Final Prayer For Peace At Death Is Symbolic Of the Life Of Pope Pius XI

SACRED COLLEGE OF CARDINALS MINISTER Church Affairs Until Successor Is Chosen

VATICAN CITY, Feb. 10 (N.C.) —It was with his mind concentrated upon prayer which his lips could not form, that His Holiness Pope Pius XI passed to his reward at five o'clock this morning.

The Holy Father, one of the great figures of all times, was unable to speak as his end drew near. The Pontiff, to whom the world looked with admiration and affection, had to show by movements of his head and hands that he joined in the pious ejaculations which those gathered about his deathbed were uttering.

At precisely 5:31 o'clock, Bishop Alfonso Camillo De Romanis, [illegible] of the Sacred Palaces, [illegible] His Holiness this prayer [illegible]

"Jesus, Mary and Joseph may my soul expire in peace with You."

Pope Pius showed by a sign that he adopted that prayer as his own. [illegible] the two hundred and [illegible] successor to St. Peter died [illegible].

[illegible]

The Sacred College of Cardinals [illegible] assumed administration of the Church's affairs. Most matters relating to the Church [illegible] Sacred College entrusts the [illegible] of three of its members. [illegible] members of the Sacred College [illegible] His Eminence Eugenio Cardinal Pacelli, who is both Camerlengo of the Holy Roman Church and [illegible] of the Sacred College of Cardinals; His Eminence [illegible] Cardinal Granito Pignatelli [illegible], senior Cardinal [illegible] William Cardinal [illegible], Archbishop of Boston, [illegible] Order of Priests, and [illegible] Cardinal [illegible]

[illegible]

The [illegible] of the Vatican [illegible] the [illegible] that the end was [illegible]. The physician [illegible] Dr. [illegible] De Rossi [illegible] Unction, and gave the Sovereign Pontiff Holy Communion. The Pope was perfectly conscious and received the Sacraments with [illegible].

[illegible]

At 5 o'clock, when the Pontiff [illegible] Monsignor Diego Venini, one of Pope Pius' [illegible] in the chapel adjoining the Holy Father's bedchamber. [illegible] in the [illegible] of prayers. These included Cardinal Pacelli, the Marquis Camillo Serafini, Governor of Vatican City, Monsignor Alberto Arborio Mella di Sant' Elia, Maestro di Camera of His Holiness, Count Franco Ratti, nephew of Pope Pius XI; [illegible] and other [illegible] closely associated with the dying Pontiff.

Bishop De Romanis then recited the prayers for the dying, suggesting the various ejaculations to the Holy Father. His Holiness, who was perfectly conscious, attempted to repeat the phrases uttered by his Secretary, and when this was impossible he let it be known by movements of his head and hands that he joined in the prayers.

When death came to the Pontiff, all those in the bedchamber filed past the body and tearfully kissed the Holy Father's hand.

Monsignor Carlo Confalonieri, another of the Pontiff's secretaries, immediately offered Mass for the repose of the Holy Father's soul.

As Camerlengo of the Holy Roman Church, Cardinal Pacelli gave orders entrusting the Papal apartments to the custody of the Noble Guard, and charging the Papal Secretariate of State to communicate the news of the Sovereign Pontiff's death to the Sacred College of Cardinals, to the members of the Diplomatic Corps accredited to the Holy See, and to Papal representatives abroad.

[illegible] A World

The news, broadcast from the Vatican City radio station, brought from all parts of the world innumerable messages lamenting the [illegible] and extending [illegible].

[illegible] of the Vatican are [illegible]. All [illegible]

FOR GOD

[illegible] To Pope [illegible]

[illegible] Marks [illegible] Held Here [illegible] Pius XI

Text of Bishop's Eulogy of Pope Pius

(Continued from Page 1)

to review briefly some of his celebrated Encyclical Letters. An encyclical is something of general importance: when issued by a Pope it is of world-wide interest not for Catholics only, but for all mankind. In these letters he speaks of Urbi et Orbi, to Rome and to the Universe. Before writing one, he takes up information from every corner of the earth, from men of first-hand acquaintance with the conditions, needs, opinions, sentiments, of those about them.

