

upon the world for nigh two thousand years, they still are groping in the shadow of heresy or unbelief. It is for this reason we feel that it is a duty to pray unceasingly for their conversion.

And here, it would be well to remark, that under that general term of *unbeliever* those persons should be classed, who, having lost faith in the supernatural, have not retained even as things to be believed by human faith any portion of those great truths of religion so salutary and so necessary for fallen humanity.

The present would seem to be a favorable time to pray for those outside the pale of the Church. How many earnest young men do we not meet with every day, who have been baptized, and who consequently bear on their souls the indelible imprint of the sacrament, and who, not being in possession of the truth, are urged on by a mysterious power within them to strive after a something to them unknown, and after which their hearts yearn? They are eager to believe and eager to hope. They have no peace of mind, for they feel the need of basing their actions on some tangible belief.

How many are there not of this class who would be far better Catholics than many among us, had God vouchsafed to them but one-half the opportunities He has given to us! How they would appreciate, after so many restless years, the happiness of feeling that their mind was at rest in the possession of truth beyond doubt or question! How consoling they would find the practice of religion and the frequentation of the Sacraments! And to think that that grace of conversion, at least for some among them, depends upon our prayers!

Would we understand fully how urgent the case is, and how indispensable it is for us to hasten, were it but by a day, the conversion of unbelievers of every shade, we must learn to look out beyond our own circumscribed