

is fine to aspire, than a strict law that each one is obliged to realise in his life.

Do you not recognise in these features *Modernism*, which substitutes *evolution* of conscience, the *conscience of collectivity*, for the authority of Revelation and the Church? The Modernist rejects dogmas from outside, from on high, which are binding; his faith is a poetic chant, a moral and religious ideal, in which he recognises himself. He declines to let himself be governed by the Head of a Church divinely invested with a mission to command subjects. Dogma and laws are to him the result of deep aspirations, progressive aspirations of individual consciences, which are vaguely supposed to form a "collective conscience." Their fruit, fully ripened, is gathered by the teaching Church, which becomes, by the dogmatic or imperative formulas it issues, the interpreter of the collectivity. Thus the teaching and governing authority has disappeared: it is, as in Jean Jacques Rousseau's "Social Contract," the emanation of universal suffrage.

Modernism was fitly called by Pope Pius X. the rendezvous of all heresies. It is the resultant of Protestantism, Naturalism, and Kantism. I would willingly call it scepticism cloaked in the garb of religion. To the overweening conceit of some it appears to be the safety-engine of Christianity imperilled by Roman autocracy. It is, verily, the subtle revolt of souls who know not how to either believe or obey, and delude themselves by thinking that they remain religious because they idolise an ideal forged by themselves. Did you ever hear the ideal exalted as it now is? Evolution of the *one*, personal elevation, the affirmation of personality, and so on and so on....

But no, the ideal is not *we*; we are *natura filii irae*, we came into the world under malediction from on high, and, even after Divine mercy has granted forgiveness, we remain degenerates, whom only the regenerations in the blood of Christ can restore to sound and fruitful life. The ideal is Christ Jesus, the poor One of Nazareth, the meek and humble of heart, stripped, suffering, dying in ignominy on Calvary, but conquering, by His death, His royalty over the world. This ideal is old of twenty centuries; it is no longer to be created by the barren efforts of a virtuoso. And, to the end of ages, the Church, by the mouth of her faithful children, will acclaim her only sovereign: "*Gloria, laus et honor tibi sit, Rex Christe Redemptor*" (Palm Sunday).

Well, that is how we were before the war. And behold the revelation of the wisdom and omnipotence of the Sovereign Master of events, who patient, because He is eternal, never fails to realise with might and sweetness His holy designs. The intellectual world had paid court to Kant; even Frenchmen, so hostile by natural temperament to Germanic domination, had honored the genial dreamer with their philosophic Pantheon. And lo! pan-Germanic pride became the chastisement of Europe. No doubt pan-Germanism will perish in the snare it set for others: such is the law so often recalled in the psalms of David: the trickster is caught in his own traps.

The wars of Europe made France expiate the great crime of the French Revolution. Napoleon, Consul and Emperor, had some fleeting hours of glory. Waterloo ealed his downfall. The instrument of Divine vengeance must sooner or later be mutilated or broken. No doubt of that. If the nations refuse to bend down before God and His Christ, the peace which they may conclude will be, despite the pomp and array of international tribunals, extremely precarious: Nothing will avail. Christ must triumph over our resistance and unbelief. "He must reign, till He has put all His enemies under His feet." (Cor. xv., 25.) And if men do not allow Him to reign by His mercy, He will reign by His justice. Somehow He will and must reign. "*For other foundations no man can lay, but that which is laid: which is Christ Jesus.*" (1 Cor. iii. 10.)

To enjoy the treasures of the Heart of Jesus, one must humble oneself, recognise one's nothingness, and that is what many souls are not willing to do.

DEAN BURKE'S SERMON

"All power is given to Me in heaven and on earth. Going therefore teach you all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even unto the consummation of the world." (Matt. 28, 18.)

These words contain the grand commission given by their Master to the Apostles to carry on the work He had come on earth to do—the instruction of mankind in heavenly truth and the salvation of the race. You notice in this commission striking features. The commission was wide as the world, universal as mankind. It gave the Apostles full powers to teach, to baptise, to minister and rule, to do all things necessary for the establishment and extension of the Church; and further these powers were to be continued in an apostolic succession to the end of time:—"Behold I am with you all days to the consummation of the world." There is the promise of permanence and success. Further, you shall remember that the men to whom this wide commission was given were men without human qualifications for the task, without human learning, eloquence, influence, wealth. And the task implied the planting of new ideas in a soil where an opposite system of thought, religion and prejudice had been long established and cherished. Philosophy, literature, legislation, the priesthood and oracles of paganism were to be overcome and silenced by men apparently without fitness for the work.

Yet wonderful was their success. Not more than 25 years had passed when St. Paul could boldly assert:—"But I say: have the nations not heard? Yes, verily, their sound went over all the earth and their words [the Apostles'] unto the end of the world."

Fifty years after the death of the last Apostles, St. Justin and St. Irenaeus attest the great expansion of the new religion. "There is no race of men," said Justin, "whether Greeks or barbarians, amongst whom prayers and the Eucharist are not offered up to the Father and Maker of all things in the name of Jesus crucified." Though they were fearfully persecuted the new people grew the more rapidly in numbers. "The blood of martyrs is the seed of Christians," said one of them. "The more we are mowed down the more we increase!" "We are but of yesterday and we have overspread your empire," said Tertullian to the Roman authorities. "Your cities, your towns, your assemblies, your armies, tribes, palaces, senate, and forum swarm with Christians. We leave you only your temples." A thousand years had the Roman legions with slow, painful, blood-stained steps been extending the great empire. In 300 years the Apostles and their successors had, despite every obstacle, absorbed its cities and provinces, one by one, and had gone beyond its boundaries. The Almighty willed it and human opposition melted away—"Going teach ye all nations . . . and behold I am with you all days."

The missionaries of Christianity filled with the spirit of their commission, not content with triumph over Greek and Roman paganism, panted for new conquests, among new nations and races. They could not rest, they would never rest as long as a single nation sits in darkness and in the shadow of death. So in the fourth century historians find them going south into Africa, where St. Frumentius, consecrated Bishop of Ethiopia by St. Athanasius, brought the Ethiopians within the fold; and in the fifth century going as far north as Ireland, where St. Patrick converted the Irish people. The succeeding centuries present the same sight—nation following nation: Angles and Saxons, Bohemians and Germans, Hungarians and Poles, Danes, Swedes, and Russians—till not a corner of Northern Europe was left unevangelised. Not satisfied with the conquest of Europe, the missionary tide flowed into unknown Asia and Africa—the preacher of the Gospel following in the track of the secular explorer and often going before him:—"And you shall be witnesses to Me in Jerusalem and all Judea and Samaria and even to the uttermost parts of the earth."

So the work of conversion went on; so the victories over paganism were multiplied; so the prophecies and promises of Our Lord Jesus Christ were fulfilled. But He warned the Apostles of the trials and difficulties awaiting them. "Behold I send you as sheep in the midst of wolves. They will deliver you up in councils. They will scourge you in their synagogues. You shall be brought before governors and kings for My sake. . . The disciple is not above the master nor the servant above his lord. . . Fear ye not them that kill the body and are not able to kill the soul." Like a ship on a boisterous sea the Christian Church has been repeatedly assailed by fierce storms. The winds of secular governmental rage have howled round