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Mrs. Arthur Wickson is here Col. J. W. Nicholls, general manager of Vancouver visiting with her aged parents, Mr. and Mrs. H. T. Cross, Storage Co., sailed last night on Fourth Avenue West. Mr. Wickson the Prince George for Vancouver is at present in Montreal and will whence he will proceed to Eastern travel this way when he returns Canada and the United States on west to join Mrs. Wickson and company business. He may also proceed to Vancouver.

COPELAND'S FRUIT MARKET

Table listing various fruits and their prices, including Fresh Rhubarb, California Cabbage, Fresh Spinach, Large Spanish Onions, Northern Spys, Avocado Pears, Winter Banna Apples, Red Plums, Special Blend Tea, Nice Bananas, and Imported White Celery.

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PIUS XI, POPE OF PEACE AND RECONCILIATION, DEAD

(Continued from Page One)

It is expected to elect a new Pope on February 28. Any one may be elected but for centuries the choice of a Pope has been from among the Cardinals. As Italian Cardinals are the largest group, it is expected the choice will be from among their number.

Pope Pius XI was the 261st head of the Roman Catholic Church. Eighty-one years of age, he would have celebrated the seventeenth anniversary of his coronation had he lived until next Sunday. He enjoyed the longest reign of any Pontiff since Leo XIII, who died in 1903.

As "pope of the conciliation," who ended the 59-year-old "Roman question" and regained temporal power for the Vatican; as "saint maker," adding 30 names to the roster of men and women beatified or canonized, and as "fighting head of the church," denouncing religious persecution, godlessness and "exaggerated nationalism." Pius XI stood out as one of the most forceful pontiffs of modern times.

Elected head of the Roman Catholic Church on February 6, 1922, when he was Achille Cardinal Ratti, he became, seven years later, the first pope after Pius IX, to reign temporally as well as spiritually. The first pontiff in 59 years to greet paternally the king, queen and princes of united Italy, the first head of the church since 1870 to leave the limits of the Vatican.

This last step, ending the "prison of the Vatican" habits of his four predecessors he took on July 25, 1929, when he was carried in procession around St. Peter's Square. Significant, too, of the new freedom was a motor trip across Rome on December 29, 1929, to St. John Lateran, "mother church of Christendom," to celebrate a half century of priesthood. The next day, before 70,000 cheering devotees, he observed the fiftieth anniversary of his first mass.

As a spiritual leader Pius clung steadfastly to the traditions and prerogatives of his office and the historic position of the church.

When the "godless" campaign spread through the Soviet Union he made overtures for closer relations with the Russian Orthodox and other eastern churches and manifested interest in all movements for Christian unity. But he made it plain that if this unity was to include the Roman church, it could be consummated only by a return of all other sects to the jurisdiction of the Holy See. An encyclical issued in October, 1928, declared that restoration of the status which existed up to the time of the Lutheran reformation and the secession of the Anglican communion from the jurisdiction of Rome, was the only basis he could consider for church unity.

PAROCHIAL SCHOOL

He emphasized his adherence to the tenet of church education of children when he issued an encyclical "On the Christian Education of Youth" by putting out the document in modern languages, the first time such a message had been couched in other than the traditional Latin. Its condemnation of co-education caused considerable discussion in the United States, as did its broad implication that Roman Catholic children should attend none but parochial schools.

Pius was zealous for missionary work in all fields and strengthened the Congregation for Propagation of the Faith. He also revived the biennial World Eucharistic Congresses, which had languished through the World War years. Starting in 1922 at Rome, these congresses were organized for Amsterdam (1924), Chicago (1926), Sydney (1928), Carthage (1930), Dublin (1932), Buenos Aires (1934), Manila (1937), Budapest (1938) and Nice (1940). Pius hailed each successive gathering as an enormous influence in perpetuating reverence and church loyalty.

Fame as "the saint maker" came to Pius in the later years of his tenure. A dozen of the 30 names he added to the venerated list were canonized within the "holy year" of 1933-34, especially ordained by him to mark the 1900th anniversary of the passion, death and resurrection of Christ. Among these new saints were Don Giovanni Bosco, Salesian monk, whose educational work is revered throughout Latin America; Thomas More, chancellor to Henry VIII of England, who resisted to martyrdom the divorce of the Church of England from the jurisdiction of Rome; Joan of Arc and the French nun, Sister Therese, "of the little flower of Jesus."

Prayer and protest was the formula of Pius in dealing with the many grave national and international

problems which confronted his regime. France, Mexico, the Union of Soviet Socialist Republics, Spain, Italy, Germany and, after "Anschluss," Austria, all posed questions which taxed the diplomacy of the church. Pius fought religious persecution whether of Christian or Jew; the fostering of paganism in Russia and of "neo-paganism" in Germany, the medieval idea revived by totalitarian regimes that the citizen belonged to the state, rather than vice versa and Mexican and Spanish constitutional laws, which limited the clergy, dispossessed the church of much property and banished many of its workers.

The French question confronted Pius at the start of his reign. The gap between church and government there, caused by expulsion of religious orders in 1905, had been bridged only in 1921, when a papal nuncio was returned to Paris. But the structure was constantly imperilled by activities of French royalists, all ardent Catholics.

Totalitarian Controversies

Controversies with the totalitarian regimes in Italy and Germany hinged largely upon the pope's insistence upon the right of the church to train children in church schools. There were political questions too with Italy, but these were resolved by the Lateran treaties, under which the 110-acre domain of Vatican City arose as a sovereign territory and the Holy See acknowledged the House of Savoy as the ruling family of united Italy. The accompanying concordat stipulated Catholicism as the religion of the Italian nation and permitted religious instruction in primary and secondary schools. But Premier Benito Mussolini held this did not abrogate the right of the government to say how children should be trained for citizenship and this dispute, after a sharp flare-up in 1930, never was fully resolved.

