiready
*

granted him by the King v;as to ceace v;ork, arid refuse to returri ur*- less he v;ere paid for It; but "that on no account should Injury be done to property, or human life be 'taken". 11 The scheme v;c..s v/i&ely
*\i - -•>

knovn in tiiree parishes, but some firebrands felt tiio., iuust take
~ » . V

measures, and they rebelled, and tried to set flru to the
churches ofj one of the evangelical clerii/men of the cimrch of
, and af the Haapaen presbyterl&ii ci^urch. pulthi'ul iuci..uera

* . v.arned the ministers in time, but i.uch cii^n-Ge :>.ii.c uone el SOY hero to
* Knibb and others, kno\.lza^; the siuu^tion, contrc.ulcted the
rio\,s of supposed freeduui, 'but they did so at a. hu^es service hela at the opening of a neiv caurch. probably they Liade too much oi it, for nejroes bltjri^d thet, then for keeping the tinith fro;.* thu slaves,

ana X i*llllpA o: vhe Voice of

later, the \vhltes blaued theu for stirring the slaved to rc-tjlllonl partial 3-av; v;as declared, and Knibb vas called to serve, r,n'J did GO, r/hllo claiming exemption! in 16^2 ha v.ent to -n^lond,
" * ' .

:.(.ii (the Impression and ^uutatlon ic i'ror.1 Cox 'in 1642) \.L.I* cou^letoly lo- &7:ay by his otvn oratory. "infiucls, cler^'i^en cjr^d
lr:.teo had been combined to banish Christianity frou; the icltaid". X jltT..o, Lendy tJict i-hllllp^o also t-Oi/ilt that

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f

..lGi>loriaries aiid a^j^rove of enianclpt.tlon« Ljnd they further i*.jree that it v.c.b the Baptists v,ho v.ere led. by junlbb "R'ho
uf 1031-52.
t
, <*.

In reading the immense tiiount of llteruturG rhlch surr
:\nlbb*8 activities after 1C31, hie controversies .7?lth hi &• brethren

• i.u<l v,;lth misclonaries of other societies, v.e are of the opinion that

tliu letter sent by the ocottish llisi onary ioclety to the Kev. ueo.

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!

Llythx of iiainpden was. exceedin^y t^lse;- "ijhould iir. i:nibl> return to Jc^aica, I ho^e you T.ill have notlilnj to do v.itii hlii. . . you v.ill uJ;o rujthinj of him. ..only rouscThis temper and ^ive ^oursolf a head- • '

-*

It v.ac Knlbb too, v;ho v«,s* responsible for the tkovuutent lor coiu-

se^tj;*i:tlon fi-oia the iior^e Church v.i.ich has been rc'^-oriClble for.**'
tl*o TTe&knecs of Baptist vitz^e s^: ' i'or over. 100 ^cai*y. in January 1642
*• *• t

tl.o Jamalc^. ^aj/tlst ^i>-ociatloii deciuod to Le^ixate It coif fruiu fln'aiciiJ. asoistance of the Bax^tlsf Lisslonai'y «)Cietj ac on 1st

*

*u0uct, on the ground that during Iu41 they had contributed £l,^GG to tho ijc^uist iiisiiionary society as well us su^ortinj their ovn pastors onu sciiools« lv It v;ua a short-si^htea ^ollcy, but ^rouably

l. 11. Ibid. p. 134. Hi. unpublished lv. cox, p.194 f.

40.
the only v;ay by which Knlbb could become free of the control of the Missionary society in England, i'he Baptist Church in Jamaica
not yet recovered from the results of that policy, which is still curled on with one adjustment mentioned later.
There is no doubt that the majority of the missionary societies intended that their churches become indigenous, i.e., self-supjjorting, self-governing, and self-propagating, to quote the definition then used, as soon as possible, but one year's experiment was hardly suf-ficient ground for complete separation. Further, funds had been

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collected to found a Theological college, which wus opened with ten students in 1843, arid these students had to be maintained. Ho -cen-tral controlling body had been set up, and no provision made for the

; ~

projected overseas work In Haiti. Time and again the Baptist Uls- • slonary society have had to send out grants of money, and in 1922 that Society gave £2,000 towards the estab&lsluacnt of a sustentatlon Fund and at their OTJTI expense sent out a missionary to raise the bal-ance of £3,000 and to superintend the Fund. 1 The full results of

Knlbb's policy will bo seen in detail later, but She Baptist Church •K.
In junaica to-day accepts the verdict given by Kni&ht in 1958 as the lesson of a hundred years: "That it was a mlstia&e when the fathers
of our Mission broke away from the Home society. The Church was
> t

then too-young and weak....we are still suffering from that hasty act."11 The Jamaica Baptist Union, which is the only central organisation
B .

In the denomination, was formed in 1855 by a union of the Jiast and
•

V/est Bupttst Associations. "The union is a voluntary organisation, consisting of ministers, churches, arid personal members, elsctea at its urmuol cession. The authority exercised by ti*e union io a moral *• Knight, p. 23. li. ibid. p.29.

41.

u o^lritual one; its advice and recommendations, v;hlle' not oblig-
on any minister or church, are nevertheless heeded. «* But in
tiie Union v/as given pov;er to take action fthere a church or min-
uter is acting against its orai interests11 though even in 1938 "a ^mister end his churches can leave the Onion on the slightest pre-text,* and Baptist property can easily be alienate a from the denom-

£o-day the Baptist Church has 216 churches and chapels, organ*
in 43 circuits and served by 56 ordained ministers. The regis— teruu membership is 23, 5005* lv An indeterminate number of Baptist churches operate outside the Union, and are more properly classified tui 'sects*. The Union operates a Theological College .in co-operation

v » *
flth Methodists and Presbyterians, and a High school for Boys in Xlngston. The Principal and Tutor -of the College are appointed by, and paid by, the Baptist missionary society in England, but the 'pas-

^

tors of the Union are all Jamaican, or entirely supported by the JaLialccu church, though for the most part they are poarrly paid. one
' /• •

rouult is that the Baptist ministers are of a lov/or standard educa-tionally than those of other aenoxulnat ions, and the standard of life

• t

io not high, for the lade pf central authority in the ministry des-cends through church life to the suiae lax methods of discipline in

the

Dip Presbyterian Church!
The debate In the General Asteubly of the Church o£ Scotlcnd In
, v;hen the Rev. XT Hamilton of Gladsuulr boldly affiixied that »to

%

abroad the knowledge of the Gospel ationg burbcirous'arid heathen
^ «• »« _ tm
J» Ibid. p.13. 11, ibid. p. 24. ill. Ibid. p. 25-6. Iv. narle

42.

r/i'i na ceeined to him highly preposterous"1 and the scene Is alleged11 «3 uv0 token place where DT Ersklne exclaimed "Rax me "tliat Bible ", end \liit the sacred volume In his hands reminded the Assembly of the Apostle
• i ti.o Gentiles, that debate has so impressed iteelf on succeeding
••f. '.orations of Scottish ministers that the facts have been entirely lerjotten. It is assumed that the Established church of Scotland did I,-: thins prior to 1796, and by many in other -Presbyterian churches in ^cotlnnd that she did very little after. This attitude has persisted, lr, Jamaica, and made it mqre difficult than it need have been to cement the union of 1930 and the subsequent working of the tuo branches of ti.u Church. ,
AS early as 1&95 the Scottish Estates passed a Lill incorporating •*
• v

& company for trading vdlth Africa, . the Indies, and Manama* Ihe. exped-ition v/ao a total failure... but tv/o ministers Trent v;lth the first
•

fleet, and four \vlth the second (in 1700), and their instructions v/ere
i

to "preach to their ov/ii countrymen, and evangelise tho heathen".
In 1707 the Scottish society for promoting Christian knowledge was
»

, and the first meeting held in 1709 • In 1732 it
\ , ^

three missionaries for North j&ierica and in' 1762 the General Assembly a collection for the work of the Society. That year's coll-
ection T7as-£543»5.3d1Y In 1764 the society askod parish ministers to rj.inc contributions towards schools and training native ministers, uiu "the sum of £2, 529.17. lid v?as thus provided"."7 it is true that thoro t;as no other general interest (no far as is knov/n) till 1796, -non tho Glasgow Missionary Society tjid the Edinburgh illsslonury society v:ere founded, and got £700 the first month. Uut licre, too, it Is noteworthy that "strict dissenters held aloof because Church a In the. Ten Yaars 1 Conflict, p.!70» 11. Lorrison: Scottish churches' work Abroad, p. 57. ill.woir, ^foreign Llscions p. 5 f. Ibid. p.lo. v. ibid.

43.

or ficouexia men were in tne ycoi/tisii iiissionary societies. wl
The work of the Presbyterian church of Jamaica, .rchlch is in fed-
eral relation with the church of scotlejid, must be looked upon as be-ginning in 180Q, Tzhen the Scottish LiGSionc-jy Society, Tihich had de-veloped from the Edinburgh Missionary Society arid \vcs supported by
. /

Bctabllshed and Secession* ministers, sent to Jamaica the Hey. George ^cthune and tiro catechists. . VJLthin a few days of their arrival, Jieth-

, •

UUQ arid one catechists died of fever, but the other, i\cid by name, met with «colourea people in Kingston wi* arid in l&OG, the year of
t

his arrival, opened a v/eek-day school for "teaching children to read, trite, aii4 the principles of religion*. 111 The Baptist iiiri.ter Tlmp-•)•-•*
son says that "for twenty-eight years- he (Teacher Reid) cbnuskcted .a
\ . •

school at Kingston, and was the first to demonstrate the -equal intel-lectual capacity of blcck and wiiite children. "lv Curidall mentions
a tomb in the church in Kingston to °i;benezer Raid (<i.l543), headmaster
'SJ '

of Wolmer's school for tv;enty-eight years (the RO&urnent ^as erected . by his pupils) »v. During this time,'' the iistablisheci church of Scot-
/ - *

lund in Kingston had begun viork (1813) and the Scottish ^issl&nary society in 1624'had sent the first*of a lon^ line of ni.,sionaries to Jamaica - Rev. ueorge Blyth, "Bith v.houi the vrork is generally srdd to have begun,.-no .doubt due to the fact tliat Reid t;as not a minister.
i

Aikuan, however, claims that Held founded v;hat is not; xa one of the lur^ost boys 1 schools in the cityv} and this is supportecL by cundall In the reference to XBSLK \volmer»s school above. Blyth had been sent
•

out -at the invitation of two estate ovners, &jid Ills instructions definitely to work among the slaves. The ovne'rb *.ero c.bsentoe

i

, but Blyth seemdd to have little difficulty, u;d land and

^ ^

1-lbid 1O20. 11. Brown; iilstory.of hrsslons,p.437. lllJi/?Tlnipson: Jamaica interlude, p.lo note. ±x.v. Cundall p.170. vl.Alioaui.

44.
i

rsatorlals wore readily given for church and tianse, both of v;*ilch are
•

still in use. £he missionaries who follcv;ed him adopted. much the same \ policy, for much the same reasons, i.e.? they went where they were in* vAtod fifcst of all, and that was mainly to sugar estates, iione of them ever record any difficulty In getting licenses, and their letters still extant in the correspondence books of the Scottish Missionary
e '. , ',' •''

now in the church of Scotland offices, Edinburgh. A study of
those letters arid their replies, which are also recorded, indicates .
hov/ some of the misunderstandings arose with other bodies. Por example, slave quarters on estates, and the roads to them, were private property*, * • and permission had to be asked by any visitor. There seams little
point in condemning the existence of a trespass lax? in Jamaica .hen
» •

e. siiullar lav; was in force in England, yet Lethodlsts and Baptists frequently neglected to get permission. Blyth writes in 1824, and
i -" *

frequently repeats tho assertion, that "the Attorney gives me every

v

facility....many of the white population are anxious to hear the Gospel "4-
' * m

K'^tson, tv;o p;jc*lshes distant, rei'ers to the unexampled llborality of the magistrates (in 1823) and^restry of Lucea, even tLougli they are

j • * Church of jsngland - wl cannot express myself too strongly in regard
to the v;hite people and their uniform readiness to co-operate nth
Lio in endeavouring tp promote the moral and religious improvement of
; ' .

tuo black and coloured population, arid I do not hesitate to say, that if ministerG of the Gospel only acted with becoming prudence end • discretion, and do not unnecessarily oi^ot;e theucelvos to tl:u view

•

the civil authorities, they will meet not only with protection,
\vith support. I certainly would never make a conproulcc of my

!• Waddi.ll: 29 leai-s in the W.I. p.37. 11.Scottish r.l^^i.ar ry iteg- istor

45.

rcliolous liberty to obtain the goodwill of my civil ruler, but &t
the same time,, if that goodwill can be obtained withoutVcJ compromise, X do think every missionary should endeavour to obtain it. ni That relationship between missionaries, negroes, civil magistrates and estate o triers and their attorneys could parallelled many tildes over.from cor-respondence. Kriibb especially never seemed to grasp that it was pos-sible to achieve contact with slaves through the help of, Instead of
in the teeth of opposition by, the attorneys.
1'lie first church \\&s opened for worship In 1828, and had then 64 netibers, but by 1830 had grown to 220. Similar increases are report-ed in other stations, and by the-end of the century the membership
of the entire church was 12,600. 11 Teachers had also keen sent cut
\ - -

from ^cotland, for schools formed an important part of the v;orli from
•

the first in the Presbyterian church.

In 1836 the Jamaica Missionary presbytery was formed by the min- \
liters of the United Secession- Church arid those of the Scottish Bis-sionary society. In 1847 the Glasgow Missionary Society, and the Scottish tolsulonary £iociety v/orlc weue handed over to the Unltec. pres-bytorian Church and the pree 'cliurch, and the v/or£ ir^ jr^alca became> GDsoclatGcL with the United Presbyterian Church, although for a time ono minister at least belonged to the iree church, in 104G "the nls-
* , •

fil>nurles'i.\grced to form thern&ves in a synod consisting of four *rsjcbyterios arid'to be called »The syr^od of the presbyteries Church or jUualca 1, »»lil and that has continued until the pr£senV"uay, first ii« federal relation v/ith the Unitcc Presbyterian Cliurch of Scotland, thcu in 1900 with the United ifree Church of Scotland, tJid in 1930 It

ooincu v-lth the congregations 'of the irocbytery of the Church of "* • «>
^ 11)id. vol.9,p.2o6. 11. caldccott, p.251. ill. McLcrro-u, j.l; t. of t^0 ^1 i;lSGlorfS of secession arid U.P.Churches, p.321. (1849, Ju"*y. v;as *''* Urct ueoting of Synod).

46,
(following the 1929 Union in Scotland), but retained its name,
• /

being'related, now to the church of Scotland. thus the work begun In IbOO by the Scottish Missionary Society and that in 1815 by the estob-lichcd church of Scotland was gathered under one synod in 1930*
It is in order here to state that the congregations are governed
Ly J*irk sessions, over which the kinister presides as Moderator, '^he island is divided into five presbyteries with the ilinistors' arid ono elder from each charge (a charge may have one to four congregations in it) composing it, and the presbyteries meet quarterly. , synod meets once a year, and as In presbytery, missionaries have the s^iic rights uid por.erG as Jamaican pastors. She Moderator la elected annually by tho Synod, and the custom is to have lulsslonory arid pastor alternately,
N " •

tdthough that has been changed on occasion in favour of the pastorate. In 1336 the Jamaica ^issiont-ry presbytery starteu theological
* •

training, and that has continued unbroken till to-day, when the work is currieu on in co-operation with the baptist arid Lethodlst colleges. The proportion of Jamaican pastors, to missionaries is two to one, but. that also is rising in favour of the pastorate. Tha ni^ionaries, tilth the exception of the Theological Tutor, have cliargc of congrega-tions ac have the pastors, but the missionary stipend is pc.ld froc*
A pastor-is In charge of the i£.st Indian I-ission, though
is being merged with the West Indian congregations whore possible, the work in ^rcnd cayman is carried on with one missionary and
t\?o pastors, who, with their elders, fore* a presbytery vhlch l^s the SLL:O relation to the fijynod as those in Jamaica itself.
In 1942 there were 99 congregations, with 30 i^i^isturs, of whoa

47,
12 are cent from Scotland. 1 .Also, there are 3 Jamaican prouutloners t?lth 3 others Jus &K added In August 1943, which gives L. proportion of five to tv/o. There were also In 1942 30 Jamaican Catechists and 12,303 aembers. The Blue Book of 1938 gives 35,000 jidherents In the island. 11 I'ho entire Income of the church In 1942 was £11,305, plus sous £4,000 cent from Scotland for missionaries* salaries. and the training of native Xhe Synod operates V.vo Industrial jiozaes for Boys, and an
for Girls, and, In conjunction \vlth the Lethodist Church, a
school for Girls.

p:e Congregational Church;
Pew records exist, according to tfatson111, of the early days of
\

the Congregational churches In Jamaica, but the trork uas begun in 1834

* , « p »

by the London Missionary society v;hen the Emancipation Act v;ac passed,

, * » * *

tt which time the society felt', that more workers rare required tlian tho Methodists and Baptists could sond. iv It therefore appointed
»

els missionaries, uhose vjork uas "to preach, and to teach ex-slaves to read the Gospel^" Infant schools were begun for those under six,
•% -. - -

uid iiistructlonx \TUS given at first by the missionaries 1 vrtLves, end

*•'"" V " *"

scon by native teachers. 3y I860 there were 16 stations, G ulsslon-

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c^les, 3 native pactors, and 1,691 members. In 1877 the Cougrogo-
' *r

tlonel Lfnlon uas formeuv and tiie London Lllsslonury Society rlthdreu, the T.iork being handea over to .the Colonial Missionary society.
In 1855 a Training Institute v;as founded and five young men v/ere received, of uhoia three became ministers, and t\vo tec.chers. It was
f

found possible for the Union to continue a separt.te College, end

l « holl of ^nod 1943. 11. lierle i>;,vic, p.17. ill.\.itscn; r
lonLa Churchec, p.l. Iv. History of L.L:.i. voi.l.
, p.8.

48.

the pastors for some time have been trained In the Presbyterian or the j*ethodlst College, and for the past seven years they have joined in
the co-operative training run by the Baptist, Methodist and presbyter-Itii Co3.1eges.
The objects of the Union, which have not been changed materially,
tire as follows:- "That v/hlle this Union distinctly recognises the in-dependence of each church, and disclaims legislative pov/ers, yet the objects of this Union shall be to promote fraternal intercourse among the members of the associated churches; to extend Evangelical religion {jjd education in the island by grants in aid of establishing new stat-ions in suitable places; to enable the members of this Union to express their sentiments as a body. •»* The Union has faithfully crrried
out these alms, and to-day it: has 36 organised churches, v<rith 10 min-isters, one half of whom are Jamaican. The communicants number 2,521. 11

The society .of ffriends;
The V7o rk of the Quakers, or the society of Pi-lends, is said to
4 4 t' i '••

have begun with a visit of George pox to the island in the seventeenth century, arid there are references to visits of certain ^uokers in a

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book of early records published for the first time in 1%7, tao first or vliicji is as follot/s: »»Anno 1655 JOTOP& Puce, being on hi a Travels,

* , ' ^
f\ v

occasionally preaching, was token by order of the I/.ayor of Arundc 1

* • . •

to bo shipped for Jamaica among a conpariy of disorderly ^ur^ons....his being deemed as criminal as their profoncneos. *1:Li riieti follcus JIooton...iii..ong the eorllQGt exponents of ijuci:erl3......she in
* u --l called for the Amerlcoi'i colonies...again in 1671 t.s a r..cuber of . v^or^e pox's tTiisslpnary party... * on arrival^ in
l « ibicl. p.9. ii. ^erle Davls, p. 19. iii. i-cnnoy: Pirct iubllshera ^ Truth, p. 162.

49.

n suddenly 111 end died. "1 Robert Borrow spent a short time islth
t:»e planters In 1694, and Robert Beadles died in jancJ.cc. ir, 1729, a

»

young meal. 11 It ivas a ^ualier \7ho In 1675 had the honour of giving the first money for the cause of education in Jamaica111, end there trc records of a meeting house in Kingston in 1740. lv
There cannot be said to be any <<juaker Ulsslon before our period,
* ' •

howver, but only spasmodic preaching by visitors to the Island, end

v
v

nothing is heard of the Society, or of any meeting house, from 1740 until some sixty years ago, following on the visit of an American oiuker to Jamaica, the present Trork of the 3r lends* missionary society 10301. v There, are no\7 12 £riends » churches v:lth J crdaine-' ministers aid 939 members. -Mr* addition, taere ai'e four /imericau J>riends« miss— -

V '

lonorles who are appointed by the He^Ligidus society of pr lends in Phil-

The main part of their \7orlc consists of " a training College for

t

touchers, a social porkers1 school, a nursery School, ar:d ari Industrial

, \

r.i»d Agricultural School, and these will be "dealt 7/itii fully in chapter iiis of the present study.

Tho church of Christ;

The «cliurch-of Christ 1, or the 'Christian Church1, E.S it is knoun

v' '

locally, began Yrork in 5-858 under the American Christian Lllssionary Society, later knomi as the' united Christian Uissionary Society. The

* • ,

official name in the Island is the 'Jamaica Association of Christian Churches' , and the body, after a very small beginning, has nov/ 36 con-

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vii

orcjc.tions ulth a membership of 5,000» There are 8 orduined min-isters, one of whom is a mlssionciry and acts as superintendent ap

*• l^id. p. 219. ii. ibid. 261 tu£ 52^. lii. cundull, p. 31. lv. ibid,p.!59,

v « i.^ri '

p.19. vl. lbid.'p.20. vil.ibld.

50..

by the United Christian Missionary jjociety of Indianapolis.
-it- ------
This group of Churches is 95, self- supporting, c.nd the ordcined

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t .-•-
V-\ » I

ministers, most of v/hom aro Jamaican, haye ell been trained in the States, the entire coct being net by the United Christian Uis-
. society.

the Church of God;
There are many branches of the * church of God' in Jamaica, but
only one is recognised by the Jamaica Christian Council, arid it has
• /

2o organised churches with 18 ordained pastors, 2 English mission-aries, and 8 Americans.. ,19 out of the 20 churches are self-support-

-fj, p *
X ' ". .

Ins, and the total membership is 2,14 2. * The pastors are ptiid by
tho native church, and the missionaries by the American Mission Board. The best pupils from a secondary school which the denomination oper-
. t \
. > ' «•

ate s are received into a theological department attached to the Kingston church, arid ore trained for the native ministry. £he seemingly large number of pastors in proportion to the number of churches and members io clue to the fact that the body ordains vrorkers as pastors whom other would designate^ 'catechlsts*.
»i. • ' *"

Salvation Army crjue to Ji-juoica some fifty yecxs cjo, viz., in
•lt arid-began v;ork in Kingston cjna in the Lost end of tho inlrjrid at is , and they developed the trhole of their v.orl: in tho Y&ct
*

arid central America from Jamaica. ' x •
the beginning, their \vorlc v;as evangelistic ar^d social, end
'-.cir policy and orgtni^ations for uork o..ongst tLo blind, the clis-

'

"'•''-oGa prisoners, leper children, destitute roueii c.nd ^Irlc, coi.cs

"••••«•
*** *•* ••• ••• ••• ^B* ••• *^ ^*» ^B» «• ••• •• Wk «MK ••§ fl^ M

L « Ibid. p.21. , ii. Salvation Amy Year Book

5

n *.<

more i>roperly under the section on social service (chc.pter cix).
The Salvation Army is or^aniscc on the usual British lines, end

i

there are to-day in Jaualca 97 or^cjfilscd centres, v/ith 92 full-time officers, of v/hou 18. are iwopean. 1 There are 4,90G recruits, sol-diers and adherents, and 5u Sunday schools arid 15 JDay sciiools are oper-ated by the body. xhere Is an Officers' T^ainin^; school in Kingston for the equipment of officers for Jamaica and the *<est indies, and of fcho *£,2oo budget, £5,200 is s^ent on evangelistic v;orl:, and £2,000 on social vrark annually, 70> of that being raised in Jamaica. 11 .

Other Groups;' . v
All of the above bodies are constituent members of the Jamaica Christian Council, as are also the Y.1A.C.A. end the Y.V/.C.Xi, vdiose

• . •

ttork TTlll be considered later> But there is in Jamaica an unbellev-

i

able number of sects, ovf \7liich the chief is the seventh-Day Adventfcst

t

church, begun in 1894, which body has 137 churches arid 17 nilnlsters rcith 10,515 members. It is entirely self- supporting, ha\rlns no foiv missionaries on its staff. 5-11,.. There are several groups of Baptists, Independent Baptists, Adventilst Baptists, African

. ' >..^ • Ctcthodlst l^plscopal (T?hich has degenerated" considerably in Jauaica,

'• - .

co that it is not considered a church, but only a survival of v/hat ;/

v.j a once a 4ccent, and a decent-sized, group), besides the Christian

*. V v .
v-r

oCicntiots, ^Lillenial Dav-nlsts, and a multitude of uhat ore knov/n as 'faicy. religions' some of v;hich are exceedingly short-lived. - Ther.e la no unity ataon^st these croups (the groups Q^Q ^^ 01- tiiei, ^Q^X .

V

i;ot iioro than lerloaps six con£ro^ atlons of each in the isli.r,a) even

*

^U .they may bear the same name, arid there is no method of

l- i:cr:e Davis p. 21. 11. Ibid. p.2r.. 111. ibid. p. 21.

53.

what policy or organisation they possess, if indeed they possess any* the \;riter has personally counted during the year 1937-36 no less
than 47 different religious bodies advertising services in the local Kingston press, and It was then reckoned that t.iille all these bodies

*

v;cre in existence in the capital and most of them had one or two branches in the country parts, there were many others which had .not 'come to town', and the total number for the Island was 120* 1'he 1943 Census returns allowed for 5& different religious groups or denominations1,
but when the returns were made, it v/as found that several new denom-inations had sprung up, such as the «£lon Baptist Catholic Church', apparently confined to one district in a Western parish.

*

Klnoty-flve percent atN least of these sects are of .American origin

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and mosttt of them are an Imitation of the externals of a Christian
t

service, v;lth a prominent place given for the 'workings of the spirit*, i\ ' * ' '
unti for the • dream1, for the 'familiar saying is "God gave buckra £& (v.iilte man) his religion out of a Book, but to the ne^ro He speaks
in dreams".

Many of them also are modifications *>'. of the primitive African
*' . ».

worship - £ocomania (probably meaning 'little madness 1 } with a veneer
t

of dirlstlan symbolism11 - the 'altar 1 having religious pictures on O*
it, end the nciiie of Chrlut bein^ used frequently. The selects hold thoir meetings in 'yards* fenced with bamboo poles arid

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X **

roofed ovor v.lth banaria trash, arid the old superstitions v/lilch the
« • •

fiiirly missionaries encountered ai-e still practised. *he Old ^esta-
ment is the favourite iiitEk part of the Bible - its i^ore 1. I.OTL_L ports excuse for practising the licentiousness v.hicii follQ^.s pa^an v.-orsiiip.

encuG Instructions to supervisors, p. 6Q« ii« Jiursto^: Voodoo
chapters on •jci.if.lccm religious x^

54,

', Xhe churches are conscious of the evils of the sects, but until barriers of separation are pulled aov.ii and the more ignorant real-
ise that the Church is one, holy, catholic church - the lifcdy of Christ -
•

tl«oy ore not likely to be convinced that they are committing any error In ttultuplylng divisions and putting KKay their ov/n interpretation on such passages of scripture as they find convenient.
the most casual visitor to the Island will be struck with the
situation arid the accuracy of the. description given by ^r i;.erle Davls: , "I'liroe to five denominational church buildings may be seen in great nuubers of rural villages ^and hamlets, .which have, at cost, a few hun-Urcdfic pegple. None of them has a congregation strong enough to sup-i>ort a resident pastor. , Each church is a mission .point or circuit

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1 ' ^

charge Y/hlch is visltea once or tv/ice a month by the minister of some
* • i

distant and stronger church. Several sectarian pastors converge on

<• i

horceb&ck from different directions to the sarae isolateu community to preach to the few. believers "in their individual charge*1 That thl u problem is found to a greater degree in the tov;ns is illustrated

'."''• ':

by the follovvlng: "In $avanna-la-iiar, a pexocliiul centre of 5,50O 'K ^ - -•• li'hLbitants, there are nineteen different denominational sects and
t\ cuty church buildings - several of (which are of stately dimensions. *i.e list of churches and church groups In this tov-n Is a foriuldable
/

on°:' Anlcan, Baptist, Presbyterian, Roman Catholic, cliurch of God,
*

,^ Seventh-Day Adventist, Plymouth Br6tliren, pentecootols,

"'.'' "/ ... * •

ali witnesses, ^lllenlal DaVAi, Holiness, Sequels, Gospel Trumpeters,

/

li'ternutioiial jible students, arid three revivalist groups* XhG fivo churches first ncu^eu enrol about three-quarters of the Christians of <u city, xho ^n^licari ciiurch alone hua Sou meuibers
•----.-.----- — .--

JX-vls, xj. 40-41. 11. .ibid. ^

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55

Two quotations from evidence supplied to the International iiis-
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denary Council In 1941 will shov; (a) tlie general attitude of the sects

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•

to the church, and (b) the reason lor the grov.th of the pocomania type of worship in recent years;

• »-

(r.) "The influence of these irresponsible sects cust be fearlessly

•

faced. They are not only one of the Greatest dangers to the church but a peril to Government, for they tend to uixlemine every effort to build a stable society* The Jamaican people are hlglily ecotlonal,
ujcl these sects offer natural channels for tho expression of their options. Liuriji of the sects are disloyal to the Government, and en-courage stealing, teach against payment of taxes, and giving an hon-est return for a day's v;ages, etc. They are undermining the influenco of the 'padtors by telling their followers that a 1 Church1 is u ''racket',
• t *

the pastors are f shams 1, and. that it is a Vaste of raoney to support then.*1 Some of these sects encourage their people to shout and dance fdl night, so that they are ill next uay. lionday is a notoriously light day in factories arid on estates because of the aftermath of these '•'•'•'* Heatings, ^he health and class attendance of the school children are •,K , -••
widely affected from their attendance at these exciting night-meetings, (b) "pocomiUTila (derived from the African rayal-cul^) derives from a sup-

i

irecclon of eruotioru It is a reaction from cold, fornal religion. The / Ju...' lean u£st exx^res-s hiraself in motion and rliytlna. ireviously, the Church could coiitrol the Janalcm. As long r.s the ne^ro respecter the

• «

rtiito men, he repressed these things, but nor; he ic disiljusiouua' vith tlio v;hlte man, and the church, and he is doing v/hat he r.ciitG to do. The youth have their outlets for feelings, but the black lover group

sauted by feorle Dnvls p. 41-42.v

V.

56.
i

i'his expression of the ini.ioiit self of the people i£» bound
i

to coiuO out. The Jamaican cannot express himself fully in church,
iw he is driven out of the church to reveal his inner self. lf* Another

* •

^ t.ctor follows v/lth this evidence: «our sober and uneuotlonal type of ^urvlco cannot compete \vlth the drumrulng, dancing, rr*d cmotlonallsra
ol' these, cccts. Hov/ovor, there lo a' \vldospread tendency for the Mori— Lcr to looo fc.lth in those leudcru, and tho groups coon bojln to dis-liiic^rate. After the leaders go av.c.y, our old, lax cumbers cxe ashamed

. • *

to cone back to us. ^he x^opul^r cruze for ne\v forr..ii of rell'&lori has grov.Tj raarkedly in the last tventy-flvo years, ^ir people are very

• •

rui^oiiJive to such activities, _ai'id ore splitting up into many little churches \vhlch dlsorgarilse gaith, arid social arid Christian solidarity. \

lu this v;ay, the Christian movement in Jamaica is steadily losing ground.w11
Such is the present position, and the time has clearly come for
- >•

the i-rotostont Churches to look at that position, rjid in the ll^ht of
i

experience and their faith to formulate s. progressive policy

*«'«-« ,

v.ail deal adequately \vltli the situation, i'he cjLternutlve is
to tee the u>rk of tv;o centur&s disappear,' and Jamaica becoriin^ either ijui*ely pagan, or falling under the pov.er, of the ROCCJI Catholic Juciiits from the United states of /jnerlca, already a very po\verful

»

tiid'veil-organised group In the Island.
The comparative statistics on the follorlrc IJ-;,c \/lll jive some
of the position of the Churches at the present dc;,r: -

*>• quoted by Lerle Davis, p.42. 11. ibid. p.43.

57,

SXAX'loTIUS*

Church ?,*ork begun No. of Churches

present staff
(ordained) (Church records

Anglican 1662
Loravicn 1754
^ethodist 1789

j>^tlst (B.M.S.) 1814)
(J.B.U.) 1783)
jruobytorlan • ' 1800
cuijreg&tlonal 1834
mends 1800? •/;"•
Cljurch of Christ 1858
C»^'ch of God 1885?
^Ivt^tlon ".Army 1887
t

Totals

• Roncn Catholics 149411

245
36
173 . .
216

99
36
12
x 36

; 20 '
•'-. 97. *

970
86

97
15
41
•56 '

/ 36
10
*

. 3
. 8
30

- 99 (ofi'icc.

395
35

44,000
: 5,433
19,551
23, 500

12,303
2,521
939 -:
5,000
2,142
r^ 4,^0

120,379
<

27,000iia

)..:j. 1943 census figure of th^populrj.tion Gives a totrl of 1,237,391 of v;hlch 595,403 V7ore under 21 years of QQQ. Tho Census report
of denominational statistics is not available*

froia Lierlc j^vis ctrid fro:., denominational ro^orts. 11.The olics claim to Jiave v;orkec: froiu the .discovery of Jnuilca. clalL; 55f000 ndllBTOntBf ^ut Lerle &na slvcr, t} c

58.

METHODS Qg EYAMOELl&l

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Having revftftored the historical outlines of the various church
groups In Jamaica, our next task is to examine the methods by ?/hlch these groups .have in the past carried out their missionary task. It will be seen that all groups have much in common, especially after Mancipation in 1838, and that the tendency is towards a complete unification of methods, as is illustrated by the united Campaign of \.

Utness conducted in 1943 under, the auspices of the Jamaica Christian Council*

Established church Methods;
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We examine first of all .the methods employed by the Church of iingland- and the church of Scotland, for these were undoubteoly in-fluenced by their legal status.
prora its original foundation, • Jamaica, like other colonies,
showed ample signs on the surface of the close relationships between
-<• \ ; •'"

Church arid State which then prtJvailocl in England. Cromv;ell sent seven chaplains v/ith the Jamaica expedition, and most of the early Governors received specific instructions that "an orthodox ministry

> to be encouraged.... .parishes were at once marked out, although

* ^ «.* %

come the ecclesiastical slds was un worked. But in general the
was at once a civil and an ecclesiastical area; vestries v/ere constituted with a double range of duties; churches were built, and order v;as taken for the maintenance of the clcr^. wl By 1754, then,

the church of England had a system worked out* on paper, for the ***••«._

^^ ^^ ^"* ** *"* ^* ** *** **• ^^ ** *** •• ••* ^i* ^^ •* •• •• ^^ ^^ ^^ 4M ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^

*• Coldecott, p. 44. .

59,
evangelisation of the whole Island, and there was in theory a church Mid clergyman in every parish. But that was for white people in

i

practice, even though some clergymen ministered to'slaves and coloured people. The ecclesiastical parish work was therefore decided practic-ally by the clergyman, and there are various statements as to the value
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of the Anglican clergymen from the point of view of character up.to the beginning of the nineteenth century. ELlis, quoting Long's hist-
, •

ory, says "Of the character of the clergy in this island I shall say but little. There have seldom been wanting some who were equally respectable for their learning, piety, and exemplary good behaviour;
V *

others have been detestable for their addiction to lewdness, drinking, and iniquity; having no control but their own sense of the
of their function and. the censures of the Governor. wi He also cloarly states that wthe Church at home was willing.to provide chap-lains for white settlers, but its missionary zeal in the first half of the elghtBGBth century was only beginning...the probability is that the Bishops of London in sending put clergy gave no instructions as to

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titscionary work among negroes.... n11
'?:/. " •

It IG clear, however, that provisions in theory were not carrieu

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/ ^

out in practice. In Long's time in rortland parish "there was neither

church nor resident rector; the services were perfprmed in some plan- /•£'
ter»s house • about once or twice in the year; arid st. George's parish ••i.fi in a similar position. Barclay, a partisan of the Colonies, allows

* i • •

that in some country districts churches were closed on Sundays for v,ooks arid months together. *»lli
The policy of the church of England,' so fcx as It v.r.s declared,

* Kills: The Diocese of Jamaica, p.42. 11. ibid, p.40-
C&ldecott, -p. 47.

rr.s clear. The island was divided into parishes, arid each parish was to hnvo a parish church and a resident rector, '^hat it was not carried
•

cut IB Grimily clear, and part of the blrme must lie with the church. jto cervices were also intended to bo for white people, though some
;,! niters did not object if their slaves vrere baptised, so long as they tore not expected to sit T/ith them in church at the same service* But tho entire work, depended on the faithfulness of the clergyman to his calling, and on his ability to stand up to the temptations of the

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tropics. Resile in 1739 writes that while the town churc^e^ are generally in the fpru of a cross. ..the clergy trouble them little, (j«d their doors are seldom open. »1
Such work as was done, however, consisted in the conducting of
Sunday services, preaching, celebrating the Sacraments, and pastoral

*

Tleltatlon in the form of social calls. Baptisms and marriages were
* • -.' '

4'tTlonaed in private houses, arid where there was no clergyman, Church-tijdcns or Justices of the peace officiated, as they did also at fun-orij.8, -most of which were in private ground. 11 There is little doubt » " >:«. • '

that until the coming of the missionaries religion was at a low ebb.
•< .

Tho official fees established by lavrfor "Christening, marriage or dttrith* v?as £L0.13.4d "equal to two doubloons"}11 and outside of the church building, sorae clergy "demand one doubloon to open a prayer-l>ook».lv celdecott says that in 1615 the fee for Baptism was to be to 2/6dT., but 3aiis 4uotes the Clergy Act of 1825 thus: trrhe
meeting a corpse at the parochial burial-ground and reading
tho £raV6i service was £L.6.8d., double that amount being chto*ged for *"e ^H funeral service, churches v/ere scattered. . arid funerals often

•J« quoted by cundall, p.13. 11. Caldecott, p. 47. 111. SteY,-art t p.44. IY« Ibid. y. Caldecott, p. 84.

61.

lo;fc place In private grounds. .. the fees rere again doubled. The fee

^ +

f ,r baptism in church on Sunday was five shillings and In any other
- Uce or on any other day It was £1. A fee of £l for every mile beyond tho first mile was exacted for every service In addition to the ordinary f co. •• Slaves were exempt from the payment of fees, which meant that their owners were exempt... wi It was not until the passing of the Clergy Act of 1840 that fees were officially abolished for marriages, clirlstenlngs or burials, and then a grant v;as given from the Treasury • ii The position before/ emancipation can best be seen by reference to
tho opinion of two men of the time: first, Rev. Geo. Bridges, rector of St. Ann, an ardent advocate of the Planters' cause, and a bitter opponent of Dissenters: "Empty Churches, the unhallowed burial of the
- i.e., dead negroes (burled) in fields or gardens, the criminal
• •' »

of baptism, the discouragement of marriage, and the profanation

of the Sabbath,p are models which the Slaves can hardly be expected to •<•,.
Improve.... it Is vain that the clergy from forty-eight pulpits fear-. loesly denounce the wrath of heaven and the loss of men while none
.'.';

Utend to hear them; for it cannot be expected that the. heathen, or
•K

tho neophyte, v/111 approach the altar which seems despised, or neglected, by the presumed superiority and higher attainments of his temporal
~; eters. wiil' (The rector of *ort RoycJL declares there was "not a L*ore ut.^odly people on the force of the earth" than his parishioners.) Second,
t

opinion of stev;art, a Presbyterian T.xiting in 1807: "As to the
•

paid to religion, it v/111 be sufficient to sc-y that,' tlth a few exceptions, the congregations In the churches consist usually of a

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*°Y; rhlte ladies, arid a respectable proportion of free peo de of colour '~N^- a:i d b.acks. »iv Lcidy Kugent gives this testimony in 1602; "I
J« Bills, p. 63. 11. Phllllppo: Joimlca, past and present, p.105 f.
. quoted by Ctxldecott, p. 48. Iv. ibid.

62,
hel/2 here remarking that the clergyman's wife...excused herself from
•

extending, on account of the service being so long to-day...Her married

/ • daughter• • • did the same. At the communion, there were only one old
white man and woman and one brown lady, besides ourselves..."1
Through all the troubles before 1834 and up till 1828 the attitude
of the Church of England v.as determined by the clergyman of the parish, and while some were bitterly opposed to dissenters, and some strongly
»

supported the slave-owners, there were others who vero friendly to the
* .

missionaries, and who did not confine their activities to the wliite settlers. xhe coming of the first Bishop in 1824, of cour&.e, made for a v/ider policy, and a more regular discipline of the private lives
of the clergy.
The Church of Scotland policy has already been described in the statement of the beginnings of that work in the previous chapter. There .vac only one Church, in Kingston, and from the beginning (1813 - opened in 1819) arrangements were made for, firstly and mainly, the care of the white merchants and settlers who *='•*'~i had called the minister and paid him, but, at- the same time, seats *& were set apart, > apparently at tho

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came diet of worship, for not only the free people of colour, but for drves. It Is stated in the minutes that two schools were operated in connection with the church, apparently .one for white children, and
K ' •

one for slaves - no doubt domestic slaves, for it was in the city« Proia that§ time till to-day, although there is no school directly under

•

the control of that congregation, there has not been discrimination between black and white. A feature of the Scottish church which is found in the .Anglican of the time is the establishment of a Sunday

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Lady N.ugent»s fltournal, p. 126.

63.
school for the Instruction of children, and of course, Instruction classes for adults were common to Anglican and Scottish church work. The actual relation of the Anglican church up to 1834 to the slave population ~ can be gathered from the statement of the character of the clergy and their general support of the slave-owners 1 position, but It tiust riot be deduced from that that they were In any way cntegonistic to the negro as such. Even those who thought of him as sub-human, as &n animal and beast of burden, were not necessarily unkind in their • practice and treatment of him. There are many instances of slaves bolri£ allowed to attend Divine worship, especially after the mission-

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trios came, though it has been said that that was allowed only because the established churches and vthe owhers preferred to have their slaves
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uutior their own eye if they insisted «'. on listening to preachers. Celde— cott states that in general, however, "the only share of the slaves

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In religious institutions was the suspension of all field-work oh
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jjumiays, as had been the case with the serfs of the Middle Ages; and at the festivals of Easter and Christmas certain holidays were com-

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yUlsory. n1 The fact that some^ clergymen were missionary-winded may oo proven from the existence to-day in the offices of the church of
in Jamaica a Chalice," referred to by Dr. wn.Lloyd in 'Letters

T- %

the v.est indies 1 as follows; "Such v:rs the Interest evinced by -
ic slaves for religion, that they subscribed trenty pounds to buy coumunion service cup; it has been appropriately en,jrc.ved". Tho clial-ie eight inches high, and Is Inscribed round the foot 'jt-Urchixi;ed Golden Grove cliapel by the slaves of the estate, 1C301 n11

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l- Culdecott, p.45-46. 11. quoted by cu^dall, p.253.

64.

Missionary societies;
All the missionary societies begcjn their work in Jamaica with the definite intention of preaching to, arid converting the negro slaves
to Christianity. Their methods differed but little. Moravians
/

and Presbyterians (except for ttr Bethune in 1800) went at the specific invitation of estate owners to minister to their slaves. The fact that to-day those two denominations are strongest in the country parts and country towns near old sugar estates shows hov; the policy was contin-ued through the years. The Methodists and Baptists went to the towns,' both spreading from the capital, and only later going into the country parts, and even to-day their strongest churches arc irdt towns. That difference in method, due to circumstances over v/hlch the societies
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had little or no cpntrol, probably explains the Jealousy between these two groups of churches which is evident up to 1854 at least, and It
*

also probably explains why the Koravlttns arid Presbyterians were accepted by the settlers and civil authorities as the others never were In
those days. JProra the inhabitants*, point of "view, it was the differ-ence between a guest and an ijgyr.der, apart altogether froa the sugges-
> • t

tlon that the agents of the one group kept themselves to church work end fsree of current political and economic problems, while those of

• *'

the other t group, out of a sense of, grievance at privileges afforded
to their quieter brethren, were apt to try to force issues which they themselves had created. More important, however, Ic the fact that iiethodists arid Baptists relied too early on lay helpers who were as
\
& rule free people of colour, but with little ecucatlon and no training, when troubles arose in the east end of the island, it v;ua not the :

65.

j,,0thodlst missionaries who were responsible, but local preachers who
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had gone out from the city. It was £>robably as a result of this exper-ience that that 'church did not set up a College for training native ministers until 1876, some forty years after the Presbyterians started

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their College. . . The purpose of the missionariesVis given in all instances in very
exact terms. The first Moravians went "for the purpo.se of instructing

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the negroes in the blessed truths o^ the Gospel ".* After making arrange-ments for the proprietor of Stirling in Trelawny to bear the cost of Church arid fcanse for the slaves, 'and stating that he had v.ritten asking

>« neighbouring owners to allow the Scottish Missionary society agent,
to preach to their slaves also, the Rev. ueo. Blyth is instructed by
the Society on 24th August 1824 "Should any of the white people* wish

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to atteneLi, they can provide an arming for themselves or whatever

» * *+ <*.. v ' ".• ,

they raey judge most expedient 'at their own expense"11 (a Icrge tent

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* f

hud been erected for the slaves till the church was built), and on 30th
t

November 1825, when a request was sent home for a minister for Palmouth

* * m

(eight miles from Blyth1 s station), the Society wrote "It Is not the

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• » • .* * *

design for which the Society was instituted to provide the white in-habitants of the colonies with ministers". 111 Their suggestion is
: ••'

that the whites call a minister after the fashion of the Scots Kirk /: • *.
in Kingston in 1818. The Methodist 'instructions to the \Vosleyan Tn Missionaries • revised in 1834 defines the ephere of work as "the ig-

* *

norant, pagan arid negfc&cted black and coloured population. ...and all others who may be willing to hear you".iv The Baptists, having v,ith Lisle and Baker, themselves freed slaves, adopted the
^ «••••»

*• aalth rj-id Choules, vol.. 1, p. 71. ll.unpublishoa Correspondence ., 4.8.1824. 111. Ibid. 30.11.1825. lv. Pinaii^' uid nolds-vol. 1. p. 161- 2.

66.

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policy, while by the time the other denominations caue on the.
scene the distinction between slave arid free had either disappeared
or wac about to do so*
All the societies warned their missionaries, even up to 1834,
but especially before 1824, not to interfere in what was thought, by all concerned, to be an economic question, viz., the rights and wrongs of slavery* (This is not to be confused with making representations against attorneys who evaded laws for the amelioration of slaves, and with trying to Improve the living conditions of the slaves, j The clearest instructions are given by l*a Trobe, the iSbwiE friend of Ulberforce, and it is claimed that the policy herein adopted was a
i

help to Wllberforce in so far as it proved slaves had been made fit
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for freedom. It is an argument not to be passed, over lightly, for where the principle was followed, notably in districts predominantly

i * ' Moravian and Presbyterian, the troubles of 1831, and even 193G, were
very slight, both slaves and owners In 1831, and employees and employ-ers in 1938, apparently having the feeling of mutual trust and co-op- '• * * i
* ,• <

oration necessary to change conditions peacefully arid without loss to
^t

either party. La Trobe writes thus; «The Moravian missionaries In
»,

the Ytest Indies never interfered between masters and slaves. Bishop V.

SpangGnborg,;uakcs a similar statement, r.nd in his 'Account of the Brethren's \K>rk» he says that on one occasion the \?ost Indian mission-

•

arles passed the following resolutions;- (1) \ye will consider it as

*

our duty that our missionaries among^he heathen are not to Interfere **th the commerce between them and the merchants.... (11) we will never oiait- diligently to put before the slaves the doctrines which the

67.

Apostles preached to servants. Servants In those days were almost univorsally slrves. (ill) Vte will frequently remind the heathen of

•

viiut Paul sulth; »the powers that be are ordained of God«. By teaching these principles the Brethren made the slaves fit for freedom, arid that their real contribution to the cause. •&. Vihile such r. statement readily be turned into saying that the Moravians supported slavery,
It uust 2slso be remembered that It \?as .not till voices trere revised In England by the friends that other missionaries felt the wrongs of the cystem as such, for as v.e have seen, both Moravians and Uethodlsts on occasion became slave-orders whlibe preaching in Jamaica*
Whether in towns or on estates, all the missionaries followed
mcii the same methods in'their work, •'•he first step was to preach

•

the Gospel either in the open-air or in slave villages where permission vac given, or in private houses or yards. The Moravians arid presby- .

• * -' ' * "*

torians settled down and established churches of which they became the pastors, while the Methodists and Baptists travelled wherever they could find a congregation. That policy has resulted to-day in the

• '.'*' •
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first group having string churches in certain areas v/here the second •».V. ^ '"» group is small arid v/eak, and while the second group is more t;ldely scattered, and has more buildings and out-statlons, the average mem-bership in any one station is much smaller, and to-day their ministers

;'•.

to cover more distance to visit the same number of members. The
ss of tals method has already been seen at the cloce of ' » » *

one.

Ihe first attempts at preaching brought the missionaries face
t

^° face with illiteracy, and led them to hold week-day meetings and
i «• ^

G8Sc s for children, and for such older people as could be got
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^^ ^^ *** *** *** " *** *** " ** ^^ ** "** " •" •• ••• MM WK vft •• •• Mk m^ ^^ ^^ ^^ ^^ ^^ ^^H

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*• quoted by Iflitton; History of Moravian Llsslonc, p.196.

63.

together, v'fr°n ^BE E reading was taught, the Bible being used as the text-book. The Psalms v;ere employed frequently, and it v/as a common sight to see children sitting at night Instructing their elders in the oysterles of reading, for the children learned more quickly. It might bo stated here that there v/as never any language difficulty in Jamaica, for by the time the missionaries cazne the slaves had been- forced to understand English, and there is no record of any settler attempting to learn any African dialect, even in the earliest days of sp&ttlsh
or English occupation. Only two v»-ords of African origin are coiunon to-day, and these not In the. original form - 'bucra1 or 'buckra1, mean-Ing • white', and •busha1 from 'obusha1 meaning » overseer* or manager
of an estate, formerly used of the book-keeper \viio kept a record of
the labourer's v/ork.
X

prayer-meetings are part of the ordinary church life in the missions, though we have 'not met any reference to such in the Anglican records before 1838, arid Instruction classes, v.lth definite preparation for admission to the church, \vere conducted all the year round by the

•*. • * _

Missionaries. Apart from one reference to tracts and books for free
'*"• .- ' '

distribution arid for lending, mentioned as having been sent In August 1825 the only 'literature given or sold to the negroes r,as the Bible. Blyth in 1825*1 got 14 Blbles costing 4/4d each, 6 costing 3/6d, 25

*

9,.

Kov/ Testament's at l/6d, arid 3 at 4/-, with 25£ to be added for the selling price, but with instructions to sell at bookseller's price, cost price, a reduceo price, or give av.ay free according to the cir-cuiastances of the people, but the letter finishes "people value v;hat
>

they pgy for « 0 jn the case of the Presbyterian Church, catcchlcms

l » Corresix>ndence S.M.S. 30.8.1825. 11. Ibid. 30.11.1825.

69.

had been sent out in 1825 but Blyth writes "The negroes paying for
them is entirely out of the question, and is a thing I could not for one moment think of "•*•

During 18o7 to 1815 the British and Foreign Bible Society sent consignments of Bibles and Testaments to Jamaica11 and they state that older folks paid children flvepence to tenpence per v/eek willingly to have the Bible read to them in the evenings* The clergy of the island, the Corporation of Kingston, and the Justices and vestry of Wostniore-land in 1812-13 sent £700 to the society's work, and at that time Blbles were sold to slaves for 15/-111 In 1828 a version of the New testament was printed in Negro-English (which is a corruption eon-
el et Ing of broadening vowels and passing over consonants and slurring wrdo together, e.g., 'Yfliat shall v;e do?'.becomes 'Wa fe do? 1), *pre-

»

pared by the Moravian missionaries. It appeared to be still In ex-istence when Cat ton wrote in 1904, having been reprinted in 1846,
1865, and 1889,lv but in spite of enquiries we have not heard of Its being known even by the oldest missionaries on the flfc&d to-day, ceveral of whom have been fifty -years and more in the Island.v*
< .

The Baptists held week-day classes for prayer and instruction, frequently under a 'leader 1 and the Uethodists used the 'class-system1, in addition all missionaries visited the homes arid ycrds of the
/ , • •.
Blyth repeatedly writes of incidents when he visits sick

•

slaves in the estate hospitals or In their quarters.
• -. «

*• Correspondence S.il.S. August 1825. li.Caton, British «... pprclgn Bible tociety vol.1. 111. Ibid. vol. 2. p.75. iv.lbid. v. Storairt (p.171) *|» 1608 mentions a 'circulating library in Kingston, Tilth poor books' *•icli vms not useu, as it v;as mostly a 'trash of novels', but this v;as fc° doubt intended for whites, or at most for free blades, though no
the custom which, is still followed of domestic servcivts reading
g discarded by the master or mistress of the house, either
or newspapers, V/G.S follov.eci then by such as could read.

70,

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prom the fact that the various missionary societies v/erc able to proach arid visit and instruct arid sell Bibles, to receive meubers and build churches and chapels, it Trill be apparent that they were carry-ing out their alms of preaching the Gospel to the negro slaves and sinning them to Christianity. They did not then, nor have they, or the Church of England, since me.de any systematic study of the African forms of religion, but all took up the attitude that there could be nothing good in these forms (for it v;as, and is still, difficult for a white man to be present at such meetings or to find any accurate information about them). JUescriptiOiiC of t.hat is said to have hap-pened at them, arid what is knov/ri by investigators into the native
j

life-, made good.stories for missionary platforms In gritaln, but it

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Tfas an evil which should have.been tackled seriously, for much could have been done by shov/lng up Its errors to the negro.
Vithout in any v,ray apologising for, or justifying the system of cltiVery, it must be remembered that the slave had some time to hlm-cfcfcf, and some money to himself. The most sane and balanced account
*• * •* -

of conditions which has come from a Baptist pen is as follows; "Slaves <;,-.. «W.
rccre allowed to earn a little money for themselves. They wars given plots of land to cultivate, from v;hich they fed themselves arid sold

t-ny nurplus provisions; or,in any othor vray they might earn a fev; / >
shillings, so long as it did not infringe on their regular hours of l^our". 1 -^enderson, the writer, v.ac pastor in a country "tov.n from 1^76 to 1926, arid v.rote In 1931, but he v/as born in 1849. ha also Clves t/hat Is perhaps tiie truest rei>recentatlons of the facts of the slavery controversy: «rhe House of Assembly, composed of slave ov.uers, Relieved that progress depended on slave labour, therefore tiiey « ^
l » fiendereon; Goodnoss arid &lrrcy, p. 5.

71.

objected to missionaries because they Interfered v;lth property, etc.
^

i'hey opposed freedom because they believed it v;ould mean ruin, or

untiTChy. •»*•

It is no part of our purpose to rev;rlte the story of the troubled

diiys of 1831 and 1632, for although many of the missionary books are

tuken up v;lth either ascesslng the blame or justifying the particular

staid taken at the time, thejc occasion tyac 'only an Incident, and such

•

tilings as the Colonial church Union - which had no connection with'
i

cither Church or fissions - had best be forgotten. <A'he happenings

of the time did not in any r;ay alter the policy of the missionaries

or the clergymen, though they may have made that policy a little

clearer to the Inhabitants.
•

On 1st August 1834 slavery was abolished under the British ELag,

but a transition period of six years, later reduced to four, was uro-•. . ' j. r
vided for under the • Apprenticeship Bill* tvhlch was passed by Parll&-

* - /• .« •,_

tent on 30th August 1833. the following were the conditions of 'App-

renticeship 1 contained in the

•1. Prom, ar^d after, August 1st 1834 no slavery ra>uld be tolerated uiader the British plagla. *'*••

2. former slaves v/ould be divided into tv/o classes, domestics, \.oriiing in homes, and preaials, v;orklng in fields. To fit
theiu for a proper use of their responsibilities arid ner; con-ditions, they v/ould serve an • apprenticeship' to their old musters; domestics for four years, arid predlals for six years.

During that time the mc.ster rac entitled to four and c. ..
days c. v;oel:, or forty-five hours, of labour, in return for which he must provide food and clothing and house accommodation J I'he remaining two end c half dr^rs (including Cundiy), the a^rentlco could v;orlw for \;ages, or in cultivating his fields In his ovm interests. He v;as free to attend cny religious services he chose on the Sabbath. To retiove t.ny obstacle to thlc, tlio suridi^ markotc v/hich prevailed v;ore abolir,hcd, and Saturday becaiiiti tiie general day o.f trading.

72.

4. If apprentices were required to cultivate lurid to supply pro-. visions for themselves, suitable lejrid within a reasonable distance must be provided free of cost for that purpose, and
they must be allowed extra tine for this out of the days they
were required to t/ork for their masters*

5. Any apprentice who was able to jjurchase ills freedon before
• the.tlue specified in the 1-aw was at liberty to do so, even gainst the wishes of his master; and the price to be pcJ.d
for his release would be fixxd by ^magistrates to be sent out
from England to superintend the working of the lav/.

6. Plug/jing as a punishment could no longer be inflicted v-lthout the permission of 'these magistrates; and the flogging of females was forbidden.

7. Children under six years of C^Q at the coining in of the lav; •were free, provided the parents could support thorn; and all children born after August 1st 1G34 v;ere cJLso free, with the
same proviso.

* *

8. It was also ducidec that, instead of the loan of £15,000,000 proposed at the beginning, a grant, of i:20,OuO,000 would be
made to the West Indian' planters for any losses they might; sustain, and this burden would be borne by the tax-payers o*f
England. »&

Ine four years during which this Bill operated \vere perhaps the

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\ • tost difficult in the history of all the churches, for there TOIS gen-

*

eral confusion. . fhe title of the Bill f/as unfortunate, for the slaves
"'»*", "'*

could not understand how a v/ell-trained and ^ell-tried man T;ho liad

in charge of a gang of labourers, or of some part of domestic
j

for year si could suddenly be reduced to the status of an 'appreiit-

It v.ould have been perhaps ' worse had fteeuom been granted
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outright in /1834, "& but the transition v/as made doubly difficult because

vjas no 'guidance given as to rates of pay which the freed slaves

to receive, ' arid little attempt made to inform them that the houses

n wich they lived belonged to the estate ov.ners, and even tliough

••°y hud boon born in them, arid cultiv;;.ted the plots around then, the

c °£lh£ of freedom meant not 'only, v.ages, but the spending of v.-ages on

p.47-49.

73-
things like rent and food. *'hese questions, of course, are social
and economic, but the effect on church work for four years and more

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* •

was profound, breaching became practical, dealing v/lth social end
•

economic questions as well as spiritual* gellgion could be practised

•* openly without fear, even v/ith the hardest masters, churches v/ere
crowded out, and It is significant that the slaves thronged to the
%

established church as Trell as tp the mission churches. Of this, one illustration will suffice: "The erection of the church of St. iaul's, Annandale, In 1858, supplies a noteworthy instance of tho good die- s * position of the negroes and coloureu classes tov/arus Christluiity.
Tho proprietor of the estate gave the land and materials, the Jamaica Government, the Bishop, and others added contributions, but more gra1y» Ifying still ' v 'the apprentices on the estate, of their own free v&ll, •
•

subscribed about .£200 in money, and no less, than tv,elve hui.droc days
f

in T.ork 1, and this too at a time v/hen they were still slaves. So earnest and sincere v;ere their efforts that, x±» 'in one dey fifty six persons cleared about four acres of virgin, unopened woodland*» ^heir numbers increased e-ach/7/eek. .And oi<, April 7th-• from 800 to 1000 of the black population pressed forward to hear the tiord of tho living

» * \ » God and to 'see laid the foundation stone of a Ter^lc devoted to ills
i/.' - ''

service -the superstructure of uhich they felt on honest pride in if- r '"*
knov;lng, Ouas .to be the result of their own gratuitous efforts.•••from

t
/ •

a circuit of eight and ten miles were to be seen flocking'on the .fol-Saturdays (their only holidays) volunteers, ready and eager
the appointed v/ork.«.cliildrcn of tiny grov/th c.nd tiiG old in their
•

decrepitude, joined in the vrark .It/, the strong ai^ci hoaltliy».

•• S.P.G. Digest, p. 230 section 10.

74.

The day .by dcy work of the ministers and clergy consisted for
thece four years in explanations to the apprentices of the conditions under v/hich freeuoia v/as to be given. They had to advice and guide,
and make slaves fit for their new position. After 1853 the position VSM even more difficult, for the ministers \vere theonly people without personal interests.at stake, and acted continually as & go-betv/een on problems of labour, housing, land tenure, wages, conditions of v-ork, advice on co-operative marketing and land settlement* imt during those yeare they v;ere constantly in touch v;ith government und courts and the officers sent from England to superintend the \vorkinj of the Bill, and their testimony is that the whole situation v;as confused, -nobody
/
knows v/hat is lav/, or not lav* The local magistrates support the in- '
»

terests of theplanterc; the stipendiary magistrates are on the side
<v

of the people* The Attorney General says one tiling; some lawyers in * . *.-' "•"• tov.Tj say another; arid the opposite; and authority in linjlaiiu, the Attorney-and solicitor General, disagree with the highest lav; authority in the island* nl This is confirmed in the records of every mission

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oocioty dealing v;lth the periqcL and the amount of Interviewing end
1 *^^^ , ••».

Visiting arid mediating required on the part-of the ministers ccn well
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be imagined*'*'•! ^here are many cases where ov/ners tiade scarcely & move •?'•'' on their estates \vithout consulting the' missionary on the Question of
, ft.'' '•h
arraiigcment^involving former slaves. 'Ihey undoubtedly helped to
develop the idea that the church v;as for all men, whatever their class or colour, and there is no church in Jamaica which has not a mixo^ congregation arid a mixed ministry.
This periodn sav; also the beginnings of v;ork by the Church llisslonary

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*• Robb: Life of Jamleson, p. lo!>-6.

75.

Society9 the London Missionary society, and a number of other agencies Interested In schools, arid these were practically without exception managed by the ministers* They Td.ll be dealt v/ith in the chapter on j&ucatlon, but meantime it must be noted that the work of the ministers became core and more of a teaching character arid that the education
of the negroes was closely connected r/lth the Church.
The methods of evangelism adopted by all the churches after eman-cipation will be more easily understandable If v;e l^ok briefly at the place given to ^reaching, to the Sacraments, to Social V.ork, arid to the

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N. •

helpers employed, and to this we nov/ turn our attention.

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Preaching; .
preaclilng, of course, formed a part of every Sunday service* and
v;ac the main feature of the missionary service. It is so much taken Tor granted that it is mentioned in the records only In passing. But . "besides the sermon on Sunday, the opportunity of the v;cekly gatherings for prayer and instruction was taken for preaching, a^ T.L.S the occasion
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when ministers vislteu slave-quarters arid houses, so ftir as con be
\

ascertained, the preaching was -.Biblical. «fte are chiefly occupied

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v/lth preparing questions explaining different texts of Scripture, and n ' •

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as they are .all anxious to be-able to give suitable ans.ers, they (the

. * ,. no^roes) neuter absent themselves but .from urgent necessity. "* Seven

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f"1

ycaro later,-'in 1819, the Moravian John Hofa writes »iiot a sabbath Passes, but some net; negroes come $o us.....l have begun tC^10!^ on*
- meeting on V,o nesdays and Fridays v;ith such ao can attend*
tlie Jasslon V«eel; v;e met every evening, and the place vus crov;ded.
This was in addition to classes for instruction, which i:ere frequently

^* *• MK •• 4B> *i* •• *^ •• •• •* *^* ••• •• •* <••• •* ** ^** •• *• *•• •• •• <•• ••" ^^ ••• •• MM VM •• I^V

arid Qiioules, vol. 1. p.71-5. 11. ibid.

76.
held in the early morning, as prayer meetings silll are In country parts. " • f '
Buchner reports that from early times the uoravlan missionaries "began to preacn to overseers and book-keepers In the forenoon and
to negroes in the afternoon*1 and this is not to be understood as serving the whites 'first, for even to-day, for purely climatic rea-sons, white people are not fond of afternoon services, T.hlle the coloured people turn out In gjjeat numbers to them and even in the hottest eeason of the year the largest Sunday ochools are those T.hlch meet in the afternoon* The greatest testimony to the effect of
V

the preaching-services held by the missionaries comes from the at-titude of the planters who gave permission to them to visit the
»

negroes In hospital and in their homes, but punished the slaves for absenting themselves In the evening to go to the 'preachings 1, Y • •••'•"

9

and in all the troubles it \vas the preaching services v;hlch v.ere bltuned for stirring up ideas of freoaom and deliverance. The other great testimony to-the fact that the preaching v;as Biblical In character xas Is the weightAvhlch the. negro even to-day puts on /.w*, i

f" ; * •

the printed Word,. He quotes Indiscriminately (even ?.hen he Ic a
' •

trained pastor) from Old and Net, Testaments, but the Bible is '•'.; commonly he^d to refute the 'statements of any other book, and he Is •&;•
filling to talk on Bible texts for hours on end, and at any time of '• / the day or'night.
That the place given to preaching v.as not emphasised so much •

**' .•'•*.-

after emancipation, v.hen the time and energy v.as taken up v.lth prac-tical advice on housing and land arid rages, Is clear, though bundt.y

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•» ^

f« Buchner: The Moravians in

77.

week-day services continued. The gro \ving numbers attending the Church of itogland becr-me accustomed to the rr.ther less important place given to the sermon in that church, but v;hen the island haci quietened aov.Ti and things became normal again, preaching grey; in importance until the I860 revival, v.hen the churches v.ere again thronged. The Church of Jaigland grev? more evangelical after disestablishment in 1870, and under Archbishop Nut tall, but v/ith fev, exceptions the church up
to the present day is emphasising the other elements in worship, led by a small group of individuals v;ho are so impressed v.lth the idea
of T/orship as the. 'expression of the spiritual experience of the
x

people 1 that they allor little or no place for the impression and Impact of the Gospel message, and the Living liQru. , The recent Cam-paign of Yvitness in v;hich alX churches joinou made it clear that the
i •

people of the church are desirous of hearing again the ftdrd preached to them. Indued, v/e feel that the explanation of the Y»'lthdra^lng of Christian people to the sects is not that the sects all or; for forms of self-expression, but that they-give a large place to their

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particular type of 'preaching*,,

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^ ^
The Sacraments; mam«^^ r
Thereidfpre frequent references to the iiacrciients, espcclcJ.ly to
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that of Baptism in slave days. The Church of jurigland has rather a
?-•

bm reputation in that connection, for apparently the character of the clergy influenced their conduct even of the Sacraments. Buchner quotes one of many statements on this ^uestion: The ^lanters,
since some slaves had requested Baptism because of the preaching of
» «

the missionary nearest them "invlteu the Rector of the pai-ish to come

76. .

r.nci baptised their negroes at once, and agreed to pay a certain aciount for each". 1 (There was nothing unusual in the promise of payment, for fees v/ere by law established, and if a planter gave permission for a slave to be baptised, someone had to pay the fee, though Jillls suggests that slaves were exempt from this fee.) Tills 'baptism* was done in the mlllhouse, and a dance with rum provided, foil-wed. 1 That that was not the case with all rectors is shown by the Rector of Clarendon: "I have time but little more than sufficient to discharge the common functions of my office..... i have twice
made known my readiness to attend for the religious instruction of
the slaves...."1.1 Not till 1840 were fees for baptisms etc. abolished In the Church of iJngland. No charge was ever made by the Mora-
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vians or Presbyterians for baptism, but the Methodist Church even to-
» \ - . i \ . •
day charges 2/6d, and the custom is among some of the people to put
* ?'

I/- in the font after the baptism. ' pastors 'can rarely resist taking this, though it is called a ' thank-offerlng1. We have not found any Instance of this in a church of which a missionary is in charge, but te have known instances of Salvation Army native agents in Manchester Immersing at I/- per head. it'might be said that.the fcalvMilon
Arzny headquarters repudiated this t^gent, but he TJ.S speedily restored* Fre^uetft complaint is made, generally on •information received1

* . •*

from some traveller or missionary of another denomination, that
slaves were baptised and received into the church too ^uickly, and

IV without proof of conversion. A warning is sent to Mr. Blyth a

uonths after his arrival: "Independent of the soleian respon-
sibility which in various other recpects rests on the Christian
as to the admission of church members you vlll por.u
» Buchnur, p.6i. 11. King, c^uotinj 'Jcmalc:, incu.c.vcd f.nd frco« p. 143. lll « Phlllip^o, p.lOSf. IV. BroT.n: History of melons, vol.1.

73.
find that there are fev; thirds v;hlch are more lively to render £our labour o among the negroes abortive to spiritual frultfulnesc than the admission of unconverted persons from among them to iic^tlcm arid the
j

Lord's Uipper... fte have no doubt you rill find the negroes very eager to be baptised*.* ana hence many of them trill be very ready to submit to Instruction and probably may be disposed to employ such expressions as they think "will be pleasing to you and otherv.lse en-deavour to Impress you v:lth a more r«_.vourable opinion of the.u than they deserve. in the Liethodist U>cietles in the V.est lOies and In some Instances at least in the Moravian congregations, vast numbers
• \

of those \7hoia they have received as members have afterwards fallen cAvay t..."* Blyth also raises the ^uestlon of infant baptism ana ' • of slave baptism, v.here the- ovner haa to give his permission first. The point at issue v,as whether an orner could* stand 'in loco parentls' • • *
v

though even that tvas doubly difficult vhen it is rcmen;bereci that an OT.-ner might not himself be a church member, but might nevertheless permit his slave to be baptised.11 .

The iiacrament of the Lord's bup^er is dispensed -in tov.n churches 'N. -

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• , '

t»t least once per month, and in country churches, because of the num-

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ber of out-statlons once «very tv.o months. There ore no references

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• "'

to unseemly conduct at the Lord's uip^er In lilsslon churches, but
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Ltay KUgerirt in 18Q2 olves this Incident: *»when we vent up to the fltar, the clcr(^yman bcgcn his civilities - first asking v.hutlier y.c v;ould prefer having the bret.d and v.lno brought to our per; then hoping the hoi;.t vas not too great; and, in the ralcst of the service,
•

to enquire v.hether I v;ould like t. ?,lndOT. opened that \.i a

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correspondence tt.ii.S. /Jigust 2^th, 1824. 11. Ibid. 1.3.1bTO.

over the alter. I said not a v;ord... all this time, the young ladles v.ere talking and laughing, loud enough to be heard, as they er.t in the carriage at the church aoor. wl instruction cpr^ceming
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the meaning of the fcrcrrment is usually conflnec to the Catechumen's class, probably orln,g to the frequency of celebrt tion. Teaching on

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B&ptism is continuous, but not "systematic, for It consists mainly In invective by sects, most of v;hich are immersionist, and replies from time to time by the churches* The emphasis is on the method rt*ther than pri the merjfilng of this sacrament.
The great difficulty in practice about administering the oacra-
• merits is the" question of church discipline and the high percentage

• t

of illegitimacy - a question v;hich T7111 be dealt vdth in
In slave days,\marrirvge Fas forbidden, but breeuing ras encouraged • for economic reasons, and much could be na|cie of the distress of a
;

slave being sold to an owner in a distant part of the island, and being separated from his natural family* Much also of the state-ment that "nearly everyone dov.ti to the lowest rhite servant had his native female companion ".^ .ytfter emancipation, r;hen marriages

1 '":, - - '

\vere fJ.loT.od to all (ov.ners could at times give permission to

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slaves to marry), the rate of illu^ltlLiacy v.as 60^. In the • */.: eighties Iff v;as 70^, and dropped slightly around 1900, but rose 1 'H Kingston • to 74^ among ell claccec. . The Icianci rc.te in 1942 69.S3£. But our interest here is the position adopted by the missionaries, and the effect of the legal position on.their tork

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of church discipline.
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At first, the missionaries simply accepted the fc.ct thf.t i

!• Lady flugent's JournaO,, p.126. 11. phlllip^o, p.i;4.

81,
v/ere not allowed, and if proof of conversion v.ere snov.n
* *

otherwise, the fact" that a man and v.oiaan \vere living together with-out the blessing of the church \vas passe.. over, but- discipline v.as exercised to some exfcent by seeing that they did not change- partners. This v.as knovM, and still exists (hence the unreliability of the high illegitimacy figures) as 'faithful concubinage 1, or in native

s

language •married but not parsoned'. The Y,x>men in such cases are designated 'Mrs. r and deeia themselves and are deemed by the public, as perfectly respectable* such people v;ere not then held to be re-

V

sponsible for not being legally married, and T.ere admitted to the Sacraments* Kven when a slave v.as sold and his faithful concubine was left \vith her family, the early Moravians had rules on the sub-

- f

joct, and they first started the practice of having a raarri^e ;

\ »'

ceremony, v*ith the permission of the ovnrier, v/iilch ceruaony V-L.C re-cognised by the church but not' by the state. 11 Their rules t.re sum-marl sec^ as folloVvs: "(1) If a convert has more than one v.li'o, he
Is not compelled to put her a\\ay, and he may not except v.ith the con-
' *t ' ' '

sent of the other and of 'the church'- 1 Cor. vii. 12* (ii) such

\ , , •
*<k , ' '

un one - i.e. v.lth more than one vrife - is not to be a helper or officer in the church. (iii) A believer- has one rife 'only, till In the event of sale, the church v.ill not advise,

though it v'ill not hinder rarirrlr,^ vlth r. locrJ. pcjrtnor, espoclally.

."•« • . •

if the v.ife Is left v.lth children."11 other societies followed
< f *

practice of 'church marriage s'.^izn til iaarx-lc\Ge botveen slaves le^tlleea, ana the question v.as raised ofi'lciully by tho

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tflyth in a -letter of Peb. 3rd, 1826, v.l;en the position
that only cliurch of aunglcnd cler^jy could legally perforc

. Buchner,p.45* li. l.bld.p.4^ f

r,,arrlc£0 of slaves, 1 and in 1829 11 the Colonial secretary is reported to have been "favourable to the introduction of a Bill to allow non-
•

Church of JLingland clergy to perform slave marriages. Bl^th himself

c^_ ;

reports 320 marriages at Hampden in 1834J11
After emancipation, there v;as no le^al barrier to marriL<;e, and
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the matter took on a different complexion for purposes of church discipline. it is true that many of the slaves rushed to bo mar-ried legally, and the church encouraged it, and tightened u^ their
V

discipline in admission to the Sacraments. uut the majority thought of marriage as a binding tie, and time prove.- that the

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women did not desire incrriage for too often scan (the position is
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unchanged) meant that the man stopped v.orking and the 7ronic.n h<:.d

*•• •
to work. for him as well as herself and the children. she also r&xi the risk of having more children v/ith a man continually in the

". • * , • - •-.

house than if she had heyov.n quarters* Purtherraore, the negrosx Is iEuiitatlve by nature, arid 'Bucraf weddings mearit a lot of money, i'or dresses and entertainment, so .the negro came to associate the spending of money with the essentials of a le^JL voiding. The

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..'

result of all these l^eas vvt.s that r.ec-dings v;ere put off till late

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in life, and it is still, common for children end grandchildren to ' v - - J

be present v.hen a coupldis married. stories both amusing 'ind
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puthotlc can be told from person^ J. experience of j:.L.i .lea \ eddings.

N

Xhe position to-day is a compromise in practice bet'i eon the rigid

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theory that unmarried mothers \vhether they live confidently t.lth one man or t/hether their ciiildi-eri have different f ; thers, are GUS-

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from meubershixj, . until they reform, and the lax ti.oury that

• Correspondence S.M.S. ^.^.13^' . 11. Ibid. r7.6.1BT9.
Ul. Scottish Missionary Register,

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no discipline shall be exercised at til. The practice Is to sus-' pencl v;omen for a fev months ft.ncl then ruietly-restore thereon the
first occasion of their having a child/and the i>rocess is repeated on each occasion even If the children are for different fathers.
in cases of faithful concubinage, suspension for the first child, and attempts at persuasion to marry after every other. There are v.oiaen v.ho, having been suspended, will never return and there are those

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who rill neither marry nor join thechurch until the calld time of child-bearing Is past. Pathers can rarely be found for purposes
of discipline, but It Is true to say that both men and \voinen discipline themselves, if it Is T/orthy of the name, by keeping aray from the church for a^tlcie or for altogether.

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v The greatest weakness in. discipline, hov/ever, comes from the
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existence of so many sects, arid from the Jamaican*s attitude to all denoQinatiops as 'equally Christian 1. He,or she, y/lll change their
» • *

'loyalty' time and time asaln - as soon as they differ from the minister or priest, ana as often as they come under discipline.

• * *• ' The practice of refusing ,to baptise illegitimate .children ic >*\ _ • "• • ,
. HOT. ciocreasing» Uost churches hr.vu cor.epethod of 2e<t"^lnu over the

(ilfi'icuity of prjcnts not belri£ meiubcrs, or not being in £Ood ctuidlnj y }i -(

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in their cijairch. v.lthout entering into the ri^its tJid v.rori^s of '>.' the ^uestlon, It is sufficient to say that baptism is Gener<-Hy de«.
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by parents for their children, no matter vhether the pja-ents

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church members or not. The Church of .un^l&nd very orixly relaxed rule about three £ou~parents and accepted tt;o, and the ;..iscion-churclics nov dlo1 -. the mother or f; tlier to present the chile, if

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either c member of the con^re^r.tlon rho is in cood stcnalnj r

64.

a o guarantor, or, In the case. of the Presbyterian church the Kirk session may act 'in loco parentls 1 until the parents become members or ere restored to full fellowship. 1 But there Is no uniforLiity In practice oven In the same denomination, and the records of baptism in many cases kept in a deplorable condition.

workers;
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Ccildecott states definitely that "the laity undertook no duty except that of Church?, arden, an office In \7hich the secular duties

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fur exceeded the care of the church fabric, and some financial mat-" ters tfhich gave them an appearance of bolng ecclesiastical. there v.ery no lay readers or catechlsts; no Sunday School teachers; no
^ li ' ' N • '
district visitors". But more could hardly be expected v.Leu sotie
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of the clergy *v,ere much better ^uall'fied to be retailers of salt-
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£ich, or boatswain to privateers, than ministers of the iiospel"

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and it vcis of these, some of them "unsuccessful planters, merchants, und ex-military officers v;ho sou^it holy orders in iiin£land and then

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Ciijne back to enjoy the emoluments of island rectories niv that Bishop

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Llpscombe vxote that he expected no good "until the old clergy v;ere '"

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V.lth the coming of the Bishop to Jamaica and the better orci&ring

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of church Jlfe thereafter, and v;lth the increasing interest and v.ork f. ' •In the sphere of education . after 181 £ Y.hen a Bill true ^doptou by the Ji.iiir.ictt Legislature giving slaves the right to receive Instruction-, wia the churcli vr.s strengthened for the purpose by adtiltig a curate t VI ^o each parish, the laity v.ere v.'idely used in the Angllcaii church

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* "* «•

l « Presbyterian bynod Uinutes, 1957. 11. Caldccott, p. 54-7.
ill. ibid. p.$9 v^otod from Long. iv. Ibid. 'p.i?b. v-. ibid, p. •»uoted from Llpscombe. vl. Ibid. p. 84.

as Catechlsts, Readers and School masters. , "Some of these gave their T.hole time to religious work; others, e.g. the school masters, undertook it in addition to their .ordinary duties, although the
lur^e place occupied by religious instruction in the school-teaching nude that v.ork by no. means one that could adequately be describe.*, as eecular, even on week-days. Some of the cateclilsts had fixea sta-tions, others Itinerated from estate to estate, or village to village. Gardner soys that some 'book-keepers In Jamaica rho r.cre employed in this way t;ere in no sense rellgluus men'. But the same historian imys of many of the Baptist deacons that they t;ere «drat/backs to
the advance of the people'..* Bishop Coleridge required of his-cutechlsts that they should be 'men able to reaa v.ell, instructed in

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psalmody... and competent to explain in a familiar v.oy to the negroes any common v.ord or passage of scripture, or in the lecson books of fcchool'... The time had not'come for Lay Readers as puiQ.y vol-untary v;orkers... nl The system of getting school teachers to act
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&s cat-jchists or lay readers either voluntarily or in return for v. emell honorarium or a teacher's cottage has ralsedas many problems in ell the churches but these belong more properly to the chapter on
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education, c-.s does the use of laity in schools for slaves and for
v *<(••' "

children after 1828.
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With the exception of the Moravian church, vhlcli d'ld not begin

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Sunday or'i»cy school v.ork till luZ:6, all other churches er.^loye. laymen ar^dj in Sunday schools, vonen to assist in the v;ork. it
ti-.e the definite policy of the Baptists and !:ethocilsts to mJvo use native laymen as local preachers f: o,^ the very beginning, ana, as' have observed, It v/as the loj^men, being untrained, v.hlch ^ot these
1 •• *m mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm mm

ibid, p

Into trouble \vlth the authorities. i>oth societies,
hov-ever, v.ere simply currying out the practices oi* their denomin-

ation in .cinsland. J

It v.as not till 1854 that the Moravians "arranged that suitable

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church members should be employed as scripture Re c.utrs anu Asuls-tcnt preachers",* but as \vo have dald, laymen had been employ ou In
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the schools since 1826. There had been a plan, iiov.uver, adopted tithln the Lioravlan congregations from c;ulte early, though It v.as one which comes more naturally under management of a
thai under general mission methods* The plan v.as L.C

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"After having visited end preached several tu..es In n nev loceJLlty, they Invited those that wished to be further instructed to come

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forrord and haye their nuaes.- entered C.B catechunens*. . . beln^ bc.p-tlseu, they formed the beGlnnlns of a con£re££-tion, tero re^ulfcjrly

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visited, attended the services at the mission station... r era con-versed v/lth individually, every cl^ht v;eeks. They (the mission—

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uries) v/ere anxious to Olve as much attention *s possible to in-dividual pastoral care... -This v;i s the reason and iAir^ose for

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^.alch the missionaries met vith each individual i.t least once in j %

eljit T«e«sks.... it v.t,s a v/lse and profitable institution. Lees •/;
.e jjthe choice of its mne, ' speaking' ••-• Ai^onj the con-
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verta there- v;ere several vho distinguished themselves by their ue-

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voteclness and trient. The church thought r,ell to Uiiie ji^eof tliein,

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appointed them as 'Helpers 1 ... Their v.ork c^ucJJLed
^o visit, export, hold prayer ineotin^s, teach to read, settle Putes. some ten to tv;enty v;ere in CL.ch con{;r ejection, LOCO v/uL. iaet \\ith the pastor every four i ecks. " Lc^/mon i.cre thus
l « liutton, p. 244. 11. The Breaking ol the Dt.\n, p. 50-1.

87.

within the congregation, 1 though the plan Y.ac put into ef-
I'tict only about 1823 according to Buciiner. The Jjaptist syLteu v;as rather different, for their laymen, knovn as 'Leaders* had e. p:
Yiltliin the mission, and be cane a real problem in tine.
These 'Leaders' at first real helpers to the Liluistor, becc independent preachers, and assumed authority T;hlch they had not been They frequently cane ~etY;een the minister wJicL hi's puo^le, 11 '
i had gotTinto their hands the pov.er to give 'tickets' for admission to the Sacrament* The people protested against this abuse, and com-plained to other missionaries, and' in 1831 a remonstrance YL.S drav;n up on the subject of Baptist Leadcris^, v.hich v.as affecting not only tho Baptist church, but the position and the peace of all other nls-iiions.ililt \vasxin effect a request to the Baptist iiisslom.ry society to control their agents fortho good of the v/hole church* K.nibb, hov.ever, defended the system, and blackened the ch^jracter of those vlio opposed it, even thougli the first protest vt-tLS actually made by three B.a»6» Missionaries, coultartti v^hltohorn, arid iwln0donivv.ho \vere

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CiltiOY.ned by the B.M.S. becausai^they abolished the Leader py'st'sci in Uieir ov.n churches. But v.e are not concerned here vitii controversy. Only it Is clear even from that early date that the ayuteu c^Ioyea the Baptist denomination in Jnr;ic.ica, by vhicii tjriy Liinlstor or
u take pother c^id actually usu it 'c^ain&t Uic lutoro-ctc of

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ov.n church, is one tliat lends itself easily to abuse t.vid bringq
the churcii into disrepute. further examples could be ^uoteci, even within the last ten yoarsv arid the pretence of a nunber of u^
^s to clear up problems siiiilax* to Lec.ucrlsu is proof ti.L.t

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*• Jiuciinor. 11. Y,addell, p.lj^-/^ 111. ibid, ano HoVu, 16'; lv- Hobb, 1831. v. Billon: u,-io hundred o!e:rc.

