

paradoxical though at first sight it may seem. Illustrations many could be cited in proof; suffice one from each of these emotions,—the religious, the national, the political. Persons of like religious beliefs are observed to associate together, to consort with one another, to gravitate towards each other, for the obvious reason of there being less likelihood of disputes arising among them, or in their assemblies, than if they were members of jarring sects. These comminglings beget preferences. As with religious affinities, so with political parties and national organizations, though in a less degree. Hence, though bigotry's requiem were chanted, religious predilections would still play an important part in the game, and insure the triumph of the Protestant aspirant through the force or gravity of numbers alone.

*Secondly.* But the disadvantages arising from disparity of numbers is eclipsed, cast in the shade, a mere trifle, compared with those of the disparity of wealth. Protestants own three-fourths of the mercantile or available capital of Canada. Power and influence are the handmaids of riches, the priests who minister in her temples, who offer incense at her altars. It is well-known that a small but compact wealthy minority can dictate terms to a poor, struggling majority—(e. g.) the Jews on the *bourse*. How much more can a wealthy majority effect?

*Thirdly.* Protestants enjoy another great advantage over Catholics in their internal organization—*imperium in imperio*. There are comparatively few Protestants who are not members of one or more of the many secret societies which pervade the country. Every one of these wields great political influence, while, by contrast, Catholics are as sheep without a shepherd. While these secret associations may be a menace to the State, and to individual liberty, by sapping personal responsibility, it is evident that they constitute a potent

factor in Protestant triumphs; they impart a powerful impulse to Protestant success.

Hence it is obvious that to any person ambitious for political preferment; to any person eager for worldly glory; to any person thirsting for earthly fame—and who is not—the incentives to join Catholicism in Canada, as a help to gain the coveted prize, are not present. Verily, the Catholic convert turns aside from very tempting and enticing bait. Nor do his wrestlings end with the defeat of sordid, mercenary cravings. He snaps and severs numerous ties and friendships, begotten of early associations. Many an endeared friend is wounded in his tenderest spot. Parental anathema may be ringing in his ears and blending with his dreams. He has been the passive witness of many a fierce conflict between conscience on the one side and self-interest on the other. In his lowering horizon shines no earthly beacon to cheer, illumine, and beckon him on. Happily for his peace of mind, his eyes are turned towards the zenith, following “the star of Bethlehem.”

He who encounters all this, and much more untold, and emerges from the ordeal victorious, must be a man of iron will, of bold and firm resolve. Still better, he is of all God's works the noblest—“an honest man,”—and a man imbued with strong convictions, backed by courage to give them effect. Such, I infer, is Sir John Thompson. All this has he done; all this has he encountered. If he desired, as every professional man must desire, a wealthy clientele, where was he to look for it? To the very Protestants on whom he was voluntarily turning his back. If ambitious of political advancement, urged on by the inner promptings of genius, whence the prop to lean on to give strength and steadiness in the great effort? Hardly on the Catholics, whom he was joining, —a veritable broken reed—but on the very Protestants whom he was