of distinguished conversions, the agitation has subsided. In Canada also the present excitement will soon come to an end. The effervescence will work itself off by a natural process. But remember the consequence. There will remain what had no existence before; a Roman Catholic phalanx; for which we shall be indebted to the spurious Protestantism of the parties who have either from mistaken or personal motives been instrumental in upholding what is called the Protestant Alliance, as well as to those who have aided by direct means to give it an indirect support.

Irrespective however of the question, as one of Romanism or Protestantism, there is another consideration which it would be wrong to overlook. We refer to the necessity of the Roman Catholic Church as a balancing power in the party politics of the North American continent, as well as of Canada. The tendency among us, with our large measure of freedom, is to run to extremes, and by the ascendancy of successive factions to tyrannize over each other. The only safeguard against such a state of society is the opposition not of small and dependent, but of large, permanent and unchangeable sectional interests, headed by powerful and talented men who have a defined and settled policy by which they act. The greatest tyrants, and the most dangerous public men are those who trade on the popular agitation they are able to create in their own favor. Liberty can never be secure where the sectional interests are not large enough, and well balanced sufficiently to keep in their proper subordinate sphere this class of political speculators. The unconstitutional safeguards of our Canadian liberties at this moment are the religious organizations. But even here there is a lack of discipline; the bad consequences of which are every day visible. For example, the adherents of the Church of England do not act in concert; those of the Church of Scotland are as dismited; and the Orange Societies are divided in two sections. The Roman Catholics have assumed a position, which it would become the other bodies here named to imitate.

The principle here assumed is a balance of power among the large sections. The dominancy of any particular one can scarcely ever take place in this country. But security against the preponderance of one is not sufficient. There should be a proper balance, so that while the liberty we enjoy shall be free from unnecessary restraint, on the one hand, it may also be protected on the other, against licentiousness. The great danger is not the curtailment of freedom so much as its abuse. The men who form the heads of departments, in a government, should be such as have had a large intercourse with the world; and by travel or otherwise, have seen the workings of governments in other countries. They should have a character for political and commercial discernment. And if possible they should be persons of wealth and position in society. Such men are more likely to be sent to the Legislature by large sectional communities. They do not make much noise, they do not speak unless the business before them requires it; and they are less likely to change their political creed with every change of the popular breath. They are however, practical; and, being the representatives of sections of the people whose political and religious sentiment are publicly known, cannot easily assume a false position. And, in this particular, the country has a guarantee, from the first, regarding their public character, their probable course of action on all public measures, and the kind of policy to be expected from the administration.

The member of the House of Assembly or Executive Council, who is known to have the confidence of the Church of England, of the Church of Scotland, of the Church of Rome, of any large section of the Methodist or other persuasion, or of the Orange Societies as a united body, is a more efficient director of the practical business of the country and a more reliable guardian of its liberties, than one, whose constituents being themselves divided and without any common bond of union, can possibly be. Viewing the question of representation in this light; by no means a new one; it becomes a consideration of the greatest importance, in thus carrying on the government of the country, chiefly through the antagonism of large sectional interests, that those interests should be as much as possible equally balanced. As in the balance of power in Europe, there is a constant tendency for the balance to adjust itself; by the weaker combining, at all times, from motives of individual safety, to oppose the stronger. The same tendency will, no doubt, be found operating, to a certain extent among ourselves. But its influence is much weaker, owing to the large measure of republican feeling, and the continual and powerful efforts to destroy sectional distinctions. No one is ignorant of the fact that there is a power at work in Canada to level all distinctions of sects, and, aided by the extensive and close proximity of the States, to foster the establishment of a spirit of communism that would proscribe and extirpate the antagonistic principle by which alone true liberty can exist. No one is ignorant that this power is at work in our school system; that it constitutes the spirit and genius of the system; and the youthful mind of Canada is imbibing the poison which is in future to destroy this essential principle of true freedom, namely, the antagonism of large sections of the community.

