

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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ONWARD AND UPWARD.

The powers that guide the destinies of the Catholic Record have intimated to us that they require some copy agent resolutions of the New Year. This is, of course, a rather hackneyed topic, and one that the scribe who does duty on comic weeklies regards as peculiarly his own. Moreover, for those who look upon "resolving" as a very serious business indeed, it would, were we to yield implicit obedience to orders, seem as if we were trenching upon a domain that is personal and sacred. We do not like people fussing about what we should do. We know it as well as the wisest teacher, and perchance at this moment slightly historical, after much hearing and speaking of living words, or flushed with the hope of better things, we are going to prove our knowledge by action. It may not, however, be many moons before the resolutions are forgotten. But if we cannot realize all our hopes it is not a bad thing to take up the book of the New Year and to write on the first white page something of interest to ourselves. And so long as we struggle we cannot fail. They who sit idly by dead hopes and withered dreams and spend their bitterness upon aught that is optimistic, are the cowards and losers. Instead of walking they sit still, salving wounded self-love with self-pity. Because they have made a failure, or found that fancies bred of ignorance and inexperience are but fancies, they become lethargic—the most miserable failure of all. Then we have cynicism—the notion—a maggot that breeds in small minds—that all men are hollow and rotten at heart. How often have we not heard it! The young who discover that their idols are but clay will have no more idols. This is good if it may teach them to stand erect and to be chary in bestowal of trust and affection, but not so if it prompts them to withhold it altogether. They who have been duped may imagine that all men play with loaded dice. But better sunshine in the heart than ice. That trust we give may never to our mind yield us a reasonable amount of interest, but we may be quite sure that it is a good investment. It acts as a tonic in the feeble-hearted. A joyous life is better than a threnody. It may steal into souls and make their barren wastes reoatate again with the hue of youthful enthusiasm. What is the good of all the literature with a sob in it? What is the value of a cynic though his thought be set in phrase that lives in enduring folios? For our part give us the words with life and hope in them—the men and women who stumble and fall and yet move on without polluting the sweet air with growling and grumbling. They indeed may have no success as the world terms it, but they do not fail. The way may be hasty and the beautiful mountains never within hailing distance, but their face is ever towards the goal. However blue or gray their sky may be, they keep marching—and doing this, they do all. No repining—this belongs to weaklings—but the courage of the soldier. True in all things—kind and merciful though the heart be weary—in his ears the voice of the Captain, he is always a man to be looked upon reverently by the angels who pick him up from the world's battle field.

To keep onward—this is our business.

A WORD TO CRITICS.

Being kind-hearted shields us from the curse of being worldly-wise. The man must be very lonely who can say that we men are "but of little breed" and who can hear nothing but the sounds of earth. We have not the assurance to believe that anything we might say could have any effect in the pestering, insignificant things yeelp gossips—the buzzards who prey upon official and in ecstasy when sitting in judgment upon their neighbors. But let us quote, for their benefit, a little information from Father Tyrrell, S. J. One reading will not get it through their brain cuticle, but they may after two or three readings see a glimmering of its sense:—
"Not till we enter into the secret of a man's will, not till we know all the antecedents of his life—the precise measure of his knowledge and understanding—the exact condition of every nerve and muscle—the lie and correlation of all the cells of his brain—the composition and heat of his blood—in fine the infinity of conditions under which he acts, can we venture in our criticism of his action beyond a 'positivist' statement of what is external and apparent."

MOTHER AND SON.

Now a good resolution for some sons and daughters would be to minister to the comfort of their parents. A child worthy of the name does this. But there are those who would feel aggrieved were one to allude to their lack of filial devotion who do not do it. We are not giving free rein to imagination when we say that some daughters and sons are responsible for the deaths of a good many fathers and mothers. The doctors put it down to heart disease or old age, but we think that in many instances the letter that never came—the expectancy often postponed of some little token—the yearning unsatisfied for love and sympathy, hurried them to the grave. Poor little mother! To groan and cry over a baby—to give it the wealth of your heart, and then when it leaves you to see it forget you or to throw you now and then a few dollars as one would throw a bone to a cur!

