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the next few days as he goes to and from his hotel; but it is safe to say that none of them who has not known him before will recognise in him the scientist who after years of brilliant research has discovered what is believed by many expert investigators to be the most hopeful treatment for tuberculosis yet known.

For M. Spahlinger is not at all like the popular notion of a research worker.

He is only 43, and he looks younger. He is rather short, but of athletic build, and before he was a scientist he was a champion tennis player.

He is modest. He smiles in conversation like a man in whom courtesy and a sense of humour are well balanced.

M. Spahlinger looks as if he might be a clever lawyer; indeed he was, for he studied law before he tackled bacteriology, and at any moment can turn to and fill a lucrative position in a lawyer's office.

I talked to him for an hour about his work, but not in all that time would he make any general claims about his treatment. "That," he said, "is for other people to do. Those who have examined the cases I have treated can say what they have found."

He told me of individual cases, but it was the human interest in them that made him talk. The Parliamentary Medical Committee of five doctors which recently investigated and reported enthusiastically about his work, spoke of his "astounding generosity to poor patients."

"The man in the next room," he said to me today, "came all the way from Australia and arrived penniless at Geneva. He had an idea of supporting himself by shooting and fishing. One lung was entirely solid."

"I do not want individual patients, but what can one do? One cannot turn them away, especially when they have usually come to me only as a last resort. The man is now cured, and I am trying to arrange for his passage back to Australia."

The Parliamentary medical committee reported that they had examined "with meticulous care" about 50 patients and found some now cured and well who had suffered from tuberculosis of a severity from which, by no other means at present known to science, could they be expected to recover, and they gave many proofs of the efficacy of the Spahlinger method.

"The basis of my treatment," said M. Spahlinger to me, "is that there is no one poison, but 22 different poisons which may be found to be causing the tuberculosis."

"In order to get the serum with which I inject the patient I have to obtain 22 different sera from 22 different sources."

"At first I used goats and sheep, then I used donkeys, but now I use horses. The sera is now better than ever in concentration."

"At present, owing to financial difficulties, I have only seven different sera, and am able to get cures even with that limitation."

"It is really getting a horse to make the fight for health which the man's own constitution cannot make."

M. Spahlinger has come to England to find a way out of the financial difficulties which are hindering his work.

Notice has been received that the house and estate near Geneva in which he carries out his work will be put up for auction on July 25, and it will take about £15,000 to clear matters up.

An easy way might be found if M. Spahlinger were willing to commercialise his discovery. He has received an offer of £250,000 and half profits from a great manufacturing firm. But M. Spahlinger will not take that line.

His hope is to see tuberculosis stamped out in every country in the world.

He would be willing to have his sera and vaccine manufactured in this country under the direct control of the Government, as in the case of smallpox, or of any other great responsible institution. He would not ask for any financial reward for permission to manufacture it.

But he holds the strongest possible views about the importance of preventing tuberculosis as well as curing it after the patient has been spreading the germs among other people for two or three years.

He believes that anyone who develops any of the early symptoms of tuberculosis should have the right to be examined free of charge by a thoroughly qualified and thoroughly equipped specialist, and then, if the presence of the disease is proved, that he should be given immediately the best curative treatment, whether Spahlinger or any other.

I hope that Mr. Spahlinger will this time obtain the necessary financial assistance to enable his work to be carried a step further. And if he should succeed, as we all devoutly hope, and if at the same time the discovery of the "Cancer Germ" should lead to the finding of a remedy for that dreadful disease, two great scourges productive of untold misery would be gradually losing ground. Amen!

Why is it that another "scourge," namely, religious intolerance, or, perhaps better, "religious militancy," still flourishes in 20th century Europe?

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It is long ago since Frederick the so-called "Great" let it be understood that "ein jeder kann nach seiner Façon selig werden." But religious—mind you, "so-called" religious, because to my mind, there is nothing very religious in attacking your fellow because he believes in God in his own way which may not be yours—disputes still occur. Not sanguinary ones, for the moment, rather wordy and theatrically demonstrative ones. But by-and-by, if these disputes are taken seriously and not killed by common sense and ridicule, they will no doubt heat people's tempers until bloodshed occurs again. And for what? Tell me for what?

