

## CHAT ABOUT CARDINALS.

*King Henry*—Who's there? my good lord Cardinal? . . .  
You're welcome, most learned reverend sir, into our kingdom.  
Use us and it. KING HENRY VIII.

Bishop O'Mahoney's new church for eastern Toronto has been the occasion of a visit to this Province of a Cardinal of the Holy Roman Church. The classic edifice that is to replace old St. Paul's is, to judge by the designs, not likely to be unworthy of the princely visitor, but the old church that once sheltered the Catholics of the city and surrounding country deserves every honour. A vicar-general with a couple of priests from the Diocese of Quebec had within the present century charge of this Province; and if Bishop Plessis had not charge of this church in York in 1826, he was within a month or so of it. The successor of Bishop Plessis comes to lay the foundation stone of the church that replaces St. Paul's. The times change. In 1826 old St. Paul's was begun; and in that year Bishop Macdonnell, the first Bishop of Kingston, relieved the Bishop of Quebec from the charge of Upper Canada. Little York has given way to Toronto, and Ontario from being a tributary of Quebec ecclesiastically, is now an independent Province: Canada is honoured with a Cardinal. It may be of interest to say something about Cardinals.

The Cardinals are the immediate counsellors or assistants of the Pope. They are the highest of the three classes that compose the *Curia Romana*—the Court of Rome: and since the time of Pope Sixtus V., three hundred years ago, their number has not exceeded seventy. This number suggests the ancients appointed to assist Moses, and also the seventy disciples of our Lord. Six of the Cardinals are of Episcopal rank and hold suburban Sees around Rome, Portus, Ostia, Praeneste, Sabina, Tusculum, and Albano—dating back from the eleventh, or perhaps the seventh, century; fifty described as priests holding a corresponding number of "Titles" or parishes in Rome; and fourteen described as deacons. The Cardinal deacons derived their titles from the chapels formerly attached to certain charitable institutions or hospitals in Rome, and these were called "regionary" deacons. The deacons in the Church were first seven, in imitation of the Apostolic institution; but as Augustus, the Roman Emperor, had divided the city into fourteen districts, the care of the sick and the poor in each of these fell under the charge of one or more deacons. The Cardinal priests date back to the third century or earlier—they were, as one might say, the parish priests of Rome. The Cardinal bishops were of later origin, and presided over suburban cities. All the Cardinals are appointed by the Pope and they have such fixed and permanent charges, and are so necessary to the Church, that "it might be said to revolve around them as a door round its hinge." From the use of this figure they were called Cardinals (from *cardo*, a hinge)—"the hinges upon which the government of the Church turns."\*

The Roman Court is made up of these Cardinals, and also of Prelates of the Holy Roman Church, and a third class of advocates, notaries, &c. The Cardinals form the Senate, or Chapter, or Council of the Roman Church, and they must have the qualifications required for the episcopal rank. After the Pope, they are the highest in dignity in the Church; and are considered Roman princes, and, by some, princes of the blood. They have greater jurisdiction than Bishops, "for, together with the Pope, they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world." In the life-time of the Pope they advise him on the general administration of the Church; and on his death, the right to elect his successor falls exclusively to them—as the College of Cardinals.

The Sacred College, as it is called, is divided into a number of committees or congregations for the government of the Church. One often hears of the Congregation of the Index, of the Propagation of the Faith, of Sacred Rites, &c; these are some of the standing com-

\* Some say the figure refers to the fact that the election of the Pope hinges on the voice of the Sacred College.

mittees (twelve in all) that attend to ecclesiastical and religious matters in Rome.

A meeting of the Cardinals where the Pope presides is called a consistory, and it is at public consistories that the red hat is imposed on new Cardinals.

This, well known part of the insignia of a Cardinal dates back to Innocent IV., who made the Cardinals wear a red hat "in token of their being ready to lay down their lives for the gospel." There is also the red cap, and the sacred purple which was formerly the distinctive dress of the Roman emperors. Their coat of arms is surmounted by a Cardinal's hat and fifteen tassels.

They are entitled to be called Most Eminent, and Most Reverend, and their rank in its temporal aspect is equivalent to that of a reigning prince. They take precedence of bishops, archbishops, primates and patriarchs, though this was not always the case. Formerly the name had been assumed by certain canons in various parts of Italy, but now it is reserved solely for the senators of the Roman Church. In Shakespeare's day they were not addressed as Your Eminence, but "Lord Cardinal" and "Most Learned Reverend Sir," as appears from the deferential language of Queen Catherine to Cardinals Wolsey and Campeius. Their ancient title was "Most Illustrious."

Cardinal Elzéar Alexandre Taschereau, who is here this week, is in point of absolute rank the most distinguished person that ever came to this city. His "title" is from the Church of Our Lady of Victory in Rome, and the date of his creation June 7th, 1886.

Cardinal McCloskey, who died in the fall of 1885, was called to his dignity ten years before that date. Last year Cardinal Gibbons and Cardinal Mazella were named from the United States, but the latter is an Italian born, though now a citizen of our neighbouring country. He is a learned Jesuit, and a professor in the Roman College; but he has been for about twenty years a resident of the United States. These three are the only American Cardinals.

Cardinal Taschereau comes of a distinguished family—his father sat in the old Parliament of Lower Canada, and signed the ninety-two resolutions during the troubles in 1835. The Cardinal was a pupil—a professor—rector and then apostolic chancellor and visitor of the University of Laval. Like Bishop Power he devoted himself in 1848 to the relief of Irish immigrants; and in the hospitals at Grosse Isle he nearly succumbed to the fever that carried away in this city our first bishop. He was consecrated Archbishop of Quebec in 1871 by His Grace the Archbishop of Toronto. He is now in his 68th year.

D. A. O'SULLIVAN.

## "THE METAPHYSICAL SOCIETY."

Until within four or five years ago, there existed in London a famous association of celebrated men, of men eminent either in science or in philosophy, or letters.

In the autumn of 1868 Mr. James Knowles, the editor of the *Nineteenth Century*, relates, Mr. Tennyson and the Rev. Charles Pritchard, Savilian Professor of Astronomy, were guests together in his house. A good deal of talk arose on speculative subjects, and on theology especially, and in the course of it the idea was suggested of founding a Theological Society, to discuss such questions after the manner, and with the freedom, of an ordinary Scientific Society. Mr. Knowles volunteered to bring such a body together if Mr. Tennyson and Mr. Pritchard would promise to belong to it, and then consulted other friends, beginning with Dean Stanley, Archbishop (since Cardinal) Manning, the Rev. James Martineau, Dr. Ward of the *Dublin Review*, Mr. R. H. Hutton, of the *Spectator*, and one or two more, finding them all willing to join. He next went to "the opposition," and explaining the plan, found Professor Huxley, Professor Tyndall, Mr. Froude, Mr. Walter Bagehot, Sir John Lubbock and others equally ready to co-operate. The originally intended name of Theological Society was dropped in favour of "Metaphysical Society," to better ensure the discussion