

Irish, French, Italian, etc.—and priests of their own are not available.

Then come the missions to the non-Catholics. Owing to the efforts of the Paulists and others, a more tolerant spirit is becoming manifest among Protestants. With the removal of ignorance and prejudice, they are more anxious to learn more of a religion they half admire but so little understand. In fact crowds of non-Catholics, out of curiosity, attend every Catholic mission; and herein lies the means of reaching their minds and winning their assent to the dogmas of Catholicity.

Next in the category comes the Negro element. At present there are over eight million Negroes in North America, and, as their number is by no means on the decrease, they are sure to remain an integral part of our population. Ignorance, poverty, and crime are rampant among them. It behoves us then, even for our own safety and well-being to look to the ways and means of training them up to a higher and more effective morality than that afforded by non-Catholic sects heretofore.

Lastly, we must speak of the Redman, who occupied the continent before the European came. He is being dispossessed of his heritage and driven into the inaccessible recesses of the Rocky Mountains or the bleak plains of northern Canada. As it to recompense him for the wrong he suffers, God has given him when converted, a simplicity and vividness of faith denied his proud conqueror. This fact consoles the numerous missionaries who labor among them.

There are other missions of interest to the Catholics of America. I refer to the decatholicized countries of Europe and to those parts of Asia and Africa, formerly occupied by Catholic communities, but now overrun by Mahometans. Undoubtedly the principal burden of evangelization belongs to the clergy, but the laity also can accomplish their share of the noble work by contributing to the support of the missions and by assisting Catholic societies which have for their object the propagation of the faith.

S. M. '03.