These are studied with the aid of his advisers and the letter is then drafted so as to lay down the principles for reforms when necessary, for correcting abuses, for remedying evil, but mostly for recommending exalted Christian ideals and infusing them into reli[illegible]

POPE OF MISSIONS

A Pope is never satisfied with an utterance and nothing beyond. When Pius XI addressed the world on Christian Missions, he immediately reorganized the whole missionary activity of the Church originally so well established by Urban VIII. He soon had a Mission World's Fair in the Vatican Gardens. His trumpet-call inspired religious, men and women, from many countries, especially our own, to go to foreign missions. He insisted on forming native clergy and sisterhoods, even on adopting the native style of architecture for churches, schools, rectories and convents.

When he wrote his message on Christian Unity, inviting non-Catholics and the Eastern Orthodox to return to the one Fold, he immediately established a Commission for this purpose, and a school for the study of Oriental Rite and for the formation of a body of clergy who are already not only comforting those who were never disunited from Rome, but also persuading the disunited to return.

In the same way, when he was writing his Encyclical on the Christian Education of Youth and the other on the Christian Priesthood, his advisers were studying how to reconstitute Christian schools of every grade: universities, seminaries, even colleges and secondary schools, since without the higher institutions well established the lower will never advance.

In the same spirit, he was helping to rebuild the Gregorian University; to strengthen the Pontifical Biblical Institute; to reconstruct practically the Vatican Library with the aid of Foundations whose directors knew well how, when he was librarian there, his own scholarship and his kindly fellowship with men in every field of knowledge attracted scholars from every part of the world.

He issued an Encyclical on Aquinas, Doctor of the Schools; canonized and exalted Albertus Magnus as Doctor of the Church; canonized Bellarmine and Canisius, exalting them with the same title.

GIVEN WIDE ATTENTION

In 1930 an Encyclical on Christian Marriage aroused attention far beyond Catholic circles. It has put a check to many evils that were growing rampant in regard to this sacred institution and [illegible] to his humaneness. His Holiness invited newly married couples to make a visit to him as part of their honeymoon.

What a divine consistency there is in all these Papal messages to the world! Unlike so many so-called statesmen, he is not one to say one thing today and another the next to think men will forget what he said last year, or to lose memory of what his predecessors have said. When what we are seeing only now was clear to him over seven years ago, he wrote the renowned "After Forty Years," and his dominant thought was to recall to us the immortal Encyclical of Leo XIII on the condition of the laboring people, written forty years before.

With what Christ-like fearlessness this great Pope faced the enemies of the Church! Read his personal letter to Cardinal Pompili protesting against the barbarity of the Soviet. Then read his Encyclical against excesses in the Fascist program, written when it might have jeopardized the Vatican independence of only two years' standing. The persecutions in Mexico, the outrages in Spain, the despicable hypocrisy and meanness of the Nazis. He knew that his denunciations might goad the persecutors to greater cruelties, but he was Supreme Shepherd and he knew that courage on his part would [illegible] with courage all who watch the sheep.

In all the history of the Popes there is not one who stands out more heroically than the late lamented Pontiff Pius XI.

How smoothly the negotiations went on, after over fifty years of vain attempts, to bring about an understanding between the Italian Kingdom and the Vatican, until at last the world was informed the latter was at last an independent political State! How [illegible] Concordats as they are [illegible] drafted between the [illegible] sovereign nations determining the relations [illegible] Church and State, so that Catholic people might live [illegible] in peace.

[illegible] COMMUNISM

[illegible] great battle in which the [illegible] is engaged today is [illegible] atheistic Communism, [illegible] and all those spirits [illegible]

other, of which the Church is the defender and solicitous promoter. For this reason, no sooner had the Supreme Pontiff recovered from his illness in 1937 than he made his appeal in his Encyclical "Divini Redemptoris," against this enemy that goes on insinuating itself, with every kind of means and tactics, to the individual classes of society, to the States and their functionaries, to all men of good will, in order that they may unite in a unanimous defense against atheism and lend active co-operation for the restoration of a just social order, and for those legitimate reforms which may aid the needy, alleviate the lot of the laboring classes, and save Christian civilization, the only civilization that is truly humane.

