

Our Weekly Sermon. THE DANGER OF BAD LITERATURE.

At St. Mary's, Clapham, the Rev. Father Edmund Vaughan preached the sermon at the High Mass, taking for his text the words: "Beware of False Prophets." The rev. preacher during his sermon remarked that the first great work which the Redeemer of mankind came on this earth to undertake was to enlighten men in the way of divine truth.

How were they to know and avoid them? False prophets were those who taught evil. From the very beginning there arose teachers of evil. As God was the author of truth so the devil was the author of evil and the father of lies, and he was therefore the master and inspirer of the prophets of evil. He began himself by being the first prophet of evil in the Garden of Paradise. The devil was very ingenious. He had numerous agents in this world whose object was to lead souls into error and vice, and a favorite and modern device was the employment of impious, immoral literature, which was now spread broadcast over the earth.

AT IS WRITTEN AGAINST THE DOCTRINES OF THE CATHOLIC CHURCH and revelation." The devil's agent said: "Of course you cannot agree with what you read there. But some good Catholics have read it. I have read it. It is not a sin to read it. What right has the Church to forbid you to read it?" In fear of being ignorant of reading such a book the book is taken and read, but perhaps does not create a great impression.

but the regular devil's agent of immortality made his appearance. "My dear, have you not read such and such a book? No? Of course you can skip over some parts not very good; but you must read it. Everybody reads it." The Catholic replied: "I am not allowed to do so. The Church forbids me." The same answer came: "What business has the Church to interfere with what you have to read?" By bad example and seriously the book was read, impressions made, skillfully drawn scenes and pictures were presented, actions of sin were shown in the most fascinating way, and it left an impression upon the heart.

of a poisonous nature, if he left them on the table and ALLOWED HIS CHILDREN TO TAKE THEIR CHANCE OF BEING POISONED; or if he kept a poisonous snake in the house because it had a beautiful spotted skin, and left his children to take care to avoid its fangs? It was the same with those books he (the rev. preacher) had spoken of. There was great responsibility for those who watched over the innocents, the faith, and purity of those who were entrusted to them. A bad tree could not bring forth good fruit, and a bad, immoral, irreligious man therefore could not write a good book. "By their fruits you shall know them." That applied especially to that class of book which were neither irreligious nor immoral, but which were called light literature. Those books taught principles the opposite to the maxims of the Gospel.

Fourth Plenary Council About Due

IT WILL PROBABLY BE HELD NEXT YEAR. Those who have been carefully watching the progress of affairs in the Catholic Church in the United States during the past few years have reached the conclusion that the Fourth Plenary Council is about due, writes a Washington correspondent of the Baltimore Sun. This impression prevails not only in Washington, but also in all parts of America, in Rome and in Europe. The indications all seem to point to the probability that within a year another great gathering of the American hierarchy will be called which should, indeed, be greater than any of those in the past. From all quarters comes the approval of the proposal, and a report from Rome that the Pope looks upon it with favor, leads to the belief that the council will soon be called. If Pope Leo XIII. would receive the decrees of another Plenary Council in this country, and pass upon the fruits of his course toward America during a pontificate of a fifth of a century, he can scarcely hope to do so unless the council is speedily called. Many members of the hierarchy can expect to attend but one more council, so that they would sorely interpose any objection to the holding of a council at the present time.

The holding of a council will mean much to the Catholic Church, and much to the country at large. Plenary councils are unlike the general gatherings of Protestant churches. There is no special period which must elapse between the holding of one and the calling of another. When they are held the princes and prelates of the Church gather from all quarters of the country, accompanied by the most learned theologians, the most eloquent preachers and the most powerful debaters that the Church contains. The last council in Baltimore has been described as the greatest gathering of a Church ever held in this country, and since then the possibilities have grown until the next one reasonably be expected far to eclipse its predecessor.

SINCE THE LAST COUNCIL.