88.
stricter control Is required in that church.
The Presbyterian Church has made uso of laymen from the begin— 1 » •
in tho office of the eldership, \vhoce duties rxe to cc^lst at
the luacrancnt of v the Lord's Supper, to visit the members in the dis-trict regularly, and in the early days to cattchise. Teachers \vore

etii>loyed from the first, being supplied by the Scottish Missionary i Society till natives rere trained. Laymen also assisted in ML'iJa-ijin^; the affairs of property and finance and in erection of buildings, tnd both men and rcomcn in Sunday schools and t.ork amongst Q)ie young. By the time asslstent preachers were felt to be needed, the Jamaica
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lilsGlonary presbytery had been forced (in 18?6) and arrangements T.ere sot on foot for training catechists and native pr.stors iraiaedlately,
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the first attempt at training- layrnen fpr rorl: In the church in Junior..* That Y.ork has cone on continuously for 107 years, and

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cutcchists are required-by the rules of the church to be ru^jularly ex&uineti by the presbytery and to pursue a course of reading. Teachers in the day school v;ere also trained, by the church, cJid liSaistcd as catechists or lay V^ents, but at no tine v»ere thoy in cole charge of even an out-station. jjy 1870 Ktiapden, the first
4

&t;;tion of the Scottish Mlsslonai-y Society had tr.enty sucii ciders ^!' ' In the con£sre£'! tlon-, and "they visit In t\os.in er.ch district rud •'? meetings «* (these v;ero house prt^'er meet in jr.) cue for r. time

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tho revived of 186o come of the congru^c.tlons h;..d native

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llsts, i.e. catechists working urider the riiinlLtor cTid pre.*>-

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for intensive visitation, and in Kingston one worked as

l » Uhltod Presbyterian Liscloncjr^^ Record, vol.3, p.519. li

The uethodlsts, as v.e have seen, adopted- the -cycten of local preachers, and .they did not start training Jnarlcuic for tho ninis-try till 1876, but r/lth a lore© n uber of scattered stations It v.as

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necessary to use oven untrained 'laymen. This system continues, though to-day arrangements are made for summer schools and corres-

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^onclerice courses for such" as require these aids. The later arri-vals In the field adopted all tho methods v,hlch hi.ti. developed up
to 1834 - using local preachers, teachers, voluntary and full-time Ciitochists, men and v.omen in Sunday school v.x>rk and social vork

raid Soclt.1 V.orkj
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V,e must here note that the vast anourit of t,ork v.hich the ckurches
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into education in slave days and aft errands v;as part of their
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of evangelism. The Bible ' v.as essential to a proper under-
of Christianity, and education v;as essential for tha read-

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urjder standing of the Bible. Much of the evil of the time

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v.as put do\;n to ignorance, and it ;\as felt that education vould
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abolish superstition fairly easily. By 1^34 the Church of -Midland
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h ti only 56 clergymen, but 95 lay teachers, and 142 schools!

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Kethodlsts^jjaptlsts, preubyterians c^id Church of ricotlLJid hau rll openod schojols as soon as possible after their v;ork be^an, and the HorttViens did so In. 1826 *GS soon as they could get teachers", and the HoravitJiS and the Presbyterians each establishes colleges, for teachers soon after emancipation. It might be noted here
the church Missionary Society laboured from Ibl5 to 1Mb
in estLbllshing schools for negro children, and vithdrev/
, p. 226^ pai%.4.

90-

it felt the '1 Church of -^n^land V-C.M able to carry 'on rlthout '
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Its help. Educational T.ork, v.hlch v;ill be stucliedf in uctall in chapter five, v/as introduced primarily c s a method of s^fei din£ Christian truth and hnoftlecge, and abolishing the darkness of su^uj 6tltion arid fear T.iilch v;as the dally lot of the slave and the un-enlightened ne^ro.
fork rhlch in this a^e bears the title 'social t.elfaro* has brought to the forefront as if it v.ere souethinj entirely nev/, the general impression in Jfua^lca auon^st -rion-chui'cii-^Ow'rL opponents of Christianity is that the churches hr/ve never done social v.ork. 1'hat impression* has been created l;^*^;cly by a i»: undorstanding of the Recwimaundations of the \vest inult. Ro^LJL cilsfilo.n, but T.O are concerne., vith the facts as recorded, not ».ith iJLLsing impressions. The church, in all its branches, h:.s iJ.vc^/s clone .social v/elf are v.ork in Jamaica, but it has not called' It by that natue. It may not have been veil organised, and It i..:,y not huvo cured all human ills (thou^ii i^ouurn movements lir.ve not yet
• *.-»*'

achieved that either), and it mcy never have been the vork of a t>opi_ri.tc dfcpai'tiiient vith a v;ell .equipped rnd trained ctafx, but

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the church j;as practically the only body Y.hlch even uttCL.^tCv.

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social u^-Sift.
cjocljil v.ork as intended in the near future is co l.^ortciit
tliLt It requires a -chapter to it; v^lg, but it iuut;t uu uenti'onea herd that as part of the method of spreading the c-os^el, the ui88ion:,ries visited the poor f.nd the side both in .their hoi^cs in the slave hos^itcls, (for jmrica v;,s better su^li^u vltl*

-tock; liltitory of tlie Church ;;.ii::;ionrry society, vol.1.

aid doctors in slave days than It is tp-dcy1), they collected
and gcve to the poor, they found vork - nd assisted in tc^je dilutes
in the period after 1838, they purchased large i)ortloiis of lci;d md
«

gold thara out in small lots to the freed slaves, they ^L.VG instruc-tion in housing .and home life, and the T/ives of the mission staff taught domestic science to the .girls. 11 None of those objects bore their present-day names. They r/ere rll part of the everyday T.ork of the missionary, but every opportunity rr.s tcikon of shov/lnj the
i • •
oaspel in practice as v;ell as in theory* Details of the v.ork rill

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be jlven In chapter six, but it must be noted that tho v.orl; of tho church spread. lar^sly through the personals contact clverj by tne uissionary in advice and help in rorkin^ out every day problems of life one hundred and more years a&o«
One point must be raade, however, and that is that practically
till churches deemed social \rork as an 'extra 1 to the preaching of the Gospel in those days, and it Is only v/lth the twentieth cen-tury that the ministry on the rchole hciS cone to feel that soclr.1

velfare Is big enough. to require a full-tine staff und^r tho dir- •*, ,
octlon of 'the church, end this probleu vill be considered l^ter. The use of literature has already been mentioned, in so far
v :•

i>s tho lilblo v.as practically the only text-book for church and $••'•
school, arid'Caton tells of grants of 131bles for v.ork in Ju.rlca
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froti 18Q7, tJid of the foundation of tho «jMipica /oixlll,- ry of i • people of Colour' .in "1814; 111 nlso of the Jnirica Slblo

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in 1830, v;hlch hor.ever consisted only of t^e
1834; v in that year the Rev. Jt,:j. Thoiuson of tho i

*• milon, p. 29. 11. Llvln^stone, p. 30 and 43. 111. Caton. Vo3-l, p. 2^7. iv. Ibid.

92.

J&relgn Bible society arrived and formed numerous auxiliaries throughout the Island, arid 620 quarto Gulncxa Blbles T?ere sold that year arid a depot opened in Kingston with 3,000 copies to meet the de-Eiand.' The vjork continues till 1847 when 11,641 cobles trerezsold. 1 Thereafter grants tfere given to Individual missionaries, but an auxil-iary wr.s again forme ci in 1939*
Several denominations published monthly magazines containing art-icles of devotional Interest and of local nev;s, and the follovlng are still in existences 'The Jamaica Diocesan Gazette 1 foundeu 1917, 'The

V

Presbyterian 1, founded 1889, 'The iiethodlst liagaalne 1, the 'Baptist Reporter 1, arid the salvation .Army 't'&r cry'i * A Eoravlan magazine v/as published for about ten years, but ceased for financial reasons, num-erous grants of tracts and literature of that type is sent by various societies to all the churches, and the church of England and the pres-

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s • -

byterian Church operate Bookrooms for the snlo of Blbles, hyianarles, and

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religious books of general interest. , All the monthly publications
of those churches are hard put to it to cover expenses, for none of then has a circulation wider than their omi denomination, and there
•V. ' . , '

lo room for a general religious magazine, rclth nevs columns, published
» 4

by soLie organisation such as the Jamaica Christian council, fiach

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Church from time to time has published pamphlets dealing T.lth sects,
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obeah, Immd^slon, and social questions, but these require to be sub-sidised ovlng to the snail circulation. Literature for Sunday school

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floric is generally imported from abroad for reasons of expense. It can fairly be said that the church has not taken advantage of the printed • v.'ora-in Jamaica, largely ov-lng to lack of central organlcation for ^strlbutlon on the one hand, and, on the other, the refusal to co-op-l>« Ibid, vol.2, p. 318.

93.

erato with other denominations in publishing matter T;hlch is coDaion to all. One great feature of which the Baptists arid Presbyterians are
proud is the fact that they very early sent out foreign missionaries.
In 1841 the Jamaica presbytery considered Africa as a suitable field,
and \vero of the opinion that ftest Indian trained catechists isould be
beet, If they were accompanied by ordained missionaries, preferably
those accustomed to the tropical climate. Also, they -would "possess
the confidence of the native- teachers".! The result v;as the despatch of the Rev. Hope M.T?addell, "an ideal pioneer, in 1845, v.lth e. cutechlst, a. teacher, a carpenter, and a dispenser»11 to Calabar in tvest Africa.
> * *« i,

Others followed, and the Presbyterian church of Jamaica still contrib-utes to the work at Calabarv started by them a century a&o. In 1846 tho pork In Grand\Cayrnan in the .\Vest Indies t;as be~un, raid is noi; a presby-tery of the JamE-lcaii Church.* in 1842 the baptists also had arranged

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to send missionaries to Africa1!!, arid that Interest continues. Inl894 the Presbyterians be^an a mission to the I£ast Indian coolies in the is-
'4.1 . Jtr^VJI {

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land, a group of indentured labpurbrs who had bee ne^iected t?o far, and between that date and 1912 1*.|89 had.been baptised^ and there v;ere seven stations under a superintendent \vlth six catechists aiici nine lay helpers.
1 J ^frf' "• .* > <

tills work has diminished since the importation of 2ast IndlariS \.r.s stop-d, arid tfJie children are able' to spe-tilc SraGlich froc; their Infancy, so
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all except two stations have been amalgamated v;lth tiie V.ost Indian

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congregations.
Tlirou^hout all that work, tiic churches uerc coriStc.ntly' coding into touch T^.th the Government in its policy first tov.tJrcls slavery aud t:u:a the j>roblcms of euucation and of freedom. \.c h^vo

- i:cKerro;v, p. 369. ii. Hci-elll; our Lisslons lu the V/.I., p. 35. fienciojc-son, p. 78.

24.
noted the relations which existed between the missionaries and Govem-cent with regard to slave laws arid preaching to slaves, and the prob-lems thich arose in connection with schools are dealt with in chapter five. She general impression is that Government refuses to progress
or change until It is forceo, and- while that is an unfortunate impress-Ion, it Is undoubtedly the experience of those who liave to act as liais-on officers between Charch arid Government. Up to 1870, Government had
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to listen to the established Church at any rate, but since then it lias

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been more difficult for the churches to get Government to take action
in any matter. On. the whole, the churches are tolerated, and the con-
s

tact is strongest in the sphere of education. $he most important fut-ure relations vd.ll be In connection with Government schemes for Social tfelfare under the West indies Development Pund, treated of in cl^apter six.

A Study of Method*
Since the world Missionary Conference of 1910, the Jerusalem meet-
ing of 1928 and the Tambarau Meeting of 1938 have widened the Interest
* ' TW£-~ '•»

in general methods of missionary work. But the great drawback is that
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those are studied more by members of the Home cou^ittees tlian by mis-sionaries on the field, whose duties take up so much of their time that
V •

little energy is left for studying reports which reach the field months /?. . ^
the;/ J;have been published. Jew societies make an ei'i'ort to draw
the attention of missionaries to world-wide developments, and few mis-sion committees on the field make an Intensive study of the work of other fields and of reports of even wo/rld-wlde conferences. That con-la gradually disappearing, however, with the rega^ST bulletins established by the international Missionary Couaittee under

95.
which regular reports reach Jamaica through the Jamaica Christian Coun-cil, ar^d many of the Komo Churches have press Bureaux established dur-ing the war which will no doubt continua after hostilities cer.se.
touch has been written, however, in the past concerning mission
uethods, and we turn our attention now to the bearing of these pronounce-^ merits on the missionary methods adopted in Jamaica'.
The aim of foreign missions was expressed by the Scottish Missionary
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Society in a letter to Blyth 'in 1832; "The ONLY object of the society
13 the PROPAGATION ttF/Tliii GO&U.-EL among heathen and Infidel nations »1
and the problem is how best to carry out that aim* cidham wrote in
1912 (The evangelisation of the world has been couetimes represented
us If it were primarily a question of distributing a sufficient number of Liisuionaries \throu£hout the non-Christian world", but he also points

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out on the sano pa^e that "the proper aim of foreign ulsslono is to establish in non-Christian lends en Indigenous self-propi^;atlnc church as a motjfls to .their evangelisation 11** and J.p.jonos piit the position
tiore .clearly when he v.rote "The ultimate aim of missions should be to make themselves unnecessary.. That mission is most successful which- *•*•- u>st speedily achieves its purpose and is able to disband* «m The question to be decided of course, is M'.hen has the tine come when a foreign mloslon has achieved its purpose?* In Jamaica, all the soc-
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letios have stated that their ultimate aim war, to crecte an Indigenous

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church, and most of then have defined what they nerTit by that phruce.
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the experience of the Baptist i:issloriary Society end tho present
of that Church would surest that that mission had not acliievea
Us purpose; that tho kjsslon Board withdrew too <iulcivly. The experiment

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!• Scottish niociuriary Register, vol.13, p.194. li.ulcUirx*:TI*e \.orlu ;j.u the Gospel, 1^.139. ill. Jones: The].;odorn iJ.saloncav (fallen *e, ij.l^i.

" Va^ f ± ^

56.

made by the Methodist Church after the v:ork had been carried on for nearly a century also suggests that three generations is too coon to leave the native church entirely on Its orai. fhecc questions are bound up v/ith the training and the quality and character of the native Ministry, of course, and they VTlll be d^alt with in later chapters. But the position which is felt by the Jamaican to-day expressed very strongly in the sphere of politics, fis also beginning to bc 7 expressed in the churches - Is that the time has come for foreign events to v-lthdraw
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and allow Jamaica nationals to have complete control. The natter of subsidies and the necessary continuation of financial assistance even
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if foreign agents are v,-ithdravai is bound up fclth self-government, but there Is, as Jones --wrote In 1910 "one of the pet dangers of every mis-
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sion in heathen lands Is that of keeping the people whom they have brought Into the Kingdom as their perpetual v.tirds... It is pleasant to

i • ^*'*.~ *

hold on to Influence and authority. It is sueet to administer the affairs of others. It is delightful to continue In the capacity of almoners of the benevolence of tho Home Church. It is difficult to relinquish leadership and control.
Do one would dream of applying that statement to all missionaries, but it most certainly does apply to some, and the solution Tsould bo
V

(1) to provide for more frequent furloughs for missionaries and to see
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to it that they have the opportunity of attending conferences and lee-

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tures arid discussions on missionary methods throughout the v/orld; these

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fcould be in the nature of 'refresher courses 1, arid v;ould neon that f^x-loughs might be token at different tines of tho y^ur to give u nisslon- ^y an opportunity of taking a term In college, rather than the present
• i

practice (for Jamaica at least) of furloughs being token during the
!• Jones, p. 151.

97.

when many of the ordinary church organisations,arjrjd the Colleges,
ore clcsed. (11) to arrange for regular visitation by deputies from the Home Churches to bring the view of the voider Church before the
f

Dlsclon church, and to obtain up-to-date information generally. The present custom in all denominations is to send deputies when some crisis has been reached, and the visitors act as judge and jury. A regular system of visitation would strengthen tho connection between

ii-

the mission church and the Homo church, arid would nlso prevent the elaborate and well-prepared 'receptions' which mission churches love to arrange, and which are enjoyable arid illuminating to the visitor, but rarely give any idea of the ordinary level of church life in the field.
/•

No study-? of missionary,methods would be complete without reforonce
to the writings of Alien, whose utterances give one the impression that he has been embittered by unfortunate experience In the field, and is
»

apt to overstress his points. "Qurmodem practice n, he v.rltes, "In founding a church Is to begin by cecuringiland and building in the place in which we wish to propagate the ^ospel, 'to provide houses in
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whichfc the missionary can live, and a church, or at least a room,

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fitted up with all the ornaments, of a frestem church, in which the ^*' ' missionary may conduct services....The larger the establishments and
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tho more liberally it is supplieu with every possible modern conven-
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ience, the better we think it suited for our purpose. }£ven in the
c ' , ~~ ~~vi

smallest places we are anxious to secure as speedily as possible land Ofc which to build houces cmd churches md schools, cud vc tcl:e it for i tloat the acciUlrement of these things by the foreign tiisulonury,
N '

by the foreign society, is a ste^ of the first importance, since

93.

it is obviously impossible that the natives should su^ly all these things even if they are anxious to receive our instruction, it nat-
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urally follows that we must supply them. Hence the opening of a new
•

mosion station has become primarily a financial operation^ 1 • whatever nay be the position in other fields, the above quotation cannot be
•

said to be true of Jamaica, of any, church, not even the church of JJig-/

land since 1870. It is true, of course, that a missionary nust have
a roof over Ills head, and that will involve financial arrangements either in the form of a gift from someone, native or foreign, arid land

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sill be needed for meetings, whether any building is erected or not. • But to surest that either missionary houses, or churches have 'every * • modern convenience' is to look forward at least one hundred years in Juaalca if the past rate of provision of Conveniences 1 is to be .taken
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as a guide. ' >
The annual minutes of synod of every Church in ~Jamaica is suffic-
ient to show that new stations begin, both under pastors and zulsslon-arles, from small gatherings of Christians in private houses, and that then these gatherings feel the need'of a church, they begin to subscribe
• » v

for the purpose. Land is often bought, or received as a gift from some Interested native merchant or property-owner. Grants L-JCQ made by the Synod from ^accumulated ffirertg native funds, and a congregation is erected only at thai request of the group and after sufficient enquiry has been
* t

made as to the possibilities of establishing a strong cause in the new district. A minister may be appointcu to \vork the nov; station niche
°r cc part of a circuit or charge. In tro recent cases, one presbyter-Izn 7 the land and '£1,700 v;cro given by an interested native Lionbcr, 4>000 v/as granted by the gynod, and £l,ouO by another (foreign) inter-
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~«"-««»»»^.»»«»«»«-^ — — — — — — — — — — — — — — — — -nr mm mm mt ^ tm. mm

*>• Alien: missionary Methods, Paul's or Ours? p.74-5. 11.Presbyter!an ninutes 1942.

99.
ected church member, and a. missionary v;orks tho new congregation from another station; the other caso Is Anglican, and is in a nev; housing &rea, where members have met in a private house for many months
now arranging for a building on land v/hlch they have purchased. Jamaica has not burdened the local churches with buildings and mission estab-lishments. which the native church could neither manage nor sustain. One other thing which must be remembered - the native churchest contribu-tions for all purposes compare very favourably with churches In Britain,
• ' , but native churches In Jamaica have not the accumulates fu< ds of cent-
i

urlec, nor have they the endowments which most of the British churches possess. JJut, tney are rapidly, building up reservee, which, while they my not appear large to the .eyes of the Home Churches, are a step to-
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wards financial security, irven Alien would admit that native churches
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should not be required to support missionaries sent from home, and in
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the case of one church at least (Presbyterian) no missionary receives
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anything from the native church. in other cases, Lioravlan and Liethod- • 1st, missionaries receive the same allowance as pastors, but got an
t

extra allowance from their Home Societies, arid the system rlso provides for bli.clt grarits of money to t^e. native church, so that for all practical purposes the native church does not support the mission agent '.
in a critical review by Roland Alien, v;e find the statement on gen-
eral mission policy; «v*hen it is accepted that the end of cliristlari
is to i^roduce Christ-like character in nations, the Inevitable
1'eault Is that missionaries arid missionary conferenccn busy thenselves h attempts to Influence the action of nations an cuch, instead of
g their proper v.-ork, v;hlch Is the conversion of ncn to Ci^rist ciiu establishment of tho Cliurch. If thov did that Y/hlci* ic their proper
• — «•••••-••• — — •-•-•-•««•••».•.•.•.•.••«..»..• ••» — -.«»«««««»^ — .•.«. Merle Davis, chapter 2.

loo.
*ork, the action of nations would certainly be influenced as the Christ-ians multiplied and the church grew; but that is a very different
thing from the attempt of missionary societies and conferences to in-fluence nations, as such, directly, '^he one is the v.ay of Christ and

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ills apostles; the other is the way of modern missionary statesmen* liaturally, as statesmen, they want to direct the-conduct-of states, raid as Christian statesmen they went to direct it as they think it rould bo directed if Christ directed it; but Christ directs by in-dwelling the souls of men; while they act by persuading, if they can, the leaders of the,nation that the action which they call Christ-like is wise and prudent, and tends to the prosperity of the people. 1*1 This statement is one which may be true if the only work studied is that accomplished by conferences on .such things as schools, children's hones., social work, etc.,; in the running of which both governments ta*d missions u>ri together. It is essential'that on agreed policy be arrived at by these agencies, and that the policy of each one be knov.n before money time and energy are wasted, if duplicating of schemes arid over-

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; and bad distribution of men ai*d money is to be avoided. Indeed,
It can be fairly state., that in the past in Jamaica, such work as chil-dren's homes,*, social welfare, vocational training, lias been begun by
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churches in a haphazard fashion, so that the foundations which were

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laid were note- suitable for the superstructure when Government recllsoci Us responsibilities and \\anted to build better accot:o elation. The mis-sionaries are hampered by snail staffs,, whose only e^uii.uent for spec-types of work is enthusiasm arid a conviction that some thing t-ust
tfono in a given situation, iiuch good work is vested because; of the ^ of s stated policy, both by. missions arid government, the; best, Allon, «erusiileiu, L critical revlov;, p.10-11.

101.

or T/orst, example of that In Jamaica Ic the Presbyterian Hone for Girls, gituateo. in St. Mary, in one of the \rorst cllmc.tes in the Island, cold,

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daap, entirely unsuited for children who have had tho bad start In life which those girls' have had. the uork has been a noble one, began at that station because the missionary happened to be located there, and the missionary's family saw the need for something of the kind. .But tho climate cjid.district requires heavy expenditure for clothing, for rood, and for transport of foodstuffs. Alongside this venture, and started by the some missionary family, v/as a Vocational ^raining centre for Girlc, which, suffering from the same conditions of environment,

•

etc., was a great burden on the church until Government joined in TTlth * tho scheme. Ultimately, Government bought- out the property, but v.lth-out duo consideration of the natural surroundings, so that the cost £BL of. running the institution,Is exceedingly high, fead either the Church
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or the Government had a long vien of conditions, sone other r,ore suit-
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c.blo pert of the Island, more central, more adapted for growing prov-

isions, better from a health point of viev., T7ould have been selected, •'•''«". as has been done in the case of .the Vocation*-1 Centres for Boys. v,hat- *v

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ever may be the position in other fields, 'then, Je&aica has not vaste,
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time ITJ conferences designed, to influence the activity of the •atate; .y _

indeed, it Imd been better if the"missions had arranged general con-ferences on feuch matters, por the first tine, in 1S42, representatives
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of all the churches •which oimed schools, (including the ilor.iCji churchj
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came together to vork out a basis for denominational schools in con-nection r/lth the J^lucational Adviser to ^^r -t'rrjil: iJtockdtle - n

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v/hlch T*lll be dealt v/lth in the i^roper place.

102,

<j>he other point v.hlch Alien has omitted is that vfollc conferences
deal v/lth general policy, the mission staff day by day is carrying
on the v;ork, .by preaching, visiting, lecturing, end training nationals, und flthough conferences may not be held so often Ou that type of \rork, It is surely because Its continuance is taken for granted. Jtjnalca,

1 •

It must be remembered, in all denominations, employs missionaries to do the same v/ork as native pastors* There are-a few exceptions, vlz», the fiord iilshop, the Chairmen of the Kethodlst Churcli, the ^heologlcal Tutors of the Anglican,'Presbyterian, Baptist and nethodlst churches* iut apart from these, missionaries have congregations to v;hich they minister, and in every denomination, pastors have the s£&e righto In Synods and committees as have missionaries. Xh&xsfca

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the v;hole question of the establishment of an Indigenous church,

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and the training of native ministers arid leaders, is one that requires separate consideration, which v/lll bo given in the t\vo succeeding chap-ters, but the matter of employing the methods peculiar to any one denoin-

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Ination might be mentioned at this point. '•'''''•' i
There Is a gro\ving feeling anohg a certain clacs of natives - not

" v-

£ very intelligent class, but a class vrhoce feelings ere played upon
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continually by local politicians, that all the evils of the church in
?/1

Juaiaica ore 'due. to the fact, that missionaries brought v^lth them their '* denoiainatlOnalism - »our unhappy divisions 1. She chc*rge of bringing
• f

these divisions, of course, is true, but not the vJiolc truth concerning preaeiit divisions in Jamaica. It rulght be pointed out tlso ul^t the native Baptist groups are more divided than our denoiUiK.tlons cxef and that the only church which had a serious disruption ic that Ud.ch Ic under the entire management of Jcijc,..cans, via., the Jji.ptict cliurch.

103.

frora Uilch the Independent Baptist group lias seceded. But the real point to remember is that the missionaries t;ho first cane to tho Island knou no system of church government other than their ov.-n; or If. they did, presumably they belonged to a particular denomination because they
i

sincerely believed its cyst em of government, or its particular doctrines, v;ere right, arid essential, and Scriptural. At the fon.ic.tlon of the London missionary society (1795), it was resolved; "That they should

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sink all party names and inferior distinctions in the one great design • of sending the Gospel to the heathen arid other unenlightened nations", 1 and at the second General Meeting of that society "it shall be left (as
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It ought to belief t) to the minds of the persons v;hom God mr,y call unto the fellowship of His son from among them to assume for themselves such

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form of churcft government as to them shall appear most agroeuble to the

. \

Eord of God. "li If v;e grarit the sincerity of the early missionaries,
we must assume that their owi form of government (there are minor ad-justments in most cases) seemed the best, arid v;e must also remember that the natives even to-day, t/hen the., understand the difference betvoen

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ono form arid another, freo^uently do express preference, sometimes amount-

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ing to prejudice, for some one form. It- must bo adi.ittod tl*at dls-

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tlnctloric between established church and non- Conformist is meaningless ?/ ;
In jamalCA except to a party in the Anglican (Shurch, that distinctions

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betvoen the Church of Scotland m Jamaica arid the Presbyterian Cl*urcii
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of J&maica is barely understood except by the Church of Scotland mis-sionaries, but v;e carmot assume that it v.ill be easy to find a nev/, joint, all-embracing form of goveriinient v;hlch would be acceptable to Jamclcari cliristlans. xhe churches have tried to v.orl. out a basis

°f union v/hlch v;lll be discussed Ir.ter, but t2ie position lc that oiily I* liciclcichon: missionary Ideals, p.76. 11. ibid. p.7Y.

104.

recently, arid notably v/ith tho effect of the United Campaign of fitness carried out by all churches In the jautaca Christian council, has there rxlcon from the people, as distinct from the ministry, any desire for either union or federation. It nay be the jranalcan churches will
learn from the existence of* foreign divisions the danger of division irhen thoy form one Indigenous - church.
In this connection a change should be noted from the Idea that

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the individual missionaries are heirs of the pact arid that their pur-
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pose is to, convert one b# one1. The modern Idea Is that society Is

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the heir, and the purpose of missions 1« to christianise the nation by bringing into natlon&l life, Into society, industry, politics, arid i

commerce, trhat has been called, vaguely, » Christies standards '• That
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Idea is only no v; gaining strength in Jamaica, arid, it formed the basis of the United Campaign mentioned, a Campaign rhose theme v/as f Christ

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eiici Citizen ship »• , It was ap^ro^rl^te In that the church felt it should speak Its mind on such subjects In viei? of the great responsib-ilities to be placea on the Jjuiiclcans under the nov; constitution now to be grated to the lsland.\ v -But as Garvle points put, «social civil-

••• *. *
isation is not to be a substitute for, converFion ", and that IE the dan— i

of thlc rcethod. so long, bov;evcr, ac the findings of- the rorld
; conference of1 1910 r.re kept in viev; "incliGi'Cnci-blo Methods
or iLcsio'n&ry ?.ork (l) preacliing ^i.d teaclilng of the revecJLec Gospel"

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there is no danger of the Chur.;h putting soclfJL civil! ce.ticn in place
of Lj-iritual regeneration of mankind. A'he effect of the United Cao-
i: ^ ign In j£Jf,aica, ind-ud, ur.s a cie-.cjid that the ciiurcl: give more of its tli,-io to holding classes for Bible study, to ordlncory i.L.Etorai visitation, w»dl to exposition of the great ti-uths of scripture in \
!• Gcxvic: The Lllsslon^ry obligation, chapter 5. ii. ».s>rlu ^icjx^Dtav Conferciico, vol. 1. p.312f.

105.

u • JsiaMlca also IB coming more-, and nore in line ?;ith the principles referred to In the Tambarara report In tho findings on EvrJigell cm : "It
IG l^iily Important 'that In all evangelistic activities, the niscioncry

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should regard hiii.self as the agent and instrument of the Indigenous church, closely identifying himself v/ith it.... lest the r/ork of evangel-ic;; should be considered his and not that of the church". 1 The prin-ciple on which speakers rere* chosen In the -aforementioned Campaign uas that of 'the best mantf for the job», and the result r;as representative
»

of clergymen arid Icymen of all colours rnd all denominations. It v;as tho indigenous church in action, elthough no basic of union or finances, or type of worship, or even federation of churches, Lad been considered. it was an ethical and spiritual unity, unhampered by material consid-erations. \
In all these methods which the churches In Jaualca have usec in
cotton -with churches the v;orld over, such adaptation as hue been nee-

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CGcary has been caused by the character of the jjeople; in many v;ayc
It is true that the Jamaican negro is "the most primitive type on earth.

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ill G charact eristic optlmisra^ t. liiitativeness, retentive KG. iory, ::ensitlve-noss to ridicule, simple dependence on those he trusts, defective pov/er
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of realising and accepting responsibility, suggest the childishness of •y'~
laaatarlty, not that of effete old age"* 11 lie is r. great v.crlcsr T/hon

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ho likes; but he' will not tolerate the driving methods that r,ork co tfoll ivltli tho south .American labourer, as the ^ericaii bosses four.d

in out \vhon they employed 60,000 Jamaicans at the pancna Ccuial. That

la the character of the Jamaican people, arid It CICLJ.C in chm-cii D.lfe that he Is lonc-surferlnn niien the minister nrlccs ciitaigoc v.iiiCii he

Tcjabir.-.m Ktdras conference .vol.3, p.425. 11. Johnston: Tho r.egro Jai:;alca, p.>-4. ill. iblcl. p.i>.

106.

not understand, or when the minister is If^y or inefficient. He is auickly roused by any suggestion of force or driving, though ho likes
a wen to know .his own mind. He can be or.sily led, but he T/lll not be likely to follow one .v/hora he does not trust, lie will support every
uev/ organisation in tho church, but has not the stamina or staying-

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pov,'or, and so the missionary as aften discouraged by those v.iio put their
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hands to the plough arid not. only look back, but turii back, b'elf— control
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widc&oeipllne he lacks, and much is needed in the v.ay of education be-fore those powers can be developed for Jamaica to-day is 60^ illiterate, and the imitative powers seen frequently to be used in imitating the undesirable qualities of the vjhltes. . •
The laity is taking an ever-increasing part In church life, and
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it may be truly said that country charges with two to four st£«tlons
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could not be run at all but for their help. The average number of con-gregations which a minister has, talcing all denominations Into account, la three, with the addition of one or two 'prayer-i^eetlng houses 1, i.e., voodan sheds where a week-day prayer meeting is held, and u Sunday school

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Is held by the lo'cal teacher, but 'the x^eople crc expect GU to come to
*,W'
the nearest church for service. - v.here possible, catccliicts u
tut most depend on Icyraen, on elders and .teachers, for help in out—

v. •

c^l In the AnGlicati Church, arid it is true of most others, nas
ule the catechlst is alco the jjchooliaaster of the elei.ier.tary

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school conducted at the station, his small ptiy as catechint being £>yp-to his income as teacher. vne used to hear i>. good deal of Uuravourable,s not to say unfriendly, criticism on Gchoclr.L.Lt jrs being fill ov. ad to undertake catechetical duty. If their uttOiitlon to church

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Injured their day-school teaching, ' there u-l^Iit be sor,,o good

107.

-round for this criticism, but that v.culd soon be discovered c.t tho official inspection of their schools... .Experience chevr^ that Good touchers -are generally serviceable and diligent civtcchlsts, and vice ri'rsa. • • • The Church in jc-jnolca is u.der great obligations to these men. "1 ,;ince these ttords \vere v/rltoen, tlie altitude of the teaching profession

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as a frhole, has chanced, &any teachers 'still do catechetical v;ork, but financial difficulties led some of the churches, especially carter the
1931 storms, to reduce the catechetical grunts, and sorae denominations L.;.<.do the doing of catechotical v;ork a condition of obtaining the post
:,o teacher (ministers are nonage rs of the schools; arid cLipljy the teachers) The result T/as that ucacherc prefer \7orking In government cchco^s, v.hcre there is no catechetical v;ork to be done, or In a church rherc there is a grant. There is tlso a grordLri£ fooling, not u.ijuctlfiGc, in the uin-

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Istry, that teachers tend to use their position as ca.tcchistc to ^ct a

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follovin^ in the district, arid numerous cases have occurred uierc a dis-trict is divided into a 'teacher's par^y ' • 'tmd a 'ninlster 1 ^ pLjrtyf, «lth tho teacher having the advantage of being on the spot all the time.

'• * * *

The churches to-day cxe \' thcrciorc turning tliQir attention to tho

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training of lay men end vx>cen to v:orl; in the remoter districts, tliat

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u.tterG of ,'dttspute in school affaire nry'-not unduly hamper ti;c v.ork of

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the churcii, avid the churches htive c^rcou to ass±x systci; v.iiorcby tccciiors
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&ro eEaplo^ed by ctualiflcation, and not by v/illln^newo to do church

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either voluntarily or v.'ith ai-* honorarium.

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Tho tv;o. ^utstt^ndln^ needs in methods of cvei^lism r.rn 1;.
we, therefore, (i) coi^o method thereby the cliurclioc i^ey cvct u^ one **j to prevent over-lax-'pln^, to brin^ to boar on t .e coL.u;u;.ity r. united

Bills: Dftocese of Jtiiaica, p. 140.

10*.

• itnccc, end to stress the ordinary \x>rh of the ninictry, I.e., pre&ch- '•- tLc ^os-u^l, L.cLJLr*lstsrlr,r, t..2 ^i.cri^icr.ts. :--•! TlTltir.j tl'.e ;ec^le. * **^ **»*^ ^, ^ ^* v -*- ^ — Aho desire for that co-ordination io cocin£ from tl.e people tc-dcy fcr the first tirae in Jamaican Church History, (ii) fho ncec for an oath-

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orltative tody, fully representative, v.lth pot/crc to r.ork out and de-

clare the policy of the Church as u ivholo on matters of lelarjd Import- f.
ar^ce, sucli as eooiol welfare, education, Ille3itlmt,cy, Illiteracy, end jcttei-ai coinjuuriity life, and to determine the place of the church in Government schemes for the development of the islr/ud life. ^'he v;cy

' w • 13 bulnt, prepared by the existence of the Jaraolca Christian Council,

but that body has as yet no por;er either to speal:. for ai'iy church, or to decide the policy of any church. *et in It lies the hope of the
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i'uture of the Church in this island.
Before closing this chrptor, it nay be well to loolt c.t tho Oi^lnlon
of one v,lio was in a position to l;nov. the character c-i*cl the L^J of tlie Jtu-ialcai'i people, arid "who cuido a study of the island's hlctory, ex study v.LicL foresli&dov;ed mcx-o' °^ the events of later years - uncler the heading

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f Cor.uitlunc of IX;veleminent • -* *«The Lioriu la?;, hof.jver, is ti:o reel motive **x
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pov;cr of ^J.1 pro^rec:.:, aiid the er.urcli IE itc lever. A hc Church runt
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iue tc be re^rrdec :-.s the n.ain influence, e; j-^jcl. in the \ or!; of

^ titlr,^ tLc negroes, i-'helr r.Cvi..r.cc.yci.t tlirouj^iout tho ix^-ire is ccio-

77^ -A - .•
r'.iinly suji'^osed to be due solely to t^o Ooertitlon of -^rltish ucl
tlon and British lav., but this ii.: u i:.ictai:e. the liiL-tc^v of Li
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civilisation, in its best sense, has been the ill story of evcri.^
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It iir the rJ-ssloncjry v.ho civilises a country. i;^« crcc.t.L.£ tl.c conditions
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auvaiicemerat possible; ^o supplies tl»o fur.CLa.i^i.tal ic^uc Uid

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upon v.hlch are built l^ycJ-ty, ar*d obuaicnce i..,u ic,-ice. it is

u on these again that the State operates. Xhe process is unseen, because it is accomplished dov.n oniony; the great dteps of character, and it is nlov;, becuuse .no lasting basis can be laid in liat-te. 3ut it is sure, and It does not, li;;e measures and phases of civil government, cocie in order to A,acs ?iT;ay. At times, all that has been achieved scciiis to have gone for nothing, overuhelmeci during sor,;e paroxysm of passion, coiue insurrec-tion a^aliict constituted authority; but when the waters subside the coral foundations are seen to be still there, uore firaly embedded than before. t.hlle the church in Jancica, therefore, }.s entitled to expect the factors of government and public enterprise to do their part in promoting the secular uell-belrig of the people, it should still be prepared to accept tl.o largest share of responsibllty. Portunately, it retains the- of fee-\

tlon of the, negroes, v/ho have not yet forgotten the cloiu thau it has
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Uixm them. Ahey remember• that it MUL the missionaries v.ho first came tnd gazea comiias&ionately upon theu as slaves, and sought to oraellorate their lot, v/ho gave them a vision of froot on, and ultimately \.-rougut their deliverance, and made the vision a reality. This personal attach-ncnt to the men has accentuated tiieir bias fcov/ords the religion taught, a^icl theyyt yield to it, to-day as hlthurto, a pathetic allegiancG. If
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ever the cl^urch loses its grip of their hearts ai«<l lives, the causes
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«L11 lie -V4.thin Itself, "i
Thesis conditions .of development are as true to-day ac tlioy \vore
vi.en first v,Tltten, end tthile that perconul att:.-ciiLicnt is not LO strong ^ it once v;as, if the Church orlsec fro^; her coLipiaconcy, aL Lhc slious every sign of doinc, it vlll be tire church1 uiiicli i.ill jaii; ti.e hearts and lives of the peo£>le In the Jaru&ica of to-ruorrov.. it iL, «.ot the fault of; the old nothods, but a tardiness to continue the ^ciicy of tl^ original torordc the building of on indigenous cUurcu ;,iiicii is the
that consolidation \ve nov; turn.

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III. CONSOLIDATING TliS C1IURCH

have already seen that the expressed aim of all branches of
the church In -Jamaica is the setting up of an indigenous church, and
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KG have also observed that what has been accomplished lias been the setting up of several denominations which are to-day at different* stages on the road towards the ultimate goal* It is a truisn that
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•the church which grows from divine seed con be indigenous in any land; denominational! SKI car; never be indigenous outside the land which gave it birth1*. 1 The impossibility of combining these two ideas -

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denominational! sm and indlgenelty must be realised by the church as
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a whole, both, on the field and at home* "It is frequently assumed that &he world Is to be evangelised throughout by missionaries from

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Christian lands; but it is not so* It is a serious mistake to suppose

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that the great .nations of the world can be evangelised 15y foreigners,

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or that such an undertaking ought '".'•**to be contemplated in our missionary plans. Any country must be^vangelised chiefly by its own people.
*''.

It is the work of foreign labourers to bring into existence a native evangelising force, and a body of Christians that can permanently maln->/

tain Christianity in the future. That is to say, it is the purpose in Qlssions to raise up a native church. Missions that do not accomplish this are not In the best sense successful, and missionary effort that

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does not hold this as its ultimate end Is not well directed. There CGJI be no substitute for a native church. "^ V?e do not claim that Jamaica is one of the 'great nations of the world', but the principle

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McN&lm: The Native church, p. 4. 11. Clarke: A/Study of
, p.61. • /

in;
holds true of any foreign people or country. The same writer contin-ues: "We enter foreign lands for Christ, to stay as long as we are needed, but no longer....This view of missions should be unswervingly held by missionaries on the field and by Christians at home, and toward the day, however remote, of successful departure from the field, all labour from I'lrst to last should be intelligently directed* •*• It must not be deduced from this that we look forward to complete separation from the younger churches, but rather to the' consolidating of the idea of the world.-wide church, i.e. the idea of the Church in the field, as distinct from the foreign mission enterprise of the church at home* "It Is", as oldham says, "the latent possibilities of a self-propagating church in the mission field that justifies optimism regarding the future of missions, w11
. "If the Gospel is to come home with living pov.er to the hearts of Bcnjji it must be presented by those who are of the same blood as them-celves, who have grown up in the same environment, who have the same outlook upon life as the hearers whom -they address. \ye cannot say that *.''»'* any area has been adequately evangelised until it has had the witness of a native church, sprang from the soil, expressing its faith in its ovra characteristic'way of life in "the midst of a non-Christian envir-onment, w11* ' This policy has been stated time and a^ain in world councils arid missionary conferences, but it is one which is frequently passed over when policy is being considered on the field, for ttro pos-sible reasons, (1) a fear that specking about the subject will raise UP feelings of separation between missionary and native pastor - a dis-tinction of which both are av;are, but which both try* to ignore in

l » Ibid. p.64. 11. Oldham: The florid arid the Gospel, p.141. ill.ibid. *• 140.

112.
speech; and (11) the feeling that the time for withdrawal is so recote that the present generation of missionaries will not have to tackle
the problem.
in Jamaica, both reasons are dangerous* in one church, the mis-sionaries meet three times a year for matters which are largely their ovm concern, and for deciding locations- of missionaries. The pastorate, rightly or wrongly, got the feeling that the missionaries discussed
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and reported on the pastors, arid formod themselves into a Pastors* Coun-cil - a Council whose meetings are kept exceedingly secret, whose de-cisions are never brought to synod as from the pastorate as a body, but
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Introduced by one pastor, and supported by others, individually, one after another* 1'he avoidance of a distinction which is obvious to all
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tends to create distrust and. suspicion, and is not the best ground-on

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which to work for the upbuilding of an indigenous church, jurthcrniore, the time for withdrawal from Jamaica is not so remote as some mission-aries think. In 1939 a visitor to the island, who had worked for a
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time as assistant to a Presbyterian missionary in a large city church, and v.'ho had been-long enough in the island to grasp the situation, wrote; *"*v. '> "The negroes are growlngly suspicious of oil who seek to help them.The

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Imperial Government, the local Governor, tiie Church, and even their own •y'' leaders, all come in for a shore of suspicion, and the people are at *.''•• the mercy of agitators. «r , Since that date the situation has worsened,
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the result of the granting of the New Constitution, with its infilc-
of complete self-government politically in the not too distant
future, is already seen "in the feeling that as political governmental • methods are changing, so must church methods. The problem is bocotilng'

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*• APnott: art. In v,orld Dominion, vol. 17, p.336.

113.
urgent in every church, and one of the reasons for the lack of suitable candidates for the ministry is the feeling that by entering the church the young Jamaican will put himself under the 'foreigner', and the 'white domination 1. Also, owing to war conditions and the high cost of living, the salaries of Jamaican civil servants and school teachers have increas-ed enormously, and as this has coincided with the granting of more pol-itical power to the Jamaican, he assumes that the former is the result of the latter. No amount of negrjphlle productions can alter the seri-ousness of the situation. fte do not say that Jamaicans offer themselves for the ministry because it offers a measure of financial security,but In spite of exceptions, the majority of Jamaican ministers put their energy only into that side of church work which gives a financial re-turn, and that vis the true reason, though not a pleasant one to con-template, why many pastors never look near their Sunday schools, and
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why very few conduct Bible classes for young men tjid women in their teens. it might be thought that it Is obvious, even on the financial side, that this is a short-sighted policy, but the character of the J&maican negro Is such that he has an infinite belief In his own powers of persuasion, and thinks he .will win these you^g peoples 1 loyalty
ft'hen the* time comes for them to be received into the full membership ,(cnd therefore the subscribing membership) of the church. CoLj^unlon Rolls ere nipt infrequently in a bad state, arid the records out of date, but every pastor could tell the number and state of nieubers on the Subscription roll.' These facts are cad but true, rjrid luucli of the blame attaches to the missionaries who (1) encouraged tlie policy by t-hlch all training for the ministry was given-free, not V^burstiry ^petition, but by grants; arid (li) themselves laid uore stress on*

114.

flnuuces than on evangelism* in the CLISG of (1) the only church Uiich has made arrangements for the students to refund part of the e;:j/ense of their training (the Methodist Church) has obtained a higher standard of living and a higher type of student the-tin the other churches* That church alone has accepted the ^olicy sent
by .the Scottish-r.isslonary toclety to r.r. hlyth In 1824 'people v&lue. \vhat they pay for 1 • vf course much T as made in the early tirys of the poverty of the negro slave, and nil kinds of things t.ere done out of pity - tilings rhich rerJLly undermined his man— hood, Iho other danger - of forgetting that the negro t^as de-generate arid had been a slave - t;as rarely forgotten by the churches, though it has often been forgotten by government officers* Cith regard to (11; the fault lay in the stressing unduly of self-su^ort being ana integral part of, and a first necessity tov/tJds,
an indigenous church, of v;hlch the com:::only-acceptea definition
v,c.s • self-supix?rting, self-governing, and self-propagating* •
puller definition, cjrxd a more accurate, definition of i. living indigenous church is given in .the Jerusjilem nesting report of 192b; *V_; "A Church, deeply rooted in God' through Jesus Christ, and integral part of the church universal, may be said to be living and indigenous:
1. v.hen 4,ts interpretation of uiirlst and its expression in vorshlp wid s&rvibe, in 'customs and in art and in architecture, incorLori.te ir * the v.orthy chj.Ji,cterlstlcs of thu ^^o^Q9 v^ille concervinj t-.t the time the herlttg© of the. Church in rll lr.nds c.Jid in ill tges.
Y.hen, tlirough It, the spirit of Jecuc clirict influences tJLl of'life, bringing to Ills service til the potentialities
both men arid v;omcn.

3. \vhen it actively chares its life T.ith the nation in vnich it

finds itself.

4. t.iien it is alert to the problems of the times, and, as a s

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uul force in the community, courageously and. sympathetically makes It a contribution to their solution.

5. „ Vthen it is kindled ?;ith nisslonr.ry cxdour and the pioneering spirit.

The fostering of such an indljunous church aeponas on the build

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ing up of its spiritual life through communion T.ith Gfcci in prayer,

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uui in public and private v.orshlp; through kno\.Ic;d^e of the Bible in the vernacular; through a sense of Christian stewardship; through ah& indigenous leadership of men ana women v.ho \.ill unxe

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their religious experience T.^.th others; and through adventure arid

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Borvice and self- expression. . in such a church, the xproblcus of

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discipline, polity, control and financial support \tlli naturally Lssuae their proper pl&ce. nl
It is this faith that finance and other secondary matters v.111

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i»sauLie their proper place, if the church is true to h^r voci.ttion of

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^ruuChlnj the Gospel v.hlch Is* essential if Jaraaica is to have iJi

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Indigenous church, arid if Jamaican ministers are to see tiie uinls-. as a spiritual « vocation, araa not a profession for \vhich the

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training I:c fieo, nnd in r.hlch ample opportunity is ^iven for air-

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Ing one's ov.n opinions once or tvlce r. veok, rlth house uiC. cub-

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e allov,ance thror.n in. i.:uch can be done by the home i-chan^in^ their policy In tho selection of
be &hQY.T! later.

Reports, vol.^, p.

116,
the churches of the Island, ho v. ever, have had the aim of
tn indigenous church before them, and even those vi^ich hive advanced t toxvards Its realisation have LI::UO some progress-.

We have already seen in unapt er tv;o that native helpers and.

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letders v;ere employed from early days by the lioraviant arid Baptists, urn that full use v/as made by the iiethodlsts of local preachers,

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aid by the Presbyterians of the eldership. Generally, that native help corresponded to the milling voluntary v.orker in any British church, a position v.nlch carries \vlth it no ecclesiastical status, arid does not demand any specialise; training by the church as a

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rule. But our concern Is v;lth the place given to' the native Tilth \ •• •"
a vlev/ to building up an Indigenous church, v:lth its o\;n native
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ministry as well as Its ov;n congregational Office-bearers and helpers,

"ten, by the preaching of the, Gospel, churches have been established, /
they should, as soon as possible j be presided over by raen of their nation and colour n1 v,e ,flnd Is "the stated policy of the Morr.-
*%!' • -~~\
, and In an advertisement 'for teachers and catechlsts for
Jamaica in the Scottish Missionary He^ister for October 18^9, v.e -

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•reed »it lk ^particularly wished that they should be able to initiate

p others In ihe art of teaching, v/lth the vlev; of training up school-;••
•"*• " • ii i^ inters from among the Black ana coloured population.-" The
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society for the cover slon of Kegroou in the i.ect inalos (founded l"794

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^nder the cl-iurch of aingland) " had from 1823 sent ca^echlsts to Jeiaalca, and In 1830 the Bishop had unucr his jurisdiction "soue 5u °i% these lay-agent L", out they' ^ust have been tralneu by that

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x » Buchner; Moravians -in JL^L, lea, 11. S.K. Register, cct. lo'^j f p.';

117.

s missionaries, for they v/ere «book-keepers and coloured
,:::).Je, fcfld, taught the children the creed, the Lord's prayers, and

church catechism".

The Scottish Missionary ^Society in 1331 stated that they ~ere
;o:.dy to assist teachers in Jarialca, but did not desire to send more ffoa Scotland11 and though they v,ere unable to carry out that policy they did not give It up, but. in 1835 they \vxote to the Clerk of the 'General Eeetlng of Missionaries 1 as follows;- *l h-.ve to request you T*lll bring under their consideration at their first lueetirc the subject of the practicability and advisability of the education .of

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tj/.tlve teachers and missionaries. y,e have to request you v.lll trie Into view the v/liole circuiactancec of the case. There can be

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no vtuestion that the pro^e^ation of Cliristianity tliroujiiout the

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rorld laust ultimately be effected chiefly through native instru-centallty. European missionaries con only be^jin the Y.ork: it tuct be carried forv;ard by means of duly qualified natives boin^
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enplwycd as teachers and missionaries among their oxn countrymen. But Thile on the general ^ueutJu^ri there is no room for 4oubt tho t.tteiipjjt.ity be mt=de prciaatui-ely, and perhaps "has in cone in stances

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beGn so by the employment of persona not duly qualified for the

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"ork (this ^s &. referonoo to Br.ptisto 'ler.derc'J... v.hcthor 'i,
uionj the blnck or coloured inhabitants of Jamaica persons are to

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^ found of sufficient intelligence ijid ^lety ac to encoui-c^cj the Giving of thorn an education to fit theiu for becoiiinj teachers missionaries". 111 The result of that' v:as that the Jii.aica L.ic Cl0n Presbytery, forced in 1836, luucdiately bejari to L.aLe pluris "*••«•-.•.«. <B* M><<***' V*"""*"'MM* M '""*'>" <>"*W """>* > "" HI'***"*'">******
*• Brov,n: History of iiissionc, 11. correspondence c.L.S. ll.lO.

118,
for training catechists and pactors, tho details-of v.iilch rill be considered in the chapter on 'Training of the r.lnistry1. y,l;en the j,ondon sessionary- bocloty began v;ork In schools in 16^4, they T;ere
ill "conducted by native teachers, under tho supervision of the Lissionfaries", and by 185^ they had established a training college for teachers and assistant ministers. Ly 1641 four native trained Chtechists had been added to the i-resbyterian staff, aria the ketho-vletc had decided to "incr'ecise the native vrorkers arid send oii^y the number of British nicclonrJies", v/hile the iiapt lets opened Ci-l^bcr college for training native u misters in 1U4>. la> The fcethodist Theological College T.T.S not opened till 1*376, ai'id conse-quently the native had not the Scjae place in that church so early
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i.s in others, \but that denomination used the help of lay^en as local itfd&chers and v.ere able to draw on a better educated class of raen
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for thut v.ork, so that the lack 01' theological training vas n^t so obvious, especially as close supervision \;as given to the v.ork of.
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r/lthln the circuit.
It T.T-S not till after 1G40 that the Illssioru^-y staff of ordained
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ministers can beN said to have been increased by the addition of na-tive aiinlyters, and the first to give these pastors an official "sta- &': i.s the Presbyterian church, tlien \;orking uncx.r the jL-i»aica Llls-

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ri*esbytery. proo that time till to-da.> , naoivo pi.stors v.ho
ht.ve passed tliroujli the theological college in jij..tJLCi. have the satie

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stt.tus, the same rights, privileges and duties, as tl*e uiowion^'les from ocotl::Jid, so far L,Z the local cliurch is ccncwruu^. ii.e
LJCQ in iY.ct lorJiccL by the poreign ;..iG.':i,,n Coi^i-Uou of

History of L.I. .o. p.'^O. 11. Tinulay cud ;ioltl:,vorth, vol.1, ^.l p.o.

the Church of Scotland to the Synod of the prosbyterian church of jtJitlca. Th® proportion of native u< store to Scottish nlscionarles has been gradually Increasing, for while In 1849 "the bynod had un-der Its supervision 17 ordained nils si entries arid 5 Cc.techlsts v;lth chcr^es (pastors) •* in 1856 it hud 16 aisslcnarles cncl 13 '^ store,

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in 1900 It had 17 nicslc.-cxlec cni 14 --.ctsrs11 rr.- In 12-^^5 BtciT consists of 12 nlSGlonaries, 1 church sister anointed by
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the Church of Scotland, v:ith 24 pastors", 6 probationers (2 of \viion are ordained) end 2 locally appointed church sisters.111 The Uoravian church began its theological training sone\vhat later, around 1876, but It hc.s 8 Jamaicans out of a staff of 15 ordained Eineters. The Baptists, v*ho In Iti42 separated f cL' tlie I:OL»J cl"iurch
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had the responsibility of training their entire staf i' frou that date, end as the missionaries then in the field died or i,itiicrcY. 9
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the pr.storate becace entirely • Jar-r lean. The Lethodistc over the lest sixty years have trained the natives for the ministry, cJid to-day 21 out of 41 ordained ministers are Jamaican. They afLso have -.•'-'-':

one out of three church si store; trained In Juutilca, and a tecond •,C.S , ' f
Is in college. Ten out of tv.enty church of God ministers are
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JeDii-lcans, five out of ten Con^re^atloncJ. and sevan out oi' el^iit t/ * ' church ministers. In status in the Jai^aic^ri church..T7i •: '

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in all respects, exccx^t that ml^oioi-Kjries rre sup^ortod by
their parent societies or churchsa, jrjnaicMi prstorc rre on tlio

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srjne footing r.s their brother ralcclonrrios, end tho tendency la
the jrjarlcan to t(Jce more c.nd ciore the leading ^l^.cj j.nu posi-
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in the v;ork of the nisslon, In aciainlstration, ca>a in the v.-orli-

1 VliC£errov;, p. 524. '.11. proubyterlt.n ^ynod Roll, 13 u.. ill. ibid. lv. liorle Duvis, p.li? f .

120.

out of policy.
The Church or .^n^land did not open its theological college un-
til* 1682f but training had been given to Jamaicans by Rev. C» P» (aftervjards bishop) Douet from 1U74. 1 Orlng to • the supply of jm?.icjxns of rftat tho church consldere. the ri^ht type'not being rufficlerit, a schciife ras adopted by T;hlch l&yncn In j&glcnd are brought out and trained at the'An£liCLii college in Jamaica and le.tor enter Holy Orders on the stone standing as .Anglican clcrj^ymen trained in Jkigland. The effect or that lo a tendency to have oil tll-7;hite minlctry trained loeqlly. (The precbytcflLH church has t^o pi*fc5tors-?;ho rjre not JeLiixlcan. tJici v;ho rere receive , Under

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s^oclul circumstances. .. Their position at tlnies Is aifl'lcult, for

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they ht.ve certain' things in .comi-.on r/ith their countrymen, fchile • • thoir church intcresto rxe purely local.)
Except In the Uethodlo't church T.lilch Ic controlled by the Home ^ociety the native In till other churches Is in control If he shov;s c-bility end ls-v;llllnc and'able to tcice the. responsibility, for 95£ or tho lc^ representatives in..the Synods ai*e Jtxi&lcaJ-is, and the

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injority of the cler^raen tjid ministers are also Jci-u.lcijns. in

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^uct, frora the xjoint of vler. of Gelf-ac.naG^cientf the Jr;jnMcan
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churches #re indigenous to a Icr^o ^Xtent.
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At tile srr.io time, it should bo noted that In tho LVT jority of

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or aoro cont^re^tions. whatever other duties he G-.y hi-vd IKU In fcha v.i^y of suporlntenu nee in the early dcys, that pastoral vork ^ s flT.isyo been part of his labours. Tlie ^uoc<tion no - baforo us *8 \hather the Jatualcari is fitted not only to be i put-tor - thc.t

121.

been proved by the increased proportion of natives to nlssionarles
in all denouinations - but also to do tl.s rork of superintendence
und the guiding of general policy. That is, is he fitted yet for full responsibility? Those vrho plead for separation both politically j.nd ecclesiastically maintain that he is, but before T.e discuss
that question, it rilx be veil to look at his place in tho pact policy of the churches, in toTns and rural areas, in school T.ork and church or palliations, and to see hovr he has fitted into that tork through the years*

The policy in practice;
prom tho genoral.study of mission vork in jrnolca, it is clear
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that in all churches the greatest use vas mr.de of native teachqrs in \
Sunday schools, in schools for free coloured children first 01' all, c.nd for slaVe children \vhen tho lav; allov;eo;" the majority of the teachers v;ere negroes. Most societies, as f/e have 'cetn, sent out
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teachers from Britain - the Scottish Lissionaryxtociet;, the-i;cjro Itiproveriient Association, the,S.P.G» - but all of thec. &auc it clear that such teachers had to be^rri to train 'native tet.ciiers as soon is possible. yhe missionaries had *.-!ready bejun that *, orii, i'or it tas obviously necos;:r.ry tliat if re r.icoioncry hr.cl ctLj.'tcu schools it each of hlc three or four stations,,to h^ve iialp. He could not

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possibly conduct all the schools in person; The ^rcctlcw TC.L v.lde spread of ^irls bein^ trained by the missionary's t^fc to'tec.ch tilu children, and centres v;cre opened fairly ^uiclcly for the ti-iU-nln^
°* dale teachers. The norc^vlcjrjs, v.ho did not o^on schools till 1326 three J^n^ILish teachers 'anci three Jai.:alcan trained tcuchors

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by 1839, and by 1853 their KormcJL cchcol had tT.o Lnjllsh. touchers
rnd trt> Jcmc.lcan teachers on the staff, there bcin0 tventy-four
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scholars bein^ trained as teachers, and one hundred children In the school. 1 The Presbyterian Acaclcioy In Lionte^o jjcy v.«..s be^un in 1536
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Tor the expresses? .purpose of training touchers and ainleters, and
tho oynod had under It In 1849 "four 'female teachers ;.r*d'i^oi*e than tvulve native teachers, several of v.hora have been trainea c.t the U>nte£O B^ Acadc-^'u 11 In 1842 the rnlcsloncjry at .U'^rron lii.J.1 reports w^e have cent out another teacher from Ctrron Kail school... llo IB the first of the blr.clt ccholarc rho has entered on ti.l& .ori:". 11
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(This reference Ic to another centre for training native te'achere.)
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The ^osition could bo repeated frou the records of cJ.1 the coclctles,

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end to-day the"entire teaching staff of the elementary schools, and L It'Tje proportion of those, of the secondary sciiools ar^ jai.cJ.Cc,ns trained In Jamaica.

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It L,ay be fairly stated that the Jamaican has ehoui himself
to be capable of traivilng, and, in the case of olcL.ei*t4u.*y educa-tlon, :ae ±r*-s: has token the r«Lvonsibllity ,OJL dlrcctliij the; G7C

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schools in rhich there are to-day uora than IG'^,7'^2 chilclrciu It

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Is to be _ noted, hov;ever, that the majority of tho staff of tha

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ti'Llraln^/colleses for teachers are European, thou^Ii there are

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•J^:.lcaLS on n.oet. ' •
The position in .uinciay schools Liia church or^c.r.i^c.tio;^ is .
1 -icli the sauo, c.nd it is found that Loth iiien ciic. vciLcjr* i'js^cnu *^o euch training as Is offered in su^i^er schools in." lo,..;'.: rr.l.l^ ^;V^| me tl*;/t they shcr both r. v^usirc for r«ssi.on^ll;iilty ^*^-

^ Jtmchner, cloelnj soctlon. 11. ;:.cKurrov-, p.^?4. ill. r'e0it;ter, vol.^3, p.;:.

MI ecsorncso to follov. &ood

V;a havo clso noted tJbove th?.-t i>ou;o 9 5^ at le^ct of thu office*

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oearers in every denomination lire Jc&L.icans, Lttd It could be ehov-n that these t?j-o c&pzf.ble of running the uffc-irs of cji*0rc0^tljn^ In

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L highly satisfactory manner und^r capable leadership. I>ut here i.jiiln v.o Duet ttJte Into account the character of the ne^ro, t^d the colour-sense. The brov.n i,:<.m v,T lll not tclic orclcri i'roL* a

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ick ar.n, ^nd tho blt.ck v.lll not tciic hla instruction::, free* a broro
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r.;n« The v»-hlto jarualctm, or the ne;.r-vhlte, v;lll tckc crclcris fron neither* -And It lauut be aduilttud tlu.it v;hen a coloured porso'n ^ets into L. position of authority he acc-as to lose ell seni;c of res^on— clbillty slid reliability and efficiency, although- v.Uea he hac been . / -• under leadership he he s shoyn excellent protilse of til theco
ties, in s^lte of the suspicion of the foi'ei^ner, the jc-^ti

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prefers to put the forei^TiCr in the ^oLition of trust unC. r^spon-ciMllty, ospeclelly in the nictter of fundc or cuperintendencc.
It cny be thict time rnd education ' f t;.nd c::par.lence \;ill j^t rid of tht.t feature of je/ur.lCGrj H^0,,* ^u<ti ^ie i»rosent position IL undoubtedly

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that once the jaruL-.lcan. ^cts into pov.er hs-becones inefficient L-nd

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Dictatorial in niannor, £jad sx^olls every hope of co-o^cr^ticn* it

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is not T,l£hout reason that, except "in the ik-ptlct Ui*ion (v.hici* hu

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little poior over its members €.nd is purely volunt^jry) cv^ry Cw-ion In Jrjutvlca IU.G u v.hite LiUi t.s its trcLUirj::- u'i«. Licre
The clue to thlc problem llos in the p^st history uiu lu tL cter of the necro. Ke. ic fond of innunerablo cot— .

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reference to ta'iy. of the church rouorus shov.c. ^1^ i-rvJ

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hc.s eouG ol^hty woi..bera, but it IIL.S no leii^ thcjri 21

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124

an average membership of 9. IS seats are held by elders, 3
by laymen, and 14 by ladles, so that of 163 seats, 1?? are held by L,inlctQrs c-nd of these 67 are held by missionaries. Of the 21
s, Itt are held by missionaries, and these Lire all
al appointments, I.e. appointed by a court v.hlch lias 12
tlssiontry members out of a total of not more tlian ou, anu at Tiliich the {.attendance rarely falls belov; 63. The Jamaican attends the committees, and all the business before "the meeting is xliccucijec't, frequently t;lth several members speaking at once, so t, at the visitor v.GUld think no possible finding coulc/be reached. After some time

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has ^assed and every one has stated his ^pinion, a finding is
reached and is as a rule acuo^teo. by all present. These findings
hro not always carried out - tiiut is true of committees the ivorld over'- but the real truth in.Ju^i.ica is that the Jii;cicun, having stated his opinion, ha& a subconscious feeling that that is tlie matter rlth, .nd finished .v:ith, and he will be perfectly uillin* to
i the load of the chairman anci the comiaittee as a tvhole, al-
takinj every opportunity QJ.' e..jjlainin2 his ov.rr position,
kuch'tiiiio is v/asted, but to press for decisions in any other v.ay is contrary to his characteristics arid will in the 1. n^ run ^eaa to
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obstructionism atiJ division. The policy in the JaaiuiCon church must?• ta QUO of eo-operc.tion, of every a0cnt, be he missionury or n^tivo, ^ us tai b-o^nt of the local church, « c. s far as possible on the. footing. \;hon a ru.tive is A,ut liito the position of j.uadcr,

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c..plcj-ir.tlon of pert of his uxjv;iliirj«£ness to j.ct ever* iu en t;r.cr-
L, the foar of adverse critic! su of his'brotiiran L.t the next
. i]e loves 'the position but he prefers to be ,/oitc biire

*iu.t he- 1-s no,t marching alone, und it is herd Tor the missionary to

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LO slovly Y;hen he feels he should be i^ressin^ forv.txd ^ith e

It must not be concluded from the ibovc thtt the jc:..; lean is unconscious of the need for supervision, but it Liust be noted' thc.t

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the supervision required is not the tyjo vhlch ceL.riiCc un,j-Lc;tionln~

stupid questions. Xhe Lltnecs of the Br.^tist cX*d thj ccn- ^rc^utioru 1 churches ic that their systen fails for Ic.cl: of cu^sr-

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vlaion, v-hile- tho ^o^ers of the nethodist chairuc.ri did the ^-*0llcan I.H.. jiOr^vlU'i Llshops tire ^ret-tly restricted in practice by tho exis—
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tenet; of local advisors and the refusal to obey i-:^Iicitly» The

I-resbytericJi church six years aco ht.d to desert frou the -vir. .ctlos \ . -.-.•• - «. i
of ollOT;lng e, conjre^ation to "cull" their aiuli/tor I;OCL.ULCJ, rji otlwr tliliijs the presbyteries v.ere too smell nuiuerlc<J.ly to dis-

cipline their members c.s often c.s 'required.. . They t.^olntec. L. *. j.j . *. • *" H'cJisferencc ^omi.iittee1 \vith v-.hc.t ceoLied to be fc-irly T.IC.C -ov.or •\. • • -~,

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^ut lin.tQr hiu-^ered it v;lth so many-. rules und ^ave no less thtj;*
s the ^o^er of veto that the \york Tt.s of liLtlc UEO»
"t jresontJJ tht.t church is consluerlnr: the institution of .• ::u-.er- ' ^ cnt ose duties v^uld be c^ntult:..tive ,-nd revisory, Lut thc
so i'cr shov. that v.hlle the younger pi-.stors L.»JU tlic i.c^cl for

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wucl* c. i/jGltlori the oldor brethren i.re c*fraid of 'iutorfcruucc 1 in thciir chtx^es. In short, the v/ho'le aucotion of the cu^civl^ioh of ^ churclics, tnd tho relation of the ,i.:lOKion£Ty to wh« r^.tivo ^ *e,xuiros full conyiderutlon, LHU to thi/c \ve nov. wivc

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lllnutes, I fj3'7« 11. I

L.nd Supervision:
The Conference on Porel~n missions held at Lilciaay in 1673 con-tains the follov.lnc statement \vlth reference to JciiL.lca: t;jvery thins In the condition of the churches... points to the ncc^so&jpy aid gradual formation of a purely ftatlvo lainistry, i*uw to tl*«j entire exclusion of a European ministry, but as eventually Lcccu.n^ the ualn stay arid support of the Gospel*' .Already In Jauuica there Is a con-siderable body of such ccn in the largest denominations, i_j*u efforts i;re being made both there and elsewhere to increase their r*ia_iber.
jt cannot be doubted that as education spreads its beneficial in-fluence, GO" V,111 there arise a luore nuuerous class fitted to becocie pastors and teachers in Grist's Holy Church".* The figures of the relative propbrtion of 'native pastojss to foreign LiissioUi-rlei;, given Lbove, reveal1 that the policy sujjo^ted in thc*t ^uotutiovi Is in a fair v,ty to being carried out, but over against that i^i tl*vi opinion. stated at the London conference in 18o6 by the superiiit«JimOi*w of the Loravian fissions in the i.est Indies, »'after ii.oi'e thai* 1:>C yucxs* uu J(.oraviai*s in the i,oat Incii^c v;e do not j^ind tliat \TC car* as yot trust the supervision of our churches altogether to U;o riw.tiVwS.
».e KiUst not. be in a great hurry about it. i;o ucnoi..j.i^oicu hc.s j Itti cliurcljes rijht over to the native's c.s yet. .l>ut ail ; x^ i::J:ii;^ Very ^rcc.u- efforts In tlu-t diroetion, ui^d all hope i'wi- i- iii i,iuo. f! Tiiu present attitude of uost of tho churches cari h^-i-vJLy bu s^.iu to ^^ difierent frou the letter opii.ioii, but it &ust be i-e;.t:^ujrc>;.. tiii.t that opinion savours of the attituut, e.pressed in iV^o \.Lc;* thy As-in Scotland proiiounoud 'L^;i..ii*^t Uio i^^^j.^u±'j L

Conference on poreljn ^iLsloriij, iilluuiy, 1«JV;/,
import on missionary

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on the ground of the "loY.erlng of the u^noiulnatloncl testimony by vror.l-cuous association in xilssion vor!: 1** r.nd vrltcrc like ;JJ en
•uul<" no doubt protect violently fj;.lnr,t the phrr nc 'our church',

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rnu not without reason vhen v.o rcne^ber tlv.,t the nci^bcrs :.ro native

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tabors of Christ's church, end the j^ro^erty has been i;urch:.^oa

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;,nd contained In nost ci,ses Ijir^cly by nc.tlve collect Ion s.
v;a £J?e not here concerned with the amount of supervision c^gsr-ciiied bw coiuiulttees or courts of the home churchcc over ticEluncries in the field v.lth. ros^oct to their chrxc,cter r.na conduct, tiiolr fin-\

tincial support or their str.tus in the home churches, but only in so

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fai1 J-s thfct-iui?y r.ffoct their v:ork in the nlscleti field. our i>ur-pose is to understand -v.lu-t ciiourit of supci'Vision iiJ ^iven, rnd 7:hat caaount should^be ^ivtiii to tfce vxiiic of the loccfl. churches v.hether by the home committee or by its t-£ents. - . ; t
The Chui'Ch of lin^jlurid in Ju-.tslct* is eelf-^ovcminj, ; ncl jny uUi.-eriiitendcnce v,:hich there exluts ic dele^tet1. to the Ulsho^ or other ofricial a^vointod by wyuod, v.ithln the terns oi' tlie /Jitilic,-n

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system. xhe Church of wcotlt*<* ouiiaterti- ere, for cur y. r. D^Q,
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on Iccn. tp'the ^rer;byteri,'ji Church of Jr^u lea end .:rs i;e:.:"o rjrs of

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ioctJ. -iTcifbvterles (nd \vorl: unccr cor.vr.ittGCG of Uyv.ocl, ;..: clo tl.e *^." i»:. utora. •< i'ho jjr.iji.ict Union of J;;..; 1C;, io r. voluntary r c::ocl;.tlon.

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i.iiu Guffci'E, in the opinion of its ^ucrctt^ry from "too much indi-iJehclwnce". 11 i;or,viui U'iu con^.rcj:.tloncl, Chrlrtl- u. church r.nc:
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Ciiiu'ch oi' aod, arc; not controlle-i, fi'om dbro^-d e^cCi-t in LO f.- r i s ««-U'lt<J.n flnia/citJl ^rriittj, c.^. for the trsiinln^ cf tlieolo^lc^J.

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u^i.t.-j, curry coudltlo..^ \.ith thov:t such i.o ti.c.t etude;:.ts r tu::t

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U. Knight, p. 26.

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couforru to a certain standard^ rud thr.t tho home society cusyt jive
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Its luipriLiatur to the arrangements for theological training, as L;ust
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tho Church of iicotl^jd to recommended^ locations of nioGior

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At first, the home societies v.ere in complete cciiurol of e

tho vork of the ui "scion fields, and even to-dcy t*ie Lwtiiouist Church

la "kfl Iuto0ral part of the Hethoulst church of Great £rltaii*, Its

Synods being as fully under tho British uethodlst conference us any

of the Synods in ita^land" so that the statement of policy oi' 1214

with reci>ect to nicsionLjry pov.ero of supervision still lioldc: "the

chief duties of the foreign laiscioritxy on thu field till be (i) the
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of ggantn goneral overci^ht of the native church..* (11)

the gimrditjnshlp of doctrine^.. '(Ill) the training UiU Cue e
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or tji indigenous ministry in. -til Its brejiches.*. (iv) leadcr^iiip in

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ull evon£elistic-v/orlc, m prsiiCliin^, teudlilng or Leallnj. It is

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es^entltJ. to ciich lecdarslilp tliut in each of these Lrtiiciida due at—
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tentlon'be given to' the training of uutive T.oricors v;i:c vlli a^oist
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until they ' tire able to replace- tlie . foreign mi esloncjrles. (v) To
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• r.tcli over the c-'-pcndltui-e of^the furj'J.c provided by tiie ilw^w ciiurch* »

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iieti'iodi'st superintenciunco therefore, is "v>cth real ii:u vittJL, and is
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not, limited' by decisions of the local ^ynoci as such. >/ '
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The i/irot attest at local superintendence *.vai iUL.uo by tiiO ••i,
i-i'osbyteifl&''ialsslon£j:§ los (apart frou the chui-c** -of -i^wiicl) inv lo^6 '

'•U>n ti»ey foziuccl the Jta^alcan Kiiision presbytery v.Llcl. had ^ov.crs of

superintendence ever its ueubors and the con^c^atiuii^ u;:^v_r it, arid

u^ re^uli.r Visitations to the Vijricus stations, roC^ivi;.w a:,:.uxJL

r -port a of the -.ork etc. This superintendence 1^ i*o uoro, tl.;jfi is » ,^
l « i'hoir.poon: Intcjrnationcl i;ovlev, of r.lsLions, Oct. li>4o, p. 4 ^4.
11 • Piuolay ^na lioldLY.orth, p.3,77 f.

129.
exercised in the^^cottlsh presbyterlm system, and does not include Lovers of transference, though it does include porers of deposition for moral offences cud of enquiry into any chcrjes HUA e r^rinct the life, character, doctrine -end rork of tho minister. In 1845 a further step r;as taken v.hen «c.t the meeting in January, 1G4C, the nisclonrrles resolved, for the purpose of giving to their co K jregu-tlons more fully the benefit of presbyterirn government, t° clivide themselves into four presbyteries, rmd to form.*; Lynoti to bo celled tthe Synod of the Presbyterian church of Jamaica'. This hc-.d 26 congregations.*1 That synod meets annually, the first mooting having
V

been held on 9th January, 1849, and it revievs the v.ork of iJLl the consregctlons and ministers^ through its presbyteries, rhicl; nor number six. It xv^buld seen that, provided these presbyteries exercise their function faithfully and re0ulrrly, this voulcjbe the nost
t

o-itisfactory system of supervision cJtd T.x)uld be most in r.ccorcL v,ith the nr.tlve chir.icterlsties. Tor there is in the n.ilcs of thr..t
Synod provision for presbyteries to visit each charge "Jid consult vdth both mvnlster rnd congroption, not necessrjrily ^..^ L, court of
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enquiry, but for encouragement; "i.e. the visit is c, frioncLly visit,

. i i fina results v;ould aepend on the chi.rc.cter of the ae -uty f s. or^ tho

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presbyter^'and the amount of co-o;5GrL.tion he ?r.s able to ^ct from •
ji "'Vi •

the rrdnist^rs md people. it is not the kind of supurvlcion v;hich lends Itself to the in^r/.therinc of ctr.tlsties, but it concorvjs tht,t contc.ct T/lilch the ,Tr.nr..icr,n both neec s rnd lover, cnc. tho at
"1 ' fleers of the- \S!£JiQ> person beln^ cv^olnted deputy LJTC i:y jroj-.tcr tht;t of n T/r--n^ person b©ln£ c.p^
fact that e .perl;..ents can be- c&de in r.piolntin^ n; tlvc i/.

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Missionary Record of the United prosuyterlcn cl'iurch, vol. 4

p

130.

resbytery deputy for a period, und thus taking a step forvard
to a completely Indigenous church. The policy hc.s been tried t.lth co::e success by the Baptist Church, though In that in stance the super-visor Is a missionary \?ho Is In thdlclrnd for theolo^lcr-l rorl;.
The ideal seems to ht.ve been stated by Henry Venn in 1851, end
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Isidore r.nd more being accepted; wHe£cxdin3 the ultimate o^oct of : nlCGlon - viewed under its ecclesiastical result - to bo the sct-tleciont of a native church under native pastors upon a self-support-ing system, it should be borne in mind that the progress of c. nlssion ualnlys depends upon the training up .oad the location of native pas-tors; c.ncl that as it has been happily expressed, the ' euth&nacls- of a mission 1 takes place -when -a .mission: ry surrounded by v^cll— trulneci

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native conjre^r.tionc under native pastors, is. able to -resign ull pas-toral r/ork into tholr htiiids, rj:icl ^n.uutJ.ly rel.^ hlc superintendence

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V

over the pastors' themselves, till it insensibly co^ceo; i..nu co the uls^lon passes into a settled C&rlstiijri community* Th<jn the ois— -lonary cJid all nissionejry agency should be transfer i-ed to ths •.•••'•', •regions beyond ».«fl in jLj;»tJ.ca it -may be, said, vrith the c.. caption,

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t)f the !.:ethodlst ciiui'Ch, that all churches are at the cti-^e v.l»ere

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native pi .store can td.ce over -all rjr.e6or.al clur^cr., end it Is only

If'.'

^ItiLncifl'L.r^crigenentii v.vilch prevent thr..t» • T^lc IG «, tic.ttor \\hich ! Vft _ Ull erijr^e -pur attention .liajv.ecllc.toly. But It can tlco bo u,.id that

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v'*Ule miscicrifTlos still h.-vo pactoral chi r^cc, they do not, --iUt^f L|lscion, rlcs, have povforc of cuperlntond«sncc over thcjtic.tivc ^;.storc.te. Vennt s letter in 18o7 to the church of aJn^lcnd in Juii,' lea , Ico

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eaey, tho darker of mi scion trios' t.ctin^ s,s ^i. store: "it ruy bo
to ht.ve been only It.tely dlscovored In the cclu-iccs of . 1,-jrions oruiiclei.. l.fvjtin^ iieport, vol.'j, p.'jl.

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that whan the missionary is of another and superior race than his con-verts, he must riot attempt to be their pastor, though they \7lll be bound to him by personal attachment, and by a sense of the benefits received from him; yet If he continues to act as their pc stor, they vlll not form a vigorous native church, but, as a general rule, they till remain in a de£*indent condition, raid make but little progress In cplritual attainments, ^'he s^ine congregation under competent native pastors would become more self-reliant, and their religion T<ould bs of t foore meuly, homely character. «»*
\Uion the church Missionary society was accused of retreating from the Jamaican ~if 1 eld, Venn, the secretary of the society, replied to the Bishop of Jamaica that the society had v/ithdrav.n in 1G40 prxtly for

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financial reasons, but mainly be ci-use it' felt the church in Jamaica vac thon able to carry on without the society* s aid. he asks Jioty has
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the Jamaica mission failed? "in answering this question, he contrast-
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cu Jamaica T.lth Sierra i»eone* in both colonles'the mibjectu of the u>rk were liberated ne/-:ro ^* slaves: *'.•». but those in Sierra Leone uere dls-,\

tlnctly a more degraded and SQBttin^ly hopeless condition th:^i those in 1 ^ .. .. • '
Jtjaulca; yet In Kest Africa ti:ere vras nov; a a'Nec*"O C'^"irc!i, a ler^o

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* - nucber of clergy, and even o. IJe^ro 31 shop. She er,;,acr*r.tion of the
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.c, he argued,- clnply thic, that in si err t, Leone the prln- "h

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of c 'nc.tlve church v/lth c. nr.tlve ministry liad bueu adoptee, and Jamaica it "had not. «il

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The relevance of this Is that v;herc mlsslonnxlcc ai-e at ill emplo pastors, the reason v;hlch is accepted in jatialcct, even by tiic major of the missionaries, is that v.lthout their aid in rc.ioiuw Tu^Cs

by Andorson: Porelipi I-llsjlo^s, p. 111. 11. :;iatory C.Ir.
B.424.

132,
through their being in charge of congregations, the native pastorate could not be supported. The ruling factor seems to be the financial iscue* and it vrould appear that if the Home Churches sent to the field funds sufficient to support the extra number of pastors, plus the amount nou raised by the missionaries, the misslonrries themselves could be -;lthdraT/n. But that is not'the true position. The real question is diether, apart from financial considerations, the native pastorate as aT&ole.ls competent to manage the affairs of the native church TJithout the advice, guidance, experience arid help of the missionary trho is his ncln, and often only, point of contact t^Lth the oecumenical church*
At the llodrrc conference in 1928 the Blrliop of Dornakcl, In a paper
on the 'l-lace of the Church in 2vangellcn«, cc.ld, "The tendency to QSJ-a^erate the importance of self-support must be inncdlately abandoned. It r;as said...that the church must be responsible for pastoral TTork,
\ *.' '* '

Did the mission for evangelism...raso,...until a church h pcJ.d for its pastoral" ministry, It ought not to undertake any missionary rork. A greater heresy, than this it is impossible to conceive, £Vi\ngelism ^s a noccfjc-ary factor for crovrth in church life..."1 The other danger

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is that the \vorl; of the missionary tends to- be thought of in terms of
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the financial; support of the ministry, end not the great v;ork of evang-ellcm. In .Jamaica, there has not been the tendency expressed in the findings of/the .Tambaram lleetins for LI sslonarlcs to do the i?hole 77ork of €V£7Ti^elif3m - "It is highly imix>rtont that in ell his evangelistic activity the mlsslontry shou&d rejtxd himself as the e^ent eirtd instru-cent of the indigenous church, clo;.ely identifying himself \rith it.... lest the1 worl: of evavigelisa slioulcljs be considered hln, rrir.i not that of tl:o uhole church,"11 for his evangelistic trorl; hac been
(l£Uul>eirrj,: Madras>»cetinG reports, vol.;?. p.C. ii. iblc*'.

conncctQd v/ith hlc work- -ao a .pastor of a congregation, but, tho eniphasls on self-support ac a first, essential to the creation of an indigenous church hac made the native ministry, and to a lesser extent the mission-ary, put more time and energy into the raising of fu..do than into evang-elise; pure and simple.
Thus ue are led to enquire into the financial methods adopted by
the churches in Jamaica before v/e can come to a proper finding on this

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vital question of supervision and the relation of the missionary to the native church now and^ in the future.' .And- it must be borne in mind
that • whatever \7orlc the missionary -may do, if it is v.ori; \7liicii is the concom of the native church, it must bo kept clear that he acts as
an a^out of that church until .such tii^c as that r/orL: c«:u- be undertaken
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by a native. \ .• -
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The Ulsslon to the JSaot -Indiancj begun in 1C94 by the Synod of
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tho Presbyterian church is a striking example of the successful <ttork-Ing of superintendency. ^ast Indians had been inporteu as incUnitured labourers for tho sugar'estates, and a large'nunber of then; elected to roiaoin in the IsltJid after^tiicilr- ten; of dcrvicc T/US complete* The

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difficulty trac overconip by the Canadian precbytcritu-i Cluu*ch
t\:o of its cJ^periersccd catcchists to start ths v;or!:f c^ci theso ?/•
vero put voider one of tho mlcslonarics vho had s^ont tcin yccr^ in HaJ-
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Hoi bocaruc superintendent of the Bast Indict :.isslun (in add-
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to his ordinary pastoral duties) v»lth full pov:~rs of anoint-
nt and transfer, re^ortir^; to &jiw^ tiirough one of its roirds. Thero: s never or^y idea at cj^y tiue that ti-.c v.-ork should bo gGv^moc1,. in ordinary l-resbytci-iu-j v.T;.y, for it v;&s kn'OT»n tliut it \.^^ only r.
of time till the]Jast IndiuiS 7;cro absorbed into ti.u cu^...
i:i-.jslon in the ;;^i. p.54f.

