

cial ensarities of Rome. Surely they should be roused by such a fact. What, had this Society only thirty-eight agents in all the colonies, and the Romanists were so enterprising that in one with a scanty population they had no less than thirty-four agents for the establishment of Popery? Could they let such a fact pass without being quickened and roused to exertion?

This country now had vast facilities and opportunities of doing its part by hundreds and thousands who were thirsting for religious instruction, and who would warmly welcome our missionaries as the best boon that could be bestowed on them. Should they, then, avail themselves of such opportunities, or remain in continued indifference to the wants of their countrymen in foreign lands? Let them, while there was yet time, do their utmost to plant the Gospel of their Saviour in the Colonies, but let them be sure it was the Gospel which they planted; not Tractarianism, nor formalism, or superstition, but the true Gospel of the Grace of God, the value of which they had felt in their own souls; nor should they let anything be sent out but the Gospel, the whole Gospel, the pure Gospel of Christ, to our countrymen abroad. The world now lived on the verge of awful events. In his view, they were living near the last great earthquake which was to shake the nations, as had been often predicted in God's word. With reference to that view, it was delightful to encourage some thoughts, and there was none more cheering than the belief of the nearness of the Redeemer's kingdom; and he believed that he could see, in the great tribulation which was approaching, scriptural testimony that that would be the time when Christian grace and the Spirit of God would be enlarged, that Christian knowledge, and faith, and love would be increased, and that the Church of Christ would never be in so flourishing a state as in the time of the great tribulation. In such a time it would be especially cheering for the servants of Christ to reflect, that all our Societies had been sowing and scattering the seeds of the word of God, from which would arise an abundant harvest in that day.

We subjoin a passage selected from the address of the Rector of Shenfield:

The germs of life and rationality are sown wide over the face of the world. We have to take man where he is, where he has planted himself. We are called upon, my Christian friends, to follow in this respect, as in others, the example of our blessed Saviour, of whom it is told that he went after the sheep that was lost, and when he had found it he brought it home upon his shoulders rejoicing. I will not, on this occasion, bring forward many of those details into which, perhaps, I might have entered, had not the Report dealt with them in so full and explicit a manner, that it would be a kind of trespass in me now to dwell upon them. There still remain, however, one or two remarks which I feel compelled to make ere I sit down. The field of the Colonies—what a wonderful field it is! I don't know whether there are any children in this room. I hope there are, because if that be the case I shall be excused for making a remark upon the manner in which England acquired her Colonies. Do you know, my young friends, what is the cause of England's having so many Colonies? Undoubtedly, the immediate cause was simply the Spanish Armada, for it was that which called forth the first great maritime discoveries of Great Britain. And from the time of the destruction of the Spanish Armada, from which moment, remember, Popery began to decline, it pleased God to give to this country Colonies, in order, as it appears to me, that she might clothe and imbue them with those principles and with that practice wherewith she had been called upon to be clothed and imbued herself. We find these Colonies in all parts of the world, but chiefly in the temperate zone; and can we conceive a more fitting position from which to spread the Gospel throughout the world, if only by the grace of God our Colonists became evangelists? Evangelists they ought to be; those who have gone forth from us ought to be the pioneers of civilization and of Christianity; instead of building barricades, so to speak, against the spread of truth, they ought so to plough the ground by their principles and example, that the seed may afterwards be more effectually sown. May it please God to bless our efforts in this direction! May it please him to bring about the desire of our souls more and more abundantly every day! It is almost impossible not to look forward sometimes to that state of things which may hereafter arise in our Colonies. You know something of the extraordinary speed with which our Colonies increase in population and wealth. In about five years, one of them has been known to triple itself in both these respects. Only think of an infant trebling itself in five years. How tall should we in that case be; we should darken the earth, as it were, with our shadows as we walked along. Yet such is the progress of these colonies which have arisen from that energetic Saxon blood, which God seems to have called forth to accomplish such blessed things. In this way we should have, within a short period, east and west, a *fac simile* of our own country. In New Brunswick there are remaining, at the present time, no less than 10,000,000 acres of copse, which appears like a garden. Now, imagining that copse to have disappeared, and the whole area to be covered with a teeming population, what a magnificent feature is set before our eyes! But, perhaps, it is best to refrain from such anticipations as these. We know that men like M. Lamartine and others are continually drawing upon the future. This, indeed, is no new device, or at least no new turn of mind. If any of you ever read the works of Condorcet, the famous French infidel revolutionist, you will recollect a most beautiful passage at the close, in which we find him comforting his own heart, in the midst of all which oppressed it, by imagining to himself a future state of existence, social and civil, amongst his fellow-creatures. There he said he found the asylum of his soul, at a period when the guillotine was hanging over his head. But it is not for Christians thus to look forward to futurity, or at least it is for