She is in the way of course! The wife cannot get on with her—and then the white livered, contemptible hound of a son gives her over to the charity of the public. He would rather see his mother a pauper-pated woman who pleases an adle-pated woman who imagines that, having old people, when they are penniless, about, will bring her down in the social scale, or will interfere when she is giving children's parties or indulging in the social frivolities that weaken a family morally, mentally and financially. She has not the grace to understand that the advice of an old-fashioned body could be of incalculable benefit to her. And so the mother is packed off to the poor house, where she may, but oftener does not, receive any attention from her dutiful offspring. Sometimes she gets a parcel of clothes—the wife's "cast offs"—as a mark of his large heartedness. When she dies he goes to the poor house when the streets are silent and brings the body to his residence. Next the daily prints announce that the funeral of—will take place from—street. Good son! At the house he acts the mourner to perfection and contrives to have his friends see the beautiful wreath of flowers with the legend "From her loving Son" in the coffin. The wife smiles a bit—and the comedy is over. This kind of a son has abundant material to work on. He should begin by endeavoring to understand what manner of man he is, and when he is convinced that decenter men have made their adieu to the world with a hempen collar around their necks, he is in condition for good resolutions.

FATHER, WIFE AND CHILDREN.

Another individual who should do some strenuous thinking at this season is the one who is forever nagging at his children. It seems presumptuous to give any advice to this gentleman because he preens himself on his superior knowledge. But, at the risk of wounding his susceptibilities, let us ask him what has he to show for his nagging during the past year? If he is sincere with himself he must own that he has tried—and succeeded—in making home the dreariest place on earth for wife and children. His children fear him, the wife endures him. When he enters the house it becomes as still as the grave. His opinion must be always law, for little by little he becomes convinced that the wife is not a help-mate and equal, but a bond slave who should be unutterably grateful for food and clothes. Should she venture to say a dissentient word she is overwhelmed by a torrent of indignation. Should she offer a suggestion as to the advisability of dissociating the children from dangerous surroundings, she is laughed at, it is not insisted. It matters little that he is painting brutality on the minds of the children—searing their souls with unforgettable marks of parental tyranny. His rebuffs and harshness and fault-finding make the four walls which he dubs home a veritable hell. The boys long to leave it—and if they do it as soon as possible; and if they do not suffer shipwreck it is because of the love they have for the long suffering mother. But without the house this individual is a marvel of politeness. He is in request at social gatherings because he is so anxious to please and ready to render service. With other people's children one would think him a politician, so suave is he and paternal-like; with the women who are fortunately not married to him, a Chesterfield in deportment. Among his equals he is the last to enter a discussion and the first to leave it when there is question of maintaining an opinion against odds. In short, court-opinion against odds. In short, court-opinion against odds.

dilect language. The other kind, that springs from his cowardly heart, is reserved for the wife and children. They will bear it when others would not. He knows that he would be kicked out of any decent house for a tithe of the insults he showers upon them at home, and governs himself accordingly. And so he plays the dual role of "street angel and house devil." But he may learn that it is profitable to bank his smiles in the hearts of those who know and love him. He may want to draw upon them some day, and he should see to it that the draft shall not be dishonored. Let him make a deposit to-day.

"STUMBLING BLOCKS"

ENCOUNTERED AT A NON-CATHOLIC MISSION IN A PARISH MORE THAN A HUNDRED YEARS OLD.

