#### Is it Worth While?

Is it worth while to jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart, that we war to the
knife?
God pity us all in our pitiful plight.

God pity us all as we jostle each other; God pardon us all for the triumphs we feel When a fellow goes down 'neath his load on the heather. Pierced to the heart, words are keener than

the heather.

Pierced to the heart, words are keene steel,

And mightler far for woe than weal.

Were it not well in this brief life's journey, On over the isthmus, down into the tide, We give him a fish instead of a serpent, 'Ere folding the hands to be and abide Forever, and aye, in dust at his side?

Look at the roses saluting each other; Look at the herds all in peace on the plain, Man, and man only, makes war on his brother, I laughs in his heart at his peril and pain, amed by the beasts that go down on the

at tworth while that we battle to humble some poor fellow down in the dust? do pity us all: Time too soon will tumble All of us together, like leaves in a gust, Humbled, indeed, down into the dust. -JOAQUIN MILLER.

#### HALF HOURS WITH THE SAINTS.

#### Saint Zita.

THE GREATNESS OF HUMILITY.—St. Zita, placed by reason of her lowly birth in a position obscure, or vile even, according to the views of the world, knew how to lift herself by faith to the sublime heights of sanctity. She passed her life in domestic work, the object of hatred and calumny: her humility was too great, it was said, to be real; it was sheer hypocrisy. ission was too prompt and per-Her submission was too prompt and perfect to be exempt from pride; and if the poor servant were any better than people of her condition, it was merely because she wished to appear so. Zita, however, accomplished all her duties with that perfection which those who wish to please fection which those who wish to please God are wont to employ. She bore reproofs, injuries, bodily and moral sufferings, with that patience and submission which the love of God alone knows how to inspire. She was pious, cherished the poor, and forgave injuries. At last the general voice ended by rendering her full justice, which she by no means looked for. The world was struck with wonderment, and the Church has placed her on her altars. St. Zita died at Lucca in 1272, and was beatified in 1696.

MORAL REFLECTION.—All acts in them selves good become acts of holiness when accomplished with reference to God. "All things are turned into good in the hands of those that love God," saith the Apostle.

#### SS. Theodora X. Didymus.

THE POWER OF PRAYER.—Theodora had dedicated by vow to God her life and her virginity; she was denounced as a Christvirginity; she was denounced as a Christian to the proconsul Proculus, who had been charged by Dioclesian to persecute the Christians in order to make them renounce their faith. This occurred in 323. The proconsul not being able to induce her to apostatize, ordered her to be consigned to a place of debauch. Theodora, on entering these full ways her have a surjection there. ing there, fell upon her knees, saying, "Lord Jesus Christ, safeguard that which "Lord Jesus Christ, safeguard that which pertains to Thee; as for myself, I fear sin more than death: if Thou wouldst have me pure, shield my innocence." A soldier, named Didymus, entered soon after, and said to her, after she had recovered from her fear: "Let us change garments, after which depart and leave the rest to me." The innocence of Theodora was thus preserved, but Didymus remained exposed to all the fury of the judge, and was sentenced to death. Theodora reappeared in order to deliver him; a holy emulation arose between them as to who should die in order to save the other. They were in order to save the other. They were condemned to die together, that is, to receive at the same time the immortal crown

MORAL REFLECTION.—It is written:
"The holy He will join to Himself, and
whom He shall choose they shall approach
to Him."—(Numbers xvi. 5.)

## Saint Hugh.

GREATNESS AND SANCTITY.—St. Hugh, abbot of Cluny, was descended from the sovereign house of the Dukes of Burgundy, but contemned the advantages of such an illustrious birth to give himself to God in the monastery of Cluny, or rather God deah im to this humble retreat in order to make him the instrument of His high purposes. Having been made prior, and subsequently abbot, by reason of his merits and not on account of his birth, he its and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is and not on account of his birth, he is a ble to confirm the inappeared once again in that sphere to which his birth gave him access. The emperor Henry the Dark held him in great esteem, and charged him with the conducting of delicate negotiations. The popes Leo IX., Nicholas II., Gregory VII., Stephen IX., Urban II., and Paschal II., loaded him with proofs of their confidence. He conducted the negotiations for peace between temporal princes and the Church between temporal princes and the Church and likewise between the princes them-selves; the greatest political events of his century were made over to his discretion and solicitude. The abbot of Cluny was as holy according to religion as he was great and able according to the views of the world. Holiness is not that which the world imagines, it renders great and per-fects that whereunto it is allied. St. Hugh died on the 29th April, 1109, aged 35