The *Universe* and *Catholic Weekly*, 8th inst., has a short paragraph headed:—

Counter-Reformation.

For the first time since the Protestant Reformation the Blessed Sacrament has been carried in procession through the streets of Berne, the capital of Switzerland.

Over 2,000 people took part in the procession, and immediately behind the Blessed Sacrament walked M. Jean Musy, the president, and M. Motta, foreign minister of the Confederation, both of them Catholics.

In the Catholic parts of Switzerland, such as Basle, Fribourg, Valais, and Lucerne, similar processions have been constantly held. But in Protestant centres such as Zurich, Catholics have still to struggle for the necessary permission and safeguards for public processions.

Now why on earth do Catholics wish to have processions, if it is not to advertise their faith, which in itself is more or less an insult to adherents of other faiths. Protestants do not carry out processions. They are content to worship inside their churches and more even at home, in the fields, unwatched, silently and unheeded by any. They do not require the stimulating effect of processions and other means. They do not interfere with other people's daily pursuits, do not hold up traffic. Why should the Catholics do it? Why should any religious party be allowed to proselytize? It seems all wrong to me. I would not mind such processions if they were looked upon in the same way one looks upon processions formed on the occasion of a tir federal, etc. But when such processions are party-processions, likely to stir up strife and heart-burnings, then I should think them "anti-christian" because they do not exhibit, nor are they due to, a feeling of "brotherly love." "Paris vaut bien une messe" was the cynical remark on a famous occasion, and I still think there is something eminently sad and unchristian in the so-called Christian churches, Protestant and Catholic alike, trying, as they evidently do sometimes, to convert each other's adherents to their own brand of Christianity. Look around among the poor and concentrate your energy on the task of making their lot on earth an easier one and I feel convinced that action in that direction will be more agreeable to the Almighty than proselytizing as mentioned above.

A September Babel.

Times (14th July, 1925).

The following article from the *Times*' Special Correspondent at Geneva will, no doubt, interest most of my readers, seeing that most of them are enthusiastic wireless fans. Most of you have surely listened in o' nights, tried to get some station or other and been amazed by the immensity of sound filling the ether at a time when the poet would have been enraptured by the "stillness" of the night air.

The international character of broadcasting, and the need of the widest possible outlook at all times in dealing with its development, have just been made abundantly clear.

It was inevitable that the rapid rise to popularity of broadcast telephony, first, in the United States, and later, in Great Britain, France, Germany, and Sweden, would sooner or later be reflected in other European countries. That action has been somewhat slow; some countries are still unsettled, others are suffering an almost unbearable financial strain, and one or two see danger in the free use of wireless.

That there was a general movement towards the development of broadcasting in the less favourably situated countries of Europe was most gratifying to those who believe that broadcasting can do possibly more than any other agency to bring about conditions necessary for peace, commercial prosperity, and individual

happiness; at the same time it gave grounds for anxiety. The ether is free, but it is limited in its capacity. What guarantee was there that in the next broadcasting season the European ether would not become a chaos? There was no guarantee; for this reason it was decided that the most important thing in European broadcasting was to devise a system by which the process of development in the several countries would not be at haphazard, but would be in relation to what was happening elsewhere.

The outcome of this decision has been a meeting at Geneva, under the auspices of the Office International de Radiophonie, of senior wireless technicians from almost every European State. By the courtesy of the Secretariat of the League of Nations, these experts were able to hold their conference in the Palais des Nations. There were surprises in store for them. That portion of the European ether usually set apart by Governments for the exercise of broadcast telephony has only a limited capacity. Beyond that capacity it is impossible for wireless stations to operate without mutual interference. Direct information and newspaper reports had shown that "saturation point" was at hand. When the delegates arrived at Geneva it was found that they had in mind over 110 stations within the broadcasting wave-limits, besides numerous others on specially allotted higher waves.