St. Joseph's Church, Eastern Shore, Md., as the Jesuit Fathers are wont to call it, is one of the oldest Catholic churches in the Diocese of Wilmington. It was begun as a mission by the Jesuit Fathers in 1755, when Rev. Joseph Mosley was sent from St. Joseph's to locate on the Eastern Shore. Father Mosley finally settled in the upper part of Talbot county as the most suitable point whence to attend the different missions under his charge. Here he erected a brick church and dwelt, which he completed in 1782. The trials of his missionary life have been preserved in part in a series of letters to a sister in England named Mrs. Dunn. From these we learn that even in Catholic Maryland during the Revolutionary War it was forbidden to build a Catholic church. Father Mosley was obliged therefore to build the church as an annex to his small house, which was usually as Mr. Mosley's private chapel, although it was a case private chapel was seemingly greater than the whole. Both church and house were solidly built, and have been used for worship and residence uninterruptedly until the present. Small as the church is, it stands intact, and the original building stands intact, a monument to the missionary who labored single-handed and single-hearted for the faith in these parts.

The church is situated in a fertile agricultural section, and most of the Catholics are well-to-do farmers. When one sees the beautiful farms that surround the church on all sides, it is impossible not to wish all the Catholics of such a region, if our Catholics laboring in the factories of the cities and the mines of the mountains knew the advantages of such a life as that offered by the country around old St. Joseph's, many of them would write for information to Father Temple, at Eastern, Md., who is continuing the work begun by Father Mosley a century and a half ago.

As the church is in the country, Father Sutton lectured in a hall in the neighboring town of Cordova, situated three miles from St. Joseph's. The hall would accommodate about three hundred persons. Every available object was used to give the people the comfort of a seat—chairs, some without backs, benches, boxes, nail kegs, butter tubs and plain boards laid from box to box. The place was jammed every night.

The mothers brought all the children, even babies. The good farmers with their wives and children sat for over an hour each evening and drank in the word of God as the parched earth drinks in the welcome rain.

Two hundred copies of "Clearing Way" were distributed to non-Catholics. Each evening before the lecture began, Dr. Temple, the pastor, and Father Sutton stood at the entrance to the hall and spoke to every one as he or she came in. After a few nights the shyness of the non-Catholics seemed to wear off and they would remain after the lectures and chat pleasantly with the priests. The second day some Catholic ladies spent the afternoon in decorating the platform with rugs and flowers, giving it a pretty appearance, in strong contrast to the rough, rude hall.

At St. Joseph's each morning Mass was celebrated, a sermon preached to Catholics, and confessions heard, Father Sutton devoting the morning to Catholics and the evening to non-Catholics. The three mile drive before and after the lectures was not so unpleasant as it might have been had the weather been less favorable.

Some few questions were dropped in the box. The following was given to Father Sutton, to which he was requested to give a full answer:

"STUMBLING BLOCKS."

"Is the Roman Catholic Church identical in doctrine with the old Apostolic Church? Historical identity is fully and freely admitted, because she can trace an organized existence back to Apostolic times; but in doctrine has she not widely departed from Apostolic faith from time to time since the year six hundred by addition?"

The additions are based upon the decisions of the Council of Trent, which closed its session December, 1563. They were formally published by Pope Pius the Fourth, November, 1561. The Articles of the Immaculate Conception of the Virgin Mary was added by Pius the Ninth, December, 1855. The Article of Papal Infallibility was added July, 1870.

(Signature given.)

ANSWER.

"The 'Stumbling Blocks' arise from

the confounding of the definition of the existing faith of the Church with the creation of new tenets not flowing from the legitimate extension and application of admitted principles. They mistake the language of definition for the words of creation. Many Protestants erroneously date the commencement of the doctrine from the time it was made binding by an explicit definition, although it had always existed in the Church. Such definitions are inseparable from the nature of man, and when there is a judicial power to settle and determine the full meaning of the law, it is not a case came before the Supreme Court of the United States as regards the construction of one of the articles of the Constitution; the Court would determine its meaning and bearing. Would any one be so foolish as to charge the Court with creating a new fundamental law, when it simply declared what the constitution had not always been what the Court declared it to mean? To declare what is the law and to make a law are very different. One is to create, the other is to define or explain that which is already made.