To those not acquainted with German writings, and who are of course ignorant of the antagonistic philosophy of Gortes and his associates, our remarks may be unintelligible; but the Germans have fully elaborated, and that most satisfactorily and conclusively, the Greek doctrine of Heraclitus, that all harmony comes out of the concurrence of opposite tendencies. Heraclitus "reproached Homer for his wish that the quarrels of men and gods might cease forever; for in that case all would go to decay." We have a Canadian school of philosophers, however, who have not borrowed wisdom from the past, whose classical reading does not comprehend the philosophemes of either Greece or Germany, but is limited to what comes from the more convenient and less distant classical region of Boston. Against this school, and this school only, Canadian freedom is to be guarded. If we have no wish to be eventually swallowed up by the United States, we ought to prevent the insidious contamination of the minds of our youth, and check the spirit and the active power by which such a catastrophe can be produced. A sufficient barrier against the designs of this school is necessary, to protect the antagonistic principle of government on which our Canadian liberties are based. Now what are the barriers, and to what extent do they at present exist? Is the organization of the Church of England or that of any other denomination or denominations sufficient? Or is that of the Orange Societies, the right arm of British power in British North America, sufficient? Or are all these combined able to present a sufficient opposition to the growing propensity to republicanize the institutions of Canada? We think not. We may be wrong in our opinion. But our conviction is that the existing barriers, being stationary; whereas the republican influence is progressive and increasing, some additional barrier is required to preserve and insure prospectively the balance of power between monarchy and democracy—between permanence and progression.

The introduction of Roman Catholic claims, therefore with us, as with many others, therefore, is a question not of religion, but of policy and expediency. We have no liking for the Roman Catholic faith, any more than others who belong to and profess the Protestant religion; but we entertain a strong desire to live under and enjoy the blessings of a limited monarchy, and also to see this form of government perpetuated in North America. Between the religious questions and the question of expediency, we therefore look on the latter as the one entitled to most concern; and consider the Roman Catholic Church in Canada as the essential co-operating barrier; in short, to express ourselves metaphorically, a great break-water against the communism of the United States; and consequently against that portion of it which has transplanted here, and is in active growth and cultivation in this Province.

Those who have discernment to fathom the mystery of the English conversions from the Church of England to the Roman Catholic Church, consequent on the recent agitation in England may be able to trace it wholly to this cause. And in the notwithstanding, we cannot say that similar conversions have followed the excitement which has taken place within our own borders, it is no less true that a persecuting spirit and religious crusade, conducted so as to proscribe Romanism because it is supposed to be hostile to communism, has a tendency to awaken moderate and sensible men to the danger of being devoured eventually by a revolutionary hydra which respects neither intelligence, scruples of conscience nor the venerable relics of former times. If moderate Protestants find themselves placed between two dangers; between communism on the one hand, and Romanism on the other, they have to make a choice of the least of the two evils. And if they decide that the least of these two evils is to concede the claims of the Roman Catholics, they alone are to blame who necessitate the choice, and who, by inflammatory appeals and unscrupulous acts of intolerance, are the cause, thereby, of creating claims that otherwise would never have existed, and consequently never could have been made.

APPALING ACCIDENT IN CORK.

One of the most lamentable occurrences which have happened for many years past, took place on Saturday night, in the city of Cork. It appears that a large number of persons, fifty at the least, were assembled in a room on the second floor of a miserable house in Pearose-square, which forms a portion of that district of the city know as the "Marsh," at a "wake," when, all of a sudden, and without any warning, save a slight sound of crackling timber, the floor, with all its living weight, fell with a crash, carrying away the lower floor, with its occupants with it, and burrying all including those on the ground floor, in one mass of writhing and shrieking human beings, with dead and dying in awful proportion to the whole. A cry of horror arose from those whose faculties were not completely paralysed, which was quickly taken up by the persons outside, and an alarm was at once spread that the unhappy inmates were all destroyed. A vigorous effort was made to force the door and lower windows, but the pressure from the inside offered a resistance that could not be overcome. A ladder was procured, and on opening one of the upper windows, a picture of agony and death was presented, which it is utterly impossible to describe. At two o'clock, the dead were removed to the Bridewell and the North infirmary, to which latter place several wounded were also carefully borne by the young men of the neighbourhood. The number of dead, ascertained, is nineteen, and of wounded the same. We need hardly say that, on the following day (Sunday,) the North Main-street and Duncan-street were crowded by spectators anxious to get a view of the scene of the tragedy. The house itself presented an extraordinary appearance—the two floors in the front part of the building were brought down as completely as if nothing had ever existed but the four walls, not an inch of wood, or the slightest portion of brick or mortar projected from the walls, in the sides of which the fire places only remained. It is equally strange that the back part of the house was scarcely in any degree affected by the destruction of the greater portion of the front; the stairs remained untouched, and it is owing to this fortunate circumstance that, in all probability, a much greater loss of life has not to be deplored.

CHASE AFTER A PARTY OF MORMONS.

