

# The Catholic Journal

The Only Catholic Newspaper  
Published in the Diocese.  
PUBLISHED EVERY SATURDAY AT  
327 East Main Street, Rochester, N. Y.  
BY THE  
CATHOLIC JOURNAL PUBLISHING  
COMPANY.

It paper is not received Saturday, notify the office.  
Report without delay any change of address giving both old and new.

Communications solicited from all Catholics, accompanied in every instance by the name of the author. Names of contributor withheld if desired.

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SUBSCRIPTION RATES:  
For Year, In Advance, \$1.00  
Entered as second class mail matter.

SATURDAY AUGUST 1, 1895.

City News Agents:

The CATHOLIC JOURNAL is sold by the following newsagents, and can be obtained at them Saturday morning:  
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## THE PHYSICIAN.

A physician should regard him self as in the same category with a priest and occur to do such that would tend to endanger a human being's immortal soul. The physician should be a Christian for he is often called upon to act as pastor and doctor, he is asked to help the soul as well as heal the body. How can he offer any spiritual consolation to his patient when he himself is an unbeliever?

A physician should be a man of the strictest probity and a Christian as well. He should hold himself aloof from the questionable practices that some disreputable physician's, a disgrace to their profession, are guilty of. These practices are violations not only of the laws of God but of man. How a physician who is bound to assist in keeping law, not in breaking it, can be guilty of such acts is beyond human ken. It must be that a greed for gold blinds the sense of professional honor as well as incites the doctor to defy the laws of the land. Such physician's, when discovered should be followed to the bitter end and the full penalty of the law imposed.

We know full well the fortitude it requires for doctors, at times, to resist the importunities of suffering and disgraced humanity, to relieve them, at the expense of violation of the law of God and man but the doctor should remember that God has imposed a penalty for sin and that it is better to suffer disgrace in this world than eternal damnation in the next. He should also remember that in concealing shame he is damaging his own soul as well.

In conclusion: Our advice to all our readers is to employ no physician who is not at least a Christian, if not a Catholic.

Another instance of the ignorance secular papers have concerning Catholic customs was emphasized the past week when one of the Rochester papers stated that a certain priest "granted a dispensation" for the burial of a girl whom the coroner's jury said had sundered, on sacred ground. What was meant of course was that the priest signed a certificate that the girl was entitled to Christian burial. Moral: The secular papers are not sufficient to give all the Catholic news. Your children can glean very erroneous ideas if they read only secular papers.

Our esteemed contemporary "The Northwestern Catholic," thus concisely puts it: "The most curious thing about A. P. A. patriotism, is that the leading "Native Americans" are nearly all foreign-born, while a majority of the foreigners whom they would ostracize are native Americans."

According to Father Zurcher at the Catholic Total Abstinence convention in New York last week, Buffalo is a pretty bad city. We always had that opinion. However, it is time to review.

## A FRIENDLY CRITICISM.

An esteemed clerical correspondent takes exception to an editorial paragraph in last week's JOURNAL. We gladly give space to his communication, and beg leave to assure him that our remarks were intended to convey a rebuke to those Catholics who seem to find more pleasure in criticizing the action of priests than they are in attending to their own duties. However, we still hold the opinion that too many Catholics make mistakes, or what they consider mistakes of priests, an excuse for their own shortcomings. In thus saying though, we do not wish to be understood as condoning or excusing errors of the clergy. We do, however, what good, however, can we do to religion in discussing such things on the street corners?

## EDITORIAL CORNER.

In the last issue I read your article on the "Good Catholic" and I must say I was not very pleased with it. I will not say that you are not a good Catholic, but there are many reasons to worry over the mistakes of the clergy. I further say that just by doing so proves a priest erring in his judgment of his own conduct.

Of these errors, the most serious is the recent lessening of the number of priests.

As far as I am concerned, I am a friendly Catholic. I feel like asking you to consider the following, smilingly, in your

next issue:

"In the first sentence it is stated: 'A good Catholic does not worry over the mistakes of the clergy.' I dare to say that a good Catholic will care very much and also worry over the mistakes of the clergy. I further say that just by doing so proves a priest erring in his judgment of his own conduct.

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