So with faith. The Church does not create new doctrines; she defines what has been the faith committed to the Apostles by Christ. St. Augustine in speaking of the definitions of doctrine that had been made up to his day, shows how the definition brought out more clearly and more emphatically what had always been the teaching of the Church. He says: "The dogma of the Trinity was not perfectly brought out till the Arius declared against it, nor the efficacy of baptism till questioned by unbelief. The errors of heresy, instead of injuring the Catholic Church, have really fortified it. Besides, those who thought wrong were given an occasion to ascertain the right. What had been but pliosly believed became afterwards fully known."

To say, therefore, that every definition of faith was an addition to the fundamental revelation made by Christ, is to say that every law not contained in the Constitution of our country. Take, for example, the infallibility of the Pope. Before the definition it resided in the Church. Some held it as a matter of opinion, others that it was in the Pope and a general council. Not the decrees of general council were of any value without the Pope's assent. Infallibility was admitted by the Council of the Vatican. Some held it resided in the Pope as chief teacher of the Catholic Church. Cardinal Newman in his book on "Development of Christian Doctrine" could be read with great profit by those who held the definitions of doctrine a stumbling block to their recognizing the Catholic Church as the teacher of the unchanged doctrines of Christ.

Dr. Temple is delighted with the good results of the mission. Several fallen away Catholics have been brought back, and many of the non-Catholics expressed the great joy it had given them to hear the doctrines of the Church explained. Some of the inhabitants of a neighboring town, in which they are not a single Catholic, have expressed their desire to have Father Xavier Sutton come there and give a few lectures in the town hall.

THE DOCTRINE OF HELL.

TEACHING OF THE CHURCH REGARDING THE ETERNAL PUNISHMENT OF SIN.

From the New Zealand Tablet. In the course of a Protestant mission on a large scale which has just been concluded in Christ Church the Rev. Dr. Torrey, who was conducting the mission, happened to intimate that he was fully convinced there was a hell, that its torments were everlasting and that the fire with which the wicked are punished is a material fire. The statement was made once vehemently challenged and a vigorous controversy in the papers took place, in which the doctrine of everlasting punishment, and especially of punishment by a material fire, was somewhat fiercely assailed. So far as we know the Catholic Church was not specially referred to in the correspondence, but to have remained silent while a belief in hell is included in the defined articles of faith was being publicly attacked would have been disloyal to the truth, and accordingly Father Le Menant des Chesnais, Vicar General of Christ Church, thought it well to deliver a special lecture on the Catholic doctrine on the subject. The lecture shows the great learning, wide research and comprehensive grasp of the subject which characterize all Father Le Menant's production. After showing the universality, even among pagans, of a belief in a place of future punishment for the wicked, the lecturer proceeds to state the teaching of the Church, carefully distinguishing what is of faith about hell and what rests on tradition and the opinion of learned theologians and doctors.

"The Church," says Father Le Menant, "has defined only two things concerning hell, namely (1) that there is a hell for the punishment of the wicked, and (2) that hell is eternal, and its torments, whatever their nature may be, will never come to an end." "Other questions," he adds: "Where is hell situated? What is the nature of the pains of hell? What are its walls and must be left to the final choice himself, the whole truth on the subject, so far as mere mortal knowl-

edge of it can go, may be fitly summed up in Cardinal Manning's words, that 'no soul is lost whom infinite wisdom, infinite power and infinite love can save.'"

THE NEW PAPAL DELEGATE AT OTTAWA.

Ottawa, January 4. — Mgr. Sbarretti, the new Papal delegate, arrived here Saturday morning at 11:30. He was met at the station by Archbishop Duhamel. The reception of the delegate this morning was very simple and unostentatious. Mgr. Sbarretti made his first public appearance to-night at a reception held in the cathedral here. The great church was crowded. Archbishop Duhamel welcomed the delegate in behalf of the Canadian Catholics—a pleasure and privilege rightly his by order of seniority. Mgr. Sbarretti, who is a splendid speaker in English, made an eloquent reply. He expressed thanks for the warmth of the reception tendered him, and said it manifested the great faith in the Church displayed by Canadian Catholics. He would report to the Pontiff whose representative he is, and the great head of the Church in the midst of his trials would be pleased and grateful to know that the Canadians were loyal and faithful. Hon. R. W. Scott, Secretary of State, represented the Government.