The Holy Father said openly that among the graver reasons for the diffusion of this supreme disaster have been the religious, moral and economic abandonment, the world-wide economic crisis, the antagonism of races and nations. All this is deplorable; it is imperative to repair the disaster, to correct, reconstruct; and Pius XI in his warm appeal to rulers and subjects has solemnly affirmed the rights of man.

Humanity, since man has been man, has marched on the road of belief in God, in the recognition and reverence for that sanctuary that we call the family. And every time that the creature has pretended to attribute to himself divine rights or restrict them to matter, to the world or to one race, the consequence has been chaos and confusion, misfortune, ruin.

BELIEF IN GOD

Atheistic Communism is absolutely determined on forcing humanity to make a diabolic turn in the road constantly followed by it and on wresting from it its greatest heritage, the belief in God. Many may have been deceived notwithstanding the destruction, the terrorism and the anarchy of which we are witnesses. But it is an undeniable fact that the great majority of the human race believes in God and worships Him, desires the family to be strong and pure, desires youth to be wholesome and decent, desires for all bread and protection, desires that the labor and toil of millions of citizens receive just compensation, desires that all co-operate for the common good, and that those whose duty it is assume these responsibilities, without which human society cannot be saved.

Pius XI, following in the footsteps of his predecessors and the teaching of Jesus Christ repeatedly proclaimed these principles. He reaffirmed them to the world, clearly and solemnly, in three Encyclicals, an added glory to his wise paternity (March 14, 1937, the Situation of the Catholic Church in Germany; March 19, 1937, against Atheistic Communism; March 28, 1937, on the Religious Situation in Mexico). His teaching, at once old and new, is the teaching of life, in perfect agreement with the demands of natural right, made for man, whose soul is naturally Christian, answering to the needs, obligations and rights of the human race.

The august name of Pius XI is surrounded with most pure glory. It is the glory of Heaven, because there participate in it more than thirty Saints and over 300 Beatified raised by him to the honors of the Altar. This glory has shone in the expositions of world-wide interest for the history of civilization, such as the Vatican Missionary Exposition and that of the Press. This glory is daily evident in the fertile fields of Catholic Action, desired and promoted by Pius XI; in these fields Catholics of every age and social class offer generous co-operation and assistance of every kind to the clergy in the works of religion, education and charity.

In looking away from the late Pontiff's public life which, I believe, Divine Providence wove to its pattern, many forceful facts will be left unsaid. For instance, it is beside the point that he was the product of his times, the needs of which he helped to make clear and to serve. Equally off the mark is it to trace out the logic of events that finally raised him to lofty stations. Our eyes are trained upon him for a sight of his soul—a delicate quest and one likely to confound us with the sheer mystery of its graces. Nevertheless we face the task, led thereto by mounting motives, not the least of which is fear. We are fearful lest others by portraying his life against a purely natural background, hand down a distorted image of him. The future would then behold him with his real greatness dwindling to littleness and his Christly charity clouded with the devices of worldly shrewdness.

UNVEIL HIS SOUL

It is worth repeating, there is no call here for appraising the great works of the Holy Father's official career. Undoubtedly, others will bring out in bold relief the mental qualities that gained for him nation-wide notice and acclaim. Our present purpose is single and searching: it is to unveil his soul by showing that he lived deeper than his deeds. His achievements, great as they are, are not the measure of his greatness. If he is to be known as he deserves to be known, the goodness of his charity must be known. It and it alone is the source and size of his greatness. All this finds support on the saying that holy men are best known by the life of their diffusing hearts.

Other men, it is true, wrought greater deeds, at least in instances. Other ones, too, rode for a time on higher waves of popular favor. But the inspiration that he radiated was nobler than deeds, his spirit urged men upwards from plane to plane of conduct. The reverence that he stirred in human hearts was deeper and more abiding than favor; there was more of conviction than feeling in their steadfast attitude towards him. Truth to tell, he was more than the "servant of the servants of God"; he was at all times the servant of Christ. Who served the people through him. In brief, Pius XI came to be revered as a symbol into which, strangely enough, both his office and his presence gradually merged. So

(Continued on Page 3)

Holy Father Is Laid To Rest In Tomb of His Own Choosing

(Continued from Page 1)

When the procession had reached its objective, the body of the Pontiff, dressed in his Pontifical robes, was taken from the funeral bed and placed in the coffins, which, for convenience already were arranged one within the other.