them rather to look to the present, and to labour for the present. Let us sow the seed diligently and leave the result in God's hands, and then, whatever may be the future, it will, undoubtedly, far more than repay our labours, and exceed our expectations. As we grow older and older, there will sometimes creep over one a kind of feeling of discouragement. It will sometimes seem to us that, notwithstanding all the bright hopes that we formed when young, we have still lived to little purpose, and have conferred no essential benefit upon any of our fellow-creatures. But if we only labour according to our means for the extension of God's truth throughout the world, we ought not to entertain such thoughts as these. Every little drop of dew, and every leaf that falls from the tree in autumn, is a link in the great chain of nature; and so also is every Christian man, woman, and child a link in that blessed chain by which God is continually drawing the Church to himself. Let us live for this one thing—to spread the Gospel, as purely as we can, on every side.

The Bergran.

QUEBEC, THURSDAY, JUNE 22, 1818.

Scarcely has the season commenced for the resumption of those services which, during the last year, proved so fatal to the Clergy, Physicians, and others whose duties lay much with Emigrants, than we are called upon to submit to another afflicting dispensation arising from the same source. The Rev. WILLIAM THOMPSON, of Christville, who, with a number of other Clergymen, volunteered to spend some time in the performance of ministerial services at the Quarantine Station, was the first to go down this season, as was signified in our number of the 25th of May; it has pleased God to let him take the typhus fever, and to remove him from trial and imperfection.

Mr. THOMPSON, being relieved by the Rev. W. B. BORN, who had volunteered in a similar manner, returned from Grosse Isle on the 11th instant, affected with a head-ache, which he attributed to a cold caught during the uncommonly severe weather which had prevailed; but full of anxiety to relieve the public mind from all apprehension of danger to those whose duties or self-denying zeal might require them to visit the hospitals at the station. He had roughly drawn up a sketch of the Island and its arrangements for the accommodation of the sick, together with its precautionary measures for the preservation of health among those who were well. This rough draft, with official memoranda which he had collected, he took with him to the understanding that he would form the whole into an article for the BERGAN, which was to reach us on Tuesday of last week, so as to appear in our last number. Before the day thus assigned, we had received intelligence which led us to conclude that he would not be able to carry his intention into effect: the hope, however, that he would be spared to the Church from which prayer on his behalf was offered up to God, we were unwilling to relinquish even to the last moment. It pleased God to hasten our beloved brother's gain, by the loss to us which we are now endeavouring to bear in submission.

From an obituary notice, communicated to the Montreal Witness, we copy the following particulars of Mr. Thompson's last hours:

"No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instanced it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. My temporal affairs, he said, I settled before I went to Grosse Isle; and my peace with God I made, through his grace, two and twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of this sickness will, I am sure, be that which will most abound to his glory. "He did not seem to suffer much; but on his hand having been seen to move involuntarily towards his head, he was asked did he experience much pain; his answer was, 'O yes; but the Lord is good; I have many mercies.' "He was so much better on Tuesday, that the medical attendants hoped for his recovery; but the worst symptoms recurred again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God, who gave it—whose mercy was the theme of his every discourse, and whose goodness formed a prominent topic in his whole conversation."

Our departed friend was fifty-two years old, and he left, we believe, one son, a youth who has been for some years under education in England, and was expected ere long to have joined his parent in this Province. Some eight years ago, Mr. Thompson was called upon, in God's providence, to surrender his wife and three children within the space of a very few months: no wonder that he felt strongly on the leadings of God with his people, and in bringing souls to him, by means of affliction. On the evening before he embarked for Grosse Isle, a few friends gathered round him in this city, to whom he expounded the first two verses of the fortieth chapter in Isaiah: he dwelt on the blessed fruits of sanctified affliction, in the course of his exposition, and the theme was one among others which engaged him in conversation with those who had the privilege of spending the remainder of the evening with him. Little was it thought, then, that they

would so soon have to mourn over the afflicting dispensation of losing the Christian brother and fellow-labourer who had spoken words of edification and counsel to them that evening.

