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Friday, Nov. 27, 1926.

Of Course!

Not once, but often has the Catholic Journal told Catholics who have a sneaking liking for the Young Men's Christian Association that it is no place for our people because we are barred from holding office therein no matter how much money we may contribute. This has been disputed but we are able to prove our assertion first hand.

Not long since a member of the Knights of Columbus, of Utica, N. Y., named Fogarty, recently wrote to the local secretary of the Y. M. C. A. to ascertain whether Catholics were allowed the right to vote and hold office in the association, and the reply was to the effect that those rights were confined to the members who belonged to the Evangelical churches. Mr. Fogarty wanted to know what was meant by the "Evangelical churches," and the answer of the secretary was as explicit and clear-cut as could have been expected.

"Of course you understand that the Y. M. C. A. is a Protestant organization. It has never even been suggested as being otherwise, but its membership is open to any man of moral character, regardless of creed or nationality. The association concedes to every man the right of religious choice. The right to vote and hold office is limited throughout the country to the members of Evangelical churches.

"The term 'Evangelical' is held by some to include the Catholics as well as the Protestant churches, but the intent of the constitution, as I understand it, when originally adopted, was to avoid any possibility of controversy by limiting the matter of voting and holding office to members of Protestant churches."

"By the very fact that the constitution of the association was intended to confine eligibility to vote and hold office, the most important privileges of membership, to what is assumed to be the only Gospel church, composed of the hundreds of Protestant sects, and should make every true Catholic refuse absolutely to connect himself with such an association," still finds time for study and reading.

"Any man with a particle of self-respect will refuse to join a society that reflects injuriously on his own religious convictions. Now, inasmuch as the privileged membership of the Y. M. C. A. is confined to Protestant members, and that Catholics are not considered fit to enjoy these privileges, why should Catholics submit to this unjust and unfair discrimination, that is based solely upon the fact that they are not Protestants? The simplest and most logical plan is to refuse all efforts to make them join the association in question."

In Rochester there is really no need to join the Y. M. C. A. In St. Michael's, St. Joseph's, SS. Peter and Paul's, Holy Redeemer, the Immaculate Conception and the Cathedral parishes are organizations which furnish all the advantages of the Y. M. C. A. and more over we can hold full membership therein.

Good Advice!

Catholic societies in general and individual Catholics as well might heed with profit the following advice from Newark "Monitor."

And at best, what possible good can flowers do the dead man? His closed eyes cannot see their beauty; his pinched nostrils cannot perceive their fragrance. They all seem a mockery in the face of the dread reality which they seek to decorate.

But is there anything to take their place? Is there anything which will express the love and reverence which the living would pay the dead and at the same time avail those who sleep?

The answer is ready for the Catholic Church. "The Mass!" What better way of marking respect for the dead than the offering of the sublime Sacrifice of the Mass, and what of such avail for the Divine Victim who is immolated on our altars? Instead of flowers which wither and die, Catholics have Masses said for their dead relatives. This is more Catholic, more sensible, infinitely more effective.

Over in the Tyrol, we are told, there is a custom which might well be introduced here. When a man dies his friends and relatives send cards to his immediate family, informing them that the Masses for the repose of the soul of the deceased.

It is customary for Catholic societies to send a floral offering at the funeral of a member. These floral pieces cost from ten to fifty dollars. They serve purpose whatever; they are perfunctory tribute. They come by a standing vote on the minute book of the society. The committee looks after them; the bulk of members scarcely know that they are there. And to what purpose are they?

How much better a novena Masses for the repose of the soul of the departed brother and friend!

We have read lately of some Catholic societies here and there throughout the country adopting this Catholic and salutary practice. It is an innovation so practicable and as desirable that there should be no delay in introducing it.

When Our Turn?

In a recent issue of the "Catholic Universe" the following appears: Toledo Catholics have cause for gratification in the election of two well-known members to the bench.

Mr. John P. Manton, who was elected common pleas judge for the long term, is a life long member of St. Patrick's Church. He is a splendid type of a self-made man. Compelled early in life to depend upon his own efforts, he took up the study of law without the aid of a college training, and though he has been second assistant city solicitor for two years, still finds time for study and reading.

