

olics." We of his native Province, and especially of St. Dunstan's, joyfully share in the honor that he has brought us and his Alma Mater.

His Eminence, with characteristic faith and humility, has commended himself to the prayers of his people and fellow-citizens. As a Prince of the Church, he shoulders new responsibilities, and indeed will be called upon, in these days of post-war readjustment, for even greater labors in the service of the Prince of Peace. In our Canada, and especially here in his native Island, it is our most fervent wish that all his endeavors will be crowned with the highest success. *Ad multos faustissimosque annos!*

— REV. F. L. CASS.

CARDINAL RED OR SACRED PURPLE

Not in figure alone but in very fact may the cardinals of the Roman Catholic Church be called princes. For from Medieval times, when they addressed kings and emperors as "brother," their rank has been acknowledged by even the secular temporal powers of to-day to be equivalent to royalty. These princes of spiritual and temporal dignity have been known to us, at least vaguely, from our first acquaintance with the hierarchy and the general governmental system of the Church. But apart from a shadowy notion of their great power and the one bit of specific knowledge of one of their duties, the election of the Pope, most of us never acquire any more knowledge of these important prelates of the Catholic Church. An attempt is made in this article to supply some general information on the subject.

With regard to their origin, cardinals were not at first eminent figures, for cardinal was the name given to every priest permanently attached to a church. But the meaning of the title changed gradually, and in its present usage it signifies one of a group of prelates, never numbering more than seventy at the one time, whose duties are to act as special counsellors and representatives of the Pope, and who have rights commensurate with these duties. The intermediate usages of the title were for such people as the chief priests of the principal churches in and near Rome, then for the seven deacons each of whom presided over one of the regions into which Rome was divided for the systematic care of the poor and collection of facts regarding the martyrs, and, finally, for the bishops of the diocese near Rome, who were first called in as the papal counsellors and representatives. All of these, though cardinals, retained

their rank of deacon, priest, and bishop; and hence the origin of the classes of cardinal-deacons, cardinal-priests, and cardinal-bishops is still retained in the College of Cardinals of to-day. But, while many of the cardinals remained deacons and priests, as time went on the prestige of all cardinals as special advisers to the Pope increased and, when cardinal-bishops began to receive as was fitting, precedence over ordinary bishops and archbishops, the same precedence was gradually accorded to all cardinals.

To-day the cardinal-bishops are the bishops of six of the ancient dioceses nearest Rome. The bishop of one of these, that of Ostia, is always the dean of the Sacred College. These bishops are designated by the names of their dioceses. Because cardinals were originally the parish priests of Rome, the cardinal-priests of to-day are still the honorary pastors of the Roman churches. Each of them is assigned to one of the seventy-five cardinalatial churches in Rome, and it is by the title of this church that he is designated. Cardinals not resident in Italy, that is, with dioceses in foreign countries, must appoint priests to attend to the administration of their churches in their absence. Fourteen of these churches are reserved as titular churches for the fourteen cardinal-deacons who at present never are, and in the past rarely have been bishops. No office in the Church automatically entitles its holder to the rank of cardinal. To become a cardinal-priest or a cardinal-bishop one must be at least thirty years old. A cardinal-deacon is usually a priest but theoretically can be any male over twenty-two years of age. If not a deacon, he must receive the order of diaconate within a year of his appointment.

The appointment of cardinals belongs entirely to the Pope himself. Very often the Pope may and does choose to receive the advice and approval of the other cardinals, but, in reality, he has full liberty in this matter. The Pope divulges his nominations at one of his conferences with the cardinals, called a consistory. At times he may, for various reasons, reserve the publication of some of his nominations, and the men so chosen are known as cardinals *in petto* (Italian for cardinals *in the breast*). These men do not become cardinals until the Pope divulges their names; but, when he does so, their seniority dates back to the time of their original selection. If, as has sometimes happened, the Pope dies before making these names publicly known the men so chosen never become cardinals. When appointments to the Sacred College of Cardinals are made the cardinals-designate (as the newly-named cardinals are called) resident in Rome present themselves on the same day to receive from the Pope the scarlet skull-cap or *zucchetto*. Later on the

Pope confers the biretta on them. Cardinals-designate of foreign countries are informed of their election and presented with the *zucchetta* by a special envoy. All cardinals-designate, unless formally excused because of illness or some such reason, must present themselves in Rome on a certain specified date, usually not long after their nomination, to receive the ring and Red Hat symbolic of their office. This ceremony takes place at a public consistory. At the next secret consistory there take place the ceremonies of the opening and the shutting of the mouth, which signify the secrecy which Cardinals bind themselves to observe in matters pertaining to the welfare of the Church.

