

Steele and Mr Reynolds had most judiciously called their attention to many of the grievances which Catholics in general had to suffer. For this reason he had the more pleasure in addressing them on topics of the highest importance to the Catholic body at large. He did not come there to promote the interests of mere lawyers or attorneys, but of men in nearly every situation and of every class of Catholics. (Cheers.) He came forward for another reason at this particular time because they were told the Government only wanted an opportunity to know their wants in order to do them full justice. Now, although he never was, nor would be, the slave of power nor the eulogist on party, he was anxious to see these promises put to the test, and in a scale of justice weighed and tried fully and fairly. (Cheers.) As far as a few hours would permit, in his inquiries he had endeavoured to join brevity with accuracy; and if there were any slight mistakes in his enumerations or comparison, he thought it would be found in rather under, than overrating, or exaggerating the grievances of Catholics. (Cheers.) Let us consider some of the grievances on account of religion which Catholics have yet to suffer, and those more immediately which we in Ireland, even in these days of boasted liberality, have still to endure. I need not mention the penal laws yet existing against Catholics, as Mr Astney in his admirable relief bill, so ably supported by Mr. Watson, the Protestant member for Kinsale, has given them in detail. Let us hope that before another session shall have passed they will be erased from the foul and debasing statute book of England.—(Cheers.) But let us see the grievances existing in the exclusion, or gross disproportion of Catholics in every leading office under British rule and government. Do we not find religious grievances in almost every part of the British colonies? In Guiana or Demerara, even by the last mail, I find that the Catholic Bishop is suffering in the appointment of the lowest offices connected with his religion and ministry. Have not the Catholic Bishops of Canada just protested against the unjust laws on the property of the Jesuits? In Bermuda has not the Catholic Bishop to complain loud and long of the gross intolerance against Catholics in the army? In Jamaica and other parts of the West Indies, and at the Cape of Good Hope, how many complaints have been made on the ground of religious interference? In Trinidad has there not been an impudent attempt to make that the Established Church, which the great majority have ever condemned or repudiated? In New Brunswick have not the title and prerogative of the Catholic Bishop been assailed by the hirelings of misrule? Need I refer to the well known cases of Malta and Gibraltar, so long supported by the anti-Catholic party? How many complaints have been made for the want of supporting a due number of priests for those Catholics—many of whom are Irishmen, who have been sustaining British rule in India by their sweat and by their blood?—(Cheers.) In the colonies during 1810, '41, and '42, those of the Church of England received in grants £12,388, whilst the Catholics there, exceeding them by 150,000, received only £3,751. (Hear, hear.) In the North American Colonies, the Protestant Bishops and Parsons receive immense sums from the British Government. With the exception of the contemptible sum of £75 to Newfoundland, the Catholics do not receive one penny! The Catholic chaplain in the army received the beggarly sum of £50, whilst £417 was given for the religious instruction of Protestants. (Hear.) The total sum for Catholic purposes in 1842 was £200, whilst for the Church establishment it was £38,855. The Protestant chaplain to the garrison in Trinidad got £383, whilst the Catholic chaplain received but £36 10s. In Bengal, Madras, and Bombay, no less than 1,027,995 rupees are (during and since the war, I think augmented) for Church of England purposes, 67,431 for Presbyterian, and but 22,601, or little more than one fiftieth for Catholic purposes.—(Cheers.) But to come home to our own country. From how many offices even yet are not Catholics excluded? It is true at this moment we have a Catholic chief-baron and an Under-Secretary! But how long may they exist and why not more? Why are not the offices of Lord Lieutenant and Lord Chancellor open to Catholics? Were not the best and most eminent viceroys and Chancellors Catholics in past times? Why not have a Catholic high-sheriff in Dublin? While the Catholics of Ireland are as seven and a half to one Protestant; and at least as twelve to one Presbyterian? They are not in all offices in proportion of one to twenty. If we take the leading offices under the Crown, and in the Ministry Cabinet and Viceregal Court—how many Catholics are selected? Among the official authorities of each county how many Catholics are appointed? How many lieutenants, deputy-lieutenants, and sheriffs are Catholics in the thirty two counties? Not one to ten. (cheers.) In what proportion are Catholic magistrates and grand jurors to Protestants? Not perhaps as one to twenty? How many Queen's Counsel? Not one to six; of the local judges who dispense justice in the various counties of Ireland, known as assistant barristers, with great salaries and influence, how many are Catholics? Not ten; are not the stipendiary magistrates, inspectors, and sub-inspectors in gene-