Moral Reflection.—Glory, even of a worldly nature, is not excluded by holi-ness; "it is the vesture thereof," accordness; "it is the vesture thereof," according to the expression of the Wise Man. (Eccles, 1, 12.)

Mr. T. C. Berchard, public school teacher, Norland, writes: "During the fall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since and have gained fifteen pounds in weight." Sold by Harkness & Co., Druggists, Dun-

## Do Not be Duped.

A recently advertised and highly puffed remedy for deafness has lately been ex-posed as an unmitigated fraud. Not so with Hagyard's Yellow Oil; none name it but to praise. John Clark, of Millbridge, testifies that it cured him of deafness.

#### THE PRENCH IN ANNAM.

"Before concluding, I took the crucifix, which I had laid on the bier, and displaying it to the crowd, 'Behold,'said I to them 'Him who one day will judge you all. Ah! He knows well amongst us those whose intentions are sincere and pure; He knows the men of good will. He will not ask if we have followed the form of prayer adopted by the greater number, and the religion most in fashion, but whether we have embraced that this have embraced that this religion most in fashion, but whether we have embraced that which our conscience showed us to be the best and the true one. Razakamady had the courage which God requires, and in spite of the favours showered on the partizans of the religion opposed to that of God, he asked for baptism, and he was faithful to his engagements. It is that which made him respected amongst you and it is that which pected amongst you, and it is that which will give him glory and happiness for all

"There was profound silence at this moment. I profited by it to begin the Rosary; all replied to the Malgasian Ave Maria; and after every decade, we sang a verse of some canticle, accompanied by the harmonium. In the evening, about eight o'clock, we had another long meeteight o'clock, we had another long meeting; after I went away the weeping and the singing recommenced in right earnest, and never ceased till midnight. The next morning I paid a visit to the house. I sang a little, and made them recite six times the Pater, and the Gloria Patri, then I left my flock to go and celebrate Mass at a league's distance, at the village of Androhibe. On my return to Ambohitson, I found a greater crowd than the evening before; besides nine Fathers, a Brother of the Christian Schools and two Sisters of St. Joseph had arrived. It was

Sisters of St. Joseph had arrived. It was Wednesday, the day of the funeral ceremony. Father Abinal gave the absolution and preached. tion and preached.

"Razakamady was not interred till Friday evening; he had died the previous Sunday morning. They had enveloped him in twelve pieces of cloth; they had placed a cap of red silk on his head, adorned with a Maltese cross in imitation gems, and they laid him in the tomb which had been prepared..."

We shall complete this review of the Malgasian Missions by some extracts taken from the letters of different Missioners.

The Rev. Father Limozin writes on the

The Rev. Father Limozin writes on the 28th December, 1869:

"There is not a man even of the Betsil-"There is not a man even of the Betsileos, nor of the Sakalaves, who has come to perform the labor prescribed by law, who does not express a desire to have Catholic churches. It is truly astonishing; but I believe that the church of St. Joseph (newly erected) has its share in contributing to this result. It would be hard to tell you of the good impressions which I heard were made on those who had visited it. One of the strongest is the had visited it. One of the strongest is the contrast between the little meeting house, which they were compelled to build at so much expense within the walls of the palace, and the beauty of the church, which has cost them neither labor nor

"On Saint Andrew's day, after having recommended the intention, at Mass, to the holy Apostle, with a promise, so far as it depended upon me, to create a parish of Saint Andrew in the thirl city of the kingdom, I went to Ambohidatrimo. It is a very considerable place, the true capital of the west, as Ambohimanga is of the north. Three envoys sent by a population tired of having to pay money every Sunday for a large meeting-house, nearly finished, had come to invite us. About a dozen men came to meet me two miles.

