

Whatever he was, in his sacred office he now becomes to millions of humanity of every color, in every clime, of every degree, a trusted guide, the chosen representative of the Father, whose power and influence inevitably must make for the elevation and perpetuity of all that is good and pure and helpful. And so the world—not Catholic alone, but all those who believe in Christianity, as a faith of tolerance and good will as well—hails the new Pope as an administrator of spiritual affairs and a leader whose days must be devoted to the exaltation of faith, to healing the wounds and stripes of the nations."

ELECTING THE POPE

John C. Reville, S. J., in America

"Why do you make me so old?" asked Leo XIII. of the artist painting his portrait. "Holy Father," answered the latter, "you will soon have reached your nineteenth year." "Yes," replied the Pontiff, "Leo may be old, but the Papacy is young." Nine days the Church has mourned the death of Benedict XV. That Pontiff's memory she will treasure as an heirloom and an inspiration. But the world's needs are summoning her to action. She always eagerly awaits the day when another Pontiff will ascend the Chair of Peter and add another link to the chain of the historic past. That past counts 1,000 years. Yet Leo was right, the Papacy is still young. There are no gray hairs on Peter's head. The palsy of old age has not yet touched his hands. The power and the promise of immortal youth are with him still.

The conclave, which is to elect the Pope, has assembled. Etymologically, the word "conclave" is derived from the Latin words "con" with, and "clavis" key. It means some object kept under key; a room or cell, locked with a key. In ecclesiastical language, it means the place, in which, after the death of a Pope, the Cardinals, the official electors of the Vicar of Christ, gather, actually and formally under lock and key, to choose his successor. The term also designates the assembly gathered for that purpose. Today the Cardinals alone are the electors of the Pope. It was not always so. To mention but the earliest ages of the Church, the Pope was then elected by the suffrages of the Roman clergy. This method lasted for 230 years. Pope Nicholas II., by the Bull "In Nomine Domini," issued in 1059 reserved the election to the Cardinal-Bishops, although even then Cardinal-priests, the Roman clergy, people and Senate, and even the emperor, played some part in its ratification. By the constitution *Lecler de Vitanda*, issued in 1179, Alexander III. determined that the entire College of Cardinals, independently of the consent of clergy or people, should be the one and only juridically authorized body to elect the Pope. The so-called right of *Vebo* or *exclusiva*, which the monarchs of France, Austria and Spain claimed, and at times exercised, and in virtue of which they attempted to exclude candidates not agreeable to them, lasted down to the conclave which elected Pius X. in 1903. In that assembly the *exclusiva* was exercised by Austria against Cardinal Rampolla. It was an unwelcome reminder of the days when temporal princes endeavored to control the election. By the constitution *Communis Nobis* of January 20, 1901, Pius X. abrogated the unwarranted claim. The election of the Roman Pontiff, according to the new Canon Law, henceforth is to be regulated by the constitution *Vacante Sede Apostolica*, issued by the same Pope.

We find the word "conclave" in its present meaning, in the constitution *Ubi periculum*, published by Pope Gregory X., at the Second Council of Lyons, A. D., 1274. But a real conclave, and of the strictest kind, meets us in 1271. The Cardinals had, up to this time, met for the election of a Pope under certain personal restrictions. But no very definite code of procedure had been drawn up. In 1271, after the death of Clement IV., seventeen Cardinals had met in the papal city of Viterbo to choose his successor. Through their inability to settle upon any candidate, the Holy See remained vacant for two years and nine months. The good folk of Viterbo lost patience and walled up the papal electors in the episcopal palace. The Savellis constituted themselves the wardens of the imprisoned Cardinals. For 600 years after, they remained the protectors and marshals of subsequent conclaves. Two hundred years ago, the honor passed to the Chigi family. Yet the imprisoned Cardinals would not yield. The Viterbians then, led by the *podesta* Montebono and Raniero Galli, unroofed the palace and put my Lords Cardinal on bread and water. This enforced fast brought them, though not immediately, to terms. They elected Gregory X.

