

The Canadian Independent.

'ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.'

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Topics of the Week.

—Unexpectedly, the parish of Starrkirch, in the Canton of Salothurn, Switzerland, has fallen to the Old Catholics by election. The Old Catholic candidate received 109 votes and the Roman Catholic only 11, the bulk of the Roman Catholic voters holding an election of their own and casting 104 votes for the candidate who received 11 votes in the public election. When the parish was given to the Old Catholics, the Roman Catholics appealed; but the appeal has been decided against them. The state declares that it knows no parties in these elections.

—The anti-Jewish agitation in Germany does not abate. Two teachers in the Berlin public schools have been dismissed for publicly insulting Jews. Students of the University of Berlin have prepared a protest for presentation to the rector against students circulating Count Chaplain Sfoecker's Anti-Jewish pamphlet. A meeting, attended by two thousand persons, was held last week in Berlin, at which the Jews were denounced, anti-Jewish laws were called for, and it was resolved not to patronize Jewish shops or to support Liberals who would not pledge themselves to vote against the Jews in the Diet.

—The English Church Union, in a council on the Burials Act, resolved to advise against consecrating future additions to churchyards or public cemeteries; and that all the churchyards be closed where practicable, and new burying-places be created and vested in private trusts, so that the Church of England service could be exclusively used. It was admitted, however, that it is not desirable to mark off invidiously the graves of those buried under the Act. Nevertheless, the procuring of orders in every diocese for blessing particular graves was favored. The clergyman at Harper Town recently refused to allow the body of a child of Wesleyan parents to be taken into the church, giving as a reason to the astonished and grieved mourners that he had been provoked to this action by the passage of the Burials Act.

—At the Consistory held in the middle of the month the Pope delivered an allocution, in which he deplored, so the cable dispatch says, "the position of the Church, which was compelled incessantly to fight for liberty against the audacity with which religion and Catholic institutions are attacked, and against the iniquitous laws imposed upon the faithful, to the injury of the faith and the salvation of souls." He referred distinctly to the troubles in France. It is said that the question whether the French ambassador to the Vatican will return to his post depends upon the language of the Pope concerning the breaking up of the religious establishments in France. The dispatch we have referred to says the Pope's language was prudently chosen. It is intimated that a new policy will be entered upon under the new secretary, Cardinal Jacobini.

—We disagree with our daily contemporary that the plan of small savings by means of penny stamps does not tend to encourage petty speculation. In large establishments stamps can easily be purloined without risk of detection, and such a temptation should not, for their own sakes, be offered to employees of very

limited means. This might be obviated by the adoption of a special stamp for savings-bank purposes. Mr. Fawcett had also a good report to make relative to the plan of receiving sums of £10 and upwards, £30 being the limit for one year—for investment in the national securities. Though barely a month since it came into operation, the right hon. gentleman states that in different parts of the country "many hundreds of people have already made investments through this agency, and in no single instance has there been the slightest hitch or difficulty." Nor is this all. In his speech to his Hackney constituents he held out the promise at no distant date of sixpenny telegrams, and an improved system of parcels post. —*Nonconformist.*

—The Bread Reform League, of London, England, was the other day successfully launched at the Mansion House. Its chief representative was a lady, Miss Yates, who stated that the fine white bread that looked so nice, is deprived of a large proportion of the nutritive qualities supplied by wheat. To the poor especially this is a great calamity, for it is declared to be impossible to grow up strong and healthy if one lives entirely on white bread. Wheat-meal bread, says Miss Yates, cannot be too strongly recommended for growing children, for Nature has stored in the grain of wheat everything necessary for healthy nourishment. The Bread Reform League, therefore, purpose to bring this bread into general use, and already it is sold in some 140 shops, and, moreover, the League intend to have a staff of inspectors whose duty it will be to see that bakers who profess to sell wheat-meal bread really do sell it. No doubt, it will require much patience and instruction to bring about this reform, and to persuade the public to discard the nice-looking, but less nutritive, preparations of "the staff of life."

—To say that Mr. Fawcett is the right man in the right place, expresses a truth, though in the form of a truism. The Postmaster-General is indeed making beneficial use of his great opportunities. Relative to his latest enterprise, which inaugurates a new and fruitful system of national thrift, we quote the following weighty opinion from the *Times*:

In time to come the Penny Savings Bank may easily prove to be as great a boon as the Penny Post itself. Every man, even the poorest, every boy or girl, even the most thoughtless, may save a penny at times. It is nothing new, of course, to say that a penny saved is a penny got, but it is something new to translate the maxim, as Mr. Fawcett has done, into an organized mechanism of national economy, and to demonstrate by actual experiment its beneficial results. During the seven weeks that the scheme was in partial operation, it resulted in the deposit at the Post Office of 14,000 forms duly filled up with a dozen stamps, and in the opening of 7,000 new savings-bank accounts. Mr. Fawcett gives the result of the application of the system to the entire country. The 14,000 forms have expanded to 83,000 in a few weeks, representing a deposit of more than 1,000,000 stamps, and the increase of savings-bank accounts now amounts to more than 58,000. Mr. Fawcett calculates that in a year's time the net increase in the number of savings-bank accounts, after deducting the accounts closed by death and all other causes, will be not

less than half a million, and we cannot doubt that the estimate is a very moderate one.