Mr. Thompson was formerly, we believe, an officer in the East India Company's naval service. As a Clergyman, in this Diocese, he held for some years the pastoral charge of St. Thomas' Church, Montreal until he was prevented by the incumbency of Trinity Church, Christville, where he ministered to the congregation now bereaved of a deeply pious and devoted Pastor.

In order to obviate inferences which we know present themselves to the minds of some to account, by some secondary cause, for Mr. Thompson's having caught the disease, at a period when the state of the hospital, as regards number of patients, and arrangements for attendance upon them, seemed to allow no room for apprehending peculiar danger to the Clergymen ministering there, it may be as well to mention that Mr. Thompson took down his own tent to sleep upon.

We understand that the Rev. W. B. BORN returned from the Quarantine Station on Tuesday, quite well, and the Rev. E. G. W. ROSS, of Rivière du Loup en bas, was down on Monday to spend some time there in the performance of ministerial services.

It affords us pleasure to copy the following acknowledgment contained in the Obituary above referred to:

We cannot close these remarks without complimenting the Rector of the Station, for the grace of their own accord, free passage to the medical and clerical friends of the deceased, who, from feelings of kindness and sympathy, were desirous of doing all they could towards alleviating his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson.

CHURCH PATRONAGE OF THE CROWN.—There is another presentation by the Lord Chancellor now in abeyance, but upon a ground quite different from that which stands in the way of the Rev. G. C. Gorham's induction. His Lordship has presented, to two benefices in the Diocese of Llandaff, Clergymen whom the Bishop of the Diocese objects to, as not being sufficiently conversant with the Welsh language, as the Clergy to be appointed to charges in the Principality are by Act of Parliament required to be. The Bishop brought the matter before the House of Lords, on the 19th ulto, on a motion for a bill to limit the time during which Crown-livings may be kept vacant. The Lord Chancellor spoke in explanation of his own conduct, not denying the Bishop's right to institute an examination into the presentee's competency by knowledge of the Welsh language, but intimating that, in the cases under consideration, he had had reason for believing that the Clergymen presented were competent.—The Bishop of St. David's made a speech, partly bearing testimony to the Lord Chancellor's promptitude in nominating to vacant livings, partly supporting the Bishop of Llandaff in the manifestation of his anxiety that the Clergy presented should possess not merely a grammatical knowledge of Welsh, but a familiarity for the ready use of it. He did not, however, support his Right Reverend brother's proposal for the introduction of a bill; and the Bishop of Llandaff ultimately withdrew his motion.

One feature in the objections raised against the Lord Chancellor on this occasion was a statement made through the press (not by the Bishop) that the Clergyman presented, in the one case, was a relative of the Chancellor's. To this, His Lordship gave an unqualified denial—"it was a pure invention."

The following particulars from the Lord Chancellor's speech, respecting the patronage of the Crown, may be of interest to the reader: "There were between 700 and 800 livings in the gift of the Crown, the patronage of which was exercised by the Lord Chancellor; but of that number, between 300 or 400, or quite one half, were under £200 a year. With respect to the larger livings, vacancies occurred the least frequently; but, in the case of the smaller, the first moment that the Clergyman could get appointed to a better preferment, a vacancy would occur, and in consequence, the smaller livings were continually falling vacant: thus the recurrence of finding a person to fill up these livings was much oftener than in the case of the larger livings." His Lordship asserted that, upon an average, not more than three months had been allowed to expire between the occurrence of a vacancy and the presentation to the living.

CLERGY OFFENCES BILL.—The opposition to the proposed clause for making the 39 Articles the test of sound doctrine in proceedings against Clergymen, has drawn from the Rev. Wm. Goode a pamphlet entitled "A Defence of the Thirty Nine Articles, as the legal and canonical test of doctrine in the Church of England in all points treated of in them; being a Reply to the Bishop of Exeter's Remarks upon a clause proposed for insertion in the Clergy Offences Bill." Mr. Goode's former work on the Divine Rule of Faith and Practice justifies a confidence in the value of his publication on the subject now exciting public interest.