Cardinals have certain distinct rights which must be recognized in all countries. For example, they are never bound by any papal bulls or documents unless specific reference is made to them in the documents. They may also choose a confessor in any diocese, although this with the consent of the bishop of the diocese. They are entitled to the title, "Your Eminence", in temporal as well as spiritual affairs. In addition to these rights cardinals have certain privileges of dress. All cardinals are privileged to wear the scarlet cassock, biretta, and skullcap, and also the episcopal mitre. Cardinals belonging to certain religious orders are allowed to retain the color of their original habit in their Cardinal's dress. The only time the color of the robe changes is during the period between the death of one Pope and the election of another. During this time the robe is saffron (a deep yellow) in color. In addition to this, cardinals have a symbol of office, the famous Red Hat, and the cardinal's ring, which is sapphire. The Red Hat, a simple low-crowned, broad-rimmed hat, worn originally only by special papal envoys, is now given to all cardinals, but is worn only on the occasion on which it is presented to them. After that occasion it is only carried before them during certain ceremonies. At a cardinal's death it is hung over his coffin, and later is suspended high in the sanctuary of the cathedral until it crumbles into dust.

Corresponding to the cardinalatial rights are many duties of an equally important character. In formal meetings, or consistories, cardinals confer with the Pope on all matters of great importance to the Church. They attend to such matters as the appointment, transfer, deposition, etc., of bishops and archbishops; the creating, merging, and cessation of diocese; approval of rules of new religious orders, and to all other affairs of great importance which arise in the work of governing a world-wide spiritual empire. These matters are treated in secret consistories, open only to the Pope and cardinals. Other consistories are

public, i.e., open to all prelates and high-ranking temporal attaches to the Holy See, and semi-public, i.e., open only to certain prelates apart from the cardinals.

The highest duty of the Cardinals is performed when, at the death of a Pope, assembled in solemn Conclave, they elect his successor to the highest office in the world, the Papacy. In this meeting, closed off entirely from any contact with the outside world, the cardinals hold ballot after ballot until they arrive at a majority vote. Ballots that fail to elect a new Pope are burned with wet straw in a little stove within the conclave chambers. This produces black smoke which escapes through a chimney opening on the great square in front of St. Peter's Basilica. Here the crowds are usually gathered to await the results of the conclave. If the ballot has been decisive the ballots are burned without straw and so the escaping smoke is white. This constitutes a unique method of announcing to the people, and so to the whole world whether or not a new pope has been elected.

Such is the College of Cardinals, treated in a very sketchy and inadequate way. Steeped in tradition, burdened with tremendous responsibility, and endowed with great power, it is perhaps the oldest continuous institution in existence to-day. But it is just another institution of that glorious Church, founded by Christ, which has exercised its salutary influence on every major empire and culture since its beginning, and which will last throughout all future eras to produce perhaps even greater and more illustrious institutions than this, the College of Cardinals.

— JAMES R. KELLY '46

MY FIRST HOCKEY GAME

I didn't want to go. I had no interest whatever in hockey, for I had never seen a hockey game in my life. But (after a long period of coaxing) my resistance weakened and I finally consented to go. The boys had been discussing the coldness of the Forum in class and one boy went so far as to suggest that pipes should be installed under the seats to prevent the hockey fans from catching colds. This induced me to dress warmly before leaving. The co-eds gathered at Claire's house so that they might form a cheering group for the St. Dunstan's team. To my surprise the team turned out to be boys, some of whom were my classmates, and not horses, which were the only living things that I connected with the word "teams".