

dispute the matter. A generation educated free must be freely supplied with food for their minds. By-and-by, perhaps, we shall find that a generation educated to do nothing, also as a necessary consequence which no one of any enlightenment will deny, must be supplied gratis with food for the body—and this, too, generous ratepayers will cheerfully provide. We must not, however, anticipate pleasures and advantages. Sufficient for the day are the delights thereof. And if the ratepayers did complain, what of that? Has not property its duties as well as its privileges? Is not the "unearned increment" in possession of every one who owns a house in an improved neighbourhood? Nay, property-owners should look upon the payment of the tax as a privilege as well as a duty. Is it not a privilege to provide the public with literature of a high class, even though for the most part it may lie untouched upon the shelves—where, no doubt, it will remain all the longer intact. He must, indeed, be a determined as well as an unenlightened ratepayer who would venture to protest against so necessary a development of the progress of the period. He must march with the progress of the times, and if he does not like it, well, as the saying is, let him grin and bear it. Our public library may be regarded almost as an accomplished fact—like other accomplished facts, in all probability, a monument of vain pretension and a boon principally to people well able themselves to pay for the reading needed by them.

THE motion of regret for the retirement from public life of Sir George Grey, unanimously carried in the House of Representatives last week, must command the approval of us all. There can be no doubt that Sir George Grey's public career has been one of singular merit, most creditable to himself in many respects, and useful to the communities with which he was respectively connected. On some points, no doubt, he has proved himself weak and mistaken—departing even from the promise of a more early period of his life, but we should look in vain for perfection. Whatever may have been his faults, Sir George Grey was certainly a man consistently pursuing a disinterested course, with the end of contributing towards the welfare of the particular country—in which effort, as we have said, he was frequently successful. His retirement, therefore, from a position so creditably filled by him, must necessarily be a matter of regret.

USEFUL EVIDENCE. SWITZERLAND, then, is not the distinctively Protestant country that we often find it claimed as being. Professor Fretillat, at least, a Protestant authority—who writes, moreover, in a Protestant periodical, the *Theological Monthly*, for November, 1890—gives us quite a different view of the matter. The total population of the country in 1889, he tells us, was 2,920,723, of which 1,724,957 were Protestants and 1,190,000 Catholics. Nor are the cantons as a rule markedly distinguished by the religion of their inhabitants, so that grounds should be furnished for the claim, also frequently advanced, that where the population is Protestant prosperity reigns, but where it is Catholic the contrary is the case. Professor Fretillat speaks of the denominations as mixed for the most part. There are, he says, only two cantons where Protestants vastly preponderate, namely, Appenzell Rhodes Exterieurs and Schaffhausen. He, moreover, mentions the rather astonishing fact that Protestant Geneva is, on the contrary, Catholic the population consisting of 51,669 Protestants and 52,817 Catholics. Professor Fretillat, again, although a man, and, we conclude, a divine, evidently of no Catholic leanings whatever, has still a good word or two to say of his Catholic fellow-countrymen as Catholics.—"And," he writes, "we are obliged to confess that, in a political point of view, at least, the presence of Catholicism is to Switzerland a safeguard and a benefit, and an element of stability against the inroads of radicalism; while, in a religious point of view even, it has proved a weapon of defence against atheism and materialism."—"One ought not to judge Swiss Catholicism," he continues, "more especially that of the central cantons, by what is seen in Italy, in Belgium, and even in France. More than once has that minority, in opposition to the attempts of the Cantonal—indeed, of the Federal Government, represented the cause of liberty of conscience. In more than one department, too, of social life has the Catholic minority set the rest of the nation an example worthy of being followed. We may mention that all the Catholic cantons occupy the last ranks in the statistics of divorce." The writer goes on to state that the Catholic electors have of late years more than once successfully resisted despotic radicalism, and in that way rendered signal service to the cause of right." He gives as an example their action with regard to the vote of the Chambers giving the Confederation absolute control over education. "The gravest political and religious interests were thus engaged in this campaign," he says, "which was at one and the same time directed against liberty of conscience and cantonal autonomy; but, thanks to the concurrence of Catholic electors, the mischievous project was thrown out by the enormous majority of 140,000 votes." The writer, although he sympathizes with the schism of the so called Old Catholics, still very effectively exposes its nature. He honestly condemns the support given to it in Switzerland. "Especially," he says, have the cantons