FRANCE.—Openings for evangelical labours. From a letter from the Rev. N. Houslet, in the New York Evangelist.—The Provisional Government, knowing that the superior clergy (the bishops) are not friends of the Republic, labour to separate the inferior clergy from them. It is probable that the marriage of ex-priests will be authorized, and consequently many priests would leave their churches to contract marriage. From this would follow an essential modification of Catholicism: If, on the contrary, the inferior clergy sustain the course of their Bishops, (which is most probable) government will argue without hostility the separation of Church and State, which would be the ruin of Catholicism in France. As a token of the decline of Romanism, I will give

you some recent facts. I have myself, within a few days, been invited into several churches which have expelled their curates, and who ask me to organize Protestant worship in the midst of them. In a single department twenty curates have been driven out.

But, alas! while the field for evangelization is thus extended, the resources for its cultivation are diminished. The Evangelical Society of Geneva has already announced to its agents their dismissal for the month of June. The Evangelical Society of France has been compelled to do the same with a large proportion of its agents, and perhaps the want of funds will before long oblige it to a complete suspension. Will no one come to its relief? At the same time, the forced abandonment of some of the stations of the Society, will have the beneficial result to constrain those feeble churches to make sacrifices for their own support. The station at Mande, for example, which I founded, not receiving aid as formerly from the Society, has found a way to sustain its Protestant schools by causing them to be adopted as village schools, and consequently aided by the State. They have even given the dwelling of the expelled Romish curate to the Protestant preacher. Further, the edifice which I built at Mande, and which was to remain my property until its cost was defrayed by Protestant subscriptions, has been purchased by the commune, to be paid in annual instalments of 1000 francs. Here, then, a commune of two thousand souls, which less than two years since was wholly Catholic, has now sent away its Romish priest, paid for Protestant schools, bought a Protestant church, and even offers to pay its pastor. This is a rare example; but other communes, without doing as much, will certainly do something.

EDUCATION.—BROCKVILLE, C. W.—A public Meeting was held at this thriving town in Western Canada, on the 12th instant, for the purpose of concerting measures for increasing the efficiency of its educational institutions. The District Warden, Ogilvie R. Gowen, Esq., opened the business of the Meeting with an explanation of the object in view, and the means by which it is proposed to attain it. The following is his statement of the funds now directed towards educational purposes in the town:

Table with 3 columns: Description, £, s, d. Includes Model School Assessment (190 0 0), Government grant for Model School (50 0 0), Tuition Fees from Model School (30 0 0), Government grant for District School (100 0 0), 25 Scholars at £6 per annum each (150 0 0), Total now paid for Model and District School (430 0 0), Common School Assessment for the Town (213 0 0), Government grant to the Town (65 0 0), 3 Common Schools' Scholars, say 200 at \$3 each (195 0 0), Total paid for Model, District and Common Schools (2033 0 0), Mr. Dick's Academy, say 100 (400 0 0), Government grant to Agricultural Society (250 0 0), Total (2153 0 0).

It is proposed to unite the District Grammar School, the District Model School, the District Agricultural Society, and the Common Schools of the Town of Brockville, under one set of Trustees, for their future governance and management. The Board of Trustees to consist of 13 persons, of which number three should be chosen by the Government, three by the Municipal Council, and three by the Corporation of the Town; the remaining four, being the Warden, the Judge, and the Sheriff of the District, and the President of the Board of Police, all for the time being, who should be ex-officio members of the Board. A plan was laid before the Meeting which would furnish site and buildings, to which a Model Farm was to be added. Resolutions in favour of measures to obtain the required Government sanction to the proposal were proposed and carried.

EDUCATION AMONG THE INDIANS. From the Cobourg Star we learn, that on the 10th instant, the foundation was laid of a building designed for an INDUSTRIAL SCHOOL, at the Indian village, Alnwick. Captain T. G. Anderson, Government Superintendent of Indians, presided, and the ceremony was performed by John Simpson, proxy for John Smeley, and George Polack, Chiefs of the Chippewa nation. The following address, in English, was delivered by Capt. Anderson who also addressed the Indians in their own language:

"Brothers,—I am truly glad to meet you at all times, but particularly so at present, because we are now assembled upon the most important occasion that ever dawned on the Chippewa Tribes of North America.—Tribes whose origin is equally unknown to the antiquarian and historian. All that is accurately known of your Fathers is, that Europeans, on discovering this Continent very many years ago, found it thickly peopled by tribes of red men, living in dense forests, without the most distant knowledge of the globe they created them, and the animals which ranged the woods and served them for food. In this state the 'white skins' found them upwards of 300 years ago, and immediately proposed to make them acquainted with the Creator of all things (the white man's God), and to bring them into a state of civilization. But their impatience of restraint, their love of the chase, and of war, failed to render the first impressions permanent, and, in consequence, their posterity, until very lately, were in a degraded state of heathenism. But the white man's axe has now robbed the game of his hiding place, and his numbers have rapidly multiplied, while the red Tribes have followed each other in rapid succession to the grave, and the once dark forest, with its multitude of inhabitants, have fallen away, till only here and there is found a solitary Indian camp, the remains of the once mighty Lords of the Continent, reduced by heathenism to the lowest state of degradation into which human beings can be plunged. My Brothers,—It is now 20 years since white Christians began to labour amongst you, in hopes to save here and hereafter this remnant of the once mighty tribe of the aborigines. In this attempt they have been opposed step by step by the evil spirit, who by his wicked agents has made every effort to choke or pull up the seeds of Christianity which have been sown in your hearts,—happily without effect, as the proceedings this day bear witness. You and a few other Tribes, have been made, by pious and worthy men, who have given up many of the comforts of the world to instruct you, to see the necessity of turning your attention seriously to agriculture, and to the education of your children. This your great mother the Queen and

every other good Christian will be glad to hear of, while it will be a source of lasting happiness and comfort to you, and all connected with you.

My Brothers,—I have told you we have met to-day under most happy and gratifying circumstances, to perform a ceremony which it has never before fallen to the lot of man to witness,—the laying of the first stone of an Industrial School, of 'hard materials,' by Indians, for the improvement of their children. Yes, my Brothers, and I thank God that I have been permitted to witness it. This will be the first brick building that ever has been erected by the Chippewa Indians of Canada. The object for which it is intended, and the means by which it is built, are not less strange and worthy of the highest admiration. Truly, my Brothers, who would have believed four years ago, that Chief John Sunday and his people of Alderville, with Chief George Potog, and his people of Rice, Mud, and Scagow Lakes, would have combined to build an Industrial School house for the training of their children in habits of civilized life, and that with their own money too! But here it is, and in three months I hope it will be fit to occupy, though it cannot be completed for the want of funds.

Brothers,—I regret exceedingly that your worthy Minister and Principal of your School, the Rev. Wm. Case, is not here to take part in this pleasing task. But, though absent on other duties, we know that he is with us in spirit.

Brothers,—I now wish you to give a name to this building."

On this, John Sunday, (by proxy,) replied,— "We will call it Alderville,—Sua-wain-ne-ka-win."

(M.M.—The name Alderville is one given to the establishment some years since, in honour of its founder, Dr. Alder,—and the Indian word signifies Charity. The name, in fact, is intended to express 'The Benevolent Institution at Alderville.')

ECCLESIASTICAL.

Diocese of Quebec. ORDINATION.—On Sunday last, being Trinity Sunday, the Lord Bishop of Montreal held an ordination at St. George's Church, Levesque Street, when the following Gentlemen were admitted to the orders, respectively, of Priest and Deacon: The Rev. JOHN JEWIS, JUNIOR, JOHN KEMP, FREDERICK ROBINSON, DEACON: Mr. JACOB FERGUSON, Examined Student of King's College, Fredericton, " JAMES FLETCHER, Student of Bishop's College, Lennoxville, " DANIEL GAVIN, " RICHARD LAWIN, Student of Bishop's College, Lennoxville, " JOHN MCKEOWN, do, " SAMUEL HOWARD STEPHENS, do, " THOMAS ASHLEY YOUNG, do.

The Candidates were presented by the Rev. OFFICIAL MACKIE, D. D., Examining Chaplain, by whom also the Ordination Sermon was preached from a text, suitable equally to the day and the occasion, on the 19 and 21st verses of the 35th chapter of St. Matthew.—(To be therefore and track all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.) The Rev. J. H. NICOLS, M. A., Principal of Bishop's College, the Rev. LUCAS FOOTE, Missionary at Lennoxville, the Rev. C. P. RICE, Missionary at Compton, and the Rev. G. SACK, Missionary at Granby, assisted in the laying on of hands.