About thirteen years have elapsed since the third Plenary Council closed in a blaze of glory on Sunday, Dec. 7, 1894. Since then the complexion and the personnel of the hierarchy have greatly changed. Cardinal Gibbons succeeded Cardinal McCloskey; Archbishop Corrigan has become the metropolitan of the leading province of America; Archbishop Ireland has joined the ranks of the archbishops; Archbishop Keane has been appointed to the province of St. Louis; Archbishop Chapelle to that of Santa Fe and then that of New Orleans, and Archbishop Riordan to that of San Francisco; Monsignor Sattoli, then a simple missionary, came to America as the first Papal delegate and returned a cardinal. These thirteen years have witnessed the conception, birth and growth of the Catholic university, the rise of Bishop Keane to a rectorship, then to the archbishopric of Dubuque. The conservative and liberal elements have both waxed and waned. The school question, believed to have been settled by the last council, has been the subject of many disputes and remains still practically unsettled. In addition, there has been the famous Dr. McGlynn case, the case of Bishop Bonemann, the entrance of Monsignor Ireland into the political arena, and many other interesting and important developments. The Church has grown in influence, power and wealth. Its membership has constantly increased. There is the impression that another council would call forth the best of each member and draw the different parts of the country into more harmony. Almost as long a time has elapsed between the second and the third. Yet from 1884 to 1900 the country and the Church have grown much more rapidly than between 1860 and 1884.

When it does convene the membership will be imposing in the extreme. At these councils there are in atten-

dance the cardinals, the archbishops, the bishops, the heads of religious orders, the mitred abbots and many hundreds of the lesser priests and members of religious orders. The council of 1884, called together a cardinal, fourteen archbishops, sixty bishops, five visiting bishops from foreign countries, seven abbots, a prelate apostolic, eleven monsignors, eighteen vicar generals, twenty-three superiors of religious orders, twelve rectors of seminaries and ninety theologians. All these are admitted to participate in the deliberations, but only archbishops, bishops and abbots vote.

IMPORTANT QUESTIONS TO BE DECIDED.

Space permits but an allusion to two of the most important questions to be considered at the coming council, the question of the maintenance of the parochial schools, and the representation in the hierarchy of the different nationalities composing the church in America. The first question was supposed to have been settled at the last council, but since then Cardinal Keane submitted his fourteen proposals. It now appears as if the movement toward free parochial as well as free public schools was gaining such strength that the days of fast approaching when the present form must give way. The Church recognizes that it can no longer expect its members in the day when education is so much demanded to send their children to inferior schools and stand a double tax. The demand is being made on all sides for free parochial schools and the old clergy have stated the proposition: "We must have free schools, the equal of any in the land, if we would retain our children."

The other question has gained so much strength during the last few years that it has become a matter of almost paramount importance. The French Canadian Catholics, who number about 1,000,000 according to their statements, within the borders of the United States, are pushing a demand for representation in the hierarchy. The Germans, the Poles, the Italians, all want more priests; they demand bishops and archbishops. This matter has drawn all the nationalities closer together, united and solidified them until they form the backbone and almost the entire strength of the conservative wing of the Church. Feeling that in their union they are stronger than all other elements, they have cultivated an exchange of sentiment and influence, and are prepared to demand of the next council that their wishes be complied with and their desires gratified. And it is believed that a Plenary Council will bring about, by means of a meeting of the leaders of all lines of thought in the church, a better and more harmonious feeling than could be hoped for through anything else.

Rubrics for the People.

According to the Rubrics of the Missal, all assisting at Low Mass should kneel during the whole service except at the Gospel. Custom, however, has modified the law at follows:

- 1. When the celebrant enters the sanctuary all shall rise. They remain standing until the priest descends from the altar to begin Mass, when all shall kneel.
2. They remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said) until the celebrant says, "Dominus vobiscum."
3. While the priest is making the announcements, or preaching the people should be seated. If the Gospel is read to the congregation they should stand.
4. Should the Credo be said the congregation genuflects with the priest at the words "Et incarnatus est... et homo factus est."
5. After "Dominus vobiscum" all sit down and continue so till the Sanctus when they shall reverently kneel. Thus they remain during the priest's Communion and also during the Communion of the faithful, should there be any to receive.
6. When the priest receives the first abolution all may sit down.
7. They kneel again, however, as soon as he goes to the Book.
8. After the blessing all rise, and stand during the last Gospel, genuflecting at "Et Verbum caro factum est."
9. When the priest descends from the altar, they kneel and recite with him the prayers after Mass.
10. Not until the priest has retired from the Sanctuary should any person leave the Church or his place therein.
11. On the entrance of the celebrant all rise.
12. The congregation kneel when the priest intones the "Aperges me," and stand when he sprinkles them with holy water, and remain standing until the prayer is sung. They may sit down while the priest is vesting.
13. As the priest descends from the altar to begin Mass they kneel.
14. At the intonation of the Gloria all stand, and as the celebrant takes his seat all sit down.
15. When he reascends the altar all

rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed in Masses of Requiem.)
16. When he begins to read the Epistle all sit down and arise as the altar boy ascends with the Missal to the Gospel side.
17. Should there be a sermon they kneel during the Veni Creator, and stand while the preacher reads the Gospel.
18. When the celebrant leaves his seat to come the Credo, all rise and remain standing while he recites it, genuflecting at "Et incarnatus est," and sitting down when the celebrant is seated.
19. During the singing of "Et incarnatus est... et homo factus est" all kneel, and at its close re-seat themselves. A different custom exists in many well regulated churches.
20. As the priest again ascends the altar all rise, and sit down again after he has sung "Oramus."
21. When he sings "Per omnia secula seculorum," at the Prefatio, all rise and stand until the Sanctus, when they kneel and remain kneeling till after the Communion of both priest and people, and then sit down during the purification and covering of the chalice.
22. When the celebrant goes to the Book all stand. They stand during prayers, kneel for blessing, and stand during the last Gospel, at the end of which they all kneel and remain so till the celebrant has left the sanctuary.

SOLEMN HIGH MASS.

The rules are the same as for High Mass. Note, however:
23. That the people do not stand while the celebrant reads the Gospel, but only when the deacon commences with "Dominus vobiscum" to sing it.
24. When the altar boy incenses the congregation at the Offertory all should stand.
25. All should stand when the celebrant enters the sanctuary, and remain standing until he has arrived at the altar.
26. All should kneel while the celebrant is saying the first prayer at the foot of the altar, and remain kneeling until the celebrant sits down after intoning the Deus in adjutorium.
27. At the Gloria Patri at the end of each psalm all should bow the head but not stand up.
28. During the singing of the Chapter at the end of the Psalms all should stand up and remain standing until the celebrant is seated. If the celebrant should kneel during the singing of any hymn the people should kneel also.
29. During the singing of Magnificat and prayer the people should stand, making the sign of the cross at the beginning of the Magnificat.
30. When the celebrant kneels at the altar before the exposition of the Blessed Sacrament, all should kneel and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.—Weekly Bequest.

REDEMPTORIST NOVITIATE.

The Redemptorist Order, who have charge of St. Ann's parish in this city, and of the shrine of St. Anne de Beaupre, near Quebec, has of recent years been steadily growing in importance, and the number of its members has been increasing. Up to the present the order in this province has been connected with the order in Belgium, but hereafter it is understood that a separate province will be formed in Canada, and for this step the Order has opened a novitiate at Hochelaga, for novices and lovers for those wishing to join the Order. A study house has also been opened at Ste. Ann de Beaupre, so that hereafter those joining will not have to go to Belgium to complete their preliminary studies. This novitiate course, after ordination will, it is understood, be continued in Belgium as in the past. Rev. Father DeRoo has been appointed Master of the Novices, with Rev. Father Pintal as assistant priest. It is expected that before long at least a dozen novices will be in the novitiate courses at Hochelaga. The place is very pleasantly situated, and the house has been improved.—Montreal Star.

MONTREAL SCHOOLS.—Some \$18,000 is being expended to renovate St. Ann's Parish School, Montreal, as well as the hall of St. Ann's Young Men's Society. The classrooms have been enlarged and fitted with modern improvements. The furnishings are all new, and special attention has been given to the ventilation and sanitation of the building. Everything in the interior is new, and the only thing left of the old building is the walls, so that St. Ann's parish will have one of the finest school buildings in the city in a week or so when the work is completed. The section of the building in which the meeting rooms, gymnasium, library, and other apartments of the St. Ann's Young Men's Society and drill hall of St. Ann's Cadet Corps are situated are also being thoroughly overhauled, and the buildings will be a credit to St. Ann's Ward. Rev. Father Strubbe deserves all the credit for the work which is being done.

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