

THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

NEW SERIES, Vol. I, No. 5.]

TORONTO, CANADA, SEPTEMBER 2, 1852.

[OLD SERIES, Vol. XVI.]

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS' AND ORPHANS' FUND.
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THOMAS SMITH KENNEDY.

We learn from the *Chronicle and News* that the Lord Bishop of Toronto has signified his intention of administering the rite of Confirmation in the Provincial Penitentiary to several of the convicts who have expressed a desire to comply with the requisition of the Church in this respect.

Address, to the Mohawks in Ty Endenaga, by the Venerable the Archdeacon of Kingston.

It is with great pleasure and satisfaction that I meet you here assembled on the occasion of laying the corner stone of a second church to be built and erected in your township and settlement.

The holy services and religious ceremony having been duly performed and concluded, I desire to be permitted to address you on the occasion, expressive of the pleasurable emotions excited in our minds and hearts by the associations and reminiscences of by-gone years. The review of the events and occurrences of many years will be interesting in their recital, and will revive the remembrance of the important relation and connexion that devolved upon me as Missionary, some years past, to the Mohawks in this settlement.

Need I inform you that the Mohawks became the loyal, attached and faithful allies of the English nation at an early period after the settlement of the Colony of New York by the Dutch, and when the country was ceded to Great Britain—From that period to the present time the Mohawks continued to be attached to the British and their adherence to England. When war broke out between France and England, the Mohawks, true to their allegiance, fought in the successful engagements which preceded the conquest of Quebec by the immortal Wolfe.

Need I inform you that when the American war of 1776 commenced, they were ready at the call of duty, and fought with the army at Cherry Valley, Wyoming, and Ousquany, and at a later period bore their part in the contest on the Heights of Queenston, at Niagara and Lundy's Lane in the war of '12 and '15.

Our nation was not insensible to their valuable services, and the King justly appreciated their bravery and conduct, and assigned a portion of this country to them as an asylum to which they retreated when expatriated from their lands and settlement in the fertile valleys of the Mohawk and Schoharie.

Nearly seventy years have elapsed since the Mohawks were located by the government upon the tract, known as the Mohawk settlement, in the Bay of Quinty. The second generation of the first settlers are now in the occupation of the cultivated farms around us, and in the view stands the church, and the missionary's house, in which they are instructed in the truths of the gospel, and are blessed with the hopes and consolations of religion.

It is to the change wrought in the habits and morals of the Mohawks after their conversion to Christianity and their consequent renunciation of the habits and practices of savage life, that the present occasion demands from me a brief notice of the means used for the christianizing the Mohawks, and the happy result, the present position you hold in society.

The first missionary sent out to the Mohawks, between the years 1707 and 1712, after a short residence with them returned to England, and a successor was soon appointed to the mission. In the meantime a church was built, the missionary's house was erected and the same endowed with an extensive glebe situated on the banks of the Mohawk, by her gracious majesty, good Queen Ann.

Missionaries were successively appointed and sent out by the Society for the Propagation of the Gospel in Foreign Parts, with whose names and services your forefathers were familiarly acquainted and held in grateful remembrance, and some of them are not forgotten by the present living generation.

In this summary of the early history of the Mohawk mission I have reached a period interesting to us all who have assembled on the present occasion. I allude to the settlement of the Mohawks who emigrated from Fort Hunter on the Mohawk under the Chieftans, Capt. John Duseroutyon and Capt. Isaac. These leaders, after the unsuccessful contest in the American war, emigrated to this settlement, and with their fol-

lowers readily and cheerfully encountered the hardships and privations incident to the first settlers in the wilderness. Their experience in a harassing warfare prepared their minds and bodies for the arduous undertaking.

My predecessor, the Reverend Dr. John Stuart, your missionary from Fort Hunter on the Mohawk, extended his labours occasionally from Kingston (then Cataragui) to your village and settlement. In the year 1795 I accompanied him on a visit to the church and settlement, which was scarcely visible: but was gradually emerging from the forest. I distinctly remember the impression upon my mind on entering the church and participating in the service. His dignified demeanor and solemn delivery in reading the prayers in your native language, prepared me after divine service to enquire of him, why he could not and did not preach in the Mohawk tongue, which I supposed he was competent to do. He replied—"While in the discharge of my ministerial functions at Fort Hunter, I made the attempt: but did not succeed. The Mohawks by their countenances indicated and convinced me that they did not understand or comprehend my sermon clothed in words that I thought belonged to their native language. I consulted Sir William Johnson to know whether he would or could make them understand a religious exhortation or sermon, and his answer to my enquiry was, that he could speak to them in their tongue on war matters and military affairs, but that he could not undertake to address them in religious Mohawk." I have introduced this anecdote for the purpose of shewing the necessity of setting aside the use of the Mohawk tongue, by having the children fully instructed in the English language.

