

to any cure within the Diocese, or holding any office therein by the appointment or with the sanction of the Bishop, and not being under ecclesiastical censure, shall be entitled to sit and vote in the Synod, and any such clergyman who having some superannuated shall continue to reside in the Diocese, may attend the meetings and vote at the same.

After rejecting a number of amendments, the following was adopted as the third article of the Constitution, on a division, by a majority of 103, viz:—Yeas, 125—clergy, 30, laity, 95; Nays, 22, all of the laity.

**ARTICLE 3**—The Lay Representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually, at the Easter meetings, or at any vestry meeting (specially called for such purpose by Incumbents, after due notice on two Sundays), held by each minister, having a separate cure of souls; and all laymen within the cure, of twenty-one years and upwards, entitled either by the Laws now in force, or by any Canon of this Synod to be hereafter made, to vote at such vestry meeting, who shall have declared themselves in writing at such meeting to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

The remaining articles are of less interest, with the exception of the following:—

**ARTICLE 8**—The Bishop shall appoint the time and place of meeting, and adjourn, or prorogue the Synod as may appear to him most for the welfare of the Diocese; provided that a meeting of Synod be called together for the transaction of business, at least once in every two years.

This article was carried by a majority of 32, the vote being:—Yeas, 77—16 clergy, 62 laity, Nays, 46—11 clergy, 34 laity.

The Rev. E. C. Parkin was appointed Clerical Secretary, and Mr. George S. Carter, Lay Secretary of the Synod. Mr. J. G. Chapman was appointed Treasurer, and Messrs J. Stevenson and H. May, Auditors.

A motion was carried for a petition to the Queen praying the appointment of a Metropolitan in Canada; and the following Delegates were appointed to the Provincial Synod—

**CLERICAL**—The Revs D. Robertson, S. S. Wood, L. Doolittle, Principal Nicolls, Dr. Falloun, Professor Thompson, C. P. Reid, G. V. Houseman, A. W. Mountain, H. Roo, E. C. Parkin, and H. Burrage. **LAY**—Hon. H. Black, G. O. Stuart, J. B. Forsyth, H. Davidson, T. Tait, Geo. Carter, J. W. Dunscomb, G. Hall, T. Trigge, Dr. Gilbert, W. R. Doak, and J. B. Paddon.

The Lord Bishop informed the Synod that he had received a demand and protest, on the part of H. W. Welch, and others, against the election of P. Andrews and others, as Delegates for St. Peter's chapel, Quebec. Ordered that it lie on the table.

Moved by Dr. GILBERT, seconded by REV. MR. RICHMOND, and

**Resolved**,—That the thanks of all the Clergy and Lay Delegates from a distance, are hereby cordially tendered to those parties who have so kindly and hospitably entertained them during their present stay in Quebec.

Moved by MR. HALL, seconded by HON. H. BLACK, and

**Resolved**,—That the thanks of this Synod be tendered to the Lord Bishop of Quebec, for his able address delivered to this Synod at the opening thereof, and for his able and impartial conduct in the Chair.

Moved by MR. HALL, seconded by MR. BEATRICE,

That the protest of Samuel Cannon laid upon the table on the 8th inst., against the election of

delegates for St. Michael's chapel, be kept on record by the Secretaries of this Synod.

Lost on a division.

The meeting then joined in singing "Praise God from whom all blessings flow," and the Lord Bishop having pronounced the Benediction, the Synod was adjourned at 10 o'clock, P. M., the business of the Session having been concluded.—*Church Journal*.

#### INDIAN ORDINATION.

(Extracts from a private letter on the subject of the Chippeways and Decotahs.)

Agreeably with the suggestions of a friend, I send you the following account of the Chippeway ordination in the Faribault Mission. The Right Rev. J. Kemper, D.D., was accompanied by the three clerical associates of our mission (the Rev. Messrs. Breck, Manney, and Peake), from St. Paul to this place; likewise by three Chippeways, viz: J. Johnson Enmegahbowh, Isaac Manitowab, and his brother-in-law. The two former were delegates from St. Columba (Indian) parish to the Diocesan Convention just held at St. Paul, and cast in their vote for the Bishop elect along with ourselves.