Gregory X. had seen the evils attending a protracted vacancy of the Holy See. To obviate them, he sanctioned the fundamental idea at least, of the compulsory sequestration, to which the electors had been subjected. The Cardinals in future, while electing the Pope, were to be in *conclave*, actually under lock and key, in order to hasten the fulfillment of their task. In *conclave* ever since, with rare exceptions, have they assembled for that duty. In the days immediately following Gregory X., a conclave must have

been a trying ordeal to the Cardinals, most of them usually old and infirm. The electors were lodged in a common living room without partitions or curtains, and fed on not too luxurious fare. If the election was long delayed, their rations of food and wine were reduced. In 1351, Clement VI., while still enforcing the enclosure, allowed the Cardinals to live in separate cells protected with curtains and hangings. Succeeding Popes granted even a larger measure of comfort.

The conclaves which elected the last three Popes took place in the Vatican. Here also is the present one gathered. For this purpose several floors of the palace are divided into apartments containing three or four cells simply furnished. Over each Cardinal's cell hangs his coat of arms. Cloth of purple distinguishes the cells of Cardinals created by the last Pope, green all others. Each Cardinal has the right to take into the conclave a secretary and a servant, the secretary being usually an ecclesiastic. A sick Cardinal may be allowed a third attendant. Only the Cardinals, of course, have the right to vote. Besides the Cardinal-electors, their secretaries and servants, like them sworn to secrecy, a number of officials also bound to secrecy, are admitted to this beleaguered host. Food and official correspondence are let in through "towers" or "turns" such as are found in Carmelite monastery. All these are closely inspected. No official news of the conclave may be given to the outside except when the heavy smoke of the burning ballots mixed with damp straw pours from windows of the Sistine chapel, meaning that thus far there is no decisive vote. A pater, thinker, puff announces that the Pope is elected. Archaic method of communication in an age of telephones and electric signaling! Yet how significant is that *sfumata* that wisp of smoke announcing the election of the Pontiff, who at his coronation, while the burning flax slowly wastes away, hears the words: "Holy Father, thus passes the glory of the world." *Sic transit gloria mundi.*

No pressure from without is allowed to be exerted on the conclave. The inside locks and keys are in the hands of the cardinal camerlengo, or chamberlain, who at present is Cardinal Gasparri. The outside ones are in the possession of the hereditary marshal of the conclave, Prince Chigi, whose sworn duty it is to watch over its safety. A Cardinal arriving late may take part in the deliberations after his admittance in due form by the marshal and camerlengo. The sole purpose of the conclave is to elect the new Pope, and if there is pressing danger, to provide for the defense of the Church. All Cardinals and only Cardinals have the right to act as papal electors. They must of course be of sound mind. Even if excommunicated, suspended, under interdict or any other ecclesiastical penalty, they may enter the conclave and vote. But a Cardinal canonically deposed from office, a Cardinal who has resigned the Cardinalate, and whose resignation has been accepted by the Holy See, a Cardinal, not in deacon's orders, may not enter the conclave as elector. A Cardinal, not in deacon's orders, may however, become an elector through a special privilege granted by the Holy See. For the valid election of a Pope, they must choose one of the male sex, as in the Catholic Church women are incapable of receiving the Sacrament of Orders, and of exercising jurisdiction in the strict sense of the term; one who has attained the age of reason and is of sound mind; a member of the Catholic Church, since a heretic who does not believe in the doctrines of that Church, or a schismatic not in union with her, is incapable of becoming her head, may validly elect a layman, as probably was the case in the election of John XIX. in 1024. They are not obliged to elect a Cardinal although from the time of Urban VI., in 1378, the Popes have been taken from that body. They need not vote for an Italian. One Englishman, Adrian IV.; one Hollander, Adrian VI., the last non-Italian Pope, elected in 1522; Germans, Frenchmen, Spaniards and Greeks, have sat on the Chair of Peter. The election must take place in conclave and not until ten full days have elapsed from the death of the late Pontiff.

