

*Verité Francaise* gives the statement of a priest who says that out of 11,000,000 voters, the Church can rely for political support on about 1,100,000. But in the last elections as usual many Catholics, abstained from voting, partly perhaps out of hatred for the Republic. They certainly did wrong; for it is by voting at the polls and not by a revolution that they can hope to redress their grievances. In this they would do well to follow the example of the German Catholics. Combes is a mere pigmy to Bismarck and yet when Bismarck tried to do in Germany what Combes is doing in France, the German Catholics had their revenge on election day, sending to the Reichstag a body of Catholic representatives who eventually drove the Iron Chancellor from power. And surely the French Catholics could do as much to the renegade who now occupies the position of premier. In France, it is true, the circumstances are immensely more difficult; but then it is not the first time that the Catholics have had to combine to defend their rights. The brutal expulsion of the teaching congregations, seems to have roused many from their religious apathy; and the resistance offered in Brittany, at Poitiers and Paris, is a sign of reawakening faith and militant spirit. Still the resistance was not sufficiently widespread to intimidate the government in carrying out the Associations Law. A systematic organization of Catholics under the Count de Mun and others, able and willing to lead them, might better effect this purpose, until such time as an independent Catholic party should be formed in the Chambre des Communes, sufficiently strong to retain the balance of power among the fighting factions and thus obtain for Catholics their legitimate demands. The reaction that has just set in, especially notable because Combes has been deserted by the Radicals who, though unfavorable to religion, prefer the nuns' schools and have no desire to see their daughters educated in loose morals of the state institutions, has opened a way for a more advantageous struggle. And this struggle will be a spectacle not only for France but for the entire world. The issue lies not only between any two sections of Christianity but between faith in God and infidelity. Indeed all Christians will rejoice to behold the Catholics of France once more strong and united as they were in days when Lacordaire wrote of the gallant stand of his coreligionists:—