

How Cardinals Will Select Successor To Pope Benedict XV.

HISTORY SHOWS PONTIFFS RARELY ELECTED FROM PRELATES IN PUBLIC EYE

Three Members of Sacred College Likely To Attend Open Conclave in Vatican at Rome Thursday.

THE Sacred College of Cardinals meets Thursday to elect a successor to Pope Benedict XV. There are sixty living cardinals, of whom thirty are Italian; these thirty, twenty-nine are already present in Rome; it is doubtful whether the health of Cardinal Prisco of Naples will permit him to attend. Of the remaining thirty non-Italian cardinals it is possible that from twenty-four to twenty-six may be present at the opening of the conclave, while two or three may appear in later sessions—if there are any.

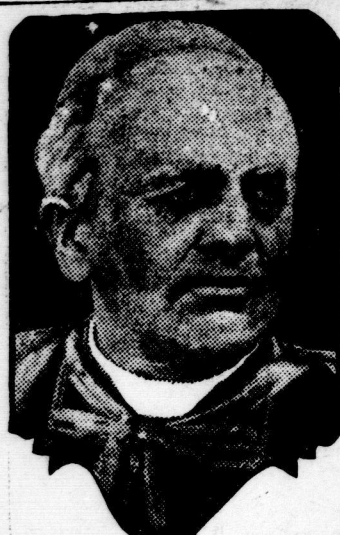
As is being written about the favorite cardinals—the cardinal papal—and reasons, both political and ecclesiastical, are expounded demonstrating the predominant chances of this or that candidate. History shows, however, that the election of a Pope has been elected among those Cardinals most in the public eye. Take for example the election of Pius IX. in 1846. Then as now the opposition between conservatism and liberalism prevailed. On the side was Lambruschini with the Jesuit Cardinals; on the other, the reformists, led by the anti-Jesuit, Micara, Gizzi and Oppizzoni. After persistent rumors of Gizzi's election, it was discovered that Cardinal Mastai-Ferretti, Archbishop of Bologna, was the fortunate one, and he only as he appeared on the balcony to bless the people.

This election was the result of a deadlock finally broken by one of the leaders of the Lambruschini group, Cardinal Falconieri, advising his followers to vote for the Archbishop of Bologna as a safe man. The latter was little known in Rome and even his election was coldly received. And down to the days of the storming of the Porta Pia by the troops of Victor Emmanuel II. in 1870, which destroyed his temporal power, the attitude of the Romans changed very little.

A Decisive Vote of Honor. Although the death of Pius IX. came after a protracted illness in February, 1878, it took the Catholic world by surprise. The minds of the cardinals, diverted by other matters, had no time to formulate a policy and find one of their number, as Pope, should give it expression. At that time the Camerlengo was Cardinal Gioacchino Pecci. He was 68 years of age; nobody dreamed of him as a cardinal papable. It was because of his masterful arrangement for the funeral and the conclave, his distinguished churchmanship and personality, the Cardinals decided to give him a vote of honor, believing that even if he were elected he would reign as Pope for a very short time, when his policies would be in a better shape. That vote of honor elected him. He reigned for a quarter of a century and fulfilled them all save one, Cardinal Borgia.

When Leo XIII. died on July 20, 1903, at the age of 93, the cardinal papable par excellence was Cardinal Rampolla, who for many years had been his able secretary of state. From the very start in the new conclave Rampolla had a plurality of votes. On August 2 he was rapidly approaching the required two-thirds, when Cardinal Kolzelesko Puzyna of Cracow evoked the so-called "Spanish vote" against Rampolla on orders of his imperial master, Emperor Francis Joseph of Austria. Thereupon the aged Gregorio di Santo Stefano, for the moment forgetting his Latin, cried out vehemently in Italian: "The conclave rejects this unwarranted interference with our freedom." Then

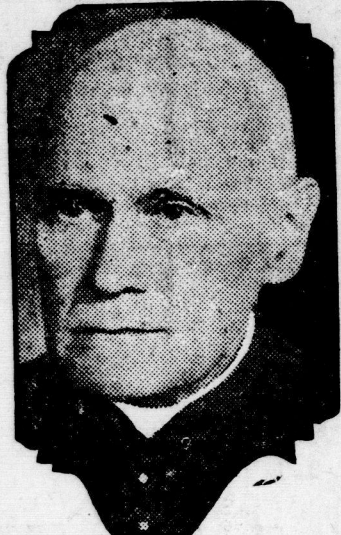
One of These Sixteen Cardinals Likely To Be Pope Benedict's Successor!



