

# The Catholic Journal.

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## UNITED.

### CATHOLIC EDITORS FORM A PRESS ASSOCIATION.

They will Act in Concert—Proceedings of the Convention at Cincinnati—Excellent Officers Chosen. Special to the JOURNAL. CINCINNATI, Ohio, May 8.

(Continuing where I left off last week: The following committee on constitution, by-laws and permanent organization was chosen by the chair: Milton E. Smith, Rev. J. H. Conroy, John O'Flanagan, Joseph Shoenberger, P. S. O'Ryan. The convention then adjourned until 8 p. m.

Papers were represented at the convention as follows: Conde B. Pallen and Rev. Ohas. Kuhlmann, *Church Progress*, St. Louis, Mo.; Rev. W. F. Graham, *Catholic Tribune*, St. Joe, Mo.; William J. O'Brien, *Catholic Mirror*, Baltimore, Md.; Milton E. Smith, and Wm. H. Lepley, *Church News*, Washington, D. C.; Patrick Shelly, O'Ryan, *Catholic Home*, Colonel J. C. Phillips, *Western Catholic News*, Chicago, Ill.; Rev. B. Luebbemann, *Poor Souls Advocate*, Evansville, Ind.; John O'Flanagan, *Kansas Catholic*, Kansas City, Kan.; Rev. J. H. Conroy, the *Courier*, Ogdensburg, N. Y.; Paul C. Dunlevy, *Pittsburg Catholic*; Daniel A. Rudd, *American Catholic Tribune*; Joseph A. Shoenberger, *Catholic Telegraph*, Cincinnati, Ohio; A. Dittich, of the *Wahrheitsfreund*, representing the German Catholic Press society, comprising seventeen influential German Catholic journals; Willard N. A. Marakle, *Catholic Journal*, Rochester. Wednesday afternoon session was called to order at 3 o'clock by Father Graham. Judge O'Brien introduced Miss Meline of Cincinnati a well-known Catholic authoress and writer. Then Chairman Milton E. Smith of the committee on permanent organization reported as follows:

#### CONSTITUTION.

Article 1.—The name of this association shall be "The Catholic Press Association of the United States."

Article 2.—The object of the association is to promote a closer union in a truly Catholic spirit of those engaged in *Catholic Journalism*; to elevate the tone of Catholic newspapers and periodicals and to promote the general interest of the Catholic Press.

Article 3.—All Catholic editors and business managers of Catholic journals are eligible to membership in this association.

Article 4.—The officers of this association shall consist of a president, vice-president, secretary and treasurer to be elected annually by ballot.

Article 5.—The officers of this association together with three other members to be appointed at the regular annual meeting by the president, shall constitute an executive committee to look after all matters pertaining to the welfare of the association.

#### BY-LAWS.

SECTION 1.—DUTIES OF OFFICERS.—The president shall preside at all meetings of the association and discharge all functions incident to the office; the vice-president shall discharge the duties of President in the absence of the latter. The treasurer shall receive and take charge of all funds of the association and shall pay all bills approved by the president and secretary. The secretary shall keep the minutes of all meetings of the association and execute such other functions as the constitution and by-laws may require.

SECTION 2.—ADMISSION OF MEMBERS.—Any editor or business manager may become a member of the association by subscribing to its constitution and by-laws, on the payment to the treasurer of a fee, in advance, of \$5.00 by the

publication with which he is connected.

SECTION 3.—MEETINGS.—The regular meeting shall be on the first Wednesday in May. Special meetings may be called by the president on the written request of the representatives of five journals.

SECTION 4.—QUORUM.—A quorum shall consist of the representatives of twelve journals.

SECTION 5.—The treasurer and secretary shall report in writing at the annual meeting.

SECTION 6.—VOTING.—In voting, whether by ballot or otherwise, each journal shall only be entitled to one vote.

SECTION 7.—This constitution may be amended by a vote of two-thirds of the journals connected with the association, at a regular annual meeting, provided that notification of the proposed amendment or alteration be given to the members, through the secretary, at least one month before the date of said meeting.

Officers were elected as follows: President, Conde B. Pallen, *Church Progress*; vice-president, Rev. J. H. Conroy, *Ogdensburg Courier*; secretary, James Delaney, *Catholic Youth*; treasurer, Rev. W. F. Graham, *Catholic Tribune*.

Mr. Pallen, in an earnest speech thanked the convention for the honor conferred and offered some very practical suggestions.

After discussing matters pertaining strictly to the profession the convention adjourned to meet again Thursday morning at 10 o'clock.

The third session of the convention was called to order by President Pallen. He reported that the officers, in lieu of adopting resolutions discussed Wednesday, had decided to draw up an address to be sent with a copy of the constitution and by-laws adopted to each Catholic paper in the United States; also to the members of the American Hierarchy; this address to set forth the principles which the Catholic press is contending for and to assure the Bishops of a settled purpose to make the Catholic press a valuable adjunct to the pulpit in dissemination of Catholic truths.

It was announced that the *Catholic Mirror* would print the address, constitution and by-laws, and the *Washington, Church News*, the proceedings of the convention, free of charge. On motion of Paul C. Dunlevy of the *Pittsburg Catholic*, the offer was accepted and a vote of thanks tendered the papers mentioned.

