

end prove barren. In addition, the darky preachers are themselves notoriously ignorant and corrupt. The inevitable conclusion is, that if the negro is to find capable religious instructors, he must be supplied from the Catholic Church. The priests of this historic institution, which, centuries before the arrival of the African tide, imbued the American savage with the knowledge of Catholic Christianity, will alone succeed in submitting the degenerate Negro to all the laws of a pure, moral and religious regeneration. This work had begun before emancipation ; there were devout Catholic converts among the slaves, examples of persevering and heroic virtue,—converts, too, who when the salutary influence of the Church and the priest happened to be arrested, continued to lead lives as moral as the average white man would lead under similar circumstances.

How may the Catholic Church take up this work ? How may she approach and conduct this race to the true Faith ? Much will depend on outside help. In the South, the churches are few, and handicapped by dearth of funds and of pastors. The gulf that is daily widening between the two races, makes it desirable to get priests among the negroes themselves. A young man from their midst, talented and carefully trained in ecclesiastical science, virtuous, would effect more than anything else in the projected reform. " If once a priest, he would feel that he had to work for his own people, and knowing their characteristics, their peculiarities, he could suit himself to their manner of living. He would feel the inconvenience less than the white priests ; he could elevate his own race and show his people that the Catholic Church alone is the Church of all nations, that she recognizes neither Jew nor Greek, Roman nor barbarian, neither race nor color."

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