We last week noticed the departure of four hundred Mormons. The Enoch Trail, a fine American vessel, engaged to convey the party to Boston, started from Liverpool about seven o'clock on Sunday morning, and amongst the number on board, was a Mrs. Hodgetts, and family, who are said, by the *Worcester Chronicle*, to have been inveigled into the Mormon faith, in the following manner:—Mr. Joseph Hodgetts, the husband of the lady, is a coal dealer, who by dint of industry and perseverance had accumulated considerable property. Some time ago, his eldest son, becoming enamoured of the picture drawn by the Mormon "Apostles" of the Salt Lake, started off to America. By-and-by he came back, having attained to high office in the Mormon community, charged with the errand of tempting others—"eligible parties, having plenty money"—to the Mormon settlements, and so well did he perform this kind office towards his mother and sisters, that they believed with all their hearts the wildest of Joe Smith's stories, and on the "saints" being ordered to embark from every part of Boston, resolved to take their departure for the land of bliss. On the previous Sunday morning, Mr. Hodgets had made one of his usual visits to the coal country, and on his return the following Saturday, was distracted to find that his wife had left him, and induced all her children to accompany her. Not only had she left, but she had taken away a great deal of ready cash, which she had collected from the customers, had drawn £314 by cheque out of the bank, on the previous day, and had carried off everything portable, even the bed-linen, from the house. The poor man's agony and distraction of mind can scarcely be imagined; he implored the aid of the police in recovering his wife and children; and on the same night Superintendent Chippstarted with him, in pursuit. They proceed to Liverpool, procured the assistance of the police in that town, and after several hours spent in making inquiries, learned that the Enoch Trail had started but of port two hours before, with 400 Mormons on board, and it was supposed Mrs. Hodgetts and family were of the number. A bargain was struck with the captain of a steam tug, the Great Conquest, which started in pursuit. Nothing was seen of the Enoch Trail until the Conquest had crossed the bar of the Mersey, when her captain made out the vessel, and screwed down his safety valves. For two or three hours the chase continued, when the Enoch Trail slackened speed, and the Conquest was allowed to come alongside. As soon as the errand of the pursuers became known great excitement appeared amongst the passengers; but, after a good deal of wrangling and abuse for an hour and a half, Mr. Hodgetts was allowed to take away his wife and three of his children. The two eldest girls, aged respectively sixteen and eighteen, absolutely refused to go back, and Mrs. Hodgetts positively declares that she will go to the Salt Lake at some time or other. She brought back with her the greater portion of the money.

The Scots Fusilier Guards have now a corpse of pipers consisting of one piper-major and six pipers to each battalion. Their dress will be similar to that of the 42nd Highlanders.

Last week the birth of 329 boys and 338 girls, 1,727 children, were registered in London. In the ten corresponding weeks of the year 1846-55 the average number was 1,566.

M. KOSSUTH ON THE AUSTRIAN CONCORDAT.

The second, and concluding lecture, of M. Kossuth upon the Concordat entered into last year between the Emperor of Austria and the Pope, was delivered on Wednesday night, at the Sye Field School Rooms, Clerkenwell. The Concordat, he said, was in direct opposition to the independent powers and privileges which had been always enjoyed by the Roman Catholic Church in Austria; it would make Austria a great domain of the Church, inasmuch as the Pope henceforward should have the right of dealing with all ecclesiastical benefices; and it was a glorious war against human liberty that had been thus struck by the previous occupant of the Papal chair, not excepting the renowned Hildebrand himself. Even before the passing of the statute of Mortmain in England, a law had been passed in Austria to prevent the accumulation of landed property in the hands of the Church, but the Concordat had entirely swept away every restriction of that nature. Before the Concordat, the Emperor of Austria had exclusive jurisdiction with reference to the creation of new, or the division of existing sees, but now that matter was wholly in the hands of the Pope. Francis Joseph had virtually abdicated in favor of papal supremacy. In 1848 tithes were abolished in the Austrian dominions, with the consent of the clergy themselves, but they were now to be compensated. Henceforth the Pope was to be sole judge of the oath by which a newly-elected bishop should swear to obey his sovereign, whereas, before the Concordat, the Sovereign of the country had the right to prevent such bishop from taking any oath inconsistent with the imperial rights. If any great crime were committed by a clergyman, the ordinary criminal courts of the empire could not take cognizance thereof unless with the permission of the ecclesiastical superior. The State was now to be the mere bandle of the Roman Catholic Church. The State had sworn itself to aid the Church in punishing any contempt, by word, deed, or writing of the doctrines, liturgy, or ceremonies of the church; so that, by this, by the Church might be called upon to put down Protestant worship, which was, of course, a contempt of the Roman Catholic liturgy. [laughter.] He maintained that the Concordat was a treasonable violation of the historical rights of the Hungarian crown, clergy, and people, and that it was the most dangerous weapon of Ultramontanism ever which had ever been forged in the workshops of Papal ambition. All that the State would have to do would be to do that the commands of the Bishops were obeyed, and then the means which they demanded for the education of the people were duly levied. Whilst he held that the State should treat with religion—"great church"—he was for no sect endowed in any religion interfering with any State, whatever. The Emperor of Austria had committed treason against Hungary, delivering that noble nation to the fanatical tyrannic Home clergy. In conclusion M. Kossuth expressed his belief that any of these strange things would happen.—Hungary would arise and annihilate the despots that now tortured her, and would at the same time put an end to the Concordat, or she would shake her chains till a fitting opportunity arose, or, finally, she would become thoroughly Romish Catholicised, and be one of the most obedient slaves to Papal despotism. M. Kossuth was loudly cheered at the close of his lecture.