The voting takes place in the Sistine chapel. Here before the Crucifix on the altar, with the Last Judgment of Michelangelo casting its terrors on them, and the Sybils looking down from the arched ceilings, after a solemn oath that they are electing the man who, according to God, they think ought to be chosen, the Cardinals proceed to vote. There were four ways of doing this, by *scrutinium*, or regular ballot; by *accessus* or "going over," in case the *scrutinium* has given no decisive vote, to a candidate who has already received some votes; by *compromissum*, or election through the choice of a com-

mittee appointed by the Cardinals for that purpose, and by quasi-inspiration or nomination by an elector of a candidate, subsequently ratified by unanimous acclamation. The last three methods are obsolete. A two-thirds majority is required. No elector may vote for himself. The ballots are signed, sealed, marked with appropriate texts of Scripture for identification, folded in a specially designated form and, from a paten, slipped into a chalice. Three Cardinals to supervise, three to check their ballots, three to collect the votes of sick Cardinals if any, are appointed. With many minute formalities, the votes are counted, their number compared with that of the electors. The result is announced. If no definite result is reached, the ballots are burned with damp straw. Awaiting Rome and the world know there is as yet no Supreme Pontiff. Every day there must be two voting sessions for the *scrutinium*, or vote by ballot, one in the morning, one in the afternoon. At last God's chosen one unites the two-thirds majority. A wave of indescribable emotion sweeps through this assembly, the most august on the face of the earth. The Dean of the Sacred College asks the elect if he accepts the election thus canonically made. The acceptance given, the baldachins over the seats of the Cardinals are lowered, while that of the newly-elected Pope alone is left standing. The Pope chooses his name. The thin wisp of smoke curls from the window of the Sistine. The senior Cardinal-deacon addresses the waiting throng outside: "I announce to you a great joy. We have as Pontiff the Most Eminent Cardinal . . . who has taken for name . . ." The Pontiff appears and gives his blessing *urbi et orbi*, to the city and the world. The conclave is over. The widowhood of the Church is ended. The Pilot of the Bark of Peter once more holds the helm. The Seven Hills seem to re-echo the words of Christ spoken of old to the Fisherman of Galilee. "Duc in altum." Launch out into the deep. Be not afraid. "Behold, I am with you all days even to the consummation of the world."

ST. PATRICK

Surely the soul of Patrick must rejoice for the peace and hopefulness that fill the hearts of his children as they gather in this year of grace to commemorate the memory of their great saint and patron. For seven long centuries he has witnessed the travail which the inscrutable plan of God marked out for his children, and he has glorified at the heroism and purity of their loyalty to Christ, through all their sufferings. He has known, too, the significance of those sufferings. They were the birth pangs of an enlarged catholicity. Out of Ireland's agony was destined to be born those Catholic foundations in America, Canada and Australia which would prove the religious salvation of the great democracies of the West. Patrick's people more than any other, were to undo the tragic harm which Protestantism had brought upon the world, for they were to keep the new nations knit to Christ through His holy Church.

Still there must ever have been on Patrick's lips the prayer that one day the cross might be lifted from his people. That having accomplished the trust God gave them, they, too, might know the more human joys of national freedom and the fuller realization of those pre-eminent racial talents with which God has endowed them. We have had a great wrong partially undone. Once more Ireland is a free nation with her own government, her own power of legislation, and the unquestioned right to carry out in Ireland's own way her high hopes for the future.

There is, indeed, an especial joy in heaven as Patrick and the innumerable saints of Erin look down and smile on the little green island that is set in the sea.—The Missionary.

LENTEEN ABSTINENCE

In Religion and Health, one of the most deservedly popular books of recent years, Dr. James J. Walsh pointed out that from earliest times religious legislation has been an extremely important factor in health. For example, he cites the careful observations of the leaders of modern scientific medicine that periodical abstinences from food, or from certain foods, especially among people who are accustomed to eat rather heartily, instead of being a detriment, to health, are practically always of distinct hygienic value. "Religion," says Dr. Walsh, "by inculcating the practice of fasting and abstinence at certain times has conferred a great benefit on the race."