So, too, Pope Pius claimed that decrees of Adolf Hitler's Nazi government in Germany, hostile to Catholic Youth organizations, was a violation of the concordat of 1933. Censorship of sermons, especially after the absorption of Austria and the annexation of the Sudetan area of Czechoslovakia, irked the church. Also the Nazi sterilization law was abhorrent to the Pope and Hitlerism's anti-Semitic measures drew sharp rebukes from him.

Spanish Insurgency

Spain's civil war was a recurring sore spot. The Vatican saw loyalist Spain as communistic, and exchanged envoys with the insurgent government organized by Gen. Francisco Franco. A Vatican broadcast on August 29, 1936, asserted that multitudes of the faithful in Spain were praying for the triumph of "the good cause," an expression which typifies the attitude of the church toward Franco and represented to the resentment over anti-church rioting under the leftist government of the republic.

Pius found much to condemn in what he saw as a growth of world immorality. Lightening of marriage ties by making divorce easy, and the era of high skirts and low necks in women's fashions, were denounced. In fact he deplored every manifestation of tendencies to change the concept of motherhood as the chief privilege of women, including in his denunciations beauty shows, athletic meets for girls and modern dancing. At one time he offered a prize for a design of a modest dress, the medal going to a model with high neck, long sleeves and ankle-length skirt.

Plays and musical comedies marked by risqué situations and lines, sexy novels and "indecent films" also roused his wrath. On July 2, 1936, he ordered Roman Catholic bishops throughout the world to censor films shown in their dioceses and to admonish members of the church from attending those which fell under the ban. Less than three months later he said world pictures had become "morally better."

The late pope signified that he hoped to make his reign an era of peace. He came to power when post-war burdens weighed heavily upon Europe and aimed from the start to establish closer relationships between the church and these troubled states.

He instituted an effective, system of relief, giving more than \$1,000,000 from his privy purse in the first 19 months of his reign. Impoverished Austria, Germany, Ireland, Greece, Asia Minor and Russia were recipients of this bounty and he paid special attention to the state of the Russian Orthodox Church.

For Conciliation

Aiming to conciliate peoples still under the spell of war-time propaganda, he urged his views upon the international conference which

assembled in the spring of 1922 at Genoa. He expressed them in a letter to the bishop of that city sending the missive through the foreign affairs department of the Vatican. The conference embraced 29 European governments, including the Soviet Union, the first time that the bolshevik regime had been seated at an international council table. The significance of this from the church's viewpoint was that the conference was the first to approach post-war questions from a reconstruction angle. Instead of from the viewpoint of reparations or other penalties. The fact that it eventually broke down because Belgium backed by France, insisted upon restitution for all foreign-owned property confiscated or destroyed in Russia, did not erase the significance of the pope's letter.

Pope Pius XI was born May 31, 1857, at Desio, near Milan, to Francesco and Teresa Ratti, and was baptized Achille. His father was a silk worker who later became manager and then a partner in the business.

From boyhood he was an honor scholar. He completed his academic education at the Lombard Seminary in Rome and was ordained a priest on December 20, 1879. Soon afterward the death of his father forced him to make his own way, but he managed to complete his studies in 1882. His scholarship record was so high that he was presented to Pope Leo XIII, together with a classmate, Luaidi, who later became a cardinal and sat in the conclave which chose Achille Ratti as pope.

He returned to Milan as a teacher in the theological seminary there, remaining until 1888 when he took up research in literature and philology in the Ambrosiana library, Milan. He became prefect of the institution in 1909. Two years later Pope Pius X made him coadjutor prefect of the Vatican library.

In 1914 Pope Pius X appointed him prefect and made him a monsignor with the added titles of apostolic protonotary and canon of St. Peter's. He took up residence

in the Vatican and through the Word War years began to show the diplomatic qualities which were to bring him preferment and elevation to the throne of St. Peter.

He was, for example, a go-between when Italian military leaders intimated that the church, by Austrian intrigue, had been responsible for the disastrous defeat of Italian arms at Caporetto in October, 1917. Mgr. Ratti was credited with giving Cardinal Gasparri, papal secretary of state, data which refuted the charge.

When the treaty of Brest-Litovsk on March 3, 1918, took the Russians out of the war and changed conditions throughout eastern Europe, Benedict XV, who had become pope in 1914, sent Mgr. Ratti to Warsaw as "apostolic visitor," for the difficult tasks of maintaining impartial neutrality as between the Germans and the Poles. He proved his great tact by doing just that.

Poland became a nation in October, 1919, and Ratti was made the first papal nuncio to the new state, with jurisdiction, on behalf of the church, over all the territory that had been looted by the war from the former Russian empire.

In the spring of 1921, Cardinal Ferrari, archbishop of Milan, died and in May the pope summoned Mgr. Ratti from Warsaw, created him a cardinal and appointed him to the archdiocese of Milan.

"The choice of his motto was prophetic. His coat of arms bore the words 'reptum transit,' meaning 'it passes rapidly.' Just eight months after his elevation to the cardinalate he was chosen Supreme Pontiff of the Roman church. Benedict XV died January 22, 1922, and Achille Ratti was elected February 6, receiving an almost unanimous vote on the fourteenth ballot. Explaining why he took the name of Pius, he said:

"I was born under a Pius; I came to Rome under a Pius; Pius is the name of peace—then Pius shall be my name."

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Think it over!

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