THE SISTERS REMEMBERED.

The Reading, (Penn.) Times of Thursday, Dec. 25, has a very interesting article concerning the presentation of Christmas gifts to St. Joseph's Hospital of that place. Col. Geo. S. Beek, the generous donor of twelve beds, tables, chairs, etc., referred very feelingly in the course of an address on the occasion, to the good work done by the Sisters of Charity, the Mother Superior and the Sisters, several representative citizens were in attendance at the presentation. We have much pleasure in giving the Colonel's address in full from the Times' Christmas number:

COLONEL BEEK REMEMBERED. Colonel Beek was then introduced and said: "Dear Sisters of Charity, in charge of St. Joseph's Hospital:—On Christmas eve, 1872—just thirty years ago to-day—I was a poverty stricken victim of yellow fever in the Brazilian part of Rio Grande, more than four thousand miles from home, among a people of whose language I was ignorant, and with whose religion I was not in sympathy. There was not a person, excepting my own shipmates (and the majority of them were also stricken with the same awful disease), in all of Brazil who knew me. I will not attempt to describe how I felt during that sad, sad Christmas season three decades ago. I will leave that to your imagination, but I do want to tell you that at a time when I had concluded that I was absolutely friendless, and when I had about made up my mind that my days on earth were numbered, your saintly like, earth-wide Sisterhood came to my rescue, and without pay, emolument or hope of reward nursed me back to health and strength."

"Now, Sisters, since I have told you of this experience do you blame me very much for adoring your noble order and loving every one of you personally? Since this yellow fever experience in South America—the bare thought of which makes me shudder—and up to which makes me shudder—the fates of which I have recently read, the fates which I have been able to do in the matter of paying a little interest on the enormous debt I owe your Sisterhood was to reach down into my pockets and give you a dollar or two once in a while when I have it to give."

"I never have hoped, and cannot hope, to ever pay the debt I owe the Sisters of Charity. Were I a Vanderbilt, a Rockefeller, a Carnegie, a Rothschild and a Morgan all in one, and had I about one lot less than that of God Himself, I could not pay it, but, on this, the eve of the anniversary day of the birth of Him who Christians say brought 'peace on earth, good-will to men,' and just thirty years after your great Sisterhood took me in, I take unutterable pleasure in handing you a small instalment on this debt in the shape of this equipment for your two new fever wards, with the sincere wish and belief that it may be the means, in your tender hands, of bringing many sick ones back to health."

"Good, Dear, Noble Sisters! In your self-imposed and arduous work of love becheered by the thought and knowledge that those of us whose fevered brows have felt the sympathetic touch of Sister's hands well know the love that prompts you all in your angelic work amid disease and pestilence. Let me assure you that those of us who have fed on Sisters' bounty know you best; do all unite in praise of that self-sacrificing, noble love that reaches out to earth's forgotten ones, and in your chosen Master's name bids all come taste of loving ministrations when disease overtakes and death draws nigh."

"Believe me, Sisters, when I say the truly good and great of all the earth appreciate your tenderness, approve your acts and honor well your name, and from the Great Beyond—your final, everlasting, peaceful resting place—where 'tis said that Charity prevails and work well done is recognized, I seem to hear Celestial voice of angel, saint and Love Himself in chorus call you blessed."

Other addresses of a very pleasing character were then given by several well known citizens, including Hon. H. Willis Bland, and James Nolan, Esq.

and other such questions have never been defined by the Church, and are to be studied to the arguments of the Fathers and learned doctors, and the traditions of the early Christians; but they form no part of the Catholic faith and may be examined and judged by the strength of the arguments which are brought forward to elucidate them."

