years going by after ur hair growing white, inside growing cold. come home; and a hundred pounds, put how the court of the with you, with neither strength you out of your health, dy to marry you then, a boat of my own, and a But, Maura, a cuid, home could we have he bloom of youth and y money for the rainy to d's blessing wouldn't e as would be so avari-

siggest piece of talk he im in his life, but he d, and he put his soul o it. nfused, and didn't know

ay; but she faced the says she, "that the are far from us are nyway, Peter, you know r wouldn't be satisfied you. He must get forty girl that'll come into

is girl that it come into i. He wants the mone r your sister Kate, and nat'll come between her sha."

to whistle. He was had no answer ready, ather dearly, and there are the muntil ather dearly, and there
ord between them until
of Maura, the oldest girl
onnolly, who lived near
a houseful of children;
knew that she hadn't a
rtune to give to Maura,
steady girl, and the old
saying that there wasn't
r as a "woman of the
three islands put to-

an would have only one

s dangner: I here are ery story.
ted for a while, and then eter, I'll go. There's no om to-day I'll bave to om to-day I'll be on the and Mary's help, whatof it."
away and said nothing.

of it."

away and said nothing,

w into another field, and

p with a few big stones,

t the pail of milk into

fted it on her back,

on an American wake at

onnoily's house. Maura

ur other girls were to go

r mother had on the head

e same time she was wel
ighbors who were calling ighbors who were calling

e to you, Michael; it's getting, musha. An' it's it, Margaret? Isn't it has the courage and the out in the night to see the corner. I'll be with I have the kettle hung up

velcome to you, Shemus. welcome to you, Shemus."
sthe "Kenavera," and as
looked towards him, for
surprised. Although he
s and years among them,
out his foot on the floor of
the island the whole time,
dren ran away from him
er and behind the door,
n him as they would on a
white hair falling down
a long coat down to his
idow put a stool near the
id he sat down on it with-

round on the neighbors, to the mother, "Where's

down to the fisherman's ste of butter for the tea, back in the wink of an widow.

way 'tis always," said here and Maura there, and of ye taking it easy. No be going."

ded what he said, for they a contrary individual.

settled down to dancing, ic they had was a man there's no fear that he'd he reel or the step dance.



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said the Kenavera at last. "I paid so dearly for it. Money does be always like blood before my two eyes—red, red, always. It's like that I see it."

Maura stooped her head and kissed his hand. Shemus felt a tear falling on it.

They were both silent awhile.

"I won't go to the Island (America)," said Maura determinedly.

"You won't go is it? Is that what you say? But do you understand rightly the poverty that will prey on you here if you stay?"

"There's not a person in the world knows better how wantaffliets the people of Aran; but, in spite of that, Til stay at home, in the name of God."

"All right," said the Kenavera.

On the day after the island people went down in groups to the beach where the currachs were waiting to take out the girls to the steamer, who were to go to America.

"Why are you crying?" says Long "The right for you to be joking at me to-day, and the weight on my heart." "I'm crying after you."

"I'm erying after you."

"I'm erying after you."

"The right for you to be joking at me to-day, and the weight on my heart."

"The mot," said she. "My mind is made up to stay with you, poor or rich, no matter how long well have to wait for each other."

Peter wouldn't believe his ears.

"Tis humbugging me you are, I'm thinking."

"Deed it isn't. I wouldn't do the likes on you for the world."

"I believe you, now, musha. But I don't understand the story at all. What put this change of mind in you?"

"A vision, Petes, or a dream, as you'd say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you as a crusty old say. I thought of you

He believed sanatoriums should use discrimination in admitting patients, for there was not room for all and only the

there was not room for all and only the most promising cases should be admitted. 'The unpromising ones should be allowed to die, he said.

We have here a sample of the new paganism born of the views imparted by some professors in our non Catholic universities and colleges. Man, considered as a mere economic factor, is of value in so far as he contributes to the material welfare of the community. When he is rendered incapable, by age or by disease, of making such contribution he should be regarded and treated as any other piece of useless machinery, namely, cast aside in the same way a worn-out engine is consigned same way a worn-out engine is consigned to the scrap heap. This should be done because, as Professor Porter puts it, such persons "have ceased to be useful

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specimen of the "arguments" he employs is furnished in his latest communication to the New York Sun. After stating that he would not undertake to reply to the correspondents of the New York Sun he added: "If I did go into it (the Irish question) I hope I should be able to convince them that I had studied it with care, under good guides and in a liberal spirit, with hearty sympathy for the suffering of the Irish race." After dismissing his critics in this summary manner he proceeds to quote a dictum of Guizot, the French historian, as conclusive evidence that English rule in Irelan.] is far from being reprehensible. Here is his report of a conversation he had with Guizot:

spirit, with hearty sympathy for the suffering of the Irish race." After dismissing his critics in this summary manner he proceeds to quote a dictum of Guizot, the French historian, as conclusive evidence that English rule in Ireland is far from being reprehensible. Here is his report of a conversation he had with Guizot:

"We touched on the Irish question, then looming in England under the form of the disestablishment of the Protestant State Church in Ireland. The conduct of England to Ireland for the last thirty years,' exclaimed Guizot, has been admirable.' I said that disestablishment had yet to come. Guizot stepped forward, turned to me, waved his arm and said: 'Yes, and it will come; but with that exception, I repeat, the conduct of England to Ireland for the last thirty years has been admirable.' This, I think, must have been about 1868."

The last thirty years Guizot spoke of included the period between 1838 and 1868. During this time the so-called famine, which claimed its victims by the thousands, ravaged Ireland. Thousands who escaped that landlord-made scourge fled from their native land, as if it were a veritable pesthouse seeking in distant lands the living that the bounty of their own country would have afforded them, if it had not been for the blighting curse of landlordism which was backed up by English bayonets. Goldwin Smith certainly displays great hardihood in quot-

Same synchology and the state of the burgues and the state of the burgues and the measure; also ared. Order one of these wonderful day. Add 33c for postage. Order of the burgues of landlordism which was backed up by a first bayonets. Goldwin Smith certainly displays great hardihood in quot-

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him by his gods .- America.

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Do not try to do more but better. An attempt to do more often hampers us, wearies us, and makes us conceited; but the attempt to do better only sanctifies. Let us say, for example: "To-day I will say such a prayer with more attention, I will perform such a duty more carefully, I shall be more gentle with N. at such a time." such a time."

