

lary, Protestants? Although since 1792, Catholics have been eligible to be notaries, only two or three are such. (Hear, hear.) How many of the Consistorial Court and proctors in the Prerogative Court are Catholics? Not one. How many of the nine police magistrates in the city of Dublin? Three. What is the case of the Bank of Ireland? Out of above two hundred clerks, there never were above six Catholics: but in our days of liberality, they are 'beautifully less,' being only four; and of the entire number not one Catholic has ever been appointed to a leading post. I do not, of course, include the two out of all the directors. What grievances do not Catholics in the army still suffer by exclusion in several departments, or intolerance in others? What intolerance towards Catholic children in the naval, marine, and military schools? What gross partiality is there not in prisons, bridewells, and penitentiaries? (Hear, hear.) Is it true as I am informed, that eleven Protestant ministers have been employed in the double capacity of chaplains and inspectors receiving double salaries, whilst, of course, no Catholic priest can be thus doubly and profitably engaged. Do we not find on reference to the dispensaries, fever hospitals, county infirmaries, lunatic asylums, and other similar establishments at present supported by Government and public aid, a vast source of influence—at great public expense—with which Catholics except in main'aining, have little to do? In 1839 there were in Ireland forty infirmaries, ninety one fever hospitals, and six hundred and twenty dispensaries, according to the poor law commissioners' Report, making seven hundred and fifty one institutions for the relief of 60,683 sick poor of the kingdom at an expense of £142,160 5s 9½d, of which £44,778 10s 3d or nearly one third was raised by voluntary contributions, mostly Catholic. The number of Catholics appointed to these offices has not been in most cases, one to seven; whilst the poor Catholics to the poor Protestants requiring their aid, are twenty to one. What of the ten lunatic asylums in Ireland? Nine Protestant managers to one Catholic; nine Protestant matrons to one Catholic; nine Protestant visiting physicians to three Catholics; nine Protestant apothecaries to one Catholic; nine Protestant storckkeepers to one Catholic. (Hear, hear.) How many are liable to die without the sacraments if thus only attended by those who laugh at or despise them? (cheers.) How many infants are liable to die without baptism if Catholic doctors are not present to report the cases to the priests, or if when these are necessarily absent, they also would be away who consider it their duty to administer private baptism? (Hear.) But we now come to the more immediate object of our meeting. (Hear,

hear.) How stand the 130 poor law unions or workhouses in Ireland? Are they too to be religious bastiles? The answers now returning from the country will show that an interference is attempted in many of them, with the religion of the people or their venerated clergy. The preservation of religion in many cases will depend on the attention of Catholic guardians, and upon the manner they will discharge their duties.—(Hear.) In the South Dublin Union, the population of which is 153,000, four fifths of whom are Catholics, the number of Catholic magistrates eligible to be 'ex officio' Guardians is only four or five. On the other cases in this union other gentlemen of practical knowledge can dwell. What is the case of the North Dublin Union? Worse than it was eight years ago. Then the late Rev. Mr. Delaney, Catholic chaplain, on the special judgement of the Protestant medical assistants as a necessary provision, had residence in the establishment. When Rev. Dr. Murphy the Catholic chaplain, was taken away from a rising parish, he was shamefully deprived of this residence to the spiritual loss of many of the Catholic inmates.—(Hear, hear.) Here is one priest charged with the care of four congregations and four altars, at different times and different places, of 2,700 persons, of whom, 300 are dying, sick, or helpless, whilst 450 Protestant inmates have four (I believe I should say five) ministers to attend them; thus the poor Catholics six times their number, have but one priest unless, out of his own pocket, he wishes to pay an assistant. And the Protestant ministers have other pickings, making their salaries at least, £1,000 per annum. We know how this priest has been assailed in the discharge of his duty. The last assault is a notice by a Protestant guardian, threatening the dismissal of the Catholic chaplain for receiving two or three boys back to their religion, and the faith of their fathers. Is it possible that this can come from men who respect the dictates of conscience? Where is even their boasted right of private judgement, when they set private and public judgement aside?—But on these points others will enter into detail.—I have made general complaints of gross grievances to remove which we ought seriously to devote ourselves. Do Catholics deserve this shameful illiberality? How have they acted towards Protestants? Although as I have observed, seven and a half to one in Ireland, out of 105 members of Parliament, eighty Protestants are returned as representatives. On our conduct in favour of the freedom of all classes, I have elsewhere dwelt, and it does not demand further notice. Let us, then, condemn all intolerance and ascendancy.—While we respect the conscientious feelings of others, let us beg that our own conscientious con-