The family of Judge-elect Manton and wife is of the most approved Rooseveltian type, including eight children, four girls, and four boys. Mr. Manton is a member of Toledo Council K. of C. O'Brien O'Donnell who was elected judge of the Probate Court, has been a resident of Toledo for many years and is a well-known member of the bar. He is a member of St. Francis de Sales Church and also affiliated with Toledo Council, K. of C., of which he was the first grand knight.

Another Catholic successful in the recent election was Mr. John Shaw, who was elected county commissioner.

Rochester Catholics have reason to be pleased at the election of John J. McInerney to the assembly in the Fourth district, and of Richard Gardiner as County purchasing agent. But there is a Catholic population in Rochester and the counties in the seventh judicial district sufficiently large from which to choose a supreme court judge but not one of our faith ever has ascended the bench. This is not so in Buffalo, not so in New York or Brooklyn. When will there be a Catholic Supreme court justice in Rochester?

Converts.

An entertaining discussion was presented recently in the "Messenger" on an entertaining subject, that of many converts are made to the Catholic church each year.

In a recent issue our contemporary said: "The number of the converts to the Catholic Church in the United States is engaging attention of our brethren in Europe. The figures published in connection with reports of our missions preached in our churches seem great to those who do not keep in mind the relative value of statistics. Fifteen thousand Catholics have Masses said for and the estimated yearly number of converts in England, is very large in proportion to 25,000 for the United States, since the Catholics of England are only one-eighth of the whole number about one-sixth of our total population.

Careful and repeated inquiry has about the number of converts to the Church in this country has convinced us that three or four times 25,000 are received every year.

The Messenger points out that about 100 missionaries are at work in the United States and it thinks that these have averaged 1000 converts for the last twenty-five years. At this rate every 1,000 priests would receive about 10,000 converts, and the whole number of priests actually engaged in the ministry would receive at least 100,000 yearly. This figure may appear very large, but it is very small when one takes into account the number of priests, and the number of religious, of women particularly, who lead inquiries in the church, and it is small also in comparison to the vast non-Catholic population and their influence.

About 15 years ago we had occasion to estimate the number of our converts, and we had the cordial assistance of those who were reputed to make numerous converts. During the past year a similar effort was made, and though on neither occasion did our inquiry succeed in obtaining figures final or complete enough to publish, it convinced us that in speaking of this subject, proper credit is rarely given to individual prelates, priests and even to laymen, who are constantly making conversions in numbers which far exceed those accredited to bands of missionaries, too often without due discrimination.

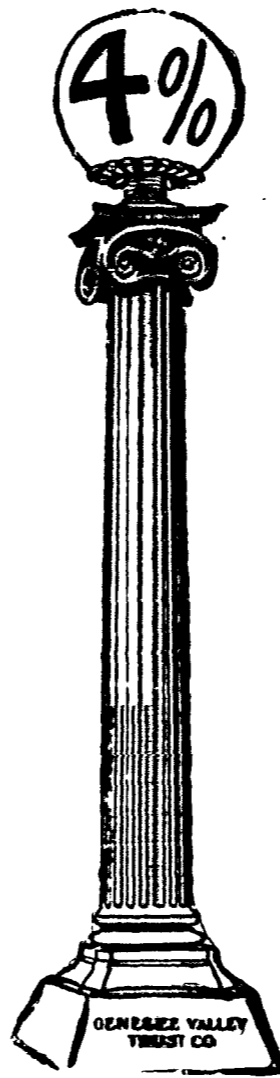
Probably, not a priest in Rochester but has one or more converts under instruction in the course of a year but little ado is made of it.

The "New World" reads the Irish lesson in consistency: Most of us praise the ancient music of Erin very loudly, but we do not pay out cash to compensate those whose lives are devoted to its preservation. When the old songs are presented to us we do not purchase them, and when new ones are written, by Irish men and women of genius, we do not buy them. Instead of spending 25 cents for brilliant Celtic melodies our young people pay out that amount for such effably disgusting ghastlies as "If the Man in the Moon were a Coon" "I'm Afraid to Come Home in the Dark," "Wont You Be My Baby?" and similar nasties. It is not to our credit that this so and it is time for a change.

Mr. Bryan is not disheartened, evidently but how will Governor Johnson feel when he realizes that the Nebraskan is still in the race?

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