

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 16, 1914.

VOL. XLIII, NO. 84.

Canadian Government Railways.

PRINCE EDWARD ISLAND RAILWAY.

Commencing on June 1st, 1914, Trains on this Railway will run as follows:

Trains Outward Read Down. Daily Except Sunday.				Trains Inward Read Up. Daily Except Sunday.				
A.M.	P.M.	P.M.	A.M.	A.M.	P.M.	P.M.	A.M.	
5.00	3.30	7.35	Dep. Charlottetown	Ar.	11.30	10.15	2.45	
6.15	4.42	8.30	" Hunter River	"	10.30	9.10	1.15	
7.10	5.21	9.02	" Emerald Jct.	"	9.56	8.45	12.20	
7.55	5.56	9.27	" Kensington	"	9.27	8.17	11.35	
8.30	6.30	9.50	Ar. Summerside	Dep.	9.00	7.50	11.00	
							A.M.	
			8.00	12.10	Dep. Summerside	Ar.	8.45	5.15
			8.58	1.39	" Port Hill	"	7.48	3.46
			9.47	3.00	" O'Leary	"	7.04	2.80
			11.00	5.00	Ar. Tignish	Dep.	5.45	12.20
								A.M.
			8.55	7.10	Dep. Emerald Jct.	Ar.	7.00	8.45
			9.30	8.00	Ar. Cape Traverse	Dep.	6.00	8.10
Daily Ex. Sun.				Daily Ex. Sun. Sat. Only				
P.M.	A.M.		Dep. Charlottetown	Ar.	8.05	5.40	6.45	
4.10	8.35		" Mt. Stewart	"	7.05	4.10	5.15	
4.36	9.12		" Morell	"	6.33	3.20	4.36	
4.57	9.41		" St. Peter's	"	6.11	2.51	4.05	
6.00	11.10		Ar. Souris	Dep.	5.10	1.25	2.35	
Sat. Only				Sat. Only				
7.10	12.40		Ar. Elmira	Dep.	4.00		1.00	
Sat. Only Dly. Ex. Dly. Ex. Sat. & Sun.				Dly. Ex. Dly. Ex. Sat. Only				
P.M.	P.M.	A.M.	Dep. Mt. Stewart	Ar.	6.55	3.50	4.10	
5.15	4.15	8.40	" Cardigan	"	6.06	2.43	3.03	
6.04	5.04	9.50	" Montague	"	5.44	2.15	2.35	
6.25	5.25	10.20	Ar. Georgetown	Dept.	5.10	1.25	1.45	
7.00	6.00	11.00						
Daily Except Sunday.				Daily Except Sunday.				
P.M.	A.M.		Dep. Charlottetown	Ar.	8.15	3.10		
8.15	3.10		" Vernon River	"	4.01	8.31		
9.50	4.25		Ar. Murray Harbor	Dep.	2.00	7.00		
11.45	5.55							

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The Conclave

How is a Pope elected? What is a conclave? These are questions of universal interest whenever a new successor of St. Peter must be chosen. They are pertinent now. A papal election is heard above the boom of cannon and no event can keep the public from following intently the proceedings of the most solemn deliberative body among the councils of men. A conclave may be briefly defined as a congress of Cardinals who have assembled for the election of a successor of Peter. The word also means the closed hall or apartments where the Cardinals remain during the election.

The election of the Roman Pontiff was not always carried out in the same way. In the history of the papal elections we may distinguish three periods or epochs. During the first period, which covered the first three centuries, the choice of the Pope was effected in much the same manner as was the election of the other bishops of the West. That is, the main factor of the election was the local or Roman clergy together with the neighboring bishops, the lay people of Rome being present, attesting the worthiness of the candidate.

During the second period, too, this form of election prevailed, but the secular power also had some share in the choice of the Pope. This civil intervention was not always of the same character. At times it amounted merely to protection extended to the electors when turbulent factions were disturbing the peace of Rome. At other times it consisted in secular princes' claim to receive official notification of the election of the new Pope before he could be consecrated. But this interference was even more direct when it took the form of a nomination of the candidate who should be raised to the papal dignity. According to times and circumstances, this interference was due to different causes such as need of protection for the electors against an invading army, ambition on the part of the civil authorities, condescension of the Roman Pontiffs, or their desire to reward the services done to the Church by Catholic princes. But as this action of the secular princes was, of course, open to grave abuses and interfered with the freedom of election, the Popes in the eleventh century made such strong efforts to secure the necessary liberty that the manner of electing the Pope, as laid down by Alexander III in 1179 in the Third Lateran Council, finally prevailed.

During the third period the lay people are entirely excluded, and the only clergymen having the right of election are the Cardinals, whether of the order of bishops, priests, or deacons. This manner of electing the Pope has substantially been retained to our present time, through the rules to be followed by the electors and the details of the procedure have undergone slight modifications during the last six centuries.

Passing over the history of the various minor changes that were introduced by various Pontiffs, we give here the chief rules that govern the election of the Pope at present, as they were wisely embodied by Pope Pius X in his Constitution Vacante Sede Apostolica, December 25, 1904. In this new Constitution the right of choosing the Pope is again reserved to the Cardinals. Further more even if a General Council should be in session at the time when the Roman See becomes vacant, the assembled bishops would have no right to take part in the papal election; in fact, as soon as the General Council hears of the death of the Pope, it is suspended by the law itself. This right of sharing in the election is enjoyed by all the Cardinals who have received at least the order of diaconate, and this, though they have not yet received the insignia of their dignity; nor does a censure or any canonical impediment debar them from exercising this right

However, they must reach the place of the conclave in time, for the law enjoins that after ten days have elapsed since the death of the Pope, the Cardinals must enter the conclave and proceed to the election, without waiting for those who are absent. But if a Cardinal arrives after the electors have entered the conclave and before the new Pope has been elected, he has the right to be admitted to the following ballots.