The Dean of the Vatican Chapter then gave absolution over the body, following which Monsignor Carlo Respighi, Prefect of Apostolic Ceremonies, placed a white veil over the features of the Holy Father. Next the red silk lining of the inner casket was drawn about the Pontiff's form. At the Pope's feet were placed bags containing gold, silver and bronze sacred medals of all the years of his Pontificate. There there was placed, in the casket encased in a lead tube, a summary of the life of Pope Pius XI prepared by Monsignor Antonio Bacci, Secretary for Briefs ad Principes.

Workmen then approached the triple-casket and fixed the lid of the first coffin securely in place. His Eminence Eugenio Cardinal Pacelli, the Cardinal Camerlengo, affixed two wax seals, and two wax seals also were affixed in the name of the Maestro di Camera. These were at the corners of the coffin. Then two seals were placed in the center of the coffin—one by the Vatican Chapter and one by the Archpriest of the Vatican Basilica, an office also held by Cardinal Pacelli.

When the lid of the second coffin was fixed in place it was soldered with lead seals, as in the case of the first casket. The funeral eulogy read by Monsignor Bacci, together with documents read by Monsignor Ferraro, Archivist of the Vatican Chapter, also was placed in the casket, and then the third lid was shut and sealed.

The procession re-formed, with the members of the Vatican Chapter leading the way and the body of the Pope [illegible] under the cupola of Michelangelo to the Altar of the Confession, where apparatus had been installed to lower the heavy casket to the grotto below. The triple-coffin was borne on a hand-car draped in mourning. The Cardinals walked behind the body, and the choir, which had filled the vast Basilica with magnificent music throughout much of the ceremonies, sang "Miserere Benedictus."

Wall Is Bricked Up

The procession halted. The choir stood silent. The armed corps stood rigidly at attention. When all was ready, the triple-casket was lowered slowly to the grotto below. There another handcar waited. The coffin was rolled to the place prepared for it and pushed slowly into the tomb. The clergy then gave the last absolution, while workmen began immediately to brick up the wall.

As the burial of Pope Pius XI took place within the Vatican Basilica, two topics of conversation engaged all of Rome. The first was the austere simplicity of the late Pope's bed and bedroom, as revealed by the pictures taken and published after the Pontiff's death. The second topic was the astounding manifestation of faith and love given by hundreds of thousands of persons by the visit to St. Peter's. Newspaper correspondents long in Rome had never seen anything before that even approached it.

To appreciate the enormity of their task, it is necessary only to know that estimates put at 400,000 the number of persons who passed through St. Peter's Square on Sunday alone despite a constant rain. As one commentator said, it was the poor come to pay a last tribute to their loving father and friend.

The funeral eulogy pronounced by Monsignor Bacci and enclosed in the casket with Pope Pius XI's body recalls the principal events of the Holy Father's Pontificate. The eulogy emphasizes the late Pontiff's vast works for the development of Catholic Missions and the furthering of cordial relations between the Holy See and various Governments and peoples. The eulogy mentions especially the conciliation with Italy, which the late Pope had wished ardently to record on its tenth anniversary. The document concludes with a prayer for everlasting peace.

Milestones In Life Of Pope Pius XI

May 31, 1857—Born at Desio, Italy.

December 20, 1879—Ordained to priesthood at Rome.

November 5, 1888—Appointed to Ambrosian Library.

March 8, 1907—Became Director of Ambrosian Library.

November 11, 1911—Appointed Vice-Prefect of Vatican Library.

September 1, 1914—Appointed Prefect of Vatican Library.

May 19, 1918—Left Rome to assume duties as Apostolic Visitor to Poland.

October 28, 1919—Consecrated titular Archbishop of Lepanto.

June 13, 1921—Created Cardinal and preconized Archbishop of Milan.

February 6, 1922—Elected Pope.

February 12, 1922—Crowned as 261st successor to St. Peter.

December 23, 1922—Issued first Encyclical Letter—Ubi Arcano Dei which proclaimed "The Peace of Christ in the Reign of Christ."

