

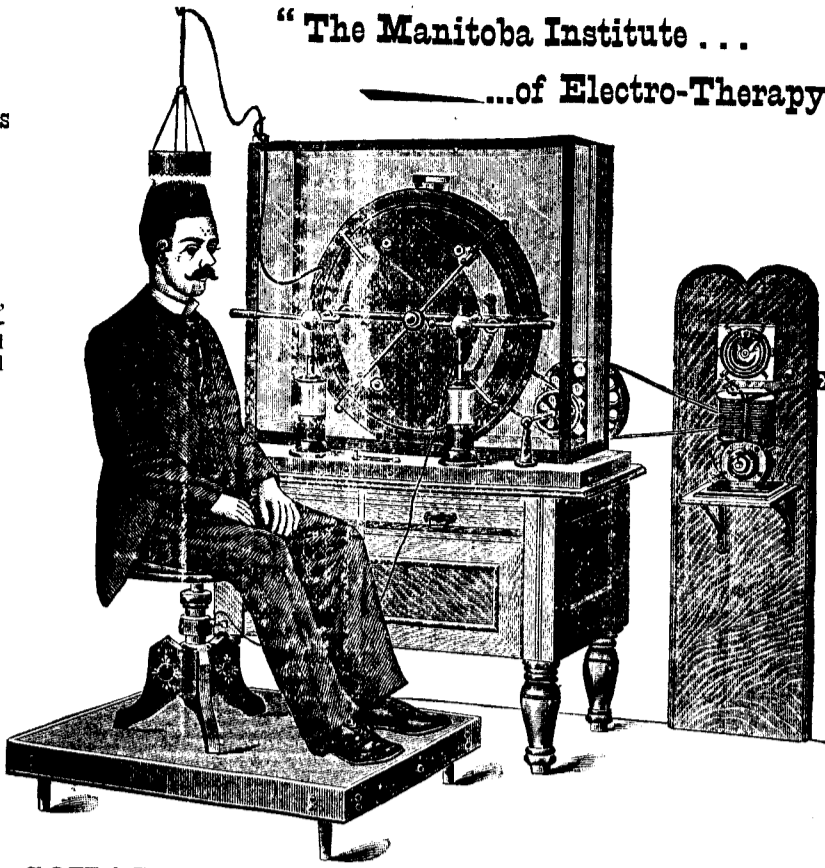
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ENCYCLICAL LETTER

Continued from page 1.

isadivine institution is most clearly proven by the splendor and glory of those gifts and graces with which she is adorned, and whose giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul. What the soul is in our body, that is the Holy Ghost in Christ's body, the Church" (St. Aug., Serm. 187, de Temp). This being so, no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven. (To be continued)

THE TIME IS RIPE

Continued from page 2-

No room for pettiness, for sectionalism, for nationality there! The divine heart of Jesus would enfold all within its embrace. And so the priest claims all the people of his parish for his own—Catholics and the non-Catholics. He tells them that his Church belongs to them, invites them into it, talks to them, instructs them, converts them even while seemingly teaching and guiding those already in the fold. And as to the moral responsibility of non-Catholics for being without the true fold—who, overstepping prudence and charity, shall judge it? For my part I am convinced that the large majority are honest and earnest. Many may seem to hang back, to delay, to dilly-dally even when there seems to be every reason why they should accept the true faith, but this does not argue insincerity. Newman waited two years after "burning the bridges behind him" before the final step, and when asked why he so long hesitated he replied, "I was powerless to do otherwise; my mind was stunned, prostrated, paralyzed."

What then is to be done? Simply to get an audience—by pamphlets, lectures, liberalism. Not the liberalism that minimizes doctrine, but the liberalism that minimizes hot words and harsh prejudices and cruel sentiments. We know not how many non-Catholics are lost to salvation; but we do know that for every one that is lost for impugning known truth, a thousand are lost through mortal sin of lust, of sensuality, of bestial sloth. Thousands of Catholics, after a life of sin, are saved at the

eleventh hour by confession and attendant contrition. But what about Protestants whose business, whose leisure, whose thoughts are infected with immorality, and who die as they live—in mortal sin? Speak not to me, then, of their salvation through "good faith," for what does it avail a man to be in such "good faith," who plunders, and lusts, and sins, and dies—impenitent? Can you doubt that hell is his eternal abode? I cannot.

The women, perchance, because of their position, weaker passions and the requirements of sex, are less liable to sin. But, oh! the enormity of the sin of men! I speak not from ignorance, theory or prejudice, but from a life-long experience with this class of people. What a glorious opportunity we have to lead these people to God, to convert the nation! Our country has been set apart by God as a choice arena for the entire subversion of Protestantism and the universal acceptance of the one true faith. Discovered by a Catholic inspired by Catholic motives; acknowledged as a gift from God; divided among the nations by Christ's vicar on earth; every part of it begotten of religious sentiment—New England of fiercely intolerant Puritanism, Pennsylvania of brotherly love, Maryland of all-tolerant Catholicism, this great country was and is and ever shall be for God and truth.

I know not what will be the effect of higher education outside of the church. It may, as in Germany and continental Europe, enfeeble orthodoxy and lead to infidelity. But this much I do know—that within the last ten years the strength of agnosticism has waned. It is almost extinct at Harvard, it has been stamped out at Yale, it never gained a foothold at Princeton or the great western universities.

The time is ripe, then, for missions to non-Catholics, and to non-Catholics we come. In church, in hall, in open square, wherever we please to assemble them, we listen to us. I have assisted at a mission whose fruits were over a hundred converts; where two thousand Catholic books were purchased by non-Catholics, who at the same time took away fifteen hundred tracts, and I have never assisted at a mission that was not productive of converts.

Support, and even a fair salary, is assured to the missionary band by the bishop of the diocese in which they labor. This is in truth a prudential arrangement, for under it, we can long labor in sections where a resident priest could not, because of the small number of Catholics, eke out a respectable living. And these are the places where

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