Before entering the conclave the Cardinals assist at a votive Mass of the Holy Ghost, celebrated as a rite, by the Cardinal Dean; they then listen to an exhortation delivered by some prelate or other learned ecclesiastic, on the obligation of discharging the office of electors with all possible care, and without unnecessary delay. After the Mass is over, or in the evening, the Cardinals enter the conclave where the Cardinal Dean urges them to do their duty conscientiously. Each Cardinal is allowed to bring with him two or three attendants but with the exception of some officials specified in the law, such as sacristans, masters of ceremonies, physicians, etc., no one is allowed to remain with the Cardinals in the conclave. The conclave has still to be locked, but this is not necessary for the validity of the election, though formerly, in virtue of a Constitution of Gregory XV it was essential.

The Constitution Vacante Sede Apostolica allows three kinds or forms of election, called respectively: inspiration, inspiration, compromise, promissum; scrutiny or ballot, scrutinium. The first form, which is very extraordinary, would be observed if without any previous special consultation, at the mere proposal of a candidate made by one of the Cardinals, the others present should at once and unanimously express their consent orally or in writing. The second form is followed if all the Cardinals present, empower three, five or seven Cardinals to elect the new Pope, and promise to recognize as Pope the person so chosen. According to the third form of procedure, which is the one ordinarily observed, a candidate to be elected, must have in his favor the votes of two-thirds of the Cardinals present. The votes must be secret, and for this reason they must be given in writing, on papers especially prepared for this purpose, and folded in such a way that the name of the elector can not be seen, even by the tellers. On the first ballot if no body should receive the necessary number of votes, a second ballot is immediately taken. Thus two ballots are taken in the morning and two in the afternoon, until some one receives the two-thirds required by the law. Though Pius X confined to the Sacred College of Cardinals the right of election, he did not limit their power by obliging them to choose the new Pope from the Sacred College, nor did he make any enactment concerning the nationality of the candidate. However it has happened for several centuries that an Italian Cardinal has been chosen to fill the chair of St. Peter.

As soon as a Cardinal receives the necessary two-thirds, the Cardinal Dean asks him to give his consent; and the moment he expresses his consent he becomes Pope ipso facto, and acquires supreme jurisdiction over the Universal Church. The election is then published to the people by the first Cardinal Deacon. If the new Pope is not yet a priest, or a bishop, he is ordained or consecrated by the Cardinal Dean. Finally, the successor of St. Peter is solemnly crowned by the Dean of the Cardinal Deacons.

These are the chief rules that ordinarily govern the election of the Roman Pontiff in accordance with the already quoted Constitution of Pius X. But the same Pope confirmed the Constitution Predecessores Nostri, issued by Leo XIII to provide for extraordinary circumstances, which decreed that when the election time being, applicable only to Cardinals present must be equal to all the Catholic teaching world half the number of all the Car-

dinals living at that time plus one, and that the election is not to be considered valid unless the candidate shall have received two-thirds of the suffrages of the electors who are present in the conclave and vote by ballot.

Before closing this article mention should be made of the wise provision ordered by Pius X when, with a view to securing entire freedom of election, he abolished the so-called Veto or Exclusiva. This Exclusiva, or right of exclusion, was the alleged competence of the non-Catholic countries to indicate to their respective Cardinal Protectors or Cardinal Procurators those members of the Sacred College who were persona minus grata, so that if there was a possibility of one of these becoming Pope, the authorized Cardinal might before the decisive ballot give his veto in the name of his Government against such election. In the Constitution Commissum Nobis January 20, 1914, Pius X forbade, under pain of excommunication, all Cardinals present and future, as well as all the officials of the conclave, to act as procurators by manifesting in any way to the electors the Veto, even in the mildest form of a mere desire on the part of a Government that a certain Cardinal should not be elected.

These are the rules of procedure that obtain at the present time for facilitating the choice of a worthy occupant of the chair of Peter. It is obvious, however, that they do not minimize the action of God. They are only the dictates of human prudence, as gathered through long centuries of experience. Not to them, nor to any devices of men does the Church trust. Her confidence is in the divine direction of her spouse, the Holy Spirit.

HECTOR PAPI, S. J., in America.

During the eleven years of his Pontificate, a comparatively brief period as measured by worldly standards, Pius X. made a large and affectionate place in the affections of the people—Protestant as well as Catholic. He held an unflinching attitude of mind toward whatever questioned the authority, the teaching and the dignity of his church, whose interests he was under obligation to defend and extend. In the eyes of the Church he was a great Pope. He faced fearlessly the vital issues of the Church and solved the questions that many a more timid heart would have made compromise with. His superb stand on modernism, though misunderstood by many non-Catholics, put a stop to a dissension that might have brought about a fatal schism, and emphasized the basic doctrines of Christianity.

When all is done that man can do, and when all is said of man that can be said, the supreme test, the superlative excellence, is that which Pope Pius X. achieved—that he was in the image of the Christ whom he proclaimed. —Baltimore Evening Sun.

New Motu Proprio

On July 4, the Osservatore Romano published a papal "Motu Proprio" on the teaching of theology and philosophy, prescribing that all teachers of these subjects at universities, colleges, and seminaries must adopt for their principal text book the "Summa Theologiae" of St. Thomas Aquinas. The privilege of granting academic and theological degrees enjoyed by the institutes and faculties attached to all teaching institutes granting degrees will be revoked unless these instructions are carried out within the next three years, though certain commentaries specially stated in the decree, are allowable as text books in preparatory teaching institutes. Though this decree is, for the decreed that when the election time being, applicable only to Cardinals present must be equal to all the Catholic teaching world observe the principles of the

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