That the fire of hell is a material fire—though, of course, entirely different from earthly fire—is, he explains, "the most common and almost certain opinion," in the Church; that it is a mere metaphorical fire "we are not forbidden to believe, but this is by far the least probable opinion." The Government then goes on to draw out at length the arguments, both from the scriptures and from tradition, which conclusively establish the defined teaching of the Church as to the terrible fate of the finally impenitent.

The thought of souls suffering forever and ever in hell is undoubtedly a very awful one, and the difficulties it suggests have never been more generally assailed than at the present time. We turn, therefore, with interest to that portion of Father Le Menant's lecture which deals with this aspect of the question, and his vindication of God's justice is so much to the point that we quote the passage in full:

"But how," he asks, "can the eternity of hell's torments be reconciled with God's infinite goodness? What proportion is there between a crime which lasts but a moment and everlasting sufferings? In the first place, let me remark that the punishment of a crime is never measured by the length of time it takes to perpetrate it. Does it take a long time to pull the trigger of a revolver and shoot an enemy? Does it require much time to strike a match and apply it to a fuse connected with a barrel of gunpowder and blow a whole city to atoms? Or to plunge a knife into the heart of the person we hate? Or put a few drops of prussic acid in a teacup? Yet if any one be convicted of anything of the kind he is cast into prison, deprived of his riches and of his liberty and separated from all his friends and sentenced to a hard labor for life, or even put to death; and in this we see nothing excessive; and in this we see nothing to cut off forever all intercourse with society. Now this is exactly what God does. He keeps for ever away from Him and the company of His Blessed Mother and the holy angels and saints those who are unworthy to go to paradise. In the second place, let me remark that in the punishment of hell what may, it is in exact proportion to the guilt of each. All those who go to hell will remain imprisoned forever, but although their captivity will be eternal, the pains they will endure will be finite and in perfect proportion to their guilt. If a sinner should die with but for that one sin; his punishment will be the smallest possible in that place of misery, only it will never have an end. If a sinner has ten, a hundred, a thousand mortal sins, his sufferings in hell for all eternity will be exactly in proportion to the number and enormity of his faults. Nay, we may even say that with the Angelic Doctors that, be the pains of hell what they may, not only will no one be punished more than he deserves, but the punishment of each will be somewhat less than that he deserves, because God is always inclined to reward us more than we merit and to punish us less than we deserve (Thom. Summ. scilicet, Art. 2). Thus no argument can be made against the justice of God on account of the intensity of hell's torments."

Briefly put, the following are the points which should be kept in mind by way of mitigation of the awfulness and mystery of the doctrine of eternal hell, and there are degrees of punishment meted out to every soul in proportion to its actual guilt, or to its merit, as Father Le Menant has pointed out, be even somewhat less than has been really deserved. (2) Only those are condemned to eternal hell who are guilty of mortal sin, and who die utterly separated from Him by deliberate and grievous unrepented sin, i. e. who are to the last willful and impenitent rebels against the divine Majesty. (3) No even an approximately probable estimate can be formed of the loss or of the proportion which they bear to the rest of the race. It is to be remembered that, as a popular compend puts it, while the lamp of life holds on to burn, and though no one who was not spiritually insane would place his hope of salvation on a death-bed repentance, yet it is not for us to place a limit on the number of those who avail themselves of the opportunity afforded by a merciful and loving God of repenting at the last and of dying after all in peace with Him. The case was suddenly cut off and of whom it was said, Between the stirrup and the ground. He mercy sought and mercy found. It is probably by no means a solitary one. (4) Last and most important of all, the Church has always firmly held and taught that God desires the salvation of all, and that not a single soul is ever condemned unless He has first bestowed upon it sufficient grace and full opportunity for securing a life of eternal happiness with Himself. In other words, it is the sinner himself, and not God, and its torments, whatever their nature may be, will never come to an end." "Other questions," he adds: "Where is hell situated? What is the nature of the pains of hell? What are its walls and must be left to the final choice himself, the whole truth on the subject, so far as mere mortal knowl-

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