Some days later the same Father wrote:

"I am happy to be able to confirm the intelligence I gave you in my last letter, of the dispositions manifested by the people. The agitation continues. Every day there are new deputations from the large towns. Thanks be to God, there are means, for the present, to half satisfy them, and we all work as hard as we can.

"We have, up to this, the greatest reason to thank our Lord and the good St. Joseph. The numbers do not diminish,

Joseph. The numbers do not diminish, and, what is very consoling, we have as many baptisms as usual, above all, amongst the school children; that is the amongst the school children; that is the most secure foundations of our hope. Unfortunately, the number of Sisters is insufficient, and the interruption of the works of the new building causes a delay which is very much to be regretted. I feel convinced that, once the house is finished, the Sisters will have three times as many punils, and what makes me think as many punils, and what makes me think of the Arian Goth, which may be consid-

favor brings on a revival in the Methodist party. Lately they have taken the little prince Rasalita from us: he is the nephew prince Rasalita from us; he is the nephew of the queen. The pretext was, that he did not learn French, and (a very logical conclusion) they put him to learn English; in the end they made him a Protestant; that was their whole object. The poor child shed abundance of tears. They said it was because he was afraid to be brought heak to us.

brought back to us.
"They tried to frighten the princess
Ramangamaso to make her assist at their Ramangamaso to make her assist at their feast of Christmas. But they said in vain:

Do come here, every one of you,' she replied; 'I will not go with you there;' and she went, as she was accustomed, to the Immaculate Conception,'

Tried in Toronto.

Mrs. Mary Thomson, of Toronto, reports the removal of eight feet of taperors where your by the use of one bottle of Dr. Low's Pleasant Worm Syrup. This medicine is reliable for all kinds of worms that afflict children or adults.

# "Christmas night was celebrated beautifully in all our churches. At Andohela there were near 500 Communions at midnight. Here, Brother Espagne counted 140, and in the morning I had 60 first Communions. At the Festival of St. Aloysius, Father Ailloud had more than 100 At the Secret Heart's they had \$4.7

Aloysius, Father Ailloud had more than 40. At the Sacred Heart's they had 24."
Reverend Father Callet, on the 8th of January, 1870, writes: "I have been sent by Father Jouen to take charge of two future parishes in the west; one of them five hours distant from the capital, the other ten. After having preached, taught catechism and the singing of the hymns in the nearest parish, 1got into a filanjana (a sort of palanquin), to go to the more distant one, where I was expected by an assembled crowd. At two o'clock P. M., I arrived at the foot of the hill on which the village is situated, the principal centre of the meeting, and found two things:

"ist. A river swollen by the tropical rains fallen in the night; no pirogue in which to pass over it; no means of cross-

which to pass over it; no means of crossing it on the shoulders of my bearers, who would be compelled to swim, the waters being above their heads.

"2d. The chief men of the village resolved that I should pass over, no matter what it cost

ter what it cost.
"I saw four of them who held between them the door of a Malgasian hut, made of reeds. They swam, and wished to take me on top of it, and to bring me across the water safely, according to them. At a glance I saw that it was a bad way, and certainly I could not get over dryshod. To give me confidence, a young man places himself on the side door, which gives way, sinks, and turns. He goes to the bottom, takes a draught, and escapes by swimming, amidst a burst of laughter. Then looking at one another they say:
'The Vazaha cannot cross over on this,
and yet there is no other way.' They seem disconsolate, expecting me to turn back. 'Are the people assembled,' I ask them, 'and do they expect me?'—'Yes,' they answer, 'they are there since morning and have not yet eaten anything.'—'Then I will cross.'
"I called a man from amongst my at-

"I called a man from amongst my attendants; I went two gun-shots off, gave him all my clothes except my pantaloons, and threw myself in to swim. He had to return to the place I had quitted, to get my clothes carried, in place of myself, on the reed door, to the other side of the river; this he did very well. On my part, I got on pretty well, in spite of the current which brought me down lower than would have happened to a good swimmer. I begged brought me down lower than would have happened to a good swimmer. I begged the man to lay my clothes in the brushwood on the edge of the stream, and to rejoin his companions, and I got out of the water to dress myself. He only went a short distance, being tempted to look at and admire the fairness of the skin of the white man, as he told me afterwards. I dried my pautaloous and I went up to the asmy pantaloons, and I went up to the assembly, which I found to be a numerous and kindly one.

