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Friday, March 16, 1917.

Motherhood.

Speaking at the funeral of a priest's mother, Cardinal O'Connell of Boston paid a glowing tribute to the true Catholic Mother in general.

"It seems generally true that every great man has always attributed to his mother his finest gifts and the finest powers of his mind, heart and soul. That is conspicuously true of the priest, who, no matter how humble his life or station, no matter whether or not he finally realizes his ideal, he is in embryo always a great moral man. Nothing else but the seed of moral greatness in his soul would ever have impelled him to seek these wonderful ideals which every candidate for the priesthood has deliberately chosen for himself.

"Such women are the great women of the world. They have brought forth the truly and only great men of the world. We know what great generals are of life, to say nothing whatever of what may be termed the leaders of thought are doing luxuries, costs much money these days.

Giving his whole life thoughtless of all but the welfare of the soul and humanity. Nothing can take his ideal from him. No matter how harsh or false the criticism of him or what he represents, he can afford well to smile at criticism. He knows as no one else knows the unworthiness of such judges, and he smiles, as well he may, at the worldly criticism of him.

"That is the significance of me of this occasion—the burial of such a woman. May God spare such types still among us. They are laboring upon every side to destroy the very ideal of womanhood. Life is such a machine. These noble women will keep the true type, the Catholic Christian type, alive and will keep it alive mainly by giving to the altar their sons as priests.

"So, dear friends, I have no word of condolence to offer. I have only words of congratulation. They must be happy in looking back upon the life of this mother, a life not unique, thank God, among our Catholic womanhood, a life rather more common than rare. Again, thank God, and like those of all other commodities, are regulated by the law of supply and demand and that there is a real shortage of food stuffs in the United States, due to two causes:—Short crops and the shipment of part of our already short supply so Europe either as a result of sales or through the relief agencies as our contribution to relieve destitution in the countries that have been devastated by the war.

Credentials.

Father O'Hern, in Buffalo preached a forceful sermon on the "Apostolic Succession in the Church" in the course of which he emphasized the absolute necessity of proper credentials before the Ambassador, the accredited agent, the solicitor, before he is denied that prices are high, that some food stuffs which have been looked upon as "household necessities, are exceedingly hard to get. As yet no adequate remedy seems in sight so all we appear to do is to discuss the question and pass resolutions.

juries, from Christ Himself. There is no doubt of the Catholic priest's Divine Commission to teach, to preach, to shepherd his flock. Father O'Hern then went on:—"The early Fathers frequently appealed to the Apostolic character of the Catholic Church to refute contemporary sectaries; they challenged their opponents to trace their lineage to the Apostolic See.

"If the fathers of the early centuries considered it a powerful argument in their favor that they could refer to an uninterrupted line of Bishops who occupied the See of Rome, how much stronger is the argument to us who can exhibit a line many times greater than existed in their day.

"The fact that the Papacy was contested several times does not militate against apostolic succession. The long line of Popes dating back to the Apostles is the grandest monument of history. For the first three hundred years every one shed his blood for Christ.

"The Papacy is a standing miracle. Enemies from without and within have tried to shatter its power, but they have all failed. There have been Popes whose private lives were not blameless. God permitted this, perhaps, to remind us that the power of the Papacy is not human, but divine. "I would conclude by repeating the words of the great Augustine, uttered more than 1,500 years ago, to the Donatists of his time: 'Come to us, brethren, if you wish to be engrafted in the vine. We are afflicted in beholding you cut off from it.' Count over the Bishops from the very see of St. Peter, and mark in this list of fathers how one succeeded the other. This is the rock against which the gates of hell do not prevail."

Food and Its Cost

There is no doubt that living is high nowadays or that foodstuffs, clothing and the real necessities of life, to say nothing whatever about what may be termed the luxuries, costs much money these days. Opinions differ as to why this is so and also as to the remedy therefor.

Some persons argue that the high prices of food stuffs are due to the fact that vast quantities are held in cold storage only to be released when the price quoted reaches a high figure. This group would forbid storage beyond a certain time and also would cut out, in some manner, the middlemen and have sales made direct by producer to consumer, through governmental distributing and sales agencies.

Another group would have the government lay out a dietary for its citizenship and compel each one to eat the meals laid down in the dietary on the theory that "balanced rations" would not lead to undue consumption of any one food article and hence no temptation to corner the market and boost the price. Of course, with governmental distribution and sales agencies, it is argued that the government would fix and control the prices.

It is contended by another group that prices of food stuffs, and like those of all other commodities, are regulated by the law of supply and demand and that there is a real shortage of food stuffs in the United States, due to two causes:—Short crops and the shipment of part of our already short supply so Europe either as a result of sales or through the relief agencies as our contribution to relieve destitution in the countries that have been devastated by the war.

Whatever the cause there is no denying that prices are high, that some food stuffs which have been looked upon as "household necessities, are exceedingly hard to get. As yet no adequate remedy seems in sight so all we appear to do is to discuss the question and pass resolutions.