DEATH OF THE BISHOP OF CORK.—The Right Rev. Samuel Kyle, D. D., died on the 17th of May, at his residence in Merrion Square, Dublin, in the seventy-ninth year of his age. The deceased was son of Mr. Samuel Kyle, of Dunlough Castle, county Londonderry, whose family came from Scotland on the settlement of Ulster by James I. The deceased Prelate was an eminent scholar, having been for ten years Provost of Trinity College, Dublin. He was previously Scholar and Fellow of that institution. He was consecrated Bishop of Cork and Ross in 1811. To the diocese in question, that of Cloyne was added in 1835, under the provisions of the Irish Church Temporalities Act. There are 174 livings in the diocese, which comprehends the county of Cork, the annual value being £1,093. It is understood, however, that the future revenue will be £3,500. Dr. Kyle married, in 1801, the eldest daughter of Mr. William Duke Moore, of Dublin.

TESTIMONIAL TO A CLERGYMAN.—The following is extracted from a private letter dated 23rd of last month, received in town from the Rev. HENRY D. SWEENEY, late of Hadlow, Kent, whose appointment to the Chaplaincy at Constantinople was mentioned in our last: "The dear children of our Sunday School sent me to-day a case containing a handsome Pencil case and Tooth pick case with this beautiful letter of their own composition: 'Reverend and respected Sir, 'We the children of the Hadlow National Schools beg your acceptance of the accompanying case as a small token of our gratitude for the kindness you have shown and the trouble you have taken in coming to us every Sunday; these four years past, to give us instructions, that we may learn the way to heaven. We are very sorry to part with you, and earnestly hope that God will protect yourself, Mrs. Sweeney, and the little baby, in going across the water; and that you will reach your new sphere in safety. We will not cease to pray that God may bless you, and cause his face to shine on you, and give you peace. 'Your humble Servants 'The children of the Hadlow Schools.'"

It is mentioned, in the same letter, that the Congregation have also collected £44 which is to be spent in the purchase of a piece of plate to be presented to their late Pastor. PROTESTANT CEMETERY.—The first interment in the ground of the association took place yesterday afternoon. The body interred was that of Capt. Christopher Ferguson, of the brig Triton, of Whitehaven, an obituary notice of whom appeared in our last. Capt. Ferguson, we are informed, had visited the ground with a friend, before his illness, and struck with the beauty of its locality, expressed a wish that, should he die in Quebec his remains might be deposited there, at the same time pointing out one particular spot, which he would prefer; and the sequel has proved that the desire then expressed, has been literally fulfilled.—How inscrutable are the ways of Providence!—Little, perhaps, did Captain Ferguson imagine, that ere many days had elapsed, his inanimate remains should actually

occupy the spot he particularized, and become the first tenant in that intended abode of death—far from his native home and those he loved. The Directors, although the cemetery is not yet prepared for being formally opened, kindly acceded to the application, and yesterday afternoon the funeral took place, attended by a large number of ship-masters, the burial service being read in a most impressive manner by the Rev. Mr. Cornwall.—Last Friday's Chronicle.

PAYMENTS RECEIVED.—Dr. Darling, No. 153 to 253; Mrs. Mortimer, No. 209 to 260; Messrs. George Veasey, No. 221 to 186; J. W. Marsh, No. 209 to 260; H. C. Baker, No. 214 to 265; F. N. Marsh, No. 158 to 268.

TO CORRESPONDENTS.—Received E. C. J.—W. A. J.—S. B. A. J.—J. D. J.—W. C. E. J.—J. H. M.

Local and Political Intelligence

The letter-bags for this Province, landed at Halifax by the America, reached the Quebec Post Office on Saturday morning; the newspapers were delivered on Monday morning. Ample details of the stirring intelligence respecting the state of things in Europe are thus before us.

Mr. Mitchell's trial exceeds every other article of news in importance. A jury has been found, regardless of its oath and the sacred trust imposed upon it; however painful it may have been to them as individuals, they have pronounced according to truth, and declared the man guilty of the charge of felony. The trial took place on the 26th ultimo; the Attorney General (a Roman Catholic) stated the case on behalf of the Crown; Mr. Robert Holmes defended the prisoner; after which Mr. Henry replied, and Judge Moore charged the jury, occupying an hour in going through the case. The jury, after a deliberation of three hours, returned a verdict of "Guilty." The prisoner was removed to Newgate; the Judges were escorted in their carriages by police and troops; the crowd in the streets became somewhat disorderly, but no serious breach of the peace took place.

