

YOUR EYES AND OTHERS' EYES.

Blue eyes are said to be the weakest.
 Turned eyes are typical of devotion.
 Wide open eyes are indicative of rashness.
 Side-glancing eyes are always to be distrusted.
 Brown eyes are said by oculists to be the strongest.
 Small eyes are supposed to indicate cunning.
 The down cast eye has in all ages been typical of modesty.
 The proper distance between the eyes is the width of one eye.
 People of melancholy temperament rarely have clear blue eyes.
 Eyes with long, sharp corners indicate great discernment and penetration.
 The white of the eye showing beneath the iris is indicative of nobility of character.
 Gray eyes turning green in anger or excitement are indicative of a choleric temperament.
 When the upper lid covers half or more of the pupil the indication is of cool deliberation.
 An eye the upper lid of which passes horizontally across the pupil indicates mental ability.
 Unsteady eyes, rapidly jerking from side to side, are frequently indicative of an unsettled mind.
 Eyes of any color with weak brows and long, concave lashes are indicative of a weak constitution.
 Eyes that are wide apart are said by physiognomists to indicate great intelligence and a tenacious memory.
 Eyes of which the whole iris is visible belong to erratic persons.
 Wide open, staring eyes in weak countenances indicate jealousy, intolerance and pertinacity, without firmness.—St. Louis Star.

umphed over untold trials and dangers because they had listened to the voice of their supreme pastor. So it was in the past, and so it would be in the future, for they had the same loyalty to the successor of St. Peter and the same devotion to their pastors as their fathers had. It was not human power that kept the faith alive in Ireland.—London Record.

KINDNESS OF HEART.

Cultivate kindness of heart; think well of your fellow men; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time. How much such a word of kindness, encouragement or appreciation means to others sometimes, and how little it costs us to give it!
 We do not need to wait for some special occasion. When calamity overtakes a friend, words of sympathy and encouragement are offered sincerely enough, yet, in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion?
 In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others. And there are also many little occasions when the word of cheer is needed from us, and we are silent.
 There are lives of a wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make endurable. And often, in the midst of wealth and luxury, there are those who listen and long in vain for some expression of disinterested kindness.
 Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last resting place. Think of the things you could have said of them and to them while they were yet living.—Home Journal and News.

RELIGION IN THE PUBLIC SCHOOLS.

Week after week the daily press furnishes gratifying evidence of the growing recognition amongst non-Catholic sects of the paramount necessity of religious instruction in the public schools. The Methodist bishop, Dr. Coke Smith, of South Carolina, made this strong declaration at Jacksonville, Fla., recently: "Intellectual culture by itself is the means of development of raciality. Who break your banks? Who are the leaders of anarchistic movements? Are they the ignorant men of the country? No, they are the intellectual rascals, and the educated criminal is the most dangerous of all. No education deserves the name unless it has the moral side. The most powerful influence about the training of the child is the influence of the teacher. God save this country from godless teachers; and God save the country from a purely secular education!"
 As long ago as 1848 the Presbyterians took up the same ground. At the General Assembly of that year the following resolutions were passed:
 "That this General Assembly, believing that the children of the church are a trust committed to the church by the Lord Jesus Christ, and having confidence in the power of Christian education to train them, with the Divine blessing, in the way they should go, do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on this plan sanctioned by the last assembly—of teaching truths and duties of our holy religion in connection with the usual branches of secular learning."
 "That this assembly heartily approve of the plan of establishing academies or schools, male and female, under the supervision of the Presbyteries for the purpose of securing a thorough education, religious and secular, to those of their youth who may desire to pursue branches of knowledge not taught in the sessional schools.
 "That colleges, as an integral part, and in their widespread rela-

IRISHMEN AND THEIR FAITH

Many non-Catholics have been puzzled by the affectionate relations which exist between the priests and the people of Ireland. They cannot understand it. To them it seems marvellous that a whole people should be so attached to their clergy and so true to their faith. After searching vainly for an explanation these non-Catholics, if they be uncharitable, are likely to say the Irish people are so priest-ridden it is impossible for them to escape the domination of their clergy. But the relations between the priests and people of Ireland are not of that stamp. It is love, not fear, that unites them. The Catholics of Ireland are not priest-ridden. As a matter of fact, the Irish Protestants, proportionately, have more ministers than the Irish Catholics have priests.
 The Archbishop of Tuam, preaching on a recent Sunday at Athlery, gave the explanation why Irishmen are true to their faith. He remarked that those outside the Church might ask why it happened that the Catholics of England, and of Scotland, and of Denmark, and many other northern countries of Europe, had almost lost their faith while the people of Ireland, in face of the greatest persecution, had not lost the faith. That was a problem that had engaged the attention of many historians who had not, as might be expected, hit on the right solution. In his opinion, the explanation was that in obedience to the teaching of St. Patrick they in Ireland had never forgotten their loyalty and obedience to the See of Peter. In the Book of Armagh they found amongst the sayings of St. Patrick: "As you are Christians and followers of Christ, be ye also Romans," and it was laid down by St. Patrick, that if any religious questions of difficulty arose in Ireland they were to be referred to the Pope and settled by him. There was the secret of the perseverance of the Irish people in the Catholic faith, and that was the great lesson inculcated by their national Apostle—that they could not keep their faith except they were loyal and obedient to their Holy Father, the Pope. Everything else was gone almost in Ireland, but the faith of the people. The Catholic faith had not gone from the hearts of the people, and was it not true, the Archbishop asked, that to-day it was as strong and fervent indeed as it ever was. They had tri-

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tions to the best interests of society, a vitally important part of a complete system of Christian education, demand the fostering care of the church; and that the (Presbyterian) board of education be, and hereby is, authorized to assist in the promotion of the cause of collegiate education, by means of any funds that may be given for the purpose.
 No effect, it is true, was given to these resolutions. But there is room to hope that the day is not far distant when the leaders of that body will act upon the wise principles then enunciated.—Pittsburg Observer.

CONVERTED CLERGYMEN.

The Rev. Ernest Rich Grimes, of the "Cowley Fathers," and for some ten years preacher of their church at Oxford, Eng., has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm, O.S.B.
 The Rev. H. C. F. Hunter, late Anglican curate of Burwell, Cambridgeshire, and for several years a chaplain in the Royal navy, was received into the Catholic Church at St. Joseph's, Bishop Stortford, England, on Monday, July 6, by the Rev. O. R. Vassall-Phillips, C.S.S.R.

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