

made him so ready to be pioneer in unknown, difficult, painful and dangerous wilds. But Africa, Asia, the isles of the Pacific, America, North and South, have the same story to tell: the French, the French, always the French. Always in the first line of trenches in the warfare with paganism and darkness. They have always seemed to have a particular love for the posts of hardships and danger. Pessimists sometimes say that France will never be as Catholic as she used to be. We think differently. Even at this day, she is doing as much missionary work in money, and in men, as all the rest of the Catholic world; perhaps more. The tree cannot be rotten at the heart which brings forth such fruit. As for the French in Canada, it makes a man shiver to think of what the position of Catholicism in this country would be without them. If those 60,000 Frenchmen had not been left on the banks of the St. Lawrence when France surrendered Canada to England, we wonder how many rights would have been reserved for Catholics when the Provinces agreed to go into Confederation. That solid block of Frenchmen is the greatest human safeguard the Church has in Canada. Some people think there will never be any more persecutions of the Church. Some people were sure there would never again be a great war. But we have the makings of a promising lot of freethinkers and devotees of "modern progress" in Canada, as is the case everywhere else where non-Catholic Christianity has lost its grip on the people. And at the very moment when this losing of the grip is becoming very noticeable, the two-party political system is showing signs of breaking up under the influence of ridicule of its own making. There are, every year, more and more men who see no difference between one party and another except that one is out and the other is in. By the signs of the times, the two-party system will come to an end before the end of the present century. And then, what? Then, we dare say, parliament of groups, representing special interests: corporation groups, labor groups, agricultural groups and manufacturing groups; radical socialist. Most other countries have them. Shall we fare better? and then what? Then a multitude of propositions which call for the voice of sound Christian teaching; and then, of course, the Church must speak. And then, the war-cry is already made and in use across the sea these many years: "The Church in Politics." Will it come? We pray God to forbid it; but He may permit it. He has permitted it in other countries. How can we know that we shall escape? Human eyes, gifted with no prophetic vision, naturally look to the human assets at hand. That solid block of Frenchmen in Quebec is such an asset. If such days shall come, it is not the Catholic handfuls in the English-speaking provinces that will suffice to hold freedom for the Church.