One who reads the beautiful prayers that the Church has preserved from antiquity for the blessing of the ashes on Ash Wednesday cannot help being struck by the fact that the hygienic value of the Lenten penitential regime was not merely an accident, but was clearly perceived and intended by the Church. For instance in the first prayer for the blessing of the ashes, the priest prays that whatever persons may be sprinkled with them may find them efficacious for the redeeming of their sins, the healing

of their body, and the protection of their soul. This reference to bodily health seems to ascribe an almost medicinal effort to the ashes, but as Father Thurston points out, the true meaning is rather to attract attention to the salutary effects of the fasting with which the ashes are associated, for in the prayer of the Mass for the first Saturday in Lent, there is a reference to this solemn fast which is wholesomely instituted to cure our souls and bodies.

The remarkable virtue of abstinence in promoting longevity is a theme upon which the good Alban Butler expatiates with singular gusto. In his Feasts and Fasts, he says: "Neither is it beneath the consideration of the Church in this holy institution to have regard to the motive of our corporeal health. As extreme temperance and abstinence are its best guardians, so is fasting often its safest and most easy restorer. By it so many of the ancient Fathers of the desert, whose austere and perpetual fasts astonished and almost affrighted us, maintained a constant, vigorous health and prolonged their lives for a whole century. Usually a fast of one or two days has the full effect of a course of physic, and does the work in a much safer and more effectual manner. Many persons within the circle of my acquaintance, chiefly among those who led the most exactly regular lives in religious convents, have attained to a very advanced old age, without having ever made use of any apothecary's drugs, or consulted a physician, having made it their rule whenever they found themselves indisposed, to fast one, two, or three days, till they found their health re-established."

There is a story in a novel popular a decade ago, of a non-Catholic who always rigorously observed the Lenten regime of the Church for reasons of health. The familiar dictum of dietetics that "we dig our graves with our teeth" has given wide currency to the value of abstinence. Certainly the penitential ashes of Ash Wednesday is far less prejudicial to bodily health than many are tempted to suppose. It is true that the recent laws have mitigated the severity of the ancient penitential regime in regard to fasting and abstinence. But it is also true that the old laws are always there to be observed by those who following the Spirit of Holy Church and the conclusions of medical authorities are persuaded that abstinence is good for soul and body.

We should of course practice, abstinence and mortification during Lent from spiritual motives, but the higher motives do not exclude the more earthly one of health. In order to preserve our health especially since the Church herself in her official prayers takes cognizance of the medicinal value of abstinence. The conclusion of an experienced and widely read medical authority like Dr. Walsh on this matter may persuade some to greater efforts in Lenten abstinence. Dr. Walsh says, "Considerably more than one half of adult mankind would be benefited by keeping to the fast of the recent laws during the Lenten season. The fact that the Sundays are not in Lent and that good, hearty meals can be eaten on that day gives assurance that people are not likely to be hurt by the fast. I think that most of the physicians of the world would agree that the great majority of men and women would be benefited by the rest and change which their metabolic processes receive as a result of limitation of eating, and the observance of ecclesiastical regulations to the modification of food."—The Pilot.

THE JESUIT'S REBUKE

A famous Jesuit missionary had just concluded a successful mission, and was walking up and down the platform of a European railway station, awaiting the arrival of a train to convey him home. On the same platform stood several well-dressed atheists, intently observing him, and among themselves exchanging derisive remarks about him. "Wait one moment," said one of them. "I will have a little fun out of him; I will give him a nut to crack." Courteously approaching the Jesuit, he bowed and said: "Pardon me, reverend sir; I have always heard that the Jesuits are very knowing men. Therefore I am so bold as to ask you if you can tell me why it is that my head of hair is yet all black, whilst my beard, as you see, is white. No wise disconcerted the Jesuit answered as courteously, but in a tone of voice easily heard by all upon the platform: "The reason, sir, is self-evident; in your life-time you have exercised your mouth more than your brains." The laughter of the waiting passengers was not suppressed, and happily for the crest-fallen atheist, the train just then came along.—Catholic Columbian.

The Lord does not want splendid workers so much as He wants simple and loving souls that are altogether given up to Him. It is the song of the little children that He would not suffer to be silenced; and it was the mite of the poor widow that He commended more than all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly.

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