

ally students of Amherst, Harvard and Yale, though a few of the western brethren at Ohio State University are vainly raising their voices for the truth. Now Amherst is a denominational college, if we mistake not, but the Amherst gentlemen, at least those who have any manliness in them, don't want to go to chapel in the morning. It may be objected that in entering an institution administered by a sect of professing Christians they obliged themselves to submit to the regulations which the ministers of that sect may think fitting for the government of the college. But such an objection as this could be formulated only by bigoted and intolerant minds. No one prays in this century except those who are paid for the purpose. Yes, it must be admitted that "Papists" pray, but they don't belong to this century properly; they haven't got out of the darkness of the Middle Ages yet. Of course the parents of those who are sent to college expect them to receive some religious principles, but they didn't know that all these principles have now been thrown aside, and surely our fathers and mothers would not have us behind the times. Harvard's clamor against chapel attendance was so very loud that the repugnant practice was left optional for a year, but now it has again been rendered compulsory. Harvard has taken a backward step and it seems that Yale has followed. At Ohio University the authorities are quite barbarian. They recently suspended four students "for refusing to attend the religious services at morning chapel." Think of it! The idea of requesting students to get up at an unearthly hour, perhaps as early as eight o'clock, in order to attend morning chapel! It is simply outrageous, and will yet bring about a Revolution whose motto instead of "*Liberté, Egalité, Fraternité*," will be "freedom not to worship."

A LIGHT GONE OUT.

It is not unfitting that we who are amateurs in Catholic journalism should here pay a slight tribute of respect to the memory of one whose recent decease has left vacant a giant's place in the ranks of Catholic pressmen. The name of Patrick Valentine Hickey has long been a household word to thousands of readers in America and England who appreciate the immensity of the work he performed as editor and publisher. To have been the founder of that sterling high-class journal *The Catholic Review*, was alone sufficient to stamp Mr. Hickey with the seal of greatness, but he did more than this. For sixteen years he edited the *Review*, which soon came to be regarded as the best exponent of Catholic opinion in this country, and to be held in no less esteem than was the *London Tablet* in its better days. The *Review* breathed forth its editor's own personality; its readers had no difficulty in forming a correct estimate of Mr. Hickey's character. Strong, firm and dignified, courteous through nature and not through fear, naturally gentle in dealing with opponents, but capable of being sternly severe, Mr. Hickey's every word commanded respect; and even those who differed from him in opinion could not attack with bitterness a man who was himself so utterly free from all trace of bitterness. Besides founding and editing the *Review*, Mr. Hickey established the *Vatican Library*, a series of good books at popular prices. This undertaking does not seem to have met with all the success it deserved; some of the best of the works he published are now out of print which must be owing to the lack of buyers. At the time when the *Catholic Review* was founded no Catholic paper could be had for less than \$3.00 a year. But recently several journals began to be offered at the more popular price of \$1.00. Not to be behind the times Mr. Hickey started the *Catholic American* at the popu-