On Sunday, July 3rd, we proceeded to the school chapel, where services are held. Rev. Mr. Peake read Morning Prayer, and the Bishop preached. Mr. Peake then read the Litany and suffrages, after which the Presbyters unitedly presented the Indian candidate for ordination. Independently of the large congregation of whites, we were gratified by the voluntary attendance of a number of the Decotah warriors, besides women and children, who came to witness the ceremony. Thus for the first time these hereditary foes met within the portals of the church, gathered under that cross at whose foot, in the latter day, the lion and the lamb will rest in peace. As the service proceeded, and as the Bishop approached the "laying on of hands," the Indians evinced the greatest possible eagerness to see him. They were much impressed by the exceeding solemnity of the occasion, and I trust that this impression will never be eradicated from their minds. Manitowab, who is a Christian chief of no mean repute among the Chippeways, and his two companions, the services being finished, now mingled fearlessly with their old enemies, and shook them warmly by the hand. In the afternoon Evening Prayer was read by the Rev. Enmegahbowh, the new deacon. Since the world began, who has ever heard of the services of our mother Church being conducted by a Chippeway? Is not this a glorious triumph for the Cross of Christ? After Evening Prayer, the brother of the Christian chief received the apostolic rite of confirmation. Rev. Enmegahbowh interpreted the service sentence by sentence. Immediately after the sermon by the Rev. Mr. Peake, the newly confirmed red man addressed the whites in Chippeway, which was also interpreted. He said "I have a few words to say to my white brethren. I am glad to see so many present who worship the Great Spirit. I have seen, all my way down (200 miles), that the ways of the white men are better than those of the Indian. I will tell my people, when I go home, what I have seen. Great kindness has been shown to us by the whites since we left home. We are very grateful for their kindness." He then turned to the clergy present and addressed them in words of great affection, and especially of gratitude for having this day given the Chippeway nation one that can preach to them in their own tongue the wonderful works of the Great Spirit.

Manitowab now made a very friendly address to the Decotah, or Sioux, which was interpreted into English by the Chippeway deacon, and into Sioux by Mr. George Faribault. As I was on my way home in the evening, I was told that Pepé,

the Decotah chief, would be at the mission-house to respond to the speech of Manitowab. True to his intentions, he came, attended by a few of his braves. Both parties smoked in silence for some time. After a few introductory words by the Rev. Mr. Breck, Pepé opened the council by shaking hands with all present, and then reiterated the words of friendship already expressed by the Chippeway chief. "He was delighted with the opportunity now afforded both nations, hitherto at hostility together, to send their respective children to the same school to be taught, and where they could play together. He was much pleased with the appearance of these civilized and Christian Chippeways, and would henceforth look upon them as brothers." Manitowab now replied to this chief as follows: "I will take back with me your words. The Chippeways will not hereafter be afraid to send their children amongst their friends. I have taken many scalps, but I will do so no more. That good man (pointing to Mr. Breck) came amongst us some time ago. He came and taught us how to be good (here the Bishop, who was listening attentively to all that was passing, walked up to Mr. Breck, patted him on the breast, saying, "This is the man"). Listen to the good white man," continued the chief. "He will make you good. When I hear of a Chippeway war-party on the Minnesota River, I will write to tell you, so that you can be upon your guard. Thus much blood will be saved." Pepé said, "I like your speech. I will go to war no more. I will also let you know, through the missionary, if the Decotahs send out war-parties." Here the old chief, getting up, took Manitowab by the hand, and said, "We will send our sons, and our daughters too, to school." We all laughed at this, the Bishop thinking this to be the surest way to heal up the breach. After another shake of the hands and a smoke all around, the chiefs and braves took an affectionate leave of each other.

Thus ended the council. Pepé, the Decotah chief, is a noble looking old man. His frank and open countenance gives you immediate confidence in him. As he sat in the white man's chair, his white blanket gracefully folded around him, he looked right nobly. If you have never heard an Indian chief declaim, you can have little conception of the grace of his person and dignity of his carriage. His copious nature in all his gestures and postures, therefore this oratory approaches much nearer perfection than that of the whites. Manitowab is a good specimen of the Chippeways. Once the bravest and most warlike of their chiefs, by the influences of Christianity he has been brought out of darkness into light. The bloody chief of former days, is now the successful farmer. He dresses like the white man, and lives like him. He was always Mr. Breck's friend. He always wanted to hear him. When he left us, he embraced Mr. Breck with such a good will that he almost lifted him off the ground; tears were in his eyes, and he received the promise of a visit from Mr. Breck to his village in August. Enmegahbowh said that they would jump out of their mocassins with joy, if Mr. Breck and his wife would but go into the Indian country. This school of the Prophets will raise up missionaries for the red man, and the Indian children taught here will return teachers and catechists to their respective tribes. G. B. L.

July 12, 1853.—*Church Journal*.

#### SUBSCRIPTIONS RECEIVED TO AUGUST 1.

TO END VOL. VI.—Rev. S. H., Arthur, to June, 1860; G. M. E., Toronto; Hon. R. C. W., Murray; J. L., Montreal; Rev. J. K., Tyrconnel; Miss J., Scotland, balance for vol. 6; Rev. E. M. S., Guelph; Rev. M. B., Peterboro'.