

their use. This French colony remained until 1819, when through want of repair their home became uninhabitable. It is through inter-marriage with these latter that the Roberts' family possess the now unique right of burial within this ancient spot.

#### The Bishop of New York on Cathedrals.

Some noteworthy remarks fell from the lips of the Bishop of New York at a recent meeting of the Church Club. Referring to the subject of the new cathedral, he said he was not sorry that a mediæval cathedral was impossible in America. It was not, he added, a fourteenth century cathedral that was building in New York, but a modern building, which he hoped would thrill with modern spiritual life. Whenever any one rebuked him for making appeals to the community in behalf of the cathedral, he always mentioned the denominational gift. We must not build cheap churches in places where there ought to be costly ones. We could not have a sky-line without a building denoting the highest ideals of life, nor could we show the spiritually great better than in the architecturally great. Erect for the Church something comparable with what business erects for commerce and trade, and there would be an appeal to the great minds of the period. Calvinism had done great harm to the spiritual life of the country. That harm was almost immeasurable. Vast numbers had drifted out of the Church and of Church habits of thought because of it. Those numbers, among them some of the brightest of minds, must be brought back. A parish church, and especially a cheap parish church, might not bring them back. It might be that the cathedral, were it parochial, would not bring them back. But a cathedral that was such in the real sense would bring many of them back, would eventually bring them into the parish churches.

#### In Memoriam.

At Kingston on Sunday, January 27th, 1901, there entered into rest a highly respected member of St. George's Cathedral in the person of Lieut.-Colonel Duncan Norton-Taylor, of the Royal Artillery. Col. Norton-Taylor had served in many of the important military stations in the British possessions, and retired a few years ago, settling with his family in Kingston. He was a devoted Churchman, and took deep interest in all good works connected with the soldiers, especially the "Army Temperance Corps," and though of late years an invalid, had endeared himself to those who were privileged with his acquaintance. The deceased was a son of the late Admiral Norton-Taylor, of Plymouth, England, and was in his 61st year. He leaves a wife (daughter of the late Sir Hugh W. Hovles, Chief Justice of Newfoundland), three sons and three daughters to mourn his loss. He was brother-in-law of Mr. N. Hoyles, K.C., Toronto.

#### Bishop Creighton.

One cannot but be struck by the deep regret expressed on all sides by secular journals, for the loss to the world at large of such a man as the late Bishop of London. A writer in *The Athenæum* notes his many-sidedness, how in his various offices of lecturer, tutor, parish priest and historian, he had left an enduring mark on each. His versatility, combined with a deep sense of the spiritual side of his work, would seem to have indicated a special fitness for the last great office to which he was called. Another contributor to the same journal, writing with the warm personal feeling of one who knew him both as Bishop and professor, after speaking of the value of his influence, not less than of his teaching, to the men who came under either, sums up in the following words: "Christian and yet humanist (as all the greatest Christians have been), he gave us the enduring lesson of himself. But he did more than reveal himself to us; he revealed us to ourselves, and made us determine to be something different. That is why to some of us he was the 'Master

light of all our day.'" It seems dark indeed now that "the night is come." Another journalist touches upon an evil more easily pointed out than its remedy suggested—the overwork that undermined the strength of Bishop Creighton, leaving no reserve to cope with disease when it came. It is the "routine duties—duties which had nothing to do with the spiritual side of his great office"—the letters, meetings, interviews—which are complained of as having absorbed the time and strength of one whom the Church and country could ill spare. Is there no food for thought here, in this land with its Church of growing needs?

#### In Memoriam, V.R.I.

Saturday last was universally observed throughout the whole of the Dominion as a day of mourning. In the various cities and towns many of the buildings were draped, the flags at half-mast, and the shops and other places of business closed. In every place of worship throughout the country, memorial services for our late beloved Queen were held, and people of all denominations filled them up to their utmost capacity. These services were most impressive in character, and were in every way most appropriate for the very sad and solemn occasion. From every pulpit in the land, both on Saturday and Sunday—most eloquent panegyrics were delivered on the character of Her late Majesty, and most feelingly were the references made to the irreparable loss which the whole Empire has sustained by her death. At Ottawa, in Christ Church Cathedral, a memorial service was held which was attended by the Governor-General and Lady Minto, Archbishop Machray, the Primate of all Canada, officiated, assisted by the Ven. Archdeacon Bogert, in the absence of the Bishop of Ottawa. The Archbishop preached a powerful sermon from the words "So David slept with his fathers, and was buried in the city of David." Most deeply and sincerely is the Queen's death mourned throughout the length and breadth of this country by her Canadian people, and most truly will she in days to come be spoken of by them as "Victoria, Our Good Queen, of Blessed Memory."

#### CHURCH MUSIC—"TE DEUM LAUDAMUS"—ITS ORIGIN, STRUCTURE, ETC.

The origin of this great hymn is enveloped in obscurity. Indications point to the fifth century as the date, and to the first rather than to the second half, since by the end of the century, it had gained a recognized position almost equal to that of the ancient Psalter. Fifty years is not too long to allow for the growth of this popular acceptance; therefore we may date the "Te Deum Laudamus," as it now appears in our prayer books about 400 to 450 A.D. An old tradition states that it was composed by S. S. Ambrose and Augustine at the baptism of the latter in A.D. 387. It has also been attributed to S. Ambrose alone, to an otherwise unknown Abondius, to S. Hilary of Arles, and to Nicetius, Bishop of Treves. The Benedictines who published the works of S. Ambrose judge him not to be the author. Mr. Field, in his "Apostolic Liturgies" draws a parallel between the first part of the hymn and portions of the Eucharistic preface in the Liturgy of S. James; and Daniel in his "Thesaurus Hymnologicus" considers the germ of the hymn, at least, to be of Eastern origin, basing his views upon the last few verses, which, however, are but an appendix to the hymn itself. The general opinion seems to be that, though there may have been an Eastern germ, "Te Deum Laudamus" is a product of the Western Church, possibly, if not probably, of the Gallican branch, and that it was originally written in Latin.

