

THE COLLEGE YELL SUPPLANTS THE DOXOLOGY.

In the Northwestern University the faculty have eliminated all hymns, Scripture readings and the Doxology from the morning service in the chapel and substituted college songs. The reason given for that change by the president is that the young people of the university grow more enthusiastic in singing the college and class songs; and that an esprit de corps, and a feeling of college fraternity are more wholesome and more productive of manly virtue than exercises of devotion. This is putting a good face on the proceeding; but the real reason is the dislike of the students to religious exercises; their irreverence in the chapel and their undisguised disbelief in the Trinity.

We cannot say that we regret this action of the faculty of the Northwestern University. We have entirely too much mawkish religiosity in our social, official and educational life, and not enough religion. We have chaplains for both houses of Congress and both branches of our State Legislature; and every session of our State and National law-making bodies is opened with an official extemporaneous address to the Almighty. Every great celebration, whether civic or social, must be opened with prayer. Every school commencement, every convention, whatever be the purpose of their coming together, must be begun with a prayer. All public buildings must have their corner stone laid and be inaugurated with prayer. These prayers are the most perfunctory things imaginable, and the way people take part in them is shocking to all Christian reverence. If an address is to be made to a Mayor or a Governor or a President, great care is employed in its preparation. The words are well chosen and the nature of the petition and the character of the person addressed are kept respectfully in view. But these addresses to Almighty God are slovenly in composition, sloppy in sentiment, and wholly devoid of purpose and point; where they are not absolutely blasphemous. The word "cant" has been especially coined to express the popular contempt for such performances.

Catholics do not take kindly to these promiscuous religious services; and for two reasons. They always go on their knees when they address God. With them a prayer is a most solemn act, and they speak to God with all the awe and reverence that a profound faith in His presence inspires. Then they abhor mixed religions. With them religion is a thing of truths and principles. They address God from a platform of dogmas they consider as divine as the Deity to whom they address their prayers. Any union of prayers with people who are not united with them in belief and sentiment is to them an irreverence and an absurdity.

On last Thanksgiving Day the World's Fair authorities desired to hold a grand union Thanksgiving service in Festival Hall on the Fair Grounds. They asked the Archbishop to preside, not dreaming that he would decline the honor of conducting a service in which all the ministers of the city and all the churches would take part. In his reply His Grace informed President Francis that he would be willing to preside at a Thanksgiving service, provided it was purely civic and religion was wholly eliminated from it; there should be no hymns, no prayer and no sermons. This was a very queer Thanksgiving service, but it was the only kind in which the Archbishop would take part. Why? it may be asked. It is because in the eyes of every Catholic religion is the purest thing in human life; and to ask Catholics to unite with heretics in public worship would be like asking the living to visit the cemetery at midnight and unite in a dance of death. To use a homely expression: "Catholics take their religion straight."—Western Watchman (St. Louis).

CALIFORNIA NOT LARGELY SOCIALIST.

While Father Phelan was mourning the passing of the great Exposition his office boy foisted a lurid editorial into the columns of the Western Watchman. It is entitled "The Pirates of the Pick and Shovel," and is all about Socialism. We have no quarrel with the greater part of the article, but there is one sentence to which we must decidedly object. "The Socialists are strong in California, where they have complete control of the State and of San Francisco." The office kid

must have been eating left-over Fair pies, and was, consequently, "seeing things." Let us quote a few figures for his enlightenment. At the late election the entire number of votes cast in this State was 331,435. The Socialist vote was 29,535, or about 9 per cent of the total. President Roosevelt's majority of 115,934 was almost four times the whole Socialist vote. We are not proud of California's showing in the matter of Socialism, but we feel sure it is less afflicted by this plague than Missouri. There are probably five Socialists in St. Louis for one in San Francisco. The Socialistic microbe thrives in beer.—The Leader.

SCENES AT THE DECLARATION OF THE IMMACULATE CONCEPTION DOGMA.

From Ward's "Life and Times of Cardinal Wiseman," we glean the following interesting reminiscence of the ceremonies attending the declaration of the Immaculate Conception dogma. "Wiseman went to Rome in 1854 for the definition of the Immaculate Conception. The occasion was a memorable one, and Wiseman has left an account of its circumstances. It was one of those religious festivals which cannot but remind the world how far modern thought and feeling have drifted, even in their religious enthusiasm, from the Catholic standpoint. There is close affinity between the feelings displayed on the occasion by the assembled Bishops and Roman people and those of the Greeks who wept with joy over the definition that Mary was Theotokos, the Mother of God.

"The facts as related by Wiseman, are as follows: The Pope had, as we have seen, written from Gaeta to ascertain the belief of the Episcopate on the Immaculate Conception and on the expediency of defining it. All expressed belief in the doctrine; only four opposed its definition. Fifty-two doubted its opportuneness. Petitions for the definition—which filled nine volumes—came from all parts of the world.

