

woman? On the whole, we say of a man. It is quite possible that the writer may have borrowed a good deal from the words and ways of women; but, in the form in which they lie before us, we judge them to be the work of a male writer. By and by we may learn the truth on the subject; but, while quite allowing the ability and even the human insight shown in many of these letters, this is our conclusion. [An English-woman's Love-Letters. Price, \$1.25. Toronto: Morang; London: John Murray, 1901.]

#### Slums.

Our streets ought to be wide, and there ought to be no slums. But no one can go along the leading streets of the larger cities say King street, Toronto, without seeing that the tendency to create them is strong, and that such societies as the following are necessary here: People are much too apt to suppose that the housing problem is a London monopoly. They forget that the smallness of a town is no guarantee against insanitation (if that word exists), or overcrowding. In London the Lord Mayor has already got to the problem of "Housing the Upper Classes." The Lord Mayor of York is engaged in humbler but perhaps more important work. The York Herald of Monday week stated that: "In York there exist, as in all large towns, insanitary dwellings, which are not only undesirable for human habitation, but which are a standing menace to the health of the city at large." For the purpose of calling public attention to this state of things, a public meeting of citizens has been held, presided over by the Lord Mayor, and Mr. Jonathan Taylor, a member of the Sheffield School Board and the secretary of the Sheffield Housing Association, explained the work of this association. It was formed thirteen years ago, and had completely transformed the slum neighbourhoods of Sheffield. The association employed sanitary inspectors, and as the work had largely increased, it had been found necessary to add to their original staff no fewer than six additional male and three female inspectors, and four more female inspectors were about to be appointed. These reported to the committee, and the committee kept the city sanitary authorities up to the mark. The outcome of the York meeting was the formation of a "York People's Home Association," and a strong executive committee was appointed, which included some of the best known names in the city.

#### An Interesting Mummy.

The British Museum has recently obtained a mummy, believed by experts to be the most ancient yet discovered. This addition is of unique value, as conveying a more comprehensive idea of the origin of the ancient Egyptians than has ever yet been obtained. Hitherto there has been a wide divergence of opinion among archaeologists. The body is that of a man about five feet, nine inches in height. The remaining lock of hair upon the scalp suggests that it was originally of a fair colour. The hands and feet are small, and

from the intellectual formation of his head it is conceded that he must have belonged to a superior race. The mummy is supposed to be that of an aborigine of Egypt, which was conquered by an Asiatic invasion about B.C. 8000, the mingling of the races constituting the foundation of the race known as Egyptian. The neolithic grave from which the body was taken was an oval cavity in a sandstone rock, containing the usual flints and earthenware pottery. An exact replica of the tomb was made, and the body now reposes in a case in the Egyptian gallery in the same position as it was found.

#### CHURCH MUSIC—TE DEUM LAUDAMUS—ITS STROPHICAL ARRANGEMENT.

This hymn, as we possess it, consists of three strophes; but as to the point of division there is considerable difference of opinion. Dean Comber, who seems to have regarded the English text only, divides the hymn thus: A Hymn of Praise, v. 1-9; a Confession of Faith, v. 10-19; a Prayer based upon the Confession, v. 20-29. From an examination of the Latin text, however, and from the evidence of ancient manuscripts, it would appear that the following is the more correct division: Strophe 1. A Hymn of Praise to the Blessed Trinity, v. 1-13; Strophe 2., a Hymn of Praise to God, the Son, v. 14-21. Strophe 3. Suffrages from Scriptural and (probably) Liturgical sources, v. 22-29. Some MSS. do not contain the third strophe at all, and in others the selection and order of verses vary greatly, in contrast to the unanimity of readings in the earlier strophes. For instance, our verses 22 and 23, "O Lord, save Thy people," "Govern them," etc., stand sometimes after verse 25, "And we worship Thy Name," etc., and in other versions their place is occupied by a verse from the "Song of the Three Children," and our verses 24 and 25, "Day by day," "And we worship," etc., are omitted, while other variations are to be met with. Much of this supplementary strophe is to be found in the "Codex Alexandrinus," attached to the "Gloria in Excelsis;" the Gloria is closed with "Amen," and then follow these verses:

"Day by day will I give thanks unto Thee,  
And praise Thy name forever;  
Deign, Lord, this day without sin to keep us."  
—From an unknown source.

"Blessed be Thou, O God of our fathers,  
And to be praised and glorified is Thy name forever and ever, amen."  
—From "Song of the Three Children."

Then follow seven Psalm verses, viz.: Ps., cxix., 12; xc., 1; xli., 4; cxliii., 9, 10; and xxxvi., 9, 10; all from the Septuagint. The obvious conclusion to be drawn would seem to be that our last eight verses of Te Deum are supplementary suffrages of independent origin, that were used with considerable variations by the early Christians after their morning and evening hymns or Psalms, and that in course of time in the Western Church they ceased to be appended to any other hymn than the Te Deum, and at last came to be regarded as an essential part of

that composition. In some churches in Europe the people kneel from the words, "We therefore pray Thee," to the close of the hymn. The custom of kneeling is probably ancient and was adopted for the supplementary suffrages only; when the independent origin of these was lost sight of, and only the idea of kneeling for prayer remained; the change of posture would probably seem to the worshippers to be called for at the verse of prayer, "We therefore pray Thee," etc., which concludes the second strophe.

CANTOR.

#### DIOCESE OF SASKATCHEWAN AND CALGARY.

Some weeks ago we directed attention to remonstrances made in English Church papers by Bishop Anson and others against the reduction of grants to our North-West dioceses at this critical time. Since then we have done our best to rouse Canadians to the duty cast on them. We have received a letter from the Bishop of Saskatchewan and Calgary, with his reports to the English societies. These reports we must hold over for another issue, but we feel that we ought to let the Bishop speak for himself and print his letter to us: We must remember that the English societies have innumerable claims for the money they disburse, but we fear they overvalue the riches of Eastern Canada, and underestimate the claims upon it. The Bishop writes, as follows: "Will you be kind enough to publish the enclosed statements from my two dioceses, which have just been sent to the secretary of the S.P.G., in reply to his annual request for statements from dioceses needing a continuance of the society's help, beyond the time for which such help has been already promised, viz. December 31st, 1901. Your readers will see from them how great and urgent our needs are. Those of us who have spent the best years of our life in this ecclesiastical province, feel that, while we ought to be able to look with confidence for continued assistance in proportion to our needs to S.P.G. and C. and C.C.S. who forfeit their claims to sympathy and support if they fail to provide for the spiritual needs of emigrants from the Old Country, a due portion of the wealth which is being rapidly amassed in Eastern Canada by the growth and development of Manitoba and the North-West Territories, ought to be sent to us to help us to lay the foundation of religion and morality, i.e., of true liberty and good order among all the varied representatives of races and peoples now making their homes in these vast regions. We, bishops and clergy, are trying here, as elsewhere, to discharge the duties to which we have been called, 'to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep, that are dispersed abroad, and for His children, who are in the midst of this naughty world, that they may be saved through Christ forever.' We must have the necessary means, as well as the number of workers required. Who will help us? A more detailed statement of the con-

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