134,
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The catochlsts vero chosen by the superintendent, and their t;or!i
ESS to preach and teach and viclt the people on the estates. Souo
of them were trained in Trinidad, in the Canadian Church's College,
but most of the helpers had no training The jjiijcrlfrtcadciit visited ouch station froia tine to time, arid the sacranents v;ore ell spoused on the occasion of that visit. In tho fifty years of it:; existence, three Superintendents have been in charge, arid of the cany helpers, four Iridiaii catechists have been'ord;^lnecL, and tills v/as v;hei. it uas
they 'had enough experience to dispense the ^acr^i-outs at their
uviY/ stations, or when distance t.Vid press of duties Liadu it cJ.i-.OGt iL>- ijosclble for. the superintendent to visit re0ulu3.*ly. ihcce ordained i Cwtcciiists v;ere never tiouibers of ^rnod or presbytery* nor of caiy coro-

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cittoe of iiirnod. They v/ero- entirely ai>art, and ai^purcntly preferred '

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it so. They referred every itcra of vrori: to tlie su^erintondcnt, and

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his decision v:as final so 'far as they v;ere coaceiiied. if he required advice, ho sougiit it froia the Mission l^oard of synoci, v,l-o practically

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autor^aticolly cciifiruod las every, action at its r-cctiri^c. Tlio tliird Superintendent is a pastor -f^fro;... Ccyaan, i.e. not L. nc^ro - and.rhilo
^•. •. -^
to Svrstem is still \;orkin2, t-io'fcar o:,' liolciic tLcclsions on his o\vn t

; < • Uid T/lthoiit- reference to the Llission Uoard, is olrea;1^' seen. 'Aiere
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«x;e only .iv;o stations not a:2cl{jLaiatev. \vlth \,est Indlaii Btc.tions, and
'•)» /
uucid could be si,Id in the \r^j of criticise of the policy of
j a certain section of the v;ork for one rixc of pec.pic c.nd not

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^ tliC^i UiiUer the sai^o cot.'^ittees ai'id coiirts ar.d cyntci* of ^ov-
us the native church, v;a Iiava here the c^orii.o^l; of cno uan ivcri a section of v;orl; to do, and cl'jii.j it i,c ^.C^J-^^ of the chui'ch, T>iule ;;ithin fifty ye;.rs all bjit t\:o coiiji-oj&tioiia

135.
,.-;.. co..,:; ;.L,to, tl'o native cliurch &;'id tl*o superintendent Is a native Li^l/o.r. J.\o r^vjUiroi/.Gntc of evangelic:^ given •"-* t- 10 fedrac I'.ectlng
i A:!.'. M. o. . to "be i,.ot In thl~ instance.

In the church o£ England in the days of establishment, provision
i'.,r tiic clergy came "partly frou colonial Treasuries, portly from fees,

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<iud partly from Vestry allowances. $here they had glebes, although

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not actually free-holders, they were allowed the political franchise en tliat qualification, as if they were. Their InconesWarled greatly, 'utit teJcen as a v/hole they were on a liberal scale. In 174o the Jamaica ACLOLiuly shov;ed a generous desire to secure the clergy son*o Independ-ence of purely local control by forbidding further Vestry allowance s^ \-

u..d substituting increased grants from the Island treasury. In fact,
v.o record with pleasure that in the West Indian lay nlnd there v;as a
»

i oiiciTkably considerate regard for the clergy; no West Indian histor-ic when recording their failures, or \vorse, does so v/lthout Icxientlng t,i:oii, aiid looking about for their causes. The legislature were always
,v

liberal in tiieir financial treatment; everything' we have reaa supports
., ' f '*

Gardner in saying that 'v/iien any kind of pressure Is put upon the
clergy, concessions (in other directions) were al\.L#3 tta.de '.w* Arivjjge-
- » t

-cntc at the appointment of the first Bishop in Ib24 ;,ere a^ fo^.io\ c; "The amount charged on the British Exchequer for Jcj:ioJ.ca \,as, iV-r the iiiuhop £5, 600 a year in Colonial currency, £2,800 for si. Archdeacon, and for six additional curates, a total of £10,900 eviiiiVcJloi/c at
tha to i:6,540 sterling."11 Iu 1835 the follo\,iiig i'ljurcs ;^e
s 1 stipends total tuC,L>Lo; Cure tec 1 ClC,>liQ; Yc^try 4,11. v;-

..c^c ...3,430; Surplice fees £5,372 from the Inhabitants; aua aaaeu. to ,:,i:> was tlie upkeep of 3iJ churches and chapclsi n1 J3y 1^40 fees had ,-j;i e:bolidacci and an annual grunt v;as given froi;. the 2rec.sury in their ..U'.eu. i'ne total ejy^euuiture for ecclesiastical pur^oces ro^c from ,,yu,uou i'*i slavery days to £30,000 per annum "thus iuposinj a Liost un- • u..ot a^a oppressive burden upon the dissenters, v/ho co;:stitL.te inore
ln,.u half the population of the island. w11 Ihe actual amounts given *vo.u tiie treasury by the"184o.Act In lieu of fees, uere ar^nuaily: "Tiie ..-^tor of iviii-^on, £600, of St oatherine £40o, of St. Joi.ies £400, of .//. ;;.rov; £300 aiid 17 others at £200, a total of £:?,100. ''^& salary
v A x-ooourij, including this grant, vary from £l,500 to £2,000 ll « ili It ib to be rcnieuibered that these figures are Jamaica currency, of "which ^ ;;aL equivalent to £3 sterling, aiid that they iucluae cchouitiasters ;-4i u cliurc.i oii'lcers. in 1L>4I« the total grant v.au £6^,$!^, ii* addition t^ .U.1,000 given by the jjritish Goverviiaent arid t*ie oucicty for the pro-i^^tioii* of the Gospel.-
In Ici7o T/hen the Church v;as disendov;c^ , the finai*cial x.roble;a
»-asj acute, and there had to be a complete rcorgaaisatioii ui% i'la.us. Then,

* 'At t 9

c.3 JOY/, ti.o basis of.,finance, in tlie Church of jiajlii^cl is a ^i^cesan waiu-ah itoid. xhis is composed of M (i) a uiniLiUu \.oclJLy subscription
•--j.' tlirec^ciice by every LiO^ber on thts (jiiui'ch rierristej;; (ilj H'.ocial * /., . * w \ t •**.

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0*'Jv;.-torias,' aiid (iil) stow hents, uuucr certain TjroviSos ir. favour of for ukir&nted iju-aos. To subscribe to tlu.s IXjud i^> •li.-J.d
» on every
cai'e of the tfiii'JL'ch; to Oiuii* it is a
jovurty. . i;ut on Lhio iicau. ttie jrc.Jouso cc^i'C i:; L-.J.^/^ to

i. .]'.i.lli..^-.o, p.li..•-:?. i;.s. ibic. p.105. ill. ibic.. i'.lt^i'.

.37,
r.iiy i;l ^conception arising that- the ,Sr. orients carrot be haa without
.'. yrc;rS:. They t.re open to all. The payment is the condition of r.ctivo .•:.o-...borahip r*-d participation In church aiYrJLrs. wl , It 13 to be noted tluvt the third source of incoLic, pe-;7 lUnrts, is no loi.jcr In existence lv: ar<y church, and that the coznnon Idea cziong tho natlvoc Is that they
t. ^

•..111 not be allov/ed to receive ti.e Sacrament uiJLecs tl:ey c^."c subccrlb-

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;iC ucLiberc, for by a subtle twist, the under-paid curates ^±VQ the that the GacraLionts are only for active r,e::.bcrs, tJjd only
t£ uciobcrs are active. The jcuuaican T3111 abccnt lilciself or
fror.i the churcli rather than' ru;; the rlcl: of bein;; refiiccd the iK,ci-vUi3nt. This Is nore truo of the country -thr.r* the tOT.rj, nrid is hold by tho poorer clasnec of people 2er:ercJ.ly rather than the noro

The objects of the Dlocesarj churci: Pund arc c:>cclfled thus; "(1)

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cil Church '2ndov«nent (for particular churches}; (11) sustentatlon cljr^-y'and catcchlstc) ; (m) ondov^ent of the coa; (lv) stipend
f blic i3isliOp, £800, curid incluciln^^also that of Acclctcjrit z.lshop If, -.ci-c bu one (^400), vd.tli retit^«i'.iid reprlrs to r^^ldci.ce; (v) expenses c3i;i.^i business; (vl) general enCovAT.ent; (vll) -cn^r.J. outtcntc*-
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(viil) sustontatlon refiorvc; 'lx) ei..cr^c/:clec. .;.&_' T: o clergy

cti-jc'.K1 ','; rxo fixed by the ^inaucicJl Dofcrti - l;* so r.c itc * , *••
c.vc couccrne:-, l..e», additions i.,;-.y be r.iade by conr;rc_'?,ticr.s, but tlioce crc cent, to the Loerd, not direct to tiic J-ncur-bont - c.t k:.12;; r.;; inlnlrT Vile li;cur:bcnciec ere divide <: Into throe clccsec; jiCc
£i*<i GO;UO c^ociLlly £llovo«: to be boloT; 'J.^0; th.- r.::: :,...r^ In
'w re r. w c cl/ iLVc.«. y £.0 , », (C-J S -- —^* •

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u^ a local chii^e, for v.iricl; the IccuJL c2:urch
of. churches are a locc.J. at prcscut, ±j the
creation of a,
Before examining in detail the Lie t heels of ralsi.;0 tl-ls iioncy, It
•,.III- bo well fco note that stipends Ivi general have rlcori to & averag

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to £250 per anr.iULi for both Jamaican and'l.uro.^u; clcrjy, but
s bet7;eou tov.Ti ar;d couiitry cliai^ea, and
of the church of '.Ln^la^vi clcr^ivien, especially li- the poorer
ry parishes, have a difficult tlL.e financially. A^ official of
-j snod dcGCirlbed the ^; of the church of ^d in
'each pf cur curates has to scrabble around for lilnuclf ci'jd sends
tl.vj iuci-1 fur,ds to the Diocesan Treuijurcr v:ac then pi v'L; the
Ij.cl. to the curates. Ihe ^uro^can cjicl Jaualcan pL.stoj.-s ai-o ^LJLd the
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;.-..o jjcJLcjrics: i:200 to ^;2!;C a year. The jLi.iaJ.cari church r.oi. b<~r takes

« A-j.-ido ii. having a t;ell*- educate. i>actor v;ho lives in. a cliwnlfltd house, f*L..ti.-jr tlicJTi in the' usual simple ty^o of dv;ellin^, aiad c;:e v.itc rides •
i L*otor cai' ai^d net on a horse. TO be sura, they ^ruLible at tl^e
x ":?-"

j.'iL,s they have to pa. the L'.i£ilstc:r, but they also o'oJwC- I.) c. cheap
*, ., ' ' u.

uca-ctl u:ai \:l:o li\rec lllce thcaseives. "12> • Tlie r-:J. li(.a\U:liiA; In

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nyster:* houevor. Is that the sti^-jnu palu UL*C": yctJL- Cc^onu;.: on the
in the previous ycc-i*, ra.u there is no ^rcviJJlun for
income v.itii the daily cost of living, ^othc.r luiruu
of ^jllsl-.^en trained in jci.:Liica Is tiu.t unlike i.lr;-;lci::^-
:.- ^-ovlsioii is"L:at:o for a furlou^li 01- ruturn t,- tli'.ii- ovii cou.iti\
v LLI.-J al\«jys been rucccnlLo iL.t lie '^rai vj.-j r, !-.:.
j o'.^r* thu native oa \.l:iui to llv«, Jar \.hile t"..:. ::r.Jc.vr:. v~ o...

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A;^;;tor3 have either property, or land, or some side-line, such as £ ralarlod posts in an' .Agricultural Loan-i^nl;, missionaries of r.oct

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churches do not engage 3,n *trade'. i*urlough overseas is also not re^- r^uirc;: by native n, r.n'd the people of the islcind' have tlY.r.ys expected,
i..id v/llilngly been given, higher prices for food and materials from
;:Iilte people than fron their fellow-countrymen. - In general, it is
true that the native can live as comfortably as the missionary on two—
• tlilrds of the clsslonary's income, •
The Church of Scotland, ruethod of finances has already IT~TO described
i.nd consisted Iron 1818 in peiv Kent c, aide a by collections at Sunday cervices at the Church doors Y/hen'the rents vere insufficient.*
The :;:isslonary societies, -except tha Horavlans (Y.IIO did not guar—
r,viteo salaries till 1824) from the beginning have supported their agents,

either in full, or by subsidising them to ari. agrees ar.iount so tliat f- , ' ,'.' • *• t
«ith local funds societies lllce the Scottish r.lsslonory Society paid ;;7CG p2r aiinura In 1824.la* The Baptists so far ac their ministry is concerned ±s are self-supporting, arid have been since 1C42, biit tills
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'. <•• nf>fif\r~' T 4 r-'!i'ir? »- + tVlO ff) rt"t" O"F lTt"ir?f*''*ii» ^1* fl "F"f*1 f I '* £>£" fVi ' 1 • . ^i* rt •»»• Tl«~ *» ~~'t Ti (~* I?i A'V LvCOOlu'. J.1 I^iivj'-, C<w Uilvi \+\J»J\» UJ. L\kJV .V* "~ O UtVt i 4.1J,, « V?O.V^I1 J{J,^if\jJi lic.,«J.l.;, U

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l-i\jc ivor.;bcr of. scattered 'stations under his -core. I^rcr. in 1L^.4 it
i3 ctt-.tc2 that Baptist pattors had fron 2,000 to 4,(XC r.,c;..bcrr, In their c!.;;-.:•?;;c, 11^ ujwi that the dti'igur v;ac ce^i. at lioue lc clc«v<r frcr. r. report in 186? to "tlic United Presbyterian^ i£*nod ln 35-lnburgh: "T^:c T.-cxnlng '-V the hl^tfiry of the churches of another denouinatir.n, r..;.d icndir

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"iliis ;."iri.ing fact, tlmt our. Hc.ptlct bretla-en, r.Lo, cor..o t--cr*ty years •f..r>, v-'A'C LU'gr.d by i.".r Xnlbb to rcpirr.te frci.; the V-; .rc..t cocicVi ^

1. : ^:.--t::r; scots j;ir:c 1G.T9. 11. corr:^vondcuco ^.M.C.. 10^. ill. c.x-

140.

churches, instead of one, in ordqr to secure e. competent support, bo-
ii'i^ Independent of foreign aid; and no.v, eccordlnj to ;..r U-ic2erhlll,the secret coy, they report'only 3/~ or 9/- per head as the glvlngs of each Lc.ibcr, v.hilo the Brethren of the London :.:?.sslcncry Society, lU:e our-colvcc, Yiho have ,".cted on a different .system, .report more than double
Tor oach member, as the result of a better system sand of more thoroughly i.vd efficiently working each separate station, and, sir, you must not.
' 'lot go, the rope 1; you must not too speedily or too entirely leave
uhcso your infant churches to their ov/n resources. **
Iu fairness, It must be stated that in the Presbyterian church of jar.eJ.ea to-day; only tv;o ministers have charges consisting of a single Cvi£rc0atiori, .and thsse are in-,the t'.7o principle toro-as. Until 1941, one pastor and one other nilssionary had single congregations, but* a GtartajG of staff in one case, .arid the opening, of a neTz station In
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uiothor, led to the change* ' •

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The income in all churches, Including the Church of j^njlc^nd at
tl*u j/rccsiit ds*y, coines from three naln sources: (1) fron cubccrliitlons

or offerings In the church. (11) from special Offerings arid Special * * -• . * " ' "•
2-rvlcea. (i^i) from investments Tor vhlch- Cf.;pital has either been
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i^riinted. by tho'illpne societies in years prst, or has been
iilir.ugli tiiCi'^OcJL'S by tlio loccd E^Tiocls* In nost Ci.cent r.Ti?Jiir.
v-ru j;vv^. Tcr rcr.o ^^"jz': b;* tV.c ::DI:C chiirchcc, either rn -rrt ;-f

cc.r.c of the Church cf IXiglr^d) -for the particular field. Gov;:rr,::cnt ijr;.i';ti; tii'w; give-:: only for schools' raui cv.uc,:.tion ii, Ciillclron'r: hones. Let us nov; e::iUi..no tl:o aowiviiGtn-.tlori of conjrc^r-.t.l.onrJ1. fir: rises
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ti*e in *ati*crliig cf iN*i».d.c. congregational lnco::e i--uct be. r/lv.lttcd

141,
to be the mainstay of all finances in the Church. It is a sign of loyalty and of a living church, and what is objecte(to giving to the support of the clergy Is not the giving, but the method of the Ingath-ering. Apart from appointing collectors, as is done in the iiethodlst
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Church, there are two ways of getting tne offerings of the people:
(1) by the ordinary collections or ofi'ertory in church during Dlvjne Worship. I'hls may either be 'loose collection 1 or according to the •Free folll offering envelope 1 system. The latter is found to be more secure from a financial point of view, and provided it is adialnl stored properly, can be an aid to the member in being regular with his offer-ings for the work of the church. But when it becomes a hard end fast system, even to the extent of putting a detailed list of names and amounts on the door of the church each year, or of publishing these with the direct intention of 'shaming' the backslider into giving

* « * * something before the list is put up, or, in one case, actually send-
ing out accounts of amounts due, the idea of 'giving as the Lord hath prpspered' seems to have been lost;sight of entirely. Properly ad-, ' 4 ministered by methodical Christian office-bearers, the system Is good, alv.ays provided that it is kept clear that the system is to aid in the propagation of the Gospel, and that the Church does not exist that that system may be kept in working order. (11) the second method is that of.' special Services, a feature of uhurch life of v.hlch the

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Jtjaaican is inordinately fond, wow In Jaiualca there cxc-,four such special times in all denominations; (a; Easter; (b) Christinas; (c) Harvest; and (d) Missionary meetings. At each of these the custom In a well-run congregation is to give out special offering envelopes, and to Invite spealal preachers for the services. liarvest and

llissionary meetings vary with the district, but the ideal is to
for one of these special services in each quarter of the year. The effect of this is (1) to give opportunity for special tliankoffertng ' for all members of the church, and (11) to give opportunity for those v;ho have 'fallen behind1 with their ordinary offerings to 'make up', especially at the Harvest services, where the poorer people will give of their provision-grounds arid their fowls, eggs, goats, etc., which are later sold for the benefit of the church*
These methods are common to all denonu nations, but it is observed
that not only the Jamaican people, but the Jemalcan ministry, have become over-fond of the 'special service' and instead of four, we find some churches having as many as twelve special services in the year*
In an annual report, these special services show up well, and of course, they give opportunity for certain of the workers (nearly always tho some persons, however) to take active part In the work of organising the programme, sacred music (some not so sacred), engaging artistes
* ' •

(for these do not often come voluntarily), selling tickets, arid so on. The church is a busy hive of industry, but the result is for from £ ideal in our opinion. True, there is a good income, but the expend-iture often is as high as the income. $rue, there arc crowds of
people, bujfc they are there for entertainment, not for worship.
V

there is the deplorable spectacle of scenes in the church -, inch anything but edifying, and of the ordinary cervices being poorly attend-ed so that the special afternoon service may be crowded. V<e have also the practice of admitting members of the church to their own church only by ticket, and of keeping members out of the ftouca of God because they cannot find the shllllnj entrance fee. it may be that thcco

143.
concerts, or sacred concerts, could be run in a better way, but the experience of the many programmec put on± by Jamaican pastors and their helpers suggests that no amount of organisation can tclM^Jthe place of direct preaching of the Gospel. It also shows that the church which
is rui. on »special services 1 lacks the spiritual atmosphere which
should pervade the church precincts; it makes the people less generous, for they get Into the habit of refusing to give unless they receive
some material return for their money; it makes them value the services of the church at very little, and it does not satisfy their inmost needs. We have had the opportunity of testing these statements in many
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ways, arid the result was as follows: in an average city church of 400
to 500 members, most of them Jamaicans, none of them uuro^ean, It was found that the practice was to hold special services for one reason.

or another on an average of once per month, the result was that while '. • *• these services were attended by large congregations, about half of
the people belonged to other denominations. Also, the attendance at morning worship on occasion dropped to twenty, and in the evening little better, ^liat came to be thq case even on thoco Sundays when no spec-ial service was to be held, , and also at the monthly Sacrament service. Over a period of ten years, the annual Income was found to have been between £400 and £500* Ehen another minister went to thut church, he decided tiiat (1) the church.was falling in its duty to its ora 210103ere b^- the growing neglect of the Sunday diets of worship, and of the regard

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for the Sacrament; (11) that'the special services were not methods of preaching the Gospel but were a species of entertainment under the guise of religion; and (lll);that God had never allovo- Ills ;,x;rL: to stop for financial reasons. fhe opposition received at the beginning

144,

from 90$ of the office-bearers arid the congregation was mainly fineu-cial - the argument being that ti^e congregation could not continue without the money brought in by special services, and that the people T/ould not come, arid would not give, unless these cervices were held* For .several years, indeed for a generation, that congregation had had

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the ^reputation of 'running the church - and the-minister* and the new minister -was expected to fall in line* But. he persisted in maintain-ing the Importance of the Sunday services and the preaching of the
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Gospel, and It was' found that when the people realised that their off-erings were for the Lord's work, and not for 'supporting' innumerable organisations, and that it lay between them and God alone as to the amount they could give; also that no demands would be made of them

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through the year, but that opportunity would be given only at the stated times of faster, Christmas, Missionary and Harvest, the
\ * "' *

c members' weekly offerings increased, as did their special offerings

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at the stated times. Hitherto, they had 'held back' because they never knew how often they would be asked for additional money by the end of the year, *helr interest v;as now centred on the worship of

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the church an^f thebreaching of the Gospel, andUk their attitude was

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so changed that they were willing to let their officers do the work •^ _
of 1 coking after such funds as they had been entrusted v:lth, end in

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time, when a move was made towards union i.lth another church of the eame denomination, only one member dissented from the proposal, al-

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though for thirty years the entire congregation had been t^jLJ.nst that

union•

i'he above experiment may seem somewhat irrelevant, but the point lies here;- that the changed attitude on tho part of that (typical)

145.

j&walcan congregation led to an Increase of 20^ In the total incomem in the first year, an increase which was subsequently sustalne^. other ministers of that church, encouraged by the experiment, have examined the basis of it, and where it has been put into practice, it has prod-uced the scune satisfactory results. It means, of course, sustained study onis the part of the minister, for regular and systematic pulpit work is far more tfltrlng than'running about interviewing people - for their part in a concert, and pulpit work cannot be delegated as concert programmes often are.
hot unconnected with the above is the truth which even native
pastors admit - that Jamaicans will attend in thousands to hear a good preacher, and they will supi.ort liberally the work of that church where preaching the Gospel' is kept central, in the recent Jamaica Christian

. . .

Council Campaign, no collections were made at any of the meetings, al-though plates were at tho door (all churches in Jamaica take the offer-ing tturirig service), and it Was found that the expenses, which were heavy, were more than covered by the liberality of tho people.
The Moravian^ and Baptists.^eorly introduced a 'ticket{ systein, by T/hlch each member gave sixpence per month,' for which a ticket was given as a receipt1 and this cams to bo misunderstood as 'colling tickets'. It seous tlia^t part of the evils of Baptist «lpaderiSia» aroso from tills, for many of the •leaders 1 did sell tickets and kept the money for then-selves. the system is. not now in e-ilstench, but it is unfortunate

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that in many churches the custom of putting tho * Coi^ualon uiii^ul;o££arlr^ (U0iiorally t'liroepenco) in the some envelope as the coLi^Uijion Card shoul< exist, for the poorer arid unintelligent class of people indoubt
C^;A> elate the two wrongly.
1. Buelinor; Loraviuns In Juualca, 1835.

146.

There is great need for instruction in congregational finance,
for much could be done by a proper system, arid many pounds ssve~ by careful supervision of expenditure. In most country districts, the pastor is his OVA* treasurer, and where he is not, it is the pastor
tfio has to inform the treasurer of the funds of his ovri synod, so the best v/oy of attacking this problem could seem to be to Include in the College course some lectures on Business Methods and Church Finance. •Only tv.o of the colleges have such in their curriculum, St* Peter's Anglican, and St. colme's Presbyterian, but the course ought to be .extended to include office-bearers as rcell as ministers.
Tilth" respect to the ingathering of funds for ^nodical purposes
and general administration, the most practical way has been found to

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be to allow the office-bearers .to allocate the necessary amounts to these funds. The average member gets tire a of hearing weekly appeals
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for special objects, and the pastor is not always capable of explain-ing the relative importance of such funds. The Jamaican prefers
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that all his money be token together, except the missionary offering, • * v/hich goes to Home and porelgn mission purposes, and that he be inform-ed at the end of the year hov; the money has been divided. Some churches use the Especial collection for special purposes^ethod, others divide
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on a given schedule, and others combine .the methods.

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The policy of all the Home Societies which have moved to\;crds the 'Creation of a self-supporting church has been thut after visitation

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by deputy some system of gradually reduced grants hiis been introduce-. . In 1067, e.g«, because of expense, the London Missionary society re-solved "Pirst, they limit the staff of ijigllsh missionaries to the num-ber of men (15) nor, left in the field. They desire that etccicly efforts

147.

shall be made to place oil the churches under the pastoral chcxge of suitable native ministers. . They desire that 3i.11 the local erid ineid-cntcl expenses of the mission shall henceforth be entirely defrayed
by the native churches. Lastly, they vd.ll Unit their grrjrts from England to the support of the English missionaries and a small amount of general aid in the training of students and the prpiuotion of the evangelistic v/ork, *& In 1874 they guaranteeu only a part of mission- •arles 1 salaries, In the 1883 report of deputies they agreed that "no core missionaries be sent to the test, Indies by the -London Liisclonary
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So-ciety, but white supervision is necessary for some years yet, and a diminishing grant was given; £300 per annum for three years, and £100
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for three years, to be used in sthe upkeep of property as fcell as to supplement salaries;* but the 1885 report states that v/hilo the Jamaica church Is Independent, "the churches there have never yet becone able

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to reach a strong arid absolutely Golf-supporting basic, and over and over again the Society lias had to cone to their aid 7?lth specie^, help-era iind special grants".11 A similar statement might be made of the ^aptlst church, and of the .Anglican Church, fhe othere have regular

*fei •- : *"._ ,t
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cj^nual grants for various purposes, e.g., i^50 conec from the church
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of Scotland for'supplementing pactors* stipends, end in all cases the

theological graining is financed from abroad. * *'k
Apart fi*6o a fev; congregations, in the Church of inland, tar^ci
fev;er still in the Church of Scotland (nov, united T.lth the ir^cbyter-
* *

ici: Church of Jtuaalca) the practice of endowing lndivldut-1 chui*chorj
^ c riot been 'followed. v;hat has been done has bcsn thc.t tho various iijno<hj or controlxing bodies have r^tiicreu a Centr&l rand for ctlivcnds. Tin3 fund in contributed to by all congregations, usually by ^GJCCC;I .,t

tf.ru-J-c, A >. >. 3. 'ill. Ibid.

14C.

arranged by the synods. fhe income from invested accumulated funds,

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from capital providea In former years by the Home churches, arid, inhere

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nisslonaries are surj^orted from abroad, by missionary charges, is paid urnthly or quarterly to the pastors, and generally amounts to half his guaranteed income, '^he other half he gets directly frou Ills congrega-
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tlonal treasurer, and he may be kept very short in a bad season, or if his congregational fu».ds are Inefficiently managed, ^cporisents have beon triea ,v;lthin the .Presbyterian Church v;heroby the full sti-pend • v;as paid monthly, the congregation being expected to refund that had boon advanced. In no case has this worked satisfactorily, for the Central pund has never been able to get the full advance repaid* 'i'hat does not appear to be due to thofc character of the individual

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pastor so much as to the characteristics of the race. In 1945 it u noved that the .full amount should bo paid to all pastor c, and this
f • . • '.;•'

sent dotm to Presbyteries for their consideration,' although it v;as
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not deer rhere the working capital of £3>OGO extra YJC.S to cocie from. Xhe pastors hov;ever, felt, that their people vjbuld be more likely to

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keep ui> tlielr subscriptions under the old method than to pay to synod

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vhat gynod had advanced to their pastors* It is to be re^eii.bered &lco. that the custom inai native charges is not to send money to arnod .yf--
until the end of the year, so that there is & good deal of local accon-

'•n

odation of funds during the year, e*g. congregational mission money * ' vd.ll be advances to the pastor and refunded later In the yet^r in tiL.o

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t'o mrJ;e the return to synod. ^,' *
Xhe Afi&Llcoxi Church, as v;e have noted, ?;orl;s on the cj^tz^ that
all congregational funds ore sent to the ±>iocesou treaLHi-er, \\l\o then ;-',/n the clergymtJi his stipend. She cethod obtaining in tlw.u Church

149,
is tLcit If in one year the congregation does not send in the full
. oiiiit assessed, the clergyman Is.paid in the folloY/ing year on a

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l:-or scale. 1'he difference between the tv*> systems is that the
ii sbyterlaii pastor falls short in the current year, ^hlle the ^ngllcan l^ccG in the succeeding year. Also, .the Presbyterian pastor has a C.:U;CQ of recovering arrears of stipend, for the synod doos not cancel *.;.e .arrears or his right 'to appeal for them, whereas the Anglican cur- ;.tc. can only collect current assessment.
other denominations in general adopt similar methods, the pastors Uiiio paid as money comes in by the congregational treasurer, and the
s •

central authority gwring subsidy for stipend. Ahc llethodlsts receive c blocl: grant which supplements all agents, missionaries arid pastors, recording to a specified scale..
In general, congregational expenses are borne by congregations,
ur.d synodlcal expenses ore cov££&l by collections or assessments.
w r;uitc for buildings arid extension work &re given by most Synods from ucci^ulatca funds specially gatherer for the purpose, but none of these *-o fclgh, and ordinarily the fu .ds ca*e collected from the 'ccaJiunity
*y L series of special services, fairs, and all the acco^onlmentc
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t ^•i % ^

C i i *Vil 1 *•/*» \'< l\'-,rfr' ^•± CcUUi Ui* UcUrfC.

Tlio total effect of a study of the financial system of one of the
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t!.ur--hes v;hcio conditions ore accepted by all to be ticon^; the beet,
r; '3-s that there-is a great need for (l) missionaries v.lio have to deal
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'•Uh thlc problem re elving a general business tralnlnj, (11) a review f-f'tho practice of the various churchec in the island in tlic uattcr of :---'ir flnoriClal and business methods, (ill) the pastor bcln^ rslievsd ^i- the iuon^ement of every detail of finance in his conjrcjc.tlcn by

150.

trained laymen,and most important of all, (iv) a scriou of Christian
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stewardship to be preached v arid practised throughout the churches*
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AS might be expectea, Roland Alien has much to say ou the finan-
cial administration of missions, and in »i:issionary Methods - Paul's

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or ours? 1 he attacks the idea of a Central Fund for the, support of the ministry. "This modern practice Is based partly upon our distrust
of native honesty, and partly upon our fear of Congregationalism. ^ut our distrust of native honesty ought not to exist, arid lias nothing to do with the case* If the natives administer their ov.-u funds, it is their qv/n funds that they administer, i'hey will administer them in
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their o\m v/ay, and they •'will be responsible for their administration to those viib supplied them* That, they are capable of administering

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public money the existence of guilds and societies for mutual benefit
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Is proof* xhey may not administer it at all to our satisfaction,
but 1 fail to see what our satisfaction has to do vltk tho cotter.
It is not our business* ^y makln0 it our business, v.e nerely deprive
* %

our converts of one of the very best educational experiences, aud break one of the most powerful ^.agencies for creating a^sense of mutual
re cpon slbll ty* We also- load ourselves v;lth a vast burden Uilch v.e are
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ill able, and often ill fitted, to bear.*1

Admitting all the dangers oi' u central .Fund, especially if its •''fr-
ont ire Incbine is from investruents arid is able thereby to pa;' the full
• » *

stipend to all beneficiaries whe.ther they T?ork or not - no Central pund in our experience \yorks under thoue conditions - ivhut is Alien 1." alter-native? ^e lias none, except \ve retui'i* to tho urieuicc.tod l^^^i^, v.lth little time for ariythiiig except eiii-ulii^; Ms ov.n livi;^, actir.jj r.c pc.ctor An his OY.n district. \.e presume All^u v;ould cJ-lov. c^ t^r-j^ticr.r; In
1. Alien: Lissionary methods, p.6i>.

151.

cities which had a good Income, to help their weaker brethren on Mew testament principles, and the centralising of the funds for the sup*- ^ort of these weaker arid poorer districts is only bringing a more ord-erly arrangement Into the work o,f the Church^ which Is also a 14 ew Testa-ment principle. in Jamaica, sad experience has shown, in church and jriviito and public life, (and the experlencer could be parallelled both in Britain and In .America when the Inhabitants of these countries were tt the immature stage of the modern Jamaican) that the handling of IcT^e sums of money is. too big. a temptation to the native. At his best, he prefers that his brethren be associated with him In control of money, C.G of every other public trust, and it is surely our responsibility
to cce that money which is given by people who have little opportunity
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or capacity to -judge of Its detailed use - 6()$ of whom are Illiterate Uid cannot read, a dally paper let alone under stand a balance sheet —
is usdd for the purpose for which they intended. . It is not a matter :f tdclnlstoring fu^ds to our satisfaction, but a matter of not admin-istering them in a wasteful and Inefficient way, to eay nothing of a

• ™* dlchonest use of them. But the main answer is undoubtedly th&t the
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natives themselves desire a Central iFund, arid thoisc churches which
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do not have that system are doing their hsx& utmost to get it intro-?/'" '

<iuced, as in the Baptist and CongareGational denominations. A further /' * ft

;-clnt, not to be streseeu too much, Is that when- a missionary succeeds ii pastor, or a wlilte pastor succeeds a blade, the income of the church improves, and while the reason may be pertly tliat the \vhite rnrn has had the benefit of a better education, It is also partly the native

* '^' of expressing the feeling that the white man can be trusted vlth
tlicir funds to a greater extent thari the black man. AS V.Q have notcdjl

the Jadalcan knows the Jamaican far better than the white man will
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ever know tyLrn, and almost without exception, synod treasurers, appoint-ed by Jamaicans, .are Jiuropesns or .Americans.
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There Is, however, one point at which Alien seems to be driving,
via., the association of financial administration T/lth the problem of BUjjervlsion and with the continued assistance of the missionary in
the field, and something must be said on thlc point before proceeding further.

V,3 have scon that the Jamaican pastor in most instances has shora himself able to undertake the pastoral care of congregations, but at
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^resent is unable to take complete charge of the entire work of the church .in the island* 'lie still requires guidance,-arid he has stated
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thw need for soiue kind of supervision or superintendence. He has clear
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iucc^ of how the poT,brc of a superintendent must bo lifted, tjrid it

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is fairly certain tliat at this stage such a person t/ill not be chosen i'roiu the native ministry. V
Let us assutie that some kind of supervision, for the monont, is '.'•*«
V '

i>ut liito efi'ect. V.hat then \^ill be the position of tho missionary? •*S. A-uttln^ acide the functions of the ordinary missionary'', \rhicli v.lll be
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discussed in'chapter ei^lit, what is to bo the position of tills mlo-•/,' ' • ' »
slonary superintendent? '

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1. in viev; of our consideration of tho whole policy arid of tho

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needs of the field - ahd this must cone before the contlnur.tlcri of

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iuroijn organisation' - It must be r^reod thr.t some cr.porlenccd nic-should be relieved of pastoral v.ork, or Given cue:. ora:j.;.cd aolEtaritc to iul^-i; for 'hiG travelling to every churjc at
once euch year for the purpose of giving advice tjud

i...j;;;ut txo ministers and people both in spiritual and seculLO* tjffairs. il tiie Jauiolcan is as v.e have shov.n, best able to co-o^cr^te if personal contact Is strong, then that luethod of personal contact by u vho, by Ills position, has a vorkin^ knowledge of the v.Lole
aiid the \vhole resources of the church, ou^ht to be the tiethod o^loyew. in tills land. j?o amount .of committee v^ork, or circulars, or personal letters, or official instructions will achieve vhat a civile visit from a competent supervisor v.ill-t.chleve. -^Vc-n thooe tUinoid nations v.hlcli have had least in the way of supervision in the

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Ajui5t would welcome such an Individual. Jills missionary would be at the disposed not only of individual ministers, but Ills advice would bo invaluable to every committee of the church, and of course, his upA ointment would lie v;lth the ..local synod - not with any home COL>- uittee. He would be able hov;ever, to advise the hone committee of the progress of.the entire church in a vcy which official reports cui never-do, and he would be able to prevent many a difficult sit-uation f-uLi arising* ;'""-^
2. In vlev: also of our consideration of the flnar*citJL .t/ollcy
of the churches'In Jait.iJ.ca, it Is advisable that that side cf church'
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\ orl; be put into the hturids ; of one or more officers vho are competent, i~nd \.ho have^iiot pastoral charges. It is essential that a "systeu

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of training %& inetltuted so that these places Eii^t be filled in tiL.e by natives - preferably laymen, tnd preferably Liiluiecl 1< V-- nun, for liiuch of the inefficiency of the bucinecs side of the churcli»c v.ork is due to the fact th:..t the layiutun, bo l;e ever r.o ivj-tcroatod, lo doln^ a ept^e-tlme job, LXH! the church L>w.£jt c.i.cit rle:.uui-c and his .leisure, arid feels it can htjdly ^ut^tlon hi a

154.

roi-orts. people the v/orld over, also have the feeling that v.hcit thoy do voluntarily should not be questioned, and T,hlle no doubt & -rent deal of good v/ork is done, tiiere churches have the amount of detailed organisation and y,ork \vhich moct of them hr.vc, the volun-t:ry Y.orker In the long run proves expensive. liven one full-tirse p:J.d official to c.ct as General Secretary and Treasurer in each de-nomination would make for the* more efficient and the smoother run-ning of the churches. ••
% It is most essential that the supervisor or superintendent should not be the person in charge of the financial side of the church or synod* He ought of course, to be conversant vlth the LtL-te of the various funds froci time to time, but he should not be put in the position of being tempteu to'advise a course of action he knot's the result of his r.dvico V.-111 be to n:J:e a certain
* Alien overlooks the position on the liicclon field,

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;,here the "native is often tempted to ignore certain evils beci,uce
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church in Jamaica is free of th<..t dariger, tud it v;ould bo for ths
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strGnjthenlng of the pastor, end-thesbetterment of the Gospel he l^rcc.ches if he rer« not in charge of the^ funds of his congregation. It is lr.!pos.c:4,blo to serve tT.t> rriasterc, arid it is In the lung* run Itvoecible tdv do tv/o t jobs, for the spirlturJL supervision'of r. group of cl-.urchcc is a full-tine job and the flnrncit^L rxlninlctri.tlon Is rlso r, full-time job. Co-operation there must be, inefficiency there should hot be. The home churches htvVe failed to rec.li:,e tlK.t tho tl::.e has long been pcist then the larger .clenoLiinutlonc ^ Jt.r,;.ica Ciin be efficiently m^najed by mlssloni.ry or m.tiva p.-..rlor^ e; ch doing

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the richer persons In his con^re^tlbn v;ould b<e affected. i;

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;:;j:t of the general v/ork of the church as an 'extra1 job, and tl«L.t It v.ould be for the speedier setting-up of an Indigenous church If missionaries rero set apart for special functions, ana steps taken to train up natives vrho in due course v.ould fill these positions also, as once they v;ero trained to fill the pc.Ltori.tcs.
The local neec.s must always bo kei^t before the home churches.
Tho local needs, to-day are not for missionaries to be pastors. ijut the need is definitely for men \vith pastoral experience to perform other functions In the form of advisors and supervisors, and to train nitlves for the further development of tho \york. The policy rhich has boon follot/ed Is that, of keeping the home organisation Intcct, arid that organisation rlth respect to Jamaica, In all churches, has been to use men as pastors and the financial system has been cJ
so that they must continue In, that position. That rr.s inovitrble in the past, but a revision Is urgently required. ' l^ Is cle: x that subsidies of'money are and will be necessary for some time, but that need should not influence the sending of c-en. The tvo should be kept separate, for tho men have definite functions end the money ou^ht to be a -grant to tho central., punds of synods. in gcncrrl,

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tho natives tvlll, under good leadership, build and maintain such churches, hdlls, manses and Institutions as they require. The difficult ifcprt of church finance In Jciaalca is the su^_ort of the ministry - thodgh even that depends largely on the individual min-ister. We must agree that the younger churches need L. highly trained and efficient ministry, and it is clear th?;t in jc:,;J.c«7. the churches are unable or un\Yillinw to support such a clni;trw' ui. Hence v;e cgree Tjlth.the findings of the Tanborcr. I.'.cctiiig o** tl.

156,

6ltuc.tlor»: «in this situation re think It fitting that the burden cl.ould be shared by the older end younger churches, end the younger
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churches should be rilling to receive help frou the older for the revision" end maintenance of a highly trained ministry on the foll-
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OY.IIIS conditions; (1) That the necessity of steady pro ^ress tovards independence Is kept before the churches; (11) Th-t sub-
s ore not paid direct to any ludivitluiil LilMstcr o: c^:.jro~
ti.tlc.rA, but only to the central pund of an indigenous church; (*1~)

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Tl:at the fi ccdom of action of c younger cliurch is r.ot prejudiced by tLls receiving of f Inanclol aid. wl v

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A further development of thr/t policy vrould be for tilcclcnr rice
to be sent to the Jamaican churches on the understanding that tlielr
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v.orl-:, tud their location, v^uld : be entirely In the hands of the loc; 1

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tyuod, tiiid if ci sufe-£Uc.jrd T,ere felt to be* necessary, tfien any synod

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t.uied for a 'missionary to be sent, they state their plans for hln,
<l the ho'm'e church v.ould then be able to de.cide whether such plan,
in ti.elr opinion, necescltate the sending of -a missionary. This

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Lt.tter vd.ll bo considered in chc^cr cl^ht. ' •-. . •>. '

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7.0 have considered so far v;hat steps have been taken torcrdo
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tlia consolidation of the churches anci to*, arcs creating an indigenous ^;

chui-ch in JarialCa by each of the mission societies and home churches

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";d ive Jiave co^v^hat most are on the v;ay to developing ?. trained
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H-tivo^ilnlstry competent to do pastoral vork; that the nr-.tlvc P«r.ictry and laity have a lar^e snai-e In tl^e running of the church
i> - , t

It* .'.11 Its departments; that the policy Is'" 'controlled (a;;c2^t in t-».o instance) by com!,,lttccs or courts \Lcrc n:.tivcc- :\re In a li-rjc •

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l.Tcmbarara Llaciras Ueeting Report^ vol.4, p. 201-2.

157.

u'.jority, the only external control being exeivi sod by conditions

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Ltlachod to the appointment of missionaries, but tliat these con-uitloris hL.ve.ln the past been v/llllngly accented by the native churches, ,,j liwVo also suggested that the time has coiae to train the native tiiiiistry to take on the octoiui stratlon of the non-pastoral side of c.iLircii v.ori:, .and have Indicated fcays in which this loi^ht bs done* ,
'1.3 uo\. consider experiments made at an earlier stage of history in separation from, the home societies,- and the results of these

Experiments In Indigenous Qliurche s ;
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We have noted In another connection the fact that In 1842 the
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Baptist missionaries in Jamaica separated themselves from the Bap-
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tlst missionary society. The underlying intention v.as good, but \
it can hardly be said that it T<as >the result of a v*ell- thought out
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policy. In 1839 the B.M.S. sent help to the Jamaica fission to
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the extent of £6,914, and In 1842 the i f budget T;as £9,701, for the
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work v.r-s expanding as all mission v;ork did, after emancipatitC^) •V ' --,
In that year the B.U.S. Itself r.ts £3,943 in debt. Jamaica, as
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a result of the enthusiasm following emancipation, and gratitude \vhat the missionaries had done and v;ere doing in many spheres,
•'•••*• '?..

sliov,ri great liberality v/ith respect to money, fi-ee labour, and
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other gifts, and further, had gatherec £1,000 for foreign missions
V

in 1841. This great liberality led Krilbb nnd others to proclaim that from ls$ August, 1842 the Jamaica Mission v;oulc|becoue inde-pendent of financial help from' the B.U.S. But the liberality did last, for the changed conditions of life did not prove prosperous

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Reactions were bound to set in, and government had not paved the \.LJ
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by educating the slaves and by making necessary arrangements i'or land and housing. Labour was not easy to gett arid plantations wero abandonee for planters would not, and in bad seasons could nut,
the wages demanded in many parts of the island* ll»e
of Assembly reported that between 1842 arid 1S49, 465 cofi'ej

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tations were abandoneu, 26, 840 labourers' living b^oL* cL^loycd on them previously, and 140 sugar estates v&gge 2-2,552 labourers had

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v,orkea a few years before* In 1645, the B.&uS. had therefore to make a grant of £6,3oo for building debts, and in 1S50 ii2,5GG for

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a similar purpose. The missionaries are reported as beiu£ iu great distress, and they retired, died, or left the Island, ton

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charges being vacant from 1544-57, and the recently opunud college being without a Tutor for the same period. 1 1 v ** * *
Since that date, the B.H.8. has frequently liad to coi^c^^u tho
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aid of the Baptist churches in Jamaica, but it will be noticed tliat the experiment 'is mainly concerned \vith finances. 7iiat is i— • »

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avitable, for it v.as a financi£u^>experiijQritA and ono v.iiich 1 1^.0 failed miserably and kept the witness of that deuoiuinaticn oc.cl:

to a great extent.
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* , There v;&s no attempt to make certain that a regular suA^ly of . * - • • ' ? native ministers could be procured, or trained, or tl*L.t U*ww could

V. ^

be trained adequately for the \vork of the church. i;o ^uuucui lu.cl had time to complete his college course, and no urrta*0ui*wnts l^d

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been made for the work of expansion which was cortain to co;.^. it v/as a noble gesture, but the home .society aust chcJL'O p^jL-t of llij

Hendcrson, p.7B f.

153
for not seeing, that.prepurations had been made for the contin-
a;.ucc of the work. /jri indigenous church is not simply r. self-cup-
t

j;ortiri£ church. It must also be self-^ovei-nlnc end cclf-proj/Qcatlng. It nuct ^express the faith of the people In r;ays peculiar to Its nr.tlvo rrt, nude and architecture, in the lino of the historic

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church. But the Baptist experiment T;US primarily a flnrxidal measure, v;lth no preparation except a sublime optimism th.it the peo-f-la could govern themselves and could continue to support the vzork - of the church and to supply ministers dfor the various distric&s.
i • " ~"—"=*'
Tliroughout the past century, In spite of difficulties, the

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ELI tlst church has procured and trained c. native ministry but It has

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not been able to -support these adequately r,nd consequently hr.s not been r.ble to drav; vupon the more .intelligent class of men In the ls^ It has hov;ever, a group ,of Intensely earnest end devotee men,
' * '

they are apt to Impress the community and those in other

•* * •*

churches as somewhat »narrov;» In.their vler/s. Because of the lack of sound financial* foundations, these men havo to tal:e charge of

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liora- stations than their brethren In other denominations, and the
*S .- - '- •"
vor": sufi'ers in conserxuence the lack of a simple authority :jid a
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c^r*triil fund Is stated to be the £rer;t barrier to pro-res^, 1 cjid ?/• -

tho fcolltj^ of the leading Ur^tist ministers to-dair Is that the ex- '!•• r;:..tj fti::dc too hastily, and that the church hc.r. not yet
from it. 11 / .
TheologlCiJ. Tutors are appointed and paid by the B.IUo.
c.ftu the church,though officially ingl^enous, \vbuld hc.ve to r; ise* i-uch more annually to become entirely self-supportin^ in r.JJL its • i ,
!• Knight, p.29. 11. Ibid.

16c.

v.orl:. Another fact to be noted Is that the Baptist church lic.s not,-like othor churches, been able to operate children's hor.cc or industrial Institutions, mainly ov/lng to the individualistic type
of system and the lad: of centralisation of ministry czid congre-
. The High School for boys is operated by a separate Trust
is financed by fees and. goveranent grants. il?6r .several- years,<; theological training has been given in conjunction v;lth the i.;etho-diat c~nd Presbyterian Colleges, iJiiti the tutors' appointee by these churches have shared in the training of Baptist students. The position then Is that In pastoral vorl: the e;;perl; lent h?«.s succeeded in so far as the pastors are all Jerrican, but In- administration It has failed for- lack of the Initial A/.vining, and tho policy of the church as a whole lc exceedingly dl^M^lt to cxet ermine because of tin-} absence of a controlling bocly«.,^|^j|i.-fa6tt thcu^i not In theory, ths baptist church received grants fi-oj^ the B.K.S. for the pr^parr.- tidu of "the native ministry. *jj&-& / ^-••;-/?;:,.>•./- v . ,. . •' ^.
The second attempt at complete separation from tiic p^jrciit society
».as made by the Kethodlsts injelghtles of last ceiitury, caid thr.t
Y.L3 consldored both by Jamaicans ind the Home u-oclcty to be ; 7. fr.il-
5 ., ure, tho ugh'not for tho reasons fhlcli caused the Bc-ptlst Union to Tii^ret It;;,,experiment. The Liethodists had been at v.tirk In Jamaica

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for u hundred years, and no doubt the centenary celebrations had fcoiriGthing to do v/ith the lde<i that the time had come for tho creation of a completely indigenous church. They must have h^xl a ftjLLr ic/j;., of. the finuiclal state of the people, end of the local noc As in tl.o "».{.y of suporvlslon, f*nd they h.' kd com:..enccd thcologlcrJL tri.ii.lii^ in

161.

1376. The Methodist syctcm of government had been lv; force for
t

Ions, end they had interests In other islands In the V.cst indies apart from Jamaica. iiVerythlng seeaed to be ready for sepexatlon from the homo society, end in 1881 the flrct Jamaica conference T;as proposed, although 'the ISngllsh missionaries \vere L^tJ.nst "handing

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honey over to the negroes •u 1 In 11>G3 jjri &ast and a V.'d^t conference \7ns pro posed, I.e. the I'ethodlst church in JrmGica beccne independent,
i

r.nd the arrangement \vas that the Methodist missionaries v/ere entirely

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c>.t the disposal, for T?orlc end location, of tho Jeuaica conference \7hilo In tho colony. Jcaraalca t/r^c thus ,'ieparr.ted, f^jrt fio»i grants

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(made to the Conference funds,for general purposes) for 19 ye*uc,

f

r.nd the result uas financlcl bankruptcy. 11 The ch&lnnaia at one

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tine vias found\to be corrupt .In business methods, £j»d although there T/as no suggestion of dls}K»nestyr. the st^te of affairs Tas L-, general mudcile and confusion. The dofalcation of the Vlce-presideut of tho Er ntorn "district111 led to appeals to ^nglimd, and a dcjput.-.tion cx-rlved to consider the rholo sltur.tlon in 1698-99, as i. result of

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vhich the uest Indian conference dlsc.pjoare-d, cud tl*o president is

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nov. appointee by, and is entirely "under the Hone coiiinlt tee.

* . The opinion of all \?ho neve considered this e ^erlinent is that
It^&s a failure for one reason or ejiothcr. Jnnclca required not only f mondial asslstcvnce, but the supei-vision of its jo Vermont,

t •

Its fiotiey, 1 its policy, and the trcJ.nln£ of its ministry by i^e.- 4/orlcnccd cjnd efficient deputy of the i:or.e coraaltteo.
!}ut \vhereln did th±£ experlncnt fall? It v.ould fiV^cr.r to hr.v failed for the op/oslte rer.con ~iv-on for the i3rptiL-t f:-.iliu-j. ^

1. arindlay and Koldsv?orthf vol.5, p.4oo» 11. Ibid, p.459.
ill. Ibid.

is:
^——-' *

1 rje ptirt of their weakness lies in the individual powers of the nlnisters cud congregr.tlcns. A large put of the Methodist fail-ure lay in the over-centralised system of that churth. 7.1th an inefficient nan at the helm, the danger of ruin was greater through-out the church which ?/as centrally controlled than It T/G,C with, rn Inefficient individual pastor, who after all coulcl only ruin his OY.TI congregation or district.
The third experiment nade in Jan;r.lcu was by the Association of
• ' \ Christian Churches, a snail church, but one which until recently Vc.s. independent of foreign control. AS a result of internal strife ajd mismanagement, and the consequent appeal to America for flniu-clal help and advice, the United Christian missionary .itoclety-of Indianapolis appoint and pcy the salary of a superintendent, i,s v.cll ;.s bearing the cost of training theological students, all of

k * " • ' ••

v.hom go to the U.S.A. for training. In a cmr.ll church, v:here
there Is "only one missionary to seven pastors, the solution Ic
siraple Lnd v.orkable, but if that church extends ifs Icbours the problems no7. felt In larger cliurches will rrlsc.
The total ^result of the experiments made to dfcate therefore sug- • Cost that the tine has not yet come in any church for coiupletG ^c^r.- r;;tlon, either/ financially, or froia the point of view of supervision. T'^oie churchci? like the Methodist and precbytcrier.,- which receive
in one T,C y or another annual grants, are on c. fairly rr.tlcfuctory

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condition, while the annual debit of the An^lCitn church
Is the total of the combined grants of Kethodlst,, prGcbyt^ri:.ii, Congregational"Churches.
It is In the ll^ht of these e-porlLionts and of the !:no\l.jclgc of

16

conditions £ ou first hand e-iperience thc*t deputies fro*- ovci'owii.^, Mid iiiiwSicnsj/ies and pastors ststiGiiud in the isli-na i.^v^ co*~u to
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their conclusions "concerning the local needs and the ^ollcy o± U*e future. ' • • •'. • •••"••
\ '•'

In u confidential report on the «est ladies the *u;v. ^1. ..•

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v.ritou; "to car/ no v: ceo tlkit the e pcrliuont iu 'luuw^orjcionco
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bCVuiruQciit ut tlie end or the nineteenth century WL.£> i'ore-
UooLiCid to failure, if only froa a fincJicliil cause. 2he uoat Indian
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Conference had not the indispensable iuiniuuiu of coney to su^tuin
tiis \voi-k of the church and loission* Uicri the coni'erenco v,^s

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to cji end in 1904 it T.CLB ovcrv.heliied Tvith debt* The
figures I iic.ve already ^iven sliov.s hov; dcpendovit the i.ea

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Givorch at ill is -on hel^ from iVi^lu'id. The ^oint 1 vu-it to hare, however, is thiit && nececsory L.L uoncy to en intular

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iu the breath of llf-e of the Greater church. i?or int
•?.•* ,
Uiii s^iritucJL help and ^ro^ress the i.eut Indies need the
of British Lethodism uid its close i^nu constant co-o^er^tion. »jii

V

^ftor ^entionln^ nCtoOtlaticns iipr church uni^n 'in jiU^
cliL.pt cr t;even) betv.een i-resbyteritsii, Hethcdist, L^rc-Viiu; cj

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. (he % omits Coiio^^^tlontJ.), he continues flbut 1 i^ coii-
,

'.' to l;iiov; hov; the sarln^ calt of splritU£il influence from
! '> >v
outside v;lllf be retL.lne<:* *I shoulu rejoice if the^-j fwur i-ro tu^tciit uenouiniitionG could. Uiilt<i aid so reduce the v.^tefmi^ :..nd scandal of oui* multiplication of ^octc cJ^il dlvisionj; but
. »

I clo not consider thc*t a church coL^ot:ed of iJ.1 the dor.ouiiie.tl of jLjui.;ica put. together could wisely dispense \vith the service of

HpdlBv,orth, 19Ql» 11. Thompson: The i.est luales,p.31(

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-inleters r.hose preparation of soul hc.d lain outside jti.clca. The r.lr.tion of the united church of Janalca to tho churches of C-reat Britain trill require inoct careful consideration horccXter. it
:'iould be so detemined th&.t a vital nexus aay be retained mC, thr.t
L cozur.on life cicy still flcvr through the channels of ministers r,ho rre cent out from the Pcj-ent Churches. wi
That is the real problem - the danger Of insularity, and of a ,,.v.n-o»v type of nationalism rchlch'TrOUld cut Jamaica off froii the rest oT the v;orld. in every sphere of .life. ^7e have already noted the ^roY/th of a spirit of distrust and suspicion on tho pr~rt of the ne- ^ro for every one uho v/ould attem^jt to help him. This novGncnt is ^olltlcal in its origin rjnd is t^he result of agitators plrylh^ upon ir.clal feelings, and whatever tho ultlmcte intention and result of tho Kev/ constitution ruay bo, the, first result is undoubtedly to Increase this sense of racial solidarity and national self-importance. I i popular" torms it is * Jcmalca for the Jamaicans 1 v.lthout re^tjpd to jMdlfiGcttion, training, competence or character. For r. tlu.e, \?c uuat oypcct this attitude to contlnuo, and it may be as i.\L-.;^y think,
t

tlu.t jci;,i-fc lca v.lll becomo another Blc.clv Republic, v;l;ere 31; .cl: rules

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--:ilto, and no .rhlte is cJ-lored to .possess any property or hold any
- "rice..- ButjLt \vlll lie id.th.tlio. churches to seu to it th&jt tho Vital contact %ith the cut side v;orld is not broken, that the sense

'• t - ••

of univorsal brotherhood is stren^th^necl, anc thc.t the jj^cJLc^r: church Iceox^s true to the faith once delivered to the sr.lnts. Ho ether ivrou,., ,ln jawLdcu Tsrlll achieve this, for the nation:3.ist -vcr put his OT.TI country first, rlcht or v.ron^; the

Ibid. p.31-

;0'.-crc r*-lll sliaply neglect Jr-iaaicn if the terms of traclo beco*^ too ir.uosslble, for Jamaica x>roduces nothing v.iiich cannot be procured as cheaply elsewhere; end in days of air transport its ^eo^aphicol ^OGltlo.n is not so important as it once v;as. Jamaica then iacss the danger of insularity, end the channels must be ^6^t clear by rhlch the spiritual resources of the oecumenical church uay flow in-to the-native church life.
In ID24 the porelgn i,;lsslon conrritteo of the united i
of Gcotlrjnd, ttlth v/hlch the Presbyterian of Jamaica V,L.S in
rclrtion, sent out a qucstionruiire lii" connection fcitii tLu visit of

« * *

tv,x) dex>utlos to the island on the occasion of the ceiitenuiv ^< tlons, the rork h&vlng beeji deemed to bc^in in 1824 thuu^i ;.e iiave noted tlv.t jir« Re.ld uorked in Kingston froti'icop* ^uostlon 1 asks for stdtlsties of the island, the proportion of Christies, tLa ex-tent of the v;ork of its ov/n and other lalsslons, the possibility of lulon etcV- -juestlon 2 asks -»ln your tilcpion \.hat proportion of effort Is £lvcn to o-^crocive t-ork, a>^ii r.hat to the supervision of
\

congrc^ctlonc? Apr-rt fron the .^ork tjaonj. Hust Indians t^'e a»v vorkero specially r.pr-olnted for the" chui-cliless population? Ai'o
i . there ,'.ny such, in the nei^libourhood of your principal statiOi-L? Is the stf.tl^nary position of your mission as shov.n by the st^t; tics of the itst tventy years not due to the absence oT any »UiO Wjht be evah£Q3- lc°(i? Is the v?ork of our uission nov. tiio jaaiiii tnco of the Cl^rlstiiui llfe.of the people"? ^uectlon ^ re,
U still necc*GCf.3*y for the Hone ChurcJi to send out ^uro^ 8ion;-rleo? Could n«-:.tlv6 p; stors be put in chtj.-je 01" mj or tis r.t present ministered to by the juissicTic-i-ius? • n' not, viiy?

pc.rtors not bean actually in chur^s of cue!; conjrcj:tier.'- ^ron
Tf cc'"'2 ^~d"' frcn i^cc^^Li.^I\ nit?;-i/m ~,ir!L . 3 i~ c*iL!L
, Tould one mission cry fro-: home not be enough In each pres-
bytery? If the number of missionaries v;ere reduceo, would a jrant for tJcvCli vacancy for a -number of years .enuble pastors to be t.p^ without ovor straining tho resources of oyviod? • ^jrc tho ml^
from hone lu wny sense superintendentc- of the districts in which tl.oy live? Bo they tal;c ovei'slght of cori^re^atlons with native pLStoru?" s'cuestlon 4 deals wtLth the pastorate entirely, uid reads * N T» > ^ w • tlius; "Are the native pastors efficient, do they rely upon the ; Lwopeaft, missionary who may be neai- them, or t^re they inclcporlclent? ;ti'c the arrai'j^ements for ^heir,training r.de^uate? Is ther.O- {jdii'iclerit supply of llcevitiate^j for vacancies? , is the ministry i.ttructlvie to young man, or do educated younc men prof or to become rs? How do the salaries ^ivcn to pastors CGii;pt'.re \vlth tht-se
. 4

to teachers? £oes the Central Fund v;or]i satisfactorily, cud
f:rc the salrries of the pastors in your viev; c.cleHate?" ;u^otlon 5

*^ , j . " •'. * f

uc.dc v.lth corigro get lone, end question G with schools. 1 ^
The report, of the deputies is very full, pjul jives ;, re,riune of
tue history of .the mission and then a detailed report of a cpiiference

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'..ith thg^iprxstorc, when the questions were grouped into four
"(i) The withdrawal of missionaries; (3.1) Th-j relation

'» * "

of ^.^ctore to the porei^n fission coi^uittec; (111) The trrun^>-

• t *

Limits far teaching jjnd examlnins tliGolo^leal ttudentrj; cJid (iv)
the advisability of r;bollshln£ the l.:isclon Council.*'11 7'urc v.crc
r.t th(t -Conference only tlirco ir.ir-slcnf.rics. vl;:.

1. Confidential Minutes Porel^jn Ulssion Coini/iitteo U.P.CliUixh of. ^ooLL.iid, 1D.1.24, apiJcriOlx 1, p.993-4. 11. Ibid. 1^.4.25, e.^cndlx 1,
P-1070.

167.

t' o Theological Tutor, the Ch* -in.;,' n of the Central jiiiid and the Clerk of -yr:c£. It nijit hare be e-.^lsinc:: tln.t the l_io~l;>i: G<-— ^cil is
tc-: v o^O'I of tils zalrjlonr.riss en the field, and. thi.tlt has jciiaral ovorci0ht of the policy of the mission, but the jaualca ULssion Coun-cil IIT.S r&rely .Interfered \,lth the Synod's policy. I'iie cpunc'il tJ.so 1., the body r.hlch dcclrtqs tho location of tiisoiorKjrios cubjoct to
tl.j L.u^rcval of the ?oreljii Mission coLi..lttej. . There lc provision . f:i- the election of individuals v;ho hijrc shov.ti ^i*eat interest in tho tlsclon to be ciei.'ibors of that council (Jcn^lca hi..c t\,o such), but it I: s never been the practice -to elect posters .to. that coiuicll* In-
>

clojd in ju^'.lca, the liicsion council has rtirely fulfilled lt^ func-tl^n of oversl^it, cjrid influeuces the 3ynod»j3 policy only indirectly,

t

lw tho location o'^iaissionurles*-' The ^.-recent trend of events Is
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fvr tlie nisslon council tos accept v;ithout comuimt the policy of ^•.iod u'id the decisions of ,i>yrjod, \7lth the recult that the prcr:by-
"V

U-rliin church of Jcnalca Is to all intonts czid. purposes entirely :

The report of the deputies proceeds thus; "The flixt point
•*v. , " "">
*•' i

(•..itht-.i-c.viil of wleslcncurlcs} vlll be" d^c,lt tilth sub^Ov^ucntly*
, ;•

«'Un*.'.or (11) the pastors desire direct uc'ceos to tli-j ?.L1.C« It
^*

V.LS c..pltJ.nedpthat this v.as practically secured, as uocisious did
••ft . •' *
^ynod coiue slmpllclter coud direct^ to ti.u CCLI-

(ill; it v:t s ^u^e&ted tint local -^.rtlu;; ou^Iit r.t

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ti.rlj dute to be l^in^ plt.ns for tho future % situ ijjucutriciai tl.u Collcjo vMlo tho iiynod could It.self, if it oo \.iuhuC, : iA British :ixuulnere. But it vas pointed out that tho rujuli.ti'w

163,
of K.cotLlah Universities iunde it impossible to tyrant a Decree In
y to students fcho liuu not taken ai'i Arts Decree in ^cotlar.d. •*
A* this ^Jint it is well to note wliat v/as bein^; allied b./ the
aican pastors* They desired not to be completely sc^c-rutoc, from
tiio parent Church, but to have personal representation on the pc.rent church's local ccisiuittee. The fact that the decisions of synod fc

-"

trc f lald on the table» at a iaeetin£ of the liiSLion council held lu-u'diately after the close of wynod means in theory that the council
/

could advise against the adoption of the findings of cynccU * it
* *

could not change, the decision, but it lias the pov.gr to influence * • tiiat decision v;hcn it is too late for the oynod to reconsidei'it.
It is vjiitc possible that not a single decision or appointiuent of

» Lio-i&narw 7^uld have been different liad r, pastor'been on the coun-

cil, but the division betv;een pastors i_nd missionaries v, it hit. the church ;.ould have been avoided. . The difficulty arose in IS34 and in 1241. ' '-..''
It is also \vell to note here that v,iien the Co-o^orc.tive theo-

• '.'>';..

training was. be^un' in 1957* tho annual eiwaLiinL.ticn ~>i,xGrz ^. • '
v^ro sunt to Britain, to i;aptist, L^tUodiut, an& church of ^/cotland /

i , Collets, -und tliC practice has been stopped only ofcin^ to v.ar con- • V\

ditions.-. Tuition ia ^ivon for students v;ho so desire to enter for :. *$:. ;
London cxterna^'dc^ees iii ^ts «Tid Uivinityl 1
>

Colitinuin^ the report of the deputies; "AS to (iv), (abolishing Uioaion council) the follor,in^ considerations vere ur^eu:-r
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j Si'iu fission CouiiCil is really a Lissiontjries'presb^tery, tliruii^i
<

iiich ti;ey retain their stai^dir^ in the HULIQ church;

• ibid. p.loTO. 11 • Minutes Staff lioetln0 college Coiaiaittoe,

169.

(b) ilo cuco of undue influence or action on the part Q£ the Liission Council hud boon alleged or suj^ucteu;
(c) iiiaulon Councils ara part of uio i;eneral organisation of the P.U.C., to abolish which in a single field, even 11* desirable, v;uc impossible;

•

(u) Those Councils v;ero erected* apart froiu the or^anliai'olcii of the local Churches, so that when these in course oi' tine should become autonomous, the stability of the church v;ould riot be affected by their

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El their av/al. w1
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The Mission council is still in existence in Jamaica, and the
reasons for its existence are difficult to see* ^'he missionaries
V

are, \;lth the exception of one lady missionary, (appointed recently,

» • .

c.ud about to resign), all members of the overseas 1-recbytery of the
* •

Church of Scotland through v^iich, and not through tiic mission council, they retain their status in the Home Church. Undue influence on the

, * *•-.«*

part of the Llission council iaay not have been alleged in 1324, but

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its suu'sc^uent actions do not justify such a statement for the period
1 V*

after 1024 if the frequent cliarigin^ of locations in 1L> 26-41 ciay be taken UG 'an a-

The reply under (c) has been ••uuait with, via., l^cal needs should 4

preference over foreign organisation, especially when the natives are >/;' ' • ' • -

unable to .*soe the necessity for the foreign organisation,, i.i;. when
•j .'i / -'
tho native'" church feels it is coupotont to take on tliia re^onsiblllty
• ;,'$ . . ' •
lu co-operation v-ith the iiiisision ueents on tiio field.
felt thut in jGdalca the tln*e for tiie T,ithdra\7ai of tlie
coLiu, oiid that »»t'he stability of tiiu cliurch would not be afi'cc'ocd by tl.e \/lthdruv;iol f « the deputies then state; «The pastors ^rofcsced ». „. — «. — i — .-.«. — — ». — — -.-.«;.«. — — «.«.«.«.„ ^». — »„ . .•.«.« >«.«•
1. confidential Ulnutoc j?.li»C. f U.i. diUi-ch of ijcotlund, 15.iv.25, dlx I., p. 10?0»

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satisfied on the various points, although they still seea

to have a hcnkering desire for the abolition of the Council."* That

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desire hac been exceedingly vocal as the years passed, and it Is to

be hoped that the Jtorelgn Mission Committee will not feel ifr^lf so

' •

bound to a system which may work well in other, arid younger, fields,' that it is unable to see that the Jamaica church is eager to take a

further step forward in the matter of self-management - not by cep-
, orating It coif from the Home Church, but by having one council compos—
«

ed of .pastors and missionaries, to determine the policy of the whole church, and to decide the locations of all its. agents. A'he feeling
V •<;•*",

of tho younger missionaries is also that they should be at the dis-posal of the entire synod, not at the command of twelve of Its mem-\
bcrs. It is admitted that the work of a missionary u'id Ills location
'v * i

must be approveu by the committee which pays his stilary, but a Cora-
/•

ftlttce which Is 4,000 miles away labours under great difficulty in
H* *iiJJ/o*+*-y £*f/S

ouch matters, and^lt is often simpler to give way in tiic matter of
*V<*t l-t»4' t>< **>'f4/' f~4ft~eLy

an unvTlce location than to appeal teaA advance the work of the cliurch by
'• •'•':

fresh adventures in evangelism.
*V ;'^ •

On the question of the withdrawal of missionai-les, .the dej>utles
i • • ^ i<. •

Tfore of the opinion that "anything like full withdrawal Wc.s for a long *
* • , f1 » » ' ' >/ ••

time to com6 \qulte out of the question. Private conforonce with mis-' *. •»'".«*»' j , • ••>'"' •• • slonarles aipd pastors, however,- wlille it showed that the latter would

t • fc *v
'• i ,

nucli i»refor cialnttJ.nlng the staff of missionaries at its present strength, cu^ected re* uctlon of the number i*s a policy that might'

• •• . • . /
bo justified especially in view of'the establishment of an autonomous '

euicl col f-support ing church as the declrxed aim of tho P.n.c. °11 The ' . i '•
tynod agreed that If reduction v;r s necessary, it would bo gradual, ••••••••••••• — — *•— — — — — — — — — — — '••«•»»•"•»•••••«•,••••
1. ibid. p. 1070. 11. Ibid. p. 1070-1.

171.
and the number of ten v*as accepted as the ninlnum for tl*c field. (Ihere v:ere then 13, and since that date, tv;o church of scotlijuu mlsa
*

have come on the staff, and one congregation in iiin^ston is
by a Colonial Committee appointment.)
The principles laid clown at that time, based on a full culmination
of the circumstances -of the church, for the future supervision and

9

policy 'tilth respect both to men and to money, *ere* «»(i) The ideal
that the Jtiuaicon church should, as is found possible, advance towards the position of self-government and self-support; and (ii) tho need for progressing in this direction only in suck iajjLtioju as shall on
the one hand preserve the results of the work of the puut century,
and on the other secure the efficiency and fidelity, of the church in days to come. It cannot honestly be said that the Jamaican church is v/lthln measurable distance of, ability to do xiiiieuit entirely' without jgurope&n counsel or even European guidance* "^ fhe beai'lnj of this policy of gradual reduction on the finances of the .church is considered and the recommendation is to send*/a diralnisl*lng grant. ,

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In 1934 the position 7/as'revieWoc by the .i?oreign Uis.sion Cor^iittee
oi' the church of* Scotland arid the*-111 is si on, council sent iiomu a private
-. - i ' • '• *
laemorondum,' &nd the iiynoci tronsmlttevx "another toemoroiaduLi frou a Conf-erence of iastors and'.iiders. In those statements, tlio following points
- "ft ' \ '
are ruade: V tt(a) pastors have,their turn qf occu^yin^ the positions
* * '] • V £ • • ' , , I

of moderator of; synod and i-resbyteries; i(b) The cleans of jri-c-Ljytcries are as a rule rasters; (c; They ore olsp. [conveners of t,tia*uln^ Cui-iait-tees aiid the iciport'fiint position of Chairman of the uenural ^j/C is
es a rule held-'by c Castor. B:LI (This ^oai'd-Ccai^ vilin ho^~ LiiiLiuns,

1. ibid. p. 1071^2.; ii% Jamaica UlSLion council, iitettcucnt 2G.11.34 section 1 pora.3«

172.

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for the Ulnistry, Education, policy and Schools, arid Uatechlstsji

t

2 points to thu improved liberality ol' the native church, 2)f
7/ild being the average pur member for the support oi' the ministry, and beln& tho average i'or all purposes. proposals to \vlthdraw
are regarded as serious, and examples are given or the
results in other churches - Free kcthoulsts, v;hlch liave all been ab-sorbed Into other denominations, Christian church, TJiiich at that time Eav; its pastors seeking admission to other churches, f 13apt*fct, v4ilch is now "rent In twain and threatens to go to pieces 1*1, arid the Ueth-ocilst Church, whobo experiment v*e liuve already studied. iiuch is iuutle of the fact tiiat there are now Church of Scotland congregations vutliin the scope of the revlev/, arid appeal Is ioade - a vast difference
»

forzu early days - to the church of Scotland not to desert the ivhlte
* ,

people of the. island. Iha tiain point of tiie mcGoraiiduta is concerned

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with proving that If the number of missionaries is reuuced, the church v.ill suffer flnai'iciilly, und only In t\vx) sliort paragraphs is reference made to policy as such, iiicce are: Plrst with reference to a surest ion tiiat t. Missionary nil^nt be suparinto&iient - **Tho Mission Council notices 4 "• ' " ^j f
that a ^u^option is made that a. Missionary mi&ht be appointed \nlth powers -similar to. that exorcised hy a Bishop* £he Presbyterians in
v:
Jamaica hove'learneu too clearly of the equality of presbyters to take

, If: .
' ' 't '

kindly to Ouch a proposal* It is to be feared that if the pro^sals

vvore adopted there v/ould be a conflict of authority r,Iilch TA>uld not •,- tend to GGCUTC the ur*ity and liarmoni'ous v^orlcing of tho church. toli tocontlly v.lth reference to tho indigenous cliurci*: »Xhe Giiurcii in Jcaaica
-i

though consisting very largely of people of African descent, is not a

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s ^* ^* ••• ^»

i* ibid, section 3 pura 3 (c)* li±. ibid, section 7.

173.'
native church. It Is a Church for all. $ue nature of racial relation-ships in the Y/est Indies makes this the only Idea of the church that
is possible. This creates problems**. .it indicates however the neces-sity of a ministry, to sprue extent European**. This explains why miss-ionaries do pastoral work. Missionary charges could not be dloj/eneed ylth without reducing the number of **atlve pastorale &••• (for financial reasons) . ... "^ $he Memorandum froru the Padtors at this time covers tuch the some ground and need not be repeated* .
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The impression of these tv/o documents ic that the question mainly
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considered was the financial ono. with a 2,^ wliite population, arid that mainly in the capital toivn, one Scottish minister v/ould be suff-icient as pastor, and no reference is made to the amount of supervision * * given, even in theory, under .the presbyteriari system. The result is that all these problems have been raised within the last feu years with greater emphasis and greater urgency, and the .solutions have already

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*

been suggested as we have seen*
Two things become increasing}^ important In all denominations -
for all have had deputies and have sent memoranda to the parent Churches
*!V, v -- --> .

from tlcjo to time - (1) the Training of the Ministry in all its aspects, the •"elation a with other churches' In the Island. Xo the
*?." .
former subject we have now come*

1. ibid, section 12.] 11. Uemo. of synod ^astors arid Bldero, 20,11.34*

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174,

IV. THE TRAINING__OP THE UIHISTHT

Little has been said so far about the training required by the foreign missionary who comes to Jamaica, but that is a matter which must receive attention from the tiome churches in the future if much time and effort is not to be wasted and if the progressive policy

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previously noted is to be carried out* ' : '
In the Scottish Missionary Register for 1820 there are proposals
for a Missionary Tutor to live in a hostel with the students of the Scottish Missionary society to train them for work on the field, but the idea never amounted to anything continuous. 1 The International Missionary committee Bulletin^ in dealing with the mission situation In China as it is expected to be after the war, quotes from letters

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to men still on the field, and stresses the need for special training for missionaries now at home. The National Christian council has

adopted a programme known as the City church programme, and it is for •'.••' the working of this programme that the missionaries are asked to be

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trained* The programme itself is of interest, though it is not the

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type of programme which would be of much use in Jamaica where towns V' .

are few ead jsnall, and where the entire field can be considered as a ••£'

rural comuiuritty. But the details of the scheme are that the mission-aries at home should make a detailed study of their own denominational city churches, noting their Membership, budget, training of pastors and the like". 11 A similarly useful piece of work could be done in connection with the Jamaican churches, and accurate reports would be

* •. mm _ mm .•» m»mmmwmmmmmmmmmmmmmmmmmmmmmmmmmmm»m»m»mmmmmmm» mm mm mm mm mm

1. Scottish Missionary Register, 1820 vol.1, p.149-50. il.I.U.C. Bulletin, 6th May 1943, p.-2.

175.
available for.purposes of comparison and information. such work
would be invaluable both to the Home Churches and to those on the

field, and would abolish the vague and inaccurate reports which too \. often appear* The letter also calls for specialists to be appointed for regional divisions and indicates some measure of co-operation be-tween the missionary societies In their appointments and work* 1
It must be admitted that the training of missionaries for Jamaica,
by all denominations, has been almost- entirely neglected. It has been assumed that training given to the ministry for-churches In Britain '" tias all that could possibly be needed for ex-slaves and a handful of white planters and merchants, the latter group probably never going neer the church* i&lsslonary training In the theological colleges of Britain seems to be confined to those, at most, v.ho offer themselves for the mission:? field in so.,e capacity other than that of an ordained

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minister. A hey then receive a short course of training, which includes English Bible, a little theology, less church History, and a brief glimpse of social work and conditions of the country to which they are

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going. The minister no doubt has had most of that training, but there ••V Is no provision either^Ln the colleges or out of them, for training In
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the peculiarly difficult work which the missionary will have to under-
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take.;- granting that he has received the training which will enable "" * r*
him to do pastoral work, it must be remembered that his work in Jamaica will be more than pastoral* «*ust because he has been trained »abroad', he will be looked to from the day he lands for guidance and advice,
and he will be. forced to think In terms not of his own charge or station,

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but of the whole of his particular denomination in Jamaica, at the least*
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•» *m *M *w ' tm *» *» •* •*•' •• *"* •** ** ** •* ** *• ^ ^* *• «* •» ^* •• •• *^ ^m ^m

1. Ibid. p.3*

176.

Some guidance ought to be given to every missionary as to the
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actual conditions he may expect to find on the field, that he. may both enter Infer the work immediately, and that he may fit into the general policy of the church. To teach a child to swim by throwing It into
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the sea is neither sensible nor kind, and the policy of sending miss-

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ionarles to any field without training for the new conditions Is res-ponsible for the strained atmosphere of many missions, and the embit-tered attitude of many younger missionaries. The attitude of the Mor-avians is not entirely unloiown in other societies even to-day where there are large majorities of older brethren, both missionary and
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native, and while the real reason may be the perennial difference of youth and age, the difference comes out In an attack by older men with experience upon younger men who have not had time to gain the exper-
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lence. The Moravian church insisted that, while scholarly men were
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not excluded, most of the missionaries must be drawn from the artisan and labouring classes; first, because such men were best able to endure a rough life; and secondly, because, in the church* s opinion, higher education was not required. » Vjjfhe English Missionary secretary added
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"students did pot, as a rule, moke 'as good missionaries as mechanics**1 f.

If, of course, we grant that the work of the missionary is to keop
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plantations,., as the Moravians did in Jamaica, or to run a boot-factory, '•A as they did in St. Thomas, or trade, as they did in L&brador, 11 the
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mechanic has a better chance of succeeding than the scholar, - using

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both these terms in a loose sense - but the Moravians departed from that practice of trading many years ago, and theyrhave made more pro-gross since then. ^he native church, on the whole, has made greater •»-.«.•.«.••• — — — — — '• — — — — ••— — — -• — ••«•«.«««•«.» — ^.. — —
1. ttutton, p. 190. 11. Ibid. 188.

177.
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demands than the senior missionaries/for scholarly missionaries, for feel they themselves can manage the practical side of church ,1
but they still need guidance and help in education, secular and sacred. It must here be .noted that Jamaica has not had missionaries of
the artisan type sent out by societies. Even the Moravians were ord-ained ministers, and the only body which to-day, apart frc^ teachers In church schools, has artisan missionaries is the society of friends, those work will be dealt with under social Welfare.
The training of the missionary, then, ought to include as a basis, thp present training in university and theological college as given to ministers for churches in Britain, but .there ought to be certain matters emphasised If .the missionary is to be located in Jamaica; viz.,

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(1) a good knowledge of church doctrine in its simplest expression
for young people and people who are youug or immature in mind, many
of whom willjoe so till death. (11) a training In business methods of finance/ in book-keeping and in ordinary rules for the conduct of meet-ings and the keeping of minutes. (Hi) A general knowledge of the '. ' A # history of missions and tha policy, with a particular knowleuge of the church History of Jamaica In the form of a specially-pre£>&red guide which It will be incumbent on the missionary to study, that he may be prepared beforehand, as far as is possible, for the conditions ur,der whlchfhe is to work..

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we have, argued earlier for the appointment of missionaries to
Jooalca for special functions, and not for pastoral work only, tnd
for these functions special training should be.given beforehand. Tho ideal method, of course, would be that the missionary Ci>ond the first four, years in pastoral work, getting to know the people, the conditions,

178.

the church'life, etc., and that he then return for a period of Inten-sive training for some special position, for Tshlch te has shotm sone degree of capability* By that time, he will have made himself known, and will have a fair idea of the work to be done, and therefore of the line of study he must pursue to equip himself for his special function. it might happen that his special training would have to be largely his own labours, for, few home churches could afford to maintain a staff of experts on such a small field, comparatively speaking, as Jamaica - but there are many problems common to all mis-slon fields, and every single missionary would benefit - be he return-
s

ing to pastoral or othor work - by being obliged to pursue a course of studies ins some missionary college. The missionary who is to return to do the work of supervisor would be greatly helped by knowing the results of experiments of that type on other fields, and the one who had to supervise liotie 111 scion stations with a view to establishing churches in new districts would find contact with Church Extension experts in Britain extremely useful. so with financial adminlstra-

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tlon, so with theological training arid the preparation of social work-

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ers. So with every special piece of viork. Because most missionaries

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turn their hand to any type of work which they are convinced is for the good o^ the church, it should not be assumed that their well-meant

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efforts could not be improved upon by a period of training for the work, But the question arises, when is this training to take place?
There are few men who can appreciate Instruction for a field before they hav.e been there, and who can remember all the theory which they are expected to put into practice at sone future date. That may be true, but much general training and information could be imported to

179.

the prospective missionary before leaving for the field, fee really important training itt.ll come, as stated, during the first, and subse-quent, furloughs, missionary societies have advanced from the posi-tion taken up by the Scottish Missionary society during a difference
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of opinion Tilth Blyth, their missionary to Jamaica, who had been in the Island, six years, and who had written with regard to the small

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amount of his salary, his wife's illnesses, and his deeire to return home for a'period* The society replied, drawing his attention to the Scripture which asked men to 'deny thyself* arid to put up tilth
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hardship, un the furlough question It Is "impossible to make general rules* ' some need home after a year, some ten, fifteen, twenty years, or not at all "I1 The \jorld Missionary conference of 1910 stressed the neec for "more frequent furloughs 1*11 for health reasons, and that vacations should t- be insisted upon In or near the fields* • Furlough arrangements in most churches in Jamaica are matters of personal dealing with the society concerned. The Scottish missionary is 'eligible* for a seven months' furlough after five years' service, It might be pointed out that these furloughs are not counted as 'hoi-"*<- (* •
1 days' after the first two months, for the work of deputising for the

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Home Committee then begins* But better results would be obtained if */*' •' shorter furlough were given every three years, -for three reasons; (1) / '*'•

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the missionaries would be able to participate in courses in Missionary and other colleges; (li) they would, if furloughs were arranged for the period of college terms, be able to do some deputation work in Britain at,a time when congregational organisations were in full swing, v f

instead of the present method whereby the missionary visits in the

1. correspondence S.U.S. 28.V.1830. 11. Worlrd Missionary Conference report, vol. !• P* 292u

180.
summer month's when most organisations are closed, or almost closed;
(111) the Jamaica missionary* would feel his homo base v;a£kn Britain, \
and he was going put to do a specific piece of work, whereas the pre-sent system is for'the missionary to consider Jamaica his hone, per-manently, or for all his active missionary life, with periodic visits to Ills own country to see the members of his family, and give peroonal reports to committees and congregations, ^hy truth is that the mis-

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slonury in Jamaica, In every denomination, considers himself an agent of the native church, and is unable to take the long view of the foreign worker.

