

# The Catholic Journal

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Friday, January 11, 1907.

Won At Last.

Years ago Bishop McQuaid started out to secure equal religious rights for Catholic inmates of State institutions. When he began, it was held that one chaplain was all that was needed. It may be assumed that that one always was a Protestant clergyman.

Bishop McQuaid met this by asking if a homeopathic patient was satisfied with an allopathic doctor? While the advocates of allopathy might wish to compel everybody to follow their school, that was not the American idea. Separation of Church and State was a principle dear to American hearts but the Protestant chaplain was really meant the establishment of Protestantism as a State church.

Gradually the bishop's work bore fruit. Aided by loyal Catholic laymen a Catholic chaplain was named for the State Industrial School. Then the State hospitals were similarly equipped. For a long time the officials in charge of the Soldiers Home in Bath resisted. But during ex-Sheriff Thomas W. Ford's trusteeship the desired concession was secured.

The hard spot to reach was the Reformatory in Elmira. On one pretext or another, the matter was put off. One time it was lack of money, at another lack of accommodation. Finally, Governor Higgins named a Catholic as one of the managers and last month it was announced that the Catholic inmates of the institution would be ministered to by a clergyman of their own faith.

As first chaplain of Elmira Reformatory, the Bishop has named Rev. John Conway, who has served so loyally and acceptably as assistant to Rev. William Gleason at St. Mary's, in this city. His friends in St. Mary's were loth to see Father Conway go but the bishop felt that he was due for higher honors and so they rejoiced at his promotion while deploring his removal.

So far as we know, no State institution in the confines of the diocese of Rochester is without a Catholic chaplain. This, in itself, is a record of which any prelate can well be proud.

## Why It Is

Those who have wondered how it happens that in a country like France, professedly Catholic, the present crisis was brought about, may read with profit the following excerpts from an interview with Very Rev. Gilbert Fracais, superior general of the Congregation of the Holy Cross, one of the suppressed communities and at present residing at Notre Dame University:—

Cardinal Gibbons speaks, Father Fracais, of the government's absolute disregard of the property rights of the Church. As head of a religious congregation whose mother house was in France, have you any personal knowledge of such disregard?

"Indeed I have, and very saddening knowledge. All the property owned by our congregation in France, ours by every legitimate title, has either been sold or is on the point of being sold by order of the government. And not one cent of compensation are we to receive for this iniquitous spoliation. We have still one establishment at Angers in which are grouped the aged members of our congregation, veterans in the cause of education; but they are exposed to the risk of being thrown into the streets, from one day to another, without the slightest consideration for their advanced age or their long service in the schools.

should be suppressed or expelled?" for both the State and the Church "No; they were not. The French people have much to answer for, but indifference and supineness are called organic articles—an appendix to their worst crimes. It is quite true to the Concordat never sanctioned to say that the people have not desired what has taken place. They protested against the laicization of schools and hospitals. They deplored the removal of the crucifix. This not the privilege and power to turn any people who have wished, or wish Christian congregation into a cult now, the separation of Church and State. A petition against that separation, signed by from two to three millions, was presented to the Chamber and the Senate, and was utterly disregarded. The municipal councils, officially consulted a few years ago, voted by a large majority for the retention of the schools and the religious. As far as my own Congregation of Holy Cross is concerned, we had twenty-two establishments in France, and in the case of twenty-one of the twenty-two, the municipal councils advised our man of the Lutheran Church, and I long retained. And so it was as regards the other congregations."

While to many persons, Governor Hughes' first message will read like a radical document, we incline to the opinion that most citizens will applaud it more than criticize it. Certainly, there is a feeling abroad, and deep-seated it appears to be, that too many of our public servants owe, or act as if they thought they did, greater allegiance to political leaders and politicians who are not leaders, than they do to the real interests of the people to whom they were elected to serve.

As to abolishing or consolidating certain administrative bodies in the State government, that is a matter of detail in which the people are not so vitally interested. Whether the work is done by one bureau or another, does not worry them so long as the work is done.

The governor lays great stress upon what he considers needed changes in the ballot laws but there may be those who will say that the people have learned how to use the present form of ballot pretty well and that the governor may be inspired more by a feeling of regret that his associates on the ticket were not preferred for election.

When the people have learned the ballot, it would seem to be the part of wisdom and common sense to leave well enough alone.

As to the governor's implied intention to let the politicians alone so long as they leave him alone, we fancy the people will agree if he does not weaken under politician pressure.

The governor does not mention local option or suppression of gambling, as many expected he would. Neither does he specifically recommend investigation into election corruption, although he might well have done so.

All in all, the new governor has made a good beginning. Let us hope he will continue as he has begun.

Reply to a fling at Secretary of State Whalen because he appointed his brother, James L., as his first deputy, made by the Buffalo Commercial, the Catholic Union and Times says:—

"Webster defines nepotism as 'bestowal of patronage in consideration of relationship, rather than of merit.' In appointing his brother, Jas. L. Whalen as his first deputy, Secretary of State Whalen has performed a service to the state which will be better appreciated as time goes on. James L. Whalen is a man of conspicuous ability; his integrity is unassailable, and the commonwealth is fortunate in having him in so exalted a position. Whatever mishap may occur in other state departments during the present administration, the department of state will be splendidly conducted."

For several weeks the Catholic Journal has published testimony from non-Catholic sources protesting against the way the French Government is treating the Catholic priests and people in that country.

This week we present still another. Before the recent meeting of the Toledo Catholic Federation, the following letter from Rev. E. Gerfen, a well-known Lutheran minister, was read:—

"Solely in the interest of justice, I pen the following lines in reference to the present Kulturkampf or cultural struggle in France. This struggle is, on the part of the French government, no longer a war on the Catholic Church only, but on all Christian principles and congregations; as well as on human and divine rights. The question at the present state of affairs is not whether State and Church should be separated, not whether it was wise

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