

part of them the episcopate as well. All Cardinals, even those that are only priests or deacons,

Take Precedence of Bishops

that are not Cardinals. Bishops are, of course, higher in the matter of Holy Orders than any other persons, whosoever they may be, that are merely priests or deacons. But here it is a question, not of Order, but of dignity. And in the Church, dignity is measured, not by the standard of Holy Orders, but of office and jurisdiction. And the jurisdiction of Cardinals, who form the senate, or magistracy of the Universal Church, is, of course, greater than that of a bishop, whose authority extends only over a limited area. In the same way, an archbishop, though only the equal of a bishop in Sacred Orders, is higher in dignity by reason of his wider jurisdiction or range of spiritual authority.

'The College of Cardinals,' says Dr. Kolbe, 'is made up of those men who have risen to supreme ecclesiastical eminence throughout the world. They are chosen partly for efficient administrative service, partly for the power of hierarchical ruling, partly for the sheer genius with which they have illuminated the Church of God, partly also for some position which may rank them as representatives of their various nationalities. . . . The institution is quite democratic; the only avenue to it is that of merit—with the exception of those few (and the species is almost extinct) who are chosen for rank and national position. . . . This elective body, thus democratically constituted, is equally democratic in its power of choice. Just as any American may become President, so

Any Catholic may Become Pope.

Even a layman may be chosen. A man has only to impress himself on the imagination of the whole world as a leader in the Church, and he will stand a chance of being chosen. This is the theory: There have been times when it was practical, and there may yet be times when it may become practical again. As things are now, any man sufficiently prominent to be a likely Pope must have been for a long time more than sufficiently prominent to be a Cardinal. Hence, as a rule, the election is from among the Cardinals themselves. But it must be remembered that this is only because the roads to cardinalial rank are all open.'

The reader is now sufficiently acquainted with the nature and constitution of the august assembly whose duty it is to appoint a successor to the venerable Pontiff of happy memory over whose death the Catholic world is still in mourning. The mode of appointing the new Pope has undergone several modifications since it was restricted to the Cardinals in 1179. The first and most important of these was the carrying out of the election in a Conclave, or enclosed assembly. It had its origin in 1271. Pope Clement IV. had died two years previously. The Cardinals assembled at Viterbo, dalled over the election of his successor. St. Bonaventure and Philip III of France expostulated with them over the unseemly delay, and the authorities walled them within their meeting-place (the episcopal palace) and stationed guard around to prevent communication between them and the outside world. The result was the speedy election of Pope Gregory X. Three years later (July 7, 1274) this Pontiff issued a special constitution for the guidance of future papal elections. It ordained that the Cardinals present in curia (that is, in residence at the papal Court) should, on the death of a Pope, await for ten days only the arrival of their absent colleagues and then proceed to elect his successor in the palace last inhabited by the defunct Pontiff; the principle of the conclave or

Enclosed Place of Meeting

was affirmed: communication by written or spoken message to or from the outside world was forbidden under penalty of excommunication; the Cardinals were to discuss no other question than the election; they were exhorted to lay aside all private griefs, prejudices, or conventions, and the faithful were exhorted to pray daily for the election of a worthy occupant of the Chair of St. Peter. The legislation in present in force for the election of the Pope is, with slight modifications, contained in two Bulls of Pope Gregory XV., who was elected on the first day of the conclave in 1621, and in the following year—the year which preceded his death—founded the Congregation of the Propaganda. One of these Bulls (called, from its first words, the 'Aeterni Patris') regulates the organisation, the other the ceremonial, of the Conclave. Everything that human forethought could suggest has been done to secure that the election to the papal chair shall neither be precipitated nor unduly delayed, and that it shall be free and subject to no external pressure or persuasion. With very slight modifications, these Bulls are in force at the present time. Their provisions, and the subsequent slight amendments thereto, will be sufficiently clear to our readers from the fol-

lowing description of the proceedings of the Conclave for the election of a successor to the great and saintly old Pontiff who has gone to his rest.

III.