Judge O'Brien offered a resolution, expressive of the pleasure felt by the convention in the presence of Mr. Dittich as representative of the German Catholic Press society and conveying the felicitations of the convention to said society; further that, as both associations were engaged in spreading the same truths, the members of the German society be asked individually to join the American Catholic press association. The resolution was adopted and the secretary instructed to transmit a copy of the same to the president of the German society.

Fathers Graham and Conroy then addressed the convention on the relations of the Catholic Press to the Bishops and priesthood. The former said that the press and pulpit should be in touch and that, so long as the Catholic press made itself an adjunct to the pulpit, the Bishops and priests would give it hearty support. Father Conroy thought that every journalistic truth should stand upon its own journalistic bottom. He reminded the members that priests were but human and that they were not to be blamed if, when one paper had failed in a diocese, they declined to support another until they were assured it had come

to stay. Catholic papers were, in great measure, a business venture, and their projectors should make them such that they would pay. However, the Catholic press, in his opinion, stood next to the pulpit as a means of spreading Catholic truths, and, if it lived up to its high mission no Bishop or priest could afford to ignore it. He also spoke of the necessity of subordination of the press to legitimate authority and said that the paper which raised its voice against one of God's anointed never could prosper. In conclusion, Father Conroy said he regarded every Catholic journalist as a latter-day apostle and that he should be consecrated with as great a portion of God's spirit as the priest who stood in the pulpit.

The subject of starting a Catholic Associated Press was then discussed and a nucleus of such formed. Steps were also taken by which the combined journals will be able to obtain the best foreign correspondence, literary contributions, etc., at greatly reduced rates, thus greatly enhancing the value of each paper and increasing its popularity among subscribers.

Where to hold the convention in 1891 was the last order of business. Mr. Smith of *Church News* extended an invitation to come to Washington, D. C. Judge O'Brien of the *Mirror*, nominated Chicago. Father Conroy of the *Courier* thought New York city the proper place. On the first ballot, Washington received 7 votes; Chicago, 4; New York 3; the *Courier*, *Catholic Journal* and *Catholic Youth* voted New York. The second and third ballots resulted likewise. The fourth ballot was decisive. The eastern men deserted Chicago and voted for New York. The vote stood: New York 8; Chicago 4; Washington 2; On motion of Judge O'Brien New York was made the unanimous choice. The convention then adjourned to meet in New York in May 1891.

After adjournment, on invitation of the Chamber of Commerce, the delegates visited that institution and inspected its fine building.

At 1:45 p. m. the members of the convention sat down to a banquet at the Dennison House, provided by the Cincinnati Catholic Press. Rev. J. H. Conroy occupied the seat of honor, in the absence of President Pallen, with A. Dittich on his left. After the substantial spread had been thoroughly discussed, the journalists adopted a vote of thanks to the members of the Cincinnati Catholic Press for the admirable manner in which the delegates had been entertained.

At this point A. Dittich, on behalf of the Cincinnati house of Benziger Bros., extended an invitation to those present to take a trip to the Zoological Garden, which was accepted and three enjoyable hours passed all too quickly. By the time we returned to the hotel, it was time for most of us to take trains for our respective homes and soon the Catholic editors had departed toward their respective sanctuaries, to cherish many fond memories of the first convention of Catholic editors.

I boarded an Erie train at the C. H. & D. depot at 10 p. m. and at midnight Friday reached Rochester after a pleasant but uneventful ride.

Following is Father Elliott's letter promised last week:

OFFICE CATHOLIC WORLD.  
CONDE B. PALLAN, Secretary.  
Dear Sir.—Your kind invitation to attend the Catholic Press Convention has reached this office. The business of the convention will not, I presume, concern monthly periodicals very intimately and hence trust that this expression of hearty sympathy will be accepted in lieu of personal attendance.

I have been so fortunately placed these many years back as to be able to read the Catholic journals of different parts of the country at frequent intervals and I think that I know their spirit. It is Catholic in

the truest sense of the term. While our papers are American and breathe the air of freedom, they are at the same time in accord with the rules of orthodox Catholic conduct. They are obedient to the powers ordained by God and they are true to the best inspirations of independent manhood. Presupposing good literary ability, we may say that respect for authority and the consciousness of Christian liberty are the two elements necessary for the successful Catholic journalist and the members of your convention possess them in an eminent degree.

I have sometimes heard fault found with our Catholic papers, not with I deny that in particular and unfrequent cases these criticisms have been just; but the faults are few and trivial compared to the merits. Considering the difficulties of your profession, financial, literary, social and political, to say nothing of local ones in nearly every diocese, who will refuse you the high praise of a difficult work nobly done, or a true vocation courageously, often heroically, persevered in, and always with a large measure of success.

And, in fact, what vocation, except it be that of the sanctuary itself, can compare with yours? The printed word committed to you by the Spirit of Wisdom, on high is to-day a more common medium of thought, a more potent engine of persuasion than is the spoken word itself. Whoever sets in the editorial chair should be consecrated by as abundant a heavenly benediction as he who stands in the pulpit.

