

perors, kings, and exarchs to exercise a controlling voice in the appointment of the next occupant of the Chair of St. Peter. It is, however, to be observed that, in the selection of the new Pontiff, the laity, throughout, merely proposed or suggested a successor to the deceased Pope.

The Final Selection,

according to the canons, always rested by right with the clergy. In 476 Odoacer, who ruled over the western part of the Roman Empire, made a law that the Roman clergy and people should consult him or his prefect before proceeding to the selection of a Pope. This law was, however, repudiated by the bishops as contrary to the canons, and in a council held by Pope Symmachus it was declared null and void. In the days when the State was more closely allied with the Church, the Byzantine, Roman, German, and French sovereigns endeavored to secure an important voice in the selection of a Pope. A measure of interference was tolerated by reason of the stress of troublous times, or the difficulty of otherwise securing a decent measure of good order and freedom in the election of a Pontiff, or for the sake of the peace and well-being of the Church in this or that country. Such interference was, however, regarded at all times as an invasion of the spiritual domain and a violation of, or departure from the canons which was only permitted because of the pressure of circumstances or force majeure. It has been remarked that a non-Catholic sovereign who persecutes cannot do nearly so much harm as a Catholic one who meddles. The meddling of Catholic crowned heads led now and then to many abuses. It precipitated, for instance, the great Schism of the West, which, in turn, created conditions that directly paved the way for the rebellions of Huss, Luther, Calvin, and Henry VIII. The breach between Church and State has had at least this indirect good result: it happily leaves the Cardinals assembled in Conclave free from political pressure from without and enables them to choose for the papal throne the man whom they believe in their hearts to be the best fitted for that exalted and responsible office.

The part taken by the clergy of Rome down through the ages in the papal elections was regulated from the earliest times by law and custom. In the early Christian Church every bishop had what was called his 'presbytery' or body of priests and deacons. This was the case also in Rome, the mistress and pattern of all the scattered portions of the early Church. The Pope's 'presbytery' consisted of the priests and deacons of the local Church in Rome. 'The form of this presbytery, however,' says the author of 'Urbs et Orbis,' 'underwent some changes in early times. Five-and-twenty, and afterwards a larger number of the principal churches in Rome were erected into "titles." To these fixed priests were assigned, and they were called the Titulars. About 240 Pope Fabian divided the city into seven Regions, and over each of these he placed a Regentary Deacon. Those deacons were to watch over pious Institutes, and the oratories attached to them, and to have care of the poor and the sick. When priests and deacons were thus entitled and incardinated or enghined on a church or oratory, they were, from the word "cardo" (a hinge),

Called Cardinals.'

'Cardinati' was the word. The term seems to have been, at a later period, and as a reflex of Roman usage, applied to the canons of cathedrals in some other places; but it was probably only what is termed in our days a courtesy title, and it was suppressed in the sixteenth century. 'After the ninth century,' says the author quoted above, 'certain bishops of neighboring cities were annexed to the Roman Church, and they also were called Cardinals.' There were at first eight of those Cardinal-bishops. Two of these suburban sees were, however, at a later date, amalgamated with others and there thus remained, and still remain, six to which the cardinalate is attached—Ostia and Velletri, Porto and Santa Rufina, Frascati, Sabina, Albano, and Palestrina.

The formalities that usually took place in connection with the election of a new Pope previous to the eleventh century may be briefly stated as follows: Three days after the death of the late Pontiff the bishops of the suburban sees convoked the Roman clergy and people to assemble in the Lateran Cathedral ('the mother and mistress of all the churches), or in some other church, to appoint his successor. Besides the 'cardinati' there were present the archdeacon and all the leading ecclesiastical dignitaries of the local Church of Rome and the lower clergy—subdeacons, etc. The laity also assembled—soldiers, senators, nobles, officials, and the general body of the citizens. The suburban bishops (or Cardinal-bishops, as we now call them) presided and supervised the proceedings. 'The lower orders of the clergy and the body of the laity "acclaimed" or

Proposed some Candidate.