BARTHOLOMEW CARDINAL BACILIERI.



PETER CARDINAL MAFFI.



LOUIS CARDINAL BILLOT.



F. M. D. CARDINAL DE CABRIERES.



RAFAEL CARDINAL MERRY DEL VAL.



PETER CARDINAL GASPARRI.



CARDINAL CAGIANO DE AZEVEDO.



CARDINAL FRANCISCA-NAVA DI BONTIFE.



FRANCIS CARDINAL GASQUE.



FRANCIS CARDINAL BOURNE.



JOSEPH CARDINAL HERRERA Y LA IGLESIA.



MICHAEL CARDINAL LEGA.



ALEXANDER CARDINAL LUALDI.



WILLIAM CARDINAL VAN ROSSUM.



MICHAEL CARDINAL LOGUE.



JOSEPH SEBASTIAN CARDINAL NETTO.

noting "Sixty-five Modern Errors," decreed July 3, 1907.

Benedict's Administration.

But aside from a broader churchmanship, the efforts to raise the church as a great moral force in national, and even in international, politics characterized the administration of Benedict XV. in a manner that is bound to exercise a great, possibly a predominant, force in the conclave which is to elect his successor.

When he died he was the head of a great international organization consisting of over 300,000 members, which was fighting revolution, tendencies in every country where it could exert influence or power. When he died he was the patron of a political party in Italy whose efforts were only second to those of the Fascist in saving the country from revolution and anarchy. It is significant at this time to recall a declaration of his made in the darkest days of the war, on Nov. 27, 1917, through his Papal Secretary of State, Cardinal Gasparri, which, while it explains his policy of non-intervention against the Teutonic Catholics, at the same time reveals his position as an Italian patriot. He directed the cardinal to declare:

"The Catholic church has always regarded true patriotism as a Christian duty and a Christian virtue, and still so teaches. The fact that the Italian parliament has warmly eulogized the clergy suffices to refute the calumnies which irresponsible persons are circulating abroad. These malicious insinuations, this tendency to attribute in great part to the Italian clergy the responsibility for the present situation (Caporetto) must be denounced. In

Italy no fair-minded person attributes the situation to the clergy.

"When the destructive propaganda began to effect the morale of the Italian army, the clergy in general, and in particular the army chaplains, following the instructions and example of the chaplain general, labored to counteract it and to elevate the morale of the troops. More than once the army chaplains informed the chaplain general, and he informed the supreme civil authorities, that a harmful movement was creeping in—all this before the publication of the Papal Note." (That is, the Peace Note of Aug. 1, 1917.)

And finally, under the administration of Benedict XV., diplomatic relations were restored with France, and the door for a reconciliation with the Quirinal was left wider open than ever before.

Future of His Policies.

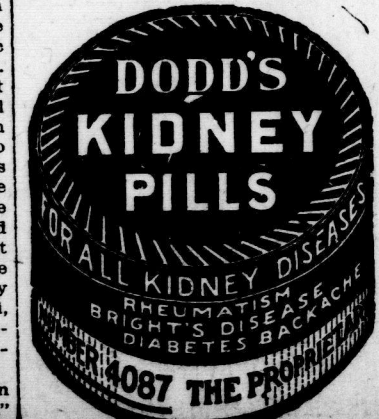
Now, against the expansion or even maintenance of these policies, which are represented by Cardinal Maffi, there is a movement to have the church return to the ritualistic and non-political days of Pius X. And it is natural that this movement should be led by Cardinal Merry del Val and supported by the foreign cardinals who owe their creation to his influence. The honors he has received from the Jesuits may be said to rival symbolically those which Cardinal Maffi has received from the Italian government. But it must not be supposed that all the Italian cardinals are in sympathy with the attitude of Cardinal Maffi, any more than all the foreign cardinals are in sympathy with the attitude of Merry del Val.

