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MUNICIPAL OWNERSHIP

It is plainly evident that one of the municipal problems to be grappled with in the near future is that of municipal ownership of street railways and of gas and electric plants. The principle that municipalities should control these corporations prevails in theory in that the consent of the municipality must be obtained before rails can be laid by street railway companies, pipes and mains by gas companies and wires by electric light companies. It is also a popular theory that these corporations pay a certain equivalent in return for these privileges into the municipal treasury. This is only in theory, however. The sum agreed upon to be paid is usually a certain percentage upon the net receipts, that is after the interest upon fixed charges, operating expenses, etc., are paid. By reason of padded interest and debt rolls, excessive capitalization and other means the net receipts are usually so small that the sum paid into the municipal treasury is infinitesimally small, and so the agreement is evaded and the taxpayers, the people, are swindled.

Were the municipalities to control their street railway systems, gas and electric plants, either to operate them themselves or to lease them to private corporations at a rental proportionate to value received, there is no question but that the taxpayers would be benefited. They would certainly be able to dictate better service and better treatment, because they would have it in their power either to revoke the lease or, at the ballot box, to sweep out of office the derelict municipal officials in charge of that particular branch of the government.

It may be urged that to do this would be socialistic. If that be true then the city of Rochester has already taken a step in the direction of socialism in that it already owns, controls and operates its own waterworks system. The United States government is to a certain extent socialistic in that it operates the federal postal service. The Greater New York must have taken a step in socialism when it voted for a municipal rapid transit (the constitutionality of which the court of Appeals has upheld), for Brooklyn bridge, which is operated by the municipality and to retain control of the ferry system.

One of the arguments most strongly urged against municipal ownership is that it would be a political menace in that it would increase the number of city officials and thus add to the power of the politicians. It has not worked so well in the postal service or in the water works department. It has not prevented the opposite party from the people in control succeeding in the election. But can it be said that street cars and electric light corporations are not made their influence

felt in municipal politics? Can it be denied that they have and do control common councils and other legislative bodies which have the authority to increase or restrain the powers of corporations? Are not the employees of these corporations supposed to work and vote at municipal elections for the men whom their employers favor? Are not our municipal governments in the clutches of these rapacious, never satisfied corporations? Bryce in his "American Commonwealth," volume 2, page 420, says: "Perhaps the most menacing power is that wielded by the great local corporations, including the railroad and street car companies. Whether by the use of money, or, as is thought more probable, by influencing the votes of their employees, or by both methods, these corporations seem to hold the councils in the hollow of their hands." Richard T. Ely, in "Problems of Today," page 129, says: "Nothing has so corrupted and debased our political life as private corporations in control of natural monopolies. We have got so used to municipal corruption that it seems to us something inevitable, but such is not the case. * * * It is idle for us to say 'We must wait until we become morally better.' I believe we are as moral a people today as the English or the Germans. Our terrible corruption in cities dates from the rise of private corporations in control of natural monopolies, and when we abolish them we do away with the chief cause of corruption." Are not these pretty fair arguments in favor of municipal ownership?

NOTABLE G A R POST

It is one of the stock arguments of the non-Catholic bigots that Catholics cannot be good American citizens, because they owe allegiance to the Pope, "a foreign potentate" in the eyes of those narrow-minded persons. They cannot understand that Catholics take their religion from Rome, their politics wherever they please. They cannot understand that the better Catholic one is the better citizen he necessarily must be. These bigots are fond of sneering at the services performed by Catholics in the late civil war, forgetting that in so doing they are belittling some of the bravest and most distinguished generals of the war.

For the benefit of these and also for the information of those of our own faith, we call to mind again the fact that last month there was organized in Notre Dame, Ind., a post of the Grand Army of the Republic, composed entirely of priests who saw service in the War of the Rebellion. The officers and members are:

- Very Rev. William Corby, C. S. C., chaplain Eighty-eighth New York Volunteers, Irish Brigade.
- Rev. Peter P. Cooney, C. S. C., chaplain Thirty-fifth Indiana Infantry.
- James McLain, Brother Leander, C. S. C., Company B, Twenty-fourth United States Infantry.
- William A. Olmsted, C. S. C., captain and lieutenant colonel Second Infantry, New York Volunteers.
- John Meloney, Brother, Eastachina, C. S. C., Company H, Eighty-third Ohio Volunteers.
- Joseph Staley, Brother Agathos, C. S. C., Eighth Indiana Regulars.
- Ignatus Mayer, Brother Ignatius, C. S. C., Company C, Seventy-fifth Pennsylvania Volunteers.
- James C. Malloy, Brother Raphael, C. S. C., Company B, One Hundred and Thirty-third Pennsylvania Volunteers.
- Father Corby was installed as post commander, Brother Leander senior vice-commander, Father Cooney, chaplain, General Olmsted, surgeon and adjutant, as the principal officers.