The hymn is constructed on the Oriental principle of responsive lines, and is the only Latin hymn (if, indeed, it be of purely Latin origin) that, apart from translations from the Hebrew, is so constructed; although it is the pattern upon which most of the Psalms and all the Gospel canticles are framed. The tradition that ascribes the

composition of "Te Deum" to S. S. Ambrose and Augustine states that it was chanted by its composers antiphonally. Putting on one side the story so far as the persons are concerned, we have some evidence that the hymn was early regarded as of antiphonal character. Now, the rule in the Ancient church, and in our Church of England, till the time of the Reformation, was that of antiphony by half-verses. The corrupt whole-verse antiphony probably became the rule at the Restoration, through the loss of old service books and the absence of singers trained to their use; but half-verse antiphony in accordance with the structure of the poetry to be rendered, has been preserved at Christ Church Cathedral, Oxford, Eng., and in a few other places, and is being restored in many quarters at the present time. "Te Deum," however, in its English dress, with the pointing of the Prayer Book, could not be sung by half-verse antiphony, without absurdity as:

Cantoris—"To the Cherubim and Seraphim;

Dec.—Continually do cry;

Can.—Thine honourable, true;

Dec.—And only Son;

Can.—Thou art the King of Glory;

Dec.—O, Christ."

This would be too ludicrous, the last response being suggestive of a profane ejaculation too frequently heard in the streets of to-day. These first half-verses, and many others that might be quoted, are not complete sentences, but mostly grammatical halves; and it is clear that, if the hymn be constructed on the lines of Oriental poetry, the colon point in our Prayer Book has, in most instances, been wrongly placed, and, instead of dividing whole verses into halves, it really divides half-verses into quarter-verses. If the colon were removed (except in the case of verses 28 and 29, which seem to be rightly divided, and of verses 11, 12 and 13, that should form together a verse of three numbers), and placed at the end of verses 1, 3, 5, 7, 9, 14, 16, 18, 20, 22, 24 and 26; so as to throw two of the present verses into one, a common-sense antiphonal rendering by real half-verses could be restored, and the construction of the "Te Deum" on the Oriental responsive principle would be at once apparent. Our Prayer Book pointing does not wholly agree with any other; and the pointing of the hymn in the old Latin versions, though agreeing in the main, exhibits considerable divergencies. Differences of idiom, and consequent inverted order of words, would prevent our obtaining a good division by strictly following any Latin version, however correct it might be; but by the simple plan above suggested a perfectly satisfactory result, so far as the antiphonal structure is concerned, could be secured. Next week: The "Te Deum," and its strophical arrangement. CANTOR.

#### THE REV. H. R. HAWES, M.A.

This gentleman, whose death took place suddenly in London on the afternoon of January 29th last, was one of the best-known of the clergy of the World's Metropolis. Born in 1839, at Egham in Surrey, he was educated at Cambridge University. After taking his degree there he travelled in Italy and was in that country when the war for independence commenced. He joined the Patriot army and served with distinction under Garibaldi. Returning to England, at the close of the war, he took Holy Orders, and served successively as curate at St. Peter's, Bethnal Green; St. Peter's, Stepney, and St. James' the Less, Westminster. He then accepted the offer of the Crown living of St. James', Marylebone, which living he held for the remainder of his life, a period of 34 years. Amongst other things which he started at St. James' were evenings for the people, which became very popular. He spent the whole of his clerical life in the diocese of London, and amongst other positions which he filled was that of Select Evening Preacher at Westminster Abbey. He really was a most versatile clergyman for, outside of his ministerial work, he filled the

position of Lecturer was also Lower, 1885. He was born in London and Ireland. He made a professional world. Two years in the Parliament of Canada can delegate. He went out Europe and one time, for a "Magazine" and was a voluminous works of his own, the books "Music," "Travel and Talk," which he made himself a by no means violin. Mr. Hawes on Sunday, January 29th, 1901, received a stroke and passed away on the 29th ult., aged 61 years.

#### OUR NOB

When we receive S.P.C.K., we were attack upon the address by Lord is reported, and gauge. I do not abstraction of the money is given to provide for the I depreciate street to this country. They invariably should give them time, and I think Canada is quite gious wants, that that if they were be considered. And these remain inaction in the field. The great help from Canada everyone, so the naturally desire their power. As dutiedly very ed verbatim, and says the meaning. It would have a Strathcona said, an ounce there. Here, in Eng- sioner; I am a one clergyman. to and any." W. cona said more. would say that her own renga- have spoken was extensive a com- varied needs. I what is going Ontario sixty followed in Eng- the loss of so happens, settle- ance or gaud- and create huma- They have been should come to of an Establish- bulk of the em- clergyman. Too he comes, there to other shephe- mon. But who- try which tends to assist in pro- Experience has