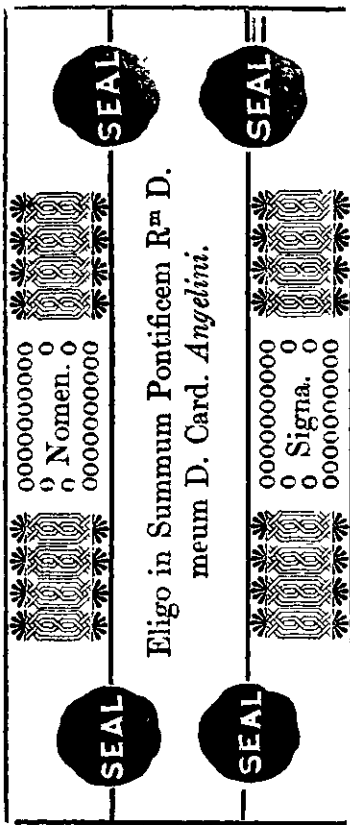




tioner then takes each papers separately, reads aloud the name of the person voted for, and passes it on to the second. He does the same, and passes it on to the third, who does likewise. Each Cardinal in the meantime marks the votes so announced upon a printed list of all the living Cardinals that is placed before him. When the scrutiny is completed the senior scrutineer announces the result in Latin (which is the language of the Conclave).

(III.) But even when a two-thirds majority has been obtained, the election is not yet completed. The 'post-scrutinium,' or acts that follow the scrutiny, come next in order. Three Cardinals are now selected by lot as revisers. They go with the minutest care over every detail of the proceedings once more. In the event of an exact two-thirds majority—and in this case alone—the names of the voters are examined, to see that no Cardinal voted for himself. Such a proceeding is to the last degree unlikely, but it is examined into closely, as, in the case under consideration, it would render the election null and void. According to the constitution, 'Aeterni Patris' the elected one cannot turn the scale with his own vote. In the event of a valid

Two-thirds Majority

being obtained, the election is over, and the papers are burned in the presence of the voters in a way which will be described later on.

IV.

When an electoral sitting has given no result it is at once followed by a secondary voting, technically termed

The 'Accessit.'

In this case the first voting-papers are filed and kept for later reference and comparison. This is a re-voting for a second choice—for some person who has already had at least one vote, just cast for him, but not for the same as the elector voted for before. This method of voting was practised in the Roman Senate and was probably first employed by the Church in 1455 in the election of Calixtus III. Its object is to hasten the election of a Pope, as many of the Cardinals, finding their votes thrown away on confreres who have no likelihood of being raised to the papal throne, there and then pass over to others whose chances of filling the vacant place are more roseate. The second, or 'accessit,' voting takes place immediately after the first in every case of non-election. It is in all essentials similar to the first, the following being the chief points of difference: (1) The wording of the ballot-paper is somewhat different. Instead of saying 'I choose Cardinal So-and-so to be Sovereign Pontiff' (as in the second facsimile given above), the elector writes: 'I pass over to Cardinal Such-a-one.' (2) Every Cardinal must fill up and hand in a ballot-paper. He is allowed to vote only for some person who received support at the unsuccessful ballot just concluded; but he must not vote for the same person for whom he cast his suffrage. If, however, he desires to still retain his vote for the

person of his previous choice, he writes the word 'Nemini' ('I go over to no one') in the place reserved for the candidate's name, and fills in his (the voter's) name, number, and motto, as in the previous ballot. (3) The scrutiny of the 'accessit' votes by scrutineers and revisors proceeds on the same lines as have already been laid down in connection with the first voting, except that the lower seals are opened and the numbers and mottoes of the first and second sets of papers are carefully compared and other minute and exacting precautions are taken to arrive at absolutely accurate results. Finally, all the ballot-papers, both of the first voting and of the 'accessit' or second voting are burned in the presence of the voters, whether the election has been successful or not. When the election has resulted in the required majority, the papers are burned as they are. When the sitting has given no result, a handful of damp straw is thrown on the fire with the burning papers, and the 'spumata,' or puff of smoke, that ascends by the chimney to the open air is a notification to the alert and expectant Romans that they have not yet a Pontiff, and must not relax their prayers for Divine guidance for the closed assembly of the Church's electors. With the burning of the papers the proceedings terminate for the time being. But the Cardinals are not allowed to leave the Conclave. They remain, so to speak, like the jury that is locked up in order to hasten its decision. All of their proceedings that we have described represent the work of the first morning of the Conclave. The same process of election is repeated in the afternoon. The only difference in the proceedings is this: that, in the afternoon, they do not begin with the celebration of the Sacred Mysteries. And thus the first and second ballots go on twice daily until the required majority of two-thirds is obtained. Since the thirteenth century the Cardinal-electors have, however, except in rare cases and disturbed times, reached, with reasonable despatch, this consummation so devoutly to be wished.

When the

Final and Successful Scrutiny

has been announced to the assembled voters, the last-appointed Cardinal-deacon rings a bell. The secretary of the Conclave, and the masters of ceremonies then enter. They advance with the Deans (or seniors) of the three orders of the Sacred College—Cardinal-bishops, Cardinal-priests, and Cardinal-deacons—and stand before the Pope-elect. The Dean of the Sacred College then addresses him thus in Latin: 'Acceptasne electionem de te canonice factum in Summum Pontificem?' ('Dost thou accept thy canonical election to the office of Sovereign Pontiff?') Leo's answer to this question was: 'Since God wills that I should assume the Pontificate, I cannot refuse it.' When the Pope-elect assents, the Cardinals draw away respectfully to right and left and the canopies over their chairs-of-state are lowered. That of the new Pope alone remains standing. 'Again,' says a recent writer, 'the Cardinal Dean asks the new Pope by what name he wills to be known, and repeats his reply aloud to the assembly. Then, while the Apostolic Prothonotary busies himself in drawing up official papers, the newly-elect kneels for a moment before the altar, and then passes into the sacristy beyond. Here his conclavists assist him to take off his Cardinal's robes; his valet draws on the white silk stockings and scarlet shoes, while other assistants bring out three new white cassocks of different sizes, always prepared in advance, to fit any and every figure, one of which he selects, with sash, cap, rochet, mozetta; and the Cardinal First-deacon brings the scarlet embroidered stole. Then he returns to the chapel, where his canopied throne has already been placed on the Gospel side of the altar, and, as he seats himself thereon, the long train of Cardinals kneel before him, one by one, to make

"The First Obedience."

Now he confirms or names a new Camerlingo, and that official in his turn passes upon the Pontiff's finger the Ring of the Fisherman, or visible symbol of pontifical jurisdiction. Then the first Cardinal-deacon, preceded by one of the masters of ceremonies bearing the papal processional cross, passes out upon the great balcony above the portico of St. Peter's and utters aloud, in Latin, the formal proclamation: "I announce unto you a great joy; we have a Pontiff, the most eminent Cardinal —, who has taken the name of —." As soon as possible after his election, the new Pope gives his blessing to the multitudes that assemble to see and hear him. While the ropes were sovereigns in their own city this blessing was given from a 'loggia' in the facade of St. Peter's, looking out on the great and dense-crowded square. But Leo XIII. gave his first blessing from a balcony inside the great Basilica. Our Catholic readers everywhere should heartily join in the supplications which the Church throughout the world is offering at the altar day by day that the Holy Spirit may deign to place upon the Chair of St. Peter a successor worthy of the Old Man that has passed away in the fulness of years and honor and good works.