It would make for better work, and the danger of forgetting the
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ultimate aim would be eliminated both from the native and the foreign mind. If Britain wore considers the ftase of operations, and Jamaica <• considered the Held, so far as the missionary is concerned. To make that distinction, the idea which eeenc to exist in the iiomo churches that Jamaica is a health resort wzould be immediately abolished* Att~ $ntlon should be paid to the effects of the different types of clliaate on the health of the entire staff, and on the work which <S» bo done
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to the best advantage in hills or plains, on estates arid in towns*

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Jamaica may be a health resort, given proper housing with decent canl- v\ tatloh, but, that cannot be said of many missionaries* manses outside
the principal towns, arid even there the decencies of llfo have only f • . .'•'
been provided within the last few years. That much of the blame for

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the bad housing of missionaries lies at their own door must be acinit-ted, but it is Ui fortunate that the Home Churches have adopted the attitude that 'conditions In a tropical country must be bad, cind had best be taken for granted and not mentioned in reports, while Jamaica,

181.
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being a cub-tropical land, with plenty of sunshine and bananas, TJlth llttlo ^yphold and no yellow fever, is a heaven on earth". Tho visitor who is token to the beet places does not see the 1 eland, wwfc men who are not specially interested in the church are appalled at tho condit-ions under which the Home churches allow their agents to live, espec-lelly in the country parts. These men, themselves successful, do not think the-conditions are the result of self-denying heroism, but of cheer stupidity, for they lead to waste of humen life - either of the missionary or his wife or children - and much of it ic unnecessary, even from a financial point of view. There is no virtue in sacrifice
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for its own sake. If the missionary looked on Jamaica as a mission field to which he went out for a particular piece of work for so long as that work was necessary, he would do better work, otherwise,* let him become a settler, as the church of England clergymen become, and
V i

build up his whole interests in the future of the colony, i.e. continue the icleef that there muct always be in Jamaica a number of European ministers, working alongside the native, all under the local synod,

*• * * . whether that synod is subsidlsec from home or not.

•X. ; ^ -,
In a truly indigenous church, such as .we have seen to be the
otated aim of all the missionary societies, however, the latter idea lc not thc^Ldeal policy. Granting the argument of the 1934 memoranda
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from the Presbyterian synod examined in the last chapter,- the logical conclusion Is not that Jamaica must continue to have Europe?ii ministers on the church staff, but that the future ministry be drc.T7n from all classes and all races within Jamaica, i.e., that tho native ministers
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be men of all colciirs, from black to white, that there be amongst then Borne pure negroes, some coloured men, some of Chinese, soiue of Syrian,

182,

come of East-* Indian origin, some of Scottish and some of English ancestry, in £hls connection it may be noted that the church of Eng-land has several clergymen who are €rexoles, I.e. born of European parents residing in Jamaica; that the Presbyterian **hurch has one

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Englishman* one Scotsman, one iiast Indian, and two Caymanlans on its ctaff as pastors.
the Native Minis-pry;
The next matter to be considered is the training of the native,
or local staff. It has always been recognised that a native ministry v;as the first step towards the creation of an indigenous Church, and that the fit expositions to be occupied by the natives were the pas-toral care of congregations which had.been established by the early

missionaries.

The Baptists and Uethodists had from the beginning made use of
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untrained natives as local preachers, but it was the newly-formed Jamaica ^isslon presbytery which in 1836 first took steps to train natives not merely as teachers, for that had been begun earlier, but • * •

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as ministers. "The hearts of the presbytery are set on an Academy for training young men for the .ministry, with a view to Africa end the islands. 1* The Baptists first began to train natives for the ministry in 3.843 at Rio Bueno on the north coast of the island in. a

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building "erected out of the Jubilee tfund 1842"11 and had ten stud-
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onto In the first session. ^he London Missionary society In 1855

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"founded a Training Institute at Ridgemount, and five young men were received. Three finished their course and wore engagca as assistant missionaries, the other two ore teachers. "Ill The uetho&M^to opened

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1. Robbj Life & Letters of Jaiaieson, p* 105-6. 11. layers; Centenary of the 13.M.S., P« 2o3f» ill. Lovett: London iilsslonury socy. p.36Qf.

13%

York Castle High school for Boys to which was attacheu a fheologlcal College m 1876.1 'A'he Church, of England began trailing students in *
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1874 under Rov.c.P.Douet, later Bishop, and opened a Theological College in 1882. 11 £andidates for the ministry of the church of Chrlct are •v trained in the U.S.A*, and other denominations have their own tutors
or co-operate with the Kingston colleges In a scheme which Trill shortly be examined*
The Presbyterian Church of Jamaica, probably because of Its Scot-

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tlsh traditions and connections, has always boon foremost in demanding art educated ministry, and the training given to Its native pastors is based on the conviction that "In Jamaica there Is a demand for an educ-ated ministry; and wherever that has been dispensed with, ministerial influence and efficiency have been seriously hindered* «111 At the
same time, It has kept in view the necessity of combining scholarship
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ttth pastoral and evangelistic needs, having In mind what Is stated in the findings of the Tambaram fleeting of 1938; »por evangelism, lay workers and more simply-trained Ks&s&hti&z ministers may be more effect- * - •'. Ive than highly trained scholars., But for the consolidation of the
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results of evangelism^ the upbuilding of well-instructed churches and
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the relatingM,of the local church to the Church Universal, a highly t/ 4 '
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educated ministry is essential* •»iT It is this sta^e of transition or l ^\:
advance whlci. Jamaica ha ore ache a to-day, and hence the need for a dif-ferent tyi^e of missionary, and a different training for the missionary. Archbishop Kuttall expressed the seme opinion when he said "AS regards the ministry tff our Church '(the Church of England in jcnalca), the
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endeavour has been steadily to elevate tlie standard of training and i

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1. pindlay arid lioldsworth. 11. jsllls, p*151-2. lli.;:lGulonGxy Record, U.p.Church, vol.3. p«312. iv« ToQbaram Madras report, vol.4. p«25o«

184.

to find on open door of service for the best available sons of Jamaica, tnd I trust' it will be increasingly the determination of those best sons - I mean best by character and training and general fitness - to offer themselves for the work of the church. Similarly there has been an endeavour, which i trust will be constantly pursued, to secure an Infusion of now blood from the uother country, but not to seek to be satisfied with Englishmen of an inferior type..."1 It was with re-ference to the practice of the Church of England of getting out (Eng-lishmen of on inferior type' and training them locally, that the 1924 United free Church of Scotland deputies reported that "The Church of England has adopted the policy of ordaining, as far as possible, no negroes, but only white or vory light-coloured men. ^'hey bring men out from England and train them in the i si arid, ^his may partly* be due to their sense of obligation towards the white population* ttli
.'• Lldielll speaks for all denominations when he'writes; The crea-tion of v a native ministry supported by their own congregations has
been looked upon as- a matter of paramount importance, and the question
has from time to time received; the most anxious consideration, "ill ''
That active steps have-been taken is - sufficiently indicated by the following statistics, compile a from &r Merle Davis's 'The Church in
the MOW Jamaica9 (1942) and from personal research;-
C of E: liorav; presby: Meth: Baptj, Gong; ErlencLs C of C of Sal vat:
.___m ___„ • .-- •„__„ .__ «._m _____. Christ God* Ainv
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JL_g_uA ^^•^••HMWBMHH 24

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21 4IBBHvHMMV 56 VM^iMM^^bHiM 5 •••^•^Mri^^^BH^^^A *3 ^•^•••^^•M^^^H^fe 7 ••J^VS^^^^ X3
_ 97 15 36 41 58 1Q 7 8 _lb
In the above, the top line gives the number'of foreign missionaries, i.e., agents appointed by, and supported mainly by, British or American 30c-

1. Bills: Life of Enos Kuttall, p.171. 11. J.M.C. minutes 15.iv.24,
!• P« 1072«3» 111. Hclielll, p.67.

165.

lotles or churches* $hq second line gives the number of pastors, moctly

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Jamaican ^mostly trained locrOly, arid all appointed locally. $he except-
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lonol case is that of the church of England, where all are appointed locally9 but some 50^ ore actually foreign, though mostly trained In

In every case, the training given locally was intended to ec^uip
ts for congregational v.ork, for preaching, teaching and visit-
ing. *A'he details of the curricula of the colleges will fciiiox be examined later, but any differences between them wc^g-due to differences in the Home Colleges of the various missionary societies or churches* It was not due to a close stuify of the peculiar needs or characteristics cf the people of the island. £nd in most cases, where the pastor hac kept up his studies, the results of that type of training h&ve boon justified, for there are, in the Jamaica ministry a number of good preachers, capable of expounding the truths of scripture arid the Christ-ian Faith to their own people in a way In which the mlssloncjry is un-able to do. Y&ero the training was, and is weak, is tkc.t there is no cethod of ensuring that the pastor will keep up his studios, and little attention has been given in the past In Colleges to the practical,
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business side of, congregational v.ork. • .

The first point of criticism abovf is due to the missionaries to some exten|, and of well-meaning people in Britain in the early days. iTora the beginning, parcels of books were sent to the f poor negroes 1, to bo distributed through the missionary. - it wac the custom to give a book as a prize to those who persevered with lecjmlng to read. The custom of pastor and people reading alternate verses of i\ psalza each

186,

&y morning, arose from the giving Of a Bible, through the Brit-
ish and Foreign Bible Society free to every slave Yrho could read to

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the satisfaction of the missionary. llo doubt this rats good, end no doubt also reading alternate verses aloud helped the slaves to get

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the sound of the w>rds, but It had tvro effects:- It successfully £ destroyed the atmosphere of t;orship created during the opening hymn aid took av>ay all meaning from the psalms; and secondly, It helped to give the negro the Idea .that books are tilings given free to the that they are a v/hite man's luxury, and can be dispensed
vlth by the negro, to 7;hom God speaks in dreams. ("Book is for

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bucra; God has given the dream to the negro — better guide then book"1 Is one version .of the proverb in 1837, and Baptist reports shot; that converts frequently had 'visions' Just before, ofc during baptism* The word, and the experience IB not unheard of even to*

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day,) Blyth In 1825 rrote to the Scottish Missionary £oc£^y "The negroes paying for them (books) Is entirely out of the ques-tion, and is a thing I could not for. a moment think of.*11 Books

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v/ere cent out for lending also;, and Bible s to.be given free, or
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sold at reduced prices at the discretion of the mlsslbnr.ry. in all of this 'It Is ttell to remember the statement In Brov.n's his-i'?'-

tory T;ith reference to. the period ImraeulL.tely after eracjiclpatlon;

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"Sren the biiist friends of the negroes vere now roc,dy to acknov.-

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Icd^e that they had been somewhat blinded to their faults by their eynpathy in behalf of the v/ronged and (oppressed". 11 or cource, there is^a danger in forgetting that they *ere degraded fornerly, but in this connection the missionaries did apparently ^ive the

!• Robb; Life of Jamlecon, p.30 f» 11. Cwrrecponricncc $%;.:. s. 29.4.1825. Ill- Brovtt- History of Missions, p.259.

lu.prer.ulon that books are not things'to bo valued, v.ith the ^r6 suit \

that as boiled tire not given free even In elementary schools (pro- \ .
vision is about; to be made for some assistance in 1944) many parents

their children away from school because they had no text books

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because they felt they should not bo expected to pay for text *
• *

books* If a Sunday School book (the Bible) 'could be given free,
•} *
v^iiy should they pay for a itey t*chool book? The -same tendency Is

seen In church colleges, where students feel it a hardship to be

Lsked to buy their text books, and where the practice for years has

been for the home society to make a grant to cover the cost of books,

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Uilch the student takes av;ay v^Lth hln T,hen leaving college. i,ven

if v.e grant for cake of argument that students* books should be

olven free, until the Jau^lcan, places some value on books for thd
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Information thoy contain, the pastor, once he has left college, will

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neither purchase books nor continue his studies* tfev; pastors*
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booksliolves in Jamaica, and i'ew missionaries* for tliat matter con-

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t^iin any books of more recent date than the &an's last year iu college.

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The second point of criticlom, viz., training for the practical

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aide of congregational \vorkj has only recently receiveu attention
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(>na \vlll be dealt v.lth In doto.il uridcr the currlculuu of the college,
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us v^lll th&*further stex^ of training pastors for administrative-and

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fc-;Qcutlve i^obitlons In the church* ' .
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Thai? position is accurately stated in the Toubaran Report in

thu following v.ords: «A^most all tho younger ciiurches are dissatic-•j
fiou v/lth the present system of training for the ministry unci \7lth

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ita results. In many reports received from different pr.rts of the

world, It is stated that there are ministers of a poor utrndard of

education v/ho are unable to t7ln the rospect of the laity and to lead tho churchea, 'that some are out of touch v/ith the realities of life und the needs of their people, and are not distinguished by zeal .for
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Christian service in the community* 2?rom every field hc~s corns the

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conviction that a highly trained ministry is necessary for the \7ell~ • Icing ,of the church.
"We learn, at the some time, that in mcny arccs the churches
t i.re uneble. to bear the whole financial burden of such a ministry* BCCLLICG of financial, stringency, in some places aggressive evan-gelistic 7/ork has almost ceased; in others the number of ministers bus been reduced, with the- result that many churches are uncared-for

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tnd the spiritual needs of the people are not met; in yet others con of limited education, who have had little or no theological training have bean hurriedly ordained. . In our judgment, -dien any '••'••• of those courses has been folloWd, great harm has been done to tho church. ""oSKperiments have been made in the appointment of ministers

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'tho spend part 'of their time and earn part of their income in other

thai ministerial v/ork. , There are situations in which this cyst en *S .,.,' "> '
lories, well; but it Ifi our conviction .that It -is generally uncle sir-
• t *

t.l>le;, and that ,tne ordained minister cannot do all the T;o'rk to v;hlch

^ '• ' - to is celled unless hic.v/holo time and strength are dovotcd to it.

A i..ore iiopc'ful^me&sui'e is the gripping of a number of churchpe under one T;cll- qualified pastor. yhic lies beun carried out
there circuits have not boon made too lr,rge, and rhere r-cl
hue bocn rvollablc. wl
o

That report rightly connects the training of the ministry vilth

1. Tcrabrrun Jiadr^s Report, vol,5, p. 201-2.

18 i),
the financial arrangements for Its upkeep and the circuit system
which financial considerations make necessary. ninety per cent at least of ministers in all denominations in Jamaica have more than one congregation* The system is not Ideal, but it has been the cuetoc for so long that It Is thought locally to be the idecl. i'lio Ideal
Is to have one/mlnlster and ope church In oach community Icjrgp enough to support such* Jamaica has several problems in thc.t connection:
• (1) There are communities which are unable to support either a church or a whole-time minister* The solution attempted is that of joining T&th a neighbouring community to share the cervices of c. minister* - This is triplicated, quadruplicated, and so on until there is actually an instance of one young and, need it be sold, ectlve ppstor who\has charge ofvtvelve adjoining communities* Half of his time Is spent travelling ovor rough country, and much of the rest in procuring the necessrry lay help for Sunday services. By rrorklng tv/elve stations, he is enabled to obtain a stipend of £250 per annum* The proper solution ought to be to appoint resident

* *

catechista In most of the stations Ydth an ordained minister as supor-Intendent - the catechlst doing the pastoral, visitation and attending to the church organisations for young people etc.
(il) The, original Intention of opening these etuil! out-st.-.tlons
V.TS m time tfe raise" them to. the status of congregations, supplied t.lth a minister of their OTJI. • The time has cotie for & review of . these stations to be mc.de, end other ti-rancecients to bo c,.riled out If the dissipation of energy resulting from tho Itxge nuniber of these stations is taking from the witness of the church as c. uholtu The Catholic method has been to import .a travelling cht.pol T.hlch

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190*
-oes to such small districts, and this lias the advantage of going
• *

there tho people ore, whereas Protestants are bound to the small v.oocien buildings whore' thoy began xvork years earlier, oven though tiio .population may h&ve moved as small Jamaican populations fre-quently do for agricultural purposes. (Th^ra is little practice
. • •

of scientific agriculture, for when they have Mvorkcd* one pie«e of IEJK! till it Is non-productive they move to another plot). It is tasteful of man-power to continue in, an area where people are no longer congregating or living and to carry through in miniature all
• • ' * \

the services of a large town .church*
(ill}'A number of - these small out-stations could be aualgcjaated
with similar places of another denomination. There is not much over-lapping in large stations, -though there is more than enough, . but in out-statlons the position is a standing disgrace. fte have
s * . *

JLrouciy ^uoteu from Ur. nerle DaVis's survey,' but the point is v.orth noting here again; "in a majority of these country centres one church one pastor coulct minister to the \vhole protbstar^t population,
a the comiuunlty \vould have the un^terrupted ministry of- a resident pastor ^lioiii they could support vlth their pooled resources. wl

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•' i '.

(iv,) The'^'pastors ai'e not in fact except in the Lethooist college,
ti allies, for a/circuit system, nor are. the people. The basic as-sumption Is ti^at at some .date the pastor v;ill have one ciiurch uid
one comauiiity to lool: after. Until then he will l&vo to ou^licata
or tripllcato his energy and his time and his services, so fur as i>pS3iblo, and the problems of divided interests are pi.i^ed' over.
, t

financially, tho position is serious, and in Jamaica both the solutions

1. uerld Davls, p.41.

mentioned in the Tambaram Report above have been tried* ken have <,
been appointed as catuchists who are allowed, end expected, to do ts much pastoral' work as possible, generally in connection with one station only, but in addition to supplement their income by trading or other work* They have not, except in one special case buen or-dained ministers* In fact though not in theory, most Jamaican pas*
V

tors, of all denominations, have some source of income in addition

•to the church stipend, and these sources range from the selling of •i
produce, the taking of paying guests, to salaried positions in Loan
1 " 'i

Bunks and being Elected Members in the Legislative Council. But the necessity for these additions to the income is a dcbatL&le point, lor almost without exception the- congregations feel tnat if they aro not getting full-tirno attention, from their minister they do not need
t »

to,pay him full-time salary* This state of aff&irs has gone on so
•

long that it is now a vi^cious circle, and has proved in all churches a source oi* difficulty in the best use of man power, for where a pastor has financial interests and connections ' '•''•'. in a certain district he does not willingly accept transfer to another sphere of work* •*S - ~.

""'

But the problem is not wholly a financial one* To run a busi-

•i . i • ness from more than one centre requires training of a special kind,

V\
unci to work rnoi'e than one church comciunity also requires special
•'•A 1

training* 1'ke native student must be trained to plan out Ms work t-s a whole, to co^opdinate the work of the various' centres, to find &nu_train for himself lay*workers in the out-lying districts, and finally, to create'in the various congregations within hit* charge a ueribe of unity* Some men have apliieved this, but very few* in
s ' •",

most cases, the separate cong0e$atlons are kept in sepurute

192.

compartments of the mlndf the person of the minister beln^ the only link botv/een them*
One word here will suffice vntH reference to th« training of cutecliists and Isy-Tsorkers. T?e have noted In other ccnr.ectlcr.s t^e existence of leaders and helpers and catechlsts end local rrcr.chcrs

"*

In Baptist, Moravian, presbyter!en, ?nd l/.ethodlst pork, and It only ^,
remains for us to state that In general these rere untrained except in the Presbyterian church until r. conp?ratlvely lets date rhcn courses of training rere instituted either as sumcr schools or in connection with the theological college s« Ec.ch church lies its OTJI requirements in appointing catcchlsts or helpers, cud these very in many respects* In the case of teachers •* many teachers give cate-chetical help - little training is csked, for it is eccuned that they ••

•

can teach, ana preach, and that during their college course they havo ••••-.' " had instruction in teaching Scripture knowledge. The KotiiOOist
• . •

church has its reguler examination of local preachers, eiid the preo-byterlan church Its system of examination by precbytorlcs before end

'- * f . ,

during appointment. It is to\be feared"that there Iff a gencrcl *V- ""^ lenity in these matters, in common with the laxity of supervision •i

I . ';

noted througiiout» *\' •
Beforq turning to the specific training given in the theological

- 1 <: '*

colleges, it may be well to examine the financial bads of those

* A

colleges, for that part of the, work has not boon given due recognition

t • ' *
•> ,'•

by^c tho Jamaican churches. ••-&;'
.Firstly, with regard to sttxffing, the native churchoo have not
yet produced any theological tutor, r.ncl the present ctrJPfc C.PG as they

• , *

i« llcKerx-ow, p.290 gives details of training in 164o»

193,

have alt/ays been, ministers of British churches, paid and .appointed

by the home societies* They are all, except the church of God,
• • . _ graduates of Scottish or English universities, in most cases both in
0

Arts and Divinity. The question of appointing a native pastor to
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s-~

the staff of any of the colleges han never been raleod co fujr r.c rcc

have been eblo to discover^ and only In the Church of £nglrjid has any

• ' .

ctudont trained locally token r. degree course in a British University,
i •

e.1 though several have ttken London e.temal degrees in JtiiicJ.cc.. Ono

Church of England pastor has given lectures to students in the ab-

sence of the regular tutor. • ..

Secondly, there is the problem of the provision Ljnd upkeep of
> (
the college buildings - a financial liability Tshich is apt to fall

i . ' ~~ '?

heavily on a native church. ,tho provision of the buildings Is a

v . *
•

BicplXer matter than .the ux^keep, and has been overcome by utt&clilng

the college to some other institution. The Baptist church, T.e have
»
V

scan, opened their theological college in 1643 In the country, but
- ^>. •-.- r *

from 18571 the college has boen sltutite^ in Kingston. The buildings

'i * *

tro part of the Calabar High School; for boys, v,iilch is operated by

f!^< " •» • •

j

a Trust on T/hlch the Jamaica Baptist \Unioij is represented, but Yvlilcli
. r

IG not controlled by the Union as such. The president of the Col- v<; •
le^e ciid the.Jietdmaster of the school are appointed arid p£*ld by the
' :• ,5, '
Baptist Missionary i?oclety and the buildings aro kept In orci-sr by
• • ,

the Trust fr^ra Invested funds and from school fees. Tho r.othodlst
^ »

College v;as rlso attached at first to c. High School In the country ^» *

but vras, later eeparated end removed to Kingston, and as tho iiotho-
j

dlst church is still run as a mission, the Home Society can bo called

> '• . . on to provide for the institution as part of Its ordlru^ry *,orlu *

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1 . * i
*• ^ ^ MM ^m ^ ^m ^ ^m ^m W ^» *•' M» •§• 1^ ^k ^ ^M ^M ^M ^M I^B —— —^ - - __ __ -^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^» ^^ -^v — - ^^ ^^r ^^ ^^ ^^ •^^ ^^v ^^ t ^^p ^^ «^ ^0 MM ••• /W •• •• ^M 4^p flift

1. liendcrson, p. 73 f*

the presbyterlan church had the come plan, end as Its v.ork beg
t •

first, v/es probably responsible for .the method of the others.
• < * p.
bi.ve seen the beginnings of the' Montego Bay Academy In Vrhlch- pastors and teachers T;ere -trained end for \?hlch the tutor t;.s sent from
'"' M*

Scotland, Sefore- that Institution ras opened, as 4*. number of native EtudentE In 1836 T;as smcJ.1, the v/ork had been begun t.t Qoslien in st«

• •

I'fy, fchere the students lived In the n&nse* When the Acadejsy v;as closed for reasons unconnected with the college pork, the practice cuie to be to ,allo^ the students to reside at r/hatever station the

f

tutor had under his pastoral care. in the seventies v/hen the re-
>»

li^ious state of the Island Ti-as lov/, the number of candidates In all churches decreased and the theplo^lcal departments of all the churches t,erc closed from\tlme to time., At this period there Y.T.O a desire

^

f. OB the home churches to. reduce the' expenditure , In the lole'Jid, and theological rork seemed to be the first to suffer.1 ' After a time
fv ' .

this policy tras seen to bo unT7lse r| cond the presbyterlcns orjene< a

' n -^ ' colloge in Kingston In 1877 In ; cfbrmectlon tvlth T;lilch a ctisnion.•".y'j

* - ii<'v:

ctiitlori v<as opened and built up\ by the tutor and his students T?ho
• . . **s. .« * ••"•». ' Usoci the station as a preaching arid practical training ^rourjd.
/, ?; ' '
tills tutor left for an appointment in Africa, his successor \ne un- - to llv^* in the heat of the tovan, rnd, as this t^tin colnciciec:
v

Uth a pericJd of attempted reduction of expenses by tho hone church, the college TI~S retnoved to the country, v/here & clnx^c T.lth four out-6t,,tlons v;tvs operated by the tutor. The matter of buildings r;.-.c. not t Croat expense, 3tor country mcucec are large, and tlio only outlay T.LU the building of a rot; of cottasec in the ground c. Por a titie

it LI^slonrry Record U.P.Church, vol.1, p.112 end vol.:', p.
11.'ibid, vol.6. The college In Kingston cost £l,750«

195.

the students spent two years there and two "years v,ith u; other tutor
V

who ras also in charge of a congregation* The theolo^lccJ. hi .II v.as no extra expense to the native church. &uch sniall ui&ccp L.C T.C.S required in the country was a simple matter , ^d'Li^ual collections

«

rarely exceedeu £20. As part of a deliberate policy of ths sjirsod, the college was transferred to Kingston in* 1937 and tho church ov.ns a separate building in which the tutor and students reside, cj;d for ' the purchase and upkeep of which the synod is responsible. The return to Kingston enabled the church to Join in the co-operative scheme with Methodists and Baptists. Grants from the Scottish * • S.P.C.K. and the U&rgart^ Mar shall Trust have been invested c.s re- •% serves for the college. The Church of iinglund collogc befitu C.G TTC

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*

have scan, in Kingston in 186 2, and has been given grants IV 01.; tlmo to time from the S.p.G., S.P.C.K*, iJid other societies. it lias ui
r • * • 4

endowment fund of £9,000, and one resident tutor *£iio is as^lstecl
». * *• v
occasionally by clergymen labouring In Kingston* it doos uot co-
j

operate with any other college. The church of ood urid the »--lva-
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tlon Army training institutes are j*^ attached • —

to • - - -,

schools o^urate^ by

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these bodies. '
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Thirdly,' and also a financial question, is the natter of V- \. ,
for students* ',''." In all : • cases, the training is Olvcu i^cc uiu in A •,,'* Qoct, the text books are supplied free or at half price. I'i.c fonds for this are provided as follows; jn the Church of .u.^lcjid tLc loylor Trust In Ltigland sends an annual grant, arid this is su^le-zaented from local funds if needed; in the Baptist church, tho fluids are provided locally, except in the case of student s fro.-i^uer Ic-
. " ^

landc v/hen the AiaerlC£*n Baptlstx church pcyo the total cost; in tlia

196.

presbyterlen church the cost is met by grants from the filler Bur-
t

nary pond (Scotland) and from general funds of the'foreign uisslon Committee of the church of Scotland; in the Jiethodlfit church, the
cost of'training is part of the annual budget uhich is pro vide u for

».

by local and foreign funds; In the Congregational uad iioruvian elmrchoo, tho homo ooclotlos provide the entire coot; and In the Church of God and Salvation Army the cost is part of the uimual bud-get, -while the- church of Christ students are trainee in tho U.S.A. without expense to the local church. Baptist students p&y the

j> '

total cost of text books, Presbyterian pay half, and fcethodist stu-dents refund part of the cost of training after they are on the
field* pees for pulpit supply ore given to students in the^aptlst

_ • ^"•"T*'

and Methodist churches, and for summer v;ork in the.presbyterl&n church*

• in general. It can be stated that a good deal could be saved

* * •

in overhead expenses if the churches at present co-operating in thi& training had a common building for the resident students, and this matter will be considered at a later, stage*

The college curriculum;
The earliest records show that the aim In opening theological
•'-,;- - v /.' . •';' : .,',;. .- •

colleges TTCIS £feo train natives for the pastoral T/t>rk of congregations, *,•••»' • •***» • ' , »•
r.o v-e have sdfpn* '•The Jamaica Missionary presbytery having re-solved to institute iin Academy, ulth a vie?/ to train up young nent

' ' !, '*' .
' '• '• '• 1

eopcclnlly natives, for missionary Trork* ..**,• but that training xvas
'' .' i '

to bs ^jlven to others was not forgotten: *ln coraplienco nth the request of the mi^nlonarles in Jonrlca, the-Synod rt home received to eend out personri. who should be employed under the missionaries
. - '! . f • .' *

197.
•

In com.nuni eating moral and religious instruction to the negrO;;

* '

and It vas also intended that they should pursue a course of study
1 •'•. ' V

under the superintendence of the presbytery of Jamaica^ Trlth a vlet?

to their being aftjer\vords licensed and ordained as missionaries."1

Five such iere actually sent out,, but health allows a only tT,o to con-,.(• •;'• • '-4 •' plato their course. These became missionaries, on the mission staff*

The main rork tas the training of natives, however, end the training

>

of cen sent from abroad t;as only a temporary expec lent (fixccpt In ,

•

the church of England) till sufficient pastors tvere available. The
• . i*

Governor in 1855 visited the prosbyterlan Academy and trotc as follows;

;, * *

"By far the most creditable institution In the place, or I might also }
cay in the Id end, lo the presbyterlrn Academy, principally Intended

for training young men to the ministry or thejbcholastic professions,

but in which, for £6 or £7 per -year, an excellent classical txid

s *

nathenatlcal education can be obtained by any boy. «11 And the ob-

ject of the theological hall is stated thus: "The object of this

Institution Is to train such of the iiisslonary students vrho hr.ve
(:-

flTiiehod their course et the Academif, as aspire to the ministry, and ' < . • -,
v;hp .are considered by the presbytery -to havo suitable desires and

i

abilities for^ being preachers of tho Gospel*"*11 That care t;a

talcen. in -Ccdftlttlnc students Into the theological college znuy be
, .it". < '•?/•'
Gathered nottv:only ftoa the above rertulrement that tlioy must have't-.t- '• ^

tained a suitable standard of general education, but f .*on the rules
;

SOTerrilng the supervision before hand* «rio student shall bo admit t'od

«

to the theological hall rho hr>,s riot been for a year placed under the

supervision of a iplsjslonrry tfoo shall, by giving hin missionary

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i ,

1. ibid, p.286. ''/ ijl. lAlsslonary Record U.P.Ohurch, vol.lo.
Cunciall, p. 36)* '/ ill. ibid. vol.lQ, p. 212.

198.

r/orlc to do among the people, test his mental povrers, his piety, his disposition, his steadiness of chacater', and his aptitude to teach. 31 * The requirements to-day are that students shall have obtained the senior Cambridge certificate of pass en examination on sach standard, and t that they be urdar the supervision. of the presbytery for six months before admission, and that In all cases they pass an entrance exnnln- • atlon set by the church* similar requirements are made by all the churches, and the alms of nil are stated in rcuch the sane terms.

«

The Church of England states that -its "college has three purposes;
(i) preparation for Holy Orders In Jamaica; (li) instruction of cate— '.:* , -

• '"•' •£ . K-

; (111) of Church Array agents.*11 .,- $$ •
Having seen the requirements for admission, let us exnnlne the
of curriculum given to these young men. ' fle have^ noted that> in
one case, the Presbyterian, the governor states that a goofl classical end nrJEthematlcol education is 'given. She Academy programme v.as actu-

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tlly as" follows; *in each session tlae course embraced Greek, Lr.tln, Hcthhmatics," Natural Philosophy, *MJB£IS Christian Evidences, English, . ' » t

JliBtory, Osogtaphy, Arithmetic. JSJri ting. Map-drawing, English coraposl* *^. .^
Uon and Biblical Instruction* In the second session there uore

r 'v; -
e.dded to the /above; school -management (text-book, Currle); i^oral

fc'"' ' . Science (tQ?ct-book, Tyeyland); arid Latin nnd tfreek derlvatos (text-book,

. /<N

4

AC there rrs one minister and one teacher on the
staff, it may be imagined that tho instruction in these subjects had

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to be sometrtiat sketchy, especially, as In the theological hall In the sorao year (1870) 'v/o find that, as there were only t7» students, »lt v;as deemed expedient that the so young men should soend a portion of their time during thje session In phllo so^jhical studies. The text-book »l. Ibid, vol.5, 'p.274. 11. Caldecott, .p. 181. 111^ nicslonory Record U. P. Church, vol. 3 p. 176.

199,
chosen for that purpose was stcwart*s »outline of iioral philosophy*, the sections of .which relating to the intellectual, active, and moral powers of mpn were carefully gone over, ^se was also made of \7ayland1 s 'intellectual philosophy», and of payne's 'Elements', cud Dr. David Gtu&rt'c''outlines of Mental and J»;oral science'."^ It is to be noted that lectures were not given on particular subjects, but that a nunber of text-books were 'set*, and discussed in tutorial fashion at statod periods* This was the only possible method by which one or two tutors^ could instruct students of different years In so many subjects, tut it proved exceedingly unfortunate in meny ways, for it was apt
to give the studont only two points of view, vi2«, that of tho set

*

book end that of the tutor, and "it wan also apt to give the student the feeling that if he knew the arguments of the cet book, he knew the entire subject. That method has been changed as weJs shall sec* "In..the theological department, (in tho sane year 1870J the
• ,-- r ' • *

following subjects engaged the attention of studfitts* (i) The inter-pretation of Scripture - embracing the necessity for care in the study

•

of Scripture; the spirit In which it should be studied; the rules of "* Interpretation; the utility and application of rulec in interpretation; the use of'external helps In Interpretation; Jewish and heathen opinions; history, profane and ecclesiastical; chronology, natural history, man-<'/" * : •*.;•

ners and customs; geography, hi storied and physical; - the application of these rules to the interpretation of aHegorler, parables, types, and symbols* text-book, Argus's 'Handbook of the Bible'.
(11) *'ho Being and Attributes of God; the doctrine of the Trinity, Including the divinity and sonshlp of Christ, the Personality, divinity

1* Ibid*

200 .

and eternal procession of the holy bplrit; and the nutual relations of the ^ersons of the Godhead; the doctrine of the divine decrees In

i

general; 'and predestination. '±ttXt-Luoks, Dr. Hodge's 'outlines of Theology', Dr. Ashbel Green* a 'Lectures on the question B In the ^est-minster Assembly's shorter Catechise relating to the divine decrees

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end election 1; end Dr. Itoardnan « s t;vo discourses on 'The popular ob-jections* to the latter doctrine, «urc also reed and coiiiuonted on* (ill) Xhe epistle to the Hebrews,' chapters vil-xiii inclusive, with ' I>rs« Lindsay arid ^rowi's exposition of the epistle , as guldos to the correct interpretation of it* ttso was also.iiade of Jb/e-^mlth'G TT-^O

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*• V

discourses on the Sacrifice oud ^rieetiiood of Clu-lct, and of Dr. Lind-say jpLexomnder's lecture on \the r 'Typical character of tho LcVltical

t • ' 4. '

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Institutes.'' v *- x

(iv) Homlletics - the suia*ces of i^^iUucntc In ccrnon^, rnd the con clue-

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ion eiiid general charucturi etico of ccrcons* ^e^ct-bool;, porter*
(v) Hodge *s 'Vay of Lii'e», chapters v to ix inclusive - on justification, ftxitli^ repentance, profession of religion, mid holy living."1
Mention is made in Ibol of the students usin;: Dolltzoch's comncnt--K,,r. - --» ' •_ .;
ary on the psalms, and of reading the book, of Daniel in Chaldeo, but

* - '

it must not 'be thougiit that heoreu, ^rcok,' and other at u dies advanced
¥]' ' • " • . ' •
far, especially after the Acadoiay coascd and tile church had no \iey of
W . • • . giving a pr^e- theological training to its atudentc*
It Is presumed that the other churches in the island hj-d sliiillar courses of instruction, for before these clctor churches opened their

\ ?•:

i colleger, Eiention is iiiade of atudewts "frou other churches" being • trained at the Acadoiiiy. finch deuoiilnatlon T^uld no doubt

1. ?'ti8sioncJ|y ivecord U.P.Chui'di, vol.3* p'. 176f«

W ™ ' -

201

cttettlpn to Its own particular tenets, the Baptists stressing inL;er»-
• • »

sion and the teethodlsto stressing methodise* the ^r^ctic^i aide of

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dp^liccji instruction can bo gathered from Culdecott, v/ho, tiTter epesfc-ln£ of the "theological training, £oes on to soy 2 ': lhe idi.iri.wly prac-tical character of Jamaican Church work comas out In the report tliut there wero lectures In the college on Jamaica Church History, arid on Church LIUSIC, and one, by a layman, on Keeping Church Accounts,' ace-
-i

ordlng to the requirements of synod. Por Mission students, there was
i "' ,

instruction in Building and Carpentry. "^ In G footnote Caldacott

• s'-

: "Tilth this institution may be compared the Kecleycju Theological institution,- arid especially the Calebar Institution for the training of candidates. for the Baptist ministry, end schoolmasters, 7/1*1 ch had seven students, tilth the former objects, and twenty-three for. tlio lat-

• •

tor at last report. •** end from thot T;e noy ^ath.er then tUe curricula of the colleges were on much 'the crtfe level at tins tln.e in Kingston.

* ' S ' ; '

The other side of training, viz*, the practical side of preaching,
-ii * '

visitfcng, and addressing meetings and running or^arjisatious, MC.S prov- ' Idea for both in tomi arid country, by attaching the stuclcO as cxi ass-
' ••* ^S. . . - "' ' ' • :
1st ant to one or other of the stations under the charge Qf the tutor, .

l : / ' "" ' • ^'. arid v;hen the Presbyterian College came to. Kingston In 1C77 «* new y\' \ •••••• • . •

station v^io oj^ened for the specific purpose of providing a ^l^cc for
•; • t^ " ' . -
th.e practical trnir«lns of students of that church.

- I ' llirouchput. the next fifty yecxn, i.e. untl?. 1970, little cluu-i^s

' V '* '

^TIE made In the method ,of tuition of the students, ar;d iridoccl, little

* • '

iri the t/ry of . alteration even in text-books, probably because r.ost
of the tutors remained unchanged during thxit period. fccrtain" standard

Caldecott, p. 181. 11. Ibid, footnote.

20 2 <

books were the accepted books, and portions of these were given from
<.

time to time for the students to read; exercised were set on the ap-pointed chapters, and discussions took place on the exercises* The

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results were intimated to the committee concerned, and few students over failed, for not only is the pass-mark 33^ in all subjects, even knowledge of the English ^ible, but allowances were continually made for the fact that negro students did not have the advantages of white

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students in the matter of education* £he standard was a purely local standard in most cases, and while there were in private life several candidates for London external degree examinations, the percentage of

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failure in these has always been over 50# •- frequently nearer 10Q^«

*

Jhe standard of the candidates gradually became lower, and repeated

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attempts were made to raise the entrance qualifications, but time
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and again 'special cases* were made, on the ground of age, or shortage of men, or strong recommendations from come person ot influeence ,
and such *special 1 men were not-only received on special terms, but expected, and did receive special consideration and concessions right -f, "" > through the course. 1 While ^hls was not so common in the Methodist Church, in the Presbyterian, the Baptist, the Congregational and Uor-
>

j »

ftYlan Churches the general opinion amongst students was that all that?' " bad to be done was to get into the College, by ordinary or spefctal "?
, and thereafter concessions would be made to cover any failure Inefficiency* The result can well be imagined* such^a practice

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no attraction for the best type of young men, end when it is re- » ee&oered that in the teachers* training colleges, both for men and for tzomen, only an average of 20 candidates were received annually
* ** •* •

*• Synod minutes, preebyterlan church, 1937-8; Calabar reports, same

203.
out of an average of 130 winch sat the examination, the ministry came
V

to be filled with the failures of the training colleges, arid finally, with those who did not take the trouble to sit the training college •xominatlon* ' • «je?%Mfc- ' _ _.
ew native ministers trained during this period have impressed us with any sense of call to the work, and it would appear that their ixperience of college life, which consisted in a series of concessions, has so impressed them that the 'concession-principle, if we may coin t phrase, has becomes theirs for life, the consequence has been apparent not only in slackness in preaching and pastoral work, but also in moral conduct, and there have been more scandals of a moral otture in the ministry within that period (1927-39) than either before or since* ; ^ •« ,
A word might be said here on the Anglican practice* *robably as

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A method of avoiding the evils into which the majority of the other (^nominations had fallen, the Church of England increasingly brought out from England men, not always of a high educational standard, for

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training locally* • ^n addition, they made .it a practice to admit to tho college men who had shown and proved themselves to bo of good
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character and to give willing service In church and school and private >, for short, intensive courses of instruction, arid ordained them

t? < • ^ ' i ' Mediately, '.the ^hurch of Jtogland was thus able to continue its

f. ' ' *

without accepting Jamaican students 'during that period*

On all sides, there was a conviction that the training of the • * ministry had to be revised, that something must be done to pro-
cure candidates of a better educational and moral standard, and it vlth a view to imjopoving such conditions that the churches revised
K

204*

entrance standards, their courses, and the method of tuition* examining these revised regulations, let us notice the differ-
ence in methods of tuition*

Xhe former practice was to appoint certain portions of a text-book
;n each subject as the ground to be covered within the year in question the tutor was available for consultation by any student on any point, but supervision consisted generally in seeing that the students did itudy the particular book, and at the end of the term an examination r«x8 set on the portion appointed* $here were periods during which certain doctrines were explained, i.e., portions of the text-book were expounded and discussed, and in some subjects exercises were asked for on a particular aspect of the subject, but generally within the ^ linos of the text-book. We are not condemning the method, for it*was the only possible method where one tutor had to take students at four different stages in their college course, not only in Old Testament, Jaw testament, Church History, and Systematic jjfheology, but also in &i£lish, £ogic, Mathematics, and Latin, besides having to do the work
v

of a charge with four out-statlons. £ut there were certain inevitable

^*^ *•%* *
i'**w • i .' •
i ' * *

results which are glaringly apparent* (1) Tuition became a mechanical "• ' i '. * •
repetition of theories held in the tutor's younger days* He had lit-•rally no time for pursuing the trend of modern scholarship on any

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Bubject. (ll) The course was not looked on by the student as the beg-innings of studies which he would make his life work* (Hi) The Church *3 a whole did not place much importance on the continuation of studies, or on learning at all* (iv) <A'he educational standards of the ministry "4 those of other professions in the Island becaue divorced not only in the public mind, but in fact, and ministers gradually lost the

205.

position of leadership in the community, because they had lost the-power to lead thought*' i
in examining the College libraries of the Methodist, Presbyterian,
end Baptist churches, in 1937-38, it was noteworthy that there woro Tory few books In them which had been published after 1910. l«one of
s
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them contained a complete set of commentaries on either Old or #ew
f

Testaments of any description; one had a set of Hastings' Dictionary
•

of the #ible, In poor condition; and all of them revealed* narrowness of outlook if the contents of 'the shelves are an indication of the teaching. we shall see that conditions have been altered for the better since that date.
The method of training in vogue at present, . changed not only be-

cause a change was desirable,.. but owing to a scheme of co-operative •> ^ j training between ftethodlst, Baptist, and Presbyterian already referred / < j • ' to, is the lecture method, with the use pf text-books by the students aiid with guidance in the use of reference works contained in the var-ious libraries* The result is that the students are beginning to

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grasp the idea that no single book, contains the whole truth about any HkT •*S . "»

tubject, and that scholarship is constantly, making advances in discovery in thought. Furthermore, the lectures allow plenty of scope for

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aching questions and for discussion, and from tine to time essays and exercises are prescribed. There .are no examinations in the R

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torn, and experiment has been made in prescribing research work for that period, with good results*
» «

This change has been made possible only through the co-operation
°f these three churches, for in place of the tutors of these churches each giving instruction >' to their own denominational students in all

20 6.

lubjects, there is now a staff of four lecturers, for v.hom theological -
i * *

college work is their first concern* ^he arrangements are by no mo ens complete, as wo shall see, but they are in line with the forv/ard LIOVO— cent on the mission fields* At first, when only two denominations

i

co-operated, viz*, baptist and Jiethodist, «a 'gentleman's agreement' ex-isted concerning the Interpretation of scripture on the dftctrlne of
* .

baptism, and, though the teaching of theology happens to fall to the Jethodist tutor, there has never been the slightest difficulty or ols-
s

understanding arisen on the point. **> There was at 'that timo one Ueth-odl&t tutor, and two Baptist* In 1937 the Presbyterian students join-ed the scheme, and there were then two other tutors added to the staff

- • •

by that Church. Changes in the* staff occurred through death and the \' • *
departure of missionaries, and the present gtaff consists of four, one tethodlst, one Presbyterian, and two Baptists, cf whom one also acts

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as headmaster of a Boysjlligh School, and consequently lectures only tw.ce per week In the College.
AS far as'possible, the time-table and subjects are arranged that
one tutor Is responsible for flach of the four departments, old Testa*
! ^ - ' . -•„•'•
cent, lie^T Testament, Church History, and Theology, but owing to other
• , i -> i - • •
church dutlos and the necessity of fitting in with the school time-table, V\' . . each tutor^has to lecture In other departments than his own. Also,
'\ ' . _ :
subjects wnlch properly belong to an Arts course, such as English,
<f ^

logic, Ethics, psychology, are divided amongst the tutors according
to their Interests and training, and the time at their disposal. We Cannot claim this as satisfactory, but it is better than the former system. There are no definite agreements existing between these three

*• International Review of Missions, July 1933, p.346.

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churches* and each has its own college and is responsible for the standards, length of course, arid supervision of Its ovm students* in theory, each tutor is responsible for the entire training of all his ftudcnts in all departments* Tutors of other denominations have no responsibility towards any but their ov/n synods, nor for any but their. oro students* J^ach synod is aware of, and has given its •blessing*
U tho co-operative scheme, and Uethodlsts and Baptists have an under-standing that each \7lll give the other two years* notice af withdrawal, tut nothing else exists On which.to build a permanent Union College* Ike time-table, subjects, text-books, etc*, arc arrange a by the tutors 4t a staff meeting which is not recognised by any of the Synods, but
• _

those recommendations with reference % to examination results are In practice accepted by each of the synodfccal committees* At present,

\, *

tho curriculum required by the Synods is not followed, for in most cases it Is out of date, but the synods have In practice accepted the Adjustments made by the tutors and have accepted the alteration and Bodornisation of text-books arranged by the staff* s/nodicaT com-mittees have confined their efforts to the practical requirements of < ... -' ->

tho students in the, matters of housing, feeding, and practical work

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1 /"^

Curing the vacations* fcreat responsibility therefore rests on the ' is''

tutorial staff/and there has been little attempt to regularise -
»?.

cutters and move towards a United college, partly because of the

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6Uflcuitles expressed by the Baptist Union In the wider negotiations
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towards the union of the churches Tahlch will bo studier later* suffic-ient here that it be noted that the Baptists rclthdretf from negotiations on tho question of immersion. To rulce the matter of College union
' •*• . • ' <: '

prematurely would altiost certainly lead to the resurrection of the

208.

IJ:Q question in a more acute form, and might have the effect of turning the co-operative training to an end* The longer the question is delayed, the more jpawrof will there be that theological training
cwi be given Jointly, and the greater the number of men on the field tho wlH have been trained under the joint scheme* After ten years
\
of Jiethodlst-Baptist co-operation, and five with Presbyterians added, Ihore Is a growing number of young ministers In the so denominations
tho have been through college together and know and respect each other's principles* It might be added alsi that the Congregational union and tho Moravian Church send their students to the Baptist and presbyter-ILA colleges respectively, and they receive the same training as the students of the College in which they reside*
provision is made by each tutor for special courses in matters
cf particular Interest to his o\m denominations, vis., the constitution tr<d rules of the local church, 'and the history of the denomination*
A comparison of the old curriculum ^Ith the new is best seen by
one typical college curriculum as required by the cuthvrltles
the present curriculum used.in the co-operative schomei-
Iiblo l is taken from tne requirements ,of the prosbyterian Church* as rovlsod In 1910 and unchanged till "l§33. . ,
'/•> x ' •
2 is the course Of training for Presbyterians in 1933*11
ft

3 Is 'the course used in the Joint scheme as planned in 1937,
came into operation in 1938, for a four-years' course*111

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4 gives the courses during 1933-42 in addition to tho classes
taken by students of all the denominations*

1* Presbyterian church Book of Rules arid Forms, p. 83* 11 • Presbyterian Synod papers 1933* p. 5* iii. Minutes of staff meeting, 18.11,38*
iv. st. colme 'a college, reports 1938-42,

T ABLE

209.

•First Year; Latin (Caesar, Cicero, ¥ergil. Horace).
Greek (Grammar, Luke or John, and Acts)*
psychology; English Literature; and
English Bible*

Second Yoar* Old Testament
New Testament Introduction and Criticism;
Ethics; Homlletlcs.

Third Year: Hebrew Grammar; Old Testament introduction;
Old Testament Theology; Church History;
Testament Theology*

Pourth YeaTj Hebrew; old Testament Exegesis;
r • ., church History; Dogmatics* •

TABLE

•First Year i Unity and Argument of the Bible;
Old Testament (Deuteronomy);
Kew Testament exegesis (St. Hark);
History of Israel;
Latin (Vergil lxt Livy);
Homlletlcs;

Second Years

Third Year:

Old Testament Introduction (Isaiah, Jeremiah, Ezeklel); 'Kew Testament (St. Luke - exegesis), teaching of Paul) Ethics; psychology; . Early Church History*

Tl -

f

, New Testament (St. John);
Old Testament (Religious ideas of the Old Testament);
' church History; comparative Religion*

Pourth Year; Old Testament (psalms and Wlsdoza Literature etc*);
Dogmatics; Reformation church lllctory;
Christian Ethics; practical Training* •

1* trecbyterion uook of, Rules, etc* p. 83* 11, Presbyterian synod
, 1933, p*5. . • . . ,:

. TABLE

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yirst Year; English; Logic; Elocution: practical Theology;
Elementary Greo£; Elementary Theology;
Old Testament introduction (Historical Books);
Mew Testament Introduction (Gospels);
Early Church History; English Bible (sermon on the
Mount - one term only);

second Year; English; Elocustipn; practical-Theology; Ethics;
Old Testament introduction (History of Israel);
New Testament, introduction (Teaching of Jesus);
New Testament Exegesis (Romans and Matthew);
English Bible (Hebrews - bra term only);
systematic Theology (God, and the doctrine of the Spirit);
Reformation church History*

Third Year; English; Elocution; practical Theology; comparative
Religion; English Bible (phlllpplans - one term);
uld Testament Introduction (Religious ideas of 0.2*);
Mew Testament introduction (The Teaching of Paul);
New Testament Exegesis (st. Mark and Acts);
Systematic Theology (Man, sin, and grace);
History of Missions*

fourth Yean •* English; Elocution; practical' theology; psychology; """" * Old. Testament Introduction (prophets);
New Testament Introduction (Epistles, etc);
New Testament Exagesis (St.John and Ephesicns);
English B&ble (Cp^lossians - one term);
. systematic Theology (person and ftork of Christ);
.Jamaica Church History*. v; : - %

TABLE 4.11

feird Year;

Lrst Year; ' junior Hebrew; Religious Education and Sunday
. Method; History of the Canon.

i ' f •

ggcond' Yeari Hebrew; Apologetics; History of the English Bible*

The creeds of the Church; church worship and the sac-
raments; The psalms and Galatlans (English couuentory) •

Fourth Year* Church Finance and Business Method; Rules & Itorns of
. Procedure; Special periods Church History (Methodist)

1. Minutes staff meeting 18.11*38* 11. St.Colme's reports 1938-42.

211.

Xt \illl be seen that the course conipar±es favourably \rtLth that covered in British Colleges, tf.th.the obvious limitations, that the students have not tho preliminary education necessary for the fullest £rasp of any of the subjects, and also that the staff is hopelessly inadequate to vover the range. All tuition, however, is given ylth tU knowledge of the.circumstancea in tiiich the student \slll later wric, and there is not doubt- that at present the cource is closely related to the future'of the student*

practical work la under denominational committees, and consists
In v?hat can best be designated * assist ant ships* for which no salary or honorarium is g&ven, and In the irork of which little guidance is given by the minister of tho charge* The students on tho v.hole
ara Incline a to resent this side of college life, probably because tho olriisters under r/hom they t*orlc ore not themselves in close touch
r

tith the college, and also because &he conditions under which the etudents will work, for many years at least, irlll be vastly different from city churches. Ninety per cent of our churches are in the

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country, and v;hat is possible financially and in the matter of lay
• * • *• f

holp in town for the running of various congregational activities is rarely possible in the country in any denomination* It v;ould apx>ear from the records that better results wore obtained ^hon one station

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attached to the college and' was under the care of the Tutor of
that college, assisted by the students. The theory of the class-room *as then closely related to the work of the charge, and errors could
ho corrected at once. As at present managed, the tu> sides of tho training are not 'co-ordinated except v.hen annual reports &re sent to coritrollftftg committees and the opportunity has passed for correcting

212,
and giving guidance to students* Under tho joint training
it Tsould be necessary to have ono church from each denomination
>'lch had a tutor on the staff, or for the united College to operate «Orion Charge*
prora a tilde study of the training for the ministry In Junalca,
v»*ro ore five points which stand out as requiring emphasis and action j.*, tho near future t-
(1) There is need for a staff of at least four full-time tutors, each I bo responsible for one of the four main branches of a theological fcurso, viz., old Testament, New Testament, church History and system-

• *

Uic Theology* This would enable students of different years to be {iron lectures separately, Instead of first-year and final-year men receiving the sane lectures. It frequently happens that a student studies the Heformatlon before he has studied Early Church History*

9 '

Jho only method of avoiding this \x>uld be to admit students only every four years, taking them through the complete course in proper order,
* - >

but this TOuld not fill the needs of the churches adequately* ••.'•".
(11) Unite,the three colleges so that the students of 2±x the five
V v

co-operating churches reside together. (No church lias experimented filth non-resiacntlal students)* This is partly a financial question, as it tfould involve the sole of, or,transfer of, tv;o buildings to some other 4oportment of v/ork, e.g. women's training* But a union Hostol trould lessen overhead expenses although the initial cost mlghfe bo heavy* some synods \?ould hesitate, for the present system allows tho transfer of a tutor to some other work if it happens that there Is no student of that denomination in college, in which case the up-keep of his manse falls on some congregation and the college Itself

lo closed. This has been the experience of every denomination in turn, r.ncl it is the fear of being involved in the upkeep of a union building in years T/hcn the denomination has no students In residence that relics r.11 the churches hesltr.te to cor.n:.it ther.sclves to a union scheme. Also, If the c^recmcnt provided for each denomination t.- appoint a i^oLJbe-0
to the union staff, the denomination v.uulcL feel that rJ.thoujh their r.er.ber V;:.G paid by their particular noi-c Society, they themselves T?ere .••ottin- little benefit. Society also til^iit not be hr_.p^,y about rucii a situation, though recently .the church of
tutor acted as resident iiarclcn In the L'.cthodlst co.llee1 \;l*ile the UetlioO-lGt tutor r/i.s on furlough.
(ill) Some provision should be r.iaclc for • regular! nation of the entrance

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standards to the colleges. Dach denomination at present hay its ov.ii standards, none of thci.. reaiirin^ London Matriculation, so&e of the:: not oven C^-bridjo senior certificate. In r, UV^ -
In tho co-op eraMve sche:..e, it v;culd inalce for the ral^ir»3 cf tl: vli-rd if the staff could be guided by a coiiu.icn entrarsce e::a:.it^.t
or. a ctc-jcidi^d. not lovor tiic^, Lp^clcn i;;:tri dilation. At pruc-ir/c,
r examines for hie CV.T: dei.ci..ii.uti.'-n i.nd reports to his CT~. porjrc

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or for an r.i-r;jju;.:cr:tr Mth tl^e
r • ^.rlnj college to ^r^viclc a jcucr^JL education sr. tiic.t CL.;.:— d?
i^Lt dVQ so: .0 acl:^;^j;i^c oxore -.,ei;Cii;^; the ti ^- cJ

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>'."J^OJ. t-vQ^UU^.^,, v-.ilt WwO-J r_. o« L^v-. .*»:>/ ^J c». ^V.i v.. ^l_».V J. H. j , __ v ". s. J V/ ^ _ I - ^ V^ ., \j , i

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'>-.r> " 7}''- -A '• T '-')'• »•'•--• . ._•-"-•-.< ^ .v , J. j „, -^ •«

214*

The length of time spent In the theological college must .be reg-
The present length of course varies* fcethodlstx students
fetor at the beginning ^of the summer term and attempt to cover in one icra the ground covered by others in the first year, jfl.1 other stud-rots enter in September. Methodists have three years after the prelim-
• , •

inary term; Presbyterians have four years In all, as have Moravians; ?aptlsts have normally four years, but frequently five; and Congrega-Wons^have generally ttro (for financial reasons) but sometimes three*1 The dravfcacks of this system, or lack of system, are obvious and need cot be laboured here. The ideal would be for the first year to be a jorellminary year (in the case of the Methodists the»first term only), end for all students thereafter to take three years in theology.

» Be shall examine in chapter five the position with regard to* unlv-

"** ' ,* " >

erslty training, but it is desirable here to notice that could'be done In that connection v/lth the minimum amount of change, some ccindldutes for the ministry have passed the London Matriculation which GLJCI be taken in the Island, and all could sit for this examination if tuition

- ^ '•*'•'•

tere given in the suggested preliminary year. Thereafter, I.e. in the **S ;••''' roiaaining three years, the u.aiversity syllabus for the London B.D. could be followed 7/ith advantage, so that each student, ivhile not being

V: conpllied to dlt for.the degree»ranild benefit by the course of studies %: proscribed by that university. TlUs would also brinj the cliurches

Into line v/lth other professions In the island, and particularly bring . <. /
the non-Anglicari churches into the line v,lth churcli of England, \vlilse
* .

College folioi7S the course of the L.Th., and B.A. (intermediate st&hdard) °^ Durham university. A further benefit would be that the v.orii of the f >
^aaaican Colleges wou].d bo to come extent supervised by the Loridon
l « Staff Meeting, minutes 1942.

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i .

txrnlncrs* and arrangements might even be made for affiliation, as
the Anglican college is affiliated with Durham*
Ho attempt has been made In co-operative training TTlth the church
of England or'with the Church of God, end the relation between the
» \ . »
Church of GOd and other churches In the island does not hold out any promise of success should an attempt be made. Thero arc possibilities of the Church of England Joinglng In a Union College, though here again tiioro are financial difficulties^ over property and buildings.
Connected to the training of students for the ministry, there
has been a scheme of training catechlsts, or ^hole-time workers* The
v

course of studies for these men has as a rule been a modification of
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1 \ • t- -s s

tU course set for theological students, but this v/orl; has been done

•

only in the Presbyterian, Methodist, and .Anglican churches* The custom b&s been to provide for a year's course, stressing such subjects as English Bible, sermon preparation, the church-catechism, the conduct of

• >

the service, etc*, but % In all churches the rules have been honoured
core in the breach than in the observance* fle have already seen that

J, ^ M

day-school teachers who acted as catechlsts were thought to have suffic-ient training in religious instruction, and whore a layman YTUS employed
«i •

only port-tlrae - v?lth a maximum sal&ry of £12 per annun - he could not V\ .

leave his ordinary employment to attend a college for training. The •ft"
fact that full-time Catechlsts do" not attend, .of course, is the fault
, * j

of the churches mainly, though the difficulty Is a financial one, for there is no provision for training except for. such candidates as are Intended for the pastorate* The following table, Indicates the type
<

of curriculum arranged for the catechist»s training:-

214.

TRAINING COURSE1

1* During a six months 1 probationary period, books of a general nature trc proscribed, and a written examination is held to determine (a) sin-cerity of purpose (b) capability for the work (c) knotrled^e of scripture (d) command of English language and powers of speaking*

2. over, the next three years, a text-book is prescribed an each of the following subjects, and a unfform examination Is set by the Synod! col ccuaittca on the books for the particular year; preaching and pastoral fork; sabbath school work; Bible Knowledge; shorter Catechism; HOTJ to study the English Bible; presbyterlanism; The Reformation: Rules and Torus of local church*

• »

J. Annual conferences held with each catechlst on his work and the books tie has read during the year*

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It must be said that these rules do not seem to have been carried
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cut, and some method is needed In all churches whereby the training of

cati be connected vlth the training colleges for pastors*

supervi sion of '> student a t

After the prescribed course of three to five years In the various
i

colleges, during which \.' students are under one or other of the Church

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committees for purposes &f supervision and for summer work during the

vacation, the students are appointed In different ways to different

parts of the island* Apgllcan^tudentc are appointed assistant curates,
i j i

under the rector of some church until such time as the Bishop appoints
'

them to a church of their own* Baptist students await a call to a
,,/*' . - ., • -,

congregation, congregational and Moravian students are appointed to . \
ork el therein a vacancy or under some missionary- supervisor Methodist

students are put in charge of some group of churches jointly with a

Bottled minister with whom they work as janlor and senior colleague*

Presbyterians are located by a cjmodlcal committee, and may either
«

tupply in a vacant charge, or work in an out- station under a senior \ ' ,

* * •• •»

1. Presbyterian Book of Rules, p* 109 and synod Minutes 191 3 p. 33.

215.

utor or missionary. Those Churches t/hich allow students to accept sjclntments as ministers In charges as soon as they leave college have #t sathod of probationer training, and the student, once he accepts a ifftllt, comes under, the ordinary government of the ministry. Those

• *

;Uc the Itethodlst and Presbyterian, which both have a three-year^* ,r;uutlonershlp, have opportunity of supervising the practical work
if tto probationer to a far greater extent than is possible once a txi IB in his o*a charge*

•

Burlng this probationer chip, certain books are prescribed for
tU young man's study, and examinations are set on the books studied. Pjular reports on his preaching and pastoral work are also required, \ *

•\

i~<£ his final location is determined according to the needs of the

i * ' ' * **

» Held and the ability shown by the probationer during that period/
» * * * U practice, it is found that the Uethodist system gives better-results
<v-d is more regularly worked than the presbyterton, and the practice

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• ' ' '

;f making a probationer a Junior colleague is better suited to the ;&alcan character and mentality, than that of putting him under a
!

corclttee of the church, or leaving him more or less on his OY,TU
- ' '^, -* • The day of corporate union of the cliurches is perhaps soueiihat
, • »

<Uotont, but the day of adoption of the best system of training and fr;'
of cupervlcliu'the yourig students and probationers need not bo distant* *rjj
It depends oriv whether the Jamaican churches td.ll ta£u seriously into

»

consideration the entire question of the training of the native ministry* If the general policy of the churches is to equip Jamaican pastors
for more responsible positions aa Icu&lors, then a further department

nuct be added •j to the, colleges, viz.. refresher courses should be Instit-

•

uted for youug ministers, arid special courses from time to time for

216.

platers \gho show capabilities in special departments. The need for * ftll tine social workers, for youth leaders, for mlssloners, for evang-t'.iffts, will appear later in our study, us well as for supervisors or erectors of such branches of the church work as Home Missions, and for Cl of these functions opportunity should be given for adequate training. There is In Jamaica both on the part of students ,and ministers
f tho churches, a feeling that college curricula are as a rule totally Inadequate. The critics are divided Into two camps - and this Is not jtculiar to Jamalscca - one which desires all the present subjects
14 bo struck off* the list, and the entire course to be taken up with
V

;vcholo£y, study of social conditions, • psychoanalysis, youth programmes «£d similar subjects with modern-sounding titles; the othe^grpup is convinced that only a drastic return to the old days, by which they
~joi the subjects and textr-bopks they themselves used In college, will jroduce ministers capable of doing the work of the church In the twentl-ith century. The groups do not divide according to age or experience, U'd It may be that their criticism is In neither case valid. But the criticism Is hoard with increasing frequency m the 1 aland, md prof- *£cor Poster-has made some remarks on the subject which are to the point;. 1 have little In the way of radical reform In mind. Theology, old -• . Jaotaiaent, How Testament, and Church History will, I hope, renaln& the 'big four 1 o$ theological education....but my point Is that so much is relevant.** No amount of new subjects, or old subjects rlth new titles, make ministers out of men without a call to the work, present-day •0
a is rather tmept off Ito foot with programme of organ!tationo
for education, for social T^ork, for political schemes, for poor relief.

1. ifcster: Then and Now, p. 132.

217.

SQOUS to desire ifo remodol-the church on similar lines* All failure, and all weakness,, is blamed oh the 'system', and the contention scens
to "bo that a new 'system' trill bring the Kingdom of God to order. juuiicua 'is as true an illustration as can be found anywhere of the teraclty of the statement that "a sense of history is the outstanding need of the younger churches. AS the Madras findings eoy£ One of the cldef tasks of the modern missionary is 'to embody and transmit the fct^orience of the universal church*.**1 jcKalca is in danger of cut-ting herself off from the idea of the universal church by the continued • stressing of the 'uniqueness* of Jenaica and the Jamaican, on one hand, *nd on the other, by the stress on 'system* end 'organisation*.
"1 came to be uneasy about that current Protestant blasphemy
"- • * •

thich describes'the visible Church as 'organised religion*, with the tui/orior assumption that the vaguer one is in that regard tlio safer f-r all of us. L I mean, (v/hat id needed is) a return to the apostolic fath in 'the church "nhlch is His bod[y'«»..After experience of the \vork
1 '

of the church abroad I isould not send out any of your hazy idealists *^r international relations, social uplift, rural reconstruction, and the rest •— no, nor^your zealot for mere individual conversions either. i , tidess work ie/Church-centred, it will not endure."11 This must not to taken as Condemning things like social uplift, but it definitely '• condemn *4he vague Idealist whose action never by any chance finds salon except in v/ordc. it may be that too many missionaries
with a cut and "dried system of religion and applleu it rutlllossly "Uhout full examination of the conditions of the people to r.Siom they ^0, but even If that were the case, and there is little proof of it

B ^— ^^ ^^ __. __ ' ^-_ _^_ _'_ __ *

iblb.*!p. m. 11. ibid, p^

213.

in jcnalca, 'It Is no substitute to adopt a continual vagueness about ;3*pel truths and ~ the power of God In tho lives of men, nor con pro-p-ens be made by the mere .collection of crcv/ds of individuals attached raly to one particular do^ma of ono ijartlculor sect. Tho call for tnlty among the churches In Jamaica is ..clear, ,but action trill only
Vi taken by tho Church loaders, I.e. the native leaders, when they raallce that they are part of the universal Church, and that the char-tctcr of that church cannot be changed by organisation* Government roports, and these are not generally given to stating truths so funda-mental, show that the Royal Cotanlsslon found that in Jnnalca at least Ihore could bo no progress educationally or morally or socially except roch movements was church-centred.1 That truth must be emphasised
!n oil theological training Ip the island. *et It wc.s only in 1941
»

that permission was given , after much argument t to lecture In the co— fi/eratlve colleges on the History of Missions In Jamaica. 11 Previously,

* • <

frccbyterian students had to be satisfied. with the course on Reforma-tion history, ftethodlsts and Baptist v/lth a study of the Evangelical

' ! • '

£*ttval (without Reformation}.^ ,^1 had early Cliurch lilstoxy, end none any Instruction as to the general course of the history of the Church
r ' • " -,... • t -
trhlch they wore a port* ? -^-'^1 «; '
. *I foufi& It to be the widespread fashion to treat Church History
'?' *
cci.ctihat seriously for the first five centuries (451 seons to be e. fav-
i V

date), and then to take a leap* TShere you cone down to earth

•

depends upon denominational taste: Lutherans begin from the nonk
of tflttcnbcrg and his Ninety-five Theses, 1517* presbytertcns brush

* •

•

past to got on to John Calvin at Geneva, 1536. Congregational! sts

1* Rest India Royal Commission Recommendations. 11. ulnmtes of Staff Meeting, 'v

Impatient lest the »Mayflower' should sail without them, 1620; rhlle Baptists find an earlier beginning on the Continent, but in Eagl&nd are only a few years ahead. . Quakers como dowj to George pox arid his Inner light In 1646. Methodists must travel another hundred years to John \7osley and his warmed heart, 1733....Y.« act as though, after the flrot heroic centuries, nothing of great importance happenp^ till our denominational xsa&apBQXBgs re-beginnings of church History* **- These rords might have bean written of Jamaican Colleges until recently* *he next step is to get that teaching dowi through the ministry to

-* , • "**

the people, Tiot that they may be como brilliant historians, but that

** , " ' ' ; "

they mny realise they are part of *the holy Church throughout all the tcrld*.

Jamaica today Is standing at the cross-roods, quite literally*
the Vfest India Royal commission Recommendations are exceedingly iride
- . * *» • r *
• i

In their scope, and most of the organisation will be of the type that is Qdcn by the common people** It r/ill be easy to point to pr&ofs'of tuccess or failure* " Side by side with this, there is a gror/ing demand

' ','**• *.
. * <

hf hlghar education, and for the privilege of janclca» s managing all
^ . j c.

tar owi afftlrs. T?e aro not concerned here -with politics or tvith C*vornnont, but no one \vho knoT?s the situation can look on v/lthout raisglyings at& the multitude of schenes and the re-arrangements

? life for|the comnunlty, Tzlthout realising tliat there Is a vital need
the power that saves men from themselves* r^he church has un opport-arid we have seen already that she has the contact, if oho TO

*

t ', i • - *

r.n!:e up her mind to use It* 'Aie people are naturally religious; It
*a port of their very nature to \vorship and to express their v,orshlp
* «• »
i« Footer, p. 165*

220.

in ways Trtiiclv easily get out of hand If not guided Into channels of
%
ictlve service. That is the Church's opportunity, and to grasp It
the must continue and extend the. training of leaders, of ministers
<^-O

for T/ork Ito the community and the parish. To that end tho churches
cust take immediate stops to coordinate the vjork of their theological . colleges, to maintain adequate staffs, to arran&e for proper supervision of the young men leaving the colleges, and to provide special training for special spheres of service*
/
V

Training schemes for Other
There are three experiments, in training Yihlch have been made recent-
ly, in addition to the work done by deaconesses of the Church of England,
• X •

tiio church of Scotland, and the Methodist Church* Xkx church of % England

•

V *

4£&conesses have been trained locally from 1895 and are "women of devout

i

cjATucter and approved fitness*. ..set apart by the Bishop for the core
r

«f the sick and poor,. the education of the young. ...be sponsors for

*

illegitimate children* •• they are to be under thirty years of age, to fc*ve a year's preparation... .to work In the parish with the consent of
X ('

t*«d Incumbent. »* "* ^ethodisV deaconesses are trained in England,
•?• • ' v '

tr4 Presbyterian in Scotland, the latter being a voluntary Yorker. In
, church sisters are trained by the Methodist and Anglican
In', separate institutes run by the deaconesses of these churches,
(;
of .the course for Methodist sisters being given In connection vrlth

- • »

^ co-operative college for ministerial students.
It Is in connection with the ^ethodlst Deaconess Training scheme
4 *

the first of the three experiments Is operated, and it consists in of instruction for Jamaican young women who desire to become
i t •

• » » «.
^* W Av M^ £4^ Mk Afr MH ^M •• 4ift •!! ^AV V^M MM ^^ ^ril •• •• ^^ ^to ^^ ^M ^*a ^^k ^^ ^^ ^n^. _ — _

l» ualdecott, p. 179*

:ore proficient In work amongst girls In their oro congregation, and, it is hoped, might prepare themselves for 7/ork as congregational church 1 v Blstere. This courco tiay -bo taken by correspondence, icltli certain per^ lode of residence In the }>eaconoss'Training Institute, fcften practical rork is arranged, It extends over three years in such cases; or It
toy be tcJten In a six months' residential course. ?he lectt^s ere
£iven by Deaconesses and church Sisters of the %thodist and presbyter— ian Churches, arid the practical -work of running Sunday schools and £irlsf t*,d T,omen»s oreoninations is done in connection \vlth city churches*
;hc financial problem is the naln difficulty in such a cchei^e, for t
V

thoro is no fund fr*ora rhlch to give grants, for these young women to
» .

study and there Is no remuneration In connection ttith their v-ork as
; . '

• »

«cn-rc^atlonal church sisters as yet. The lectures cover set books

en knowledge of the English Biblo^ Story-telling- to children; child * • .' • « 13/cholcgy; club-TO>rk| elementary, theology; and sliuplc exposition of

t s ^ »

certain books of the Old ond KGVJ Testaments*
« • t

The second experiment v?ac carried out by the ijuridc.y. school ASSOC-

• * * '

lotion of Kingston, v;iilch consists of over 100 Sunday school touchers
• ' ' ^., .' ^ + ' •
fron 17 different churches representing all -denominations, except, An££ican ^ kly lectures and demonqtratlons were given to the te&chers by nln-Jstors and qfaurch sisters vho had nlde experience in youth, work and

)<

tetoy school tsachlns, cud the course covered tw> tenus each year.

• •

«* iRCludod Cilld ^sycholosr, Bible study. s?^resslon l*3rkt Icacliing

*

^**-«dct fiothods of prayer and of Children's jjorship, etc. TLa coet

*^ T

l: nominal and the experiment mis .felt to supply a ^roi.t need in giv- \ •'

»»..» • ,•-''• *-* COLO training to Sunday school teachers in "the city, it Is not pro-

: i . • / •
t « (I '. '

*-w th^t this course could be used to advantage' in the country but
' " ' - ': !, C ., . - *'

•he third experiment may ^supply that need.
The third experiment has been carried through for many years in the
*•

months, both by denominations for their OTCTJ irorkers, and by inter-groups. . It is the method of summer schools, and It has the

t _

advantage of not being confined to eny one area, arid of being available for dcy- school teachers during the school vacation. The coct is not as
g rtle high, and the instruction Is given free by ministers and e*j>er-
. ,•• •* ' ' s

icnced workers.* such schools last for eight or ten dayc, and may be for tinicters, for office-bearers, for students, for Sunday school teachers,
*

for church-workers generally, for youth vrcrkers, or for lay iitri andwomen
Si

tnterosted In^the general tx>rklng of the church. The programmes can be rarled to an infinite degre^ but there Is a groiTlng do Eire tliat parti cu-
•

ler attention be^ given to refresher courses for ministers and full-time ' »'
wrkers, in which the general policy of the churches can be discussed

v •

in an informal way, : and^trhen ministers isho' have left college Many years
' " *

f£0 can get into touch in some degree with the results of modern scholar-ship and \7ith the more recent Interpretations of doctrine. 1 .

. ? -•.-.'

It T^uld seem desirable tl-^a-t thece e?^>erlments be linked up Tz,lth. -* •
'»•*-.• . •

the training of the ordinary ministry, and that as far as possible they f - •'• '' <•' v
^e nade under, the auspices of sono such body as the Christian Council.

?," - ' • •'• ' ! lest the experience of the universal Church be lost, and the energy end • '
be dissipated.

> • i . T?o now turn our attention to the two 'great spheres In t,liich the
i \ has worked in Jamaica, arid in vrhlyh its influence arid leadership
' (:^

needed in the Immediate future - the. ,/Bphere of Education, and the
• ; . t '

of social welfare

I
'l"

223.

V. SDUCATIQM

QUTZ purpose in this chapter is not to examine religious education
in the form in which it was given in Sunday Schools and instruction classes for children and adults in slavery days. Tor such Instruction W(*s found wherever the missionaries went* It took place in the
church, if there were such a building, and was imported by the mis*
^-

ilonurlQB, the missionary* s wife, or any voluntary helper who was will-ing to assist* • \
. - v

It is our intention here to examine the work of the church in
that may be called •secular* education; day-schools, elementary and
•

eccondory, the erection of buildings and the training of native
• teachers, the standards reached by the children in school* The churches had, almost without exceptiony declared education to be part
f *

of their policy of evangelism, and when the Missionary Societies be-gun work towards the end of the .eighteenth century and the beginning ' '. '•'"; / . of the nineteenth, they found .little in the way of schools even for >•,-- "*
Tree white children* Caldecott states that "There is in fact pain*-
< *

fully little ,to record so far as regards the upper and middle classes;?:' for t^e, masses we are in face of an absolute blank.... There *f
sere a few schools endowed by private benefactors in Jamaica, but in 1764 three out of the seven were in abeyance, and others are des-

%

cribed as being »of very trivial importancei**1
The state of education at the beginning of our period may be
\
gathered from a review given by Leslie, author of the *New History

• ,

°? Jamaica* which was published in 1740: •••.
^^ ^^ ^^ ^^^ ^™ ^^* ^^* ^^* . ^^* ^^* ^^* ^^ ^& ^V ^^f ^^ ^H0 4MB M^ft 4Hft ttA *^fe •• •• •• •• •• Wk

1« Caldecott, p.6l.

224.'

•Learning here Is' at the lowest ebb; there IG no public school
to the whole Island, .neither do they seeia fond of the thing; several Itrge donations have been made for such uses, but have never taken •fleet* The office of.a teacher Is looked upon as contemptible, and bo gentleman keeps company with one of the character; to read, write, tod cast accounts Is TvTA the education they desire, and even these
H

tra but ecurvily taught* A man of any parts or learning, that

•

tould employ himself In that business,: would be despise a aud starved. Ibo gentlemen whose fortunes can allow It, send their children to Great Britain,, where they have, the advantage of a polite, generous
V k

education; but others are spoiled, and make such an Inconsiderable figure ever after, that they are the common butt in every conver-
•*•' ' " i
tttlon. Mr. Beckford has lately bequeathed £2,000 sterling for a free-school; it Is doubtful whether this gentleman*s Intentions will te answered by the managers; for, by their way of proceeding, there

••• • »
» •

U email appearance they design to encourage men of merit to take ' • ••• ^ Mn them such an office* Several have lately offered themselves tho v/ere every way qualified for* the undertaking; . and som<r^>romlsed themselves success, from the good disposition they perceived in many
*. •

to encourage their design; but after a trial v/ere of necessity &'/
to (jult It* »Tls pity. In a place like this, where the

* • »

could i>e so easily afforded, something of a public nature

•

not be done for the advantage of posterity; but when such a

*

will appear* Is hard to determine* There are indeed several o&ntlemen who are well acquainted with learning, in some of Its most

branches; but these are few; and the generality ceem to.... t \ ' ''•_. : a greater affection .for the modish vice of gambling than the

225.

'Belles Lettregt, and love a pacK of cards better than the Bible*
TO talk of a homer, or a Vergil, of a Tully, or a .Demosthenes, is ^ulte unpollte; and it cannot be otherwise; for a boy, till the
tge of seven or eight, diverts himself with the negroes, acquires their broken way of talking, .their manners of behaviour, arid all the Tices which these unthinking creatures can teach; then perhaps he goes to school; but Young Master must not be corrected; if he learns, (Us well; if not, it can't be helped. After a little knowledge o£ mdlng, he goes to the dancing school, and commences Beau, learns
the common topics of discourse, and visits and rakes with his equals*
* s.

I^s is their method; and how con it be supposed one of such & turn CUB entertain any generous notions, distinguish the beauties of vir-tue, act for-the good of his country, or appear in any station of* . life, eo as to deserve applause? some of the ladles read, they all

••

knee a great deal, coquet &uch, dress for admirers; and at last, for the most port, run away with the most in significant of {.heir hum* *la servants. Their education consists entirely in acquiring these Uttle art8y •Tie a thousand j^itles they do not improve their minds

** sell as their bodies..."1 •
That this state of affairs continued till the missionaries took
'"!'; ' 'O
Htite stepa?, *° chanSe 1* is apparent from a study of the literature '•'- the lav,B of the period* .. The coming of the Moravians in 1754 did ^thing for education, for they state in 1326 tht they have just Sunday schools and day schools* '. Methodists and Baptists
teemed to haye confined their activities to preaching until .after "^ fi *"1 the first educational work T/C.D apparently done by the ,

« *

by cundall p

226.

Scottish Missionary Society agent, ^benezer Held who opened the day cchool in 18QO*
"The curious fact is that there mis more supply of benefactors
*.••

to endow schools than there was of administrative ability, or else
of will, to carry them on. In 1793 a bequest of 1721 was found to be lying quite dormant; the money was recovered, and a free boarding-school on Church of England lines was set up* But another enuoraent,

^

•

in the parish of St. Andrew, estimated at £14,000 was Irrecoverably lest* in the Journal of the House of Assembly of Jamaica, there is t

a list of 218. legacies between 1667 and 1736, and yet. only three ichools were in existence. Most boys of the upper classes were sent hooe for their education. The few who remained were placed under
»

private charge of the clergy. <" fewer girls were sent,- because of the

'» • •
t

expense; those remaining had to be content with brief periods of kWernesses, with itinerating masters for music &nd* dancing. . . Of the boys and girls who went* to England, £Long says, 'they went like
* bale of goods consigned to some factor, who placed them in some
» • , »

ichool of his own* choice ; and they came too often from the feet of '^
a disgrace to their friends1 and a nuisance to their country1 .
f-

v;ant of parental and tutorial guidance not a single young

Jtaalcan of ,whom he could hear thus sent, out and supported until he "\
Ua called to the Bar was of a character such as to lead hlu to gain

•

C & year by his- practice; character, he says expressly, not abilities."1

> « Cundall in 'Historic Jamaica* has given a detailed list of the

*"£acies left by benefactors before our period, and he bears ntness
*° the above statements, and indicated that steps v.ere taken to rec-

llfy %hat had become a public scandal. *•*.«• (^ •
l* Ctddecott, p.62-3. -------

227.

•That the object of those few who, amongst a community Indifferent

to ouch matters, wished to benefit education In Jamaica, had been in

»
*

the main disregarded during the ftfeghteenth century. Is evident from

a report of a committee of the^ Assembly presented in November 1791

by Bryan Edvards, the historian* The Committee had been appointed

to 'enquire into and prepare an account of the several charities and

donations that have been made and devised from time to time, by well-

*

disposed persons for the establishment of free schools in the different • , • parts of this Island, and which have not been carried Into efiect t * • .. - fcyreeably to the Intention of the donors; and further to report a
• . »(•... , t

« " * * state of the landed and other real property, funds, and securities

•

Tor money, which, In the judgment of the Committee, ore at this tlmo

* • s

<• ' '

subject and liable to such donations; and their opinion what slaps \ . • are proper to be taken for the recovery and establishment thereof

'•,.-.
Tor the purposes Intended.* \ •

They reported 'that the committee, limiting their enquiries to
» •

such charities or donations only, in the recovery whereof there ap-».
* . •., 1 « v

^cars at this time any visible property to which resort can bo hudt
' *»K, «IU' > A •—*• i

confine themselves to the several parishes of ttt* Arm, ^t. Andrew, \
Tore, and ttestmoreland: In each of these parishes donations have ;>*''•
oade for the purpose in the resolution of the House mentioned;
- ^,
of which 4 ' donations have not been carried into'full efl'ect and
: ;

others have remained wholly unapplied end unaccounted for by the
* • •

several devisees, executors* purchasers, or possessors, under the

°ttglnal grantors or donors of such estates or properties as v/ere

•

Socially charged with such donations**"1.
•-... ..-..-...1. •v
V CunciaU, p. 34-35.