I bid you God speed in your work. I pray God that you may illustrate in your proceedings as a body and in your whole career as individual journalists, the Catholic meaning of a free press; the utmost activity of free minds enlightened by the highest type of divine faith and guided by the instinct of the Holy Ghost, winning at once the approval of legitimate authority and the suffrages of a free Christian people. I am very faithfully yours,

WALTER ELLIOTT.

Of the editorial staff of the CATHOLIC WORLD.

#### JEWESSES AND CHASTITY.

"F" Represents the Intimation that they are More Virtuous than Christians.

EDITOR CATHOLIC JOURNAL.—

Last week, I promised to touch, later, upon the question of the relative purity of Christian and Jewish womanhood. "Here is the vilest paragraph," says the *Tidings*, referring to my first communication, "in the correspondent's screed."

In conclusion, permit us to say that we deny that the word *Jewess* represents in special manner purity and virtue, as intimated by the *Tidings*. We can point to Jewish confessions, that that race furnishes a much larger contingent to swell the ranks of prostitution than does Christianity.

Let us analyze in order to appreciate fully the modesty of our friend. This "vilest paragraph" is a denial of that the word *Jewess* represents in a special manner purity or virtue. The controversy is between Christianity and Judaism; the issue is whether Christian women, or Jewish are the more chaste.

I have not declared that the mass of Jewesses are not chaste; what I do is to deny that they are entitled in this regard to the palm from Christians, and to state that I have Jewish authority for the fact that Judaism furnishes proportionately more prostitutes than Christianity.

It would seem, that a Christian might be expected to hold this, just as our Jewish friend is free to hold the reverse.

Nevertheless, here is how the *Tidings* raves:

That is another wicked falsehood. The writer has uttered a foul slander, for which he deserves the execration of all right-minded men. Where, if not in Jewish homes, are the lessons of morality and virtue taught? Jewish women are praised everywhere for their exemplary lives, and for their faithful devotion to their homes and families.

Now what is the true import of this effusion? Why, that it is wickedly false to deny that the Jewess is not the highest type of womanly purity; and equally wickedly false, also, to declare that there is Jewish authority for the statement that Judaism contributes in larger proportion than Christianity, to prostitution.

Not content with pronouncing this a wicked falsehood, the *Tidings*, actually announced that such "foul slander" deserves the execration of "all right-minded men." Unless this editor considers Hebrews only as right-minded, he maintains that good Christians, likewise, should excite themselves over such a statement, and "excorate" it as a foul slander. How very reasonable and modest!

But, what shall the *Tidings* say when we show this "foul slander" coming, as announced, from a Jewish source one by the side of which the *Tidings* does not rise even to the dignity of a rush-light. I refer to the Archives Israelites, of Paris, France, in the columns of which may be found the following:—

"Since a quarter of a century, and we are unable to select a date more remote, moralists ask themselves with reason whence it comes that in all the large cities of Europe there is observed among the women of abandoned life, a larger number of Jewesses than of Christians? This question is unfortunately not without justification, since, in Paris, London, Berlin, Hamburg, Vienna, Warsaw and in Cracow, in what is understood by the demimonde, upon the public places, and even in houses of prostitution, there are found more Jewesses than Christians, keeping in view the proportion existing between the two populations. It is very disagreeable to declare such a fact; but, sorrowful as it may be, it is the truth, and if we do not hesitate to publish it, it is because we desire that some remedy be attempted, as has been successfully done, in connection with other plagues of this nature." *Archives Israelites*, xv. p. 711, 1887.

#### TRIDUUM.

Now in Process At St. Mary's Hospital in Honor of Ven. Jean Gabriel Perboyre.

A three days' Triduum in honor of Venerable Jean Gabriel Perboyre opened on Friday morning at St. Mary's hospital. Rt. Rev. B. J. McQuinn, Pontificated at high mass. The exercises close to-morrow.

Venerable Jean Gabriel Perboyre was born Jan. 6th, 1802, at Le-Fouch, a little village of the parish of Mangergy in the diocese of Cahors. Though his parents Pierre Perboyre and Marie Rigat, were scantily provided with the good things of this world, they were abundantly blessed with those of grace. From their union sprang eight children, four sons and four daughters, who all proved themselves worthy of such truly Christian parents. Two of the daughters are now Sisters of Charity and another died just as she was about to enter the community. Of the four sons, three entered the Congregation of the Mission, Jean Gabriel, our venerable martyr, Louis, who died at sea on his way to China, and Jacques, who has survived his two missionary brothers and is now in Paris.

Jean Gabriel manifested in early life, tendencies toward a religious vocation. He was sent to school at eight years of age and his remarkable piety, and peculiar aptitude at studies, caused him to be allowed to make his first communion when only eleven years. From that day forth Jean Gabriel became the model of the parish. In 1867, he accompanied his younger brother to the Little Seminary at Montaban, at which his uncle, Jacques Perboyre was Superior. While there he decided to embrace the religious life. He pursued his studies with marked success and at a comparatively early age was appointed one of the professors in the seminary. In 1818 Jean Gabriel was appointed