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Reformation in Scotland. The grave, noble bearing of the four reformers offered a symbolic contrast between the ostentation of Episcopal Geneva and of the new age which opened with the preaching of the pure Gospel. The reformers were followed by "Syndics," that is, the magistrates who presided over the famous Plebiscite of May 21st, 1536, whereby the people of Geneva officially adopted the Reformation.

Once established, the Reformation strove to develop education in order to form a new generation of conscientious, enlightened ministers and magistrates. In 1559 the College and Academy were founded and became a famous nursery for ministers and teachers. The public greeted with due deference a group of professors from the Academy "Regents" of Calvin's College. After them came a great Bible borne on a tripod. The essential character of the Reform could not be better brought out than by reserving the place of honour for the Book which Calvin had made the charter for the new Geneva, thereby winning for his city the name "Protestant Rome."

After winning liberty and repulsing the final assault by the Duke of Savoy, Geneva was ready to write one of the finest pages in its history. French and Italian Protestants who were persecuted and threatened with extermination preferred to leave their homes rather than renounce their faith. They looked towards Geneva as a haven of safety. First to come were Vaudois of Piedmont, who were represented in the procession by a group of their authentic descendants. Geneva was also a city of refuge for the French Huguenots, victims of the revocation of the Edict of Nantes. These came in their thousands to seek shelter in the little Calvinist Republic, wherein they soon formed an intellectual working-class élite. This event was symbolised by a trophy representing somewhat originally the Edict of Nantes torn in pieces.

In the succeeding two centuries Geneva, which became a literary, artistic and intellectual centre, shone throughout the world. Later political and religious struggles appeared to eclipse Calvin's influence. But the Christianity of Geneva still retained vigour, and was to bring forth its finest fruit. In 1863 a Genevan Christian, Henri Dunant, founded the Red Cross which made Geneva the city of Charity. The motto, "*Inter arma caritas*," was, inscribed in gold letters on the sides of an allegorical "float" representing the Red Cross. Is there not in this institution, which to-day benefits millions of wounded and prisoners of war, an outstanding manifestation of that Christian spirit Calvin made to shine forth over Geneva and through-which Calvin made to shine forth over Geneva and throughout the world?

## OUR NEXT ISSUE.

We hope to go to press again on Friday, September 25th, and wish to thank the following subscribers for their welcome contributions towards the steadily increasing costs of production, viz: Mrs. Ellison, Mr. A. Kunzler, J. H. Speich, Dr. J. Arpel, E. Wey, J. H. Meyer, Mrs. Streit, G. Luzio, H. Pfirter, C. Filliez, W. Weber, V. Tenger, L. Musy, J. Blaser, J. H. Brutsch, M. E. Lichtensteiger, F. Isler, H. E. von Gunten, J. C. Bachmann, J. C. Nussle, Mrs. M Heinzelmann, L. W. Krucker, J. J. Huber, E. Belart, H. E. Burnier, J. Heimerdinger.

## OUR RATIONING.

*The following two casual articles in the English Press treat this subject from different angles; the first one is from the "Daily Sketch," July 28th, and perhaps stresses the matter unduly for the comfort of English readers.*

Those of us who are sometimes inclined to complain about our minor difficulties in obtaining favourite foods should think of Switzerland.

The little mountain republic is now almost completely cut off from the outside world. Conditions in the towns are almost intolerable.

Like ourselves, Switzerland depended in normal times on imports for most of her food supplies, and these have nearly all been cut off.

A friend from Geneva tells me that at places like Lausanne and Berne meat is an unheard-of luxury. Transport is so difficult that peasants do not bring their produce from the hillside farms.

The only access to France from the whole country is through the little town of Annemasse, on a single-line track outside Geneva. But at the frontier and in the railway station, although the officials wear French uniform, they are closely watched by Gestapo agents in civilian clothes. Black market smuggling across the lake from Evian les Bains, home of the famous mineral water, has reached formidable proportions.

*The second one from the "Glasgow Herald," August 3rd, is on philosophic lines and suggests that brains are at a discount in Berne as far as rationing is concerned; the same applies, of course, to this country though in a lesser degree.*

The Swiss have set a very bad example with their meat-rationing, which is based on a different scale. The most meat is given to the most deserving, and all "intellectuals" are given the minimum ration. The reason advanced by an expert is that intellectual work does not require great energy. "Even genius is quite gratuitous," said this rationing person, "and involves no strain on the body as a whole."

The implications of this doctrine are deeply disquieting to all those who work with their brains, when they work at all. A thorough-going intellectual is convinced that his mental efforts put a serious strain on his sanity, if they do not positively imperil his life. He watches the simple toil of navvies and steeplejacks with undisguised envy. How pleasant it would be to indulge in such healthy and invigorating exercise, and then return in a warm glow to an evening of leisure, untroubled by high and dangerous thoughts.

But these are pleasures the intellectual cannot know. Suppose he is pursuing the True, the Beautiful,

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