

Vaccination—Superstition.

(From the Cleveland Catholic Universe.)

With a singular blindness the enemies of Catholicity, with their senseless hate of all things Catholic, assail us at one moment for not doing that which at the next moment they would assail us for were it done.

So it occurs that now—and from some newspapers that should be more thoughtful—the ecclesiastical authorities of Montreal are reviled for not commanding vaccination to their flocks, and yet were the clergy to take this step in their official capacity the cry would go out from the same Protestant source, "What an infamy of tyranny! What a riest-ridden rabble!"

Now, though the Montreal clergy have advised vaccination, objection to it may well indeed be founded on a most thoughtful and searching intelligence. Of this more anon. But how Catholicity or superstition figures in the case at all we fail to apprehend. Those who make the accusation glibly deal in abusive generalities, but would surely be puzzled if called upon to give a statement of facts.

It is certainly true that the devout French Canadians from their deep distress call out for mercy unto God, and that His wrath may be appeased. It follows naturally that in this visitation their minds signally revert to the All-Powerful Creator, who holds these issues of life and death in the palm of His hand. It must be that, being Catholic, devotions are redoubled, and every intercession invoked for health and strength of soul and mind and body and consolation in the face of the dread contagion.

But God of the Christians! Are these supplications to be derided as "superstitions" by the Gospel claimants of the "enlightened" Protestant press, that now exhausts its wealth of sneers and energies of vituperation upon our desolated French Canadian brothers?

Have none of these journalists read of a former epidemic in Montreal, and how since that time families, prior to that of uncontaminated blood, have suffered from impurities driven into the system by evil vaccine matter, impurities now hereditarily transmitted? Have we not heard something of the vile keeping of the Montreal pest house under the present epidemic?

There are certain readers of the Universe who will remember the terrible ravages of the small-pox among the Confederate prisoners of war on Rock Island in 1864, the horrors of the vaccination and the loathsomeness of the pest house. Those who were victims or witnesses to the vaccine corruptions of those dismal never-to-be-forgotten days will not be found among the revilers of the afflicted French Canadians. Indeed, it might well repay some medical authority to make patient, honest investigation of that scathing visitation on Rock Island, which struck down several hundred Confederate prisoners. (We do not know if these facts ever became public.)

It took a corporal's guard to escort the writer to the vaccine treat prepared, and afterward he was declared infected with the foul disease and forced into the pest house! For all that, he did not have the small-pox. What sad incidents, what barbarities that Island witnessed then and previous!

Four years ago we read "Current Fallacies about Vaccination," by Hon. P. A. Taylor, a member of Parliament. It was a second edition, just issued, of 100,000, and certainly the authorities quoted could neither be accused of Catholicity nor of the "superstition," now alleged. And as certainly ignorance would not be imputed to the long list of officers of the "London Society for the Abolition of Compulsory Vaccination," among whom we found nobles, members of Parliament, University professors, fellows of various societies, physicians, ministers, etc. Mr. Taylor was then, 1881, President of the Society. We condense the following from his pamphlet:

When vaccination was voluntary in London, for the five years, 1849-53, the death rate from small-pox in that city was 292. About 10 per cent. of the population of London was then supposed to be vaccinated. For the five years 1869-73, after twenty years of compulsory vaccination—and with 95 per cent. of the population of London vaccinated, the death rate from small-pox had increased 132.5 per cent.

Dr. Cameron, "the recognized champion of vaccination in the House of Commons," admitted in the London Times that "not merely has the mortality in small-pox occurring after vaccination progressively increased in the aggregate, but it has increased in each class of cases, and increased enormously in the best vaccinated class of cases."

Of evils caused by vaccine some startling cases are quoted, and Mr. Taylor maintains that there cannot be any vac-

ine matter "beyond the risk of suspicion." Syphilitic contamination is quite frequent. In the "famous D'Orcia case," 29 children out of 38 vaccinated were thus infected; in Pruem, Germany, "30 children were infected in a similarly terrible way." "Within the last few days it has been reported by the French papers that 58 French soldiers in Algeria were syphilized by inoculation from a single infant."

Infant deaths from the "nine diseases liable to be communicated through vaccination" have terribly increased. In 1874, 1,484 babies under one year of age died from syphilis alone.—Annual Report of Registrar-General.

The Lyon Medicaie, June 22d, 1879, reports local doctors as having vaccinated, on April 26th and 28th preceding, thirty-eight children, "all aged less than twenty months." It was a dreadful massacre. The infants were one and all inoculated with glanders.

Dr. Creighton, of Cambridge University, "gives the history of twelve cases of bovine tuberculosis in human beings—the disease being a more rapid form of consumption than that peculiar to man." "This tuberculosis is hereditary, and occurs in 4.75 per cent. of any given number of cows." Frightful disease has been communicated by calf lymph.