"This simple deed, of crossing the river by swimping to come to them." I reade

by swimming to come to them, I made use of as an insinuating exordium. I spoke, I sang, I made them speak, I made them sing for two hours, and as they were fasting, I sent them away to eat. They returned soon, and begged of me to teach them some songs, which I did till nightfall. I heard the more fervent repeating the songs they had learned; then they came again for me after my supper; I thought I ought to join them for a moment. The chief of the village made me a present of a fowl, of a quarter of mutton, and of six use of as an insinuating exordium. I

"Modern thought, 'the heir of all the ages,' is scarcely sufficiently mindful of all t owes to the trustees of that inheritan uring its own long minority; and prefers the nurse of the infant civilization of Europe. For the sole surviving memory of society, after its long lapse of civil consciousness, was the Church which had baptized Constantine and anointed Characteristics of the control of the agne; and which, enthroning itself on the majestic ruins of paganism, made Rome still the centre of the civilized Rome still the centre world, and the Latin language and literature the common inheritance of Christendom. It linked ancient and modern culture, for there was no gulf of time bethe martyrdom of the former at the hands as many pupils, and what makes me think so, is the now larger number of children in our classes. We have found, in a pupil of the Brothers, an admirable substitute for Father Nasses, and in place of the class diminishing on that account, it has increased to fifty pupils at least.

"It is evident that this reaction in our favor brings on a revival in the Mathalia."

Alexis Cyr. of Grant Isle. Arostock.

Alexis Cyr, of Grant Isle, Aroostook Alexis Cyr, of Grant Isle, Aroostook Co., Maine, writes: "Having used Northrop & Lyman's valuable Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, and derived great benefit from it, I take the liberty of asking you for quotations, and also whether you would be willing to give me the agency for this place, as I am confident there would be a large sale for it in this vicinity when its merits were made known.

## Tried in Toronto.

#### PORTY BILLION GERMS.

## Wonderful Theory that Concerns the Welfare, Happiness and Life of Everyone.

In his quiet and cosy library at the close of a busy day sat a gentleman and his wife, he absorbed in a new book and she in the newspaper. Quickly glancing toward her husband, she asked, at a certain

point in the article,
"John, what is the germ theory?" "The germ theory—well—yes; just look in the encyclopedia under 'Germ,' that will explain it so much better than I

Accordingly his wife opened the book at the word named and read: Germ at the word named and read: Germ Theory of Disease—A theory advanced by the ablest and best investigators and scientists of the times. It supposes the surface of the earth, the air and water to surface of the earth, the air and water to be inhabited to a greater or less extent with a peculiar growth of the lowest form of fungi—commonly termed bacteria, whose power of reproduction, under favorable conditions, is so great that a single germ will increase to fifteen millions in twenty-four hours' time, and unchecked in its increase would grow to a mass of eight hundred tons, in three days' time, if space and food be furnished. There is no condition under which it can be said to be absent, unless it be from fire or air filtered condition under which it can be said to be absent, unless it be from fire or air filtered through cotton-batting in númerous layers. A single drop of water containing a germ, put into water boiled, filtered and thus freed from bacteria, will grow murky in a day or two from the development of new germs. When it is considered that it requires about forty billion to weigh one grain, some remote idea can be had of the capacity of germ reproduction. Professor John Tyndall, in a late work, elaborately treats of the influence of germs in ressor John Tyndall, in a late work, elaborately treats of the influence of germs in the propagation of disease and charges upon this cause, the inception and development of very many of the ailments most injurious to man. Professor Pasteur, an eminent French savant, has carried his original and beautiful experiments so far, and from them deduced such practical results as very greatly to diminish the number of cases of anthrax among sheep and chicken cholera among fowls. number of cases of anthrax among sheep and chicken cholera among fowls,—proving his theory that these are essentially and actually germ diseases. Those germs are carried into the system through the lungs, the stomach and possibly the skin, but through the lungs chiefly. Once in the system, they begin to develop, poisoaing the blood, invading the nerve centers, disturbing the functional activity of the great organs of the body and inducing a general impairment of the vital processes. general impairment of the vital processes.
They are the cause of fevers, rheumatism,
Bright's disease of the kidneys, pneumonia,
blood poisoning, liver disease, diphtheria
and many other ailments. Lately Professor Koch, a famous German physician, has proved that consumption of the lungs is due to this cause—the presence of a