POPISH KNAVERY.

On Thursday, Feb. 7th, an application for probate of will was made before Judge Keatinge, at the Prerogative Court in Dublin. The Learned Judge carefully examined the document. It was the will of Richard Roe, of Stranmont, county Meath. The whole property was bequeathed to his wife, Eliza Roe; and after her death it was to pass into the hands of his niece, Mary Coleman. One of the subscribing witnesses was "the Rev. P. O'Sullivan, C. C." The document was drawn up in learned legal style, and contained a most perfect attestation clause. There appeared, however one very suspicious flaw, which attracted the attention of the Learned Judge. In the body of the will there occurred an interlineation of some fourteen or fifteen words, and in the same handwriting as the will itself. These were to the following effect:—"I devise and bequeath my wife Ellen, the right of disposing of my chattels as she may think proper." This interpolation, of course, made all the difference in the matter of the second heir.

Under these circumstances Judge Keatinge insisted on having an affidavit on the part of the witnesses, from whom he hoped to be able to ascertain the time when and the person by whom the interline words had been inserted, and whether the interpolation was made with or without the knowledge and consent of the testator. An affidavit was accordingly sworn to by the Rev. Mr. O'Sullivan which set forth that the will had been read over and explained to the deceased by him (Mr O'Sullivan) *sans* and except the interlined sentence; and that "said words now appearing interlined in said will at the time of execution, but have been subsequently written therein." This affidavit, though disclosing much that they would rather have secret, seemed to the learned Judge still inconclusive. He, therefore, required a second affidavit from the Roman priest, stating by whom and when the interpolation was made.

Harpooned a second time, he discharged. The second affidavit in reply to the learned Judge proceeded to state that the priest (Mr. O'Sullivan) was himself one thereof of the will as well as one of the attesting witnesses to the same. It required of the second affidavit to allege that the priest (Mr. O'Sullivan) was ignorant of the fact that the will, being then completed, was then handed over to his secretary, that the testator lived for the space of fifteen days after the completion of the will; and "that on the day of the death of the said deceased, deponent having read over said will, pointed out that he had not sufficiently expressed therein the wishes and intentions of the said deceased; and deponent did thereupon, in the absence of deceased, and no person being present with deponent at the time, insert in the body of the said will the said words (as above). Deponent said he doth not know whether the said deceased was strong or dead at the time.

This shameful case is by no means singular. The Learned Judge stated that this was the third case of the kind that had come before him, the principal party in each case having been a Roman Catholic priest. The same thing is attracting attention elsewhere.

We inserted in our last number the account of a Bishop of Quebec having been accused by the French Canadians, of having, in his capacity of a Roman Catholic priest, interpolated a clause in a will, upon which a lawsuit had arisen, and which was decided against him by the French Canadian Judge, Gonzalez, sometimes in the newspapers, a some Bishop.

We are glad to learn, that in the present case, such an act of inquiry, is not to be lightly winked at. Judge Keatinge is about to place the will and the affidavits in the hands of the Attorney General; and it is to be hoped that the matter may be dealt with in a straightforward and candid fashion. The circumstances of the case are very suspicious. The moral feelings of the sect are too startingly and to be summarily disposed of. We trust the whole case may be sifted to well affed to unveil, and that the culprit (be he the priest himself as such) may receive the due penalty of his offence.

Of course, the object all through has been to enrich "Mother Church." Richard Roe, though in a dying state, and so enfeebled in strength as to unable to sign his own name, had most likely allowed to comply with the behest of his confessor, Father O'Sullivan, moreover, abandoned a large of valued property from his own family, to the "holiness" and something of music with his own hands, simply, perhaps, for such destination and of Rome. Yet, in spite of a document, which, whatever flaw, had in itself a character, which should have been sufficient to secure its validity, such was the knavery of the Roman Catholic priesthood, that, but for the accidental circumstance of a second affidavit being made, the will would have been set aside, and the property, which, in the hands of the Church, would be lost to the family, and, in the hands of the Church, would be lost to the family, and, in the hands of the Church, would be lost to the family.—*Morning Herald*.