Is there another post in the country with a more distinguished roster? The absurd feeling against the sign of the cross has not entirely died out among the non-Catholics. Recently in St. George's Presbyterian church in Sunderland, England, a harvest festival was held. The church was decorated profusely. Among the decorations was a banneret upon which was displayed a cross. On the following Sunday evening the pastor discovered that the banneret had been removed by order of an elder who said that its presence was a serious offense as it suggested "Romish" practices.

JUST A FEW ERRORS

Secular papers perpetrate some ridiculous errors in describing Catholic ceremonies. Not long ago a Chicago daily described Archbishop Feehan's entrance into the sanctuary with a "tossure on his arm." To another western bishop was attributed the feat of carrying "a Cossack on his shoulders." Then another paper spoke of an acolyte who "advanced bearing in his hands a thurifer and chasuble."

Here in Rochester we have recently read in the secular press of priests who have passed to their last reward attending church ceremonies; have read of mass being celebrated in the afternoon; of "solemn high mass being sung" by one priest; of "pontifical high mass, etc., etc."

It is not alone in the American press that such absurdities creep in. They are also to be found in the English papers, so widely advertised as pluperfect. The London "Standard" described a chaplain in a "black" surplice, and the "Times" described the "cathedral chapters in emerald-trimmed copes of purple." The perpetrator of the worst of all is lost to posterity. He would have had it believed that "Cardinal Vaughan conducted the mass, but the consecration and elevation were performed by Cardinal Perraud."

All these instances go to show that the secular press cannot be relied upon for correct accounts of Catholic ceremonies. Catholics certainly do not wish their children to be incorrectly informed on matters pertaining to the church, hence the only way they can place in their children's hands correct accounts is to subscribe for a Catholic paper.

From statistics furnished by Hon. Edward A. Mosely, secretary of the interstate commerce commission, it appears that during the year ending June 30, 1896, 1,861 passengers were killed in railroad accidents, and 29,968 were injured. The official statistics for Great Britain for precisely the same period show that 22 persons were killed and 224 injured. It would be interesting to know the relative percentage of total deaths to total number of passengers carried. We trust that some of our English or Irish contemporaries will take the official statistics and ascertain whether America or Great Britain shows the better record for care in operating their roads and providing against casualties.

Mugwumps and civil service reformers will find little consolation in the announcement of Mayor-elect VanWyck of New York that in making official appointments "none but democrats will be put on guard." That's pretty nearly reaffirming the old doctrine, "To the victor belongs the spoils."

It is sincerely to be hoped that Rochester will never be called upon to go through another such a campaign of mudslinging, vicious personalities and general vilification as the one just closed.

It is quite possible that no independent body of men, however pure, imaginary or otherwise, will again undertake to defeat Charles B. Ernst for police justice.

Things were just reversed in Rochester and New York. Here the successful candidates made dozens of speeches. In New York the mayor-elect made but one speech, and that consisted of but thirty-four words.

Mark Hanna found it easier to boss the United States last year than the one state of Ohio this year.

The people are evidently making up their minds to boss the bosses instead of allowing the bosses to boss the people.

There'll be a few municipal officials out of job after January 1st, 1898.

To the incoming administration: Go slow. Be sure you are right before going ahead.

Post mortems are the rule now when politicians meet.

THE GOSPELS

GOSPEL: St. Matthew ix. 18-26: At that time: "As Jesus was speaking these things unto them, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hands upon her, and she shall live. And Jesus rising up followed him with His disciples. And behold a woman who was troubled with an issue of blood twelve years came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: 'Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout He said: Give place, for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.'"

We see in this woman the sad image of a woman grown old in sin—a soul to which the services of the priest, good or terrible examples, and experience, whether prosperous or unfortunate, have been for a long time of no benefit.

Weekly Church Calendar

- Sunday November 14—Twenty third Sunday after Pentecost—Patronage of the B. V. M. St. Stanislaus Kostka, confessor. Less. Ecclus. xxiv 14-16. Gosp. Luke xii 27-28. Last Gosp. Matt 12: 18-20.
- Monday, 15—St. Gertrude, virgin.
- Tuesday, 16—St. Joseph, Bishop and martyr.
- Wednesday, 17—St. Gregory of Thaumaturgus, Bishop and confessor.
- Thursday, 18—Dedication of the Basilica of St. Peter and Paul.
- Friday, 19—St. Elizabeth of Hungary, widow St. Pontian, Pope and martyr.
- Saturday, 20—St. Felix of Valois, confessor.

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FEATHERS MUST GO.

CONSCIENTIOUS WOMEN URGED TO DISCARD THEM AS ORNAMENTS.

The Crusade Carried on by Vegetarians—Those Who Subscribe to This Doctrine Urged Not to Use Clothing Made of Animals—Furs Also Tabooed.

The question of vegetarianism is causing a good deal of agitation among women in certain parts of Europe just now, and an attempt is being made to interest persons in this country in the same subject. The headquarters of the movement is in London, and the leader of the European vegetarians is Mme. Alexandrine Viegele. She is president of the Vegetarian society and a woman of considerable prominence.