228,
. •

Such is the position admitted b|r all to have been the case as

* * 'V.- ••'

the nineteenth century opened, and education began with the work of
* * f. t

the missionaries who, in order to instruct their converts in the

truth of the Gospel, found they had to undertake to teach them to
• *

read the Bible*

chools for Free Blacks tJid Slaves;

AS we have no ted. elsewhere, the earliest reference to day schools
-- '' -V

for white ana free black and coloured children is in connection with

the work of i&enezer Reld, a catechist and agent of the Scottish lils-

•lonory Society, the only survivor of a party consisting of one min-

uter and two catechists who were sent to Jamaica In 1800» In a
\ "• • .
report of 18Q2 published at the time by the Scottish Missionary §oc-
\ _^ .

iety which was responsible i'or.Reld's support, TTO find that In ad-

* . - -* ''-,

dltlon to the "Sabbath evening meetings, which v/ere successful* and

*• *

thich "some whites attend regularly % Held had a "good number of

* p • •*

t •* '• '•$ •$* '

children in a day school"1 and v as there was a law at the time against

teaching slave children (except .with'the consent of their owners) it >,!•'•• . A; '•'••' >:• _ • , .-•;
is uost probable that field's scholars were free-black, coloured and.
r ' ^ ' ^ ' • . }

finite. Indeed, that that wus the case is shOT.il by Tlmpson who,

Uth reference to »Teacher' Held, soys that "Por 28 years he con-
• *• '• - ' '"' V
>• *• J» ' • . - ' '':-.<• •"'-'

Ducted a sboool at Kingston and was the first to demonstrate the,

** ' • t ' * . v . Hual intellectual capacity -of black and white children* ft11 V#
t C

have also seen in another connection that the Church of Scotland

congregation, founded 1814, as soon as its buildings v.ere com-

pleted and opened '(1819) started tv.o schools for the children of the

Bombers, I.e. for free children of all colours, in the first, and in
* • . « . , ,•*, ,*
^** "V AB •• •• MM •• ^ MB •• !•• _ MM VIV Vfe 4M MR •• 4MB •• •• •• MM W MB 4ito •• •• ^^ • ^M MM ^Hk ^M VM

U B.M.S.Reports, vol«l, p.35. :- 11* Tlmpson: Jimtlca interlude, p.lO<

229*

the second, children of slaves* The position was that the lav?
could be disregarded in practice so long as there were no apparently bad results from teaching slave children to read, but it vas always there I/required* Jamaican enforcement of laws has not changed
vlth the years, and there are probably more respectable citizens in joaaica who break, laws on the Statute Books than in any other country under British administration* were the police and the magistrates- &s cevere as the laws allow, few people would escape the penalties* •iuch has been the case from the beginning^ for the character of the people is such that there are sudden outbreaks of a particular type of crime or nuisance, and a severe law is passed*. In a few v,eekc, the valve hay* passed, buV tha law remains on the Statute Books,
go with a multitude of regulations governing every conceivable phase of life, from sanitation to servants9 wages* Education is com-
< •

julsory in Kingston and several towns in the island, yet hundreds of children are never sent to school, and the law is not enforced* such

* •

fofi been the case from the beginning*
The Baptists in Kingston opened an auxiliary school in 1825

1 "then magistrates and Assembly members were present**1 and a female /.;•?' '
centre was opened in the some year* This WE.S in line v/ith the

• *

Baptist Missionary Society policy v.hlch was "To Instruct slaves and children with the permisalon of their owners**11 Howe, their first *£ent, hod opened a school for negroes on his arrival in 1614 in
->.„ »

folmouth111 although the law is sa^fl to havebeen that "Only children of free people could attend day schools till 1834*«*lv In practice, meant that .slave children had to work through the day unless the

Suith find Choules, B.U.S.Section. 11* ibid, p.306. ill. ibid* Buchnerj Moravians in Jamaica*

230.

gave them permission to do otherr.lee* Slaves rere the owner's property, and although he had to pay a fine as guarantee if he gave them their freedom, there was no law against his allowing them to
•

idle If he so desired, or as to whether or not he could give time
off for education* By 183d the Moravians had 25 schools with 1,043 scholars*1 Presbyterians and i&ethodlsts had also begun schools iherever they could get permission for slaves, and wherever they could get chlldre^ for free blacks and for whites, and this •compe—

..» / titlon* Induced the church of England to begin the v,x>rk of euucatlon
seriously* In 1034, it vras clear that education must loo LI largely

•

in Island life In the future, end in that year children under six be-ccjae free from their former labours in the fields, and thus free to attend day schools, the permission of parents and former owners not being required*11 The JLondon Missionary Society In 1834 sent ou£

4
< • *

six missionaries who se^ duty wad .to do educational work, and they opened infant schools* «xhese schools are entirely tmsectarian in

• -". ' character; their chief support Is derived from school fees, and in
no instance are they aided by government grants or grants from the

)Sk-x .

society's funds*»• They are all"conducted by native teachers, un-/• . ,..

der the supervision of the missionaries**3- 13- The testimony of the $/';'
Moravians L*' that day schools were 'slow' till 1834,lv but It Is to

v i •
be remembered that that church worked entirely in the country parts until 1897 when their first tov.n congregation was begun* conse-quently, there were not many free children to attend their day schools, end though they had experimented with evening schools for
/

slaves, they found that the slaves were frequently too tired to

I* Ibid. 11. proviso 7, of Bill of Apprenticeship. in, Lovett: • History L.M.S. p*380» IV. Breaking of the.Dav.n, p.51.

benefit much* slave schools depended for their existence on the vlll of the owner* and there is evidence that the Presbyterian Mis-sionaries T/ere fortunate in tfreir local managers, for at Hampden a feiatle teacher was trained for the day school before emcjnciptxtlon, ihile in &t* Mary there was a day school with 70 pupils. 1 Cerlile
• ,

'

states that day schools were attache a to all congregations early on,

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•without exception " while Watson reported that the Governor had larly in 1832 (before the Bill Of Apprenticeship came into force) Tl cited his schools and "sent £50 fo* the work"111 which Watson had reported on previously* u
i • . ,
There was. little distinction made between education for adults
and that for children* In slavery days, and immediately after, all tere in the same position - all hud to be taught the rudiments orf language, and the difference lay In tvt> directions only: adults, if

* , ,
&

slaves, were not often allowed to attend day schools, and certainly not tlth any degree of regularity; vrhlle if they v;ere free, they

i

had to go about their own business and were unable to attend schools* i , ' • *
Children, then as now, were irregular in their attendance, depending
- - :,, '.V- ___ - -, '

lively on owners* permits, or on their parents* s v.-hlius, and being
.' ^ ' :

affected, If slaves, by seasonal crops, and whether slaves or free,
. y> . .. .
>y weather condition s which oven to-day seriously decreases attendance
- ./Si- • • • ' . •
ut school* f There were however, attempts at adult education in the on Sunday afternoons, and whenever time coulc^e "^ot from
t

tho slaves* own hours* Domestic slaves were most accessible, and
of course free people, especially the women, could be £ot together for purposes of instruction* The lioruvlans report that by 1835

Robb; Life of Jamieson, p.-30,40. ll* Carllle; Ulsr-lon Life Jcimnlca. ill* S.U*Register, vol 14, p«55*

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they had *483 in evening schools"1 and that they had been tried pre-Tiously without much success, because the slaves were willing, but too

» _

tired after the day's work. Adult education in those early days was confined mainly to teaching the slaves and the newly-emancipated, to read the Bible* The question of adult education has never been tackled seriously in 'Jamaica, either by church or Government* statist-ics in Jamaica are not always accurate, but the figures given for

»

literacy in 1894 mis only 26*18jC* By 1911 it had increased to 40«6£

• * •

and in 1938 it was estimated by the Education Department at 5o£ll» There is a general feeling that that is too high, and the real figure

!

is 4<$ still*- but the facts gathered from the 1943 Census returns •till await classification* "However* every second person-^n the
1 alend can neither read nor TOlte, and in the more remote rural iareas the ratio becomes very much -worse. &111 - More will be said on this
'• ' *

point when we have completed our survey of elementary and secondary

;

education after emancipation*

end secondary schools*

The policy after emancipation with* respect to the church and / -" * ' Education did not differ in any denomination, and for, our purpose
,. 'ft ... ..V.; - _ --

w may tretrt the church as united in this matter for many years* The fork had received great impetus from 1834, and was blessed by Govern-

» ' '* o'

Bent In a belated attempt to fit the negro slaves for freedom* "A Government Commission found in 1837 that in jwaalca there were 12,OOO In the day schools, 5*000 in evening schools, 20,000 in Sunday schools, fcnd 4,000 in private schools*•••Gardner narrates the interesting fact that grown-up people resorted for instruction in the evening to clever *• Buchner* Moravians in Jamaica* 11* Quoted by fierce Davls from Report of Education pept* 1938 chap,4. ill. Merle Davls, p* 37*

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^

boy8 of the higher grade schools to such an extent as to render such boys able to'earn their own living."1 *ees for elementary schools

1 * ''
Vere taken from the first, .and in a day-school of 28o children at Hamp-dan, the children paid for their own books and also feos amounting to £44 in 1841* .At GoodVaill, six miles av;ay, a school of 165 children produced fees amounting to £54 in the same year.I1 in 1838 the scot-tleh Missionary society received a grant from H.M.Government of £1,500 for schools in Jamaica, on condition that the society added a sum of

. •

£750 and later the cum of £6,630 was given to the Presbyterian mission-aries in Jamaica for elementary education* In 1835 the S.P.G. opened 4 * Negro Instruction Bind1 from Tjhose resources a national School Estab-lishment, i*e. elementary schools under the supervision of the JSstab-

• ','
\

liohed church, wife operated* .The report the following year reads: *na have nothing, before it, worthy of the name of school; its effects on

• . - «. . tho language, habits and minds of the rising coloured and negro popu-

i

lations are incalculable; the disposition to advance its interests is every day growing stronger in this country* Since its introduction
into Jamaica, it has succeeded in placing 3,000 under instruction, and
*v , •• ,(• • ""
that too, by'masters trained by thV superintendent of the Central School. 4

. '! •"

eacher training institute established by the Church of
- # ' '
SnglundJ. .J By 1841 the Church of England operated 62 elementary

• d'

echools, thi Baptists 61, the Methodists 25, the L.M.S. 16, and the Hico

'•i . Cliarity 22. Ko figures are given for Moravians or presbyterions.lv

r '

By 1664 there were 490 elementary schools in the island, with 18,850 scholars,v and in 1938 there were 656 elementary schools, of tfilch

"» p

173 were government schools, and 503 i?ere assisted schools, almost all

^* m •• MB AM ^V ^—, ^^F ^^* ^^P ^^P ^^B ^P* ^P* ^PV ^P> ^PX tHp MB Mp •• •!• •• •• •• ••> MP> 4M ttPJ W •P) 4hp> pj^ VV

1» Coldecott, p. 112. ii. S.M.Resistor,. May 1841. 111. S.^.G.Bigest, P« 228, para 7« lv» Caldecott, p. 112.. v. Billon, p.23.

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of them operated by the churches* The number of scholars ./was 163,732.1 In Gardner* s • ill story1 no reference is made up to 1865 to second-
ary schools, unless the institutions founded by Baptists, Moravians, and Presbyterians can be so considered, we have already noted the Uontego Bay Academy (Presbyterian), and the Calabar Institute (Baptist),

• *i''

and reference hae been made to the ^airfield School (Moravian);, founded
\ • ..
In 1840. The Central school (Anglican) and other private ventures'
were intended for teacher training and for education v/hlch vac certainly more advanced than elementary, though perhaps not on a high, standard* One of the missionaries opened in 1836 "a seminary in his house for
!

•ducatlng the higher classes of society, white and coloured; w11 the Uontego Bay Academy gave *an excellent classical arid mathematical educ-

* • _.

atlon* ggfrtrtMt according to the report of Governor sir Henry Barkly in

*

1855; the number of scholars enrolled (at the Academy) between 1846
find 1870 rots 563, and the .'fees'from them amounted to £4,514.14.6d.111
In 1876 the Methodists opened York Catrt&e High school under Dr. Kessen of Glasgow,lv with 30 boys in residence* . ^n Jamaica, the Church of * England had a church Grammar school operating as an endorad school after the church was disestablished* and the.Scots Kirk had a Collegiate

* - ' ''• . t

School in Kin&ston*Y Other secondary schools were begun later, de.g*, St. Apdrew liigh school for Girls (a union school operated by Methodists Presbyterians) in 1925*

* i ' *

Education Boards had been established in the West Indies in 1645,
It was-not till after the 1865 rebellion that elementary education
tag put on a sound basis* Since slavery, elementary education had
been carried on "as denominational institutions by the various religious
V . '
"•* ••» B^P B^B B^B> B^P1 BBP ^^P ^^P ^^ ^M ^B* B^v ^BP B*P MB ^^P ^^ BMP ^^P •• ••* MBl BJ^ •• 4MB) MM €•• ••• ••>

• Merle Davis, p. .37. !!• UcKerrov, p.249f. ill Missionary Record U.P.Church, vol. 3. p. 537. Iv.plndlay arid Holdsworth, vol.5, p.395-6. ^ Caldecott, p. 184*5*

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bodies, •& and Government had from time to time provided grants for
the training of teachers, for assistance in fchuildlngs, and had organ-ised a system of Inspection. But the development was mainly In att-endance and In expenditure* "In 187 2,. there were 38,006 on the books, the grants in aid amounted to £9,897, and the fees paid by the parents

* *

had risen to £5,873«*...ln 1885 there Trere 61,570 children enrolled
on the books, the Government grants amounted to £21,000 while the fees paid by the parents increased to £7,900«"il By that tiiae *lt was

* «

clear that the Government .was not inclined to initiate any large schemes of legislation to meet the needs of the adult population, and the lead-ers of thought therefore turned their attention to the elementary

*

schools as the sphere in which something might* with the least dlffi-

•

culty, be achieved* • & Commission had sat in 1885 and reported, in the following year with the usual recommendations - compulsory attendance,

* , *

abolition of fees, and the appointment of a Central Board. •• The tendency i <

'v

vac unmistakably towards a national system, but for this the Government " • believed the country mis not prepared* in 1891 the representatives
of the people in the Legislative council carrieu a series of resolutions on the same llnesf Still nothing Was done* - At last the Government
i •

*ao compelled to give way before the pressure of public opinion, and

»/ "

In 1892 a measure was pa seed authorising the expansion arid improvement
- • 1
of the established arrangement* A body of influential men was appointed

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to advise the Government and assist the schools Department in the gen-

*

*ral admlnlstrfcatlon of the law and code. J?ees v;ero abolished, and
* school tax on houses substituted* Attendance, however, remained

*

* •" Voluntary* A sister measure prepareu the way for the institution of

<* . * ,.T"

lv LlVlngstono } Black Jamaica, p* 1QO« H» ibid. $. lol*

236..

secondary schools at the public expense, and this was the first step

ever taken by the Government in the direction of the higher education
»

of the people....-in 1896*••100*000 on the books, an average attendance
« *

*

of 59,000, and Government grants to the amount of £47,900*•••The schools are still attached to the churches, and are merely assisted by the
«

Government which also' provides for the inspection*•••The burden of man-

agement rests on the ministers**.. «*

•

Expansion after the period mentioned by Llvingstone above has been

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aalnly in the line of attendance arid of grants for buildings, the number

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of schools In 1938 being, as we have already seen, 656 of T,iilch 503
%

wre operated by churches* There ore So more secondary schools, mainly
• : ti. ,

church, and the total on the roll of the 676 is 163,732 with an aver*

-bge attendance of 93,919, i«e« half the children of school age'ane

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enrolled, and of these- only 57*36£ attend, or 29£ of the entire child
• * ' * ^

population of the island,*1 For the past forty years, It has been

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the stated policy of Government not to give grants-ln-ald to any odd-

•

Itlonal church schools, l.e«e elementary* schools \jhlch are begun must
•

be financed by the' church, and in practice this has meant that all fut-' ^*S ' ' '

ure elementary schools are government schools* Secondary schools
f
receive on allot/en ce for each scholar enrolled*
>.
»

School Buildings;

Much of the work accomplished in Jamaica, both by churches and

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Government in the matter of schools, has been determined, and even

curtailed by the practical and financial question of the provision

of buildings, and much time Is spent by managers and church officials

to-day on this same question*
**•»••

1 * Uvingstone, p.. 142-6. 11. Merle Lavls, p. 37*

237,
have seen that originally schools were considered part of ord-
inary mission work, and grants were sent from the liome churches to
aid in building and in teacher-training and in salaries of the staff* At first, of course, most schools were hehd in the church buildings,
but after emancipation, efforts were made by all churches to provide separate buildings* This entailed the gathering of funds from the local congregations, and even after Government began to give grants for school buildings, much money was spent by the churches on build-

•

ings* At out-stations, it Is ctlll the practice for one building to serve both as school and as church, and these are knOTTn as school-eh&pols*, The present government grant for repairs or extension of these if 5(# of the actual cost, and the church Is alleged to include gifts of material and of free labour in reckoning Its share* • But
* *• • «

this puts a heavy drain on vthe financial resources of small congrega-
1 *.'

tlons* in'those places, and they are now the majority, where there

*

is a separate building, the Government grants 5o£ of the cost, but
j*

ccy In special cases grant 75j£* There are also some cases In each denomination where the Government have rented a building from the
' < : •
Church at a nominal rent, In r^hlch a Government school Is held* This •rent* is meant for upkeep, but special consideration In the r.ay of
' ' ' ' ' •'. ' "

grants £s given for major repairs and extension* The church has no

financial liabilities towards the 173 Government schools which are 1.' •' ••' "
held in Government-owned buildings* . . '

f .. : •' • .'•.'; »

Church secondary, schools are owned entirely by the Church*auth i , . • i • • , \

orities, and are kept up by fees,rjrid by ,a Government grant for each
•'•'/' . '! --.' .' .

registered pupil. 1 'with certain provisos. *i»econdary schools, or *••(«.•••• ;-i

»'••*• >

schools ^re;operated by Trustees in terns of the endoraont

/ . ' , * * * r 9

235,
and are under the general supervision of the Jamaica schools
0ion whlchr \ms created in 1879*'

•In connection yfl/th the Government grants-in-ald to denominational echools, it might be mentioned hero that the government, even in 1836 then It tfas providing two-thirds of the cost of building11 did not clelm many rights over the churches - "It Is not the intention of
i

Government to Claim any right in the property of the buildings or. in the appointment of teachers, or over the religious instruction given In the schools'*,11 Xhe position to-day is that the ficiucatloa. Dcpart-nent approves of appointments made by managers (i*e* ministers of the
V.

church ovrning $he ebhool building)*
It is unfortunate that the religious instruction given in the schools is determined theoretically by the ov-nor of the building* in a Government school* religious Instruction, generally equivalent to V • */ " i

coming prayers and Scripture knowledge, is given as required by the Iducatlon Code - with a f conscience clatnse* under \7hlch parents may object to their children receiving the same. A Government school for this purpose is a school .held in a Qovernment-ov.ned building, or

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\ •*

In a Government-rented building,' ^managed by" the local school Board,
j * *

the minister of the nearest church normally being the manager* in a VI ' •

denominational school f the same regulations of the Code are folio red,
w. "*'

wt in addition, the minister (v;ho is manager) can give the particular teaching of his own denomination. Generally, little is done in this respect, but the privilege is there, and it depends on trhether the school is denominationally ov/ned, for Church ov.Tidrshi^ end Governmental control occurs only in exceptional cases where the Church has been un-to provide the cost of repairs, and Government has been unable Cimdall, p.37. 11- Manuscript minutes S.U.S*

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to erect a new Government school*, ^he unstalsTactory nature ox this

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state of afffiirs is under consideration and will be examined later In the present chapter*
Tilth reference to the Government system of grantc-lnstsi-£*id, Dr.

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., secretary of the Baptist LliBsionury society, stated in 1878

* • • • •

that "The Governmentvsystem has enlisted the sympathy and heurty co-operation of the most influential men of the community, viz*, the sinister3 of all the religious societies in the island* To their val-uable assistance as school managers must be attributed, in a large measure, the success that has attended the carrying out of the system**** That statement -would be even more true to-day, but feu churches feel that schools are the help to evangelistic w>rk vftlch they^-onco v.ore; portly because, no doubt, the people in the districts where thcro is
& Government school see little difference, if any, in its management, and T;hile they are not continually asked for extra money v for school

r

buildings, they are dally confronted with a better-staffed and better-equipped school, in a better-kept building than their neighbours in

V

the adjoining district, who are continually asked for subscriptions
to keep up a .building which is poorly-staffed and inads^uately equipped
i ' ' ' ' '

In comparison with the Government school of the same size* (The rate °? property' tax is the same throughout the parish, i*o. there is no extra tax On a district because it has a government school). There is also, a growing desire on. the part of teachers to feel that when they
* • /

accept a position in a* Government school of the some grcde and salary Q3 a Church school, they have beef* • promoted', for In the nev; position • *.,'.'

• * •• .•• j.

they mi not be expected to do Church work voluntarily; while there IB a similar feeling arising amongst the pastors that the comparative

*• Conference on Foreign Ulsslons, lilldmay, peport p.

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positions financially, and educationally, of pastor and teacher In
the district makes in inadvisable to have the assistance of the teacher in the work of the church. The arrangements about to be made under

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the West India Development Fund will Improve this situation*
The Tambaram report on Evangelism stresses the plt.cc of educational institutions in the witness of the church* "The far-reaching influence &nd usefulness of Christian institutions as part of the witness of the x Church Is recognised* Their service is most constructive when they
/ -. ':

ore closely associated with the Christian programme as a whole, end ftTJld, the tendencies to absorb an undue proportion of available re- * ^ sources and to become self-centred* «*• After dealing nth Lieuicol institutions, the report continues with special reference to Christian Educational Institutions; "(a) All Christian schools and colleges, when closely related to the life and work of the indigenous church, have
< t « » ij-

an important part to play in the evangelistic tack* (1) They may re-inforce the corporate witness of the church as centres of Christian light and truth by the distinctive quality of the education they pro-

vide, and. In the case of the colleges, by the service rendered through ^*S, ... " "• " . •
extension and research* (11) they-may be the means, under God, of

« • >• ' ' '

tinning the youth of each country to full allegiance to Jesus Christ* prepare men and ".women of trained minds and strong Christ-
lan character for the ministry of the Church arid the service of the

' * • •

community in every walk of life*
(b) The strongest witness Is given by a Christian school or college when the proportion of Christian teachers and students is sufficient

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to create a vital spiritual atmosphere and v/hen the tfctal number of students Is sufficiently limited to make Intimate and fruitful

** *•• W M •*> *^ W ** ttto ** *•$ •* ••• •* *• *• ••• *• •>• ^* *^ ••» W ^*> *^ ^*> *^ *m *^ *^ *^ *^ ^*k

1. Toffibaraia Madras report vol.3, p.434.

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relations possible between teacher an^ student* A Christian school flhould aim'at becoming a real Christian society in which a corporate
life is lived and experienced by alp. who are admitted into its fellowship* (e) Christian primary schools have rendered large service to evangelism
* ''• *

through the education of the children of christl&ns, cJrid in come coun-tries, have been an effective means for evangelising the \7idcr commun-ities they serve*
(d) Christian schools can make a satisfactory contribution to evangelism ' only where,they are free to maintain their distinctive witness* Kith
this in view, fewer schools and better quality may sometimes be tlie
right policy*^
Before proceeding to the. Findings of that conference on Religious Education and the church's responsib.111 ty-fOr, and help from schools
&nd colleges, it is'well to see how far the Jamaica situation carries out the policy outlined above*'
1. There is wide diversity of opinion as to whether schools
should be church institutions in Jamaica, .Anglican and Lethodlst are
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ttrong for the maintenance of Church schools (as of course the Roman Church is), and presbyterian and'Baptist are both equally divided on

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the matter, 5 though the presbyterian Church declared its policy some
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fifty year9,' ago, to be to work towards a National system of Education, 1
uid has 'hcnded over* more schools to Government than any other denom-ination in proportion to ,its size. fhe divisions are not taerely due
to certain ministers finding it hard to obtain funds for school builds
#

Ings, though that is frequently the case, but it is'due to a conviction that it is Government's duty to provide, for the education of all children °f the island, and that part of the provision in a Christian land,
'U
*• ibid. 435-6.

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bo Christian Instruction,-I.e. the Church Td.ll, have souo part in the religious'Instruction of teachers, and of scholars, t/lthout having
the irork of supervising building progrraiiines, etc. i>y representation
on School Boards, the ministers trould have a voice In the selection
of teachers, and In matters of discipline. Both parties in the churches in Jamaica are perfectly sincere in their opinionG, and both are agreed that the schools, must form part of the Christian witness, but they
feel that Jamaica is on the \shole a Christian land, and they knov, that in everyday life the division. 'Christian' and 'non-Christ!an* is not heard, and -would; probably be understood, If l;t tore used, to rofer to Octrees of Christian standards or practice; i.e. the ivords v/ould be understood Icosely, as having little more meaning than 'nominal Chrlst-lui* and 'practising Christian'* In actual fact, in the 1911 Census, coven elkghths of the population stated that they belonged to one or
'. v '•

other of the churches or sects*1 If the churches Twuld como together,

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if Government wmld give them the right, as at the moment they
the privilege, of being represented on the Board of Education, ,
» ' ' '•'' '**' • •'.-,' " • . •
U IG quite certain that their,members would be sufficiently represent— ttlve of the people of the island to maintain the Christian VTitness In the schools* /
2. v/ltli respect to other Institutions - Orphan Homes, Training College3, etc. - opinion is again divided, and as far as orphanage
t^rk is concerned, the programme v,lll be exaialned in the next chapter* Uth regard to Training Colleges for teachers, there is a need, expres-sed so for only by the presbyterlan church, for a Director of Religious Instruction, nominated"by the churches through the Christian Council, T.-ork and duty Tx>uld be clmllcr to those of the Directors attached

l » Sllis: Diocese of Jamaica, p. 200-202.

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to Scottish Training colleges*1
3» Whatever the situation In other countries, the background of Jamaica history, the interroven nature of its social structure, makes
V

the suggestion in paragraph (b) in the Tambaram report that schools

become a * Christian society in v.hich. a corporate life is lived* a harm- * "i^."' ful one, for the distinction in Jamaica between that small cotuiuunity
cad the larger community outside trill not be interpreters^ as, and
till not in fact be, a Christian distinction. it 7<111 be a social

* *

or economic distinction, and, it may be, a colour distinction* Jamaica i

le as much a Christian country as Britain or America, end has boon
felt to be such for many years in spite of the level of its moral and educational life* And school communities in Jamaica would, under the above ideal, be artificial - 'super-Christian' in theory, and probably * 'tub-Christian* in fact, from' the effects of this artificiality on the children turned out from the school. Jamaica, must rather stress the

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points made in section (a) of the report, viz*, that schools must be related to the indigenous church, and in (a) (1) that they be centres of Christian light and truth* Apart from the small jertsh end Chinese communities, It may be said tli&t 99# of the children in schools are Christian in >home training, in thinking, in general outlook, in so far
*

&s there is7 too anti-Christian prejudice and in soz far as they have received, (jklllngly,' Christian teaching in Sunday school end day school* ihere there is doubt on the matter is in private schools and in second-
* ' *A ' '

my schools operated by semi-public trusts,, and the Christian atmosphere depends on the attitude of the musters and mistresses, many of ^hom
we not qualified teachers, and some of vhoia are prejudiced c^ainst
the church and religion generally* The future management of these
t i

1. 'xhe Presbyterian* (Jamaica) July 1943*

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schools, however, properly belongs to a later section of tills chapter.
•.'X • ' ' ' "'••

Tho'section entitled f Christian Education' In the Tombaram roport \ - • ''
is ono of the most Important sections In the whole series. It v3.ll bear .. - ' O
lengthy quotation because of the principles embodied In it:

"Education is end must always be a major concern of the church*••
• •••in the present century it has acquired an importance which
is even yet not fully recognised* Modern discoveries end devel-opments have so perfected Its technique that it has become the
most patent Instrument for forming the Ideas, determining the . outlook, arid moulding the character of Individuals and peoples*

Everywhere the development of public education presents the Church with difficult problems of adjustment, whilst In many countries the state is directing Its educational system to ends and policies which are opposed to the fundamentals principles of Christianity.

» , — • Tho Report of the oxford conference on Church, community and
State begins its section on •"cucivtlon with the words, 'Education Is the process by which the community seeks to open its life to all the individuals within it arid enable them to take their part

in it.» . : , \

Christian education is something larger, not smaller, than this* The community whose heritage Christian education seeks to open is of no one age or nation;.it opens its heritage not only to its
ottn members, but to all mankind; the life which it seeks to share

is rooted in the unseen arid eternal realities. '"*.'-.
Christian education includes •religious education* t whether
as Instruction in the faith, or us training in worship nrid con-duct. .But its range ls'\lder. It presents the Christian affirma-tion In the context of all "learning,- arid the growing experience of life* It makes no sharp distinctions between sacred and secu-lar studies. It claims the t/hole mazi and his whole life for God. y.f
(Jhrlstlan education, in the full cence, indmcles evangelism,
Por it believes that no man can enter into the fullness or his heritage until he lias been brought face to face with the claim karfrtagE of God m Christ upon his life. But, essentially, It is with the educational process itself that Christian education Is concerned* it is as a teacher that the Christian makes his contribution to that process. .

Christian Education - the Lower stages: if education is a function of.the community, then Christian education should, in the areas in which the Christian community is strong and T.oll-organised, be related to the local church. This will mean pro-viding or co-operating in a system of education in v.hicli account

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1s taken, at every stage, of the life of the growing coLii:.unl ty. • It will be a system in which the local church seeks, with the hel}p which the older churches give, to share itc life v;ltii its own merabers and with their neighbours.- fhe schools which It establishes trill be kept In closest touch Tilth the life of the homei the community, and the nation. It would not be desirable, even If it v;ere practicable, that they thould serve Its own dill-dren exclusively* That would moan impoverishment for Its own members, arid a denial of Its duty of service to others. The carrying out of Its purpose will demand a definite policy pursued in the light of all the available facts as to the needs of the community and.the agencies available to meet them*

It is Impossible In this report to suggest detailed plans and programmes; these must be framed to meet the particular conditions of different countries and areas; but there are certain principles which are of universal application. Tho school must be truly Christian* That does not mean that there will be only Christian
. children in the scho&L. It may not always mean that thcro 7tf.ll be no non-Christian teachers* It does mean that the whole tone and spirit of the Institution must be Christian, so that the school Itself may demonstrate what the life of a Christian community can be. It must also be closely related to the social and economic life of the community, so that the pupils may bo in Intimate con-tact with their surroundings and the school itself react fruit-fully upon the life of the community*/

* But most Important of all will be the supply arid training of
the teachers, for it is Upon the teachers that the effectiveness of any educational system must depend* ivhat IS needed is not only teachers who have the necessary technical c^uallfieations, but men and women who realise the greatness of the vocation of a Christian teacher, and who seek by personal contact with their pupils to lead them into the fullness of the Christian life, the life and witness of the Christian .staff and students are e. blble vdilch all the non-christlans read*? —
(\'' -« -

Christian education — the J]^.p;her stalest Vje have said that such
a system of education should be relates to the local church* At' the Otirlior stages it is often so related, but the principle needs to be more thoroughly carried out in soue areas, where eoucatlonal plans and policies ore still in the main regarded as the special

province of the mission****** - '•'' * ' The Institution and the church: v;e way well thank God tliat lie

has made possible tins large service of Christian education.- and we believe that it has a great future before It.....7,0 would draw attention here to certain special points;

1. We note'with satisfaction the large share which Christian Nationals have come to ploy in many of these Institutions, not only as teachers* but in positions of responsibili^ and trust. This is a development of great importance, end ve hope that the

246.

process will be carried further. Ehlle the Institution* should welcome into its fellowship representatives of the older churches, the expression of its life should be truly indigenous.

II. Tho true scholar will not, be satisfied merely to bo an
of truth, lie will went to be a discoverer of truth as well. there should be In the Christian colleges fmc^inlvorslties sco^e fi&sscs* for research In many branches; this should include studies in the needs and problems of the community find the church. x'his opens
a new and vaulable field of service to the Christian colleges*

III. There is need to guard chains t tho danger of, secularisation vvhlch besets all institutions, *he number and character of the Christian staff, the quality of the teaching, the number of the students, ell these must be constantly .watched If its distinctive Vhrlstlan purpose is to be made effective.

iv. i'lnally, there is the relation of the Institution to t^e local church. We recognise that the time has coxae when the Christian colleges .and universities must adjust themselves even more con-sciously to the life, of the local church and must assure themselves that their resources are being employed so as, to be of the
service to the whole cause of Christ in their country.

It is not for us to Indicate the special points atx
adjustment neer s to be made in different countries, r.e would only say that along with the question, Miovr can the Christian educational enterprise best carry the treasure of the Gospel Into the life of the nation? V there should come Increasingly into prominence mother question, fJiow can that enterprise so. strengthen and enrich the life of the church it self f that It nay become in its OT.n lend a ' strong witnessing member of the world-wide church of which it is
a part?*
v »

The effect of tills \7ill not be sudden and heroic, but quiet
and gradual, gome Mission committee on the field will relate its educational scheme more closely to the life of tho church in the • country. S&UQ college graduate will see in the little Christian congregation in tot^n or village a group that he can help' into o. bettor understanding of what it means to be a disciple of Christ
in tftei twentieth century. Some trained Christian scholar T.111
cat c£, fire as he realises that those gifts and that equipment whlcri'he thought of merely as fitting hlu to lecture to his classes , can be directed to research on the problems of tho Christian Church, its life and witness * which only a trained scholar ecu undertake.

It is not suggested tnat the time has come when all tho work
of Christian education should come under the direct administrative control of the local church, but that it should be in the hands of boards and .councils, not in Europe and America, but in the count* ries of the younger churches; and that on these boards a largo place should be given to educationists who are active daubers of the Christian church*

247.

* . t

tyhat v^o wish to see is a true partnership In v.hlch both the educational systems of the missions and the schools and colleges v;lilch they have built up ?,ill grov.T* into a closer relationship v.lth the church Itself. AS the process develops, v/e may hope
to see emerging a greater unity In the Christian r;ov.r-ont evnry-v/here. Christian education should then be seen more clearly for. r;hat It Is, on Integral port of the v;hole groat enterprise cf(the Churches witness, the process In vhlch the Church as It develops v/lthin' the nation seeks to open the riches of Its
life to all Its members, and through them and with them to all whom It can reach.

•

Christian Education and the state; The duty of the church to strive to secure that the full Christian her !&&&?- tage Is made available to its ovnrj members and to as raany others as it can reach Is not affected by the attitude of the ^tate, but the means vrhlch It adopts to secure this end uust be adapted to the conditions Imposed by the state.

It is the recognised duty of the modern state to provide education for its citizens. Tilth its desire to promote the ox-tension and the efficiency of that education the church should have every sympathy. In many countries the state inviteu the co-operation of the church, and gives very considerable assist-ance to its v«ork« jCho £fcate c^n often give a lef>d In great educ-ational developments t.hlch the church should heartily, welcome and assist, on the other hand, the Church, \.ltii itc greater freedom to experiment arid \rita the experience y,hlch is at its disposal from the Christian enterprise In many lands, con often suggest fruitful developments \vhlch the state is glad to adopt and follow up. , ,

Xet hov/ever cordial the relations may bef It Involves the control over the educational activities of the church Tshich may at tu<y time raise the question whether the conditions vhlch ore Imposed are compatible tflth any fruitful participation by the Church in the system..*.. -

I "' • • ' . . If the state makes tiie prolub it ion. of religion a. condition
of tlie receipts of grant s-ln-ald, the Church must sock to luoln-talrj^euch schools as It can out of its OV.TI resources, at least for its orn children. ..... .

Finally, we wuld.returri to \vhat v/as sold t.t tlie beginning
about the nature of tlie tack* Christian education, if it Is to make the great contribution T.'lilch it is capable of melting, to the Ui'bullding and expansion of the Church, must be true to its OV.TI Ideals. It must be effectively Christian. It must be educationally sound. Attd yet; .when all Is sold, and all our plans laaclc, v;e know
that It is'not in us nor In the process to achieve success. Be his work never so thorough and efficient, a Christian teacher knows
that of hlLicell/he can never reach his aim. %fo desire to place
our institutions.....in the hands of God."i
^ * ^ L

1. Tunbarua Madras Mooting, reports vol. 4. p. 54-64.

. 240.

V& have seen that the churches In Jamaica recojnlGO the principles?
i *

laid down at the Taubaram Meeting, end that education is a major con-corn of the church, and that Jamaica Is at present faced v^th develop- - contfe in education on the part of Government. &ut it can be sfcatod rtth certainty that those developments are not opposed to the fundo-Mmtal principles of Christianity, rjrid that the church \7lll alrrays
have a great deal to Bay in the running of the system, -ivcn if the

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tltae comes that Jamaica becomes entirely celf-goverrang, the Church,
in feone form or another, \7lll continue to exist, ond t-1 though its stanoW
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may fall x£ far short of present standards, still, its ix? sit Ion
be recognised if the constitution is at all representative of

* . . .

the inhabitants of the Island.
It can also be stated tV&t the Churches have never; cldscd their doors to non-chrlstiari scholars or teachers, although in reality the fiajority of teachers are church members* But they arc not compelled
..'.(•;' ' * '

to be, for the position is still as it v/us at the close of lact cent-ury, Ttho teachers are not required to be members of the Church any ••ore than the scholars are**1 ^ In all the schools, end:.tillo indeed is a critic!dm of the church*s v.ork educationally in Jamaica, the ton-

* , / • ''

toftcy is to' confine 'Christ!an education* to Teli^iour. education*, l»o. Instruction in the faith, (often in church schools G^ulvcleiit to Denominational instruction), training in worship and conduct, and the Christian affirmation Xs not presented in the conto:;t of till learning , »' *
wid the gmnvlng experience of lifo. But the fcailt there lies in the

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^raining given to the teachers, over which the churches have* as Eh* churches, no control .as v/e shall see, except indirectly*

*• Caldecott, p. 184.

249.

Sha difficulty in Jamaica is that native teachers, and foreign teachers 'also, are not technically qualified. 1'cr too taany secondary school teachers ore non-graduates, and many of them have not themselves been to a training college for teachers. There is a proportion T?ho corao from Britain who vrould not be allowed on the staff of a Scottish

elementary school, for they have not the qualifications recognised by (the Scottish Education Department, uut the Jamaican Government stand- \ ~ - tirdo are 3u \vr and the vrages are low, so well-trained and qualified teachers are few, and far between, schools for secondcjry education

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rhich tire run by the churches have on the v/hole a better chance of getting qualified'teachers,.'for- come proportion of the staff at any rate offer their services because they feel their v.orl: to be a vocation.,
• •" -*. * * *

the native teachers cannot get technical /training of any high
standard In /the island, for Vhe staff ftf the training colleges is on

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a par "with that of tho Government and private ccconclc ry schooj. s. Tho

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native, hov/ever; Is not 'so likely to keep Ills faith in ono alr-tlght compartment as is the£ foreign teaclior, hence the native is likely to relate the Christian faith as he, understands it, to the context of. the cornnunity.
In Jamaica, Christian nationals have att&lnod to positions of responsibility for elementary education, v^iere foreign mission^
Ji O

ai-8vciariagers of school st they ore so because they are in charge
°* a native congregation to v/lilcli the school Is attached. Elementary teachers pro all Jriaalcan, and ta&ny secondary teachers are olr*>. The of secularisation vzhich the rei>ort. mentions, hot/ever, is very

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iu Jamaica, for the teaching profession has of recent years become increasingly involved in local politics, and has been used In political

250.

propaganda to an amazing degree• » The New programme advocated by
the west'indies Development fund committee may bring about such re-lationships between teachers and the Church as will balance the recent propaganda, and the proposals for religious instruction in the Training Colleges and the new terms of appointment of teachers In church schools rill counteract the present discontent in the teaching profession,

*

but these are matters which will come up for consideration later in this chapter* But secularisation must be guarded against, and the
* * churches must now unite to secure that in the working of the New Con-stitution in the Island there is adequate provision for the continued

*

Christian witness in the sphere of education*' i
Education in Jamaica has -not for many years been under, the con-

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»• f
trol of boards or councils in foreign countries* v?e have seen ttiat

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only in the case of the lAathodlst church can Jamaica be ca^eti a mis-

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slon field, and even there the control of schools is in practice car-

• (•

ried out by the local synod* Jamaica therefore might repay study by the representatives of the older churches, for even though it Is a •doll field and not strategic from a world point of view, in many re-*,K..

fipects it is the only representative of the younger churches which

^ >r . -•*•' '

has advanced to a satisfactory position in the community 'as a whole,
>/;',

In its relations to the state, to the people, to learning and culture*
> ' N ''

True it is that there are no schemes for corporate union such as we find on other fields, but when the number of Christians represented

* in these Union schemes is compared with the total number of inhabit-ants of these lands, and the result compared with the proportion of

• ;

Christians to the island population and with the amount of actual

t

united labours by the churches, Jamaica will be found to have travelled

251.

far along the *voad to a united indigenous church* the relation of the state in the matter of grants-ln-ald does not carry with it the • .-"" prohibition of religion/ for even in Government schools, religion Is taught and practised. 1'he conditions of Government aid are- purely matters of business from the Universal Church point of view, for so

/

long as ministers and Christian laymen are on School Boards, as they are, we may expect education to be the Joint work of the church and

,•*»

the State* ,-
In view of the criticisms we have made earlier, and in view of •
the facts which will appear later as to the use being made of the teaching profession in making known the new developments in educational

• •

and social welfare movements sponsored by the Government, it is well
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at this juncture to examine In detail the position with respect to.f. • •--• • , • • the training of teachers in Jamaica*
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Teacher Training and staffing*

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Teachers had from the beginning been chosen and sent from Britain i, • i to teach the negroes, and in almost every case part of their duties had been, as we have observed,*Ho train assistant teachers* Female

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teachers (they are never termed 'lady 1 teachers in Jamaica, officially
"'•'./•' / •

or otherwise) were trained by the wife of the missionary, and there
• '* ' ' \:

&re many references to this side of the work, apparently begun by the L ' ' ••'•••'^ ' •
Presbyterian missionaries In 1824* After emancipation, the missionaries *could not meet the demand for teachers'*1. And we have already noted the Presbyterians opened their Academy for teacher-training as
as ministerial training In 1836, that the Baptists opened their College for teachers In 1843, in which 100 teachers rare trained in 5011

* * «

*• Conference on foreign Missions, Jdlldmay, 1888, p. 31f. 11. layers; Centenary of the B.M.S, p. 203f.

252.

years, that the Moravians, who began in 1826 to train teachers1 opened a training College at Pairfield In 1840*11 The church of ijigland
bad a Central school in 1835 for the training of teachers and the £

V

L.li.S. began to train teachers from 1834* 111
In tills connection we have to note that there are in Jamaica
•v;i?'': '

three training colleges for teachers - one for men and two for tromen* One of the latter is operated by the Moravian Church at **ethlehem in St. Elizabeth and is the only remains church-ov.ned and controlled in-

stitution for the training of teachers in the island, the tv/o prln--. i. elpttb colleges are situated in Kingston area - lUco (men) and short-pood (women) < ^he beginnings of the ^Ico College are as folio ws«- One "Lady lilco died in 1710, leaving a sum of money to her daughter,
• »

On a certain condition* The. condition was violated and the money went according to the Vrlll, to ransom Christian slaves in £arbary* In 1827 *

^ • *. - .-•**•-
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it had accumulated to £111,000• There being then'no Christian slaves in fiarbary, this money wacjinvested to be employed in educating the negroes* The klco Charity now maintains a Normal School, In v/hlch

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natives are trained for the work of teaching* »lv This was the result '•^.,.

.' » t.

of the work of Sir Thomas 3?OT?ell^Buxton, wHberforce f s Parliamentary

•accessor, at the time Of emancipation.7" flhen ^oldecott torote in 1898 vi' . . -
there were/several colleges for teacher training, all working on a
i -
oasis of a; Government grant of £25 per annum for each student* The Anglican had one college, the Moravians two, the Presbyterians one,
•

the Government one, and the Baptists one, in addition to the lllco.T1 Accept for the Bethlehem Training College for women, all teacher train-lnS is gftven in'the Mico or In Shortvrood college*

S.M.Reslster, vol.7. p*331* HDreaklng of the Dav.n, p.loi.
t Lovett: History L.M.-S., p. 377-92* iv, Robb, p. 52 footnote.
Y« Coldecott, p. 189-90. 71. ibid. p. 109.

253.

i'he Mlco College and the shortv^od College are each operated by
a Board of Directors, and the Holes for Management.do not flfiffer in
any essential point. In so far as they concern our purpose, which

*

18 the position of the church In the system of teacher training, the • < following are important principles:
•The Board shall consist of" fifteen persons fairly representative
of the different religious denominations Interested In the college, * 'i including t\ro to be nominated by 'the Governor in accordance with dame

V

10 of the agreement which the Board has entered into.with the Govern-cent •••••The Directors shall have power to fill up vacancies in their »
• s

numbers, care being taken to secure both an efficient and equitable representation of the various religious or educational bodies vshose students make v use of the college. «* By the phrase * denominations

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- I 'i . •' ':

interested in the College* is meant In practice those denominations- "' • • ,
ihlch have, church schools, .lie., .Anglican, Presbyterian, Methodist,

• t

Baptlstjfc Congregational, so that later sectional Interests are not likely to be appointed, as no new denominational schools have been
i t

allotted for forty years. In the women's Training College, there
• ^-. ,
are five ladies on the Board of Management, but otherwise the churches thlch ore represented are represented by ordained ministers, both
"V
pastors apd '('• missionaries, with a.majority of missionaries. It is to

?< •' • * • &s remembered that these representatives are neither nominated nor

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appointed by their churches, nor can the Individual churches overturn any representative's membership of the training college Boards* the

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appointments are by invitation of the -Board itself, arid are confirmed
V the Governor. &ovrever, for all practical purposes* these Boards

• '

consist of representatives of the leading denominations in the 1 si end,
^^ 4fe ^fe ^^ 9& •• 4A flM W Mb flVft W 4HI ••• ttV ^M w •• fl^ MM l^v ^M •M ^^ ^^ ^M- ^^ ^^ ^^ ^^ ^^ ^^ «^

1* Rules of short wood Training college Board, p. 1. pars 2-3.

254.

and part of their duty is "to visit the College and report on its

^

condition and working; to receive and consider monthly and annual re-ports from the lady- principal; to forward on annual report to the • Government; to advise the Government respecting any change it may
think to be desirable in the curriculum of study at the college* •*• the Boards also decide on appointment . and dismissal, number and emol-

^

ument of the staff*

The rules for religious rorship in the College ore as follows;-
• • , ,

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•The work of the day shall be begun and ended v.ltL the reading o£ a portion of Scripture arid v/lth prayer* On Sunday , at the discretion of the. lady principal, and id.th such precaution as may seem necessary;

* *

those students, who desire it may attend any external religious service -•»

i *

which is accessible* j&l others will be required to attend a service held in the College by the lady principal or any minister of religion

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who may be able* and milling to conduct it, subject to the approval of the Board* &\ ^he Colleges are undenominational, as has been stated, but it is clear that the churches have, if they care to use it, full opportunity of contacting the students*

greatest criticism which* the Church must make is In the syl-. . , _

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labus, where' • scripture* is one of the subjects taught to the students, "v l and is one .for which examinations are set. jjut it is taught by teachers
• ' 'f'

v/ho have ha|l na special training for the subject, and is repeated par-

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,• f

rot-fashion by the students when they themselves go out to teach* There is no suggestion that scripture is in any sense connected to life, -any more than shako speare'o writings are necessary. *et the problem is *
v i "" •

difficult to handle except it be done boldly arid Kith a united move*
^ ,
•to Mto •• •• Mft *• 4B* ** ** ** ** ** ^"* ** *"* "* *^ 4" Mk •• •• OH •• •• •• •• ^m ^M ^M *^ ^M ^A ^^ ^^ «^

i. ibid. p« 2 section III para 8. il. ibid. p*4 section VII par 20*

255.

Tho need IB for a trained teacher vtf Scripture who wuld act as chap-lain to both colleges: In the Kingston area* He would need to be a man above the confines, oij denomlnationalism, and the Education Department is uri willing to consider such a position, because It vould mean recog-nising officially the churches, in a way which they do not wish, to do, and have not done since 187Q* Jet the Roman Catholics, and the liorav-iaris, having their ovm training colleges, can. If they co desire, teach
V •

effectively this most important side of educational life to their

t ' V' • •

students* $he Government would, of course, have to pay the salary in the ill co and in Short vrood Colleges, hence the Government has the final

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w>rd in any -such appointment* *
During the session, it is the practice of ministers of various denominations to keep in touch ^ith the students In College uho'have
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come from the country congregations of that church, and the male stud-

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ents must go to a church of their or.n denomination at least one service per Sunday* This Is a Collage, and not a church regulation* 2he fe*

*

male students do not have a similar regulation om>ng to the distance
N •*•

of the college from the toxvn, but arrangements are made uhen possible ^••- for transport on special occasions* Study groups and S.C.U, branches
^ I/

are also in ^existence, 'and there is some contact v.-lth the theological V\'
students *%' Oil that way* But there is no vital contact of ths Church as such with the subject-matter of the curriculum, though It is from these Colleges that all the elementary teachers of the Island come* • ' t

Jor several years there has been an enlarged emphasis upon voca-
- • "',»,••'•* * tlonal training, and the purpose of tills training as applied to a

256.

predominantly rural population is best described by w*A*Cover in the 1999 Handbook of Jamaica} "Vocational education alms at training the youth of the country to appreciate the rural economic environment, to
* ' • ••

make use of- the natural resources at hand, to be interested In and develop the various forms of manual skill, thus raising their standard of efficiency, and improving their economic position, developing strength of character and contributing to the economic .and social welfare of
the community; to encourage land settlement, and otter co-operative communal welfare efforts. . , .,/,'•-
* • «

"Girls are encouraged to be good home-makers, and receive prac--
tical training In house-craft, needlecraft, fanning and such other 1 * practical avenues for individual end community improvement*
"Such training to be .effective, must be built on a foundation of religious culture* training in industry end character-building uplifts the community and makes for happy and healthy citizenship tilth a love for,'and appreciation of, rural life*.•••*
> .-*>

•The suitable boy goes from the elenentary school vrlth its manual

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t

training and agricultural advantages to the practical graining centres,

^ *

to his ovm farm or land settlement projects, to the Jamaica .School of f

Agriculture, the Technical School, or other suitable trade centres, finding, his place in the community at the stage best suited to his individuality*
• "The girl passes from the elementary school, «lth its home-craft Centres, to the practical draining Centre and other suitable practical training courses, finding her place in the coiucunlty at suitable stages according to her character and ability.*1

*• W*A* Cover, Handbook of Jamaica, 1939 p

257.

There are three such centres In Jamaica, tw> for boys and one .

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for girls and the students* ages are between 14 and 17 years* The
* • •»

boys spend half their time in class-room, and half on the farm and in
— \, v

the T/ork- shops, where tailoring* metal-vorklng, masonry, carpentry, etc*
*

ore taught* , She girls learn domestic science and home crafts, child nurture, cooking, sewing, etc* £he boys 1 course is two 'to three years,
»-

and the girls* is five years* : Xhe Girls* practical graining Centre
was started some twenty years ago by the Presbyterian church but uas

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too much of a financial burden for any one denomination, and v,as sold to Government In 1940 for further development*
• . •

The Church* s influence in these centres is little, for Yihlle the

^ •*

students have worship each day and attend the nearest church on sun-
»

cloys, and ishlle there ore members on the. boards of management tho are ministers, ' there is no arrangement for religious instruction in these

* »

* * * i

Centres, and the visit of any minister for that purpose depends on his

personal relations with the principal of the Centre* Here again, the. . • * Churches ought to make some move to have chaplains appointed for each Centre, not according to the .denominations represented by the students,

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J

but simply to give Christian instruction and to make clear to the stud- • % f ' "
ents the, relation between their training, their rork In the community, and the tdtness of the church* Here also the Christian council has 'I" .

an opportunity, of serving the church* it might be pointed out that • / there Is no financial; hindrance In this case, for nearby ministers fcould act as honorary chaplains If required, and if the Christian coun-cil were to make the move, there would be no. denominational questions* If any denomination made the first move, Government could hardly sup-

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port the scheme*

258.

ff-T- Development "Fund scheme st
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All that has been caid previously trill be vitally affected»fcy9
•»

end in some "Cases drastically altered, in the immediate future, by the

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application of the Rocaoiamendatlons of the west India Royal Commission of 1938-39 v?hose report mis presented in 1940, arid as a result of which

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there was created the vest Indian Development Fund, with sir JFrank Stockdala ad comptroller* .prom tirae to time, he and his advisers have put forth schemes for the putting into effect the commission f s recHommendatlons, and it is these schemes as they affect elementary* secondary * and vocational education and teacher training that we must
V

no v/~ consider, all in so far, as they affect the Church's work and posi-tion in the educational, life of the island*

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',, , In order to see the aim arid purpose of the new proposals in their entirety, it is advisable to examine the memorandum submitted to Qov-

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ernment by Mr s« A* Hammond^ Educational Adviser to Sir Erank stockdalef on 23r£ October 1941* • »
This memorandum admits that "Jamaica is not able to meet the re-

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fiponsiblllties.she has undertaken towards her children. For not less

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than 250,000 children of .school age, only .168, 000 of whom are enrolled
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in recognised schools of any kind, there are 129*000 primary (I.e. elem- *;' entary) school places, and 'the, children increase more rapidly than new places ar^' provided, ... ^ ', Our purpose is not to criticise this report

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in detail except in so far as it affects the church, but it must be
,

said that the phrasing in several places leaves much to be desired* j&malca never has 'undertaken, responsibilities toY-caxls her clul<iren», .

*

either- educationally, economically, or. in any other v?ay. irresponsib-ility is arid has been Jamaica's greatest drawback. Government has
1. Jamaica: Education; 45000 Ko.2o, 23.x. 41, Sect, I. para 1.

consistently refused to institute a system of compulsory attendance

• • i. t

at school, except in Kingston and some other to MIS, and even there does not enforce it* So with the use of the word 'primary 1 tyhlch
is no doubt technically correct If the w>rd * secondary* is to follow, but in Jamaica, and elsewhere, 'primary 1 • schools coco before 'element-

f*

ary* and 'secondary' is the third group in the general system* It

seems a pity that ur H&mmond should use . -words In a way which is eal- ifc *
culated to make straight-forward things difficult or confused to the

k •' I

Jamaican mind, for without the active co-operation of the Jamaican
* • •> -

teachers and churches, the schemes will not be earned into effect*
* \

Mr Iiaiomond does, however, reveal the place of education in the
» *

scheme of Jamaican -life - "The primary need of Jai.ialca is to support an increasing number of people at. bettor standards of Hying* Hhatever

« • the economic and social developments needed for this, the people have

s *
* ' •

to be reached and enlightened and it is therefore necessary that tliey
<

should bV- literate* • *ext, in order to live better, to have greater internal or external exchange of Joods and services, and a fuller in-dividual, family and community life, they must learn what to do, end learn also to take responsibility for doing it* $hey therefore need.
r

vocational graining and adult education In the practical necessities i/' "* of earning 4 living. These three, genuine literacy, vocational train- '§'
ing, ; and adiilt education, I take to be the three first calls Upon educational resources. «

^ •

Wo have noted that the churches, for a slightly different reason,
T

have from the beginning vrorked towards the above alms, and that their

V

&oln stress has been on the first, although the church first started •

. »•*„•* '• the second (Girls* practical Training Centre, carron Hall), and the

Vfc *M ^A •• Mft •• 4MB MV 4Mb 4to V9 ^** *•• '••* ^Mi VK *ttb tfto ^to 4M 4to *te fefc flto '^M •• ^A OM «^ ^^ ^^ ^^ ^^ ^^ ^—.

1» Ibid, para 2.

third may be said to have started with the teaching of adult slaves
to read the Bible after a day's work on the plantations*
*

There was not when -ISr Ilammond \vroto, and there is not yet, reliable information as to the number of children in each age group, but he
gives estimated numbers for the year 1940, and these are worth consid-eration that we may see the amount of young life which the church has
a& her future membership arid to which she has a present responsibility: j94o age group*^ffstimatod MO* of ffilJJLfliyrfln"' . «- Enrolment; Type of school
4-7 years (; vi f 100^000 ' ^;V- .•* 4,000
7-15 years-^ nr/^ *249 tOOO • ^ ^ *•,..„; ; > 165,000 primary; 1,700
¥:.^ ~r>/l secondary; 937 Industrial;
•. ..: 4#;.: -.&K'-. i and 36 technical.
15*18 years t:K<?^.,^-' 73#OOQ^ ^u- . 1,100 secondary; ZLO IncU
- ' ' ustrlal; 538 technical*
, . *
over 18 years no estimate 124 secondary; 168 tech*

prom some quarters, notably from church educationalists and from
i* ,

'

v,'el£are~1&orkero, there has been a demand for nursery schools, but the Adviser feels that "this is primarily the responslULity of the parents,

•» ' '*f,.----^-- ,

or in their default or inability to meet it» the responsibility of *;*

JV f

the local community* •••if neither* parents nor local communities are

meeting tills responslbilltj»x9 the education authorities should not I/;

&ake .mattery t/orse by taking; it, atvay from them, but should try by *t

• <tf ! •' •

ddmonstratlfti and persuasion to Induce them to fall in* On financial

• • *

i • •

grounds the general assumption o£ responsibility £>y the Government for
•» . .

the (dally care of children below school age would: very greatly reduce
\

the possibility of meeting its responsibility to the ciiildren of school

1« ibid, section II para 7* 11* ibid, section III para 9-11.

261,

The real reason, we fear, for Government not being desirous of i
tmaklng matters v;orse by talcing awajt responsibility* frou parents and local communities, is Given in the last sentence, end it is based on
i •

the false assumptions that (a}< the best use is made of the money In hand for educational purposes, and (b) that education grants cannot bo increased from any source* NO one who has had experience in educ~

- '•*"

atlonal vorlc in Jamaica would deny ttf&at the grants to that Department
t

ore hopelessly inadequate, but that much time and consequently money
* —

13 wasted by the dilatorlness of the Education Department is also the
• • i

sad experience of educational Yorkers* and tras stated in a document presented by a special Commission on school buildings in reply to a ~ • request from the Department for consideration of this v/hale matter — "fthere schools remain in a bad state, in a large majority of case's

the reason is that building grants are not made available by the CrQV< ' . >
eminent when they, ore required, even when the church has advanced
the entire cost and receipts are lodged with the Department of educ-

ation* A reference to the present lengthy waiting list of applica* ' <• tlons, some of them for work completed and jtaid for, will confirm tills,
• • *v •••*- *" \
t.hen it is recalled that the Syno& has in every .. case guaranteed tho

" ' « Church's share....*1

erence to (b) above, there is no evidence that the Jamaican
' I - -'

negro T/ouldfrObject to a small increase of taxation for educational *•; " !

' • * • purposes*. everything in the past .history of the island, arid the en-

*
*

tiro.TTitness of the churches throughout, is that the Jamaican is only too Killing to pay for advancement when he se'es the benefits so clearly uc he does in this matter. ' r^he fact. that thousands of pottnds ore
* * .
*• •• —

<•• ••• Mft •• MP 'MB Wk ttH* IMH *^ ^ta ^M ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^>« ^K. ^*A ^^ ^M, ^^ ^^ ^^ — - - _ .__ -- — - _ _ •• ^^ ™» ^"» »™- "™^ —— • ^"" -^^ ^^ *^ *^ -^^ *^ ^B *^ ^^ *^ *^ «^» *^ ^^ «^ *^ *^ ^V •• 4MB •• •• W «•

!• Reply to .Haiamond Report Appendix I, by presbyterl&n Church. Sect A* 2* 28.vii.42. *' '

26 2,

given freely by church members, for church schools - a voluntary tax
on church members for educational purposes - ehould be sufficient proof i

of this, for In no. cace Is* ordinary church funds allocated to schools.
9 • . .

We would not suggest that the Education Deportment should Haaed»-
/

lately begin nursery schools, but ve feel, that the past work of the.

'

churches prove that the churches ra>uld be the best authority to do this w>rk, Y/lth, of course, such financial assistance as could be g

given ftoiu Government. indeed, thatx v.t>uld appear to be the mind .
. t *

of the A&vlcer, for he states that "In country places, it Is pro-posed that there be established experimental end demon stratlonal

Jr

' ~~ \ , '

plcy-centros, attached to schools re-organised as junior and senior
i

school e*...uuder the supervision of. the teacher of house-craft in the senior school* ...ploy-centre ,t?ould be in charge of a responsible^
V '

wiatn, ouch as a church of village community could later provide
- £•: ""*~ \ • •

for itself**1 ,. provision is made for the financial upkeep of these * centres.' In Kingston, the cost should be borne by the local Oorpor—

(* •

ation, and reference is made to the Methodist ploy-centres in
si ^ , • . '

\?hich would be continued. ?he Adviser is of the opinion that the * '
. -.'

27 Infant schools and departments' should not be extended but cliould

••-. f ' ' Y- , bo eventually replaced by play-centres. 11 Aether the church \7ill
•• ' V* by this motirjc retain any control over thede cliildren \vill depend on
; ' -'&''•' / . / •n...- ' • • • hor place & the' Village " Community schemes, and that \slll be dealt

'; ii' ' • '
Uth in the next cliapter, but it ' -would seeu advisable tliat tlie Church

* \ .
• .1 , • . •

ta^e stops to ensure from the beginning that play-centres be managed by Christian workers, and that they all come under one scheme, so that
f *

there is not a recurrence of 'the Church versus the Government* schema
• * •
v.
•

1. Hamuond Report sect* 3+ para 13. 11. Ibid cect.3. para 21.

263,
of education for those whose parents or local community recognises
no responsibility.
The general school age In Jamaica Is 7 to 15, and suggestions
that it be lowered to 6 are not acceptable on the grounds that as
• i . *

less than half the number of children of school age can now be accomo-dated In the schools, there Is no point In adding to the number of possible scholars, and, "there is no great educational advantage to be gained.•••experience elsewhere tends increasingly to show that the age of 7 Is for the majority of children the best time to begin gen-eral schooling «••*
If the financial difficulty .Is Insuperable, and we have suggested above that It is not, then It would be undoubtedly be unwise to add . to the possible number of scholars in the elementary schools, but It ought to be stated clearly that this Is a financial barrier, for the experiences of the churfanes and, of their teachers and educationalist a

r, '' ^ ' ' ' In Jamaica - not necessarily elsewhere - is that there Is a great ^ >•« -
advantage to be gained by beginning general schooling at the age of 5 years, especially If there is to be nothing in the way of training
-^ •'^u

for the 4 to 7 age group except some experimental play-centres by
'. *' x '

which it is hoped to induce parents arid village communities, i.e. vol-untary agencies, to duplicate such centres all over the led id. The present 27 liifant schools and departments, in.which fees are paid, and the large number of schools for that a&e of child operated by
the churches though unrecognised by the education Department (e.g. Taylor pund schools In the presbyterian Church - for infant training in country districts) proves that the churches believe in bo^nning
* ' * "%»* ' *

general schooling .before the age of seven, and they do so because of

Ibid* section IV para 22.

264,

their experience of the Jamaican negro mentality*
* Jamaica* s great problem, and the Adviser has mentioned it earlier,
is the lack of p&rental responsibility and the almost complete absence
'»

o'£ home life* present-day parents are not likely to become allvav to
c- •

tlieir responsibilities to any groat extent, and the hope for tiro race ?

is that the parents of to-morrow may become so, byt only If they re-

* * j * celve the necessary training from their earliest years* Experience

• *

has shora that the Jamaican negro develops more quickly than cliildren

*

in Britain or in northern countries generally, and 2ao does so physi-cally and mentally* $he complementary problem of why the ne^pro mind V

seems to stop developing around the age of fifteen, and why It should

iu general remain static from,that time dnwards does not concern us • __

* ' * i

hare; but whether that Is grunted or not, no tiling Is to be gained

• - *

by ignoring the early development of the child. _ I'urther, if there ,

\ •' • :.",.'•*

' - ' is at "present little parental responsibility, It is no solution to
allow that irresponsible habit free play with the child till he reaches the a^e of seven and then hope In the next eight years to abolish the

' ' ' ' * outlook of the first seven* TUo problem as the churches BOG it, Is

». **y v . ' '

purely a financial one, and the solution will be found when the cclaaee • .?i • '
for assistance of play-centres comes into operations, for it v3.ll be

^ • '

widely tufcegradvantage of by churches and Christ-inspired voluntary

*A

i1 utrkei'S* The ciiurchea ought at once to consider ways arid means of

• *
* f

training native teachers for this branch o£ child-education, for at
\ ,

present, apart from recognised Infant school teachers, some of them •'« V. trained at a Kindergarten Training Centre operated by the Presbyterian

Church - the only one of its kind in the island - nov. unfortunately • / * t < ' closed for financial reasons - these vrorkers receive no training*

265*

/ * .

gone training has been begun recently Iti connection t/lth the liethod-
i '

1st Training scheme for ijomen porkers mentioned previouslyf
The problem of school 'buildings is one which closely concerns <.
the churches,. for v?e have noted that 303 our of 656 elementary schools voro church schools, l«e* church-managed in church-owned buildings*

i ,'
. -»

Both ciiurcli and Government are therefore faced with a financial pro-

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* • *

t>l em, .and the extent of It may be gauged from the Adviser's memorandum,- « 4 '. * . - «n the subject i- .•••••-.• '
"in 1940 the number of school places provided (126,000 at the low standard of 8 square feet per child} was little more than half the
x

estimated number of children (249,000) and many of these uere in

buildings tiilch should be condemned* **he enrolment v;ao 165,000 end i

• *

tha average attendance 97,000 or 51$ of the roll, but the average attendance for the 283 sessions of best attendance was 66^ of the roll* ** ' • »,' ••.*
(I" Kingston 74^) and in several email areas of compulsory attendance Ita vras above 75£ even mth the present methods of enforcement* fho average attendance does not Indicate the proper total number of school *
*

placos. ^'he ainlinum total number that can be justified is not less *&*. than the metm between the average and, the highest attendance* Present

figures " in Junaaca show this to be ' approximately 75J 'of the total roll* prqsent number of school places is In fact higher than
*'^ (w'

on tho- >.-''' etaridaid of 8 square feet per child, but exlubltc considerable cvorcxov;dins in some .places, arid maldistribution in others* in order
•

to make up the difference betiveen tho ciean fcnd highest attendances, without gross overcrowding and to provide for unavoidable Inequalities

•

In distribution. It is necessary to add at least 25£ to the unit of

• \
* 4

&ccouodatlon« ?hls will also provide class-room accomodatlon (not

2C6.

* f

including workshops and domestic science rooms) for the 12-15 group,
jn reckoning th& total number of school places provided, and in pro-Tiding new places, the unit of accoiuudation should be at" least 10
X

e^uare feet per child, a unit still too small by modern standards* provision of scnool places for Ity on the roll at lo s^ULjre fact per child may therefore bo taken as the minimum ciirruuu requirements of
/

Jamaica in existing conditions of attendance^ *'he percentage of
roll v,lil probably have to be revised as time goes on, even v.it/^ut
the full enforcement of compulsory attendance* «*>
1 »

In this connection it may be here explained that the chief causes
of irregular attendance, as given by i-erle ^uvls after exliaustlvo enquiry and as eniiorsed by all ministers in the island, ore a;> follows:- •1. Many children ore oblige a to travel long distances over difficult liountain terrain to attend school*
2* In seasons of heavy rain, access to schools is often burred by swol-len rivers and flooded roads* fi'atorproofs and umbrellas are almost unknown, and parents will not send their children to school In v.-et Troather for fear of colds and fevers* •-,*
3» In souie sections in certain seasons, children are very generally
*

employed picking coffeef working on sugar, and on other estates, or •y'
g odd iobs. •

• 'f- >

'*

The hlgJi ratio" of lllegitinacy renders parental control^ very slight .makes it difficult to fasten responsibility for a particular clilld upon a parent*
5* Some areas are liable to drought and ecaccity of food, jp^re^ts oru

•

reluctant to send their child a 3.oug distance to school \vlthout food*

** ^ ^m «» •• «^ «• •» •• •• •» *• •• •• •* •* •• •• •*• •" •• •" "^ •• ^ •• •• ^ ^ ^ ^ ••» •• •• «^

!• ibid, section VI* paras 3^3 and 39*

267.

6. child1"611 are taken away from school on Fridays to assist their $ parents In collecting and transporting ground-provisions for sale at the Saturday markets*
*

1 t children very often have only one presentable suit or dress, and
they ere consequently kept at home when this is being washed* *1
It is likely that with better social conditions and improved standard of living that £ks some of these causes of frequent absence
*

from school may be removed, so that the number of school places re-quired will be Increased* Also, the average rate of increase in school enrolment from 1930 to 1940 was 4,000 per annum11 so the com-bined financial'resources of Church and Government will be called
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on to the fullest extent*

The Educational Adviser proposed in the memorandum that a thirty years* building programme be entered upon, which would? provide for

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t 1

(a) deflclences, (b) replacements, arid (c) a 75# increase on the roll*
The deficiency-In 1942-43 was estimated at 30,000 places, and the
cchome envisaged the gradual abolishing of deflciences by 1952, when

* s

there will be, by estimate, 220,000 on the roll, and places for 165,000 Children and after that date places will be provided as they are requlredi1*

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i

Special consideration was given to church schools and to future
V.

arrangement o/? for-Manager ship and ownership arid finance and staffing,
• 'V
and these were submitted to all churches involved for consideration*
The churches sent individual replies, aud also a joint reply, and as
a result of united conference between church representatives from every denomination, including tho Roman Catholic, and tho Director of ijduc—
, the following programme was tentatively agreed upon, and is out-

Merle Davls,. p.37-8. 11. nai.mond Report sect. VI para 39. Ill, ibid.48.'

£63.
*

lined In a memorandum sent from the Education Department to the Churches i
in February 1945.
The covering letter from the Director Includes t'^oto s t^t events: - proljra&jne Is based on the assumption that £60*000 per annum In
all VTlll be available over a period of years for school buildings and

heud and £10,000 per annum for the housing o:£^ assistant teachers.- *
The opportunity is to be token to re-or^tailse the ALl-^iitlc schools ae far as possible Into senior and junior schools or deportments*
"In the first place, out of the 667 buildings in v.hlch elementary s

r

schools arc now conducted, 546 are tho property grs of various reli£-
\

louo denominations, I.e. 8o£. Any i>ro£rourf.e which failed to include those schools within its purVie?/ would obviously fall in the achieve-ment of the objective in view, viz., the provision of adequate school accoinodatlon and equipment for as pony of the child population as £
* •

"Secondly, It Is considered most desirable to retain the religious in-fluence 'arid atmosphere which Is the special characteristic of volunt-ary schools.
"Thirdly, It is recogntfcdd that it. la the voluntary schools v.luch,
or/ing to tho limitation of their resources, tend to fall belov; those ctcjidcrdc of; accornodation end equipment xriilch v;e are anxious to achieve, "flourthly,,t it is important" to recognise that lar^c as the nums are tthich vre hci^e will be placed at our disposal, they ore totally Inade-quate in themselves....It is imperative to utilise every f.jri* of aux-iliary assistance possible, and thlc cannot be hoped for unices the Voluntary aid \iilch has been a feature of education during the prxt century continues to bo forthcoming. I regard it as particularly Important at tho present juncture to retain that spirit of s<

is necessary to preserve the self-respect of tna pooplc....it
is important that this generous Imperial aid sl*ould stimulate It and

not kill It. »*•
*

It will be at once apparent txiai* the letter contains references
to wider arid more important mattoru than the mere owttor&dilp of fcuilcW
*•

ings, Viz., that (ibverriEHBnt aeulreu to retain tiio j-elijioUL influence arid atmosphere vdrilch has been characteristic of church schools through the past century* It is thie biua of educational v.vrk uincli the churcheC| without exception, deuire to luulntuin, and v/hcrc the cliurches feel a responsibility in providli^ OA» ov,uiii£ builJinjc, it Is to on-sure the TO>rk of evangelism, or re Gaining that religious ati£>sphere*

t •

i'he Roman Catholic reply states definitely: »ue -will" not yield OY^IOIV. ehlp of any school building or Itaid wlilch v;o ov.ii c.s T.Q coiiulclcr* omierslilp as the only stable saiictlon for our oxcrclsa of tlio rl^ht
to give a Catholic education to our Catholic children". 2- 1 Tlio prot* Q slant churches enipiiaslsed maria^eme^t of the scijools rather than ownership of the buildlng8t and woru prepared on the vhole to enter Into, a leasing arrangement so long m; the uaiiageiuont ronolriod with *v
the ministers*

Tho Basis for the ^ullding pro^rtuaiue, as cent out by the Director »
- y:
v/lth the above-quoted le&ter, is divided into three coctiorm: School
Jv

Buildings;: «iepairs; arid Hou&lng of Xeacherc, and vAtii reference to denominational schools, tli& follo\/liio points arc to bo nut'iel;- Replacement, reconstruction tuid cnlargouient of ucnoialru
schools may be undertaken without change oi' status by \;uy of
provided:-

!• Letter of Director of Education to Board of jiuac^tiu»i tu»^ to cliurclico, 1.11.43. 11. R.C. reply to Kar.in.orid Report, app.l, 2.V.4T.

270-

(1) the alto Is provided by tho deuor.il nut ion; '
(11) the building ,lc uii'lrrtnhon locally If co required under advice arid supervision provided by Government;
(ill) a reasonable contribution la made by local of fort by way of funds, matorlal, or froo labour, otc%;
(iv) the usual agreement lo signed gurrejnteelrig tho uso of the building for school purposes for a term of years*

4

(b) If these conditions cannot be fulfilled to the satisfaction of • the Department, the owners to have the option of leasing the building
i

arid 1 and to the Government for a period of thirty years In return for which the denomination will have the right of management of the school conducted ion the premises in accordance with conditions to be agreed upon* ^he building operations to be carried out locally by the manager under the supervision of Government or carried out by Government accord-
•

Ing to circumstances, fhls dads of school to be known as Leased schools. (c) owners may elect to foregost the denominational management of such

« ^

school c, in Which case the management would pass to the school Board.
* • * '

(4) In an urban area each as Kingston, where a senior school is re-quired and the condition referred to In (a) cannot be fulfilled, Gov-ernment may undertake the erection* • .and entrust the management of

^

such school to the denomination concerned on agreed terms and conditions/ i
With reference to (a) above, It can be stated that this principle
V

Is exactly ttijat now In vogue, except that the proposed 'reasonable
*;•
contribution* is to be 25% In place of 50$ f and not to be fixed by

•

tuy definite law, but to be 'reasonable* according to the abilities
of tho area. This Is definitely a great financial help to the churches, <• . * ~

'

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&ttd will enable enlargement of schools and promptitude In repairs ±-
In future.

i ;
** ••• •» ^v «• •» w» •» «^ <^ mm «M *** «^ •• ^» ••* •"•* *^ *^ ^" *" ^* *** ^"* ^" "•* *• ••* •» ^w ^» mmt mt*

1« lici.orarjdura from Director of E^ucatlon 1.11.43. '•

271,
The cio at important change 18 that proposed In paragraph (b)
whereby Government vtf.ll lease the building at a nominal rent (suff-icient only to cover Insurance) put and keep It in repair, with the
f f

help of the local manager (normally the minister) and the school T.lll be run by the denomination as a denominational school* Thlo Is really equivalent to a grant of 100$ for upkoop end repairs during the period of lease, but the -difference lies here, that the terms of lease vd.ll contain provisions for the use of the building after school hours,

i

for community purposes* Denominational instruction Trill still be allowed, however* paragraph (d) is also Important, $ar it envisages secondary schools being erected at Government expense, but being man— aged by denominations*
The memorandum also states that In the case of present Govern-
\

*

cent schools held In rented buildings the options given for denomina-tional schools will" be allowed.
Hi e -proposals for initial repairs are the sane as laid doro in
the above plans for replacement, reconstruction, and enlargement above,
•f '1 M '
V

arid in the interim between the present state of the schools and the *v,
tlrno \vhen the initial repairs are completed the Government undertakes

r '

t r--

to reimburse managers for expenditure above £5 per annum* school-
- y - •

chapels aro^to be replaced as soon as possible by separate buildings, f ^ ti'i ''f>
v.lth the sejfce conditions as in other school buildings*
Two other imx>ortarit points are made; (1) ^Government to under-
take over a period of years to provide adequate furniture and e^uip-

*

ftent in schools of all classes"; and (11) ^Government to undertake

«

ovar a period of years to on cure that schools of all classes are adequately supplied with sanitary accoinodutlon, Tvater supplies end

facilities* Government to bear the entire cost of uolntenonce
gf sanitation. "*•
The proposals for houcirig of teachers are nalnly financial rncL
PJ-O to be the responsibility of Government either by right of OTzncr-n!ilp or by le'iEQ under tho conditions r/hlch Till apply to schools, but
* •

• no extraneous services are to bo required of teachers in respect . of occupancy of any house. &H
Tills last reference has caused difficulty In the past, E.C vre
have seen, for v/here housing conditions are poor or Inadequate, good teachers are hard to keep, and \shere a teacher may voluntarily act
f *

£.3 a catechlstx, there Is a grotTlng feeling anong tho teachers that cuch TOrk should not be a condition of obtaining the post or of life* Ing In the cottage attached to tho cchool. '-L'ho most progressive of \ • tho churches maintain that the. separation of teachers from church TOPk In this T7ay will make for the better co-operation of the mln-loter and teacher, and that such service as the teafthcr may give
be of greater value tn the church.
*i< x'~
The Bducatlonal Adviser's neworanduin -wwn deals v/lth matters
are not the direct concern of the churches, and then takes up
the question of teacher Training* , The T?est India Rnyal Conrlssion
had reconnondcd that "steps" should be taken to ensure that all teach-

\ * • have hr.&'an adequate training at rone properly organised train-

college. i11* And the Adviser sho\7G that If the progrrr.Lie for pro-
g 165,000 school places in ten years is carried through. In place 187 students now In training, a number roarer 1,000 irould be re— and this without the enforcement of cocpulsory r.ttendanco.

Ibid. sect. II para 3 and 4. 11. ibid, sect m par.7. 111. r.I. commission Reconiaendatlons II, 7 (a), iv.Haioinorid Heport sect. loo. ' '

« t ,

fio have seen that v/hen the various churches operated trailing colleges, they T.-ore expensive to maintain, but they had the advantage of being
•

in tho country parts where the environment w.s comparable tilth that
of schools in T/hlch tho teachers vould Inter w>rk. The existing train—

*

me college nynton is exceedingly expensive, and its major defects ore cuiiiwarl sod by ^r nammond thunj-

4 ,

(a)"lTvo of the Colleges, the Klco (55 men students) and st Joseph's
pG women - Roraen Catholic) are In Kingston; ono college, Ghort\?ood
*

(41 »?DLienJ Is In a eaiburb of Kingston, end only one, Bethlehem (55 TOiion, Moravian) is Iti the country. -••:'-. •

t *

(b) The division of colleges Increases overhead charges end tho dif-ficulty of providing speclrJLirrt Instructors for email numbers of stuct- "cnts. »1
Tho cost to Government In 1940-41 for these colleges IYC.C £6,279,

*• •

urid the. total cost T?as <3Ll,897f arid It Is clear that this proportion

could not be maintained for on Increased nuniber of students since It *• , depends partly on endowments and denominational expenditure. 1!
;vo have already st re need the need for one or more Directors of *v Religious Instruction for tho training colleges, arid soue of the dlf-
'' '

are notv cloav V7hcn tho dlvlclon of the colleges ic seen.
the problem were solved by erecting one central colleje for the
' '?' *•

, thei,arellglous Instruction problem T/ould also be colvod so
ap as finance and travelling were concerned. 13ut tho report continues; "(c) i!otTrt.thstarfding their cost, there IB no college life us It la Undcrst9od In progressive Institutions of the kind, and v;hlch rould Infuco Into the teaching service a body of men end romen In uhora the ,

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l « Ibid pare. lol« note - shortwood college trao exceptional tliat year liad onlto two-thirds Its normal nur.ibor pf students. • 11. Ibld.par 100< */

274,
cesdc of liberal develop aont have been planted. To cjuote the principal of onu college, of lon^ experience in LY^lond and Jcmalco,, f tfe ere 30 ycore behind. The students deep in dormitories twelve to trenty^flvo in a roon; they have no c0h£en-roo~<i, there is segregation of the
there are no conveniences for Individual \;ork, end not enough is Icicure or freedom for it'.

(d) Tho curriculum lc Overloaded, ,ond vzhlle the recently revised
• curriculum Is an Improvement In the syllabus of studies end in the
t

introduction of much tliat needs to be understood by teachers, as sofr-lal servants, I think It v/13.1 prove to be equally If not more over-loaded. There-ore sone excel1ent'products of the training colleges, young arid old, In the schools of 'jrr-mlcci, but tills nust not blind us to the fact that overloaded syllabuses of book-study, t.-hether the* study bo ancient or modern, tend to produce people of inferior acad-emic mind. «* "
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Comparisons T/3,th the conditions of college life In the theologi-cal colleges reveal tliat much greater progress has been made by the /

churches In conditions of training than by teachers* colleges. Stud-

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onty huvs rooms acconodatlng one, or tv,x) men; they have corr .on-roons
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in each college in Kingston; x^rovlslon is made for-Incllvlducl vrork.
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to toiuo ertent: and ac re have seen, one tern is net apcirt for sKsclal • ' •'» '-,
r.nd IndlvldU/il research. The currlculurj, T^hllo hec.vy, Is balanced
by the fact that durlnc their college courso-raoct student r have prac-tical vrark to do In connection vrfLth <clty churches, and duo iillov;arico !c nado for that. They are not so apt to become book-:.ilnded, but tend

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to relate their studies to the concur,!ty at each stace, aud consider-able care Is taken by the staffs of the theological colleges to on cure
** •* •• .^ ^» «•» •• ^9 ^» «• 9m «M ^W •• *^ "^ *•* ••* *^ m'm ^* ^" ** mm ^"* ^" *^ •• ^» ••* •• ^H ^» ^0

!• Ibid, pur a I0l«

that thlc continueL-. v,hlle-they would bo the first to ticL.lt c* iencioc ar.'d rofcknesa, there has'been greater progress in the condit-ions under vaiich training l^s given In theological than in teachers' colleges In Jamaica, and at considerably less cost.
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It has fclreacly been stated that the Lourdc of the teachers 1
training colleges ere composed portly, and Indeed mainly, of Ministers; \ — r.riu T70 have also., given our opinion of the need for religious ins true* tlon in these inotltutlons by a specially qualified director* I'lio Church TOi4df therefore^ best exercise its influence over the students in training if (1) there ^?ere one Union Theological College for till donoininr.tlonB; end (11) there trero one union College for Ter.cher-
*

Training, and if these nerc situated in the eerie district, either la toT/n or country. Por cllmcitlc reasons, rmd otrirG to the fact tfiat Lioct of the students of both prfrfesBlont! will vrork in rural areac, : as v.ell as for overhead expense, it night be \?ell for cuch institut-ions to'-be in the coiuitry, but for our purpose. It is essential that '••' '.'

they be adjacent to one another, that there night be sbrnethin- In the ' • •' . ' nature of corporate life tmd that there might be nutuel oxchcu£e of +!*.