The body of the Roman officials, magistrates, officers of the army, and so on, either suggested this candidate

or opposed him with another name.' The bishops and the 'primates cleri' (or principal ecclesiastical functionaries) 'then made their choice, or confirmed that already suggested. The presiding Cardinal-bishops lastly ratified the same and enthroned the new Pontiff.'

II.

Nicholas II. was the last Pope chosen by this form of election. He came to the papal throne in 1058. In consequence of some abuses that had crept in and interfered with the full freedom of election, he, in a council held in the Lateran in the following year (1059) decreed that the Cardinal-bishops should alone have the right of election, while the Cardinal-priests and Cardinal-deacons should be called upon to give their adhesion to the election, and the inferior clergy and the laity their consent. In the course of time, however, the Cardinal-priests and the Cardinal-deacons became, for the purposes of election, equal to the Cardinal-bishops, and all of them collectively formed one 'College' or body. This arrangement was confirmed by Pope Alexander III. in the Third Lateran Council, in 1179, which vindicated her ancient freedom for the Church and established the law that has been ever since in force: namely, that the Roman Pontiff was to be elected by the Cardinals and by them alone, and that two-thirds of their votes were henceforth necessary for a valid election.

This was the semi-final step in the evolution of the College of Cardinals as it is at present constituted. Long before that date, however, Pope Leo IV. (in 833), held weekly meetings of his Cardinals to discuss ecclesiastical affairs. This was the germ of the modern Consistory or Papal Council of State. In the same century (in 872) John VII. held monthly conferences of his Cardinals in connection with matters of Church discipline, etc. This was the origin of the present-day Roman Congregations.

The Number of Cardinals

has varied greatly at different times. In the early part of the twelfth century they numbered fifty-three. In the sorrowful days when the Popes lived away from the Eternal City, at Avignon (France), the Cardinals did not count more than a round score. In 1586, in the reign of Sixtus V., various Roman 'Congregations' (or assemblies of Cardinals and other learned and able men) were formed for the transaction of the affairs of the Universal Church. This had been suggested in the Council of Trent. At present they number eleven, each devoted—after the manner of a State Department—to one or other of the varied activities of the Church's life. To help in supplying the personnel of the various Congregations, the number of the Cardinals was raised by Sixtus V. to seventy, 'after the pattern of

The Seventy Ancients

whom God gave to Moses as his assistants and counsellors.' Six of these are Cardinal-bishops. The names of their Sees have already been given. Fifty of this great papal council of seventy are Cardinal-priests. Each of these is incumbent of one of the parish churches within the city, their title coming down from very ancient times. The remaining fourteen are Cardinal-deacons. They are the modern representatives of the deacons whose work and authority were so great and extended in the early days of the Christian faith in Rome. The 'College,' or body, of Cardinals seldom, however, attains to its full number of seventy, and there are at present (as there generally are) several unfilled vacancies in its ranks.

The Cardinals are the Pope's Privy Councillors and the Church's electors—in this matter they are the heirs, so to speak, of the suburban bishops and the 'primates cleri' of the early days. They assist the Pope in the administration of the Universal Church. All of them are attached to various Congregations. One of them is the Pope's Secretary of State. Some of them act on occasions, as papal legates. Others are nuncios (or ambassadors, as we should say) in the four 'nunciatures of the first class'—Madrid, Paris, Vienna, and Lisbon. At times some of them are sent as delegates-apostolic to supervise the affairs of the Church in this or that country. It was in this capacity that Cardinals Satolli and Martinelli were sent to the United States.

As a rule, Cardinals, like bishops, are not appointed until they are thirty-two years of age. It is not necessary that they should be priests or even deacons. Cases have occurred in which simple clerics have, because of conspicuous ability or distinguished services to the Church, been raised to the cardinalate. Cardinal Pellegri, for instance, was only in minor orders when Pius IX., in the last consistory held before his death, raised him to the sacred purple. A month later, however, the newly-made Cardinal was ordained priest. But unless a Cardinal has received the order of deacon he is not permitted to have a vote in the election of the new Pope. At the present time all the Cardinals bear the dignity of the priestly state, and by far the greater