December 24, 1924—Inaugurated Holy Year of Jubilee.

November 18, 1926—Issued Encyclical Letter Iniquis Afflictisque, dealing with persecution of Church in Mexico.

January 6, 1928—Issued Encyclical Mortalium animos on the doctrine of real Unity of the Church.

December 20, 1928—Inaugurated new wing of Vatican Library.

February 11, 1929 — Lateran Treaties signed settling the "Roman Question."

July 25, 1929—Passing through great bronze doors of St. Peter's ended voluntary imprisonment Popes had endured for 59 years.

December 20, 1929—Observed fiftieth anniversary of ordination to priesthood.

December 31, 1929—Issued Encyclical Letter Divinis Illius Magistri, on Christian Education of Youth.

December 31, 1930—Issued Encyclical Letter Casti Connubii, on Christian Marriage.

February 12, 1931 — Inaugurated Vatican City radio station, over which he spoke, his voice being carried to the whole world.

May 15, 1931—Issued Encyclical Letter Quadragesimo Anno, on Reconstructing the Social Order.

April 1, 1933—Inaugurated Extraordinary Holy Year of Jubilee commemorating Nineteenth Centenary of the Redemption.

December 8, 1933 — Dedicated splendid new hall built through his munificence to house meetings of Pontifical Academy of Science.

April 2, 1934—Issued Papal Bull entitled Quod Superiore Anno extending Extraordinary Holy Year of Jubilee to whole world.

August 1, 1934—Leaving Vatican to take up residence at Villa of Castelgandolfo for remainder of summer, broke a Papal precedent of 63 years' standing.

October 14, 1934 Speaking from Vatican by radio to pilgrims gathered at Buenos Aires, Argentina, for 32nd International Eucharistic Congress, made plea for world peace.

October 28, 1934—Observed fifteenth anniversary of episcopal consecration.

December 20, 1934—Observed fifty-fifth anniversary of ordination.

April 1, 1935—Issued vigorous appeal for peace at time when rumor of war was universally spread and nations were entering upon an armaments race.

April 28, 1935—Speaking from Vatican by radio to vast multitude at Lourdes for Solemn Triduum closing Extraordinary Holy Year, raised impressive prayer to Heaven for peace.

May 31, 1936—Hailed by world on 79th birthday.

July 2, 1936—Issued Encyclical Letter on Motion Pictures.

December 5, 1936—Stricken ill at Vatican.

February 7, 1937—Sent message and blessing by radio to 33rd International Eucharistic Congress in Manila.

February 14, 1937 — Rose and walked following two months' illness. Observed 15th coronation anniversary.

March 18, 1937—Issued historical indictment of Communism in Encyclical, "Divini Redemptoris."

March, 1937—Issued Encyclical Letter vigorously protesting against church persecution in Germany.

March 28, 1937—Issued Apostolic Letter to Mexican Hierarchy, asking restoration of Christian life in Mexico.

May 30, 1937—80th birthday observed throughout the world.

January 27, 1938—Extended Holy Year of Jubilee in Spain to end of 1938.

April 6, 1938—Conferred with His Eminence, Theodore Cardinal Innitzer, Archbishop of Vienna, on Austrian crisis.

April, 1938—Replying to message of homage from Generalissimo Franco, sent blessing to Nationalist leader.

April 17, 1938—Canonized St. Andrew Bobola, St. Giovanni Leonardi and St. Salvatore of Horta.

May 29, 1938—Broadcast fervent plea for peace to 34th International Eucharistic Congress at Budapest.

July 26, 1938—Vigorously condemned exaggerated nationalism as form of real apostasy.

September 29, 1938—Broadcast to millions exhorting faithful to "undaunted and insistent prayer" for preservation of peace.

October 12, 1938—Commends endowment and maintenance Catholic University of America to Archbishops of U. S. "on a scale commensurate with importance of its mission."

October 13, 1938—Beatified Rev. Mother Francis Xavier Cabrini, first U. S. citizen to attain such honor.

Convert-Priest Notes Jubilee

London.—For 46 years Dom Tibert Horne, O.S.B., has been parish priest of the village of Stratton-on-the-Fosse. He has just celebrated the golden jubilee of his priesthood. Aged 81, he is a convert.

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