Pope Leo XIII. passed away on Monday, July 20. After the solemn ceremony described in our last issue, in which the Cardinal Chamberlain verified and announced his death, the remains of the late Pontiff were embalmed, clothed in papal vestments, and laid in state upon a catafalque in the Chapel of the Blessed Sacrament in the great Basilica of St. Peter's. The obsequies last for nine days, exclusive of the day of death and the following day, which is a 'day of preparation.' They therefore began on Wednesday of last week and close on Thursday of this week. For six days the solemn ceremonies were carried out by the members of the Chapter of St. Peter's; for the remaining three days by the Cardinals present in the Eternal City. On the ninth day (Thursday) the funeral oration is preached, and the last solemn rites performed, but on a previous day during the obsequies (in the present instance it was last Sunday) the body of Leo XIII. was temporarily placed in a little vault in St. Peter's, pending its transfer to the last resting-place. During the last days of the obsequies, the masters of ceremonies distribute among the Cardinals copies of the Bulls of Gregory XV. regarding the election of a Roman Pontiff.

Immediately upon the death of the Pope the Cardinal Chamberlain assumed control of the Vatican, summoned the Cardinals from all parts of the world to Rome, and made all the arrangements for the holding of the conclave. A corps of artisans was set to work in the Vatican. Two or three of its great halls were selected, divided by

Wooden Partitions

into clusters of small cells—two tiny rooms for each Cardinal (bedroom and sittingroom), a bedroom for his secretary or conclavist (who must be a priest), and another for his lay valet. Neither secretary nor valet may be a relative of the Cardinal whom they assist. All the cells open upon a corridor. Apartments are erected for each living Cardinal, whether he is present or not. The various apartments are chosen by lot by the last elected Cardinal at the sixth of the meetings which their Eminences hold daily during the novendials or nine days of the obsequies. Over each set of compartments is placed the coat-of-arms of its occupant.

On Friday morning of this week—the day following the close of the obsequies, the tenth day from their beginning, the twelfth from the death of the late Pope—the Cardinals assemble in the Vatican. The Cardinal Dean (or senior Cardinal) celebrates the solemn Mass of the Holy Ghost in the Sistine Chapel. In the afternoon the processional entry into Conclave takes place, the Cardinals singing the 'Veni Sancte Spiritus' (or hymn of invocation to the Holy Ghost). It is followed by the customary prayer. Then the constitutions governing the Conclave are read. The Cardinals, one by one, take oath to obey them. The necessary oaths of secrecy are also administered to every person, lay and ecclesiastical, that is in any way connected with the Conclave. During the remainder of the afternoon the Cardinals are free to receive visitors, and the halls of the Conclave are filled with a brilliant assemblage of persons of distinction, among them the ambassadors and delegates of various foreign States. At the hour of nightfall bells are rung three times, and then everybody is excluded, and remains excluded, except the Cardinals and those who, for necessary service, etc., are authorised to remain. In the Conclave of 1878, at which the late Pope was elected, there were sixty Cardinals, each with his priest-secretary and valet; a sacristan with five attendants; six masters of ceremonies, a general secretary with three attendants; two doctors, a monk-chemist; four barbers, a carpenter, a mason, a locksmith, a glazier, a plumber—each with one assistant; fifteen cooks with their 'helps,' and twenty-four men servants. There were, in all, nearly 250 persons, all ruled, as regards temporal matters, by the Cardinal Chamberlain. All the entrances to the building are closed up except one and that is in charge of the hereditary Marshal of the Conclave (now Prince Chigi), whose duty it is to guard the Sacred College from

Intrusion from Without.

One of the two keys of this door is held by the Cardinal Chamberlain, the other by the 'Governor of the Conclave,' who is a prelate chosen by the assembled Cardinals. Into the door is built a turning box, through which food is passed. This is likewise locked with two keys, one of which is kept by a guard outside, the other by the chief master of ceremonies inside. Prelates of various grades, who are changed twice a day, keep watch and ward outside to see that no letters or messages are