under the form of free institutions, of a despotism from which there could be little chance of escape, by vesting the whole executive and legislative functions of the Government in the hands of the Roman Catholic Bishop. That this would undoubtedly be the result of such a change is now hardly denied in the Colony, and is apparent to every one at all acquainted with our local history, as it is notorious that of the fifteen members who compose the Assembly, eight at least-namely, two for Placentia and St. Mary's, one for Ferryland, three for St. John's, and two for Conception Bay, have been, and undoubtedly can be returned by the Roman Catholics, the great bulk of whom implicitly exercise th ir elective franchise in favour of the parties nominated by their clergy, irrespective of their merits or qualifications. And, as under responsible government, the control of the Assembly necessarily involves the power of the Executive, and consequently the nomination of the council, the influence that can return the majority of the Assembly becomes in effect the government of the country.

If this position of affairs were the natural consequence of a superiority on the part of the Roman Catholics in numbers, wealth, or intelligence, the Protestants, however ill-disposed they might feel towards it, would perhaps have less cause of complaint, but knowing that three-fourths of the capital of the country is in *their* hands, and that they outnumber the Roman Catholics by about 3,000 in a population of about 96,000, they feel very strongly its injustice, and naturally deprecate the establishment of a system from which, having regard to the history of other Roman Catholic Governments, and to their local political experience they could hope for little, and would have much to fear.

Relying, however, implicitly upon the justice and discretion of the Parent Government, the Protestants of Newfoundland,

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