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thoughts and ideas as v.'ell as personal relations betraon orofecclons
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v/jilch, under.'existing conditions, must vrorlc clocely together. f/;;
»*Jt Instated also that in future it ottght to be secured tlic-t each •'A ctudent before ehterlng the Traliiirig college sliould IILVC L. secondary '. < cd.icatlon1, and in this matter alee there ID a prjrcllcl dcL-.c^d froa the churches for their students. Further possibilities in connection
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tlth the suggestions nade above regarding church influence LXIC! co-oper-

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ution in teacher training rill be considered in Ehnjritz^c deling 7,1 th

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l^Jlverclty college proposals later in this chapter.
}• Ibid, section XIII para 104.

is considerable difference o£ opinion as to the euueuuional contributions of the secondary School u in the Idlu'^d, az.u the at^or- &nduu dooc not reconrmend ariy assistance for then ut this ata^o, Tor tthere IB welcoiie evidence from the progressive elements of th&lr ctaffs c.nd authorities. * • .of die, satisfaction v.lth the part they fill Ifl Jojr.4lcan education v/Mch should lie resolved before the lltttfs of development >&re determined, upon ^rhlch aid con be G^von. nl lucre is a tendency to pursue mainly examination oucceoces, for the
the number of euccences, the greater the number of scholars
the schools, end consocxnontly thc» increase of Income by fees* Ihere is also, in the memorandum a statement which Is more truo of endowed
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cscondnry schools than of those controllad by the churches ». viz. : "It
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hao even boon sugQocted. to mo that their Influence is in UOLJO rocpects

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harmful. Janalca has a ^regslns A)robloiii of idludle-clGCo uncL^l v,ymont
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and the opinion has been advanced that the secondary schools, ao Tar from helping to solve It, oro making It vx>rce, because their j/o^ils enter only certain types of \7ork and consider others to be socially beneath thorn. Tills factor .Is jjlngulai'ly povexvTul In the \.c^t lncU.cs. I have knovffi cases v/here it 1ms beoii uore powerful thi-,, ct.u-va.oiuii» I

Tlio neruoranduci then iidvli-oc a GoveriJLicrt enquiry Into the Oi.tlro ^ tlon/ end t*hls In to be undertaken shortly* iler.iitli.e-, tho r-ti-o sphere
of tlie cecoVidary schoolc dex^ends entirely on the he,.(Iitc,o'tcrG or hcacW Mlstreoroa and the staffs, 9 f.sid in general, W 9 in Church i,choul*> !u<^ a^^ • Clirlstlan pud cultural tendency, vJille in private schools it has L corunerclal tendency. JSndov.od schools vary, but tho prer-ent feature
is for tho staffs to slioi/ their Interest in 'political uattors of vari-ous types, v/lth a resulting conflict cf influences tla-oujiic-ut tiio schools.
1. ibid, section XIV, para 110. 111« ibid. pare. 112.

277.
The remaining type of education, apart from aciult education,
is the Vocational and Technical kind, and while there are several

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recommendations for Improving and extending practical Training Centres and Technical schools, there Is anothing which dlfi'ers In any way froto what we discovered earlier, viz., that no provision Is made for religious instruction in these centres, and that at an age (15-18) when young people tend to drift from the ordinary church influence. It is unwise on Government's part, and a dangerous omission on the

r part of the churches, that no representation should have been made V
for chaplains for these centres*
The matter of Adult Education is one which has been taken up
by social service workers, and the Jamaica Christian council Is mak-ing a study of ways and means of Increasing and extending such ex-

* • perlments as have been undertaken* The Educational Adviser writes

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as follows on the subject: "Progressive people In Jamaica are com-monly exercised In their minds by their lack of means to give advanc-ed education to as large a part of the people as obtain it In other

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countries, and find themselves,w in a dilemma, feeling it unjust to restrict opportunities of advanced schooling, but knowing that opport-
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unities for the satisfactory employment of its products are limited. There. need>>be neither dilemma nor injustice in keeping a reasonable
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relation between higher formal education and opportunities for employ-ment, provided that the claim ID remembered of everyone In the Id and to opportunities for fclgher informal education, in tills much may be learnt from one of the most enlightened of modern democracies - 'Sweden Is governed by people associated with adult education. The Swedish people naturally, therefore, associate 'success 1 with adult education

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rather than with the secondary schools arid the universities, fhe folk

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cchools arid adult education movement constitute the university educa-tion of the Swedish people.' (Bjarne Braatoy, 'The New Sweden').
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»»The principal public agencies of adult education - apart from
the learner himself - are (a) the voluntary association of people who wish to learn, of people who enjoy learning together, and of. people
who wish to help others to learn.... (b) the sppken word; (c) the print-

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ed v;ord; (d) the Illustration. Experience In England, and, so far
as I am able to autias au& judge. In America also, tends to show that
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adult education Is best carried on by voluntary associations, or at
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least by agencies which are not official In the ordinary sense of a department of Government* "1
More will be said about Community Associations -In the next chap-ter, but It Is to be noted here that the churches are well ahead
filth voluntary groups for adult'education as ft^r as study groups
are concerned, these are run In connection with congregations, and there Is In the towns a goodly number of joint gatherings, and many leaders In special subjects are veiling to meet with these groups to "i* help tjlth their study. Much of this work Is done and Is co-ordinated through the Central council of Voluntary social Services, whose pro- *<' grananaVwe shall study shortly, but It may be said here that, apart
4> ' : '''•' from purely political groups, most other study groups are under the Influence of the Church, and are> frequently led by outstanding ministers or laymen. - -.•* ^
For the spoken word as an agency of adult education, 'the Adviser • mentions the Government Radio station in Jamaica v/hlch broadcasts

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*•• Ibid, sect £X para.157-9..

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for one hour dally, and as there are approximately 10,OUO receivers
in the island, the spoken word reaches on^person in at least every hundred* ^he programme includes talks on public health, on litera-ture, on music and drama, on agriculture, and there is a weekly re-ligious service by ministers of various denominations, diosen by the director in charge, not by denominations* The name of the minister is never announced, and the Christian Council has requested that no mention be made of the preacher or the denomination* During the United Campaign of v.ltness conducted by the Christian council, talks on the subjects dealt with during the Campaign were given over the radio with the willing co-operation of Government* Experiments have also been tried In using the radio in schools and churches for week-day meetings. ' * • Something has been stated previously with respect to the use of the.printed word by tho churches in education and in religious work, and there is urgent need for the tv/o church Bookrooms to extend their activities,and for the production of church literature locally. The principal agency for educational literature is the Institute of Jamaica, with which is connected the v/est India Reference Library, the Museum,
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and the Junior Centre, for purposes of adult education, the ne«d is
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to extend tho work of the Institute over the Island by establishing bronchos Irt the principal tov.ns, and come system of library services for rural areas* Also, the Adviser recommends that if possible the services should be free, and that on expert should vlclt the inland to survey the possibilities. ft esses of literature in connection v/lth War Information have been distributed through ministers and school teachers during the past three years, partly by local agency, cud

280.

partly by the British council, and It v/ould appear 7/1 co to continue this service for educational purposes in time of peace.
Tho final form of Adult Education, that of Illustration, has
received most attention In the shape of the cinematograph film. "Pour travelling clneam units ore operated by Jamaica welfare Ltd at a cost of £300 per unit under the direction of a committee formed jointly
with the education department, shows are given In fifteen schools
in eight parishes, most centres having one show a month, others one
in two months...there Is an ultimate need for not Lees than ten units."1 Mr Hammond points out that while experiments In making local films
have been begun, this Is a specialised matter, requiring more than expert photographyf and he also points out the fact that the super-iority of the moving film over the still picture for educational purposes Is still a matter for question, particularly In unskilled hands. 11 His suggestion Is therefore that film strips, I.e. still pictures (after the •slide* pattern used in lantern projectors) on a film strip, which ore inexpensive and can be chovm through a pro- - * Jector of small cost, be used^ and that the Jamaica Institute,be the Centre for this Pllm Library., v! .y

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• The Salvation Army Is the only body in Jamaica winch so far has been-able^to use moving films In its religious work, and that only on a small!/ scale for missionary meetings, .Enquiry made by the pres-bytorian Church proved ,that It was financially iLipructlcable to util-ise films except an arrangement could be come to with other denomin-ations, not so much for projectors -and equipment, but for keeping up the supply of religious films. jccxjorlments have been made in the

!• Ibid, section XXU para. 171. 11. Ibid, para 173-4.

281.

Presbyterian College with the use of an Epidiascope for Illustrating lectures, and this could be usefully developed, involving only inex-
. pensive equipment and ordinary photographs. Much of this type of
work needs to be organised, and part of the usefulness of missionar-
ies in the future will be to do such work, and to train native pas-
tors to make use of the available resources thereby created*
The Influence of the churches In future on all matters of educ-
ation can only be maintained by a re-organlsatlon of the mission
staffs and the giving of special training to the most capable of the_ pastors* In former days, as we have seen, much of the work of Church arid Government was carried on separately, and on occasion In a spirit of rivalry, and much of the church work lacked co-ordination* $he Government has now greater resources, and Is demanding that the churches work as one unit In this great work* The churches can either withdraw entirely, or influence the general policy through the Government. If

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the churches wait until Government plans are completed, they will be Ignored In almost every department except elementary education, and there largely retained because of their ownership arid management of 'V buildings and local arrangements. , Religious atmosphere and Influence

which Government states it desires to see continued must be present »>*'"'• •> from the top downwards, or from the bottom upwards, or the centre out-wards, or it can never be introduced with, any lasting effect*

University Qoljlege scherqest
Nothing Is said In the. Adviser's report about University educa-
tion, except a reference to possible post-war assistance to students capable of beneflttlng from such education to go abroad to universities,

282,

\;o have noted that the Church of England Theological College Is affiliated to Durham University and that the best of the students may graduate from that university after one year's residence if they have &&*£&& the course given in Jamaica* ?;e have also pointed out the advantages which would accrue If the presbyterlan, Baptist, uethodlst, Moravian arid Congregational Churches In their co-operative scheme for theological training would adopt the course of studies for tho London external B.D. degree*

Any student who has in th^ past been desirous of attending a uni-versity- has either had to pay his ov,n v:ey to Britain, juuerica or Can-ada, or else be successful In •winning one of the fora scholarships given In Jamaica for the purpose, several men have, however, taken the B.A* and B.D. rtegrnKg and other degrees from Jamaica through the arr-angements made by London University for the colonies* Tuition for

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these students ha.s been in all caces private, either by ministers, or secondary school teachers, or private tutors. There is no college whose recognised course Is to give tuition for university degrees. There have been one or two attempts In the past to Institute a

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University college where such tuition might be given, and it Is
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thought that these were premature. AS long ago as 1871, the churches
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In Jamaica took action In this matter, when «a conference of Inflttent-
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lal person's of various denominations, Including luiulcters of the church

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of England, and of the Baptist, Congregational, ftoslcyan, arid presby-terlan churches was. held in Mngston, when a deputation consisting of a minister of each of these churches was appointed to wait on tlie Governor of the Island and to submit the follov/lng resolutions as

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g their views. V/o have pleasure in adding that Ills lixcellency
v: s pleased to say that the resolutions. In all respects, expressed
hlc ov,ti views on the Important subject to which they refer;-
(1) That tho establishment of a college In Jamaica, In a fit locality, t,lth the view of providing a university education, according to a fi curriculum suited to the circumstances of the islrjid, would likely prove a boon of immense Value to mapy families desirous of giving
i their sons a liberal education, without their removal to Europe,
us v/ell as to persons destined to the learned professions,
(li) That, with a view to prepare students for such an Institution, sienna ought to be adopted, simultaneously with its establishment, to concorve end Imrpovo existing middle-class schools, and also to in-crease the-number of schools giving a superior education.
(Ill) That such a college ought to stand in an e^ual relation to all Christian denominations in the colony; and therefore ought not to afloat the distinctive Confession or ecclesiastical polity of any one of these denominations, as a test for judging the qualifications of its professor. • ** •>.
(iv) That at the sriao time, it would prove fatal to the proper in-

fluence and reputation of the college, should any of Its chairs be- */' *
come a'mediuia'for disseminating views on moral and religious sub-
'V

Jects offensive to those Christian bodies that have hitherto expended so large an amount of funds and of earnest labour in the educational elevation of the colony; and that therefore it is essential that soiao such practical arrangement be adopted, in the government of tho institution as would prevent Its teaching from being antagonistic
to the clirlstlon sentiment of the community. w*

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*• Missionary Record U.P.Church, 1870, p.477.

Unfortunately, this attempt and others of a similar nature coma
to nothing, 1 and the subject has not been raised with any effect by any public or private body until very recently, when a nuiuber of secondary school teachers and other Individuals, as a result of a movement for adult education at a summer residential school, have begun to agitate for the establishment of a University College In
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Kingston v/here tuition could be given for Arts, Lav;, and Commerce
up to tho intermediate standard required for the requisite degrees of London university. It Is hoped that this proposed college might
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be affiliated with London university,
General details have been worked out by the committee but while there has been much discussion, and while several churches and public bodies have given It their blessing, no practical steps have been

• taken which have been productive of results* Approaches to the Church of England In connection with buildings r/ere made, but satis-factory. arrangements could not be agreed on, and the Education De-portment has not been enthusiastic on the subject.
The real difficulty Is that the self-appointed provisional com-
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Llttee has not the confidence of the public, nor of the Influential people or the authorities In church or state. The churches and the
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public fool, especially with the advances promised through the west Indian Development pund that such an undertaking should be carried through by Government with Government subsidy and control to a large
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extent, no doubt with public men, churches, educational experts, bein represented on the Board of Governors. But the committee has not the confidence of Government and has little confidence In Government, r.nd the scheme Is flinllkely to succeed.
Cundall, p. 37. "The too ambitious and short-lived college...

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at providing a university education for a community vhich T ^
not yet ready for it. " ' w* -

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If our'study Is to count for anything then such a work should
under the auspices of tho church, for elementary, secondary, vocational, Infant ochool, and play-centre education, and as we
shall GOO, ooclal welfare, all began with the churches and only Iffter received help from Government* such a venturp requires faith as
v,cll as money and tho' position Is that the churches fed It vise to
. examine this question very throughly before taking action. Lut

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let us consider the position. It Is admitted thr.t, aptjrt from tho

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churches, which make .their own arrangements for their students to be trained by graduates of British universities, there Is no system of post-secondary education whereby a ctudcnt may continue Ills studies under adequate supervision for any profession. Only a few con obtain scholarships, and only a few can afford to sond their chil-dren abroad for education* Those children who, having finished

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their secondary education, wish to prosecute further studies, must
do so altaie, without guidance and holp and the encourogcment^thut cones from the dally meeting with other students engaged on similar projects* were there come place where evening classes could bo

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hold for young men in lawyers' offices and tho like, and where tuition
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for local certificates and for London external degrees could be given, V '' It T»uld ba a tremendous advantage and a great Incentive to young men '•!

trid women t& study and to better e^ulp themselves for their profession There would be the advantages too, of comuunal life to some oxtent

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especially If both day and residential students wore c.cce^ted, uad Dost of all, there would be built up gradually a llbrr-ry of books by • authorities in Britain and elsewhere t.hich at present Is uou-o:;lL,tont, i.nd to provide which the Junalca institute lias not thj funds

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books have be.en provided for the general public. students rho had throe years In evening or In day classes under supervision of
tutors mmld profit If and when, they v^ent abroad to a university end tfould not have to spend so long us they do at present before graduation* There Is another point, viz., that Jamaica Is the Ingest of
the 3.T.I. Islands, and as such, rculd be a good cantre for tl:e feu students Tr-o bicouiic of expose cculd net cfford to go to ^LLTC^C.
True, the education given in such a university college irauld not be
of the same standard as that given in a university, but It \vould be better than the entire absence of all guidance In post-secondary education* -Teachers are trained locally, and iLUch the same argument be brought forward for sencU/jg them abroad for instruction In
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tho most advanced teaching methods by the ablest Instructors in Britain and elsewhere. Instead of having local' training

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Tho great financial difficulty of course, Is the ^ueotlon of
tho staff salaries. There are t\.o possible methods of dealing \;lth this ; (1) By the churches sending out educational missionc-i'lcs, and
(11) by Government subsidy. fthe first is not likely to h^>v un now
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that Government has boon persuaded that education is primarily the

* . Government's job and Government Is not keen to make experiments in

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post-£jeconuary education of this type until the situation vlth re-

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gard to secondary education Itself is clearer. . .

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. The final argument of coui-se, Is that the mrin auv^-ratog^s of a University education Ic the fellowship bet\;oon students and professors, ^nd tho interchange of thoughts and ideas, the contact of students v'lth tho great thinkers of bur day. That is true, but It 1^ to be that v.hat is in mind for Jamaica is not a university, but

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some system whereby students who are unable to get to n university
tiny bo enr.bled to continue their studies, or In other cases rv_y pre-pare themselves before leaving their homes for entrcnco to a univer-sity. If the movers In the unlverdty^cheLiG Intend it to be a cub— stltute for travel and attendance at a university proper, then thAs cchone Is not practicable or worth while, but If It Is a method of continuing studies and of planned preparation for future university education. It ought to be attempted.
'It would seem to be quite clear however, that to serve tills
latter purpose It must bo under the control and guidance of the
V

Government tnd the Churches jointly, as we h/ive already suggested the training colleges should,bo if they rre to enilp teachers for tholr proper place In the life of the community In Jamaica. *

Teachers and Ministers;
There Is one other matter which deserves consideration before we close this chapter on Education, and that Is the effect of present conditions in the teaching profession as regards the ministry. in former days, many of the men wno entered the native ministry had not only been trained at the teachers 1 training college, but had worked

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In the shhdols for*a period of years before entering the theological

.ft college. >A& long ago as 1844 the home church expressed Its dis-
approval of this practice, 1 but the local %misslonurles were keen toid they continued the custom. It was considered that from tv.o points of view It was a good practice, for (1) It enabled the cUurch to coe the kind of work which the teache^produced, and to cee how he v.as accepted by the people in the district; and (11) It gave the teacher

^ ^ «• • ^« ^K ^_ __ __. --_ _ _ __ __ ^_ ^_ ^^ ^_ M^ ^M •» MB ^m •» * ^m «i* •» ^» ^m ^_ ^_ ^_ ^^ _ ___

^^ ^^ ^^ 4^ W •• •• ••• •• «i» ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^B»

!• Minute Book S.K.S« 1844.

tino to save the necessary cinount of noney to keep hlricolf during hie college course. i;o doubt there v;t G on advmtage, but r.lth the • gradual separation of the teaching profession from the church, cud tiio transfer of the training colleges from denominations to special Bonrds of Directors, and the changing attitude of the teacher hln-eulf tabards both his profession and Its connection v/lth tho church,
C

the system is falling into desuetude.
have already -seen something1 of the comparative attractions
of teaching and the -ministry as professions, did the fact that stu-dents entering teachers* colleges have to pay cJinual fees rhllo theo— logical students get their training free. Is to the jai.iiJ.can out-
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weighed by the comparative salaries paid In the church end school*
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In the teaching profession, there Is continual chance of advancement, and It comes about not by length of service so much as by personal
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endeavour and success In keeping up the enrolment ana attendance at school. ' lilthout taking into account recent Incrcaces for YCJT con-ditions In either profession, the salary of a head teacher Is £220, * plus a houce, and of an assistant is £120* The practice Ic, rjrid It lo encouraged by managers for ease In munr-geiaent, for head teachers
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to accept 6,£>x;olntments whore their v/lvea can be assistants, conso-*' ."
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the Income Is £340 plus house. Kov; pastors' sal tries at
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(s6ine churches begin lov.-er and Increase v.lth lenjth of ser-
vice) are 'as follov/s11 :- Moravian, £155; Presbyterian £2oo; U'sthodlst £225; Baptist £80 (Increased by combining churches some-times to over £200); Congregr/tloncl £140; Cliurch of Christ .' Church of God £lOO; Church of lingluid Is varied, but u

1- hucunond Report, sec. VII,- para. 55* 11. i:erla Davls, p. 15-21.

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of these have in addition a monce and a glebe, end In some case.s children's allowances, travelling allov.-ance, and provision made for holidays at Intervals. It can be seen that financially, the ministry as a profession is not attractive v;hen compared vrlth the position
of the teacher, but the main difficulty Is that the teacher's crlory IB not only increased according to the v;ork he puts into his job,
but that it is in all cases guaranteed, rhereas the pastor has only ,ln most cases a certain amount guaranteed, for if he falls to col-lect his stipend the central authority in tho church has not the funds to moke up the shortage.
There is need, as we have pointed out previously, for a survey
of the general financial methods of the churches, and the Jamaican would prefer that the .stipends paid be not standardised ut one figure for all, but that they be arranged on a sliding scale, so that the
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needs of the men and their families night be related to tho income,
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and that some advancement be made for the man tjho v.orks v;ell in his charge.
It is true that this dooo not tj,ive a vory bright picture of tho Ideals v/hlch draw Jamaicans to the ministry, but there 13 little pur-f

pose In ignoring the facts, and the hone churches have continually token into account the .salaries paid to the teacher a v;hen considering & revision of, stipends paid to pastors. It Is also true that v;here there is a maximum stipend fixed and It is comparatively IOT? or rrhcre there la a minimum and that not guaranteed, the young mrxi v;ho is in-telligent and vrould benefit by the training and declros to enter the service simply passes the ministry, or else feels he con ccrvo tho community and give his Christian v/ltness equally well as a teacher,

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Gnd he loaves the v,t>rk of tho ministry to those v;ho have cither a cret.ter sense of coll, or cure unable to get Into the teachers 1 colleges. A further effect, trhlch Is being felt at the present juncture, .
is thr.t the younger ministers end theological students are cecing in— tenclve preparations being made for further end special training in
/

education. In social welfare v,ork, in agriculture^ aid In technical crafts under the Development Fund schemes. The church so for has
,nade littlo effort to extend its course of training, ote to release
caiy of Its men for training under Government schemes, so that the so young men feel the church Is being left behind in tho modern progressive Dovements* Thoy feel rightly, that unless provision Is made for
them to have some practical knowledge of the ne\v ^training methods in education and in vsoclal v;elfare particularly, the students nov. being trained v,lll not be Trilling to work rlth the ministers on the field
s » •

In thoce projects. Consequently, tho v;orklng ministers desire
•

fuller information and co-ox>eratlon v/lth Government, schemes, cud tho
•

churches must make arrangements for such training of its ov*ii students and younger ministers, and must, if tho community iy to benefit in *fe £iny rod sense, be in constant touch by raoana of Eoison officers, v.lth
/

Government plans. If this is neglected, the church v.lll have fev.er •v • • ,^,

and fever candidates fo-r the ministry, for the lupresiiion T/IJLI be
1 ' 'V

Given*that then a young man deslroc to enter some i)rofession \.iilch / ••
T-lll be of service to the community, he must go outride the church
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and the ministry and become a teacher, or on instructor in ix youth club, or take up adult education vrork, or social service arid community

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centre w>rk. r
It may ba that the rocult will be that candidates for the ti.»nlstry

bo more sincerely conscious of their call, and vlll not confuse
social uplift Tlth the preaching of the Gospel, but so far as training and standards of education aro concerned, and so far as a reasonable
•

standard of living Is concerned, the churches must not fall behind
the other professions, end must not fall behind tho teaching profession,
X

for teachers and ministers must co-operate more than any other tv.o individuals In any district In Jamaica, and for co-operation there
•must be self-respect and tautual respect. The Jamaican is not built to retain self-respect v;hen ho as minister pays, regularly, the teacher a salary of £220 and' tho same teacher, as congregational trec.curor, pryn hlo pnctor (If thero arc fundn In hand) r stipend of .C150 - £200» end that Is oven more tho casevv/hen tho teachorx foelc he haa had a
•

better education x than the pastor* Theco questions LI* y all be sub-sidiary to tho great rork of preaching the Gospel, but they t-ro prac-
i

tlcal questions for the Jamaican negro, ?,lth his imi^uturo mind, his Insular outlook, and his slave heritage. The church hau l€;cl the \.ty In ths past, and must do so In the future. It Is not clr^ly a fin-ancial question, for the records ^ehov. that tho better educated r- min-

•

Ictcr is, tho greater chance there Is of his managing tho financial

r-ffplrs of his conc^e^atlon, and It may be that the ml scion :.oclatloG.y' *
hnve before t^hom the tasli, rchlch tho local churches "ore unable to
•A ;'

ficconplish, o^ iralslng the standard of theological training, by uniting
/ • •

their .efforts, by providing a bigger staff In tho colleges, and by arranging for tho best of the native students to travel to Britain
for specialised study In the colleges of the hone claircl^s. pest eX;>orlonco has shov/n that those pastors v.ho have left tho isli^cl for T''ork in Africa, or even for purposes of holiday travel, have uturued

rlth r. vrlder outlook and a better knowledge of the plc.co of the na-tivo church In tho Church universal., Their Influence In their ov,n dlntrlcts hca Increased, they comrand jro/itcr respect, and thoy CJCQ not ao ready to dictate their opinion; without full consideration. Thoy ijre open to nev/ Ideas, and there Is therefore greater Lo^o of advancement In their v<x>rk and their districts.
The Janolcan Is not good at tpplylng the results of v.hat ho reads, but ho Is by nature limitative, rjnd that faculty ought tfc be used In his training for tho church as roll re for other profc^lonic. He T7lll understand a thing If ho sees It being done, and he is extra-ordinarily good at repeating It. Hence tho best training lb visual, and the churches ought to recognlso that and moke the uecess^y ppo— visions to secure that ho can see the church ut v.orl: In the v,orld
and so guide his ovjn native church Into the stream of the ;.orl&-wide community of the fHoly Church throughout all the v.orlcl*.
Vo have studied the contribution.of the church to ouucution in
the Island through the century, rnd v;e liavo ceen the position to \.hlch this most Important activity lias couo to-da^r. ;,o L. vu ^tuJiod tho ncv; Ideas'and, methods proposed for the future, arid h^vc Indicated the place \7hich the church must occupy If It is to Influence tho inhabitants \j' ' *
of the I3l;;.jid for the^ living Christ. ive now turn to tho i,ructlcal '"• tvork of Social ^elf.-ire, to exanine the place of the church in tlio net? '. > developments In that sphere of service.

VI, SOCIAL AND W E L P A R E WORK

VI- aOCl AL AUJD

it T.nul bo Idle to deny that there LJTO more persons actively Interested In social and !Telf ore . vcrl; ITS Jcos&lca to-day than ever be-
' ' • • •

fore, but It ttould be equally T,ron~ to assume . that this v.ork Is en-
v • . . . I

tlrely tier, for from the beginning of our period the churches have 1 * poured quietly but consistently for tho social and moral uplift of

u * •

tho people of Jamaica, ft' it has not aa a rule been In the forefront, * • \ i ' \ •

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but this T/t>rk v;as considered by the churches as part of tholr* ordin-ary r/orlc - come of the fruits of slnccro convureion - LJid it has been entirely voluntary.
i

.Cur concern ho rover, Is not to ausosc the coiu^arbtlve value af church do del service with thatt of recent societies, but to examine
. -M . . ..
the social cJid T/olf aro v.Drlc from'-, tho boglnning of our period, to see

t

its devefopiaent and discover the policy, if i*nyt thut hus brought about tho present proxjo sols for. or^oiitsed and plcjined ^joclul service.

" ^» '

It r.lll malco for clio-lfichtion of the subject if v»e look ut it

«!K. _ • • Under four heads i (1) The vork of 'tho churchac befor.e the societies
' ; % ' '•

COLIO into oxl t ten co ; (11) tho^-ork of the various sociatiea; C ljLi)

'

the roconraendtitlonc of .the Royal commission and plans .fur
then into ed|&ct; arid (iv) the place of tho church in the proposed developnonts.

The churches before the Spcletlos;
To envisage fully the state of the inhabitants and the social needs of the people at the beginning would fill many pages and v.oula

V

necessitate a complete history of the island* T,o have already,

horover, seen noraothlns of the mixture of races, and r.ilxture of cus-

toifls and traditions In Jrxiaica In the early days i.nd have but to lisa- / <•
glno tho duvolopmotit of co mixed n ioOilo, oapocli-lly uw<;r uun
of cltiVory. Iho literature of the period before our f;tudy bujln?; Is Incomplete, and It Is not easy i.t thlir str.je to pj.cc judgment on cuch contracting orders as those from H. £• The Governor In ^u^
* t

1656 "An order for the distribution to the Army of 1,701 Biblos"
on A^ust 26th 1659 «An order Issued to the Treasurer to pcy unto
\

John Hoy the sum of £20 sterling, out of the liiux>:;t money to pi^y for

> ' 15 do^s brou^lit by him for tho hunting of the Negroes"« 1 The ^en-
t #

eral ct.t..te of the slaves In cibly cuiuj.ied up by thq I.or-.vl nr, zj^d the

resultant social and moral conditions c^m be Iru^lned: "it is true, \ ••''' • at first sl&ht* ..tho condition of the cloves did not v'^otj? to be* un— V *

X

hcipijy* 3for they v;ere strong tjid hie»lthy, \iiell-fed ,.na roll-CLxeci fort BO far'an tholr temporal T.rj-its v^ero concerned, occupying; pretty fair v,ooden <lv-e!IJ.lnss« j^fich family had [his ov.n jjatch of ground, his fov.ls,

1 ?•' * '-

pl^js, and provisions; of food and clothing thero v.aa usually as
ouch at their disposal as T?as needed; tho v.-ork, hov.cver, t.-;.»s hzjru.
' " ' <

plentiful, arid the hours lonij,,)DUt not much more than th;.t of tho

V,
I _ '

Brltlih vrarkiurn; and as far as physical beinj T.C.S concurnod, *""'•- ' • *
Li> * . .

they lived R»fairly happy life. ''».'•>*'.
,; »? i...
"And y4t tills outv.urd v.ell-bcluj i.orit hi-nu In 1*.- i^tl r.lth untold
*• i
j

dlccry* T«^ actutil toasters on tho spot, chiefly the attorneys and
i i

overseers, looked upon the slaves v.lth tho utmost contempt* Uy systematic cruelty, ouch as would hardly bo shorn to dumb ijiiru-JLs, thoy endeavoured to reduce them to a dead levol of obedience like

•

at of the lowest brutes. The slave .vns to them a beast of burdori .quoted in the Breaking.of the Duv.n, ^.2-

or the tool of their lust. His national Instinct, his religious impulse, and his sense of personal moral responsibility had to be
t *

crushed out. AS the number or the slaves Y.UB so very much larger than that oi1 the white masters, It was necessary for tho latter to

t * ensure themselves against rebellion, not by means of kindness -•

*

this was ^ulte out of the question - but by taming the Ne^ro as one mlijht tame u v/lld beast, and to keop him in subjection by cruel laws
i

and severe punishment* The slightest mistake or neglect in the
daily v/ork, ho \vevor unavoidable, w*S punished by llo^in^. In the
art of flowing, the planters were pact — masters. The whip, specially
<»

prepared for the purpose, \vas made of hard, plated cowhlue, with (
ti lash of fibre, in which v;as frequently interr.oven a bit of fine
»

ferusu wire. Tho criminal was either tied to an upright post or stretched face downwards on the ground, and before the whip hau des-
f , *
<

cended many times he was covered v/lth blood, • hardly an evening p&saed \vithout the cracking of the whip and the shrfefekin^, of the victims bein^ heard* Add to this tho fact that tuo slaves ki«ev,
no farally-llfo; that husbarid or v.lfe mi^ht any day x^ass luto
haid by cale, whereupon they v.ould simply have to n;<4rj vltii
, * * ' ,

llcentloucneca thus bein^, as it v.ere, a na.uri.JL iiOCUL-Jlty, and con- .v' ju0al fidelity a thln^ ^ulte unknovrj*. . w1 i'.-
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iSlmllafly conflicting statements could be ^uoted frou. muuy sourcos,
the above is typical of tho deuci'iptlons jlvun by ear ly..ut oslonar lets lived and worked during slavery* Buchner, tho ;:ort.viaii missionary
v.ho wrote the above jjara-^raphs, wx)Uld probably aOLiit tiiat the state-

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tionto in both caces could not bo a^-lled cenerolly, for there < ro

The Brer'Jclnc of the Darn,, p. 3-4.

23 C-.

rrles v;ho report thtt tho negroes In th'/iir districts
! t'^ulte hc.ppy" raid th.-\t n!ilppln~n : re rrre". irai-lly, the Bap-jt vritlnjjs cvro rather full of the cruelties, and r: rely r/.vntlon,
> »

i indeed scorn to think that any cl-i.vo could be "vcll-f «tl : nri v.-cll-for". Yet from c study of the literature i,nd tho ~L&vs of the 1754-18?8 severdl points ct-vnd out. (1) It T-L.C to the j.cl-
of tjn oviier to see that his sl.'Wcs v;ere not Ill-fed, und ,-c
tU.t •, u.u achieved'by the slaves' or.n efi'orts, by neons of LlloTlnj ouch to hc.ve &. plot of ground near tho slave 'j^.rters rlilch \ u^; kept
V »

\ ' *

la order by tho slave or hlc foully In tho evenings end on i,undcys, the ovners did not purpocely starve their sl-ivcs. (11) Attorneys
vho vero In charge of several ectt.teo for tbcentee ovners frequently
s

tho mt-.ncgernont of the slaves to tha bock-keeper, vho T;LL ^ct»crcJ.li

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p:.ld end bi/ily off. 33ook-koopera hhd to servo five to ccven
ca*c b'cfore they booamo attonioys* they v.cro white, of t. poor class; ull d^^tlioy followed the negroes In the flold mxevory second nl^ht uurlrig crop they matched the cu^iiT tuid took It to the v.h;.rf. Thoy received £30 to X7u per annum. cuch conditionc I\;.^Q tlio loui:- Icc.'pcrs .irritable and Inclined tO./t.Vold r.ccuLT.tiono of tli.cj;i*cr.r: b./

• V
r

overpricing ^Ue slr.ve. ^111)' The' de.-,.th r^.te v^s hl^i j^r.on^ pit vet', ^>ut It vi;.e &iso hlr;h cjnonr; oi.ners c;nd cottiers. cjr:d vli. lo cliive .urj^- ^ ^^ ^^ v A

1 • *

tore vicre ii^o rule crovded, there 7(,"h, c.s TO shtJLl tec., fucro CLXC. tv.lion of physical hecdth then then nov,. This; T.;,^ not bocix»r;o of
or chrlstlcjri feollnc;c, but for flnuiciLl ror-L-cns - no
likes to see his stock deterlor«'AtlT]j vitl.c.ut rul'-ir:^ cai
to cr.ve It. ^ivj There 7:cro n;.ny CO.GCC of ci-uc.lty, n^. thlu

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d rur.lnly on the chi rector of the ovnor or :..ttorney. ir» tuo

oteTort: Jtmalca, Its Inhi-bltantu, 16uo, p.44.

^"i "7
c J I*

cme of abscntou oimers, the slaves vere sonerolly rorse for c.ttomeys .worked them hard because they had to sond (-ood reports ; nd clici; Ifirce A,roflts. U/here o\vners*vere present on tho astute, they generally looked after the slavos better. (v) There rere nuny cr.cos of kindness, ,^id of real friendship bettocn master end slr;vo, und, ru.stres:; ;r.nd

,y •

nlivo, especially of domestic hands, nnd the n^ Lib or of free -,lccl;3 IB ppoof of the relations r.hich nrc:e ovnerc clvc f-lthful nl.-.ve^ tholr frocdom. end of conditions r,hich ollOvod clrvos to v.urch-.ce tlieir i

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f.eadom, even tliou^h at one tlmo the orner had to x •:*./ a fine for al-lOT.lns LU slc.ve to £O fj 00. ^vl) v;lille not attervtln^ to justify
tho syatera, It Is true th&t a sieve had foo'd, shelter, i*s r.uch lolcuro as the British torkmeji of that d^ty, a plot of ground, clothing-

''-•» "

trovldud, freo modlcal attention, end coraiuur.ity life of 50120 sort In the slr~vc v^uartero. lie mi^ht bo colci to p,notner master, but he
* * . . *
could not be turned out if house r.nd home rud thro-n or; Ills OT.TJ re-

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sourcer:,'"even \rhen old.
If vre v;ore to attempt to eetlnr.to the good'and the evil In

ulr.very, v:o t/ould have to coin,x:rQ the conditions of tha country from *%,

' r

v.hlch he hi;.d come, cud also conditions of servants In other countries j- * c.t tho scjnc Kparlod, and In all probability r.e v.ould coco to the con-; cluslbn thiJi It r.as tho fact of si .-very It coif uhlch v.;m the h:jrti-' ' >*
t^at, In the crxa of an orner, v;ho v:as both kind find con-
, even forx selfish re.-.dons, the slave v;oulc: find It l\;:x<l to
It t.'. c n hnrdshlp. But let us repeat, TO LJ*C not r.tte:.>tlnj
to justify the system of slavery, but trying to correct onc-f:lduil '

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a ijlven in the Innuiuerablo nox;ul^r accounts of the jurl

298*

<p auch sxvoco Is £iven in these accounts .to describe the sufferings •
of the slaves tiiat tl;e reader is tempted to render idfbhcr the miss-

i . _^

loiiuriuG liod tlue to help theo at all^ or zi&fc tthethor they T.jre ueroly ijev.-fip.apor reporters collecting atonec of horror. U'.cl; an interpretation would be grossly unfair even to tl.o v;orst of tlio luluslouarles, however, for there axe clear indications in their ro-ijortw to tiieir parent societies that they tsere T.urki,ij to uplift
the poor and the slaves not only In educational matters, but in v;hat io to-day lcnoT;n ao Cocicl y;olfare« Luchner tells ho*,,^ one of the Iior-tilssionarles, brother Lan£, war. so-Icpresced 7.1th one George
s

Lev/Is, an ^erlcan Baptist, that he ^jot Ills congregation to collect U.OU &"d purcliased Levris* freedom. Levels did not bo coup a 1'oravlan, but it Is reported tliat he did Liucii ^ood becauLc of Ms contact v/lth tha 2&&K- slaves. Blyth of lla^pcicn reports to the ccottlsh-Mics-\
lunary society that he had beon vlsltiijj iiz "sick negroes I/* luits"^^ aid similar reports could bo ^ivon of the events of every society Shun v,orklng in the Isl/ind. fho care of the sidi and the poor v/as ono of the first duties of the churches, and by hcl^ fro^ hon.c, and
••*.- \

ti.o aid of contributions locally, the ministers did \vh:.u tlioy cotud to alleviate the lot of the slaves.
Their J^ost T»ori:, -hoT/ever, Tiat) that done during ul*e lu'^1-^2

/ * {'.
* p * ^ ' k ' P>

troubles, oiiti In the period immediately follorln£ ct*ai'iClpatlon,. In l^;;iU42. Then It v<as thai* tlic churchos cauo into povcr ac intcreed- •'* lariec in adjusting natters of everyday^ life for the negroes and in
r

^uo^in^ the peace of the island. \;e have seen.earlier that the • » troubles ai'ose partly^ tiirou(^i Lilsu.iderlasaiiiGtcjidln^ of tl.o stage

i. i]uchner: Moravians in Jamaica, 1003-23 section. . 11. correspor.u-euco, b.h.S. f 50« 7.1824. .

299.

at which negotiations for, emancipation had reached, partly through
the fear of the owners who foresaw t/?eir financial ruin, arid partly

*

through agitation of well-meaning but misdirected nogroou and, it ID
to bo feared, missionaries. Blyth of H^mpden is typical of the rals-
»

Blonorles who endeavoured to work for freedom in a constitutional wanner, arid although the Scottish klsclonory Society had Instructed him that Nthe great duty of a Jamaica missionary, in reference to & those momentous ftost Indian questions v.hich at present* agitate the public mind, is SILENCE: the evidence on both sides will'be brought out nuite independent of him a1 (the reason given is that it would raise troubles arid hinder missionary work), he continued Ills work of intercession and reported "l waited on the Gustos (in Palrnouth)...
't

He also expressed his approbation of our efforts to ua/ntaln tiro peace of the country, and sold, it was their resolution not to take
s .

a drop of blood If they could' avoid it, but endeavour to bring
back the slaves to a sense of duty by conciliation arid forbearance. nli lie reports that he interceded for the negroes, and "In a large meas-ure successfully*** **e maintains that they were led avay, and when
V

given time to return to work,.many took the opportunity* Watson, a i'eiloY^vinlselonary, wrote at the scone time* "On going to Dundee (an
%-X *

estate) l found the -people all at ttork, as usual, though there was h'ft
not a vhlie man on the propertyn**11 In the subsequent settling of the disturbance and the restoration of peace. It fell to the mie-sionaries to see that tho broken relationships v,ere restored, arid the work of the country continued, whatever may have been the att-itude of Government arid the i;stablltihud church v.lth respect to the missionaries, It lo clear that the slaves had confidence in-oho;:.,
™* •*• «•• ••• •• •• •• ••* ••» ••• ^» 9^ MA *W •>• *• ••• ••* •>• •• *** *• ** •• •• •* *Mt ••» «•> *^B W ^M> *^B ^BK

!• S.M.Register, vol. 13, ^p.196. 11. Ibid. p. loo* ill.

and that had boon achieved by their friendliness and their v.ork. In and out wnon^st the people*
The next ten years brought great chan^ec to Jvj cLidi., chorees
which necessitated much tltie arid attention to soc:u.l v;ork by the

f

churchcc. Tlrapcon puts It thus: »n5oti7ecn 183? u^cl 1G4T JU..LJLCC. went through r greet. DOciel. revolution, ^hc -, hole econor.y of the icltud

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r&s baclcally altered, not only by tho chmi^c-ovor f^m. the bade of slavery- to one of free paid libout, but by a second revolution

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\.lilch turned many of the fomer slaves Into pe^ctuit f»*co—ho ixlcrs* "fills second change affected the thriftier and nore Independent claos

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of nejro, and since the colon!etc had .•-O.v.-ays proforrod'the iii^rdlor

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and raore spirited African races for their slaves, tin is cli-Gc Included

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about tvt>-thirds of tho T/hole. ^he roi^narit renrinecl nuch In'the cciue otr.tc a? before, living In the or,t.;.-.to cottri^eo 'm.d clra-.ln^ t. tiiv wage
t'

In place of medical and other, servicen to vhlch they hiui provi.N us?.y

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A • ' ' Y

boon entitled. They BSQC have been tlie pemujiently. unpro^re oclve ijid urioatlsfled element In Jamaica, cTfrultful source of norcJL und econ-omic problem r>«. • • «*
^he pi*oblems, \ve have noted, v/ero- tvw -in nuuuor: [1) to educate
i. ' ' •

slavoc; to the proper use of freoclom,x arid (11) to julcle thcw over the
V . * " '

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transition period, ^(ut that com* on vlev/ of the i^robluL.u ID not com--

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l>loto, for %hore v/njs txiothor er^utilly vlti.l i^roblc;., vi^.^ tj 0ul(Ic

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tho planters Into the nou vle\7 'of plai'itatlon life, iinti to hjlp then to mako the nececsary flnaiiClcJ. rjid uocial aclju:jt:;.cnti: v.lilch cnmcl-putlon brou£ht» The probleno are obviously related, wind it \v.,;: the ministers of the Gospel v.ho£ flrct sc.w tliat.they v;ere purtt: of the

** __. ^^ ^^ ^^ ^^ ^^ ^^ ^^ ——^ -<^ ^^ ^^ ^^ ————t ^^ ^^ ^p^ ^^ ^^ • ^^ ,,^ ^^ ^^^ -fc,, ^^ ^^ ^^ ^-fc ^^ ^^ ^^

!• Tlmpoon: Jamaica Interlude, p. 2«

301
cane problem* Ahe Government had indicated that it would recoo-
^ence the owners for the loss of their property, i*e., their slaves, but it had cade no effort to pave the way for the transition period
and the necessary adjustments of labour* let, "it is as much the $ planter as the labourer who needs assistance for his difficulty in paying adequate wages is half of the trouble. f'he other half lies in tho fact that the Jamaican is a far better vorker on his OY.TJ land ; than on other people's, and that he needs instruction and guidance from understanding friends* wl iheee words were written about the
u.

1938 troubles, b^t they might equally well have been written a cen-tury ago, for the need was the some - instruction and guidance from under s ton ding friends, that was the work of the churches of that day*

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The practical problems were - wages, housing conditions, rents, plots

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of ground. NOT/ slaves resident 'on their ov.ners 1 properties had had free house, with a plot of ground attached, from T/hlch they were al-

\

loved to sell surplus produce, in tlno of ^/?rentlceslilp, i.e. 1834-8, >• they had been allowed to purchase their freedom at prices r&nging from 2/4d to 3/4a per day. After 18 3b, the former slaves wore ofiered
•tu

ftork at l?d per day with cottage and ground, or l/8d without cottage
i * ""

or ground. Rents for the % l/8d a day worker rose to as high as 6/8d per week for each person in a one-room shack* H ftocords show that

» . •

men like &nlb^ and Blyth s^ent their days in arranging turns between

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tho freed slaves and the former owners and they succeeded In coiue
cases in getting wages of l/8d a day v/lth cotttige.*11 OtHC^ records show that I/- per day for men and 9d per day for \vomeri, Tilth free hodce,

lv v<a& considered "a reasonable scale of w&ges* »

Three months wore allowed the slaves to corno to an agreement as
1. Ibid, foreword p.xll. 11-. Ibid. p. 44-6. ill. ibid. p.4b*
lv. uillon, p. 17.

302.

to wages, housing conditions arid land, and thereafter they had to
% *

. }euve the property, in cases where there was bad leadership, trouble

1 •

arose, for the slave had built the house, planted foodstuffs In the ground, had lived there, his children had been born there, .and he did not see 'why he should have to leave* tender good leadership, and In districts where the Church was strong, there was little trouble, for
I

the ministers were trusted to help the negro. $he help couo In the form of land-settlements, for ministers and churches, and a few est-

1

ate ov/ners, would purchase a' large tract of land and sell It out to
the new peasant proprietors on suitable terms* £hlbb, e.g., purchased

•

500 acres for ^.,000 and sold It to these small proprietors, 1 and all over the island to-day villages are found whoso names commemorate the fact that some missionary, generally Baptist or Presbyterian, haU

* f

arranged land settlements for the freed slaves. fhe earliest peasant settlements were therefore centred round the churches, notably the missionary churches. According to the census, by 1844 there were 116 • villages thus founded, with 18,365 houses on free-hold lands, and

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ultimately tiro-thirds of the population uere thus settled. The other •* r* third were those who irere lazy or •unambitious and nRMlned on the
* 11

estates at low wages* * - >/'

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Medical resources and health services were tv.o of the early pro-
- '£'

blems, arid disease had alv.uys token a heavy toll of both slaves and colonists. '• In the first century of Moravian work, 04 missionaries
hud died, 5o of them having served from periods of one to seven years, 111 &ftd some writers affirm that the percentage of v/hltus who died v/ac

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higher than blacks. Each estate, of course, kept its own hospital

!• Tlmpson, p. 47* 11. ibid. ID.50. ill. I3uchner: Moravians In Jamaica.

303<
to attend to its own slaves, and when emancipation come, attempts wore made, not very successfully, to get wages ~£ac the freed slaves of l/- por day plus house as we have seen, and, in addition, the hospital treatment to which they had been accustomed* 1 But that was rarely accorded them, and dispensaries became necessary after 1638. Those wore frequently opened by missionaries, and Burchell, the Baptist mis* oionary, trained nurses and dressers in his dispensary* 11 $hat the position was serious can be Imagined when we read that in 1833 there were 200 qualified doctors in Jamaica to look after a little over a quarter of a million slaves, and while the death rate was 15£ among
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slaves, and somewhat higher among owners, in 1838 the hospitals v.ere

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abolished, and the doctors, who had been paid by the estates, left*
By 1861 there were only 50 doctors in the island111 while in 1939

iv there were 109 registered resident practitioners on the medical list*
The death rate in 1942 was 13*99 per thousand.v
^he work of the missionaries may therefore be imagined without further elaboration - it cohered all that is meant to-day by the-words
s

social uplift, education, adult education, land settlements, health projects, charity (church collections for the poor), better housing and conditions of labour, simple training of village communities, etc. > The biggest problem, and it is a social one as much as, and pro-bably more'/than a moral one, is that of illegitimacy. *oo much has been made'of the lav/ which forbade slaves to n^arry, and we have seen that this law, llice most Jamaica laws, rrac generally Ignored, and that marriages between slaves were allowed r/lth 'the perulu&ion of the owner. 1'hey weroH encouraged to have children, it-is true, but there has

1. waddell, p. 197f. 11. Xlmpson, p.34. ill Dlllon, p*29. lv.1933 Handbook of Jamaica (population ^iven as 1,264,092)* v.
General's report for 1942. •

never been any proof offered that they were reluctant to have them* indeed, a knowledge of conditions to-day and in the past surests the opposite* \ye are not concerned to discuss the moral and spiritual aspects of this problem, but to describe the situation and the actions token by the churches to improve tho condition*
That apart from « legal 1 marriage there was some system of common-
law marrfliage which was recognised by the slave community is shown by the rules laid down by the Moravians which we quoted earlier1 and which'indicated that a slave might have more than one wife, and. con-verts were not compelled to put away the others, and not allowed to v,ithout their consent, and in the event of sale, the church did not hinder •marriage* with another partner* In short, the cl'~~ *ch allowed * ' • what it could not forbid* <tt the same time, it encouraged by preach-
-'• \

ing and tuachlug the practice of monogamy, both legally xzui where per- s * « "mlts could be obtained, arid In'the form of * faithful concubinage* rhere permits were not given. Xhe practice of the.white residents did not help the situation, of course, for "nearly ovoryonc, down to

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tho lowest white servant, had his female companion"11 arid stev.art v-ritos that In IBoci "nine-tenths "of the whites have concubines v111
• V '

The number'of coloured people is sufficient proof of the loose mor-*/;
allty botu among negroes and whites* ^ut the missionaries dealt with

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tho problem consistently, and Blyth is taken to task in 1C26 for nar- f" •
rylng slaves on sunday* lv It was he also who raised the question In 1829 of Introducing a lav; to legalise ^arrla^ec by non-church of

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lin^land clergymen. The effect of the work of the churches in thic direction can be gauged by the number of marriages In the perloa td'tor slavery, I.e. ^ hen there wan no legal barrier from any si da, i« pa^e ff. 11. i'hilllp^o, p. 124. ill. Stewart, p.2oo-2ol«
lv. correspondence S.M.S. 1.3.1028.

305,

and the following figures are available;- "Between 1842 and 1845 the Church of England solemnised 8,294 marriages, the Baptists 8,710, the uesloyans 5,580, the Moravians 2,839, the Presbyterians 2,382, the

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Congregatlonallsts 554, and the Roman Catholics 3. ^ It was claimed that some two-thirds of the negroes were either legally married or lived in faltfhul concubinage, and that the atatisties available for Illegitimate births do not give a true picture of the moral state of the people. &e that as it may, there is a grave moral and social problem, still unsolved, and not all the efforts of the churches, and those include suspension from the membership for concubinage, refusal
V

to baptise children of irregular unions, or baptising them under dif-ferent circumstances, e.g. on week-days, after service, with sponsors oti.er than parents, etc. have availed. £he rate of illegitimacy in slave days was presumably In the region of 98£ to 10($, and In the periods after 1845 it was rcris lorerod to some 7o£» It has not mater-ially altered since then. The figures given to the Government•s com-mittee on Illegitimacy, June 193(J arc as follov.o: "1928, 71.46^; 1929, 71.47^; 1930, 71.75£; ^1931 71.76£; 1932, 71.71^Y 1953 71 1934, 71.892; 1935, 72.2#; 1936, 71*66£'- 1937, 7l.28£; » and the report states that as many births are not recorded, it is to be pre-sumed thaythe percentage is higher.*11 In 1926 it was 73.37£ and In 1941 ltftwas lov;erod to 69.71$, but in 1942 it rose to 6cJ.9jJb» lil It vis possible to take, the views of Dlllon, who holds that "It took lOO years to reduce illegitimacy from 100J- to 7o£. therefore there has been progressw17", but the truth is that it only took some tvonty or thirty years to achieve this, and for the remaining seventy years

1. tlmpscm, p. 29. 11. heport of Illegitimacy coniulscion, pur.7.
111. i;oport of Registrar General, 1942. iv. Dillon, p. 21.

there has been practically no progress in this sphere; und, there are considerably fewer cases of 'faithful concubinage 9 than formerly, and considerably lesc instances of whites keeping female companions, so that the illegitimacy rate to-day Is a truer reflection of negro mor-ality, or Immorality, than It was a century ago*
there are two main points to consider in tills matter: &i*&
(1) the moral question, and here it is a question of negro mentality and whether he has a sense of right and wrong In this matter at' all, Just as It is a moot question whether he has a sense of property, as,

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e.g., the word « steal* is used only of taking money which belongs to someone else;—food, clothing, etc*, which servants take for their ov/n use without permission is only 'taking* or 'borrowing*» so with marriage and children* Marriage is a social custom and may be either a hindrance or a help* sexual relations are thought of as essential for health, and there are those who refuse to merry a girl until she
has proven that she is not barren. The Church has alv.ays tackled the question from the moral and religious angle, but has found great dif-ficulty in dealing with cases of faithful;concubinage, where thero
was no promiscuity, where a couple brought up a largo family in a

v *

decent home, and where there was no cruelty between the people concerned*

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'•i-'he church,.has not boon able to convince the Jamaican fcegro that a. '<• legal rell&ious ceremony makes any difference, for tho Jamaican has

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pointed to the intention to marry »when he can afford lt» aud to the ^ld Testament incidents of prosperity lying in numbers of children*. The law refuses to give assistance to the old vhlle there zjre children fcho can support them, so children are brought into the v>orld for tho express purpose of 'securing support in old age'. j-»ut the tout common

307.
Is the objection put forv.ard by the women, who state that
they are living with a man, they con walk out on hln at any time
if he is unfaithful or cruel, whereas if they are tied by marriage,
they are slaves, they .have to keep the children, and the house together, they have to work arid the man takes their earnings* Innumerable cases of such facts are within the experience of every minister In the land.
(11) the social question, which up till recently has been left untouched* There never has been any social stigma attached to Illegitimacy or to concubinage. It has been Ignored and condoned Inside arid outelde of
the church. The causes given In the Government Commission' c report
are accurate both for the past, and the present, and were drav.Ti up
by that Commission on which ministers of the Anglican, Presbyterian,
arid Baptist churches were represented, and subsequently endorsed* by •\ various synods; "Among the causes for the prevalenfia of Illegitimacy and concubinage ore the following: (a) first, the lack of a definite public opinion which condemns concubinage and illegitimacy; (b) the heritage which has been received from the days of slavery* when in cony districts marriage was forbidden to slaves, inadequate houses
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wre provided and many children were born of African uothers to v.hlte 't

fathers; (c)'bad housing conditions with entire lack of privacy where;>>'
both sexes of all ages were herded together, and the lack of ai essential amenities such as light arid water; (d) low wcges and
'• >

lack of employment, tempting girls and women to sell their bodies
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that thoy xaoy obtain money to live; (e) the desire of sone girls and ween to have a child, with the sense of siianie should they fall
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to do so; (f J the absence of healthy occupation or recreation and

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the dullness of life for the majority of people; (g) the low standard

303,

of responsibility sho\vn towards fatherhood arid motherhood, and the lad; of dignity in the attitude of both sexes tov/cxds each other; (h) in many cases the lack of adequate sense of responsibility for chil-dren that may be born. **- '^he report states the obvious effects of this evil, morally, socially, and economically In the tendency to look to the state for maintenance of children, in bad environments for children and entire lack of home life, in malnutrition, unemployment,
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disease, and Jc an uncontrolled younger generation* $he
tlono suggest compulsory schooling, better housing, a change of existing laws of consent, and of maintenance arid registration of fathers, and. other services Yiilch'Wlll come to be dealt with In sec-tion three of this chapter. ^ The churches in the past have not done

• «••• . much from the social side, but with the present stress on soclul sar

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vice. It may be. that the problem tti.ll be dealt with adequately* The

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contribution of the churches in that prograuane will be cc~ idered when dealing with the work of the west Indian Development .fund and the schemes for social Welfare proposed by Its committee*

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of Independent

The large majority of Independent societies which are to-day

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engaged In,, social and welfare work are of recent origin, arid they

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are independent of the churches In so far as they are not attached
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to any church, but In most cases they utilise the services, volunt-ary or paid, of church workers, and In many cases their controlling cobalt tees have church representatives on them* ?hey cay be div-ided Into three types; (1) Charity societies which have been founded as a result of coney bequeathed by sone philanthropist for the erection
*

1» Report of Commission on Illegitimacy, section 8.

309*.
of Homes for the aged and the poor, or for the free distribution of food and clothing at stated times* The trustees have the administra-tion of the funds, arid they consist as a rule of members of local parish councils, or of tne ministers of the various cLurclies of & dis-tinct or parish* til) -Uvrger Chaxltj Lr^&nisatiCL, ^coletles, s»ic£. «-s the.Kingston charity Organisation society \.hlch gather funds froti churches and from business men and philanthropists tnd expend the amounts gathered among the poor arid the needy In the parish. Their v/ork may be enlarged* or curtailed according to the eciounte gathered \ * from time to time* (ill) llore recent organisations \vliich have taken under their care special spheres Of social service, such ac Janalca V.elfare Ltd., and the society for the ^caf and Dumb, and 7~ o Central .Council of voluntary social Services* Let as consider these in order;- (I) A full list of the first .group appears annually in the Governoent Handbook, and In those cases where money is given out at stated seas-ons, the practice is for the beneficiaries to be required to procure
a certificate from a minister of religion, but in general, the benefits are not confined to any one denomination, e.g., the Verley Houe for Gcntlev&inen is declared by the deed of settlement to be a "Home for respectable 6entleworaen (\,4dows arid Spinsters) of indigent circumstances

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Irrespective^ of .creed. »1

/ ' '"'k' (II) The Ipork of the larger charity organ! sat ions nay be gathered
i the stated aims of the large$i, in Kingston, which are "To brlnj * \
harmonious co-operation with each other atid the poor Lav/ Author-
Hies, the various chart table agencies arid Individui^lc In the district, thuc to check the evils of overlapping relief caused by simultaneous

Jamolca Government Handbook, 1 CJ3J, p*

but independent action; To Investigate thorougiily the cases of all applicants; To assist from its funds all suitable coses; To repress cjflndaclty...by investigation...dealing with cases of imposture; To Inculcate habits of prudence, self-reliance and thrift on the part of those who are aided; To promote the establishment of subsidiary ef-forts, dealing with such oatterd as (a} provision of food for hungry ' persons, (b) the proper housing of the poor, (c) assisting moneyless people to return home, (d) the establishment of suitable industries to supply work for the poor. «*• 'i'he corresponding organisations
in the second largest town in the island operates ale Homo, arid makes
s

and uolls native curios, bankets, otc. for its own support, and runs .a fcjrecho and trains domestics*11
(111) The third t^pe of work done, that In specitJL spheres, apart from orphan Homes which have always been the care'of the churches, has been work among the blind, the deaf and ducib, and latterly, club
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work and "coruiuunity centre work, fhe organisation par excellence which hau led in tills work has been the salvation Army, which began work in 1887 and laboured with the blind, in probation work, in lUv^r-coro * V
v V.

of prisoners, with leper children/ incorrigible boys, and provided shelters, -hostels^ and kltchens;**f It huii uevuriJ. branches oi' the *liom» L'eagup(' for the-.trinning of children urid for inserting Lnovleuge-

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of good homt management to v/oinen; It hus a Home.for girls v.ho have been in trouble with the police; It usulsts aluchcjrged prisoners
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of cusp ana tools, ana operates LJI xkn^loyLient Bureau.
It h,.LJdto u T;ell-run school for the Blind, ihlch is re^luentlrl t.nd

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In 'Juch the children tire taught not only the oruinury LCho-^1 subjects,

!• Iblti. j>5>6%' 11. ibid. p.;?G6. lll.ulVotlon ya-iay Yetr Book
lv. jrt*t-.ica Government Handbook l'j^.J p. 401*

311,
but M'ts and crests that they -may earn r, living later. other
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societies have te>ken Care of other departisnts of social 7;elfare in
tho island, such as the Jeaa&lca oocial i-urlty Association v.lilch exists

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to "conibat &ijiiuorollty and venereal disease" the Jc-^alca tiouen's visits hospitals, provides soup-kitchens, etc. and the tailors 1 and Kect, v.hlch since lb(J8 has tended the needs of sailor c vis—
lA.4fr.-r ^
* •*»'t> • 111

Iting the Island, providing accoiaod&tlon and rooms for recroation.
\.ork among the i»euf and Dumb ras begun in 1933 arid is under the JunulCf, Association in aid of .Leaf and i*umb. it operates a school (cd&ldential j in the country arid is supported by ^L(^(j i'roi^ the i>Uvte and by voluntary contributions. Tho Y.U.C.A. -nd the Y. W.C», both operate hostels ; nci, clubs for young men and v.ou»un, arid the iiinisters 1 fraternal has worked consistently for social uplift, and-the regular supply of school^lunches in the corporate area*

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These aria other organisations of a sliullar nature, have in a
3 co-oralnated their v,orlc unaer the Central council of Voluntary services, arid a revlov; of Its policy and its rorlc v.lll give an accurate picture of the position of socl;,l corvicc in thtAisl^nd to-uty. Tho objects of the Central Councilor-Voluntary -ociul ^>ervices
are4 "the Iruproveuent of the condition of thoUeo^lo by ti*o foliov.ing moans: (al; bringing-into friendly co-operation all j^gencies existing Tor soclc,i icijjroveniont; ^bj ascertainlnj the >\..cts reiuv^ nt to social cna ecoiiGMilc conditions unu the ^rincl^lis arid u^tiioas oi' action u fitted to Improve the siiiit;; ^c) co-ordinating the cffortb 01
lu.tlons having for their, objects the fuller ouucu-ion or th
tnu the ri icing of the standards of lii'e inu conduct in tho hone end iv The list of xucuber^ include re^rc^uuti-tlvoa oi'
1. ibid. p. 564. 11. ibid. ill. ioiu. pOv//. iv. C.u.Y.'^.t>. 1st il Ate port 1U41.

various departments of the churches, i.e. of woman's Guilds, and Girls* • .«••- fcoigues, scouts and Guides, Toc.fc,Hf,S. C»l£* * Child Kolfare Association, and Y.M.C*A* end Y.W*C»A*» a tot&l of thirty-eight organlcations.1
Jhe first work of this council t?as a survey of all groups in the is-land, so that the information contained In its reports 18 accurate

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and up-to-date* the work of thin Council, ao indicated in its state-,.' • ' . ment of objects. Includes the training of vroraen workers for voluntary

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and professional posts, and Adult Education has been begun by holding {raining Days, or leadership Days in various Centres* vrlth the cdt fol-

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loving subjects: Health (study of gaynho^ngy physiology, hyglence, nutrition, physical culture and first-aid), Home-craft, Kaethsraft,. Mother croft, and citizenship*1^ por professional worker Q) an intro-ductory course of training has boon arranged, for seven students with

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the Uethodfet Training Scheme for Jfcmen VJprkers, and in co-operation
" •'•'*,• • *
nth the Social Adviser of. the west Indian Development Fund1*-1 Lead-
i , \.
ership Days in country districts have been held for men also, and have dealt with Housing, Village improvement, dub Administration,

V * : Physical Training, v.ork on Land Settlements, and Agricultural projects •\

' "" '

and Co-operativesf in connection v.lth the Government Lands department

1 • ~\ - * f ' ! '" and Jamaica'Welfare Ltd* the training is divided into tup Lections,
^; * * ' '

one for BOY-Leaders, -aged 15-21, and one for peasant Loaders, for
' • / *ji * •
community ^hd land settlement tsork.ly Youth rt>rk has been done in

' * f. »

connection with schools and graining Colleges, and conferences have

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been held, with lectures on such subjects as Health, Education, Labour and Bnployment, Recreation, etc.v Special arrangements ore L^ade for

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* -»i.

supplying speakers to study Groups in connection \7lth churches and

1. ibid. 1942* p.l. 11. C*C.y»S.S. reprt 1942 p.2. 111. Ibid. p.3. IV. ibid* p. 5. V. ibid*

312.

other organisations when social Welfare is being discussed, and the ,

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Council Operates two centres for Cottage Industries which give regular instruction and which employ groups of girls on full-tliae v^rli.1 The

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finances for this work are provided by grants from Jamaica welfare |!td., T.iilch has sponsored the movement from the beginning, oud a full-tliae

*

staff is employed at the ^ead Office in Kingston, 'fhere is a llaleon officer between the central council and the Jamaica Christian council*
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from the point of view of policy, it must here be noted that the Central council, having a simple constitution and v.lde bounds of

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membership, and being financially independent of suj^ort froti these

•* - •'" '- members, is able to do greater service to the coniLiunity in social

•*,.

work than any church has beeri able to do hitherto, \vhere groups of Christians differ in their allegiance, in their Influence in the

*

community, in their financial resources, it Is difficult if not lew

X • "" ,*

possible to look at the community as a whole* ^ut the objects of the Central council are likely to be attained because it has proceeded on the principle which' is basic in the Jamaicaft character, viz., the necessity for personal * friendly co-operation' if anything IB to be

achieved. H has further begftn ay gathering the facts about the com-.(• • i •

nunity as a "whole, not* about the smaller units with v,hlch its parti-

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cular membei'shlp worked in the' past, and it is able, by having simple

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requirements, to co-ordinate the work of churches arid other groups doing social and welfare T?ork. -H is a rork Tshich might have been

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done by the Jamaica Christian Council had it then existed, arid had

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it been able to think along lines wider than denominational, and vdder than its own membership. there is, feovever, close and constant

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contact with the work of the central council and the social wrk of

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1. ibid. p. 7.

314.
the churches*, and there is little in the way of overlapping, it is really the agent of the Jamaica Welfare Ltd. and it attends to all
the unofficial, voluntary and church social workf bringing It into line, as far as may be, with the Island schemes under Jamaica 1/olfaro. Before examining the v.ork of the latter, it is veil to note that
none of the Prlendly, Societies, or of the 134 branches of the Jamaica i -' '
Burial scheme Society which exist for the relief of members in cose of sickness, distress, and death of members and dependents,* co-oper-. *" ~ • ate with the Central Council, as they are mainly societies which make

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grants of money for specific purposes.
Jamaica tt/elf&re x,td. is a semi-private agency formed in 19^6 and
it is responsible for the most outstanding secular pro^ronno of soc-ial and economic reconstruction in the island. It \,as created* to \ »offset the monopoly of the great fruit, corporations, to develop the
*• • • ' , «„•

small farmer, and to advance the progress and solf-rcllonce of the
f » *

rural •community* its v.-ork is financed by the voluntary levying of . a tax of id per stem upon all the bananas exported from j&Eialca by the United Prult company. '^he large income of the soci^y, although subject to the fluctuations of the banana, exparr-t trade, has been suf-ficiently ,;aiple to. allow of a staff of seven.full-ticie officers to

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be employed'and to open a varied programme in 35 rural centres of
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the'idem|. Each of theodpentres is a nucleus for v^rk. in surround-ing smaller areas, and in this way the society's work is actively
touching more than lOU rural comi *unlties •r -•
It is operated by, a Board of Directors, appointed from .among

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the public-minded citizens of the island, but churches are not repre-sented thereon, except in .so far as the active officers have had
i. Jamaica. Government Handbook, 1932, p« 574. 11. iierle Bavis,p.72.

215.
their interest kindled In/the project by their Christian faith* in general, the welfare does not lend Itself to co-operation v.lth any
X

other body, especially any voluntary body except in theory, for its • projects are In many cases bound Up with political me a euros end there
is a strong tendency to c^ke it quite clear that active Christianity
is not desired In the work of Jamaica welfare Ltd* Its chalrcan time
• »

and again In public has given the impression that the salvation of Jamaica lies in self-help In the running of Jamaican affairs by Jamaicans

associate only, arid that to «asta?s any forward movement in this direction with
tho churches Is to ensure its failure* '• only recently has that pol-

• • •

ley tended to -change, for It has become apparent that the Jamaican
people themselves Tti.ll not moke much progress, and indeed do not v/ant
to go £orwcrd In any direction, without the blessing and active co-op-eration of the churches* It Is admitted that social work con be done
x • « •

In a community by some other leader than the minister, and that Its

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executives need not be church officials, but that Is a different thing
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from putting Jamaica Welfare Ltd* In place of the churches, and its •> •'."

programmes In place of worship and the sacraments* the Directors *;V ' showed lamentable Ignorance of their own countrymen for the first
few years of Jamaica welfare* a existence. But it has been pointed
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out above that that weakness Is being overcome In practice by their
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sponsoring' df the Central council of Voluntary social services, under
'' ' • ::

whose wing the work of the voluntary societies and the church organl-

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cations Is bo ing co-ordinated, and which is enabled to keep the spir-

•- '

Uual atmosphere so requisite to self-help from being overlooked.

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The guiding principle of Jamaica welfare Ltd is "to on courage
local interest and initiative to the point where It will act. on its

316.

own behalf* tVilc is based upon the belief that n a welfare prograu&e, to hove lasting results, cannot be imposed successfully from *v,ithoutt by an organizer coming into a community, but must 'come fron within fey a group as an outgrowth of its desire to better its OTTJ position. **• The plan first followed was to open large and well-equipped com-

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1 • *

inunlty Centres with a paid staff, and that has been found to be unwise) for the community felt It had no interest in the upbuilding of the work. "(This was the welfare doing what it aimed at not doing - trying
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to impose something 'from without)* fhe second plan is more succesfl-xful, and under it village Councils have been set up which co-operate
** X.

with every existing volunteer society - church, scouts, uuidiec, bus-
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Iness groups, and woman's Guilds in the area* suitable buildings are found arid it lies with the Village Council to see that local vol-unteers prepare such equipment as is necescary* no paid workers are

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employed, for the basic idea is to use every available facility the
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community affords* Three of the four executive officers are engaged ofi this extension work, arid thai plan is that adopted by all the

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churches in extending their 3^0 rk, viz*, beginning in a small way,
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in a house or .disused building, 'with a visiting paid &£ent, onpL9 if /" the community feels the need for developKment and works towards it.

VI' . a church id built by their own ei'l'orts. so here, the Vlllr^c councils: >f; ' - -

nay extent their premises and build well-equipped community centres. • • « * Thms "It le hoped to relieve some of the deadly end demoralising P '

dom of rural life where there is nothing to do after the sun goes
down except to go to bed.
Jamaica \velfare employs various organising officer^ and these * specialise in health, -first aid, recreational end educational activities, i. Ibid. p. 72. 11* ibid. p. 73.

317,
tor men | while the central council supervises the work among women
and girls under the direction of one of the welfare officers* A third i « »

officer supervises 4 H Clubs and pioneer Clubs, arid integrates the • work with that of Settlers9 Associations on Government Land settlement schemes, and other vjorkers deal with Co-operatives in ctuciy groups and in a practical way in marketing* 1 Economic co-operation is still in the future, for experiments have shown that "the first step toward sound economic co-operut ion is training in social and commun-ity co-operative effort within the familiar activities of the village, and that riot until the peasant has had some experience arid understand—
!

ing within the sphere of his simple interests is he prepared for the
• •

responsibilities of economic _ co-operation* w11 '
; »

One important thing to be noted is that as Jamaica Welfare gains experience and comes to realise that the methods of the churches were

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not slow because they were antiquated, but were slow because 'they had to 'be suited to the character and mental capacity of the peasants, there will be greater co-operation between the two, and that ^ulte

apart from whether the churches unite and become indigenous or not* ** , 'iV
We see then that before the recommendations of the west India

i' ' ' Royal commission were published and the itevelopment ttout and welfare
. .

Pund came into being, • Jamaica had in existence a great number of
/; ,*&,;
agencies f o^ the betterment of coiumrfuity life in connection with

"*. '

churches, philanthropic movements, arid secular groups, the first
.. -j •
looked on this work as either a means to on end, or, iaore often, tfte

fruits of conversion and the expression of Christian love, it did * < what it could within the i limits of money and time, but had neither

Olrvan: co-operatives for. Jamaica, 1943* 11. Merle Duvia,p.74.

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the wen nor the equipment to carry through comioi/jlty projects consls-tcntly. The second group were limited by financial considerations,
and by their being Interested in ono type of help only. The third group had the financial backing of a business already wealthy, it look* ed at the whole community, and Its aim was to begin and continue the ,
' V _ ' '

fullest development of community life, pfciyslcol, economic, educational*

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It believed the moral would follow with the economic and the educational, and community-spirit would artse'xJtHHx spontaneously. All these
groups have learned from experience, and the Central Council has been
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f

the means of bringing them together In a practical way. Jamaica was
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9 ' •»

1 therefore ready for the work of the • social and welfare Adviser to the

Comptroller of the Development pund, and pur next business is to study * _* * * Z^e proposals now put forward by Government In this sphere, and tox \ . •
soe how the existing agencies are relr.ted to the new organisations and
* • ' -

projects, and also to examine the place of the church in this Faimfury

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community service and the development of a full,community life here*
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Proposals under the w.T-Royal commission*

* *

Before studying In detoll^the programmes proposed by the social

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Adviser to the Comptroller of the west Indian Development and welfare

: ;* (• : ^ \ • ' • Fund, it w^Ll be we*Ll to note the actual wording of the Royal commls-
• C,..: • ,-."<*' •.'•• ; •'• •; -'•
sion«s rec^nmendatlons, that v.e may understand not only the develop-

: ' "t- ' - merits proposed, but the places g&ven to the churches In the new scheme.

,, "***' * . * - • *

These recommendations were;-
* (a) that Government should appoint a social welfare Officer arid form ft Social welfare 'Committee of representatives of each Deportment con-

.... ^ , (. cerned, however indirectly, 4n the volution of a programme of social

319.
welfare; that a social welfare expert should be a member of the staff of the Comptroller of the .w.I. welfare pund, and that the appropriate
i .

members of staff of the Comptroller should form themselves into a Social Welfare committee which, would be, the central counterpart of
the local committee* .

(b) That provision should be made for the training of social welfare workers for service In the west Indies. Core, must be token to supple-ment and support» .-and not replace, the valuable \7ork now being done by voluntary organisations;
(c) That women should be eligible for appointment, to all Boards and local authorities...that more hostels should be provided for romen v/orkers;
(d) That an organised campaign should bo underteken c^alnst the 'social, moral and economic evils of promiscuity, the success of which wiUU mainly depend on the extent to'which the combined, authority of tfre

1 • * * * • .

Churches- Is behind It;
(e) That certain Improvements should be introduced into the penal sys~ ^ tern....the use of probation..•modern methods,of dealing with offenders.
v (

por two' years the churches, the voluntary associations, and the Social'Welfare Adviser to the comptroller have been working out the
• ix •*' *

details of, the various schemes for the social uplift of Jamaica, and fthlle reports are not complete, the main lines have been decided upon • In general, It might be stated here that It Is IDcely that the
. • * »

country work at least will be carried out through J^juolca ftelfcre Ltd and the central Council under the supervision of a Government Director
r

°f Social Services, i.e. the proposal is to use the existing social

!• Recommendations of W.I.Royal commission, sect.v por.ll p.17.

320.
i

service groups and societies, not to duplicate their work, or to render their existence non-essential by creating another government" Department. the social welfare Adviser In his report states that there are four main lessons which have been learnt from the attempts t;a have outlined above to build up a satisfactory frame-work of social administration, and these are: "(1) The economy of the country is, and must remain, primarily agricultural, ^he drift tarards urban areas is as striking-in Jamaica as It is in any other country, but the raw materials and marke'ts are lacking which alone can support factories operating on a large scale... fhe primary problem is the-im-provement of the conditions of life of the ^countryman*...(11) It is a truism to say that all the social problems.... are interrelated*... The simple fact Is often forgotten and unreal divisions of services between gepartmerits and organisations allowed to cone into existence.

* * . •••» t

The result has been overlapping...and serious gape..'..which better 1 "•, " * -,''•.'••
planning might hove avoided....Before anything can be achieved...a common plan should be made into which the various services can be fitted, and the execution of^he plan by the various services should be co-ordinated at every stoge. (Hi) Itvhas been .found absolutely necessary;to make self-help the basis of social reconstruction, and

to keep *putside* assistance,' whether from the State or .voluntary 3: '§'' •
iV social wo^ters, under careful restraint. 'outside* assistance, is of course indispensable, both in the form of encouragement end advice, '*.'_• • and in the more obvious form of financial aid....The responsibility for social betterment must be !left with the people themselves, but they must nevertheless be given both the desire and the means of self-Improvement. (Ivj There Is general agreement in Jamaica that the

321,
voluntary social services must be constructed on a moral basis prov-

*

ided by the teaching of the Christian churches* something more than mere co-operation between the social welfare organisations and the
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Churches is therefore necessary; the churches must be persuaded to regard the social services not so much ass a useful parallel organ!s*
;

at ion, as to look upon themselves as the leaders of A new movement
<i

towards social reconstruction* It is hoped that the Churches will
be enabled to work out a new policy in this field through, the mach-

*

inery supplied by the recently established Jamaica Christian Council***
•

He see therefore a parallel to the church question of the rela-

tive work of missionary and native pastor, and also to the question (
of specialised training for rural work and for work other than past-

. i. """

oral care of congregations. ,. $he Jamaican churches cannot, because

XN *

of financial standards and methods, make the required change so that

/ » the foreign missionary gives encouragement and advice and trains local
leaders';- 1'he initiative must come, and the financial conditions must be provided by, the British societies which send the missionaries* Also, the Adviser recognises that all social services are inter-rel-•V.- ,

ated, and the churches have often forgotten that their work also is
« • .

Inter-related, and that much progress could be achieved if there were I/."
taore, co-ordination even within denominations* But the most import-

; '!'- • ' • ant statement made by the Adviser is the hope that the churches will '""• • •;
formulate some policy 'as a united church through the Jamaica Christ*
•

Ion council* whether that will come to pass will be dealt v.lth in chapter, sevon, but the necessity is obvious, and souex method must

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•

be found to co-ordinate the work of the various denominations or else

• *

* m \ » the moral basis referred to will not exist In the cocial cervices*
•' .. .

1. filmey; Government report, social welfare, no. 18, 23.x.41. par.l.

222.

The future social welfare organisation is to be founded on the Community Association', ttlth & measure of help froc island-organisation3 competent to give assistance in special fields*1
paid outside help will be needed at first, but, the associations Trill co-ordinate all local activities after trie manner of the Village councils of Jamaica Welfare ^td.. and It Is hoped that Vill&gu Assoc— W ' ^V * ^* • i at lone will affiliate with others to form District Associations wherein they have ~a community of interests rather than parochial groups Tzhlch i&ay have little interest .beyond proximity. 11 indeed, the gertoxa report so clearly repeats the plans of Jamaica welfare .Ltd., that, as tre have stated, the most, recent proposal, and probably the one which trill come into effect, is to expand the uork of Jamaica welfare Ltd. 111 Assist-ance is to .bo given by Village workers, each officer having the 'help

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of three trained women for social t/ork, and these T&uld be voluntary ,
• \ *

or part-time, and would live in the village17" and trauld direct, elong uth the mole officers, the work of- 'home-making', from the initial construction of the house, to the'beet arrangement for.the home and • family. such officers should be cs.pe.ble of acting as Poor Le.7; Officers or Inspectors, probationer officers, and should give atten-tion to adult education movements and the formation of 4 H Clubs.
• ' ' ty*.' '' * •
they trould.n'ot superocde the oibllc social services, but v.-ould be r *A ^^ • '

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complementary to them. The vrori; is to, be directed tot/ards strength*

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the existing organisations, chirch and other, and in co-ordln-

* - , • *

their efforts.

* •

T/o have noted.the plans for adult education earlier, and it Is

* i

clear that the schemex v/hlch proposes to trdn adults for 'citlzenchipj
• , '

social co-operation, industry and intelligent use of leisure' overlaps

^ V

' * '

U Ibid. par. 2 arid 3. !!• Ibid, pzir 4. 111. scheme approved by Legislative Council since wltlrig. iv. Ibid. par.6. v. ibid. par.7.

with the proposers for Village coLiuunity Associations which v/lll deal

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v/ith such subjects as "choral music, nature ttilks, religion ac a fac- / • tor in social service, civics, hygiene, homecraft, etc."1 and it Is advised tliat Adult jiducation be dealt v/lth tliroujli the Ylllc^c Cotanun-

*

ity Associations, and not by separate Government officials* $he report makes it clear that "all the officers employed iioist bef prep&red to
fit themselves into this conaaon' background of village life, ca^d to
• •

shore the lives of country people, f he Village tiorkeri: tvill be v/omen, : * . *

as the most vital part of the v.on; of the new w^anisation T.111 be done in the homes, and £he homes of the people of Jamaica are far
V " '*

fooro uiider the control of v.ocion thun of men. All the officers employ-ed will therefore be required to rc&ard their uork z^ore as a vocation
• »

tiiuii as a profession! as it vail hold out little procpect for advance* Kent, ur ^or the holding of the kind of office-post in Mngston to '
' '>

which the thougiits of ambitious people usually turn. They must re-
• • • , * ' *". • • • -.*

gard thotaselves as the colleagues of the local ministers of ^ell^lon, seek help froia them, arid be prepared to give help in return. They also eibillorly regard themselves us the coll cogues of the local achool-teachers, and attempt to relieve them of the rapidly
laass of ' sociidt oervice v.ork which 'the teaching profosclon is taking
' ' &>' *

on Its sliouiders as the years go by. ^'hey must co-o^orute v/itk the officers of |tha Agricultural ^epartiHaentf and of the Jamaica /^
*« • ' . • ...
ural boclety* Although they will be* expected to becoiue to ^ certain •
i,* j ' *

extent agriculturalists themselves, in so fur as tho iaore they dlcap-

•v .

pear into the background of rural life the better, • at^d the village

1 • ' *
„. *

centres will ace OLIO date detuonstfatiun agricultural xjlots outi projects,

«

caimot be allowed to set themselves up as experts, they tdll
Mk W 9I& qg^ MM 4M 4M^ Mfr fltt ^^k ^M ^M ^^B ^^Z ^^. tfto ^M -l^M ** dft HIM •• «•• ^to ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^

Ibid. par.