The word cardinal is derived from the Latin "cardinalis" (from "cardo," a hinge); that of conclave, from

Latin words "cum" and "clavis," with a key, due to the secrecy of its deliberations. When the cardinals meet in conclave, as London Advertiser readers have learned from the cable dispatches, a portion of the Vatican is set apart for their accommodation. The lot of the cardinals is not to be envied, for in the immense rooms which are divided into cubicles, or improvised bedrooms, little attention is paid to ventilation and heating, and the original sanitary arrangements, always poor, are not improved. All this may contribute toward an early decision, particularly at this time of year.

A change of diet causes many complaints among the cardinals. Shortly after the conclave of Pius X. a cardinal died from dysentery contracted there.

Every afternoon during the conclave a vast crowd assembles outside in the Piazza San Pietro to learn the result of the day's voting.



The upper part is folded down so as to conceal the name of the elector; the lower part is folded up for a similar reason. Both are sealed, but the sheet make the paper above and below opaque. Only the name of the candidate is revealed in the exposed middle part.

When all this has been done the cardinals advance in due order to the altar steps and pronounce the oath:

"Testor Christum Dominum qui me iudicaturus est me elegere quem secundum deum iudico eligi debere et quod idem in accessu praestabo." That is to say: "I call Christ our Lord, who will judge me, to witness that I elect the person who I think before God should be elected, and whom I shall support in his succession."

The elector then ascends the altar steps and lays the folded ballot on the paten, from which it drops into the urn or chalice.

All the ballots having been thus deposited, the three scrutineers ascend to the altar. One takes the urn, covers it with the paten, and shakes it. A second scrutineer then passes the ballots one by one into another urn, counting them as he does so. If this number does not agree with the number of electors the vote is void, the ballots are burned, and the balloting must be repeated.

If the number be correct, the scrutineers take the second urn to a large table in the center of the chapel well within sight of all the electors. As each ballot is drawn from the urn, each scrutineer in turn as he receives it reads aloud the name upon it. As the names are thus read out each of the electors, who has a list of all the cardinals before him, makes a mark opposite the name he hears thrice read.

When all the marked names have been verified, and if no name has received the necessary two-thirds vote, the ballots are burned in a little improvised stove whose pipe passes through one of the chapel windows. The appearance of the smoke informs the crowd without that no election has taken place.

Changing a Ballot.

In the second voting the same procedure is repeated, those voting for their former candidate adding to their names the phrase, "accedo, nemini," while others who wish to change use a second form of ballot, exactly like the first, but with the phrase, "I change to —," written in the middle part.

But when the count of the scrutineers, verified by the auditing of the electors, shows that a candidate has received the desired two-thirds vote of the cardinals present, then

the ballots are not burned, and for a few moments there is a great silence. Will the elected candidate accept?

Then the master of ceremonies, accompanied by the sub-dean, the senior cardinal priest, and the cardinal deacon, approach the seat of the cardinal who has been elected and the sub-dean asks:

"Do you accept the election canonically made of you as supreme pontiff of the Catholic Church?"

If the cardinal accepts, and in whatever words he accepts, the master of ceremonies then claps his hands, and at the sound all the canopies are lowered, save that over the seat of the new pope, as the symbol of his now sole sovereignty. The sub-dean then asks: "By whose name do you wish to be called?"

The new pope then tells him. He is then, after a short prayer before the altar, taken behind it, where he is divested of his cardinalial robes and clad in the traditional white vestments of the pope.

Meanwhile, a portable throne—the Sedia Gestatoria—has been brought to the altar steps. The Pope advances from behind the altar and takes his place on the throne. The sub-dean then removes from the Pope's finger the sapphire ring of the cardinal and replaces it by the fisherman's ring of the Vicar of Christ. There are other brief ceremonies, which have varied at different conclaves, and then the senior cardinal deacon asks the Pope's permission to announce the result of the election to the outside world. But as no smoke had poured from the chapel window, the crowd below already knew that an election had taken place. There is breathless silence there, when suddenly there appears on the exterior loggia of St. Peter's the Papal Cross, with acolytes, mace-bearers, followed by the senior cardinal deacon. More silence, and then he begins the official announcement:

"I proclaim to you tidings of great joy," etc.

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