

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".

Although I knew nothing about hockey I would not admit it to the girls, who seemed to know even the rules of the game. I took my place among the girls as they seated themselves behind some members of the faculty. It amazed me to see a very large sheet of ice fenced in and having two blue lines and a red one frozen in the ice.

The team of boys, not horses, came from an adjoining room, each wearing wine sweaters, short pants, very long stockings, and skates; and each carried a peculiar stick which resembled a walking stick except that it was much bigger and was held upside down. This did not amaze me because I thought the boys would need canes, for they had on skates and the canes would keep them from falling on the slippery ice.

One boy with a horse-collar on each leg and a pillow attached to his chest slid up the ice and placed himself in front of what looked like a smelt net. This boy, although smaller than the rest on the team, carried a much larger cane.

Another team of boys came on to the ice and a boy from the team dressed in horse-collars took his place in front of another smelt net at the other end of the ice. The people on the other side of the rink shouted and shouted as the boys came on the ice, but I couldn't answer them because I could not hear what they had shouted at me.

A bell rang, a whistle blew, and the teams of boys came to the centre of the ice. Then a man dropped a piece of rubber between two canes and the boys chased this piece of rubber with their canes all over the ice. As far as I could see our team's main ambition was to put the rubber in the smelt net, but this was not easy because the fellow dressed in horse-collars kept protecting the net. Once our team got the black rubber in the smelt net and the people around me took arm exercises, stamped their feet, clapped their hands, and even hit the ones sitting next to them; but this did not affect the boys because they kept on chasing the black rubber until a bell rang and the boys left the ice.

Another team of smaller boys came on the ice with brooms instead of canes and swept the ice, and to my surprise they had a pile of snow, not dirt.

The teams came back and continued chasing the black rubber around and around the ice. As this was going on the hockey fans around me cheered and groaned from time to time and I saw one excited girl strike a member of the faculty on the head, denting his hat. I knew this could

not be part of the game because he took off the hat and fixed the dent quickly.

Our team succeeded in getting the piece of black rubber in the other smelt net four times. What I was almost amazed at was that this piece of black rubber was watched so closely, and I could not imagine how a little piece of black rubber could cause such a commotion.

—Kathleen Keefe, '49.

DU FEMINISME LIBERAL AU FEMINISME CHRETIEN

Le terrible cataclysme qui a bouleversé le monde durant les dernières années est terminé. La vieille Europe, à demi-détruite, se réveille de son cauchemar pour se retrouver sur les débris et la ruine. Tous les peuples ne parlent que de reconstruction. A Londres, la Société des Nations-Unies soulèvent les problèmes fondamentaux qui sauront sauver l'humanité de la ruine et même de la destruction. Mais parmi toutes ces questions scientifiques, historiques, territoriales ou autres, il en est une qui de nos jours devrait retenir l'attention de tout législateur bien né, de tout homme en quête de réformes sociales. Cette question, c'est celle débattue depuis longtemps, c'est celle du féminisme. En effet, depuis que le monde est habité, depuis ce jour où Dieu créa la femme comme compagnon de l'homme, et surtout depuis quelques siècles, la femme et sa vie ont toujours été des problèmes moraux d'une valeur incalculable tant pour l'individu que pour la société. Quel doit être le rôle de la femme dans notre société moderne? Quels doivent être ses champs d'activité? Quelle doit être son influence sociale? Ces questions les féministes libéraux qui prônent l'émancipation complète de la femme les ont résolues et nous avons eu l'exode du foyer, la femme à l'usine et la femme à la tribune. Cependant, l'Eglise est là qui veille, et quoique les temps se modernisent, quoique la science évolue, quoique nous ayons l'âge atomique et l'ère du radar, ses enseignements, toujours d'actualité, doivent primer dans tout mouvement féministe. Aussi, cette Mère, pour le plus-grand bien de ses enfants, a-t-elle posé les principes chrétiens du féminisme moderne, et ainsi a voulu nous donner un enseignement clair sur la vie de la femme à l'usine, à la tribune, au foyer, et sur son rôle éducatif et social.