We believe we have written enough to at least suggest to our confreres that it is better for them to study their theses than to forever write flippantly on subjects on which they have never sufficiently prepared themselves for an opinion. Newspaper men should leave to less well-trained minds the weakness of ever drifting with the tide and accepting popular conclusions without even a squint at the premises.

Ignorance has at least as much to do with accepting as with rejecting vaccination.

Flowers.

Cultivate in youth a love of flowers; it is a love that is never destroyed by sickness or worldly care: it will grow with your growth, and strengthen with your strength. It is a sad house where a flower is unwelcome. Flowers, like trees and brooks seem to have sweet and musical voices. We often talk with our flowers; they never upbraid us. Sometimes, when very thirsty, they look so drooping and sad, we hasten to refresh them; then how joyously they raise their heads and send forth sweet perfume. Often they whisper, in low, soothing tones, of joys that are past.

A New Butter Test.

"Say," exclaimed a hotel guest, calling the attention of an urbane waiter, "this is a terrible deal you are giving me in the way of butter."

"It's slightly off color, isn't it?" inquired the waiter.

"I should say it was."

"Rancid?"

"You bet."

"Strong?"

"Strong as a mule."

"And fearful frowy?"

"Worst I ever saw in my life."

"Yes, well that proves it's genuine butter, don't it? If it was olomargarine there wouldn't be nothing the matter with it, There is considerable difference now-a-days between chun butter and painted tallow."

If you wish to pour boiling hot liquid into a glass jar or tumbler, it can be safely accomplished by first placing the spoon in the jar.

One sometimes sees a drunken man pitched violently from a horse, and when the bystanders rush to the spot, expecting to find him dead, they are astonished to discover that he has been little injured. In his "Scrambles Among the High Alps," Leslie Stephen tells the story of a guide who while drunk, fell over a precipice so deep that a fall over it seemed almost certain death, and who yet sustained little injury. Stephen accordingly gives his readers the advice either not to fall over a precipice, or to get thoroughly drunk before doing so. The reason of this immunity is that the nerve centres are so much paralyzed in the drunken man as not to be affected by the shock of the fall which, in a sober man, would have acted upon them so violently as to stop the heart, arrest the circulation, and cause instant death.

In 1841, Bishop Hughes, anxious for the spiritual improvement of his diocese, sought an Order of women trained to give the highest possible education. He deemed the Ladies of the Sacred Heart best fitted to realize his object; and under the guidance of Madame Gallitzin, a house was founded at New York. After various changes of residence, the Sisters finally took possession in 1846, of their present beautifully situated Convent and Academy at Manhattanville, New York city.

How a Papal Bull Convinced the Lawyer.

When Archbishop Gibbons, of Baltimore was Bishop of Richmond he was the defendant in a suit relating to some church property. When he was called to the witness stand the plaintiff's lawyer, a legal luminary, who still shines in Richmond, after vain endeavors to involve the witness in contradictions, struck on a plan which he thought would annoy the bishop. He thereupon questioned Bishop Gibbons' right to the title of Bishop of Richmond, and called on him to prove his claim to the office. The defendant's lawyer of course objected to this as irrelevant, but the Bishop, with a quiet smile, said he would comply with the request if allowed a half hour to produce the necessary papers. This was allowed. The bishop left the court room and returned in twenty minutes with a document which he proceeded to read with great solemnity, all the more solemn as the paper was all in Latin. The plaintiff's lawyer pretended to take notes industriously, bowing his head once in a while as if in acquiescence, and seeming perfectly convinced in the end. When the reading was finished he announced that the Papal Bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. The next day it leaked out that the Bishop, unable to find the Papal Bulls at his residence, had brought to court and read a Latin essay on Pope Leo the Great, written by one of his ecclesiastical students and forwarded by the President of the college as a specimen of the young man's skill in Latin composition. The smart lawyer has not heard the last of it yet.

Mothers to Blame.

The plain fact of the case is that the American mother of the poorer classes is more careless of her duty than the mother of any other nation. The daughter of a decent French tradesman or artisan would never be allowed to go to balls unprotected, or clandestinely to pick up chance acquaintances in the street. On the other hand it is only within a very few years that the young girl of the gentler class in America has been properly protected from insult and scandal by the constant presence of her mother or some one wiser in the world's ways than herself. No matter how poor a girl is, the moral atmosphere about her may be as pure as if she were reared in a palace provided her mother will it. To do it she will not turn her loose on the street to carry on flirtations with married men, or send her unprotected to balls, while she remains at home satisfied that the "young folks should have their fun." This is plain talk; but mothers who will read it know that it is true, and know, too, how much they are to blame that it is true.

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