

Dominion Churchman.

THURSDAY, SEPT. 6, 1877.

THE WEEK.

THE curtain falls on Scene II of one of the greatest and most impudent impostures of the age, and the question is, through how many more weary scenes is the farce—shall we call it, or tragedy?—to be prolonged. The death of Brigham Young inflicts upon Mormonism more than the loss of a temporary chief, who can be replaced, in the ordinary course of events, by a successor of equal power and prestige. Young represented the Mormonism of the past; he was a link connecting it with Joe Smith himself, with Nauvoo, with the original migration to Salt Lake, and with the old days of complete isolation from the Gentile world. The new head will certainly not be allowed to exercise such autocratic powers as his predecessor assumed, and he will find that the tactics of exclusiveness and of acknowledging the existence of the Gentiles merely as convenient tools for use and dupes for fleecing will no longer work. Whatever policy the new President may adopt, whether that of an uncompromising ultramontanist or of a less defiant liberalism, we look forward with absolute confidence to the result. It is humiliating, but perhaps, after all, not so astonishing that in this age which welcomes everything but sound sensible Churchmanship, and in this continent which is fertile and tolerant of many hundred isms, Joe-Smithism, one of the most degrading, self-condemningly wicked, and inconceivably absurd of modern impostures, should have gained such a firm footing. However, we are on the right track for its destruction. It is neither necessary nor wise to call in the aid of the secular power, that was done once, and cohesion and vitality was thereby given to Mormonism. The Gospel is already winning its way, the Church is steadily making itself felt in Utah, and on that dark place of the earth light is beginning to shine. One cannot but wonder if Brigham Young was a deceiving imposture or a self-deceived enthusiast. It is hard to give this hard-headed, shrewd man of business the benefit of the doubt, and assert that he himself believed in the Divine mission of Joe Smith and in the supernatural origin of the Book of Mormon.

If a Churchman, well acquainted with London, were asked to name the parish in which the Church's work was most thoroughly done, in which the rich gave most of their time and their substance, in which the poor were not only relieved but raised to a higher level, in which agencies of all sorts were utilized, and in which the Church services were presented in the most attractive and sensible form, he would assuredly name St. Peter's, Eaton Square. The offertory report, just published in the *Parish Magazine*, gives some idea of the vastness and multiform character of the work undertaken by the Rev. G. H. Wilkin-

son and his assistants. Of course part of the parish lies in a wealthy district, but part is very poor indeed, and it is at least noteworthy that £6,700 was raised by the offertory during the past year, of which over £900 are credited to the district Church of the very poorest quarter. Besides supporting numerous useful institutions in their own midst, the parishioners of St. Peter's gave £1,413 to Church work in England, and £800 to foreign Missions. No colonial parish can hope to equal St. Peter's in the amount of its collections, but we can take a lesson from the principle of wide usefulness and comprehensive charity on which Mr. Wilkinson works so successfully.

In the same Church we notice that a change has been, by the wish of a majority of the congregation, made in the manner of conducting the Sunday morning service, which has hitherto been of what may be called a Cathedral character, but in which the music is hereafter to be Anglican, chants being substituted for "services," with a view to the singing being more congregational than heretofore. Here is a Church, having at its command a good choir and beautiful music, deliberately giving up the aping of Cathedralism, and in preference adopting hearty congregational singing. There is a place for everything; and the attempt to introduce into a parish Church, where perhaps a choir has only just been organized, elaborate music "not understood of the people," is a not uncommon mistake.

We know that we are treading on dangerous ground when touching on the subject of Church Music, as it is a matter on which people are nearly as sensitive and irrational as on ritualism or politics; and so in describing the music used at the great Working Men's Service lately held in St. Paul's, we will quote the words of English critics. *Church Bells* says:—"The Gregorian Choral Association had undertaken the musical arrangements, and though of course their powerful choir, supported by brass instruments, carried through the service with great vigour and effect, the congregation was utterly bewildered by most of the elaborate Gregorian music in which they were expected to join. They remained voiceless during the Canticles and Psalms. 'The effect,' says the *Guardian* writer, 'was lugubrious; and instead of the crisp brightness which might have been gained by using a less ornate form of the old chants, or by the adoption of the Anglican formula, the recitation of the Psalms was laboured, and very unlikely to leave a pleasant memory with those to whom such music was literally an unknown tongue.' That this proceeded from no shyness on the part of the congregation was manifest from the way in which they sung the 'Old Hundredth,' 'Aurelia,' (The Church's One Foundation), and even 'O quanta qualia.' Of course we shall still be assured that Gregorian music is

eminently congregational." And *John Bull*, evidently giving unwilling testimony against its friends, says:—"We did not notice a single individual assisting vocally in the service. If the congregation had understood or enjoyed the music, surely they would have raised their voices in concert with the choir."

From a thorough-bred ingrained official, one should no more expect wide sympathy or breadth of view than from a steam engine. Both are useful, in their way; but both are machines. In some respects the steam engine has the best of the comparison; for, if there is no generosity, there is also no meanness in its procedure. How angry a feeling was excited in Canada by the strictures made upon Miss Rye's labours among pauper children by Mr. Doyle, an Inspector under the English Local Government Board, will be remembered by many of our readers. Miss Rye's reply was unfortunately very long delayed by several circumstances. Almost immediately, however, after its appearance, Mr. Doyle makes a rejoinder, which has been just issued as a Parliamentary paper, and which is not calculated to alter the opinion which Canadians formed on a previous occasion of that gentleman. We will admit—probably Miss Rye would do the same—that there is a lack of method and preciseness about her work if it is judged by the strict standard of English officialism. There are many things to improve, some to alter, and a few to drop altogether in the work to which that good lady has devoted herself, and in pointing out faults and shortcomings a Mr. Doyle may do good service. One cannot, however, but feel that this zealous official, for some reason of his own, or acting upon hints given him from some quarter, has set himself to depreciate and pick holes in a work which most Canadians think is as successful as it is praiseworthy. Mr. Doyle lays hold of every incident that can possibly make against Miss Rye's work, and states deliberately that the placing of workhouse children in Canadian homes is "attended with very unsatisfactory results," and he "cannot believe that any board of guardians, when informed of the conditions and results of Miss Rye's present system of emigration, would ask you to sanction the emigration of another child under it." Mr. Doyle, we affirm, brings evidence enough to show that more care and accurate supervision is necessary than has heretofore been exercised, and in many instances—as was only to be expected—children so imported have turned out very badly; but in hazarding this sweeping condemnation of the whole scheme Mr. Doyle states that which the general testimony of Canadians proves to be untrue.

It is of course impossible for us to discuss the points at issue between Miss Rye and Mr. Doyle *seriatim*, but we may refer to one point alluded to by that gentleman. He says that fully ninety per cent. of the children brought

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