of Geneva and Berne distinguished themselves in this duel to the death waged with a portion of their subjects, there being, however, this difference, that whereas the proceedings of the Bernese Government in the Catholic Jura were only brutal and revolting, those of the late M. Carteret understood here and there to temper what he called the 'stray method' with something burlesque, thus throwing a certain element of gaiety into the drama." The Professor gives several instances of the persecution to which the Catholics were subjected—following on the expulsion of Monsignor Mermillod.—These examples include the forcible taking of an infant at Compeziere to an Old Catholic baptism, the deprivation of the Bishop of Basle, the expulsion or imprisonment of priests, and the prosecution and punishment of members of the laity, even of persons of advanced age, who had given assistance to the priests referred to. "So monstrous an abuse of power in free Switzerland, and in the Nineteenth Century," he concludes, could only bring its own condemnation." The sword became bent within the paws of the bear, and some years later the Bernese Government, like M. Bismarck, was itself vanquished by the *cures*, who came back to take possession of their posts, being recalled by the votes of their parishioners.—In view of the frequency, as we have said, with which the superiority of a distinctively Protestant Switzerland is cited, we think it useful to place the passages we have quoted before our readers. As the testimony of a zealous Protestant, who is also a competent authority, they are worth remembering.

ACCORDING TO Mr. S. C. Carlile (says *Truth*), Mr. AN APOLOGY Froude has made a sad mistake in calling Carlyle the son of a "man of the people." He was by "blood and lineage" a direct descendant of Hildred de Caerliell Prince of Cumbria, the second son of Crinan, whose elder brother was the King Duncan, killed by Macbeth. The real name for the Cumbria over which the ancestor of Carlyle held sway was Caerliellshire. The name of Caerliell, its prince, was first corrupted into Carleel, and then into Carlisle. Mr. S. C. Carlile (another descendant of King Duncan's brother, presumably) says that "The Valley of the Shadow of Frederick" left Carlyle no life space to write, as he had intended, the history of his lineage and family over nine generations.

A CONTRAST. THE manner in which Professor Fretillat, to whose article in the *Theological Monthly* we have alluded, acknowledges the services of the Swiss Catholics in preventing the education of the country from being made secular and godless is very deserving of notice. It contrasts most favourably with the attitude of other Protestants, who, in other countries, profess a devotion to their religion, and who yet are found ready to sacrifice its interests in their anxiety to hamper Catholics in the exercise of theirs. This good Swiss Protestant, who certainly shows no attraction towards the Catholic Church, but on the other hand gives clear signs of strong prejudice against her, still is glad to side with Catholics and to take advantage of their aid in defending Christianity from the attacks of its enemies. He thus gives proofs of the sincerity of his Christian professions, and, whatever may be his misakes, deserves sympathy and commendation. Tested by his standard many Christians among ourselves who make high professions, must be found sadly wanting in sincerity.

A SUSPICIOUS MOVE. Is it true, as reported, that the Germans are seeking for territory in the Malay Peninsula? Why the affection of the Emperor William for his grandmother appears most devoted. His Majesty can hardly bear to be removed an inch out of the reach of that august lady's apron string. Wherever she goes he must also secure a footing. He has followed her to New Guinea and to Africa, and now he shows a desire to approach her in India. India, however, is rather a sensitive point, where Queen Victoria, or the Government she represents, is concerned. It has, moreover, been recently the object of very particular attention on the part of another potentate, of even more suspicious associations than those of the Emperor William. We know, of course, that the late visit of the Czarevitch to the country in question, had no kind of sinister significance attached to it. The prince merely went there as the guest of the Queen-Empress, and all the civility shown him was in that respect. The idea, nevertheless, that something lay in the background hardly seems a very extravagant one. It might, at least, fit in perfectly with the accepted traditions of the Russian Czars that their heir, in making a grand tour of their empire, as the Czarevitch has lately done, or is now doing, should take in India also as a country subject to his rule rather than go out of his way to visit there a realm under a foreign control. The solitary rule of England in the far East, in fact, seems about to become less isolated, and, therefore, perhaps less independent, than it has hitherto been, or, at least, more a matter for the close observation of other countries. A German settlement, indeed, on the very coast of India would be very suggestive, and we doubt if even our own colonies could afford wholly to disregard it. The Emperor William is, no doubt, an amiable person, and his family affections, where the