—During his short respite from official work the English Home Secretary has been usefully engaged in opening a coffee tavern at Derby, which borough, thanks to Mr. Plimsoll's disinterestedness, he represents in Parliament. Sir W. Harcourt had nothing to say as to legislation on the Liquor Question, but he testified to the serious nature of the social problem. "Nobody, especially anyone who in a public situation was connected with the control in any way of the police or crime of this country could, he said, be otherwise than most deeply impressed more deeply day by day with the immense and intolerable evils of intemperance. The character of those evils was, unfortunately, of a sort that increased rather than diminished with the prosperity of the people. Education was not altogether a cure for it. He was sorry to say he knew a great many educated men who were much addicted to intemperance. He went on Monday last with his friend Alderman Longdon, to see the new china works at Derby. The manager told him that they had been getting very 'bad ovens' lately in consequence of one or two men getting drunk and neglecting their work. In other words, one man, by getting drunk, destroying the industry of hundreds of persons." The right hon. gentleman added that while the cures for intemperance were attracting the attention and enlisting the sympathies of both parties in the State, people out of doors could not be more usefully occupied than in those tentative efforts to do something in the direction in which they desired society should be guided. This is valuable testimony coming from so influential a personage as the Secretary for the Home Department, who indicates what is known to be the fact, that with increasing prosperity the revenue from intoxicating drinks has lately shown a marked increase.

—In the report by Mr. Consul Chr. T. Gardner upon the trade of Chefoo in 1879, there is a paragraph headed "Effect of Evangelisation on Trade." Mr. Gardner says, "The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years have a most beneficial effect on trade." He explains that that he does not allude to the number of converts, so much "as to the change that has come over the attitude with which educated and uneducated classes here regard the doctrines of the New Testament." Indifference and hostility are giving way to respectful attention, and Mr. Gardner attributes this "to the generosity of Christian Europeans towards the starving multitude during the recent famine," and to the devotion of Christian missionaries who administered the relief. Although the memory of famine may pass away, he does not think "the progress of Christianity will be much checked." He is "struck with the vast strides Christianity has made, and that in spite of the very few missionaries there are in the land." Enthusiasm in the native forms of faith has become extinct, and "whether we are inclined to rejoice at or deplore the fact, I think the spread of Christianity is inevitable." The mode in which this will operate to extend trade is curious. The mass of the lower orders in China are very adverse to any mental exertion, and "the mere fact of having any of the

doctrines of Christianity forced on their notice will rouse the Chinese to the unwonted exercise of thought." Once thought is roused they will doubtless evolve for themselves many truths in economical science which, "universally admitted in civilized lands, have hardly in this Empire arrived at the stage of being even problems." The class of outcasts is very large in China, and they are peculiarly amenable to the influence of Christianity, through which alone can they obtain a new start in life. In one province a benevolent Viceroy has established thousands of schools, designedly formed on the model of a school of a German missionary, except that the Christian dogmas are not taught. A Chinese general, who found himself with the power of life or death over 80,000 youths in five years, sent them to Singapore for periods ranging from five to ten years. Many of these men have returned, and have become persons marked by their intelligence and industry.

—The Rev. Philip H. Wicksteed has issued a circular to ministers of the Unitarian body in England, urging a plan of simultaneous sermons on the second Sunday in April next against the "opium traffic at present carried on between India and China under the protection and to the profit of the British Government." The object is to "set the matter plainly before the people." Amongst those who have already consented are Revs. H. E. Dowson, H. W. Crosskey, and C. T. Poynting.

—What is probably the strictest vegetarian community in existence is that which is flourishing at Fraternia, near Anaheim, in California. Its members not merely abjure "every species of slain viand," and abstain from every article "derived from an animal organism," such as eggs, butter, and milk, but they refuse even to cook their vegetables. Their theory is that cooking "bedevils" the vegetables and dissipates the finer volatile principles necessary to perfect the human being. "Bedevilled" vegetables animalise a man, therefore the vegetarians of Anaheim eschew bread and porridge, and subsist entirely on "live or sun-dried fruits, nuts, and grains." Their diet chiefly consists of water-melon, sweet-corn, peaches, apricots, apples, grapes, pears, rye-meal, and washed raisins. For the weaker brethren, whose teeth are decayed, grain is ground before meals; but this is the utmost indulgence that is allowed to any one in the preparation of food. They have been living in that style for two years, and declare that they are not only healthier and happier for it, but they have solved the problem of the emancipation of woman by destroying the slavery of the kitchen. Fraternia is not founded, as might be imagined, by a band of refugees fleeing from the tyranny of the modern cook, neither is it the produce of American fanaticism. It was founded by an Englishman, and its members have reasoned themselves into the belief that vegetarianism is indispensable for the attainment of the highest health.—