THE CHURCH THE CHAMPION OF THE SLAVE.

History Shows the Part the Church Played in Bettering the Lot of the Slave.

That the Church has ever been a force making for true progress, that she has championed liberty and fought all forms of enslavement, spiritual and physical, has come to be for many of us somewhat of a truism. It is only upon detailed and careful study of the various phases of human advancement that we fully realize and learn to appreciate at its true value this power of the Church in the social progress of the world.

Such a detailed study of one of the phases of human advancement is offered by Agnes Werger, Late Professor of History at the University of Wyoming, in a book entitled: "Slavery in Germanic Society during the Middle Ages", but recently from the Press. In its pages we find a most interesting and careful study of slavery as it existed in the beginnings of what are now the great states of central and northern Europe. Scattered through the pages of this scholarly work we find many tributes to the share which the church had in the amelioration of the condition of slavery, in the attempts, gradual, it is true, but eventually successful for its total suppression. After showing the various causes of enslavement, among them theft and murder and debt, we are told how perpetual slavery for debt was succeeded by a temporary period of slavery, lasting until the debt was entirely canceled. "Here it is," the author writes, "the Church which in its attempt to live up to the ideal of brotherly love, to the Mosaic prohibition of usury of man, succeeded in changing the previous atrocious custom. The same desire to break the rigor of the law caused the church to prefer seeing the prisoner of war, the unredeemed hostage, the exiled culprit, engaged rather than killed."

Again in the chapter dealing with the amelioration of the condition of slaves, after showing the influence of a strong kingship in combating the harshness of individual slaveholders, the author thus describes the function of the Church in dealing with the condition of the slave. "Another stronghold," she writes, "of hope for the slave was the power of the Roman Catholic Church. What the king represented within the political sphere the bishop represented within the moral. There is no doubt that, but for the constant good offices of the Church through her ministers, the improvement in the condition of the slave would have been of far slower growth. The bishop, of course, could, as little as the king, interfere with the actual ownership or abolish slavery; but he tried to exercise a religious as well as a practical pressure upon the slaveholder. On the one side, mild treatment of the slave was always spoken of as one of the important evidences of a Christian spirit; on the other side, the churches and monasteries were recognized places of refuge for the fugitive or abused slave, the priest or the abbot before giving the slave over exacting an oath or promise from the slave-owner to do the refugee no further harm."

Not only was the Church, however, actively the champion of the slave, but what power the king had to exert in the slave's behalf, he owed to the influence of the church. For as the author writes: "It was likewise due to the influence of the Church that the king's mind acquired the all-embracing protective power which it very soon came to have, inasmuch as to the Church the king's position alone seemed stable enough to offer successful resistance to the violence and contempt for human life which certainly characterized Germanic society."

Again we are told "the Church also favored liberation of the slaves to a degree which far exceeded that of any private or public slave-owner." While it is true that at times and in some places Churchmen and monasteries owned slaves, the author goes on to say that "in this respect, as in many others, the Church had to conform to the economic condition of the time, and in her struggle for material dependence, which alone could secure success to her in her ideal pursuits, she needed cheap labor and took this from whatever source it was offered. In holding slaves as cultivators of her enormous estates the Church made servitude as comfortable an existence as it

could ever become. The slave of the Church was more esteemed by the law than anyone's except the king's, and the churchmen were the first who, in judgment of a case, made a distinction between intentional and unintentional acts, thus by degrees opening the way to a more intelligent jurisprudence, even for the slave."

We might thus multiply the many passages in this excellent work which so fairly and intelligently points out the splendid stand of the Church on so difficult a problem in an age when slavery was as much part and parcel of the social and economic state of society as it was in the south before the Civil War. There should be created a certain appetite for further research into the rich mine of historical lore dealing with the multifarious influence of the Church on the various stages and phases of human progress. An intelligent understanding of History would go far to overcome the social apathy of our average Catholic, because, it would prove so conclusively that we have right at hand a thousand forces to apply to the amelioration of many vexing problems.

C. B. of C. V.

St. Joseph's.

Mrs. Ophelia Aspenleiter, widow of Joseph Aspenleiter, born in Alsace-Lorraine in 1827, died at the family home, No. 706 South avenue, on Wednesday, aged 89 years. She leaves two daughters, Miss Mary Aspenleiter and Mrs. Bernard Grass; five sons, Joseph G., Val O., Thomas A., Albert J. and Charles G. Aspenleiter; fifteen grandchildren and six great-grandchildren, all of Rochester. She was a member of St. Joseph's parish for sixty-five years and of the Sacred Heart and Holy Family Societies of that church. The funeral will be held from the home at 8:30 o'clock and from the church at 9 o'clock on Saturday morning, March 17th.

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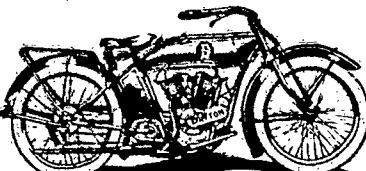
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