The Colonist.

St. John, N. B., May 9, 1856.

ELECTION OF MAYOR.

The result of the Election held on Tuesday last has been truly gratifying to a vast majority of our fellow citizens. Upwards of four fifths of the electors, who were eligible to vote for a Mayor, have exercised their elective franchise, and as will appear by the returns, Mr. Smith has received no less than double number of the number of votes that were polled; No candidate desirous for the highest civic office in the gift of the people, has encountered such a "dead beat" as that which has fallen to the lot of Mr. Smith. Whenever this government is honestly disposed to continue this somewhat difficult, yet well deserved task during such period of peace, yet sorrowful reflection, that such a consummation of the "holiness" and something of music with his own hands, simply, perhaps, for such destination and of Rome. Yet, in spite of a document, which, whatever flaw, had in itself a character, which should have been sufficient to secure its validity, such was the knavery of the Roman Catholic priesthood, that, but for the accidental circumstance of a second affidavit being made, the will would have been set aside, and the property, which, in the hands of the Church, would be lost to the family, and, in the hands of the Church, would be lost to the family.—"In the name of God, let the Church be the heir of Ireland!"—*Record*.

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The votes stood as follows in the respective Wards at the close of the Poll:

Wards.	Smith.	Salter.
King's,	246	24
Queen's,	246	24
Duke's,	187	18
Sydney,	116	6
Wellington,	218	82
Guy's,	88	173
Brook's,	98	61
	1201	466
	466	
Majority for Smith,	861	

Bank Stock.—One thousand shares, of £25 each—of new Stock of the Bank of New-Brunswick, were offered at public auction on on Tuesday last. The competition was spirited, and fifty thousand pounds worth of stock was knocked down at premiums ranging from 16 1-2 to 17 per cent.

At the annual meeting of the Stockholders of the Bank Institution on Monday last, the following gentlemen were appointed Directors for the ensuing year:—I. L. Hatheway, John Boyd, H. D. Jewett, A. Crane, L. H. Dewolf, James D. Lewin, Thomas R. Millidge, Benjamin Smith, Frederick A. Wetmore and Wm. Wright, Esquires.

At a subsequent meeting of Directors aforesaid, Thomas R. Millidge, Esq., was unanimously re-elected President.

The stock of Messrs Robinson, Wine Merchant, Fredericton, was seized on Tuesday last. They were immediately afterward replevined.

Enterprise.—Messrs. Horsfall & Sheriff have erected on the north-east corner of King and Germain streets, a beautiful brick edifice, which is an ornament to the city. The owners, company and proprietors of the building, are a Mr. Alward, on the other by Chubbs & Hunt, who have fitted up their store in point of elegance that exceeds any thing of the kind in the city.

New Vessels.—A handsome brig, called the Mermaid, built in this harbor, was launched on Tuesday last, from the building yard of Mr. John Thomson, at the Marsh Bridge. She measures 284 tons old measurement and 196 tons reg.

Another fine brig, called the *Rover*, was launched on Saturday last, from the building yard of Messrs. Thompson & Hamilton, at Carleton. She was built in Grand River, Nova Scotia, and measures 202 tons old measurement and 143 tons register.

Both these vessels have been built for Messrs. Hatheway & Eaton, of Westport, Freeman Hatheway is owner of half of the Rover, and Mr. Eaton owns half of the Mermaid. These are the first vessels built at Westport, Freeman Hatheway has built quite a fleet of small vessels built at this port.—*Chronicle*.

MERRY BYE ROADS.

£112 10 From Great road, via M'Farlane's, to Parish line; 7 10 from M'Farlane's road, via A. Martin's, to great road; 7 10 from Point Wolf, via Bay shore, to County line; 5 from Great road near Point Wolf, to Bishop Cove; 5 from Point Wolf to King's County line; 5 from Smith Elliott's to R. G. I. Bathurst's; 2 10 from Rolf's to Spencer's, 20 from Great road through Cedarhills to Parish line; 7 10 from Great road at O'Regan's via Cassidy, to Caledonia road; £6 10s. of which to be paid to William for past services; 22 10 from Great road, via Cassidy marsh, to Creek road; 5 from Great road, via Cassidy marsh, to Parish line; 5 from Great road, to Thompson's; 10 from Great road to Spencer's; 5 from Great road, through Cedarhills to Parish line; 10 from Great road, through Cedarhills to Parish line; 7 10 from Great road, through Cedarhills to Parish line; 7 10 from Great road, through Cedarhills to Parish line; 7