peculiar germ.

When the circulation is bounding, the nerves elastic and the system all aglow with life and energy, the germs seem to develop poorly, if at all. But with weakened nerves, poor digestion or malassimi-lation of food or a lowering vitality from any cause, a change ensues, and in this impoverished and weakened fluid the germ finds a genial home and develops until symptoms of disease are distinctly manifested. This is seen in the everyday experience of all. The healthy man resists the influence around his and resists the influence around his and retal of the worth. Three envoys some morth. Three envoys sunday for a large meeting-house, nearly finished, had come to invite us. About a dozen men came to meet me two miles befor I entered the village, and on my arrival, a crowd of more than a hundred promote of the complete of the co

ent that has ever been discovered for this purpose, and—
"John, say, John! does the encyclopedia advertise Warner's Safe Cure?"
"I should not wonder, dear, it's a grand remedy, and that pamphlet we received the other day stated that Dr. Gunn, of the United States Medical College, endorsed it. At all events the wonderful cures it is accomplishing entitle it does not should be accomplishing entitle it does not should be accomplishing entitle it does not should be accomplished among the great discovery.

honorably noted among the great discov eries of the present century."

However the facts above stated may be

the truth remains, that the germ theory of disease is the correct one and that the great remedy mentioned is the only one which has ever been found that can put the system in a condition to kill these germs before they obtain a hold upon the body, and undermine the life.

## What She Said.

A rather fast young man, becoming en-amored of a pretty girl, finally decided to make her a formal offer of his hand and heart—all he was worth—and then he hoped to be indulged in some lover-like demonstrations, the young lady being so far coolly indifferent in her manner toward him. He attributed this to maidenly reserve, for it never occurred to him that we want in large with him. enly reserve, for it never occurred to him that she was not in love with him. He cautiously prefaced his declaration with a few questions, for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook and bottle washer? Did she think it a wife's duty to make home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes, etc.? The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked or chewed; never owed a bill to her laundry or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine sup-

pers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all those things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any of them yourself. I can never be your wife;" and she bowed him out and left him on the cold doorstep, a madder if not wiser man.

#### Go Often to Holy Communion.

Whoever you may be, young man, still pure or already fallen, go often to communion, which alone is able to sustain you in virtue or to re-establish you in it. Nothing is so easy, believe me, as to be chaste by the power of the Eucharist; what you cannot be without Jesus, you can easily be with him. Think of your future; to be one day a good man, you must spend worthily the years of your youth, and in order to keep honor safe and stainless, there is no other means than to have recourse to the

#### How to Grow Rich.

Nothing is more easy than to grow rich. It is to trust nobody, to befriend none, to get everything and save all you can get, to stint ourselves and everybody belonging to us, to be the friend of no man and to have no man for our friend, to heap interest when interest to be many prices to be an easy prices. have no man for our friend, to heap interest upon interest, to be mean, miserable and despised, for some twenty or thirty years, and riches will come as surely as disease and disappointment. And when pretty near enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment, save that of indulging in miserable meanness death comes to finish miserable meanness, death comes to finish the work, and the body is buried in a hole the heirs rejoice over it, and the spirit goes--whither?

The Bad and Worthless The Bad and Worthless

are never IMITATED or COUNTERFEITED. This is especially true of a family medicine, and it is positive proof that the remedy IMITATED is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostroms put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters, All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their name, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust uine Hop Bitters, with a bunch or green Hops on the white label. Trust nothing el-e. Druggists and dealers are warned against dealing in imitations or



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