On the 27th ulto, Baron Lefroy delivered judgment, sentencing Mr. Mitchell to 14 years' transportation. The unfortunate man, having asked leave to address the court, entered upon a strain of remarks insulting equally to Government, Judge, and Jury.

When orders were given for his removal, an awfully exciting scene ensued in court. A rush was made towards the prisoner—the police intervened—several arrests took place,—but the judges succeeded in removing the prisoner to Newgate.

Mr. Mitchell (who, it is distressing to say, has manifested as deplorable a state of mind as her husband) and her children had an opportunity of taking leave of the criminal on the same day. In the afternoon, about 4 o'clock, the prison-van drew up in front of the prison, surrounded by two squadrons of dragoons. The prisoner appeared and entered the van; and the procession moved on at a rapid pace. Very few persons were present, the propriety of his removal being quite unexpected.

A boat was ready, off the Light House, which received the prisoner and placed him on board the steamer which had to convey him to the Spike Island, Cork, where he was handed over to the Governor of the prison on Sunday night.

It was understood that he would immediately assume the convict dress, and be treated in every respect like an ordinary convict. From the declaration of Sir George Grey, in the House of Commons, it appears that the Government have determined on carrying out the sentence against him of transportation beyond the seas. In consequence, however, of the bad state of health under which the unfortunate man is suffering, they have relinquished the intention of sending him to Norfolk Island, but have ordered him to be conveyed to her Majesty's dockyard at Bermuda, and there, on board the Thames convict hulk, to undergo his fourteen years' sentence. Her Majesty's steam-sloop, *Leopold*, of six guns, Commander Wingrove, left Portsmouth on Monday morning, for Cork, to take on board this unhappy man and other prisoners, and to proceed immediately to Bermuda.

We copy with pleasure the following paragraph from the European Times:

"Most earnestly do we hope that the example of misery which he has left behind will not be lost upon the rash, perhaps patriotic, but certainly misguided men, who, by the time, have so long been counting an equal and painful martyrdom. This has been a stunning blow to the Confederate party. A great clamour has been raised about the packing of the jury; it has been attempted to impeach the legality of the conviction, by showing that Roman Catholic jurors were struck from the panel; and in the cases of Mr. O'Brien and Mr. Meagher, no doubt this was the fact, but it seems to have been done in direct contradiction to the instructions of the Government. The principle which has guided the present and Sir Robert Peel's Government, as explicitly declared by Lord John Russell and Sir James Graham, has been, that known repeal partisans should not sit upon a jury empowered to try political offences. These have been struck off, and, of course, they have been for the most part Catholics in the ratio of the predominance of Catholics over Protestants, but they were struck off the lists because they were repeal partisans, and not on account of their religion."

Dublin was tranquil. A subscription had been opened, designed to provide for the comfort of Mrs. Mitchell and her children, who were to be considered as adopted by the political friends of the imprisoned carrier, who are pleased to call themselves "The Nation."

The types of Mr. Mitchell's paper, *the United Irishman*, were seized, and his property sequestered by Government, in the ordinary course following conviction for felony. In the place of that paper, a new one is announced under the title "*The Irish Felon*," the Editor to be the Roman Catholic Priest Kenyon! lately suspended by his Bishop for seditious publications.

Priest Bermingham has arrived at a better state of mind; he has acknowledged himself to have offended in publishing his inflammatory letters, and made his submission to the Bishop who suspended him.

From England, we have intelligence of the demise of Her Royal Highness the PRINCESS SOPHIA, twelfth child of His late Majesty King George the III., consequently aunt to our gracious Sovereign.

The Princess expired at Kensington, on the 27th of last month. Some partial disorders have been caused in England by Chartist demonstrations.

The discussions which have taken place respecting Sir H. Bulwer's return from Madrid have tended to exonerate both him and Lord Palmerston from all blame in the affair. The Spanish Minister wishes to make it appear that the step taken by him was needful for Sir H. Bulwer's safety, under the excitement which had arisen amongst him. The subscription to the Cobden testimonial has at length closed, and after ten months and deduction there is a clear amount of £27,400.