324.
have to do much to as clot the organisation of Plonoer and 4 H dubs, but the actual .mork of these clubs will have to be decided upon in

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accordance with the advice of specially trained persons* Finally,
they will have to co-operate v/lth the rural health cervices...gut as
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in the cace of agriculture, they must not be encouraged to consider
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themselves experts in this particular field; they oust regard their

*

function as providing a useful channel through \rhich the health educ-
:-. •"':• : +

atlon services can reach the people it attempts to influence* •*
It Is clear '• that these officers must be under the influence .."*'."'.. of
the churcfcos if they are to preserve a sense of vocation in this work, for the-Jamaican character is cuch that he Is apt to set himself up
as an «expert 1 and as an •official* whose word dare not be questioned, ' . -, i
on the slightest provocation* indeed, unless these r/orters are'trained by Christian ministers who themselves have a strong sense of vocation, ' * '. -•:
It Is not being too bold to prophecy failure for the entire scheme* ^ast experience In poor Relief, and even in the present attitude of teachers and other government and parochial servants Is sufficient
to make the Jamaican peasant distrustful of (help* from any official *v source! apart altogether from the opinion of government or other

^ persons educated abroad as to the abilities of the Jamaican* .There i/'? • '

is little point in ftsnoring the experience of the years as to the

nature andIpharacterlsties of the Jamaican people in such a matter, ' •,' i"
arid it is tell to plan the v/ork with all the facts in mind*
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Continuing the report, the matter of the wider 023 organisation

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ts dealt 7.1th, a work v/hlch ve have suggested should be done by the

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Central Council, but v/hlch, at the time of thv report, was proposed should be done by a Jamaica so del Service Council, for these reason s:-
1. ibid* par. 17*

325-
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tfille "the existing central Council of voluntary Social services seems to afford an excellent foundation on which a comprehensive Jamaica Social Service council could be built, its strength lies In the fact that It is an entirely spontaneous growth, which owed Its origin to
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a desire on the part of those responsible for the various voluntary /
social services of Jamaica- to cooperate together to remove cordon
r

difficulties, *'hls is In itself a good dmen for the future, on the other hand, the main weakness of the Council as it exists t.t present lies In the fact that some at least of Its members are. not fully ac-credited by the organisations they represent. The first stn~e in

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the crottth of a body of this kind is necessarily an informal one, and

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it not; remains to be seen whether the constituent organisations,
parti culmrly th£ churches, will be willing to appoint f working members'

•

of their social welfare ascoclatlcns to represent then, as churches, / * . -,
on tho council. This problem is now being dealt with.
"Secondly, the representation of the Government 'departments on the existing council is too weak, there are obvious gaps, such an are left by the absence of any formal representation of tho Department of Agriculture, (and Jamaica /^riCulturol Society), the Boejd of SuporvislorfA'the Education Department, and the Medical department

; malteythe i.ork o-f the Council a pale shadow of what it ou*ht to /-!' ^ '
v* ft is |-itfclly Important for the future health of the social ser-

v . 1 1
f

vl COG of Jamaica that there should be* the fullest • co-operation < — % and O:
sharing of views between the State and voluntary services, which

•

should, inddod, blend into one another to such an extent that it is Impossible to soy where the one* begins and the other ends...... "Given strengthened representation of this kind... the Central Council

of Voluntary social Bervlces should e^ly for Incorporation independent organisation of the Jamaica council of SoclcJ.

t ^

• • . Its function chould include (1) the handily of all monfecs made &vall-
fcble for grant-In-old to voluntary bodies..• (11} the direct exak>lcy&ent
* •

of social welfare offleers*•••(111) tegotlatlon with Its constituent
X

bodies to ensure that sufficient services of the right kind are'iuado

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available.. to. the village ComiLUnlty Associations; (ivj training schemes for social workers...«(v) continuous planning and research*..«* ..:•
It Is true that some, members of the central Council rcerc not nom-inated by their respective Synods or Governing bodies, but the reasons were two-foldj . (1) only social departments.of churches were asked
for representatives at first, arid (11) it was .clear thatf GovoiTiment
•

had certain proposals for the futuret and most churches at any rate vailed for two.years until these proposals were zaade public. They
•*• , • • •*' i

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did not feel .it wise to enter into negotiations to set up a contra!
• • ,'

Council'if in a short .time such a thing would be unnecessary in view

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• * •, . of government action, knowing from past experience that, tho re v;ac $-

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not the finance if available within voluntary and church organisations *V - . "-
to compete r/lth old from the British aovernuont* AS the A^lsor has
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stated abovei the problem vao'being dealt .wlth^'and if the later pro-

&*/ * * ' •"•'•', poctds to u^e the existing organisation as the officilsl one riiiterlil-
n 4- ^- ?
. Isot-the cburches will all nominate official 9*4 active V^rkerr* 7-- '•• "•" •

* ' 11 fiome of the?» have already done sot It is further no objection a^alnet i' ,

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the central Council to say.that Government Departments v.cre not offlc-

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lally represented thereon* Government Departments do no$ cotio under

* * * •

the heading of * voluntary', and are not In Juaalca Inclined to the

t. lbld*.paraa* 21, 22, 24« 11* Presbyterian synod iiinutoc 1943«

327.
view that there is anything short of perfection In their co-ordination of work* It is fairly certain that no Government Department will
be officially represented on such a Council uutll Government Itself recognises the existence of the Council, and its place In the carrying' out oiv Government schemes* we have seen that there is co-operation between the Education Department and the, Churches, but that Is because Government has not the money to erect sufficient buildings, nor the staff to manage sufficient schools, without the help of the churches* The need for Church influence therein is definitely a secondary con-sideration In local Government eyes, although happily not In the plans of the Education Adviser to the Comptroller. So In this matter* It rests entirely with Government to give a stated place to the ghrisk Central council and to make the necessary arrangements for Its recog-nition by the various Government departments and for their official representation thereon* $he reason given by the DlrectorC^ Govern-ment ^epartaents for their Inability to represent their depart events is that In the matter of finance they are not allowed to 'subsidise private concerns with public money*, which in practice even in clem-
•

entary school buildings, means that such things as * nominal rents* have to be introduced to- safeguard • unfortunate* Instances which con-. V '' ' - tradict the officlal stand* churches are not represented officially on the Boarti of Education, the Board of supervision, or any other Goveraaatt Department, but members of, e.g., the Board of education We chosen so that each denomination has one minister - not as a mln-

j , later, but as a citizen, thereon. It Is to be hoped that whether
the Central Council is recognised by Government, or whether a Jamaica Council of social Services Is set up, the work being done, and the

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spirit of co-operation achieved, will not be hindered. •

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i'he first need, obviously, vd.ll be for trained workers, and the

• * . Adviser proposes that this be managed in the first Instance under the

%

Methodist Training Centre for church sisters, assisted by lecturers from Government departments, voluntary associations, and secondary school staffs* 1 She training of the Village porkers is to be aarrled

*

out by the Central Council under their Leadership Day programmes11' ex-tended in certain areas to Training Weeks and in others to erect Centres for Refresher Courses* Jamaica welfare Ltd it is proposed should continue its present work in its present areas*
V

The first step in the carrying out of the above recommendations
has taken place in the appointment of a social Y^elfaxe Officer, who, •^. -
* ' ;,,

while directing social services, is not the head of a Government Depart- \t ment, but is attached to the Secretariat, and has under his purview
•/•
all the services mentioned, in addition to the co-ordination of the public-social services* So far, he is working through the central
•

Council and it would appear that then necessary strengthening of its • * o
membership will follow and its place will be recognised* At must be
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noted, however, that the Central council works for the country parts,

' , *

f and that there is no corresponding council.for the capital city and
«>>' ' ' '

Ite suburbs, vhlch has a population of over 200,000 people, of whom $
75,000 arei under 21 years of age* ~
The social welfare Adviser proposes a central authority aware

• <•

of the underlying problems of social administration in the city, for
* 4 %>

the avoidance of overlapping and the co-ordination of services* if

*

»- ^ ' the Jamaica Council of social services is set up, it Is proposed that

!• ibid, para 27* 11* ibid* para 28. ill. 1943 census Bulletin no.l. iv, simey: Government report 24.x.42 section A«l* ' '

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a sub-committee be appointed for the city, and this would co-operate t.ith the Kingston charity Organisation society for the relief of des-

•

titutlon and would organise a" Youth Movement In co-operation v.lth the Y.M.C.A* and.the Y.W.flkA. for the running of I30ys* Clubc and Girls* Clubo, on which a beginning has already been made.
' ' ,
It can be stated that since these proposals were published, thare
. *
has come into existence a movement known as the *Jamaica Youth Movement• but It appears to be primarily concerned with political matters, and
is not actively engaged In social rork. It Is an attempt to copy the Central council and has on its membership a number of study groups, &£XHS.C»IU groups, etc., but In so far as it Is active, It is concerned with young people rather than with social work among youn#--3?eople*
f ha solution of the city problem would appear to lie either wltft the local Christian council (city branch of ,the Jamaica Christian council)
r • •

or with a special committee consisting of Government officials from
the Board of supervision* the Poor Law Officers, the Y.M.C.A* and the Y.W.C.A., and the salvation Army, ^'hesa organisations have the Infor-

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v • .-

mat ion, the contact, and the personel for such work. . '

•* A

Special reports were issued on Youth work in addition to the men-
f,

tlon made of, that work In the General Reports on social Welfare, and fr," these i Include proposals for financial assistance to scouts. Boys* Brig- '•: <!• •
adee, and Hoys' clubs, under certaltf conditions. Proposals include

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the appointment of a paid Travelling commissioner, the provision of tuo rural training centres and o If Ice. accomodatlon. Jne various Girls* Organisations are more fortunate .in that most of them are attached to. churches and have the services o£ (part-time) of a church u£ent. The development of 4 H Clubs, for training In agriculture, home-making,
V ' I

Ibid 1. Ibid* sections B, C, and D. 11. Slmey: Memorandum ZL.x.41.

community life, arid citizenship, to teach a scientific approach to

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forming, etc* receives special .consideration and provision is made

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for Instructors and Organisers for that work ink joint memorandum by the Agricultural, Educational, and social welfare Advisers. 1
There is one other department of social vrelfare which has been considered more directly in connection with the Churches* viz., the provision of Homes for destitute and orphan children, and to that
w turn our attention. i
this work was begun by the chtirchqs, arid in general is conducted i ' x , • • -^
by them .with the help of grants for children sent to the Homes by parochial boards* An 1913 the Broughton industrial Home was estab-
•

11 shed by the Presbyterian church of Jamaica, with accomodatlon for 20 boys and receives boys from any port of the island* In 1917 ^t Yfus enlarged to take 40 boys, and has a competent staff for instruc-

tion in arts and crafts* Another Home was opened later at Uontego •'/
Bay, with.accomodation for 3o boys, and in 1922 a Home for Girls was
f

opened at Carron Hall* while these Homes are ur.der the full control of the a/nod, they are undenominational so far as the children are
* • * ' . •

concerned* Their upkeep is provided for by the Church, through endow-
* t »

ments and voluntary offerings^1. £he ^ethodlst church operates an
j, . y'

Orphan. Home In st Ann's Bay111 and the Friends an Industrial school Vi ~ »•''•* ' •
•: • IV <*£'•'

for Boys and we have noted the v.ork of the salvation Army for leper children, for the blind, and for the destitute in Kingston. There ore ono or two small homes for poor children operated by voluntary * workers by the aid of private and publet subscriptions, but there
no organisation for co-ordinating the work of these, or fpr £ux

1. Joint nemo., no* 2* 5.111.42. 11. joiaoice Government Handbook, 1939, p«390-l. ill. nerle- Davls, p« 10. IV. ibid, p

32U
formulating a policy for the various Church Homes. They ore inspected by either the Education Department or the Board of supervision, accord-

*

ing to the source of Government grant, which may be given for eciuca- -

t *
r ' .

tlonal or poor relief purposes, but neither department gives advice
or interferes with the policy of the controlling arid ornlng body*
the whole subject has been opened up by the social welfare Adviser, and he has taken into-consideration the Government, Church, arid private Homes* with a view to • co-ordinating the work and extending its scope* •Children may be given relief by the poor Law authorities in 2

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Jamaica in one of four ways at the present time: (1) in their own
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notice, if orphans or separated from both parents; (11) as dependents

* i

of tjomen.who earn an insufficient amount to support them; (111) in

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Alms Houses (a practice condemned by tne Board of supervision); (iv) «ln

\ ^

a Children 1 8 Residential Home* 0;- the 31st March 1940, .the numbers

* . •*

BO relieved were (1) 789, (11)'4,612, (ill) 40, and (ivpl,152. (37 children- were boarded out with families and an allowance paid for their
• '•*,'*

maintenance)* It will therefore be seen that a high proportion of
*v

destitute children are relieved in Residential &>mes. ^he number so ••* relieved is still growing rapidly, having Increased from 536 in 1931 to the above figure of 1,1^2 in 1940.... Children maintained in Rosld-
v ' i/"

entlal Homes jfall Into• two groups: (a) those sent merely ac destitute
r ': ; ^ '

children, e.$« as foundlings, and (b) those sent under an order of.'.'•''•
the court, with or without their consent, or that of their parents or NativeB. ....Group (a) is therefore found. In Children's Homes whether
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they are Industrial schools or not, and leave not later than 14 years

0 •

°? ege; group (b) is only found in certified industrial schools, and leaves at 16, provision being made for retention to 18 in special cases*••

332.

The problem which has confronted thi. Poor Lav; authorities has
• • •' -

^ »- jJ been two-fold: (a) the finding of sufflMent accomodatlon to houca
the steadily growing number of children for whom they ore rospossh ponslble, and (b) placing the children .In.employment after they have been through the Homes* -Jho Report of'the committee on Poor Relief of 1938 contained a recommendation that Government subsidies to Homes should be contingent upon the management providing on approved curric-ulum which should Include voactlonal and agricultural training, that the -cottage home was the most suitable 'type of institution and that to enable vocational or agricultural training to be given, the leav-ing age should be raised to 13 or 16. after considering the possib-ility of making more use of the system of boardlng-out, the Coinioittee concluded that - «the Residential Home ls%ho best solution, but our present institutions are oldrfashioned an<3rin many ways not ae effic-ient as they might be f.«4-
It-will be noted that the Social Welfare Adviser considers Orphans, destitute children, delinquent, arid children with criminal tendencies as being in the some class, and looks at the problem as one of Poor *.•*«. Latv relief* But while there is much to be said for that point of view, It IB misleading, for the figures do not cover the ttttal amount of relief given for orphans'and destitute children, and the memorandum nowhere mentions the balance. Homes operated by the Churches are,

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even when they ore industrial schools, mainly for the orphan and the destitute, -and^Lt Is only to help out the parochial boards and tho
courts that a small number of children come by order of court to these

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institutions and share in the type of vocational and agricultural training given to the poor children in the Homes* Broughton presbyterlaii
• « ^^ "^^

1. simey: social welfare memo* no. 16, 20*x*41» par 1,2,4.

333«

» jjome has 10 out of 30 places only for boys sent by parochial boards
4 *

and court odder, and usually only one or two are court orders* tfarm

•

Home (Montego Bay. Presbyterian] has 11 out of 30 sent by Parochial boards, prlngle Home for Girls (Carron Hall Presbyterian) is not Industrial, but. receives grants for 15 children from parochial boards and the Education Department, on the express condition that the Church
» » - .

supports: a like number. so with the Homes of other denomindtLons.

• * «

fhe figures given in the Adviser* a memorandum are accurate only for . such applications as come before the Government's poor Lav? authorities, i

but do not represent the full amount of work, nor the-total needs of the island*

A further point to note is that it is^hese Church Homes that ' '- ' •'* i ••'• •
the type of training required, and the conditions of training required, Is given, for.if it is granted that delinquents should be trained in
an atmosphere such as they vd.ll enter rhen they come to work for them—

* selves'On the land, then their trzunln^ in church Eoi.es puts then in

a type of rural community, of mixed classes to some • extent, from the beginning* In the Government Industrial school at stony Hill* the

^ •

treatment is for delinquents and criminals* It is in practice a reformatory, ^though that is stated to be its second function.1 There
£,»< * .. ,; •' - •'."'•'.

Is great room for improvement in \|overoment and in church institutions, I'ff- '-.•"' ~

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•* v

but the atrio sphere In Church lioinos is undoubtedly-bettor and healthier, and the training is In some respects lalser,' though tlicro is not the

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staff of instructors v.hich Government can afford* In tills connection It is interesting to compare the cost per head as given id tho Appendix to the oatte.memorontian - Government Homos, 8/3d and 9/Ld; Presbyterian

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Industrial Homes 6/- and 6/9d; Friends' industrial 9/9d; Salvation
^* ** • •• •*• ••••••••••••• ^ ••*•••••••••••.«••• ^ ^ ••••

!• ibid* par* 8*

334,
for Blind 15/3d; Presbyterian orphan Home 4/LOd. 1
It Is clear that some development is necessary, and that much
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could be done by establishing bigger centres - not necessary bigger

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buildings' - especially in providing instructors for practical training. Ihe point of view of the Board of supervision is of interest on this matter: "The training which the children receive 'in the schools is either of the ordinary kind given by an elementary school or is re* lated to urban or seml-URban occupations of one kind or another. Most of the children sent by parochial boards are either orphans or are deserted by their*parents, and there are in consequence very often
»

no homes to which the children can return when they leave the Homes* i • They ore frequently unqualified to practice any trade or calling, and in any case they are usually too c young to be entirely self-supporting* «i' «. There is no apprenticeship system in Jamaica into which they could be
S i ' •

fitted, and in practice many of the children have when they leave to be put on the Outdoor Dole of the parish, or »taken(by somebody as an unpaid worker in exchange.for maintenance.
"The subsequent careers of the children after they leave the

, fc •
Residential Schools afford sufficient Justification of the views

formed by the. Board of supervision* $he" most striking Case is stony
•" ' frf' * ' ••'.'••••'>

Hill (Government) where tne Institutional* atmosphere, and lack of •'; 'I7' the right k£ftd of practical training makes it exceptionally hard to *•> ' ' •

f ' * fit the boys into the ordinary }.lfe of the country on discharge* The ' •.
Secretary of the After-care Committee has recently reported to the
. >

Board of Visitors that the t?oys placed in employment are • to tally unable to look after themselves• *..*«li

1. ibid* Appendix II. 11. .ibid, para 7 and 8*. •

The necessity of vocational training, and of the • cottage prtn-

' -. *

clple as distinct from the 'institution* atmosphere, is obvious, but * "' there is nowhere in this lengthy report any suggestion as to the char-acter and tho type of training required of superintendents and of matrons and staffs, except - on the practical aiss tslde of Forcing, and Vocational work. *et tho clear indication of the report Is that religious instruction and the Christian foundations of life ore more needed in the case of children than in any other group* It may be that religious instruction is taken for granted as part of the elem-entary school.teaching, but it would sera? desirable that in RosidBotlal Homes of this-type special provision should be made fur chaplains, , as is done In the Church noraos and In other Residential Schools* Jtet the Impression given is that vocational training and better environ-ment will accomplish all that ID required for children*
fhe Board* s Judgment of the country industrial Church Homes is
as folio TVS ;~ "The facilities they provide vary from the excellently equipped Svlft-purscell (Friends') Home to the rustic simplicity of
' J&roughton (Presbyterian) and the low standards of panning (private Trust)t which are in keeping with those of the surrounding peasant cultivators* '.none of these Homes provide a satisfactory training
for life on the land,-and all require assistance .in this ac in other t *' • v

matters* $he after-care *™ME tsork is also inevitably uneven, in qual-
•t ' ' ' •

Ity and divergent in purpose, ov/ing to the fact that the children are dealt with In ones and tvos. At Brought on, for example, a number of children ore found employment in Kingston, despite the fact that they
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have lived their lives In tho country, and have been given some pract-ical instruction in agriculture* fhe Manning Home makes arrangements

336*

to place children out in homes as early as ten years of ajo, the older children receiving wages of about 7/- a month* 1'hls practice is oS&sn open to many obvious, abuses....• «^
The main difficulty about small Homes providing adequate train--
ing for'life on the land is the .fact that they ore email, that they
' - 1 '

receive little .public support, and that their original intention and practice was to provide homes for children of school age at a time ,T;hon unemplpyment was not prevalent* It is left to the individual superintendent to find employment for the children when they leave, and thus it depends to a large extent on his personal contacts. $he
*

Broughton Home reports, e.g., show that while agriculture is taught, tailoring," carpentry, sisal-mat making, and other crafts which 'Can ' bo practiced equally v/ell in town or country, are also subjects of '
v tl «

instruction and In the case of panning, it is clear that many of the children will become peasant cultivators, and will, it is hoped, take part -in the Village Community Associations proposed by the Social welfare Adviser* . The practice of placing children out in ha private homes cannot be too strongly condemned in Jamaica* It has been tried by various bodies at various times, and the abuses are so common as to make kind treatment almost a miracle* She child be— ^ _j * i 9 ' f

comes an unpai'd servant, treated like a slave, and is rarely cent to school., and 1&ie reason for parochial boards and other institutions

.. * :« f ' .' ' ''. ' ' pursuing the system Is entirely one of 'economy* • The Secretary of
* * 1 . . tho Board of supervision states that "They^ (parochial boards) often pay as little as I/-'per week to a •guardian* to core for one or uoro do sorted children whereas the cheapest Residential Home costs 5/- per v/GGi;....Those cases are not numerous...if the child is £a ka boarded i. ibid* para 16* 11* Broughton Home annual reports; synod papers*

337.

out with a peasant famllyg of the status of his own parents the
grant pala for or to/ him is used to maintain .the whole f dally, if boarded with people of a better economic status he or she In many cases

t , becomes 'cheap labour* arid there Is no machinery for the constant ess

N

supervision If this Is to be avoided, and regular school attendance insisted on, "* if the future of the child is considered as It ought to be considered/ as part of the entire social Administration plan
mid the raising of the standard of life generally, then it Is anwlse to board out children in homes of the pro con t low standard, and when the standard Is raised all round, . the number of children will ' ' ' be * less-

• t

ened, ami the. cottage Home will be able to accomodate all, and the higher standard of home life scan be inculcated from the first in • •• >.• . these -Cottage Homes* \
The plan proposed by the .Board of supervision ls'fto have two Farm
f »
Komoc, tilth cottages occupied by 16 children, the aln belief to turn out farmers and farmers* wives* .Jhose two Homes rould accomodate some 800 children, and the1 Presbyterian church had made arrangements some

years earlier to transfer the 'Farm Home* (biontego Bay) to the new *v scheme, the interests of the church being conserved by one or two
/.
Cottages being known as the »parm cottages1 • and that church being
v v\' : * '
alloyed to send Its children to these cottages*"1 The suggestion was
/:" 4:

not -adoptec$rby Governmont though recommended by the Board of supervision* "f '• '

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ture
We have now examined in outline the work of the church in the

sphere of social 'Welfare, the work of voluntary societies, and the % proposals of the social welfare Adviser for the future, that is to !• Slraey: social welfare memo* no* 16 appendix I* li.precbytertan Synod Minutes, 1939*

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be the place of the church in the new developments?
First let It be sold that the churches welcome wholeheartedly
the recent interest shown by .Government In the social development of
r

the people of Jamaica, and that they are willing and eager to co-oper-ato to the fullest extent in bringing the new proposals to maturity, both by placing their resources In men, women, end money, buildings and experience, at the disposal -of Government. There Is no protest-ant Church which would insist on running competing establishments or Institutions If what Is required is being done adequately by Govern-

• • *

ment or seml-uoveramental bodies* But the churches will, without
s.

exception, Insist that social work must be founded upon religious experience and training, however it is carried out* The^ClHl not .

n

Insist that the Churches taKe over the whole social development plan with Government subsidy, but they will insist that the churohes have some direct represent tit Ion in the planning and the carrying out of the pltns. To do less would be to fall short of the Ideals end the vocation to which the church is coramlttead by her Master*
1. The Church will continue to do such social v/ork as Is Incld-

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ental to her pastoral work and will viclt the sick end the poor and
(' • *
assist them from the funds under her control. She will continue and develop thi'personal-work of bringing the needy into touch with thoco public andfsemi-publlc bodies which can give greater financial assist*

"/ • *' ••;•

once than the Church can give, and she will do much to break down the

i • .

feeling of distrust of public assistance officers which exists to—doy. Her work of teaching and education in the moral sphere, on marriage, home life. Illegitimacy, will continue, and will be supplemented by the efforts of Village community centres to raise the standard of

339,
living and to Improve housing conditions.
2.. The church will continue to manage the various- small trust
loonies for charity which she at present manages directly or Indirectly, will also continue her interest in the work ,pf the larger charirty nisations. £he latter, especially in Kingston if the scheme for
.' •

youth Clubs materialises, id.ll be In close contact Tilth the church both for voluntary and: paid Yorkers. That is, the Church trill supjjjjy the personnel of the staff for these organisations, for on their char-acter and sense of vocation will depend, as wo have seen, the success of the movement.

3« In general, as we have indicated, the Church will have a share

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in the work of the Jamaica Council of social Service, or the central council of Voluntary social services, which ever body is In 'charge of the social Welfare development of the island 'an a whole. $he work

j * , of the church will be to supply voluntary workers and trainees for the
varlousv>ositlons outlined earlier in tins chapter; to help in the granting of sites and/or buildings; to train up her ministers and

. • *

' — y
agents* to co-operate with community associations and settlors' assoc- *v
> • » latlons; to act on their committees and give the benefit of their '- '
experience and education; and to see that the religious foundation ' Is ke#t 0,3 tlie centre -of all community life* . r.orkcrs f or " special

'*.' • ^ of inllviduals, such as the blind, the deaf and ducib^ and the
. lepers will be recruited mainly from the church, and whether this

i * ^ «

irork is supported entirely by Government or not, It is better that the various denominations co-operate to support 'any particular piece » of ;vork and agree that one body do that v&rk tlaan that every denomi-nation try to control It. so long as there is division, it is more

340.
practicable for an institution to belong to, end to be controlled by one group, arid to be assisted, as the salvation Army work among the Blind is, by grants from other Churches. She churches -Hill require
to be officially represented on the control council and their repres-entatives must be such persons as are able to speck with authority on
X .

the various departments of their work, and to have knowledge of their agents throughout the island, and the amount of service they can render. The worising out of a policy between uovernment and church and voluntary
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societies Is Impossible unless the co-ordinating .council has in Its individual membership people who have authority within their own group

£ ''.',. . to see that ii common policy is carried out.
4* The* church con provide lecturers on social problems, either

1 port-time or full-time, arid if these have been working as pastors *in

- ! x the country their lectures would be of infinite value. A sharing of

''•V * •< *'-<' * . •
the sttxff-v&rk between Training colleges for sjoclol .V&rl:ers,and for Theological students would be of benefit to both, arid would let the workers become acquainted with each other and with the aim of each

other's work before actually meeting on the field. If arrangements •* . : Here made for thes establishment of a University College as we have < .' .

suggested in chapter five, the students of all departments of study V\' <t * '
ftould realise that they must co-operate in raising tho standards of <: -^ , ' . ' . •
llfo,\not only mentally and economically, but soclclly, morally, and "/ >.', '

f

spiritually* Jndeed, there seems no other way to co-ordinate the .
i

training to be given by church and by State for tho.,future leaders In Jemalcc*

5. It would seem that the work of Jamaica Welfare Ltd will cone % • i
naturally under the Government Land settlement schemes, and as

341*

;hese new communities come into being, it is important that the«e jhurches come together and see that from the first there is provision

*

aade for Christian teaching and a place o-f^worship* It is equally .,*.. "" . • i i .*, * ' »

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important that the Churches do not repeat the ^errors of division and. deriominatlonallsm in these small new communities* In this collection
' . .

it is well to note the statement issued by the Lands Department in

* f-.' '

Its Guide to Social welfare fcork or\ Land settlements: "Community centres can be used for religious;purposes when those are lacking or scanty in the neighbourhood* gare must, &owever, be taken to avoid rousing religious antagonisms among settlers or opposition or resent-ment of recognised religious bodies already operating in the vicinity* Sometimes volunteer religious workers, might be found who can conduct, say, Uinday school classes for children* **> In this connection the Jamaica Christian Council interviewed the Lands Commissioner, and

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were informed that space had been reserved in each settlement for a Church,'and that care would be taken to see that only one Protestant

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Church was allowed to erect a building, except numbers justified more, but the suggestion that the Jamaica Christian council might be the

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body to decide which denomination should T/ork in each area was not
f ' VI • ' "v
received favourably* (on the ground of •religious freedom)*
t j '* c • •

\r • •

$• XQ that has* been said with regard to the place of the Church ^
•J; ;f'' • • • ' '
In the workjjrof the Central Council or the Jamaica Council of social

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' '".

Services,applies obviously to the proposals under-the 77*1* Development ;

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Fund Advisers, and stress will be laid on the statement In the Royal Commission recommendations that social service schemes must "supplement

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and support, and nof-replace, the valuable .work now being done by

1. Burnett: Guide to social, welfare work, p. 18* 11. Janaica Christian Council minutes, report of deputies, p*7*

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/ i
Voluntary organisation"*^ and that the success of tho campaign against social evils depends on «»the combined authority of the churchesw. 11
liia jChurches must set themselves to find leaders arid to train leaders,
in conjunction tilth the Government colleges, for this special v.-ork,
aud must themselves set apart one or more officers to act as a go-between,

• , ' • *

a travelling instructor and organiser, for tins voriz. such v/ork as
. tho Churches are doing must Itself be co-ordinated and this vrill re-
quire a full-time officer, probably a missionary lh the first Instance,

\ • ' to bo followed by a trained native* One church has already appointed
a* lay missionary for such work*

7* -Lhe churches which have at present charge of children's Re- iO, sidential Homes are all av.are of the difficulties of operating small institutions,\and they are mainly financial* These Homes carry small
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. «ndovuent&, and were intended, to provide for children a *home f atmos-

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phere, food, and clo tiling and schooling* Arrangements could be&aade under'the terms of endouaent for the combination of these Homes, and in most cases of their transfer to better districts and their analg&-
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nation v.ith bigger Government schemes* Uut the Churches td.ll only

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agree to such a proposal If adequate provision is mador for the rellg-
• •. <

lous oversiglit of the children^ and no such provision is indicated £':•••> . '
in the ijo.glul velfaro Advisor*s meuoranduu on the matter* tho situ-

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'•*. • . atlon is tferious* and is only one expression of the attitude of the

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Governmont tovvards the ciiurch* the established church har. recovered i ' »

from the disestablishment and dleendomerit of 1870 and has made orapid progress in Its v/ork, but the Government has not yet boon persuaded

• * •' * .

that tho Church was Tillling to become disestablished and disendotred*
»' •. i '.

%• 4M 40 ^M 41V MA 4BV WV Mtt 4HI •• 4ta> •• 4M ^b 4iV W MA *1V 4ft ••• 4W *^* ^^* ^HV •• •• •• ••• f^f MM ^^ ^^b* ^^M

!• W.I»Royal commission recommendationB, sect.v* 11 (b)« 11* ibid, (d) ill* $ho ^roebyterian church.

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£scry scheme v.iiich involves the passing of money to the Churches to
t

be administered by them whether for church or public service, is
t

colvod Tvlth suspicion* 'The church'must not be subsidised* is frequent-

ly heard, and the truth is that the churches are more ' under 1 the state

since 1G70 than the Church of England v/ac before tliat date, for so

x- . • '

Liuch of the Churches' work 'is public service, and so much is left un-
lfl, » * 1

dono that could be done if the state wero to provide the funds it ought

to provide * that the church's policy has to be shaped according to

f '

the visiles of the Government. If Government withdrew its p^all grants -, : . '**• ^**
' * ••' '• ' '->*,• '•;,

for children's Residential Homes, they feel the Homes \vould have to

be closed; I.e. they r can moke plans for Residential Homes for the entire

child population in need of such tilthout reference to chiuT^ liomes

$fet all* But tliat would be a fatal mistake in Jamaica, although* the
">'

Board of supervision is slow to realise It, even V;hen the report of
/
the stony Hill institution uitn its ^institution 1 atmosphere is com-,. j . "' i
pared vlth the atmosphere of church Homes. Por the s&fte reasont the*

Education Department is loathe to consider the ap^L^tment oljb. Religl-
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ous Instructor for Toachers1 Training Colleges* ¥ot the Jamaican^ le

*:i», . •••• '
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by nature very religious, arid he will not advance willingly without
• ' •'• ,
tho CUiurch'o co-operation and leader ship. 'A'he Churches arc, in all
' 1* ' .'•«.' ":''-; 'lv •' - >4
concerned about : denominatioriallsm in the ^cidential
. '\ ' ':.

Homes (except Roman Catholic) and It v.ould be easier there than in ' i • ' \ • I-

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ariy other department In J^miaica to introduce Christian toaciiing by

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Government-paid chuplalns9 nominated by tho JcmtJ.ca Christian council*

^^o Government-subsidised leader of Boys' rov^i (rjingcton] waa a ^oth-

odlst mini tit or, arid the recently appointed, social welfare Officer

> ••*

recommended by the social Hielfure Adviser is a Methodist u.sclonary.
^^ ^^ ^^» ^^F ^^ ^^ ^^m ^^m fc ^^ ^^ ^^ ^^ ^^p ^^B

i. quoted above in social Welfare memo* appendix H pars 7 and 0.

244.

(• '
Neither of them are bringing denominational! sea into their v.oxic, and
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the position is that the churches see the vital need of GO clal v.orli, and the necessity for co-operation in training and s. supervision- that

i ' ' - - . no objections would be raised by the non-ftoman couniUfjions In such mat-

f • • •
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ters. ¥he churches v/hlch have Homes v;ould \?llllngly give up tiie finan-
' f . '•

clal control and the inadequate vocational training If the \vork vould be done equally weH -under Government or seta -public organisation, provided that a Christian atmosphere was ensured in the new K*sident-ial Settlements*
It has therefore become abundantly clear* that the churches are
olive to the needs of present-day Jamaica, and that the new develop-ments are in line with their original policy of creating a self-respect^ ing and God-fearing people; tfhat the Churche's should become Indigenous,

. .... ' \ end that the first step tov;cjrdc the union of the Churches is to practice
> • ' » * *-* L

working together on community projects and in training native leaders. There Is -a growing need, increasingly felt by the younger melioration*

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for corporate union of the Churches, arid while the older generation of

« • ' ministers arid of people cling, somev>hat naturally^ to the puzt, arid while

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they see the parctical difficulties^ In such, a union, they too are at

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one in the ultimate aim.

• £;'
the stress on education and on social welfare trork su^^sts tho
/ *ft i ' -

. $ / line- along inlch clocer federation arid ultimate union mi0ht follow, and ^

• •

f ^ * It is now our business to examine the attempts at co-operation and union

i ' '

In the past between the churches a« suc2i9 attempt c vLich, ri^cre they foiled, were due to tho fact that v.hile the governing bodies ssrrc the

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need, the people had not then realised It* To-day tho people are be-ginning to realise it, and the co-operation In training \vhich \ve have

indicated to be desirable and necessary, will ensure that the lead-ers also, will continue to realise It, both from the Internal point of view, and because of the increased pressure from outside, In the form of the demands of the Home churches and the difficulties of Government In dealing with a number of unconnected religious

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bodies*

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VII.. IfrgJSH - CHURCH

It will be.&iQLse for us, before studying the future possibilities
of the church In. Jamaica, to examine the history of the relations of
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the various branches of the church over the years, in so far as they have purposely worked together and assumed mutual responsibility /for some part of the work*
rtone of our * unhappy divisions* are of .native origin, arid there

'' ^

is not and never has been, col our-dlstlnct Ions In the Jamaican churches fce have seen thfcat there was a distinction between slave and freeman. r * and in days of slavery a distinction between free people of colour,, s white, and slaves, as for example, in the scots Kirk, where "the North and west sides of the gallery be appropriated for white people and the

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* -

South and £ast sides for those of colour; that tone the whole of the centre rsnge of pews downstairs be occupied by whites*^ i£ille the Sast end of the gallery was for slaves. The pew-rents -cere such that that distinction would probably have come about in any case, but that can-

" *** ' r'}

not properly be called a * colour-bar*. At H&mpden, which wi*s a nJLs-eionary station, the centre seats downstairs are reserved for "vlslt-
7

ore ir* but oven in the* Church of Jfcgland black arid Coloured people
frere never klpt out of the church because they were coloured, though before our period there are few Instances of whites and slaves worship-1 . > « *
ping together. But In frli the missionaries' churches, slaves pre-dominated, and the whites caiae to service If they desired. Apart from • some of the recent sects which cjre composed entirely of natives, and
% white skins. \vould be eucpect, it is true that «ln Jamaica the
» ^ , • . ««,•••«••••••••••
Scots ^Irk minutes 25.1.1819* li» Correspondence S.U.S. 3»X1.1G27.

347.
various races join together in Church worship und coauunlon, and
many of the coloured psaplTi and black people take part in the manage-ment of Church affairs and in the ministrations of the Church* It is
• •••so different from anything that'prevails in the United states or in south Africa."1
• The distinctions which do exist are those of denomlnatlonallsm,
and their reason is in all cases that the first workers, the mission-aries and the established ministers, followed the practice, procedure, and peculiar interpretations of the Gospel, of their own denomination In Britain, in a sense the distinctions are foreign to Jamaica, Ijut

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in a sense also they ha^ve become native distinctions, and the problem of union is as difficult to-day in Jamaica as it is In Britain, though for slightly different reasons*

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Church and Missions?

prom the beginning, the position occupied by ministers of the

• • *•'»»„ . • . Church of Scotland and the Church of ittgland wr.s different from that

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of the missionaries, even when' the- Homo Societies were receiving help,
' • i •-,

from the established churchate at home* The relations of the respec- { ' •'' '• * -\ -. ••/:'••• '
tlvo ministers on the field depended largely on the character of the
;• .."»;'• ' • • . ...

Intiividual&v and Inhere are many instances of friendly co-operation "•*. -.•>•. • - vhich diofirove the ae sort Ion made by Knibb that "IriTiaclB, clergymen i' y, -:v, •
arid magistrates hud been combined to banish Christianity from the ± Island**11 or the equally sweeping statement that it wut »in the teeth of the opposition of the Apgllc&n church and the white community of
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planters, It v&s the Moravians, ^ethodlsts, preLbyterians and Baptists who laid the foundation of the r<njUgious education o£ tho no£rooB«« *

i;,. * •
•k *^ *^ ^m *^ *^ *^ *^ *^ *^ *•• 41^ •* •!• «•» ^** i**-': ' *• •• *•* *" •** ••* •* •• «^ •• *ito •• •• MB *te 4^ *^h

1. Crolghton: Ul scions, p.. 154. 11* Cox: History B.U«S* Vol.2, p.194, The call to jsast and fleet, 1928, p.77.

348*
It 2s true, as we have seen, that the missionaries did far more
for the'slaves than the established church, and it is also true that some clergy opposed the work of the missionaries, not because they
were missionaries, but because they were, in England, non-conformists, arid because some of them made themselves objectionable and absolutely refused to believe that the Gospel could be preached by any society

* *

other than their own* Timpson, who gives a fairly well-balanced state-ment of the 1831 riots, though entirely baptist in outlook, goes so
far as to say that "note should be token of the great difficulties
under which the Church of England laboured in Jamaica* Tilth the clergy appointed and paid by the Island Government, it could do no tiling vital for the slaves* After the establishment of the 2*h bishopric of Jamaica
\

In 1824 a fet/ of the younger clergy began valuable work among the negroes; they were helped by an increasing number of Church of England mission-
X f

arias, and by 1845 had built ufc a considerable following* «^
v v. '

iku two extracts from the Anglican historian of the Diocese will • ,,
show that the Church of England was more tolerant of the mission soc-ieties than the missionaries were of the Church of EnglanOclergymen. They also give an accurate statement of their relative positions in
i

the Islandi-y
±j f ^k

;«in 1754 the Moravianes came and began a good work**««ln 1789 a
We si ey an Mdthodiet mission commenced, and in 1814 the Baptist Church began Its labours; in 1819 .the Established church of Scotland started
V ' '

work in Kingston, and in 1823 the Scottish Missionary society began
a useful work which is now being carried on by the U.P.Church* it is no part of this story to relate how some of the missionaries of those denominations were thwarted, reviled, hindered, and persecuted, .such
^M ^M ^M ^A ^M ^M* ^M ^M ^te ^^b ^M ^M dltt ^to 4Mfc && •• <•• <Bfc tftt 4W flM Mk ^M Vtt ^^V ^w ^^ ^^k ^^ ^^& ^^^ ^^ —

1. Timpson, p*29*

349*
things are written at length in their ov;n records* Seyond doubt, the

X — •

planters and the Assembly associated the teaching of the missionaries with the emancipation of the slaves* m need not pause to ask whether this association TSSJS real or imaginary* Indiscreet sone ministers oay have been, and probably were, for indiscretion is no infrequent com-panion of religious 200!; but tho heedless indiscretion of wesleyan or Baptist compares favourably with the apathetic indifference which characterised many of the ministrations of tho established church. Admitting that some of the efforts of the non-Conform*'Sirs produced, directly or indirectly, intentionally or unintentionally, consequences which disturbed public order and resulted In riots and bloodshed, no one con deny that these efforts were in the direction of ^Ttlce to the black population* honour to whom' honour is due. Those who pro-voked the hostility of the church and of the planters earned the grat-
/• ' *

Itude of'the poor and the oppressed* fhere were indeed - and their numbers' were increasing - man of zeal, perseverance and devotion in the ranks of the establishment, but tho lion* s shore of the honours •
v ,-*.'**"

of persecution belonged to the non-Conformist churches. $ho Government

^ f

was a negrophoblc *lantocracy and-the established clergy sympathised '/ * . * i . • >• • * j. - • ..>

with the Government*"^
. Concerning the 1831* rebellion, Ellis writes; "The wrath of the planters wa$ poured out on the teachers of religion, but most of it
* *

fell on the non-conformist missionaries* fhe Church of England teach-ers and clergy, though here and there inconvenienced, annoyed arid sub-jected to opposition, escaped actual persecution. But if they were

unscathed by persecution, they were also innocent of any attempt to * \
Incite to rebellion. That other Christian ministers suffered t.ith
|M ^M ^^ ^a ^^ *^M *^M M*> ^M 4MM ••* 1F+ Afc *^ MM •• 4MA W •* 4^ ^^p ff^ ^^ *^K ^M MM ^^ ^^ ^^ *^^ ^^ ^^ ^^ ^^_

i. Bills, p.65*

350.

their converts and were accused of being implicated in tho rebellion gives greater prominence to their nanes, but does not detract from
the fuct that Church of England mlnloter'o and missionaries were quiet-ly nocking and graining power and influence over the people. In fact, where tho church wc.s weakest, tho robe3.11on was strongest....lt is quite possible that the sobriety of devotion tthlch is chnract eristic of tho Church's teaching had Its soothlnc "influence on the minds of thousands who -were eagerly panting for Ifreddora, but who wens satis-. fled patiently to wait the issue of events rathef^than to attempt to anticipate the Inevitable. Jf therefore, the honours of persecution
»

were not to the Church, the equally great honour of having prevented
/

disaffected feelings from breaking out into open rebellion may well bo awarded to many a conscientious missionary* To prevent mischief
• V - . -.•r.^'ip-'. ..-.,.- • ' ; '••:>."-&$iP::S- ' •••

Is at least as noble though not perha^^ao dnzzlinslv heroic, as to suffer the consequences of mischief I "^
That the Methodists .and Baptists tciok omsL different view, a
that the ficottisl^ missionaries chared in the

the established cliurch, both o/ Scotland and jgngland, is seen by an letter f^oia the Scottish Missionary society to 'one of their ulsalb&arieB ^Kope vyaddell, later of calabar, ^ricaj in 1633:
There is £ very general impression that you have been- less faithful '' • • ' ^ '

thim otherfwlselonai'lec, elso you would not have met with the favour /• ' you have*.*. but. would h&ve becrax opposed and* persecuted/. ..» tho viol-once of pereecutlon* says one minister, Urns for a series of yei.rs .been i;scallln£ the mist:ioRt-rie8 of the ^uptist ar.a Lethoaist de nations in the slave colonies ...but with the Scottish

1. Ellis. p« 67-8.

351'

*

from their own statement arid from other sources of Information,
all has been comparatively smooth end calm, while the planters build and endow their churches end worship under the ministrationG of these* Edssionarles and welcome them as friends and companions in their select social circles and family mansions! NOW the question is, How con -; theoo things be?"1 ^he source of the accusations is traced to Knibbj

* •

and Eaddell end his brethren publicly vindicate themselves arid the, question as to whether the Scottish missionaries wore more prudent is
t

answered by the statement that they were expected to be heralds of the and the missionaries held to the policy stated earlier by - 1,
of JUucea "I certainly would never make a compromise of my rel-
igious liberty In order to obtain the good will of my civil ruler,
but at the seauo time, if that good vd.ll can be obtained without any * compromise I do think every missionary should endeavour to obtain it* "^ Ihere was, then* for one reason or another, a different Qlation ex-

\.

1 sting between established clergy and Scottish missionaries/ and.; on

7 : ^V

the whole, 'between established arid Moravian ministers* *l;e reason

••> ' ' .

way be simply, of course, that scottisli and I£oravi£iri n*sslone.rle3 came by invitation, arid looked on the established Church as a alcter church i-
author thW'a rival, even with its goneral indifference to the clave
; *
population.' •
, f: '?'•
.* Let to look at tho relationships in detail, however, oud not
bo content with such general otatoiients as the above. First the re-lation between tho scots Kirk .(established Church of Scotland, colonial charge) and -tho. Church of lifc&Lend. gy an Act of 1814 the stilus of i'ree coloured people was raised, «adiaittlns theia as evidence, if

i. correspondence 3.U.S. 14»vi.l833« ii. S.U.R<3gleter, vol.19 p.2o6.

352.
Christians, and removing limits ; upon their capability of receiving bequests. The Assembly passed a Bill Incorporating a Presbyterian body, but the Council rejected it; the Assembly, however, voted £5,000 to the Presbyterian church, and later £3,500 more, and later still £500 a year', as if to show that they would recognise a religion if only It were Established, a1
We have seen In chapter one that the Magistrates and Town Council

also voted considerable sums of money for the Scots Kirk in Kingston, % * and It'Is clear that It was recognised for all practical purposes as
an Established Church, having power to call its own minister from Scotland, and in the 1827 Act forjbiddlng the assembly of slaves after
t

dark In an unlicensed place, and being addressed by an unlicensed
•.. t

preachers, the meeting place of 'dissenters* is specifically stated
not to mean "Presbyterian &lrk«..Jewish and Roman Catholic religions". 11 Endowment difficulties were got over by a meeting of planters held
"at Spanish Town in 1822 to raise by voluntary subscpiptlons enough
to endow the scots Kirk stipend**. fhe Chief Magistrate was called to the chair, although he was not Church of Scotland, and the amount
4 %^ raised at the meeting was £3,354.17.6dl The relation between the Church of England arid the ministers of the established church of scot->•/*' *
land,' is an^d1 always has been, most cordial, and now extends to the position of; the church of England Blshap conducting service in the Presbyterian churches, and PresbyKterlan missionaries preaching in Anglican churches.7 (There are some Anglicans object, but not actively). AS might be expected, relations between the established Church
of Scotland minister and other Scottish missionaries were cordial,

t^ •• ^B (^ •• *•* *• *** *** *** ** ** *"* ** ** ^* *"* *^ ** ** *"* ** ^* ** ** ** ^* ** ** **** *** *** *** *•

1. Caldecott, p.85-4. 11. £plth atid choules, vol.2.p.53. lll«S»U.Ae£- Ister, vol.4. p»438. iv. ibid. v. Jjurlng chnstlun ujuncll Campaign.

353.

for the/ wore fellow countrymen, and followed the same form of church
t

government and preached the same Gospel* something of the history

^

of the Scottish churches did break through, ao when Rev Thoas. callend-er, who was acting In the scots &lrk for one year, refused a oal 1 on
i

the ground that he was a •voluntary* and opened a new cause in 1849,

X

the first congregation in Kingston In connection with the U* P. Church of Scotland* But that was a local feeling, and circumstances brogght « * these two congregations together ae a united congregation In 1939. 1 in 1829 the colonial secretary is askecjto Introduce legislation

•

permitting marriages to be performed by nfcn-^iurch of England clergy-men , and the -reply Is favourable and tfatson of fcucea refers to the cordial relations of the Church of England Yfith him In his work in

They exhibit * 1823 onwards: jqc&sx BXHXBXX "unexampled liberality of the magistrates
and vestry of Lucea, even though Church of England * and he voltes
* • *. • t

"I cannot express myself too strongly In regard to the- white people and their uniform readiness to co-operate with mo in endeavouring .to promote the moral and fellgious Improvement of the black and coloured population*. .w11* in * Kingston, '"•**• too, v/e read that "even in Jamaica
^

where the dark and dangerous, fanaticism of the Methodists has been . l

discovered x±&k (note - this .was probably fanatical untrained native ' '

preachers) jwith more sagacity than in other places, this assistance '$••-•
(subscriptions by whites) has been afforded"17' a statement made when
f "

refuting Methodist accusation of unfaithfulness, they having enjoyed support and privileges for ten or eleven years* "The Hector of
ston gave £l0.13.4d for the Methodist chapel in Kingston"7",
the Baptists "during the first thirteen years got encouragement"71 by
\

i. Presbyterian synod minutes August 1939. 11. Correspondence S.U.S. 27.VI.1829. 111. S.M.R6ol8ter vol.9.p.2o6. iv.lbld. vol.!4.p.342. V. ibid. VI. ibid.

354.

the whites, and the question is asked whether Baptists and Methodist miooionarioe were at "that time unfaithful. A further example of help
s

la indicated by "the vestry of Lucea having unanimously passed a voto (
granting a'sum of not less than £100 currency per annum (to be Increased

as they shall see fit) In aid of the liquidation of the debt on the /
Church (Presbyterian), which has been erected in that place; and when that is effected, to continue from year to year as a permanent grant
<to the Scottish Missionary society"! The Moravians also tell of the

' *

presence and active support of Anglican clergymen at the opening of . '.' : • o schools and churches,I1 and while the ftesleyans presented an address to the Governor In 1834 on certain matters, the Church of England, the
\

iioiwlnns and the Baptists united to present their address in the same
year! "4 , -.- ' •/— ' '—Vl ••' \ \

After emancipation, and the troubles of 1831 and the difficulties f

v •

of 1834*38 had been forgotten, the Churches worked on the whole peace-*
. '-, 't--
fully together, though there was always the distinction between »the Church* and the »norwConformists 1 -> which'latter tern was continually resented by the missionaries of the precbyterlan Church.. "*
One difference continued for a time - the financial help afforded

by Government 'to the Churches. At emancipation, the fchurchos were V' helped by grants (two-thirds normally) for school buildings. Ualdocott $
states that *lt was then "possible for the Government to assist all
* ' '• / ' . * »*

approved bodies with funds, and this was done. $he principle of con-current endowment was In operation long before disestablishment toolc place arid continued long after It....But two sects st-od out against

(• ' t

even this connection with the state, the Baptists arid the Independents; these declined all preferred grants* -^ut the Methodists and Moravians
^M ^^ ^^ ^^ ^^ ^^ ^M ^^ ^M •• •• ^M •• •• ••(•• W 4VV ••• •• *Mb •• I^B •• ^M " •• •• ^^ ^^ ^^k ^^ ^^ ^^ ^^k ^H»

1* Ibid. p«53» ll» Breaking of the Davn p.49. 111. nenderson, p.5l«

355.
had no scruple against Joining with the £ngllcc,ns arid Romanists in accepting them**^ It can here be stated that the Baptists and Indep-endents in Jamaica did not hold out for long, but came In so far as school 'grants were concerned in the course of a few years*
phllllppo, the Baptist missionary, ITT!ting in 1843 states that
the total expenditure for ecclesiastical (Church of England) purposes

, -,

rose from £30,000 to £80*000 per annum 71 th the passing of the clergy ,&ct of 1840 i±lch abolished fees for baptises and burials, replacing them by grants from the public treasury, thus imposing a cost unjust arid oppressive burden upon the dissenters, uhtf constitute more than half the population of the island." the disestablishment and disen-

. *

doment of the Church of England in 1870 ended that grievance and there has been more co-operation between the churchetblnce that date, t*}ough not until 1941 did the Church of England officially. Join witii other ; churches for any religious work*\ Apart from individual friendships

* • *- •

bet Y, eon the clergy arid ministers of it her churches, and from Joint •f'
memoranda to Government on social ana educational matters, it Is true
V '., ' .

to cay that the Church of England even after 1870, arid the church of Scotland throughout, had at best a sublime disregard for the existence
of other churches* It 1's also true to say that some of the other churches consl4ered proseljtfisipg as much as conversion to be their chief purpose.
'' ' ' • /$••. ,V " ' ' ' S

It was anditfls, a continuation of the policy seen as long ago as 1797:
y •. *'..
fchen «the condition of Jamaica was such as to-Induce the Board (L.LJ«S») to take active steps towards a mission for that Island, some corres-pondence passed with Dr. Coke of the V/esleyan Church, v/ho appeared to

*

think that his church had an exclusive right to mission v/ork in that
• • i *

Island* ¥he directors expressly state in reply their view, that there
1. Caldocott, • p. 123* ll«phllllppo, p. 105*

356,
ras ample room in Jamaica for* all the workers who could be sent..." and in 1900 the Rev. C.S.Bulloch, Baptist missionary in Jamaica, tells of a conference on Home Missions where no financial aid was promised for 'a new sphere until a speaker said "if we don't do this. work the Presbyterians or Methodists will do it."11
,' *

gelations between Mission churches*
We have no to examine the relationships which existed between
the agents of the various missionary societies, and that was a varied one. Prom 1754 to 1851, there was no conflict between the Moravians and any other church, for their work remained in the districts to
9 ' "•"• -• . •

which they had been invited, i.e. on the sugar estates of St. lillza-

' '$. ' • - i . bath, and they did not commence work in Kingston . till 1893, so did * '.Ai

v j '

not come into conflict with* the established church in the troubled

sl&rery* X&e presbjfenaas s£&re Eacciaester &£& £t* jfil ' . o
with the Moravians, and have from the first been on the best of terms
• »• ' i

• " . -»'*-. /•' " '.'•>.'..; •' ' : :

with that church and its agents.
The Quakers, who apparently had a meeting house in Kingston in
, had no continuous work, *lto far ao is knov.n, till the end of the nineteenth century, snd whatever individual work was done was not done
„ *••;, • •••*••
in such a way as to* draw the attention of any. of the authorities.
. '*•'' '' • :;, •'' "" - x

liethodlst s'nand Baptists, beginning work in Kingston, and with the help . ' »v ' • V
of native leaders arid local preachers, came at once into conflict with authority and into contact with each other, but only in 1831 did they come intox conflict with the Moravians arid Presbyterians over

*

the rebellion which arose through misunderstanding arid through fanat-

t... ""

leal preaching. In general", ± the staffing of all the societies v,asxa i. Lovett; History L.U.S. p.* 10% 11* oecumenical Klseionary Confer-ence, 1900, p« 25%

357.
so short that there was no need of overlapping, and it v;as only after

16^8 that the societies came into close contact with one another by \ their endeavour to extend their own denominations in every town and
•

village. $he Baptists, 'as we have seen in chapter one, made rapid strides in membership.
?he first real step, towards union on the Mission pi eld by minist-
ers whose home churches were divided was taken by .the agents of the '• Scottish Missionary Society* if hat Society was not under any one branch of the Scottish church, but drew its agents and its support
•- v

from all branches and the Jamaica records of the time refer to all
* N

the agents as * church of Scotland* or » Presbyterian 9. In 18GC when

the Scottish missionary soclety|sen£ Its first minister -> though he 1 ^; '":T*:, A£~~ """•" ? '

died after three days in the island - there were in Scotland besides - •' 'i -'-'- ,V> ' the Established church, the Relief synod, the original Associate synod,

r1 ' ' * ' '
*' '. * I "

the Associate Synod (the latter tv.o being the old Light and new Light

. , *, • ? • ' . . Burghers), the General Associate synod (Anti-Burghers, not yet split

•

into old arid Hew Lights) and the Reformed Presbyterians, descendants of the 'Ctmeronlans*. Bethune, the first minister of the Scottish "*• Missionary society In j canal ca, seecs to have been Established Church
r

of Scotland, and Ebenezer Held, cat schist and teacher who worked for

y\' *

twenty-el^ht years in Kingston, had to stop preaching undei|tho 1802

« "&' 1 law according to ijuchanon who states that he was a "regularly ord-

ained minister of the church of Scotland** • (This Is 211 error, for

kr Held was a schoolmaster, and was never ordained, other records %
* 11 show that »he preached on Sabbath evenings* was \7ell as taught.)

In 1824, v/hen the Scottish Kiscloriary society cent its ^cohcl, and O
first of the unbroken series, of missionaries, Scotland had further I. Buchanan: colonial Ecclesiastical Establishment, p. 77.
II. chapters one and two.

358.
divisions, for the General Associate synod had in 18o6 spit into old and New Lights, and a majority *>f the Now Lights in 1020 had united
• »

with Associate synod Mew Lights to form. the United secession. (The min-ority did not Join with the Old Li^ht anti-#ur«£hers till 1827 - and the/ tija& fcrzted the original seceders)* fortunately, these divisions sere little core than cases in the Jamaica nlsclOD, even ^-"^r-j the missionaries, for on 5th June 1834 they wrote the Scottish Missionary Society asking that they be allowed to form a presbytery, and the scheme was approved, but it was later discovered that the presbytery would
*s

0

Include the * endowed scots Kirk minister, if he were evangelical In

his views'. _£y the time the society } 1 ^ reply was received, the Jamaica

\ >, Missionary presbytery was In existence, and hod members from the United Secession church and the Original Associate synod, arid, as the £olnt

\(

is made by both the Jamaica missionaries and the Scottish missionary
" v • , <4 4

Society, , from the church of Scotland (established).-. Tfte society

had suggested two presbyteries, on the grounds that (1) the Scottish i
Missionary society was supjX>rted by the Established Church of Scotland
\
, _ »

and dissenters in Scotland, arid the society* s agents shoQl not be
**.
connected with any one branch of tho church; (11) the Scottish Lilss-lon&ry society's stations would be put under the ju^alca presbytery,

y*' . hence ••.•'!>• individual men .would not be appointed by the society, but inducted

$

by the presbytery; (iil) Church of Scotland missionaries mi£ht not offer their services in future to the society because they might ob- V '
» '

ject to United Secession ministers being co-presbyters; (iv) the Ja-maica presbytery could appeal to tiiu General /jscembly (or synod) of

•V *
*

their own churches, arid t,here then would be the po\er of the society be?

M> ^^^ aBBB>v aM >«i»«><v«B ..• •••»••«»•• •• <">O*>*»*><B«B.V«B«»«BMK^ •^ m+ ••

!• The name is given variously as «ja. Li scion presby; » Ja.nl cslonary iresbyi; and «ja.presby»: we have used all according to the style in the particular source quoted. 11. correspondence a.U.S. 26.8.1036.

359,
They therefore suggest one presbytery for the society's agents and

• .'• - f

-one for AS DO elate synod ministers. £ut by this time, the presbytery • • was in existence (self-appointed for the society was not a court of the* church, and Its authority was not required) arid the society fin-
<*

ally approve, when the Jamaica Missionary presbytery has stated that It acknowledges "no superior court"* in 1643 the missionary at yalmouth, apparently with his people, became Tree Church of .Scotland, and DT Dennistoun or lLontego Bey did the sune, but they still re-mained full members of the Jamaica Missionary presbytery, as did Cal-letider in 1849 In Kingston. lv in 1831, the Missionaries, as it hap-

*

pened, had all been licensed by the United Secession church, but in
•

1634 tiro United Associate synod missionaries were appointed*7 in 1847 the Scottish Missionary society stations and men were transferred \ to the United presbyterlan church arid at that time only one man hap-
' '• ' ' vl '
pened to be not United Presbyterian.
The divisions and re-unions in Scottish precbyterlanism were' not
then alloyed in practice to affect full co-operation of ministers on •

the field in Jamaica* in January 1848 "the missionaries agreed to * v - form themselves into a synod consisting of four Presbyteries, and
/ . ' • "
to be called 'The synod of the presbyterlan church* of Jamaica', and the, first .meeting TOKxtaRlrt of the synod was held at yalmouth on 9th
' ' X ^^*i "I

January 1&49"» ^his was "for the purpose of giving to their

vili congregations more fully the benefit of presbyterlan government. *

>

'i'he action of Kr C&llender in 1849, who having refused a call to the Scots Kirk, opened a place of worship with some of the former members
of scots fclrk nearby, apparently maue a breach in what had been happy

1. Ibid* 11. ibid. 21. 3.1837. ill. Centenary booklet, iv. *tgry of Andrew's Kirk. v.McKerro?/. vl. Alkinan; S.li.S. section, vll. licKerrow, P« 321* vlil. Missionary Record U.P. Church vol. 4. 1849, p.85.

36o.
relations between the established church of Scotland and the Presbyt-erian Church of Jamaica which was then in federal relation with the United Presbyterian Church of Scotland. Ihe church of Scotland had opened three stations in the country, each having several out-statlons, &nd these were all in districts where the Presbyterian church Of Jamaica was not working, hence there was little need of close co-operation
even had there been any desire. In 1890 the General Assembly of the Church of Scotland in Edinburgh approved the formation of an independent presbytery of the church of Scotland in Jamaica • In 1900 the Presby-terian Church of Jamaica followed the-parent body and entered into • federal relation with the united free Church of Scotland, arid in 1931 the congregations under the church of Scotland presbytery in Jamaica
and those under the Synod of the Presbyterian Church of Jamaica,* joined In the synod of the Presbyterian church of Jamaica which then entered Into federal relation with the re-united Church of Scotland* (Both

„

branches had of course had direct relations with the re-united church since 1929, but it tookx two .years to complete the transaction in Jamaica) The present church of Scotland presbytery in Jamaica exists only that
T

Church of Scotland ministers, on loan to the Presbyterian Church of Jamaica, may.'keep their status in the Church of Scotland - it has no congregation under its core.x $he v.ork of the Presbyterians is there-fore united in Jamaica and is under the control of the local synod,

..-: ^T'.' ' • ™

except for the location of Scottish missionaries, which have to be
• i . - ,
approved by the poreign fission committee of the church of Scotland.
* • ' • *

Methodist church, as we have had occasion to note, has, except
for nineteen years towards the close of the nineteenth century, been

1. Directory of poreign fissions, p.230. 11* Llnutes pro re nata Synod, Octo.1931.

561.

a mission of thp Methodist church in iingl&nd, and the official re-

cord a and popular histories use the name »fte3Leyan«, •jiethodist 1 jointly •
^ •

or separately, without anjr consistency, as will be noted from quota-

tions madejparller in this vork. There are no traces of antagonism

between members of the various branches of B/iethodlsti In Jamaica, and
/. ' .
indeed only one reference Is made in the records end that to the fact

that the United Methodist pree Church had worked In Jciaalca prior to

Its amalgamation,with the Reformed wesleyans in 1857 • These con-
',

tlnued under the name «pree Methodist 1 In Jamaica, until In 1907 they

became United Methodist and In 1932 became part of The Methodist church. 11
» "

There were not, apparently, any "primitive Methodists or those of the, » Hew connection, or the Bible Christians** at any time in the island.111

The African Methodist jsplscopal church v.as brought from .the U«£*A* In
' i \r.

1914 to Jamaica* but was never considered as more th&n a sect, and ' ' '

where It has joined with other denominations it has always been by
*.

absorption. its ministers have hot been recognised by the denomina-

tions which accepted* after catechising* its members. lv

Union plans betveen penoiuinatlfons;

We now turn our attention to plans for corporate union betv.een.$'> ' '
denominations, pi arts which have so far not achieved very much, but
*v ' * ' *"*;: . • '
which haveAat least indicated some of the difficulties which must be *
$• '•;• ' u •
faced .in the future* The opinion of a visitor T.ho vus long enough
. '.,''..- * >
," •, , h,

in the'Island to consider the situation fully,, in 1939 was that "there •''.•« •. ''/•''•'' •
c&nnot be said to be any great decire among the churches for organic .
/ .v ,_ J. f ^

unity, but there*is Increasing a feeling of the need for federation."v

^^ ^» ^m ^m f ^m ^w mm mm mm mm mm mm ^w ^» ^» «^^ ^~ ^— ^^ ^— ^— —— -^— —^ ^» ^^ ^^ ^» ^mr mm mm

1. holigious Tract ijocioty, 1669 report, p.61. 11. rrotestrait Dic-tionary, p.7>4. ill. oaliecott, p. 249* IV. ireiib/teriuri synod
v. Annett; v.orld .Dominion, vol.17, Cct.l9';j.

362.

That was written at a time then negotiations for union had broken
dov;n, and before the advent of the J&im lea chrlstltm council had brought the churches Into closer relationships; I.e. from the point
s

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of vlow of unity It was the worst" possible time .to consider matters. Yet it was true. , /#.
Xhe desire for union began in Jamaica as a result of financial difficulties felt after the 1914-1918 v.to*, and was pressed by the home churches, who saw in union a saving of men c*nd of money. Also,
• *

in Scotland, and in England there were movements to v.ards union of the .two great branches of Scottish pfesbyterlanlsm, and of the three brunches of Methodism, and these were consummated in 1929tmd 19>2 respectively. The plans for tho Jerusalem ijeetlng of the interna-tional Missionary council of 19213 were maturing, and matiy other* steps

(i ' , >v/ere being taken, for the unnecessary divisions of the Christian
church were beginning to be seen as unnecessary, or at any rate as not presenting Insoluble difficulties, and there was a real desire to work for the re-union of the Church which is the Body of Christ* - That desire found its way to every Mission pi eld, &nd jcjnaica was no exception. ; -i.
. i- .

.The presbyterlans in Jamnica had shown fV-om 1836 that they could

v/ork together wlthlrr presbyterianlsm, end the jporftfcgn Llcclon COD-.':•••> '
mlttee of |the United Free church of scotluid In 1924 In Considering the report of 1-ts deputies to Jamtxlca decided to approve of the

1 • *

opening of a Union Hi^h school for Girls owned and operated Jointly by the preebyterlan and Kothodlst churches in Jamaica, end also "the Committee agreed to approach the home authorities of the various non-Anglican Protestant churches and societies vt>rklng in jur.r.lcc. with a

362.

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view to secure all possible co-operation In the field, especially in
i

the union of congregations v.here that may seem advisable, and to die-

•

cover the possibility of uniting the churches of the various denomina-tions 'into one non-Anglican protestaut church."1 The Methodist Church had earlier declared Its policy on co-operation and union thus:
x" •

•It Is" the policy of the society to co-operate with other i-rtftestant

• ^

bocletles i«herever such co-operation can secure a larger measure of i
efficiency and economy in the v,ork undertaken* •• As to the complete union of the churches on any field, the Society recognises such union as the only right aim - ultimately - of all our v.-ork, and, has no de- •

*

sire on any field to perpetuate the unhappy divisions by v.hich Western
V

Christianity Is rent asunder and enfeebled* on the .other iiand, hurried union mloht. v;ellx leud to hurried and grfc&vous disruption , while a* •, more gradual approach to the several branches of the church on the

f , Mission pi eld might secure ultimately a more Intelligent and stable
basis of" union*** under all circumstances It Is the policy of the
Society for the present to promote a close federation of the churches, believing that on such lines progress towards ultimate uulpn may wisely ' ''•*. proceed** ^ ,' . . . ..^ *•••.-, • . •-•. ^-:\>-
' . !' i '. The first report of the Jamaica representatives UK> considered
*'/ V
the question of union 4 as presented on loth January, 1926, and re-
r •' 'ff"

V vealed that wlx denominations were concerned: Jamaica B&ptlst
Jamaica ' '.,•'' congregational unionf church of Scotland, •' wesleyan

' * t

Church, Moravian church, and presbyterian church of Juuulcu, 111 and
that the first meeting of representatives v,as held on 2Gth April, 1927*

• ..i

The terms of reference are given in the preamble, and are as follo\ s;-

Mp MM Mk •!> •• AM. t& ••• MM MV •• •• •" ^** *** *• H^ •• ••* *•• ^^ "• ^^ ^^ ^^ •• •• ^^ •• •• ^^ ^^ ••

1* Confidential Mlriutos P.L% C. of U.i\ Church, .lio. 6^6, li>.7.1924,
11. Plndloy and Moldsv/orth, vol.1, p.lGl* ill. Jamaica Union papers, i;o.."»

364.
inquiry should be made into thcl possibility of uniting the
churches of the Various denominations In Jamaica Into one protestant Church; . ;
(b) If It be found that incorporating union Ic not possible In the near future, then the possibility of the early uniting of Individual

./- . congregations of different denominations, wherever advisable, be ex-
plored in order to remove present overlapping;

• ' (c) in.order to prepare for eventual Incorpoatlng. union, the possi-

bility of .establishing a United Theoioglcal College bo considered* 1*1

• ' " "••>.. », AS stated above, It v;as the porol^ri Hlssloti cocj0ii"£ee of the

• - ' *

f

U.!?. Church of^ Scotland which got Into touch with the Home churches, and the local Synods and governing bodies acted on the advice of

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•

their idlsolon Boards and began negotiations In Jamaica, the committee \ < •
of representatives being known as the 'conference on union 9 * The first point was "that It was obviously •'-"••* V the Intention of the conference *
1 • ** ;"'*

to workT'toward corporate union*. 11 ' A- subcommittee gathered statls- • - 'V • • 'tics and the following results were published: the'six evangelical ' 1^
churches had betv.een them 517 church buildings, 139 ordained ministers, •\<

\e

of v/hom 68 were European and 91 Jamaican; church membership totalled • * (

77, 379, ; plus 11,144 Kesleyan junior ueiabers; the total income from n ' • ' • v: local sources was £69,3&0; 320 schools v.ere managed out of a total / ;> * •

' • 'f

of 679 elementary schools In the Island, and of the latter 159 wore
j

Government schools, I.e. these six churches managed 320 out of 520

' ' •'

schools. The conference desired to keep the links between the
•

Jamaica churches, and their respective Ulsslon Boards, for it appeared
i '
* i

that even If. union vere achieved It v.-ould be "beyond the 'power of a

*
^u ^^ ^^h ^^B ^M ^^ tfM ^B !•* ** "^ ** •• *W •• •• *•• W *^ <•• VV •• •• •• •• MB •• <•• •• •• •• W •• ••

1. Ibid. p.l. !!• Ibid. j). 2.

365,
United church to carry the .whole burden either'in men or money for some years to coiae*"*

* • • *he Conference also decided that the question of overlapping
should be deferred till the question of union VUG decided and that
i •

no denomination represented should begin new \vork likely to clash

' •. • '.•.'<• • " • t/ith that of any other represented church while negotiations tore
proceeding, without informing the other of Its Intention. 11
The report ttas submitted to the animal Synods of the six churches
•

in 1928, arjd the replies printed in Union paper lio.2 of 22nd Lay,'1928 show general approbation of the work of the Conference and the desire

i'or its continuance. 111 At the &ay meeting the Conference consideredf
a form of a Confession of faith v.hlch was provisionally adopted in './'{ September* The v,ordlng of that Confession of Faith v;as practically

• , 4 • identical with that of the itouth India United church, but the Con-

/ . ' • * .'

i'erence recommended that "the United church reserve to itself the ri&ht to revise its confession of Palth \vhenover the concensus of opinion of the united Body demands It. *lv paper No.3 (October 1928) contains ac a note to the confession of' Palth these vords: "As the "**^:

1 • • f.

Confession is a human instrument, it is understood that per cons assenting to it do not commit themselves to every v.ord or phr^ce,
, * •
but i*ceept,,lt as a basis of union, and as embodying substantially
' 'h. '

the4 vital iruths held in common by the uniting churches. "v •j • »

<

paper No. 4 deals v<lth the polity for tho Local church, arid

•

states that v/hllo office-bearers have different naDos in the various denominations, tholr functions are slcillar, and the Conference recoo-mends that v;liile It may be advisable to retain the nijaas in the local

1. Ibid. p. 3. !!•• ibid. p.4. ill. ibid. i;o.2t p.1-2. iv. ibid. p. 4 orjd NO* 5. p«4. V. ibid. NO. ^. p.l.

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• • • • church for a period, at the end of five years "the polity of the ^

United church shall be binding on all the churches In the Union".1
i • '
4

The name t church session* is recommended as the future none of Session,
(
i

leaders' Meeting, Deacons 1 Meeting, officers 1 -Hooting, and Helpers v
t

Meeting, tind this V;lll meet monthly, rjid \vomen shall be eligible for
X

election* The minister shall be chairman ez-officio end the powers
of the church Session are divided Into (a) spiritual, and (b) financial. 11
* i t

The polity of the Higher Courts is set out thucj «The governing
bodies 'or courts of the united church, higher than that of the church session of the Local Church, shall be; A* The court of the pastoral
*

Charge; -B* The presbytery j c« The synod* &111 A Pastoral charge is
to consist of a group of local churches, each grou^ to be culled a circuit and shall be under the care of one or more ministers as cir-cumstance £3 may demand; A presbytery shall have jurisdiction over
s

a grxoup of circuits and the Synod shall be the supreme court of the
«

United Church* • The position may best be indicated by the following , illustration t

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• T H x a Y N O'D

I
4 Pactoral Charges
• (or circuits)
Church Sessions
(one for each congregation}

The tiynod of the presbyter lew ciiurch had aslced that '^ue

of overlapping and 'of theological training be not deferred and the > Conference on December 2othf 1928 recommended tluit cases' of overlapping

!• Ibid* N0»4. p.l. . 11. l^ld. p. 2-3. 111. ibid. p«>4.

367.

/

be stated by each denomination, end that the necesnrry negotiations Tjould be entered Into according to the merits of each case. 1 $lth 0 reference to theological training the conference felt It "could only state the position as It now exists**11 which was that "an arrangement for the training of students for tfce ministry has for many years been /
in force between the Wesleyans and the Baptists* The GO tvo churches hove separate college buildings* .. in each case the authorities
have expressed their willingness to receive students fXom the nego-tiating churches for training by arrangement, or to facilitate the

•

building of additional hostels should any of the other churches so
do Giro... There 'la also a Presbyterian theological College*..** in i * Manchester. »111 The conference suggested postponement of the cuestlon< Only one suggestion was made which proved helpful, viz* th&t.lf

j . • all the colleges v/ere In Kingston there would be greater possibility

s

of union* MO further action was taken under the conference however.
. The 'Boctrlnal Statements and the draft polity were submitted to

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• m -.'11

the Synods and governing bodies of the de-nomlnations In 1929, and
*. ' '•'<• - ','.,'
It TIMS Intimated that the fission Boards In Britain had appointed a Joint Advisory . Committee* lv One Important development took,
<t

and Is reported thus in union paper i;o»5* "in the early part of 1928 v: 1 4 ' the Bishop qf' Jamaica sent out a letter* •• containing certain proposals '• ' i"' to ' •atfa Conference of clergy in the Anglican Church In
with a view to promoting closer union between the ^i^llcan Body arid
V ' ' ' other Christian Bodies In the island* «T The conference asks that
i

Synods reply to the conference, that a joint reply may be cent to the Bishop* . There are no other references in the union papers*to the
A

1* Ibid. 110*5. *p*2» 11* Ibid. Ill* Ibid. lv. Ibid. p. 2.
V. ibid. p*4. ' • '

368.
glohop's letter* or to the joint Advisory committee*
paper no* 6 deals in great detail with the powers and duties of
the pastoral charge', the presbytery, arid the Synod, of v;hlch tho chief points ore (1) the pastoral Charge shall meet <iuorterly, arid shall consist of all ministers, probationers, and members of church Sessions,
X

its duties to be supervision of the spiritual and financial v.-ork of tho congregations In Its district; (11) the presbytery shall meet
dn tv.tr sessions. Representative, and Ministerial, en'd its Moderator shall bo elected by Synod; (111) the synod also shall meet in tv.o sessions. Representative and Ministerial* paper Ho. 7 deals Kith a
• \

statement on the Ministry and on Local preachers*,- These papers, 1 along with Ko*8 v.ere submitted to the 1930 Synods and governing bodies, arid the replies recorded in paper NO. 8 as having been given during 1929 indicate the difficulties thich were to make continued appearances
> •

and ultimately to bring the negotiations to nought* The points at

«

Issue
(I) The church of Scotland, and the Presbyterian church of Jamaica,
*

both felt that the constitution of the proposed Church session v/as •*
* • * * *

too "elaborate, Its members too many, its functions too varied* «*•

The congregational union Is of much the seme opinion* These churches - V.I' ' *'

Teel that the- session should deal tilth spiritual matters. Its members > i ' fft 1 : *•$ • •

to be^ appointed *ad vitam aut culpam*, vdille financial matters should /
be dealt Wth by a congregational committee. The church of Scotland

i ^

felt that w)inon should not be on the Session*

•

(II) The polity for the proposed lusher Courts v.as generally accepted* (ill) The findings on theological training and overlapping woro accepted*

1. ibid. Ko.8. Sections I and V*

369.-
(iv) The Baptist phurch made »no definite pronouncement' and the
i

Moravian synod did not see its way to agree to corporate union, but continued to be represented on the conference. 1 . r
The reply of Conference took the form of papers NOG. 6 cjid 7
above, and it reported Its rork to the 19^0 Synods indicating that it v;as not unanimous on the draft polity of the united church* In that year, the Presbyterian Synod again expressed its opinion that the conference v;as going into too great detail and that "the bynod

does not think it necessary or desirable to frcme a rigid polity to > * which the uniting churches must conform 7/1 thin a fixed period* The United church should be left free to adjust itself to situations that cannot to-day be fully foigseen and make for itself rules under which the v,ork of God may be done roost efficiently*111 That Synod ulso *dld not accept ministerial sessions of presbytery, and Synod, and aske'd
r

for fresh consideration* The fresleyan £yndd In equally ctong In its . opinion that a ministerial session be provided for in addition to a representative session* The Moravian £ynod did not meat, and the
f • ' ' ,,,,;

Church of Scotland presbytery v,as Involved in the business of union '*,
fadgotlations vlth the Presbyterian church of Jamaica arising out of
the 1929 union fin Scotland, and did not have-time to connldor tho report^ Both cqntlrmod' their representation, hor.cver.
the Jfiindjrca Baptist union reply raised the noct difficult question

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of r,li, for they felt that the proposed strtcmcnt that "aeriibershlp
^ ' *,
, *

of the Church is conferred in Baptism* v;ould shut out from church inem-

.. > ' .•'.'.-., • bcrship "large numbers of Christian people, e*g* ^u^Jcers i.Jid ^^Ivo*

V •

tlonlsts, as rrell as some in our om fellov;shlp t.ho for como conscien-tious scrupLle, or as we think, doctrlnfd mlsttike, have not been
l'. ibia* ^actions- Hi uid vi," 11. iuld. i;o.9 B<

370.
baptlood... KO observe too that It la suggested that those i.ho. have
i ,

been baptised in Infancy should not be baptised on profession of palth, trtille It Is our practice to baptise all vrho seek that ordinance rlth-out enquiry as to their having been baptised in Infancy, though \;e
do not jud^e those v/ho^feellnq that their Infant baptism has obeyed
x

the/ Lord* s command, do not think they should be baptised after their conversion, a1 They asdto be Informed of the feeling of their sister

* °

,churches on this matter*
The conference reply to the difficulty of ministerial sessions
?

arid/or representative sessions is to recommend that ministerial ses-sions meet before, instead of after the representative cessions of presbytery and Synod* 11 Tilth regard to the Baptist request, the reply is that "members in full comuunlon.are those tthoy having keen
* x . ' . ' ' '•",..'
baptised and having nadc confession of the Christian faith* fat-ve boon adult ted to participation in tho Lord'o fcup^er." That is, no definite change is1 -made to answer the Baptist union*s difficulties.
1931 saw the replies from the Synods to paper fto.9» and the
* '~\\

pre&bytorliJjs state that they are v/lliing to accept the compromise In

"V

the matter of ministerial sessions, but also state that no process 1 ,' can be made till there is a feeling torards xmlon on tho part of the
• i/ r> • ' .

church, menbera throughout the islarid. 111 The Conjregc,tional union '• \-
also ace opt a; the proposals, but the \.csleyan Synod desires reconsider-

f »'
j

ction so tliat tho ministerial session's powers be maintained. 1'7' They
• ' •

also state that baptism, rhethcr adult or infant, by the united church or other recognised church^ shall, tilth the profession of Jcoith, be accepted as the requirements for membership.

i. ibid* Ko.9, section I P. . 11.,.Ibid, section IV. ill. lulu. ;,'o.lo section I A« lv. ibid, section | D.

371,
' *

this year the Moravians arid jjaptists v;lthdrev/ I'- OIL nego-
f
tlatlons, Tor reasons fchlch \veru stated:
1, Moravian synod; . «tfe as a church consider that the question of Episcopal ordination is of vital Interest. (Yet this Is stated to
« «

bo a 'minor objection 1)* (b) ye do not a^reo with the proposed
• x

limitation of' congregational representation.,, it bein& su^ested
/

that lay representatives'should be barred from attending certain
/' ..
. sessions at feynod* (e) There is no provision for an inter-synodal Executive Board, and this v,e consider essential* (d) we do not &gi'ce vlth the proposal that one congregational board lihould deal Vrlth spiritual'and financial matters*.. The chief objection* ho*.?-
»

ever. Is that as a Church we are not willing to make such a complete surrender of our Individuality - our name, our customs, usages ar;d

v, i

lueals* v;e should regaz-d a federal union with tuore fuvour than the

x » '• i -" proposed organic unity*-*1

•

2* Jamaica Baptist Union; ^ifter full discussion of the question,
•

it v.as decided "to ask the united committee to leave us out of
their deliberations for the present* •• we feel constrained to
f-\t
draw*., and VJQ think that the coL&alttee v,rlll be Ljuca freer to ex-

plore every possibility of union*.. \va shall always be roady to unite • b'*'' 7.1th you in any plans .of campaign for the moral uau spiritual up-
i.' *?•
lift:of ourfland*..*11 • > '

* '

f :• ' ' , The conference on union never (^uite recovered from the effect
k *

of the withdrawal o^ tv.o of Its constituent churchesy but It is roll to note here the exact position *
(1) (1) with reference to the question of baptism, the attitude of

•M ^M ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^^ ^M *^B ^M •• 41M 4M 4H* A* ** ••> *Jtf Mft VHb •• W *4to *J* ••> ^M

1* ibid, section ID. 11. ibid. 1,0.10 section I £

372.

the native pcxtors end the stress laid on immersion is such that
there Is little or. no llkllhood of the Baptlet union ever becoming
i •

of a united Church of Jamaica. The official position IB as
V .

, that the fullest possible consideration is given to members
as to whether they consider Infant bnptlsn to be sufficient, v;lth ^refaction of faith, for church membership, but In practice, nenbers
*

who have not been immersed are waelo to feel cv distinction. The nuraber of Imraerslonlst sects In rural parts tends, to magnify the Im-portance of this particular mode of baptism In the eyes of the In-habitants, &nd of members of the Baptist churches. The fact that Baptists and Methodists continue by arrangement to v/ork together In theological training trill be considered later in this chapter, but It is to be noted here that there Is no union college, so that the , question of membership, of infant end/or adult baptism has never been

•

r$iced In that connection.
(li) sThe f minor* objections given by the Moravian Synod, even
. i *.

that of episcopal ordination (provided it did not .Eicon re-ordlnatlon
•I

of ministers then In full status Tilth their orn churches) might have •c. -*

been overcome by further discussion, fof their objections wore In
5 >

line with church of Scotland and Presbyterian Church of Jamaica de- ci ** •(/'•*-
Biros, vl>ut thoro sooms ,to be no v;ay over the difficulty of their

,! »'• ' ,|^ ' ' •chief objection*. vla» unwillingness to moke a complete surrender -• i' * ' •
of their individuality. It wacjbetter of course, that the liorr.vlan Church was frank about the position, but it absolutely barred further negotiations, and that In the case of the church T7hich, more than any
.

other, could wjlte congregations In the country pcxlches of rrnchoster and tit. iSllzobeth v4th those of the precbyterlan church* it is

373.

possible too, that this v;as the feeling of Synod, end not of tQ sieruborship of that church, but there is no fray of knor,ln£ that*
(111) The Church of Scotltmd corrections and those of tho prosbyterlan church of Jannica had .united In 1931 r*nd henceforth
V

thoir position v?as one and undivided.
X

(iv) The Concresatlonal Union proved most adaptable to v.iiatever 'positions v;ore put forv/ard, so that future adjustments lay betv.een the presbytorlans and the Methodists, trho had agreed on a Confession of Talth, but had not at this period reached full agreement v.lth rospect to the powers and duties of the various courts of the church*
- The presbyterlan, liothodlst, and c^njre^tlontl churches con-
c

timied their conferences, and decided to revlev; the v.ori: previously accomplished by thelureer conference. In addition, consideration; v,as given to a Nev; outline Basis of union, frttimd. 3.wg<ly on that of
i

the United Cliurch of Canada and that tias Issued as Paper I3o.ll in 1933* It agreed'that the nomdof the church formed by tho union of pros-bytorlcn, Hethodist and Con2re^atloncl%hurches in Jcjaalca- ohdl, be
A '•' -

The united church of Jamaica", 1 but made no change In tho'-Docwtrlnal Standards as set out by'the former conference.

. "s •

* Jpfa' J .''...• **9H * I *

Charges si'dro made, hot/over, in the polity, for the former • church

^' becarae the »Local church B0:;.rd», vhlch hacl tr.o cbmr.itteeG, <% •'•'-."
a fco.'jrd of idclers, for splrltur?! matters md general ovcrsl^l.t, ond
a Board of Stewards for temporal affairjj, the flndin^s of the
A7v •

of iadcrc on discipline arid membership beinc find, but all other acitterc end all the business of the Board of Stev/ards to -be confirmed by the 5 full Local church Board.

** MV Mi flM M* MM ^m ^m ^m ^m ^m Ml •• *• ••* *• ** ** ^m ' ••* ** ** ** ^** ** ** ** ** *" • ** ** ** *• ^*

1. ibid* lioll. section IV A

374 .

The pastoral charge, retaining Its pov/ers end meeting quarterly,
ffl s xa& to have a superintendent if more than one mlnictcr v.as ap-jolnted, the first name on the list of appointments to hold that
v . ' ", •; _

position. The presbytery continued in Its forraor placfe, with the

moderator elected by tfynod, its clerk by the presbytery Itself, and *,"
It r/as to meet In two sessions/ ministerial and representative,: annually or more often if required, the ministerial session being held first.
» • •

yhe ttynod likewise met in two sessions, the ministerial cession being

* ;

first, and the meeting of Synod was to take place as coon tic possible
•

after the annual meeting of presbyteries. 1
At this stage, the Synods concerned were involved in domestic matters which led to the loss by retiral of some inlccloncxlcs, and

'V'

there was a feeling In the Presbyterian church among the native mln-
V • • * \ . • •

, laters that if union negotiations were pushed forward, the supply of men from Scotland might cease* The facts seeinjto indicate that the representatives of the conference fal3dto make clear to their Synods the exact nature of the proposals, and It had been kept .clear from * ' '-'""
*

the beginning that while Synods 'approved* the work of the Conference, no Synod was 'committed to any single decision made by Conference.

