

passed into the Conclave. A strict surveillance is even exercised over the food brought for the Cardinals lest any written communication should be conveyed to them by this channel. Provision is made for the admission of late-coming Cardinals, and only a sick Cardinal is allowed to leave the Conclave. And, generally speaking, every precaution that enlightened prudence could suggest is taken to secure the election of a Pope after God's own heart, and to prevent the meddling interference of princes or politicians or of any outside influence whatever, with the deliberations of this august assembly. And thus the Conclave is opened.

On next Saturday morning the Monsignor Sacristan celebrates the Mass of the Holy Ghost in the Pauline Chapel of the Vatican. All the Cardinals receive Holy Communion. After a thanksgiving and the recitation of the hymn 'Veni Creator Spiritus' and its prayer, they proceed to the Sistine Chapel and under its wondrous frescoes—the work of Michael Angelo—the election of the new Pope takes place.

There are at present

Three Recognised Modes

of providing a new occupant for the Holy See: (1) by acclamation; (2) by compromise; and (3) by ordinary ballot and by a second-choice vote which is technically termed the 'accessit.' This is the customary way. Provisions for each of these methods of appointment are found in the Bull of Pope Gregory XV.

(1) Appointment by acclamation takes place when a man is so conspicuously the right person to sit in the place of St. Peter that, at the proper time, the assembled Cardinals, by word of mouth or other outward manifestations, single him out together without a dissentient voice and without a resort to the ballot. Some nine or ten Popes were chosen in this way, beginning with St. Fabian in A.D. 238, and ending with Pope Gregory XV. in 1621.

(2) Another recognised mode of electing a Pope is by compromise. In this case the Cardinals, when unable to come to any agreement, unanimously entrust the election of the future Pontiff to a small committee of their number, and bind themselves, in accordance with the provisions of the constitution 'Aeterni Patris,' to recognise the person thus selected as the lawful Pope. Only four out of the long line of Roman Pontiffs were placed upon the throne by the way of compromise: Clement IV. (1265), Gregory X. (1271), Clement V. (1305), and John XXII. (1316)—all in the times when the secular power made the keenest efforts to interfere with the full freedom of election required by the ancient canons.

(3) The third and customary mode of choosing a Pope is

By Ordinary Ballot and 'Accessit,'

a two-thirds majority of the Cardinals present in Conclave being required for a valid election. The voting throughout is by secret ballot. It takes place twice each day until the desired majority is secured for some person: in the morning it is preceded by the Mass and the hymn 'Veni Creator Spiritus,' in the afternoon by the hymn alone—with, of course, in each case, its accompanying versicle, response, and prayer. The dual voting must take place no matter what the feast may be (Christmas, Easter, etc.), all the Cardinals are bound, under pain of excommunication, to be present and take part in it unless lawfully prevented from attending. At the voting the Cardinals sit on violet canopied seats arrayed in the order of their appointment. A small violet covered table is placed in front of each. Their secretaries provide them with portfolios and writing materials; prayers are recited; then the master of ceremonies raises his voice in the words of command, 'Extra omnes' ('all outside'); all except the Cardinals immediately retire; the doors of the Sistine Chapel are securely bolted, and the voting begins.

The voting, as already stated, is by secret ballot throughout. The Bull of Gregory XV. divides the whole process into three stages: (I.) the acts which precede the scrutiny (or examination of the votes cast); (II.) the scrutiny itself; and (III.) the acts that follow the scrutiny.

(I.) The preparatory acts are as follows: (a) The schedulae or ballot papers are prepared both for the first-choice voting and for the second-choice voting. These ballot papers are about eight inches long by five wide. On top of next column is a reduced facsimile of the face of the first ballot-paper as it is handed to the Cardinals. The upper division is to be filled in with the name of the Cardinal who casts the vote. The middle division is intended for the name of the person who is voted for. The lowest division contains a number and motto, the motto consisting usually of some words of Holy Scripture.

(b) The next thing to be done is to appoint

Three Cardinal Scrutineers

and three other Cardinals (called 'infirmarians') to visit the cells of their sick confreres (if any) and collect their ballot-papers. (c) Each Cardinal then fills in

	Ego	Card.	
Eligo in Summum Pontificem R ^m D. meum D. Card.			

his voting-paper, writing in a disguised hand (1) his name, (2) the name of the person for whom he votes, and (3) a number and motto. The face of one of these papers, when filled in, looks like this (the names used here are, however, fictitious and are printed in italics:

	Ego Johannes Card. Albertini	
A		B
Eligo in Summum Pontificem R ^m D. meum D. Card. Angelini.		
C		D
23. <i>Salvum me fac Deus.</i>		

(d) The voters next fold and seal their ballot-papers in such a way that neither their name nor their number and motto can be seen. This is done by folding the ballot-paper forward to the front along the lines which we have marked A B and C D, and then sealing them with a secret seal (made for the occasion) in the manner indicated in facsimile which appears at top of next column.

The folded ballot-paper then presents the appearance shown above. It will be observed that the back of the top flap that is folded over contains the word 'Nomen' (name)—indicating the place where the voter's name is written; the lower flap bears the word 'Signa' (meaning the voter's number and motto); and that they are surrounded by type-ornaments for the purpose of preventing the scrutineers ascertaining who cast the vote.

(e) Each Cardinal elector having his voting-paper ready, folds it across twice, and takes it, in his turn, to the altar, where the three scrutineers sit, holds it over the large chalice prepared for its reception, and

Takes the Following Oath:

'I call upon Christ my Lord, who is to be my Judge, to witness that I cast my vote for him whom, before God, I believe ought to be chosen, and that I will do likewise in the "accessit." He then drops the ballot-paper into the chalice and returns to his place.

(II) When all the voting-papers are in the chalice the senior scrutineer shakes them together. The second scrutineer next counts them into another chalice to see that they correspond in number to the voters present. If they do not they are all burned and the voting starts anew. If correct, the chalice and its contents are brought down to a table that stands in the midst of the electors. The first scru-