In noticing the connexion of the late Rev. Dr. John Stuart, one of your former missionaries, I am persuaded that there are some present and now among you who bear in memory his zeal and fidelity in the discharge of his duty, and the strong attachment and affectionate regard he entertained and always expressed for the people of the Mohawk nation. He was my predecessor in office, and upon his death, I succeeded in the ministerial functions of my profession.

In the year 1823 the Reverend Mr. Morley was appointed the resident missionary of the Mohawks. Upon his death he was succeeded by the Rev. Saliers Givenis, to whom the mission is much indebted for its endowment. The Rev. George A. Anderson is now the resident missionary, whose services are duly appreciated, and by whose zeal and activity, the temporal and spiritual interest of the Mohawks are not neglected.

I congratulate you that you are living under the instruction and guidance of your respected and esteemed missionary.—Religion alone will render you contented and happy in this world, and prepare and qualify you for happiness after death in the world above.—Be careful then to cherish its spirit and to attend to its duties.—Be governed by it in all your actions, and let its spirit influence you in all the relations of human life.

I am happy in the present opportunity of expressing to you my sincere attachment and affectionate regard. The present occasion brings to my mind in vivid recollection the valuable services of your forefathers and their survivors, and their social virtues and patient and persevering industry in having converted the wild wilderness into beautiful and productive fields. Follow their example in industry and economy, set by them in their life time, and you will receive the reward consequent upon a virtuous and religious course of life.

I sympathize and condole with you in the recent death and departure of an aged, respected and estimable matron, Margaret Brant. Born at Fort Hinton situated on the banks and in the fertile valley of the Mohawk, she at a very early age accompanied her people to Canada and to this Settlement, and lived and died here; one of the last surviving settlers of the Mohawks who emigrated hither from the adjacent country.

In her death she has left a legacy, not of riches or wealth, but an example of charity, humanity and benevolence, and bequeathed to her descendants and to the Mohawk people of the Settlement, the parting benediction of a Christian. My reminiscences of her character and virtues shall not fade away.

Accept my assurances and prayers for your welfare and happiness in Time and Eternity.

ENGLAND.

A spacious church, with day, Sunday, and infant schools, are now in course of erection in the parish of St. Anne, Limehouse, which now contains a population of 25,000 inhabitants, with only one church, the interior of which was destroyed by fire, and the exterior greatly damaged, on Good Friday, 1850, after which it was closed for upwards of two years.

They are to cost 10,000*l.*, one-half of which has

already been subscribed by Miss Burdett Coutts. Yesterday evening the Archbishop of Canterbury consecrated a new church at Croydon, built entirely at the expense of his Grace:—

"The new church (Christ Church), which will accommodate seven hundred persons, and to which a district is to be annexed, is situated at the London end of Croydon, and has a burial-ground attached to it. It is built of flint, with dressings of freestone, in the Middle Pointed or Early Decorated style. The church consists of a nave, having an apsidal termination eastwards, and transepts north and south, forming in the whole a cross church. It is extremely simple in all its details. The communication with the apse is by a double arch, over which rises a single-storied bellcote, in accordance with the simple character of the rest of the building. The interior arrangements agree with the exterior. The roof is an open timbered one throughout. The seats are all open, and there are no galleries except in the transepts, so that the congregational arrangement is in no way interfered with. The pulpit stands on the north of the chancel arch, and the reading-desk on the south. The apse is divided by a low rail of traceried panelling. The windows are glazed with very simply forested painted glass. The decalogue is placed in the nave. The site is enclosed by a low flint wall, with entrance-gates of oak."

The consecration service was conducted "according to the form in use in the diocese of Canterbury." The Bishop of Winchester preached. At the conclusion of the service, about a hundred and fifty of the clergy and congregation partook of an excellent *déjeuner*, after which the Rev. J. G. Hodgson, Vicar of Croydon, proposed the health of the archbishop, alluding to the benefits conferred on the town by his predecessors, now emulated by his Grace:—

"To Archbishop Chicheley Croydon owed the beauty of its venerable parish church; to Archbishop Whitgift that fair structure which adorned the centre of the town, and afforded an asylum to a number of persons who had seen better days; to Archbishop Laud it was indebted for an opportunity of setting forth its youth in life; by the bounty of practice; and now Archbishop Sumner had come forward with this crowning gift of a new church." The Archbishop, in reply, said he could not but remember that many of his predecessors had signalised their episcopate by works of charity and liberality, to which the Vicar had alluded:—

"He saw their tombs in the parish, and he saw also these memorials of them; and it was natural that he should feel some degree of emulation, and a wish that some other memorial of himself should remain than a mere inscription upon a tomb. It was not, therefore, unlikely that he should turn part of that ample provision which the piety of former ages had made for the Archbishop towards the erection of the Church which had just been consecrated. He had had a nucleus to begin with, for before he left Chester a munificent, but to him unknown, benefactor had put into his hand £5,000, to apply in providing Church accommodation; after expending £4,200 in the erection of a Church at Bolton, there remained £800, and he had thought he could not make better use of what he did not require for personal comfort than by adding to that amount such a sum as would provide a new Church in Croydon. Nothing now remained but to think of the Church and forget the founder—(cries of no, no)—at all events to turn the thoughts chiefly to Him in whose honour it was founded—(hear, hear)—and pray him to grant that by means of it many might be drawn to His love and fear."

