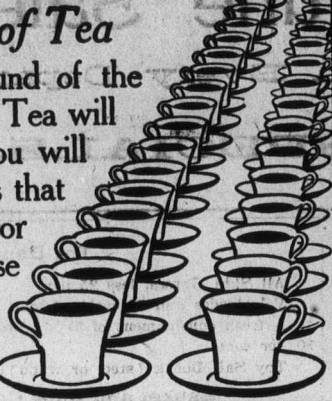


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Amazing Version of the Lord's Prayer.

The "Bible Students' Magazine," a non-Catholic publication, in giving an account of a recent written examination which was held in a prominent "Sabbath school" in Washington, D.C., pays a tribute to the proficiency of a Catholic boy who was a member of the class which was examined—although nothing is said by the writer in explanation of the Catholic boy's membership in it. The thirty children who composed the class were asked to write the Lord's Prayer—not a difficult task, one would imagine. Amazing were the versions of this most beautiful of prayers that were given. One pupil wrote: "Our fathers who are in heaven, hallow wood be thy name," etc.; another: "Hour fathers who ark in heaven, O hold be thy names;" another: "Our father who art in heaven, escaled bee thy name," and so on, with such variations as "Sour father which ark in leven, halloo thy name."

As the writer in the "Bible Students' Magazine" remarks: "All showed an absolute and astounding ignorance of the subject, so far as the meaning of the prayer was concerned. One paper was perfect with the exception of a trivial error in grammar. The writer of this paper, the only one which was anywhere near being correct, was a Roman Catholic. The inference is plain, and we as Protestants might do well to heed it. Let any person who thinks that this was an exceptionally poor result try the experiment himself with scholars of an equal age. It certainly seems time for our churches and Sunday schools to try written examinations, or anything else that will give our children a more accurate knowledge of those truths which we hold to be vital."

But there is a still plainer inference which the writer has not grasped. The children who do not know how to write the Lord's Prayer are attending public schools. "The Lord's Prayer," says the writer, "is something not taught in the public schools. It may be repeated in some of them in the morning, but no study is made of it," etc. "The very pupils who can write for you with absolute accuracy a poem by Longfellow, Whittier or one of the Cary sisters, cannot write the Lord's Prayer." The inference is surely plain that the only efficacious remedy for this deplorable lack of elementary religious knowledge is to impart distinctive religious teaching in the public schools.

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Laurier as the Supreme Canadian.

The London Chronicle publishes an interesting pen-picture of Sir Wilfrid Laurier, the Supreme by Harold Spender. In part it is as follows: It was at St. Therese, a picturesque little village of French-Canadian wooden cottages some miles outside Montreal. We had come down that morning on one of the comfortable C. P. R. cars, and since midday we had been listening to one of those open air debates between the two parties which take place all through

Canada during a general election. The candidates had spoken on both sides—just for half an hour each—then for a quarter—always in that sweet, lucid French which they brought over a couple of centuries ago from France and still speak in French Canada. It was November, and very cold; but the sun was shining, and the large crowd had been very quiet and patient. Suddenly a French Tory mounted the balcony where the speakers stood, and made a violent personal attack on the Prime Minister. Sir Wilfrid Laurier. He sat down, and half the crowd cheered. Then from an inner room there emerged a quiet, graceful figure and calmly faced them. It was Laurier himself.

That was typical of the man—as was the quiet courage with which he afterwards faced the violence of the Tory section of the crowd. For Sir Wilfrid Laurier is infinitely courageous and infinitely industrious. He talks with equal facility in both languages. He is at the same time a good British subject and a faithful Frenchman. French by birth and British by citizenship is his formula—and by that formula he knits together a land of divided parties and races, and unites them in common loyalty to the Empire. Sir Wilfrid Laurier is at present the supreme Canadian—he stands for Canada. He is one of those men who seem really necessary.

It was at the height of the war that I heard Laurier address many audiences, English and French, in Eastern Canada. The general election was raging, and the Canadian Tories were making a desperate effort to find a cause and a policy. The impression left on my mind is not so much of anything he said as his attitude, his pose, his voice. Sir Wilfrid Laurier is a supremely graceful speaker, whether in French or English, or vice versa, just as Mr. Lloyd George often addresses his Welsh audiences in English and in Welsh. In both languages Laurier speaks slowly, making his points emphatically and clearly, never hurrying, never giving away to irritation or passion. He seems so gentle, so sweetly reasonable, that you must be dull and churlish indeed not to agree with him. He seems to place his critics outside the pale—among the Philistines and other barbarians. And then the picture! Looking at him, I always thought of the hapless Girondins. So spoke the silver-tongued Vergniaud. So Condorcet faced Marat in the howling convention, and earned the most pitiful of martyrdoms. Laurier is French—but not modern French. He is Eighteenth Century from top to toe. His pose sometimes recalled vividly a certain statue of Burke that stands outside Trinity College, Dublin—a very beautiful statue, representing the great orator standing, with chin on hand, facing the world.

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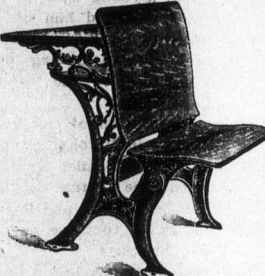
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(By John Kevin Ma

Almost the last words Mrs. Craigie, whom so many readers knew as "Hobbes," spoke of the joy on passing through London one evening, when she found the doors of the Brompton Open, with some of the burning.

Indeed this "twilight of infinitely more lovely than foreboding in the 'glorious Gods,' the Götterdämmerung," to Longfellow's German myth—has ever exuded a fascination on minds ly cast, alike within and without. To cite passages poets were to compile an of Catholic chiaroscuro through centuries, from Milton's "glorious light" to Longfellow's familiar but melodious lines in "King Rolt of St. K. Huysmans, in La Cathédrale, a whole chapter to the d of a night he spent in Cathedral, from twilight to Balmes, the Spanish theologian the routine of his day's work bade him to seek the sacred of some sombre church ne study, was wont to simulate flinging his voluminous cloak over his head, and thus, "musing upon the the God" till his next deep complete in his mind, and remained but to transcribe Ignatius—leader of men a minds—laid much stress on want of after words, I had the "Catholic chiaroscuro of the questions which the novice puts to himself night examen: "Have I rightly dispositions of light and sh recommended by St. Ignatius, dents from English-speaking tries making a retreat for t time in Rome are apt to be s on the third or fourth day exercises by being informed t they may open the shutter windows "a little."

But the subject is so allur inexhaustible that it would far from the three episodes, ned churches that Mrs. C words have brought to my m fice it that the First Mass at rightfall, and the blazing a Syrian afternoon was dark the Crucifixion.

Not very far from Bromptory stands another Church for Catholic London, which leave unnamed, lest these m assume the gossipy tone amiable personalities. One friends was intimate with a priest, attached to this church evening he was aiding him decoration of a side-altar, and bell that the two were kept at their labor of love. Ten approached, and the sacristan distinguished all the gas jets by one giving light to the priest his helper. Save for the glim the sanctuary and other sm ed lamps, the rest of the church in darkness. But aisle and were familiar ground to priest layman alike, and when their was done, they turned out th and walked swiftly along th to the sacristy. Midway the ped and nearly fell over the form of a man kneeling in prayer before a great mission effix attached to the wall. Friend regained himself, and about to turn and beg the shipper's pardon, when he felt plucked by the sleeve and

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