For years there have been vegetarians in England, but not until quite recently did they make much effort to gain converts or to bring themselves into public notice. They ate their vegetable dinners, they held their monthly dinners, they abstained firmly from all flesh food and they flattered themselves that in doing so they were gaining both physically, morally and mentally. They never tried to thrust their views upon others, and they were sufficiently happy if none of the elect relapsed into the vicious habit of eating flesh.

Into this quiet community, which is, by the way, mainly composed of women, came Mme. Alexandrine Viegele. She saw the necessity of more strenuous work—indeed, of a vigorous crusade—and straightway she called a meeting for the avowed purpose of propagating the doctrines of vegetarianism. This meeting was largely attended, most of those present being women.

Mme. Viegele acted as president and when the preliminary proceedings were over she made a proposition which fairly took the breath away from her audience. It was highly desirable, she said, to abstain from flesh food, but that was not enough. All self-respecting and humane persons, she insisted, and especially women, should abstain from the use of any article composed of animal material. Thus, according to her, women should not use silk garments, because the material in them is the work of insects; neither should they use kid gloves nor kid shoes, for the reason that they are fashioned of the skins of animals. Feathers are to be discarded from hats, for the reason that many birds are sacrificed in order to obtain them. Of course, all fur garments are also to be discarded, and for a similar humane reason.

Naturally a lively discussion ensued as to the feasibility of organizing a crusade on these lines. Some thought the idea excellent; others, on the contrary, insisted that it was too extreme, and could never be carried into practice, and still others, while admitting that it might be desirable theoretically, vigorously pointed out that many reputable persons would be ruined if it were carried out. They argued that among the vegetarians are many women who make their living as milliners and that they would be driven

out of business if their customers ceased to purchase feathers, furs or other animal goods.

Mme. Viegele replied that quite as becoming articles could be fashioned from vegetable materials. Thus from the ramie plant, she said, could be made a dress which would closely resemble silk, and from the same plant could be made satin, velvet and other desirable textures. Finally, she insisted that even furs and feathers could easily be replaced by goods of a vegetable material, which would be quite as satisfactory as that obtained from animals. She argued well and long, but her audience was against her, and finally it was decided to take no action, at least for the present.

Mme. Viegele, however, is bent on going ahead, and if she cannot bring about a reform in one direction she will in another.

The Living Doll of Hartley.

A living doll dwells in the village of Hartley, England, where she attracts hundreds of curious people. The diminutive woman is called Marguerite Juddaby. Born in Yorkshire, of parents of normal stature, she was hardly seven inches long when entering this world. To-day, although apparently full grown, she is not quite twelve inches high, and her weight is less than two pounds. She has the dimensions of a small doll, and her parents an only dress her with clothing originally intended for dolls. She sleeps in a doll's bed, and is covered with bedclothes of the size of an ordinary handkerchief, her pillow being about the size of an ordinary letter envelope. The Living Doll of Hartley, as she is commonly called, is a blonde, with pretty, clear eyes, and rather intelligent. Up to the present her health has never given any cause for apprehension, and nothing is more surprising than to see her dance and run like a marvelous little automaton.—(Philadelphia Record.)

She Said Grace.

A really delightful story has just reached me from Belvoir, the great country house of the Duke of Rutland. An unsophisticated country girl from the village had been engaged as under housemaid, and on her engagement was instructed by the housekeeper: "Whenever you meet the duke, be sure you say 'Our Grace.'" The next day as the maid was going down the passage the duke chanced to pass her. Immediately the maiden flew herself close to the wall, closed her eyes and, assuming a reverential attitude, exclaimed: "Lord, supply the wants of others, and make us truly warts of others and make us thankful; Amen."

A Forgotten Letter Mailed.

A Virginia man the other day mailed a letter which was given him in 1865 to mail, when he was a prisoner at Point Lookout. In looking over some papers he found the letter and wrote to the Sheriff of Anson county to know if the man to whom it was addressed was alive. The Sheriff replied yes, and strange to relate, was in his office when the letter of inquiry came. The letter was sent in the original envelope.

Mrs. ily re on T held hous chur band Peter Nelli lovin Ja ing a stree sides Jame three and Nola born forty ter, to th M the year the l Glen at 8 o'clo W deno Fah awa the Chri who: s ele v featu ence only child derly Sh est: with but f the l when seem: Sit nine in the ening cheer heart or y orlon Th resid: morn at 10 McD at Bi Letti maid brot man, an e: Fr ret a died the h Came year in po sever deriv He v trust Com: Call of ex: posit: blow m Donr Thur o'clo Patri were: Mad Hen O'Re Th are to at Ca Nove elabo senta Hugi one seen Davi Thon Fran O'Ne Chris Keen Th 4th s The c fine t more previ M. A All y vited assur Th have: memb Direct Club opera Hart Harry