"The definition was fixed for December 8th. Wiseman reached Rome on November 4th and found a vast concourse of Cardinals, Archbishops and Bishops already assembled. 'It was impossible,' he writes, 'to behold many of those prelates without emotion, many venerable from the long and fruitful services they had rendered to the Church, some revered for their persecution and suffering... which they have heroically endured.' 'At eight o'clock in the morning of December 8th, a brilliant sunshine adding to the beauty of the scene, the great ceremony began. Fifty-one Cardinals and one hundred and fifty-two Bishops attended the procession; and a few, whom age and infirmity prevented from walking, joined the ranks of their colleagues for the High Mass.

"The two prelates did homage to the Pontiff before High Mass began. The venerable Dean of the Sacred College, Cardinal Macchi, in his eighty-fifth year, presented the petition for definition, accompanied by a Greek and Armenian Bishop and twelve Archbishops of the Western Church. The Pope intoned the hymn to the Holy Ghost, 'Veni Creator Spiritus,' and the choir completed the first verse. Then the rest of the assembly, 'with a voice like many waters,' took up the hymn and filled the whole Basilica.

"Next the Pontiff, standing before his throne, read the decree. He had not, however, proceeded far before tears and sobs interrupted his speech, and it was only by an effort... that he could make his words struggle through the tide of his emotions. That flood of tender devotion drew after itself corresponding sentiments from the souls of others, so that scarcely a dry eye was to be seen.

"The Cardinal Dean returned thanks before the throne, and the whole assembly sang the 'Te Deum.' 'And somewhat similarly in 431, when the Fathers of Ephesus, assembled in the Cathedral of Our Lady, had declared her to be the Mother of God, the people of the town received the news with great joy. The city was illuminated in many parts, and the Bishops were escorted home with torches.'

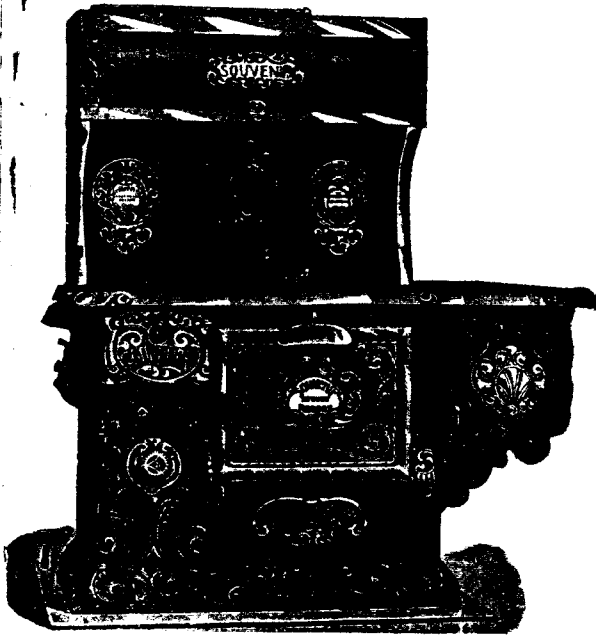
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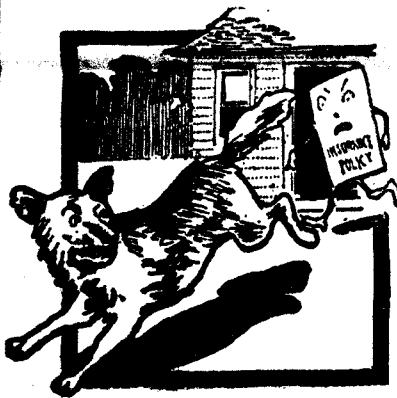
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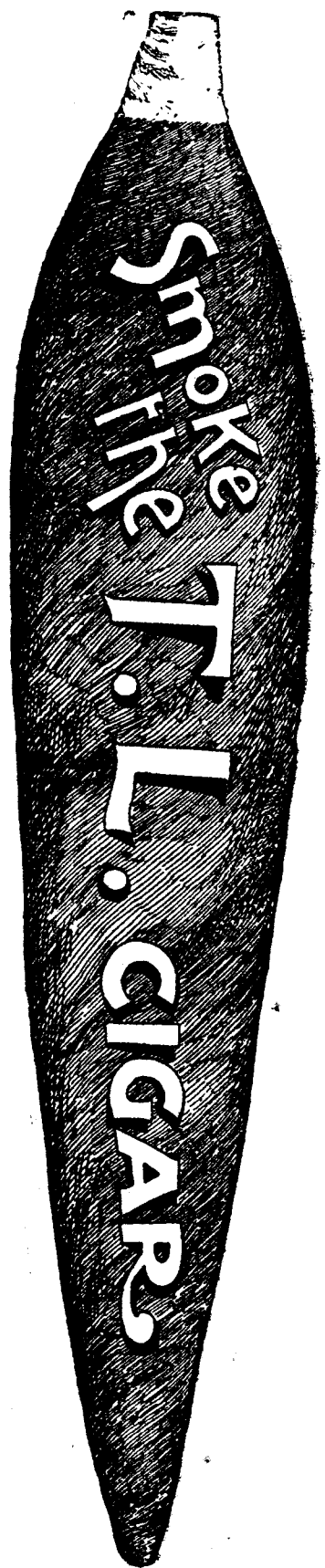
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