CONVOCAATION.

(Continued from our last.)

"Petition to both Houses of Convocation of the Province of Canterbury.

"The humble petition of the undersigned clergy and lay communicants of the Church of England. Sheweth.—I. That in the year 1817 the National Society for the Education of the poor in the Principles of the Established Church throughout England and Wales was incorporated by royal charter.

"II. That the principle upon which the committee of the National Society, in whom the government by the Society is vested by the charter have, throughout, administered the funds of the Society in making grants in aid of building schools has been, not to interfere with the discretion of local founders and promoters of schools in respect of the manner in which these may see fit to constitute and provide for the management of their schools beyond requiring that such constitution and management be in accordance with the principles of the charter and since 1833, in compliance with the terms of union.

"III. That in the year 1839 the civil power established the Committee of Council on Education, by which the grants made by Parliament for the educational purposes have been from that time dispensed.

"IV. That it appears to your petitioners that

it is true public policy to make grants for educational purposes—and that it is no less true public policy to make the encouragement and assistance of voluntary efforts a primary object in dispensing such grants; and to abstain from all endeavours to establish a central system of interference upon the part of the civil power—

"Because any such system is—
"1. Inapplicable to the religious and social condition and circumstances of the English people.

"2. Unnecessary for securing the due application of public money.

"V. That in the year 1840—in abeyance of the Convocation or Synod of the Church—an arrangement was entered into with the Committee of Council on Education by the late Archbishop of Canterbury, under which grants were made, during six years, out of the money voted by Parliament in aid of building schools, upon the two conditions following:—

"1. That the school be open at all reasonable times to the inspector appointed by the civil power, with the concurrence of the Archbishops of Canterbury and York.

"2. That the site of the school buildings be legally secured.

"VI. That by requiring these two conditions, and none other, the Committee of Council on Education appear to have distinctly recognised the true principle of this, or any similar arrangement, viz. that there be no interference, direct or indirect, on the part of the civil power, with such portion of the regulations of the schools of the Church of England as is properly ecclesiastical—and that such interference be exercised in respect of such portion only of the said regulations as is of a peculiarly civil and secular character—thus leaving the Church, in this particular, upon the same footing with the religious bodies not in communion with the Church.

"VII. That in the years 1846-7 the Committee of Council on Education first departed from the simple character of this arrangement, by recommending certain provisions for the more effectual management of the schools.

"VIII. That the adoption of the said clauses being, in the first instance, only matters of recommendation to the founders and promoters of schools, was, early in the year 1847, made compulsory, and required in all cases as a condition of a building grant, out of the money voted by Parliament.

"IX. That the only exception to the letter of the above rule, allowed by the Committee of Council on Education, has been in the case of training schools; but that, in the case of those also, certain conditions of management are imposed as the price of a building grant.

"X. That the principle and the details of the said clauses, both as matter of recommendation, and as matter of compulsion, have been the subject of much correspondence and negotiation between the Committee of the National Society and the Committee of Council on Education.

"XI. That the representations and remonstrances of associations of Churchmen, and of individual members of the Church, have been numerous and urgent.

"XII. That your petitioners do not propose to found any prayer upon the consideration of those details of the clauses to which objections have been taken, and in respect to some of which details certain alternative, and other, modifications have been already admitted by her Majesty's Government.

"XIII. Your petitioners may, however, be allowed to observe here, that these details are, in themselves, of great and pressing importance, as e.g.:

"1. The method and manner of inspection.

"2. The absence of a provision that every teacher in a school of the Church England—having been confirmed—shall have been a regular communicant for, at least, some time previous to his or her appointment, and shall not be a frequenter of dissenting places of worship—whether of Roman Catholics or of Protestant Dissenters—on any sense, a member, or a supporter, of any religious body not in communion with the Church of England.

Your petitioners cannot doubt that these, and all other like details, will be considered in the same frank and friendly spirit in which—as they desire most thankfully to acknowledge—the representations of Churchmen have been met already by her Majesty's Government.

"XIV. That the point to which your petitioners desire specially to advert is, that there is a great and primary grievance connected with the clauses, in the fact that the adoption of one or other of them, as the case may be, according to the regulations of the committee of council, has been made compulsory upon all founders and promoters of schools as a condition of a building grant.

Because there is herein—