; K »

The feeling therefore T.US that full discussion could rait until tho,)• ;• . , •*''*.
final draft aAd the final detailed arrangements tore submitted* Also,

• ;r .*'! • .. .
In the^ Presbyterian church, .there v.ere difficulties over the location •;*:'•
of the pastors at this time, and the system of 'call 1 v.ac suspended
>' * .

in favour of a Transference committee with full pov.ors over the na- ^ tlve ministry, and with advisory ^powers for location of missionaries.
<>

The oldor native ministers did not take kindly to the Idea of super-intendence, and feared Its powers in a united church. Tho rocult 1« ibid, sections B £^

37%
v/ac a non-coinuitfil attitude.. Furthermore, the ^uectlon of detailed financial arrangements r.as about to be considered, and the oynods did not appoint their best financial leaders to represent them on the Conference; so that the representatives T.ere unable to v.orl; out ado-
•

(juato plans and to explain in a lucid manner what the x^oposals \vero« /

jour years pasfc/before the next union paper appeared in December 1937f and it contained the final draft of the confession of Faith,
f
I . *V

a reprint of the polity of paper 11. in addition, u ciuestlonalre * ' \ •* oont to all ministers of the conferring churches, aching for de-tails of proj>orty^ membership, school statistics, and financial mat-

%.

tors, and Tihlle-_thG presbyterlan s^nod aocfepted the draft confession &nd polity, there was muzch division of opinion on the \;hole question

of union, complicated by domestic matters of policy, and divisions^ \ • ,•".,
on a scheme of united theological training and finally the native ministers objected strongly to revealing their N financial business to
.•:-.... » •-. \

other churches, so that the ijynod found the quostiouaire to bo »Xireffifituro»» ' Ko further actions \vore talieti by urfy cliurch tuu, ne-

gotiations have ceased, although never formally broken off. •>%,
shall look at tho general question. of union t,.t the end of ' ' "
. thlo chapter, -'but it ISx appropriate here toi^to 'tlmt the position V
as it arpoars.to the Jamaican churches .is as follor.s:- orgunic uvilon * i^ be tho ultimate aim, but a federation of churches v;ould sceia to
be the first stex>, and thic has been suggested by the iioruvlais1, end by the Presbyterians* 11 There lo little confidence in a union v.hlch
* . ;

\vould consist of Methodist, prosbytorlrji, and Congrc^r tlonrJLlct

churches only, end loavo out Baptints, i:oravlaric, jjid chrlutiun- C!iuz*ch« 1

1^ Supra, p. 371. 11» prcjebytorian tiyiio.d ^lnutec, l^J reaiw to roprosontutlvec.

376.
'—^

jhero la a feeling also that a federation might Include the^sjglican Church, and the Society of priends end the Salvation Army, ana the membership of the Jomclca Christian council including as It does all thece bodies, suggests federation as the solution of the present dif-ficulties. It Is felt that thsr polity as finally stated in 1957 is
a Methodist system of government, 7.1th presbyteries names for the
t

courts, and that this method of finding the lorest conr.on denominator , Is unv.lcc for a bads of union. If other denomination a riere Involved,

*

the danger of any one church being absorbed by any other w>ulu be avoided* The financial arrangements of each denomination require revision by ministers of experience and wisdom In £ksmctters financial, &nd these men would be able to pro cent anx adequate aucL satisfactory ochezne for the financial

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running of the church v.tiether United or*pe6V • * ;
crated, fchich the representatives on the conference could not,, or at
\ - ./.. •'- - '-& .

anCf rate did not achieve. There Ic a grovrlng feeling that the churches
: / ., '

f 'i. % ?* • • sliould Ruve come such body as the'Clirlstlan council not only to con-sider matters of mutual'Interest, but to speak authoritatively in tho

nemo of tho Church on public end social ^upstlons. The difference '•*» ' ' betvocn a federation of Christian churches and the Jamaica cijflutlan

, ' * " ---" • • • -* • • CouiiCll T;lll' be discussed later,' for v;e noiu give attention to actual
'v\ • '
co-o>orutlon in practice between the Christian denominations In Jamaica* /' ' I
lixperlments in co-operation:
There have, of course, been, occasions In the history of the

Jamaican churches v;hon all denominations, including tfoman Catholic, i
joined together in presenting memoranda to Government anu other bodies on social, moral, and other matters, the tv;o most important occasions

377.

recently being (1) a joint memorandum from the Anglican, Presbyterian, Roman* Methodist, Baptist, congregational, and uoravlun churches and the Uiivatlon Army to the \Yest India Royal commission, the effects of fchieh were spoiled by the fact that some of these bodies had also submitted private memoranda* and' by a difference of opinion on -the floor of the commission during tho hearing; 1 and (11) a joint memo-randum ,and Joint intorvloTss in connection \/lth the- bi.cls for building programmes for elementary schools botvoon all the cliiirchas owning
and managing such schools - Anglican, Presbyterian, noravlcjrj/'iiethodlst, Congregational, Baptist and Roman*11
The earliest reference to active co-operation in a nqn-ecclesias-
tical sense is in 1833, when tho Rev. James Thomson of the British
and porelgn Bible Society proposed a "Christian Union* ishlch t;as ; formed in April 1836 under tho name of "The liirilsters 1 Association
for tho county of cornv;all»' and Is stated to be the e^uivalpi^t of an Evangeilcal Alliance ten years before Jiingland. 111 Twenty six ministers signed the resolution^. Including lioravicji, i^ethodist^ rresbytcrlan, Ciiurch of l&glond and one L*W.S.Agent.lv The Association met tv,lce

"V

yearly, and did not discuss constitution, but only 'the Kingdom of
God'. .This;might be'called tho first of several 'Ministers' prateroals',

of wiil£h there aro tv/o-active branches in the island at present* •';•!. ' . • '
>w tlto to time in each..parish, there have becu frateri.als,
meeting onco por month, opon to ministers of all denominations,
end 'occafilontlly these liave arranged united cai^^L.l^G of evuioellsci^ they have begun circulating libraries among their members, cJiu mcide
c. study of some religious cult or social^ problem; but they hv

1930* 11. 1942-43. 111. \Vuddell, p.lp>-6. lv. Ibid.

378.
depend.d for their continuance on the presence of active md interested secretaries or presidents, and when these men VJQTQ removed to other

1 -

districts, the lYuteracls have bocoine extinct. in certain parishes also, e.g. Hanover, v/here one particular denomination IG strong end

In a largo majority. Its ministers meat on their om denominational /
business fraguently, end the need for a fraternal has not boon felt to the same extent. in areas \rhlch are vdd^ly scattered and among the hills tthere travelling Is difficult, it has not boon possible to get men to come to any meeting which they did not have to attend for business purposes. There are tvt> areas, however, v;hore frntornals

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huva had a more 1 or loss continuous history - Manchester, \vherc the pruternal meets In the central tov<n of Kandevllle, and Kingston xvhere

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*

the members live in the toiro and suburb st and Include the secretary
«

of the Y.U.C.A* end the ministers of all non-nomrn denominations.
s * •

*

The alms of these bodies cure « (1) to drav? the ministers of different denomlriatlons together In a bond of sympathy and understanding and
to provide opportunities for social Intercourse; and (11) to furnish opportunities for studying find discussing social i^roblems. ^ Regular

^t,
4 ' • *

meetings have been held for thirty 1 yeai's, and from time to tine tho
, i ' •

ministers liaVo takon this means of making representation to Government tfl' . ' on ouch papoblems us 'Betting md Gambling, Sunday icbour. Illegitimacy, valuable v;ork Is done In the Scotc Kirk Klnn^ton tiiero '
holds a meeting for men once per month, and has for some

' ••'"'

d an average attendance of 500« in 1936 tho pratornol In
- '

n organised a scheme for providing school Lunches in the poorer districts of the city, and other ventures of a cimlltjr tmturo have

a Government Handbook, 1939 f p. 403»

379.

brought the city ministers together in a friendly npirlt. rhe raiTersal ttesi: of pr^ver, *lth Interchange of ^ilT.lts cr.4 initsd reefc-nl£ht meetings, lo orgc-nlsGd'each year by the internal.
• The value of this r.t>rk is obvious, viz* that it allots ministers
of different denominations to cone together nnd discuss common pro-blems cJid to get to know one another. But its weakness is o<juall-y obvious, for the ministers do not encj cannot represent tholr denomina-tions or even t&elr congregations officially, nor Is there room for
lay representatives. The experiments in co-operation depend entirely on the ministers and their influence over their own con^rejc.tions*
tnd .the .result-of the pratemal being non-official is that in the Keek of prayer each year, the *\ngllcans Join in trlth the v.eol:**nlglit meetings, but not with the interchange of pulpits on Sundays. The same vxfokneas v/as found in the Kingston Sunday School Teachers* Association in 1942,
s •

whore eight denominations agree'd to co*operate in a Teacher
Course, *T>ut the Anglican cliurch refused on the ground that it
satisfied with its ov/n denominational arrangements.
It became clear that-whatever bbnefito accrued to IncUvidual
»1k

nlnlGters in 5*aternals, for active co-operation of churches come-tiling more ''.t&tt' needed, and tho Sjrnod of the Church of iiriglanu in Invited representatives of other churches to meet on 15th
1921 1$ consider the formation of a • Council of Christian *'.'. '
Churches in Jamaica. * several meetings TUQTQ held, said the council carao into being on 30th Msy» 19?? r,lth duly elected representatives of tho following Christian bodies - Church of England, Church of Scot-

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Itind, Jamaica jaaptlst.-Union, Presbyterian church of Jaaalou, congre- 'UriloTJ of Jamaica, Kesleyan rethodlct Churcli, I.oravlu*

380*
Jamaica Association of Christian Churches, Salvation Army, and soc-iety of friends* The objects ore stated thus: "The objects of the Council shall be to promote, In the light of the Christian Ideal, the

11 physical, moral, and social welfare of the people in Jamaica* "
Some communications on social matters, lotteries, betting, illeg-itimacy, temperance, etc* were discussed and sent to the various synods,

*

but with the advent of negotiations for union previously noted between
e-

six non-Anglican churches, the Council fell into desuetude and is not .heard of again*
It must here again be stressed that the relations between the
various churches were at all times most cordial, and while there were, and are, some ministers in every denomination who are prejudiced against any move towards closer co-operation, the majority are ih favour of it, but do not see clearly how it is to be achieved, and .prefer not to disturb the happy relationships which exist by defining them officially* The feeling was growing also, that a move towards co-operation must come from outside the island, so that all ^denomina-tions would be in the same relation to the movement, and no single one would be present merely by invitation of a sister denomination* Opportufctunity for this was afforded by the visit of Mr J.uerle Davls, Slroctor of the Department of social and Economic Research of the international Missionary council, in 1941 for the purpose of mak-ing a survey of the churches in Jamaica, and as a substitute for DT*
" '' <• •

Wa. Paton who had been expected to come* Representatives of the Churches were called to a meeting in Kingston on 29th April for the two-fold purpose of (a) hearing Mr Merle Davls on the subject of his
1 •

Visit, and (b) to consider the formation of a council of Christian
^M ^M ^M ' ^^ • ^^» ^^ ^^ ^M ^B MB flp 4BV <•• W •• •• *• VMl W ••& **• Mto •• •• •• •• M» •• •• •• ^^p ^M ^^k ^^

!• Constitution, council of Christian churches,(1922} p.4-5.
11* ibid. p*4 para 2*

381.

Churches. The meeting finally resolved; "That this meeting of elected representatives of the churches of Jamaica favours the formation of a Council of Christian churches in the island and agree to-the immediate appointment of a small committee to aaai up a draft constitution and bye-laws of such a council for consideration at another meeting of representatives to be held on a date to be fixed. " other meetings were held, and the council was formed on 30th July 1941 under the name "The Jamaica Christian Council", having duly elected members represent-ing the following bodies: -
The church of England; Jamaica Baptist union; congregational Union; Presbyterian church; Methodist church; Moravian Church;
Jamaica Association of Christian churches; salvation Army;
Society of Friends; church of God in Jamaica. .
Since that date, the Y.M.C.A* and the Y.W.C.A. have been invited
,

to become members and have appointed their representatives. $hd objects as stated in the constitution are*— * _
*(1) TO provide a means by which Christian bodies in jocialca may act
' »•.*"*• •

together (a) to study the problems and opportunities which challenge
the Christian way of life; (b) to promote wherever possible co-opera-tive action based on a common policy among Christian bodies in serving the educational, social, economic, and moral welfare of the island;(c) to make clear by public statement the spiritual issues involved in Is-land,-problems and the' demands of the Christian ideal and standards*
(11) AS .occasion demands, to serve as a means of communication with similar councils in other parts of the world, particularly with the International Missionary Council, H.Q., London.
"N.B. - i'he Council shall not concern itself with questions of doct-

• * *

rine or church government**^
^ tm • •» •» ^» ^ ^ ^ — ~* — ^ •• •• •• — ^ •• •••««•••• mm

1. Jamaica Christian council Minute book,- p.l.. 11. ibid. p.5f and tl±.Constitution p.4. ill* Ibid, p.4 and .constAitlon, Article 3.

382,
' The synods and governing bodies of all churches represented
agreed to the constitution of the council, and oil have worked In
full co-operation with it from the start. - »
It is clear from the objects of the council that stress is laid
on the study of the problems first, then on co-operative action, and finally on making public pronouncements. The Council has consistently followed that order in Its programme and it has Given attention to several of the social and educational problems of the island. Its method, hac been to appoint Commissions to deal with such things as * s. •'';,• Cinema Censorship, Land settlement, illegitimacy, Destitution, tfuven-lle courts; to prepare reports for the social and welfare Adviser to

*

the comptroller, of the, w.I.Development Fund by request; and in the first year" the council set up commissions to investigate and report on (1) the control of exotic and irresponsible religious sects, and the registration of new churches In the island; (11) Education in

•i ' ' -

Jamaica under present-day conditions from the point of view of the Christian Church; (ill) Gambling and Sweepstakes; (iv) Marriage and Family Life; (v)'Social anil Industrial Life, these Commissions

• ¥"': ' ' ': have power to co-opt outside .persons for special purposes where ex-

- - *.*'.' ' i
pert knowledge and advice is required, and though formal reports are
4«/ ^ ^ *

not yet to .hand on all subjects, the work is progressing. The coun-
;'.'*• ' * ' '
" . '•*

ell has a liaison officer on Jamaica welfare &td., and Jamaica welfare has an officer on the Executive of the Council, so that both may know the particular work contemplated^ and .have access to the machinery for welfare work and church co-operation which is required. $he Secretary of the central Council of Voluntary social Services is also
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•»a»«. MM M«»«»<w •• •» •••• — — ••••• «•»«•»'•••««••••.•••• •••»•»••••»»•»••»

i« J.C.C* 1st Annual Report, P*4« •

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on the Executive of the Council, and practical use has been made of
•

the facilities afforded by these bodies to each other*
The council recognised early in its career that to do effective
work It not only had to have the support of the various churches, but required District Councils In the country parts by which ministers of the various denominations might be brought together and' carry out, jointly, the decisions of the Christian council. Steps have accord-ingly been taken to draft constitutions for these local or district r ' • councils, and the Secretary repotted on 23rd September 1942 that
he was in communication with three Fraternals, that having been de-
cided as being the best method of contact* (one was found to be non-

*

v existent, hence the earlier statement that there are onl$ tv.o fraternals)*
Ori2Lst April 1943 it was reported that local Councils had been formed

^ In two other areas and that contact had been established with two

further areas*

The" line s of co-operative action which these local councils
might follow were' Indicated in a letter to all the churches at the

*. *

beginning of 1942 thus: (1) In studying social conditions and gatb-

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ering facts on Tvhlch schemes of social service can be based, (ll) in

• -, * , * arranging to meet the religious and social needs of new communities
#\
In Land Settlements. '(Ill) In working along with the Community Centres <• \ ' • Jamaica Welfare £td. , whose directors have expressed the desire for co-operation with the churches. (iv) In witnessing publicly and unit-
* »

edly to Christian standards In social and Industrial relationships* (v)
s

in providing speakers for Evangelistic campaigns* -
provision is thus made for the co-operation of the churches with

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!• J.CtC* Minutes, p» 14. .11* lbld.p21.lat.

384.
the social Service schemes outlined In chapter six In connection with the W.I,Development Fund, and this Is the only interdenominational arrangement made for this practical co-operation* (he great advantage of the local councils Is that they group all the churches, ministers, * laymen and women workers, by geographical districts, not by denomina-tional areas, and the viewpoint is bounded by the lines an'd needs of

* •

the community as such, and not by denominational interests*
fhe most outstanding achievement of the Jamaica Christian council
has been, the Campaign.of united Christian witness, for which arrange-ments were begun in October 1942 and which took place In the corpor-ate area of Kingston and lower st*.Andrew at the end of June 1943*
the theme of the campaign was * Christ and citizenship' and every min-ister and church In the city (with one exception - a strong Anglo-Cath-olic) took part In the proceedings* preparatory meetings were held for the speakers, and church groups and public bodies, business men
and political parties, were Interviewed before the subjects were dec-ided upon* Permission was obtained for meetings in schools and training colleges, In political headquarters and.the Chamber of Commerce,
• '. fc*

In a Cinema, and, each night for a week, in a large Theatre In the centre of the city. Morning intercessions v/ere held at five centres
: {/'' *
dally for ten days, ljunch hour talks were given dolly In the business
I - *' ' •;

area, Bible, Readings In two centres In the late afternoons, and large ""./• ' ^* public meetings with advertised speakers arid topics In the five main centres of the area. The topics were entltledxsbxxxt "Christ and*..." and Included Labour and Unemployment, the Use of tioney and Economics, Marriage and Family ^Ife, Mace and Culture, Education and youth, pollt- - Ics, the Church and the purpose of Life, Business. 11
• • • • •» w. MM.«»— •»••• — — — — ••• — — «• — «•• — — — — — — — — — — — —

1. Ibid. p. 18'. 11. campaign of ?,ltness programme, 1943»

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jfhe speakers wore leading laymen arid ministers of various' churches,

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of them chosen for their ability to speck and their knowledge of

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the subjects dealt with, and all denominations were represented. Spec-ial Services were held for men, and for women , and for youth, and there
> . l|

was interchange of x>ulpits on the Sunday which opened the second week /
of the Campaign, it mis a strong united effort, with the best men, .
V.

and the best* centres chosen for the work, regardless of denominational boundaries. jhe response fully Justified the, venture and repaid the effort of the Council, and arrangements are now being made to follow up the results of the c&mptilgn. ,
. „ -, -^"
1'he citizens of the area, who, number some 100,000 were Impressed • * with the sense of unity among the churches, for the first time In the

island* s history, and while the Council con see many shortcomings in A •

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the* Campaign, and have learned many lessons for future xajck efforts, the great impression is that the various denominations have proved

to themselves and to each other, that they can do the work of God to* 1 ** - •',. ;'."'' V gather though they may differ in their ideas of church government, and method^ * ' of finance, supervision^ 'fei^nt^and discipline. There con be <• . *, '*•# ' '
no return to the do^'s of narrow denominational outlook In witnessing for Christ in. the community, arid the fact that so great a work was
' -•*.'; ft ' •
carried through in such a spirit and with such, effect foreslmdows
- ' 1?>

bright liopesf for future federation and even organic union of the
. . » »

churches in J&malca*.»'

'Aie city was accustomed to a measure of unity in the Week of <*' ^ ' • / *

prayer7 each year, but the campaign t as different, its spetkera
j * . ' * '•>

were outstanding religious leaders, speaking with the full authority ,
t

of" their churches, unitedly, and not in competition, on .questions

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whlcji the public wanted to. hear discussed from the Christian point
of view* NO do not want to stress the results of this campaign ovacer-Duchj for Jamaicans are by nature enthusiastic about new things, but. • no serious-minded churchman can compete the attitude of the denomina-tions to each other In religious matters In slave days* or even thirty
X

years ago* without being profoundly Impressed at the active co-opera-tion of the Christian churches of Jamaica to-day* There was a will
•

•to unity which was absent in the most unanimous conference on Church gnlon held previously* and there was a firm determination that nothing
*

should hinder or prevent full co-operation in the campaign of Christ-ian Trltness. ±t is In that will to unity that the hope of the Jamaica Churches lies, and if the trill Ic kept firm, the details of organisa-tion will be worked out comparatively easily, for In spite of the* fact

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that the object of the council is not to touch the question of denom-
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Inatlonal relations, there have been times when the matter has come to the front in some other connection, - and there Is a feeling that the council should appoint a .Committee to work on a Policy of $edera~

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tlon so that Council might at least know on what points its members <•> feel they must continue to differ* £hat has toot been done because
< • . .. •

some others hesitate to bring the matter Into open discussion premat- j/;- urely .before, the experience of co-operative action lias been tried and *i -f • "'..-.
tested to su;ch an extent that It will prove stronger than feelings of /
denominatlonallsm* •
•

the plcvco of the Jamaica Christian council is therefore extremely Important, for It has for the first time In Jamaican history brought the churches Into close enough relationship to accomplish a piece of Christian work together. *n so doing, it has put to one side the ••^^•••••••• — — •*•*• — ••• — ?'• — — — — — — *• — — — — — — — — «••••

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differences of origin, custom and practice of every denomination or

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missionary society at work In the Island, and It has brought together all that Is best in the history of the churches, it has began to ful-fil Its objects of studying together (in the preparation for. this Cam-paign), of acting together (in the work of the Campaign), and of wit-
x"

nesslng publicly to Christian Standards and a Christian way of life

o in the community* At has been the means of bringing back to the church-
es the recollection of their first duty, that of preaching the Gospel to every creature, and of keeping secondary things In a secondary place* It had^shown that there is no vital difference which prevents the Church

proclaiming its uolty as a lltrln^ reality, and It has the tremendous i "• • advantage of binding together all the non-Roman churches In one group* i • < . \. federation as a step to union therefore becomes possible, and as the co-operative action continues, will become essential, for the desire
* , *

exists not only In the leaders, but has become vocal on the part of the people*
At present, the Christian council can only act In general terms*
or in specific cases in terms of the Instructions of the various synods iii

and governing bodies which appoint representatives, but as confidence ' r* in the council grows, more power to speak and to act must be given
t/ * '
to it, and it* must be .allowed to determine Church policy as a whole,
. : • $'. • .

policy which will be put into force not only by its subsidiary local f
councils, but by the synods as such, fte have noted in social and educ-

r* ' ..
* " ' /

atlonal work that there is a lack of co-ordination, j&irlmnnrtreximrtxtk among the various churches and agencies concerned, and the some is true of religious work, both teaching and evangell'snu The Christian Council can .be the meajjs of co-ordinating that work, and is without

588.

doubt the only body competent to do so in the island*
The Council is also the best means of keeping the Jcjaaican churches
in contact with church work in the outside world, and since its forma-tion, literature has been circulated through the international missionary

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Council in America and has deepened the sense of the Jamaican churches /

as being part of the Oecumenical Church, and done something to elimin-ate the previous position which made contact with the Home Boards the
• _ _*
only point of contact of most of the churches. It would be veil for the Home churches to utilise the international Missionary council and

'•*

the Jamaica Christian council in future negotiations for federation and Union, for if the Home churches would unite in their mission pol-icy for Jamaica, the impetus towards local union would bo immense* possibility of missionaries being sent unde^the Christian council during the transition period from the present methods to the completely
f

indigenous church is one which deserves serious consideration, for
the best -use could then be made of foreign aid in training workers
In all departments, and duplication of colleges and training instit-

utes and instructors would be avoided* • •i,

Theol epical Co—operation s

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'* * *, • .

' we haveL/had occ&sion $o mention co-operation in school and theo-•» \i '•' •

logical college work in chapters four and five, and as tills work, esp-

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ecially the theological department, promises greater possibilities

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than any other movement towards union, it is fitting to exaume the

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lines of co-operatfon more fully at this stage*
Xhe presbyterlan church had felt for many years that the closing
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of tho Montego Bay, Academy as a result of the recoiumonclatlon of the

389.

1870-71 deputation from the U.P.Church of Scotland was a mistake. This, In addition to providing a good secondary education for boys, had been a fruitful ground for candidates for the ministry, and the Idea of establishing a successor to that Institution has novel- lost

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Its appeal to the Jamaica ministers* In preparation for the colebra-

x*

tlon of the Centenary of the church in 1924 (they reckoned the work to have begun with Blyth In 1824, although W4 elll who writes the
i hi story of the U.P. work in Jamaica mentions the throe agents sent in ICOO* but wrongly, as we have shown, states that "there was a gap 1 •

of many years" in the work), a fund was opened and a committee set

up to consider-re-opening the Academy, i Jtx was decided that the new I' work should be situated In the suburban area of Kingston rather than •j • '' in the country, and it was found that the Uethodist Church Intended to open a High school for Girls in the same area.
In February 1925 the Synod of the presbyterian church considered
the whole- matter and the following minute is recorded: "The synod having boen overtured by the chairman of the We si ey on synod to join with that church In establishing a Secondary School for Girls on a site and in a building that seems exceptionally suitable for the pur-
*

pose, is now confronted with the new question, whether the centenary of thd church1 ' would be best commemorated by acting independently or
« j.

in co-op oration with another church. The synod has no difficulty in

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deciding that union with another church in promoting the higher educ-ation Is the better and finer of the two Memorials. The a/nod therefore InstructB the committee to continue negotiations with the fiesieyan church to have this co-operation an accomplished fact.*11 *ho school

1. KcNelll, p.21. ll.presbyterlan synod minutes, 1925, p~«16.

390.
opened on 22nd September 1925, and rapidly grew In size till in
1942 It had 413 children on the roll v/lth a staff of 17 teachers, and a preparatory department, begun In 1930, with over 60 children between

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the ages of 5 and 9, with a staff of 4 mistresses. Jfcth departments •
i

take board and day scholars* ftnllke the majority of secondary schools
X

in tho island, the St. Andrew High school for Girls has proved a sue-

• (* coss not only educationally, but financially, arid there has been com-
plete harmony between the churches from the beginning of the v;ork.
The Methodist High school for Boys at York Cast$fe holds the same,
high place in the memory of that church as the Montego <t*ay Acadern&y
t

does In the memory of the Presbyterian church* Both were closed for financial reasons, primarily, in a confidential report on the West Indies presented to the *iethodlst home authorities In 1930,. It is stated that "It would appear that In Jamaica our right policy is to co-operate with the Baptists in the Calabar High school, though the site, leaves something to be desired*» In 1942 It was learned *_
that the Baptist authorities were considering removing calabr school ^ with Its 170 scholars (7o residential) to a better site to make room

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for necessary extension, and there have been unofficial conferences with Baptist; Methodist and Presbyterian representatives on. the quest-i'/ <* ••' •

ion of uniting in this effort* Negotiations have not reached a stage * ' • • - when 'any pronouncement can be made, as war conditions make any trans- »" - >• 4

fer Impossible, the financial difficulty will be groat, for tho probable cost is between £20,000 and £30,000 and full consideration must be held up until the w.I*Dgveloprnent pund committee has given Its report, and indicated what help, If any, can be given to secondary

i* ^recbyterian synod 'jfaperd, 1943 p*7* !!• E* W.Thompson: p.99.

schools owned by churches* An Integra), part of this proposed Union School for Boys Tdll be the Union Theological college, for the calabar

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Institution is at present a tilgh school and a Theological college, and
x *

even if the tfclon school is financially Impossible, it is the aim of the churches to join in a tfolon college.
It has already been noted that there is a good deal of co-oper-
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atlve action In theological training, and it Is well to indicate here the exact position of that v-ork.
The conference on Union reported In 1928 that "an arrangement,
for the training of students had for many years been in force between

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the ftesleyans and the Baptists*...these two churches have separata college buildings "(I.e. in separate parts of the tovn). in 1933 the tier. c*E.Hlckraan Johnson wrote concerning the same scheme: The Bap-tists and Methodists are united in a theological training.institution for candidates for the ministry, and a •gentleman*s agreement* exists concerning the interpretation of scripture on the doctrine of Baptism, and, though the teaching of theology happens to fall to the ^ethodlst

tutor, there has never been the slightest difficulty or misunderstand- "• '*>
Ing arisen on the point*" ^he conference on bnlon had also suggest-ed that If the' Presbyterian college were transferred to Aln^eton, some
• &•"?', •,• .• *. •

scheme of union would)>e more'probable than If It. remained in the ••'• --.."J • •• •
country* if ^
f,' ,
The terms of co-operation between Baptists and Methodists are exceedingly loose, and consist In the •gentleman's agreement* aforesaid, T.lth an understanding, arrived at by the homo Churches, that if cither Church decides to v.lthdrav* from the scheme, tuno years* notice shall-be

4*«. ^^K *^fc *Mk *W 4V Mk *•• ••* •• Mk ••• M*> *•» ••% *j*> •• •••> •• *W ••• *MK ••• 4Hfe MM •• MM *1M fl^ *^§> CMv •• *^*) *^M ^M *^*>

1. union jpaper Jio.5. section 4 (a). " 11. internation Review of Missions, Vol. xxiv, no, 95, July 1935.

392

•

given to the other side. The baptist church has t\vo tutors, the ileth-

* T» f

odist has one, arid the students live in their own church hostels, trav-elling between the colleges for classes, gach church has Its oro stan-dards of entrance qualifications, and prescribes the length of tho courso for Its o\vn students*. The curriculum is arranged by tho Joint
V ' 'I

staff, and If either Church desires additional subjects for Its own students, the tutor of that Church lectures on those subjects*
.,

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In 1937 the Presbyterian college was transferred to tho suburbs
of Kingston, first with two part-time tutors, and subsequently with ono full-time tutor* tto formal agreement was entered Into with the
?•

other churches, but the tutors werexx allowed to co-operate ?;lth the Baptists and Methodists, and the curriculum Is now arranged by the

staff of four - two Baptists, one Methodist, one Presbyterian, arid . * , • . -.' . , has never been questioned by the respective synodlcal conualttees* •
t

Glasses are held at the three colleges, the students travelling be-

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. t

tween them, the Congregational students are boarded by arrangement

• * i

In the Baptist college, and the Moravian students by similar arrange- *

> * «

monts, in the preobytenon college* * <•

"V ' • , . There.are obvious disadvantages in the present arrangements, such • v . •

f

as the time wasted by travelling, the difficulties of a email staff, V 1 ' ' • •• ' •
the differences in the. length of course and the standards of entrance, f; *

the f&ct that each tutor is responsible to his o\.n church only, and
t

has no responsibility for students of fcthor churches; tho overhead

•

expenses of running three hostels instead of .ono; the fact that staff decisions have no official standing in any church, and the absence of any single Graduation Certificate from the United College, as v,e have t ' ' • • ' ' '- ' noted above in chapter four*

39.3.

But the advantages are even more obvious, fhere is in fact, • ».
though not in theory, a ttnlon college of an average of twenty students,

* * .--'

residing In three hostels but taking classes together, special arrange— merits being made for 'extra courses where necessary* The students are drawn from Jamaica, fialtl, and British west Indian Islands, fhe staff arranges the time-table, and the subjects are allotted to the Individ-ual tutor* s qualifications, and mot by denominations. The detailed course has already been indicated In chapter four* The synods have
»

in practice accepted the details of the curriculum, and the decisions of the staff on examinations and general conduct, the tutor acting as llasUm officer between his own synod and the staff meeting. United,
» ,

Communion services are held each term, and presided over by the tutors

• ~- •

*

in turn in the Calabar Baptist cha^l. "o question as to the qualllf-

'v • • i : . cations or status of any minister has been raised In any quarter.

*

The immediate problems are all matters which could be dealt with
by conference, e.g., length of course, standards of students entering college, graduation certificate Issued by the joint colleges, ^ut there

*>

hac been no attempt to force matters, for the question of ^Baptism * would immediately be raised in the jackalca Baptist Union if a ^asls of

* * Union were'suggested for theological training. The Baptist authorities

*>: ' - *
are therefore loathe.to raise the question, and the position is now
'*•: '? ' ' . •

one: of chodslng to continue the present arrangements, or to raise the question in the hope of reaching a satisfactory solution, or to forn

* . •

a Union college between Methodists and Presbyterians, and at the same time continue to co-operate with the Baptist college. It is not likely that the Moravian and congregational churches would take part in the ownership of buildings, for they have not sufficient candidates to

394.

justify the expense arid the best arrangement for both these churches

• ;

18 tho present one, viz., \zheu they have students, to arrange for their /
board arad tuition in the hostel of one or other of the churches. It is fairly curtain that they vjould agree to sending their students to a

• . »

tJnlon college rather than to that of any single denomination, for the

s

practice of the Congregational church has been to send students to Presbyterian, xsethodtst and Baptist colleges alternately, and all the •Moravian native ministers ou the fiftfcd at present have been trained in tho Presbyterian college* •' •
the following are the possibilities for the immediate future:
(i) Jfhere must be no backward step from the present state of co-opera-

t •

•

tion, and if an attempt to achieve a Union college would ce^e the Baptists to withdraw from co-operative training, the attempt should not be made; '

S ' »

(ii) AS the number of Baptist ministers t/ho have received united & training" increases, the danger of disruption YOU be lessened;

. •

(Hi) Negotiations should be set on foot immediately to unite formally

V

tho Lethodiet and Presbyterian colleges, incorporating the Moravian ' * arid Congregational students as indicated above;

f (iv) This YftUld involve little initial expense, and the saving of over-

fr" *
. | *

h0ud experi60j9 would be- considerable; '
•V

(v) ft wouldk involve an 'agreement between the Home Churches that they f
*/ould continue to provide the staff required (one tutor from church

%

of Scotland, and one from the Hethotllst Church) even if, as has happen-

*

ed in both churches, there should for a year be no student from either Presbyterian or Uethodist church in Jamaica} •*$?*•

' *•<

(vi) Should the proposals for a Union school and college materialise.

395.

the College buildings would be part of the ymon Institution, but unless the question of the Baptist position is settled, there will be no alternative to continuing the co-operative scheme. The possible Union of the three colleges need be no reason for further dekc^r in a JJethodlst-presbyterian Union;

T" ' ' -
' ' \

(vil) The Jamaican churches have never assumed the full responsibility of upkeep for their colleges and students, and have never contributed (to the stipend of the tutors. .Consequently, they look to the Home Churches in this respect for a lead, and it lies with the Home churches to supply the impetus in this matter. ^here are local difficulties, and there ore individuals who ere opposed to s«ch a scheme, but the

v

< ^ *

difficulties are all, capable of solution, an£ the opponents are less-ening in numbers arid Influence as the first products of the co-opera-tive training ore taking their-place on the field* 1942 saw the first students enter the ministry who had been trained by the present staff under present conditions, and there v/ere Baptist, Presbyterian, Morav-ian and Methodist graduates,; all of them now doing good work on the - field, previous attempts at union made in 1938 between Presbyterian and Methodists came to nought by reason of changes in staff and at one time by serlpub depletion in numbers due to death and furlough, but
... «?, t./ * *
the experiment has now. been made through two full courses, finishing

In July 1942^ and July 1943* and the staff has solved many of the Inlt- */ '', <
lal difficulties and gained much experience in co-operatauve \vork In training, it now rests with tho synods and Jlomo churches to arrange for union of at any Jjate the non-Baptist training, and thus hel£> not only -the domestic management of the colleges, but reduce the expenses both to the Home Churches and the local

396.

It might be stated here that there is llttlo possibility of union with the Anglican college, for the terms on v/hlch the property and funds are held would prevent Joint ovrnerehlp of buildings, and doofc

/ /

tribal questions v/ould seem to be Insuperable at present* Jhere is possibility, however, .of co-operation if the other denominations

'-Y: ' •'• ' come to agreement auiongst themselves on union training, but

.:,. •

* ' t

until -some 'formal terms are agreed on, it would be hopeless to expect j
the church of England to co-operate witfth five different schemes and

* .*

» ' '.(.
three separate colleges* it is possible that with a Union (Presbyterian, .Methodist, lior&vlan and congregational - and co-operation or union) the church of inland, would agree to co-operate in some-part- of the training, and the Jamaica Christian Council might

* "•• •

well be the body to discuss such an arrangement* •Uoctrinal^.differ-ences in the case of the church of God proved sfcraewhat. difficult when discusuing its membership of the Christian council, a^ would probably prove insuperable In a theological college* f he s^vatlon

c

•

Army Training ^cheae is not of the came type nor on tho same level

« **• • '

a^fche church training, flhile the, Christian cliurch students'are trained

4-1*. * ,

in the U.S.A*

The present situation is one of co-operative training between
v ' !/•'' ' *'•

five denominations, th.e immedlato future is union between at least i: «. • •
four, and the more distant future co-operation bctv;cen all the churches on the Jamaica Christian council in the training of student3 for the lalnlstry* " complete union \ylll only be achieved when there is a united church of-Jamaica, but it will bo fatal to that cause if
«.

the intermediate steps of co-operative and united training aro not taken.

397,

Our study has shov.Ti that .within recent years there has been
:/• '

great progress in co-operat±9n betv/een the churches In practice,
v and the present relationships throughout are most cordial and sug-
./ •

gest Immediate consolidation of some of the work, notably that of ••/•• *

theological training, and in evangelisation and Christian teaching, : ' i' '"'*
so that the people of the island mayt; become\ accustomed to the idea
' ' •'., '*" '.•••'•
* ^ ' £ -

of unity and the whole Church may become Impressed with the sense

* ' • of its 'one-ness* in Christ*

the following table sumniarleGS the important steps in Jamaica

- ' ' •' : " ""' , Church History, and shows in some fashion the movement towards unity between the denominations* , In it the following abbreviations are used:—

?•£• — — — -

J.B.U, - - Jamaica Baptist Union forued.
'-* - congregational Union of Jamaica formed.
P.C.J* - - Presbyterian Church of Jamaica, from 1847 in federal re-lation with the United presbyterlari church of Scotland,
from 1900 v/lth -the United Pree church, ' and from 1931 with
the re-united Chuxth of Scotland*
i *

B.M.S. - - Baptist MlflBlonary society.
>•"'/..- • «
L.U.S. - London Missionary society.

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A TABLE SHOWING Tiiii UGV.& J2 TOWARDS UKITY

1655

1662
1740
1754

1783

1789

1800
1013
1814
1824
1826
1834
1036

1040
1042
1043
1847
1059
1870

1876
1882
1837
1890
1900

1921:

1924

1927

1931

1932

1957

1939

1941

Quakers

MH

Church (

Bishop

^f England (chapl.ilns)

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cji (sco ttlsii Missionary SDC) .
h of Scotland (Established)

;onsrer,atlonal (under L.LI.S.)

i'lrot ;;lnl&tor3» Association v;ac formed

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T.C.

I'.C.
J.B.U.
T.C.

T.C.

gynoc

U.P.

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C.U.J.

Lan Ci lurch

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ji* oiiu jc^.aica Clirlsyian Council v.lth c_L

}hurch of God

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V/j J^/-MJ«r; 4

L's to »;ual;er raeotln- house In i:in-r;ton 1740. U.S. to ;;.erlciji

399.

VIII.- PUTURE POLICY OP PROTSSTAlil

Among the lines of action suggested by Mr lierle Davis to the
Churches of Jamaica as they approach the task of sharing in tho recon—

• strucuion of society is this: *TO determine a policy and plan of action
. \
by which the united experience and resources of tho churches of Jamaica can be brought to bear upon the common problems". "The spiritual task of the Jamaican church*, he continues, "remains tho same after - more than one hundred years of work: to help the Jamaican to under- • stand himself as a child of God and to experience God's redeeming

\

grace* But the scope of the Church* s task in relation to Jamaican
•

society has considerably changed during this period, in tho'years immediately following the abolition of slavery in Jamaica, tho mis-

• * ' • .- slonarles undertook to reconstruct a slave society upon the basis of
Its new freedom* they not only worked for the spiritual regeneration
* • • . .

of the newly freed slaves but urged Government and tho public to ful-

• «
4 .

fil tho provisions of the Act of Emancipation. $he church loaders helped to create a new social conscience with regard to tho Jamaican
i •

and also led-the v/ay in his rehabilitation, gido by side vttth their

*' ' V Churches they' built schools throughout the island and laid the founda-

. *• *T '
tion of education in the colony. Xhese leaders saw that spiritual

* ,

and academic teaching alone were not enough, and they led in the move-

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•

kent which placed the freed man upon the land arid secured the laws

* t

v,hich guarded his rights. . ihe role of the church pastor in tills per-iod v/uc astonishingly wide, for besides a spiritual ministry it includ-
9 ' ' * '.
* . --. -,--------------.--------•---•«...

1. t:erle Davis, p. 81.

400,
id the economic, social and cultural stabilisation of the people.
the Church was a centre of life for the Jamaican. *
'/ ^a have seen to some extent how the churches of the island adap-
ted themselves to the changing conditions throughout the years, and

V

v,e have followed the movement towards co-operation and unity in evang-elistic work and theological training as well as in social and econ-

'—^

oialc witness. But Mr Da vis's statement is true - the united-exper-lende and resources of the Jamaican churches must be brought to bear on the problems of reconstruction, not so that the role of the mlnls-

'

ters may be 'astonishingly wide* ,but so that Christ may not be left out of the reconstructed community life, it may be, and indeed it is to be hoped it will be, that the pastor's sphere of work will be narrowed in the sense that he will be freed from the multitudinous; details which hinder his pastoral work to-day, but his service will be wider than before, because more spiritual. &±& {hat can only be achieved if the churches of Jamaica keep steadily before them, and work towards, the establishing o,f a" united indigenous Church,

!i;he united qhurch of Jamaica*
V,e have noticed that with one exception, that of the Methodist

' • Church, the larger churches in the island are autonomous, and that

-

*

all the churches receive financial help and the help of European
or American missionaries to some extent. Yet there has been a con-tinuous process of development of the idea of &n indigenous church ' • as the proper aim of foreign missions: "The proper aim of foreign missions is to establich in non-Christian lands -an indigenous, self-propagating church as a means to their evangelisation, a11 but the
1. ibid, p.81-2. 11. oldhcffl: The v.orld and the Gospel, p.

401

aim has been kept within the bounds of each denomination. Only within the last twenty years has Inter-denomlnatlonal action been taken, and that has not achieved one case of organic uftlon. Yet It Is truer to-day than It v>as In 1878 that "everything In the condition of the churches points to the necessary and gradual formation af a* purely native ministry*" Every denomination has, as we have seen, stated Its alia to be the propagation of Christianity "through nativcr Instru-mentality» but most feel that the proportion of native to foreign agents, under present financial conditions, has gone as far as It can go* There Is a growing realisation of the need for unity, and the Jamaican is not so conscious of the barriers as the foreign missionary continues to be.
* v ,

Dr. J.R.Mott In 1935 wrote as follows; "if Protestant mission^ . continue, as they have been for decades and still are, a disunited complex of separate. Individual bands or bodies of missionaries, and \ ' of scattered indigenous churches,\worklng with more or less varying alms aud methods, what hope have we of triumphant success? At such a time duplication of Independent effort, or lack of concerted plan, Is a criminal waste." The ne*ed for united action in Jamaica in the social and 'educational sphere has already brought out the truth of that statement, and local needs, as well as pressure from the Home sooietle|, should at an early date achieve positive results.

1 V'

The principles laid down in 1900 that "all denominations in
which a union could be ei'iected without the surrender of any faith

& • * ' " . "

or practice that is held to. fee vital, ought to unite their v.ork when prosecuted on the same mission field. It seems not only unnecessary but culpable, to transplant and perpatuate divisions which have
1. conference on foreign iiisslans, Llilcitiay, p.37-8. 11.Correspondence S.iUS. 28.8.1835. ill. iiott: Co-operation and world Missions, p.8-9.

402.

resulted from circumstances which have long since passed away or from laying emphasis upon unimportant matters» do not apply in . practice! for the Moravian church withdrew from union negotiations
/
simply on the ground that it did not feel it could surrender Its In-dividuality and its *practice 1, and the Baptists likewise withdrew as they felt their interpretation of one item of faith, or practice, was vital* In another sense, also, it is too late in -history for

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the Jamaican churches to be treated purely as Missions* which could be automatically united if the Home Churches united* £he divisions

T
• *

•Which were brought into the Island have continued as divisions,

though the reasons for the divisions may be different to the Jamaican \
mind from the historical reason which first led to that division* The » ' . '

negotiations for union* between the Methodist, Presbyterian, and Con-gregational Churches finally broke down over what was really bad

t
*

staff-work* There had been for many years a feeling of hesitation
*

to reveal the financial condition of the churches to each other, especially the matter of stipends among the native ministry, of all
• %

denominations* The questionnaire which came from the Conference on

iy

Union, stated by the Presbyterian synod to be (premature* came as it happened from a Methodist secretary, and the native ministers objected

v^ * • O strongly to 'revealing their financial position to another denomination*. /?.
Yet the conference'had reached the point where a survey of property

and finances was the natural and necessary next step* Had the com- "••-••' . * muni cat Ion been dealt with by the officers of the synods concerned -

*

t' . and these had in their possession, or could easily have obtained, all

the information required - the work could have gone forward*

1. Oecumnelcal Uloslonary Copference, 1900, p«234*

The arrangements would have Involved much-time and energy, and
no member of any of the three denominations had the necessary time, • or was released from his ordinary duties, to do this work. Instead, It was hoped that each single minister would fill in the lengthy »

*

questionnaire, and there was no member of any of the synods who was in possession of the knowledge of what might happen when the facts were collected* '^'he Jamaican is very diffident about putting figures (down on paper at any time, and between lack of information and the existence of domestic troubles, the work was allowed to stop* let

' * *

fir Merle Davis was given the full information arid every facility when he visited the Island in connection with the International missionary

•

. Council survey In 1941 and asked much the same questions I fills char-
acteristic of the Jamaican must be borne in mind in future, and it would seem that the Jamaica Christian council has established the necessary feeling of confidence between the leaders of the various.

• , Churches "which would permit of an acdurate survey of all denomination-
al property, resources, finances and policies &B being made. That survey is a necessary preliminary to co-operation, to federation, '

tfa
and to union.
The reasons given In 1910 for successful co-operation between
('' *

different societies'in .China seem to be appropriate here: "(I) A j* deep conviction-that union Is essentially right. (11) A feeling that

• r -" i,• • the best within us called for union, while the considerations which

f •

kept us papart were of a lower character. (HI) The real estate of

• .

the Ulsclone was carefully safeguarded, (ivj The core taken in the preparation-of the Basis of Union and possibility of amending it as

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conceptions of union enlarged, (v) The economy of men and funds

40 4,
through union, which by the efi'orts of several societies v.lll result in a more efficient institution than would be possible through the^ medium of ono only* (vl) The fact that most of the persons concerned in the Initial stages of union were old friends and neighbours on the field materially aided us in making the start* "
in the past in j tonal ca, number (v), the economy of men arid of
<

money, has been over stressed. There will not be much saving of men or money for many years yet, probably not in this generation, for the tiome churches too early left their Jamaica brethren to wor^out their own policy, and did not retain their Interest in the detailed work
0
of their agents. Every other mission field was in the Vest - In Africa, India, China, Japan, and Jamaica on the whole gave little, trouble to the Home churches. $he result has been that little or no

4.

specialised work has .been done by the missionaries, -^hey have become

• • •

V ' ,. pastors, and no training has been given to natives to do special work
apart from the pastoral. that is the immediate need, and the pres-

• K
•

ence of missionaries, and foreign funds, will be required until nat-
i

lyes are educated and trained for «"n the functions of the indigenous ^< church. . There would, of course, be some saving of funds in'the case

• % .
4

of overhead;expenses in theological buildings and where unions of con- t/"' gregatlons wore effected. Number (vl)above requires to be matched ; * '*
carefully. Un Jamaica, the union negotiations v.ere begun by 'old
4

friends and neighbours in the field*, but the day came when these
•

* i • friends retired or died, and when they were no longer able to carry
•'•• \
their brethren with them ii> their own synods. In future, the negot-

,, / * lating-representatives must be made up from the young and the old,

• •

, « *

1. wotld Missionary conference report, vol.8, p. 66-68.

405<

the native and the missionary, if the work is to be carried ancfcthrough to completion.
It wo\4d be the logical continuation of the past history of the churches to come together. It is also the only effective Way of pro-pagating the Gospel under the new conditions prevailing in the Island,
•

and to counteract the superstitious practices of the native sects

! '

v,hlch are so pernicious in their influence, such as Pocomonla, tias Tafarism, and Balmlsm. $hpse who follow such practices gather in
i

»yards 1 marked by a red or white rag on the end of a pole* some con-.taln altars for burnt sacrifice, and all have many weird arrangements* Drums, and lanterns fixed on a wooden cross, are used in processions, and the leader,or 'shoppy" (shepherd) carries a rod like x the rod
of Moses. She Bible and sankey's hymn-book are used, though it is
an essential qualification of the * sheppy' that he be unable to read* Xhese people encourage anti-Government propaganda, and disOirage the

education of children, the meeting is not complete unless the • spirit* i comes, and the sign of its coming is that people roll on the ground

and grunt llite pigs, speak in strange tongues, and finally lie ex- tt« hausted, many of them for several hours* Dancing of a promiscuous
«

nature is also a feature. Servants who attend such meetings are un-
v «/**
able to work next day,* and children are unfit for school, v pocomanla
k

is more comdbn in the country, but is by no means uncommon In Kingston:r and was made the occasion of a public spectacle when the elite of

» ' ' «' •

-> Kingston and lower St. Andrew society attended the funeral of a famous

• sheppyf in 1939 - black, white, and coloured, educated and uneduc-ated, to see what was later described as "a wild arid lawless orgy that

40 6,
recalled the worst scenes of animicm in Africa* • The churches
have all their own rules for dealing with such occurrence s, but It
is rare that those participating will admit their lapse arid never
will they give the name of the * shoppy* even if they knot/ it. ghe practice of obeah is regarded by visitors and town-dwellers of the white section as harmless, picturesque, eccentric, or a matter for ridicule, but in the past quarter of a century, due to the increase in jpocomanla, end the, as so elation of the obeah-man (wltfo-doctor} with that cult there has been an amazing increase In the numbers of people who resort to the obeah-man for luck, love, protection, power, pro-sperity, and for undermining their neighbours* love, prosperity and health. $he Balm-yard is where the medeclne-man (not connected to any known medical school) lives, and he and the obeah-man together -ore responsible for numberless cases of insanity, and are credited

• . t

with marvellous cures and much evil, even causing death* $ees range •^ from £l to £20, and proved instances were given before the west India Royal commission. Government's attitude is that If a man can be

•"• caught In the act of practising .obeah, afc he will be punished, but
the effect of that is valueless, for .the people interpret the result

as the work of a more powerful obealu . 'Aio black and coloured men.. 9 ' ' .1 y" • .1 •
who form the police force are not themselves quite bure of the power-& '
lessness of the obeah-man and are slow to act In tracing down the
* t

culprits. It is practically Impossible to get the coloured population
•

to give testimony against these men In a court of lav., through fear

•vT

of consequences. £hese consequences are sometimes tragic, including death through eating food with powdered glass in it. he V£fiakness

^^ 4W ^^ft ^M ^M ^M ^te ^^k ^^k ^^ ^^& ^^ ^^ ^^ ^^ ^M ^^ ^^ MM ••• •• ^^ •• •• •• ** W ^** *** <^* •• MM Mft M

1. Annottj world Dominion, vo^.. 17 no. 4. octo.1939, p. 4ol.

407.

of Jamaica along co-operative lines is due largely to obeah, for it paralyses business and Industry, and men have refused to build new houses for fear of an evil eye, and that a new house will mean a new

(• . grave* $he most educated will rarely take up residence in a new

t

house until it has been 'blessed* by the minister, arid tlUs is not a
s • '

tfine old religious custom* but a survival of African paganism* 1

•

We have seen some of these customs practised, especially at fun-erals, and though repeated representation has been mode against tha evil effects of them, the state claims, on the grounds of 'religious toleration* that it cannot legislate against the practices of the

•

pocomaniac or other pagan worshipper. Education may in time help, but the only way of banishing these evils, and even that will take time, Is for the Churches to unite in their Christian witness to'the
• *

power of the Gospel to deliver men from fear. Ko churuh lias ever

^ • made a study of pocomania In Jamaica, and It has been treated as
'superstition* in a general sense, but it is much more deeply rooted, and only a determined effort and continued united evangelism by all

the. Churches will make any impression on? this evil which lies beneath k ' '
the surface of the vast majority of Jamaicans* It Is stupid to deny

« its existence! and v;orse to deny its power in this generation* the i/ - Jamaica Christian council Is making a study of the cult itself, but $•

'•h

it Mil lief-wlth the Churches thereafter to fight strenuously against. *".''* '
c" . - - * its spread. "

t

Xhe most compelling reason for unity among the churches is the
great need for evangelism. f}ie energies of all the ministers have
for the past twenty years been so widely dissipated that little positive

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1. Detailed evidence in churches'Joint Memo, to W.I.Royal Commission; and zora Hurston's 'Voodoo Gods', Jamaica "section.

408.

evangelisation has been attempted. But the need Is being reull&ed, and the need for unity In the effort Is clear* There have been men

* i • * ' " i • .

and v.oinen who have shown themselves Interested In religious.work In the community In tho form of social service* Until very recently, these have been left outclde the purvlev; of the churches* lierle
Jjavls writes that "the churches of Jamaica have now reached a parting of the ways* The^ have been overtaken by other agencies in their

'•>&;"' • . guidance of the j&aalcan proletariat* A generation of secular workers

/

has appeared, trained in sociology and economics - studies riot ordin-arily found in thefeiucatlon of the pastor."1 it Is not <*ulte ac-
i

curate to say that the workers are * secular1, though their organisa- « tions are certainly not under tho control of the church and it would bo truer to say that thoy were 'interested* in sociology.&nd economics than that they were 'trained', but it is true tliat non-church organ—
* /*"

isations are doing work and taking the place which the churches did after emancipation* The statement is therefore worth consideration that "some, so .far from agreeing that our divisions mean failure,

believe that diversity, being a sign of vitality, is an earnest of *'i ' * ' success* There Is something in this* xhe typical expression of
. - f

revival in the• medieval church .was a new monastic order* it Is in v\ * '
an entirely similar way that ill tho prirts of the western church which f,
broke with the-,'Romon hierarchy a burct of new life takes chape in a
*

new cornraurjlty - a denomination. The trt^edy Is that, whereae in tho

• ' •

lildule .Ages the church was generally ready to expand it*boundaries...
• • . ' i in prOtestant communions*.• the new community has been thrust outside*•

• N?

loaders of movements of distinctive religious vitality were told to get dovn, and, when they refused, to get out**11 '••••••••••••••••^•••••••••••••^••••••"••"••^ •• —••••••*§•••••••••••••
I. kerle Davis, p.82. 11. itister: Then and now, .p

So far,as denominationalism is concerned, it may truKly be said ,)uit It ..has not the hold It once had - there Is a mutual respect be- ,v.een the churches, and c, wllllngnccs to co-operate* But so far as rs arose T.e saw the need for the church to take a central place
in social welfare were concerned, It Is true to say that no place could be found within the churches for them. Lay-men and lay-women i were not employed by local churches or Home Boards, arid ministers were bound down to pastoral work, as were the missioriL-rles with rare exceptions* These leaders had therefore to begin their work outside the churches, and it is only in the last trx> years that the ciCXhes have been impressed with the need for their active co-operation in the newer developments throughout the island, tjid they realise that their connection with Government and semi-public organisations will
be a reality only if they have a common policy - denominations as
such will not be considered in the new generation in Jamaica*

Relative place of native and Missionary;
problem has therefore come to be the relation of the church
to the community and in particular, the relation of the native minister
*

to the missionary or foreign agent* . '
There is no need to re-state the ideals agreed on by the various societies which began the work in Jamaica, and we have indicated that it is essential for the missionary to remeiober .that the best instruLiunt for evangelising any country is the native of thut country, y/a huve also emphasised that the native must be trained for such t.ork, and • • * we huve noted that the churches without exception have followed that • policy some of them for over & century. The relative numbers of

410.

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Missionaries riid native pastors Is given In the table in Chppter-four* pa have also seen that some j>rogress has been made In certain churches

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in the matter of Independence from the home societies and froia for-eign helpers, though no church Is completely independent for all Its \
work. Grants-ln-ald, and the provision of men and money for the
/•'

training of the native ministry Is provided' In every case.
\Ve further suggested that the time had come when missionaries should adopt a policy which would, at a not distant dato, fill all the pastorates v/ith native ministers, for the native. Jacialcan had shorn himself capable to fill the position, of preacher, teacher, and pastor, and with some financial help end guidance in the matter of local methods of finance, the native church, were it united, would be able to support Its native ministry comfortably* •
The future work of the missionaries, who should be supported by
their home churches, would be as follows;-*
% (1) To educate and train natives for the pastorates*
(11) To train the native ministers to fill tho more inportant
i

executive positions In the church as they prove willing ancQ^le to learn*

%, • ' • (ill) To give special training to pastors for rork othor than -
pastoral, 0.3. /organising youth work, evangelisation and home mission
*/'' *

Viork, ?.ork amongst men, in community centres and land settlements, /?.
t chaplaincies'in sahools and Industrial centres* r' %

S ' '

v(lv) To assist in the training of native ministers and lay-men
for active co-operation in government schemes of social welfare and '
«

of education, especially adult education movements. i
(v) To train tho most Intelligent workers that they tuiy go cbroad
» »
and further their studies at approved centres and see' the rork of the

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gjjtirch in other lands and so return to build up the church in J&ualca* This policy will in one sense be a gradual Y/lthdrawal, but it
will not in any sense be & retreat, for it will ensure an adequately trained native church to continue the work of the past tv.o centuries
in the island. And so long as there ore small communities of visitors

arid colonists it xvlll be necessary to provide a minister of their own •>•. •

•s

country-for them, in order to lead thorn into united xvorshlp t/lth the people of the land in Y.hlch they reside. £o long as there is a mixed ' population, it Trill be necessary to have a mixsd ministry, but at least
\

ninety per cent of. that ministry will be purely Jamaican, for as the batlve church grov/e stronger and its ministry more educated, the trans-ient visitors and the colonists v/lll see In It a true branch of the Universal Church*
go long as missionaries remain pastors, the congregations of the native church remain dependent, even if, as in the case of the pres-byterlan church, the missionary is at the disposal for all practical purposes of the local Synod, or in the case of the iiothodlst, whore

t t * he Is on the same footing as the native minister* The native church
»«.

does not thrive as it might do, it does not find its ovn form of

* s

religious expression under a leader, no matter hov; v;ell trained, v;hoso
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- j \ . A

personal form* is different from that of his congre^t.tlon. 1 r^jid so
" • • ""r~ *

lon^ as the missionaries remain pastors, they .till not have the time to triJ.n the natives for the full .\vork of the church, arid in trying , ...» to do both there T/lll Inevitably follpr the overstrain tnd ill-health v.hlch is too fir'equently found* . "Under-ctt.ffln^ of institutions is responsible for .overstrain and overv.t>rkw11 v.xote olcQ»aia, in 1316 but
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> .

1. Antiercon: Porei^ Llsslons, p.lll* 11. Oldhata, p*14o»l«

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cause of that Is frequently shortage of native ministers for pas-toral charges vhlch have consequently to be filled by missionaries;

either the pastoral v/ork, or the Institutions! c-nd tn.\lnlng v*)rk, comes ' /
to be a 'spare-time 1 occupation, vzlth disastrous results. T^e world jjlseloriary Conference of 1910 found, Finori£ct other things, that ''It
is generally recognised that the most highly multiplying r.ork awls-
*•

slonary can do, In the interest of accomplishing the evangelisation
• .. •

of a country, is that of raising up and training an adequate staff of native porkers and Inspiring them and co-operating v.lth them in the vrork of evangelisation.**1 Among the •indispensable methods of mis-sionary work' was the "establishment and edification of the native

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church... It seems essential, also, that sooner or later (sooner
the better) the goel of this native church should be self-support,
• i

-aelf-government, self-propegatlon and orderly ecclesiastical relations, at once indigenous and helpful to growth and capacity for service. t?11 • - Even so does the Methodist policy declare Itself to be for its
t

foreign missionaries on the fleJLd; •»(!) The general oversight of the native church; the understanding being alv;ays that the oversii^ht in'

& detail should be transferred...to an- indigenous ministry... (11} The

• t

guardianship of; doctrine... (ill) The training and duo oiAul;^nent of fiji indigenous native ministry In all Its bronchon... (lv)-Leader-

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* .*

ship in all elTfiigellstlc rork... in leadership due attention to be given to the training of native r.orkers v;ho Will assist until they
/ »

are able to replace the foreign miBslomjies.-"111 O
Under Methodism, the v,ork of micclonary and native lo shtjed in
a ray in which It is not under the other churches. There in more

q— ^^ ^^ mm ^v ^M tek ••• <• ^» ••* •• •• ^M «• «^ •• w M* *i» •*• •• •*• ••» •• •• *• •• •• •• •• ^M ^B ^m

1. \,orld j.',lesionary conference, 1910, vol.1, p.295. 11. ibid. p.312 f, 111, I'inulay and jloldsworth, -p. 177.

413,
continued supervision in that denomination, whereas in others the native is put in complete charge of a £roup Of congregations, or a committee. The" result is one of tv.o .thin-jo; either he succeeds,
•

in T.hlch case the missionary feels he has completed the neces&j~ry training or else the native fails, in vhich caoe the failure is de-
" * ' ***

plored, but unless he is dishonest or immoral the position cannot
.be taken a\.ay from him without a great deal of disturbance in the
. church* In Methodism, the policy of sharing the v/ork v;lth continuous supervision will. In theory, allow the missionaries to bo vdthdraY/n at some future date and leave behind them a native pastorate fully • trained to occupy every position in the church* The Y.eaknesa of both policies are obvious - it is not v.lse to keep an cJblc native

in a subordinate position v.lieri he could render £pod service in a^ /
more responsible position; and, it is necessary to have some system of supervision to see that inefficiency and inability do n^xt^react
on the church unfavourably aud without an opportunity of intervention* It is desirable, as v;as expressed at the Jerusalem &eetln£ of
the international Missionary council that "tilEslonariea should be so
* Ai •*,...

related to the younger churches thut their 7,-ork should be unucjr the

t . * *

direction of, the church organisation, w1 Yet r.here the nisolonarles . ?/;
are sup^rted by the I^ome churches they feel, end their home churches "?.>•
f eel| that their v,ork t~nd location siiould be controlled by. the home church and not by the local churches* At least, they insist on the rl^it of appeal to the home church in case of dispute* There is consequently a feeling on the part of native churches, even \/hen they
•

are practlctilly autonomous, that they loist accept the, advice of the

1. Jerusalem tieetlng Reports, vol.3, p. 11.

414.

home church on all occasions, road they are apt to refer any problem

to the homo church for decision Instead of wrklng out the solution

on the field. That Is the result of lengthy dependence on mission

agents who have -done pastoral v/ork along with them, and whose time

and energy has been so taken up v;lth that work, useful us It Is and

necessary as It Is, that they have not had the opportunity for planning

. •'' a policy and training natives to organise and plan the full work of
the church* had the work of the missionaries been more unuer the
i

local church organisation, nth such safeguards as TTO have suggested,

viz* the home churches to receive a call for a missionary for & par-

ticular v.ork, and to select a man for the T/ork if approved, then the

i

native church v;ould have become more self-reliant, and the n^Alv.o min-

istry would have been more capable of taking the full responsibility

on its own shoulders*

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The Jerusalem Meeting contains a quotation from a report on the
*

relation between foreign and national workers and the four ideas com-

monly 'held* These are*-
V

"(a; The Rational church organically r. part of the parent church;
Some T.ill contend that there should be an orgui.lc union existing betv.een the National church and the organisation which fostered ltt and th«kt this connection should ba 'a perpetual one, resulting In v-orld-rcjiglng denominational units - a panrPresbyterlan Church,
a pun-i(ietlk>dlst church, etc*
•

(b) The lidtlonol pliui'ch inaopenuent; others will urge that the idaal indigenous church should alv.ays be "national and free, having no other international bonds than those of fellowship*

(c) iimoiunarloa ^t first full members: a third purty \.ill
that in the beginning missionaries should become members of tho nuscoiit church, that thoy ua.>r licl^ to triJLn ti.oco upon ;.hou the responsibility for Its welfure muet later devolve; but Uu.t, later 'on, v.hon the church shall have become; c^.^blc of &elf-vuoGrraipa self-support, these nlsslonary helpers should vrlthdrav. from
u memberehlp* .

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(dj jj.very indigenous' church entirely self-^overnin^ ; a fourth school contends that v 1th the first church and the first minister
a ne\\ Indigenous church is born; that there should riover be any organic Union \ylth the parent body; that the missionaries should never become full members of the national o realisation, but that.
as associate or corresponding members, they should be Its friends
and counsellors**'1

In Jamaica, the Methodist Church Is an example of the first idea, '
the Baptist in theory of the second but In practice of the fourth,
and the Presbyterian Is v.orklng on the third In' so far as its

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sionarles are full members of local 'presbyteries onci the tfynou*
Ideal for Jamaica would be the fourth plan, viz* a united church of Jamaica, v,lth missionaries as associate or corresponding members for the purpose of advice and counsel until such time as the church can show Itself capable of self-determination* This wiuld emphasise the principle stated earlier, that "the native is the main force/ the 11 '

missionary Is the helper. » The fact that the native v/as supported
,

entirely by the native church and the missionary entirely by the home
*> *
•

church, tvould not then Interfere Kith policy end government*
before leaving this subject of the future policy and relation of

the missionary to the native* minister. It Is v;ell to note the re- • *• " ':''. commendations of the Madras Meeting of the International u
Council* In 1938 v,lth reference to the curjrlculuiu for
>>*• * ' •

students; "A' most Important part of the curriculum is prucwicul theology* \jnder this term Is meant here (1} the nourishment of
- - • &

the life of worship in the individual student, v,lth habits of por-

« « sonal devotion and discipline; on this too &reat. stress cannot be

^

laid; (11) the application of the Christian faith to all types of
»

individual and corporate living* On this subjuet thuru is the

1. ibid* vol.3, p«t;>9-4o« li« oecumenical Mlsslonury conference, i»*5

416.

greatest need for imaginative yet carefully tested experlnent and teaching. The etudentc inuet become acquainted t?lth the urgent pro-
* . • •

blerns of both city and village life. in particular, v;e urge that training for rural .vork be made part of the curriculum aa coon as possible... (ii-i) Training in preaching, religious education, evan-gelism, the conduct of worship and the cure of souls. - If ix>csible,

. * » i - . \

students should be associated v.lth the regular minister of a congre-gation in his v.ork. indigenous music and singing should be taught
as part of the regular course. «* * *
fie have noted in chapter four the place given to practical theo-
logy In the colleges in Jamaica, and have suggested there and In chap-

ter six the requirements of the churches in the close contact v/lth ' ' 4 rural communities and social T-ork t.ncl conditions, and alco hov; these ^requirements might be met by co-operative training bott.een social tvel-
.* 1.

fore workers and theological students. The practice of allovrlng a student to v;ork v;lth a settled minister Is followed to some extent,
' i * %
but until the missionaries look on this vrork of training as special work, the student is not helped by being -attached to a local congre—
&

gat ion, but is looketl on as* an unpaid assistant*
',, '
* r

Plninciai .provisions;*
t

The greatjstumblltfg^block to adequate missionary staffing in the
past,, and to the training of sufficient native pastors In the present, is the fxinoncial arrangements under v/hlch missionaries are sent to . the field.
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in 19CBO t?e find It stated! that "native churches should not .support

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missionaries.•• the home church should not support pastors... Iiisslone

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1. Tainbaram IJadras t«eeting Reports, vol.4, p.206%

417.

should have pastors only \vhen able to pay for themf^jnd In 1933 at i the.Tanboram Meeting it v;as said that "the tendency to exaggerate th* importance of self-support must be Immediately abandoned*.. It v,as said ... that the church rauot be responsible for pastoral v.orli and
the mission for evangelism... also... thc.£ until a church pays for
..•

its pastoral T.orlt, It ought not to undertake arty missionary v,ork. A
'•!

greater heresy than this It Is Impossible to conceive."11 whatever may be the theory followed by the home churches, the Jamaica churches follow many practices. some .are organised so that mission t^ents

x

are paid partly by the native church (e.g. Moravian), some natives are paid partly by mission money- (e.g. grants for former church of Scotland charges In the Presbyterian church), some missionaries are

,v • supported entirely by the home church (church of Scotland). in ull

i

of these, even tvhero Individual pastors have not received tholr full stipend, the records show that they engage both in homo and foreign
*

mission t.-ork. And In Jamaica In all churches, thero Is no distinction
* \

betreen evangelistic work by a native agent and that by a mission agent. It Is the tfhole church In its missionary aspect.

•• ; "*
• re stated earlier that.thero Is a feeling among missionaries and
i

pastors that the proportion of one to the other has been reduced as?<"' " far as. Is practicable, but the difficulty lies in the financial method

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K

pursued. If the home churches cannot afford to staff the mission
• • «

field' adequately, then there Is little hope of the native church ever
, •

.becoming self-support ing, -and it v;lll never becotio self-determining while It is weak and has an inadequate-and poorly educated native V;hlch will certainly be the result of an' Inade^uertie mli3:;ioii

i. oecumenical fclasloncxy-Conference, p.230 fv 11. Tuawuran U Reports,.vol.2, p.43.

41o.

\l again, the home church continues to uup^ort only its ov.n cassionarieo and such work us theological training but refuses to subsidise sti-
, pen as of the native ministry, it v/ill be forced either to continue
with an understaffed native church, ot else to fill up a lar^o per-centage of tho pastoral charges with missionaries* Tiio solution is
»

clear, but it means departing from a policy followed in the earlier days, viz. to make an annual grant for stipends of natives, a grunt which will continue not, as has been su&jested by several churches,
»

in a diminishing form over a period of five or ten years* but until the native ministers have been trained to such an exteat that they will be able to obtain their full stipend from the native church*
*

Tills would not cost the home churches much luore if indeed as much, as they expend to-day on sending missionaries to take charge of pastoral work, and it would be laying solid foundations for the future of tho church in Jamaica* Missionaries should have special functions only, and in Jamaica there could be a saving of man-power if they were em-ployed in the v.ork of training native ministers and in temporary supervision, and if the salaries of those missionaries who hau been
u.

withdrawn- from pastoral \vork were allowed to subsidise the native
* > •

pastors* stipends, there would be no more cost to the home churches '*/' * -'
and there would be great advantage to the native churches at the pre— # .
sent moment;-! while in the future there would be advantage not only
f

to the native churches but a definite and increasing caving' to the
home churches.
It is essential that the home churches, v.hatevcr their relation
t

to the churches in Jamaica set about revising tholr policy in anointing missionaries, and see to it that the missionary is not doing tork

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which tho native ought to be doing, end that he Is dolnj. vork v;hlch
the missionary Is peculiarly fitted to do. it Y.ould be a great heip
to local union also If tho home churches -would agree'on a policy of

• grant s-in-aid, for much-of the financial confusion In local negotia-tions has come .from the variety of methods employed in subsidising
the local churches* the home~churches must take full- responsibility for theological rud social volfore and other special training instructors, for that v;ork must be developed if the Jamaican church Is to fulfil
Its functions properly, but \?hlle there will be a. slight increase In
the staff of special missionaries, there can be, in the space of five years or little more, a substantial reduction in the numbers and in
the expense of missionaries doing pastoral rork. provided such ad©-

^ , ^uate financial provision for training native Yorkers is made, tne

churches in Jamaica \vlll be able to step for\7ard unitedly to the re-con struction period of the island's history*
*

So much lias been made in the older cnurches of the * expense* of

*

foreign missions that it Is.t.orth while to point out that missions
are the life of any church. •Congregations think of overseas mls- *v sions aa u special charity, like the hospitals - but uore distant and

'

peculiar - for vzhlch funds CJTQ raised as one of the church1 s sidelines.
\3f\ ' *

Minister a regitrd missions as a -sphere of trork .i&hlch drev; the lucre ro-
'»,
latJitlc of their fellow theologues, r/hence they return to tell roausing
r

anecdotes of the strange \vays of the heathen, or sobstuff stcrrles of his conversion, evccordln^; to taste..". missions jjre not an t.tided extra* thing is the life of the church."1 :
v

ATI important development has recently occured in the i^

1» foster, p.62-3.

42Q<
of a missionary (not ordained) by the church of Scotland to act as
a social Welfare officer to the Presbyterian Church of Jamaica, whose' duty will be to co-ordlnr.te the social cldo of that church's r;orkf
to organise It, and to act GS liaison officer betreen the church and the nev. schemes proposed by Government. Tills missionary will re-Hove the pressure, on other officers and ministers of that church, uid will .enable the fullest co-operation to be achieved betreen the Church cjid the Government in that sphere of service. The officer Vill tilso be free for the organisation of summer schools &nd con-ferences each year, thus fulfilling a long-felt need, and ensuring that this work will T)e carried through vrlthout straining the re-sources of missionaries engaged in pastoral and executive work. lie will vvprk in close contact nth the control council of Voluntary* Social services and the Jamaica Christian council. r
It canriOt be stressed too strongly that this is the kind of de-velopment .which must be extended in the future. Jamaica is ready for a now policy and is willing for the older churches to show her the' v.ay, but if the older churches dolry, the Jamaica church will chc..^G Its om policy along lines th&t ere undeslrr&le, for if the political situation is a guldo, and the public leaders are ct all
it '• • 6 «

indicative pf the spirit of the people, Jamaica will at an e*irly data hL.ve one or more purely indigenous churches, but they t/lll bo based on a narro?/ nationalistic foundation.
Jamaica has reached a crisis .in her history. It is not for us
to prophesy what will happen under the nev; conditions of government, but It v.lll be fatal if the churches in Britain repeat the i;*!stake • of the British Government In 1830, and give a Tide measure of liberty

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to the Jamaicans without .ensurlng thc.t tho nececnrjry training Is
first given that they may use'their liberty v;lcely end v.ell. The jomalcan churches are at the stage of £lvin£ a full ineacure of co-operation In schemes of training for a united Indigenous church.
If those plans are delayed, the opportunity will have passed, and
oven the amount of co-operation nov: existing betv.een thfc denominations may be lost* uut If the mission boards of the home churches act now, 1ihe Jamaican church v,lll become a reality, and "Kill r.vold rhat Is a
* .« •

grave danger - narrow nationalistic outlook r*nd government. Nationalism

V

In Jamaica Is Increasing, and It Is baned not on nationality, but
on colour* There IIP.O not been a colour bar In the Jamaican churchos since 1033 - and before that thore 7;as no colour bar in the missionary

*

churches - but to-day there Is an increasing sense of colour, tthlch
•

~isi leading In other spheres to the barring of white people from certain positions, not beccaj.se.the Jamaican Is. bettor qualified, but because J the white Is not Jamaican. That feeling Is beginning to creep into the churches,: though It is not openly expressed as yet, but If tho mission agents do not advance in the matter of G^vino the Jaiaelcan the required training *^or executive and othor posts, the Jamaican v/lll'Interpret It as »^/hlte doniinc.tlon f ^ and 'v.antin^ to keep >/' '• •

tho Jaraalcati doT.ti*. . There is little point In tho home churches re- ' ,., • ''

IT, - I

fusing to rifecoiinlse these facts,f or In indulging In rlsliful tlUnklng,

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lipping vaguely that things trill;,'/'• return to-normal*. The Jamaican
"" ;• . "•.

to-day lu crying out for training; and after a sufficient time he

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vill feel he Is able to carry on v.lthout his former Instructors.
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If Uic mission boards do not clve the Instruction no*-, ho v;lll still take full charge r.hen he feels the time hris cone, and the mission

422.
•

boards are being i'aced to-day with the problom of v.hether they r.lll withdraw their control leaving an uneducated and untrained ministry,
•

or a trained and competent ministry*
If the training is given not;, t-nd given wisely tjad rell, the
dangers may be avoided, but action Is desirable and nececsr-ry at the present moment, .if missionaries are »sentj, what 4*re they 'sent 1 for? What Is their function? v The Jamaican feelss that he IE able to do
, all the pastoral work efficiently, and much of the special ivork If
he had the training. If the next step is &a a united Indigenous church and the withdrawal of the missionaries or the restriction of their services to special functions of training then it would be better to make that policy clear, that all may know its terms and all

s I

may work together .to achieve Its alma. only If the relations between the native church and tho home chur-lies ,- re defined in a friendly
'way and if both realise that the e|jrenGfc6enlng of the native church depends on the gradual withdrawal $f the missionaries, v.lll the In- ' -' V > ' - i dlgerious church keep in contact with the church Universal. otherwise,
* •

It rill be a national church, founded on independent 'lines, whoce chief distinction will be that it is different from all other branches of the Christian church and whose chief aim and Interest will bo to i/l ' •* '
servo JOB&IQ& Instead -of serving Christ.
• »•i'
Relation to the oecumenical church:;

• ' " •• v It Is most important that the Jamaican people, as a result of •

the riuv- conditions, in which they find themselves, oro not cut of A

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from the other y.est jridlan islands and the world at lta-0o. There la
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a retJL duu^er of that happening- politically, ciid it lo only ii> tho

423.

churches take a firm grip on the situation that dlaacter will*be avoided. To do'that, they must keep clearly before their minds the need for unity among themselves. In a letter to Lord Lloyd, then Secretary of .State for the colonies, who had addressed the conference of British Missionary societies, the following statement Is maue:
V

"You spoke of the grave mischiefs to -Christendom from our unhappy . divisions, and you appealed lor co-operation azuon^ the missionary societies and the* churches to which they belong, »ln the practical sphere*, and particularly In the beneficial enterprise winch His Majesty's Government have set before themselves in establishing the West indies welfare Fund. it .Is our first duty to assure the Colonial Office of our intention to comply with tliic request to the limit of our influence and ability. ca-operatlon in the v,6st Indies suffers from difficulties which are not present in the came, degree in some other parts of the world - these are both ecclesiastical and geographical.
"Most of the Y/est Indian churches are more or less autonomous
bodies to which the missionary societies represented in the British Conference give no aid whatever op else an assistance in Lioney and
4

men which Is small relatively to the work of the dunoiuiriatlon. £he

. > A

Anglican church Is organised into Dloccces, each with a Bishop... ff> » ' the congregational and Baptist churches are more loosely into local Unions or Associations. The Presbyterian church of Jamaica is an autonomous church, though the church of Scotland still sends out mis-sionaries, and pays their salaries; these missionaries sit in the courts of the church as feilow. members with their Jaiaulcan brethren.

but they ctlll maintain their connection 7;lth, and standing In, their Q\\n home church. only the Lethodlst church in the west indies la an integral part or the ijethodist church of Great Britain, having Its guprecio legislative and executive authority in tills country and closely united >vl tli the Methodist Jaisslonary Jooclety. in Christian comiuun^on und friendship, however, v,o can ejcert an influence from this side In favour of co-operation. nl
The secretary v.ue then informed that a letter had been scut to
the Jamaican churches, and it v;as in pursuance of that communication

• *

that the visit of &r. uerle Uavis (substituting for l*r« l^ton) took place, and the Jamaica Christian council v.^c £ oraed in 1941* It Y/lll be notou from the above quotation that the conference of British LiSElon&ry Locleties acts only in a friendly capacity, and the j&£i&ica Christian council as v.e have seen has similar limited pov;ers« But it is possible for th6t«£ynod& to ^ive the Christian council tnore power
*>- *

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aiid uoro autliorlty and -thus to aciiiove a united policy. r.ore lii«- portant at tills stage of our study, is the fact that the Jamaica > Cliristluj Council forms L. strong, llnl; between the Jataalcun churches 4
•»

and the universal church. •
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frpla denominational lin^S, there is no connection between
the churcho j*in the laan^VlslLzkLa of the west indies, to say nothing of

- t- tiiOoO in Latin ^jnerica arid the united States. Attention hai; always
been turned to the parent ciiurch four thousand niles av.ay in Britain.
\ ,

But since tlio formation, of the Jamaica clirlstlan council, contact has beer; eatabllched ttith the inteiTiatlonal uissioruav Couricil in i;ev,
»GC i/oll ao in London, and u steady stream of chui'Ch nov.c li^c coxae to

i. Lotoor of conference of British lUcsiontgry Society to Lord Lloyd,
LUCtlOii 1.

425.

v'llch hr.a nadc the J'analcuri churches realise not only that
v:-s a vc~st fjanunt o£ T»ri: bein:: done la 'the outside rcrld* but they ;<ore a vital part of tfre one universal church rJncii vz;c
v/ork. it Is that sen GO of ono-ncss tilth the oecumenical-

» •

liurch tthlch vlll keep jc&u.ilcu tJ»d tlio ji^u-Jlccji churches fy-on becor^lng insultx tJJd oveiwconccloun of hor nev privileges. But t.3 ono
»f the younger cliurchec \shoco history has been troubled in many t.-oyst
i
sfce -ill bs CiLlc to take hor place t/lth the churchec of otlu^r countries, lSUili4H-T ilf2T T^43/05yB Ito "^35: V.;,!*^ 5^T ^T. C ^C'^' C^T (^STi'Jt* it i^
vital tliut JuncJLca bb not elloT?ed to forget her Gonac of \iii
the tldcr cliurcht else N oho t;lll lapse into tlie pt^unlssiu from
the church IB slov/ly raising her.

Our ctvidy htis shov/n that tho \pollcy of the protoctunt L

' • '•

in juaaica has been deteiminod by many factors, taariy of thoin beyond the control of the missionary &ocletlec of ^tirly clays.
& ml2ad population of black -end v.hlto, l>ond tjid frcef frou;
*

countries, v<lth many religious tr^Litionc, both pt^an und

* *

little else but variety could be expected in mission v.ork. it v/ould ; "V -. • . bo utijuct to blame tho^mlselontLry societies for Introducing doncialna-

Vvl
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tloniil ciivisicilis, for the existence of so many native brands of religion

* ' ?; '

IG sufficient i^roof that, left to hiiuself, the Jan;alcfc.n v.lll invent 'fiiore clenoulnations than tho inoet sensitive British conscience over

• .

experienced. Yet divisions \vero introduced! and lu.vo been (.ccoptcd by thl^ pco^'lo of mixed traditions :.nd customs, pnd they ero S
the v;t-stoi\aneoc of the divisions only to-day.

, 426.
The churches have on the whole been true to their calling, to
preach the Gospel to all nations, and they have used the v/ltnocs of natives as well as of missionaries* They have worked for the building up of a stable church v/lth a native ministry, and while there remains ouch to be done, it is only true, to state that much has already been done and the foundations ore laid for much more to be accomplished* The church is ready to take her place in the development of education . for young and old, and in all types of social welfare t/ork, and she • *
t

has endeavoured to bring about the fullest co-operation in action
of her various branches, so that it is possible to look forward to
the time when there shall be one united church of Jamaica, using all the resources and all the experience of the work of the years In the service of Christ*
•

There has never at any time been a drastic change of policy,
though since the beginning of this century there has not boon any marked progress until comparatively recently, but the success of tho Jamaica Christian council would suggest that th^progress will be once more apparent* All that lias been suggested Is in direct lino with missionary policy the world over, and Jamaica offers peculiar ad-vantages for rapid development owing to its history, the nature arid character of its people, and the fact that It is self-contained as an,island* c All churches also are on the same status so far as Govern- 4 *

r

went is concerned, and there is little except domestic differences
to keep them apart• AS we have shown, there is great hope that even those will not prevent the active work of the church in Jamaica going forward with power, and that the testimony of the Church In Jaualca

427.

may load to the r/ider federation of all the churches in tl;s :.,e£t Indies.

"The unique tayk of the Church is a spiritual one; to relate
the inporfoct spirit of man to God arid to make plain the nature of the redemption v;hich God hau provided him through His £on«..

•

, « Government and sedular a^enciec i;rovicic the legalf economic, and social frame^TorL: for the reconstruction of society^ but they are ^ov;orloss to liiipart to laan t.nd T.^men the inner pov;er by v;liich they can break tho inertia arid clian^o the. v;ryc of life \vhlch hold them b.iCk... The Cliui'eh must imbue tlio r elation ship r> arid, institutions
! < • >

of i society '•••.* v.-ith their cleopcat noaninj... Their inner ^irltuol
t •

content can be sux^lied through the'discipline and te&cian^a of the

ii • Glu'lutiun religion, and tlu'cu^h it ulonc. •»*
There it; deep truth in those v.ords, arid they are vital for
all Aiture policy of prote^tant Liissionc in JLJ.a'i ca>

i % i oi-le l;;iVlGf p.94. Wote; corrvarative Table overleaf.

428,
TAbLa 0 MIfrSIoM SI All SIX CS

Church of
44,000
(97)

Uethodlst
19,551
(41)
Church

Moravian
5,433
(15)
Church

Church of
5,000
(8)
Christ

Society of
939
- P)
Friends

J AM A I C A .
CHRISTIAN
COUNCIL
«

120,379
members
395
staff

(ordained)

Sfialvatlon
4,990
(99)
Army

Baptist
23,500

•

(56)
Union

Presbyterian
12,303
(36)
Church .

Congregational
2,521*
(10)
union

Church of
2,142
(30)
God in Ja»

Note;- Top figures are numbers of registered members in full commun-ion* bottom figures are numbers of ordained ministers*