There was no alternative but to treat the situation internationally. Such plans as were about to be made would have to be considered first from a European point of view, and afterwards in the light of local interest, because, however strong the local claim, no service worthy of the name would be possible if exposed to interruptions from foreign stations. It is gratifying to record that so appreciative were these experts of the position, that the ether was parcelled out in new lots most harmoniously. Judging by the original plans, many sacrifices have been made,

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Swiss Art Exhibition.

A fine collection of water-colours, by W. Bollier, has been kindly sent us (sale or return) and will be exhibited for the next few weeks in the banquet hall. Open to the public every afternoon free.

WILLY MEYER, Manager.

FREDERICK G. ROHNER,
Tailor, of 69, Neal St., Shaftesbury Ave.,

wishes to inform his friends and customers that he is leaving for the Continent and will return on August 17th.

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but it is felt, even by those most hardly hit, that these are inevitable.

The principle underlying the proposed changes is that those stations which have been longest in public service shall undergo the least change in wave-length, and that each country shall be permitted to have or to retain at least one station in a capital city (or some other city specially nominated) within the waveband 300-600 metres. As a matter of fact, the movement amongst existing stations will not be very great, the sacrifices being mostly amongst the wave-lengths selected for projected stations.

Directly the extent of the problem before the conference was appreciated, steps were taken to make the best of a bad job. A large chart was prepared on squared paper, one centimetre, which represented what is technically known as "a separation of 20 kilocycles," being allowed for each station. Each country was given a colour, and then little rectangles of colour, each representing existing stations, were placed in their present position from the point of view of kilocycles. The "chart of many colours," setting forth the European situation from a theoretical point of view, was next displayed before a specially appointed sub-committee, armed with much information on local considerations. Moves were slow, and it was not long before it was realized that both theoretically and practically it would be quite impossible to give to each station, existing and projected, an exclusive position in the ether. The only alternative was to hunt for projected stations so small in power and remote in position that they might reasonably be expected to operate without upsetting one another. This was done, and after a certain amount of bargaining every station found a place upon the chart.

Theory and practice do not always coincide in wireless technique. The world is full of pranks. In its tricks with wireless engineers it calls to its aid strange and surprising agents, geological formations, electromagnetic conditions, and even physical contours, and so it happens that the broadcasting engineers who built up the chart at Geneva are by no means certain that they have secured a complete solution of their difficulties. For this reason (Governments permitting) they hope to have a full-dress rehearsal on several nights early in September of broadcasting in the conditions which they consider to be most favourable. Each of the 110 odd European stations, somewhere about the hour of midnight, will start to shake the ether according to the conditions created by the General Post, and will report to the International Office at Geneva the extent of its troubles and the identity of any culprit if known.

Such an international experiment has never before been attempted. What a babel of tongues one would hear were it possible to tune in simultaneously on all wave-lengths! Some fortunate person rich in the knowledge of languages and in possession of a sensitive receiver may attempt to separate each one. If he is successful, the European broadcasting problem will have been solved. The wireless experts are not so optimistic. They expect trouble here and there, due, possibly, to a difficulty in getting standard measurements of wave-lengths. They have accordingly made plans to meet again at Geneva on September 21, after the conclusion of the experiments, and compare notes. Meanwhile, they are endeavouring to arrange for the transmission from a powerful European station of standard wave-lengths. The times of transmission of these signals, when known, will be widely published, as the signals are likely to have value to many others besides broadcasting experts.

By the way, writing of "Wireless" and remembering the Tir Federal takes place next month at St. Gallen, would it not be a fine treat for many of us, if they could broadcast the noise of the Stand? We could then hear the cracking of the rifle-shots, that noise which is so dear to all among us who remember Sunday morning walks in the country in Switzerland. I wish somebody who has a say at St. Gallen would take this suggestion up and see it through.

FINANCIAL AND COMMERCIAL NEWS FROM SWITZERLAND.

The new Federal Loan of Frs. 140,000,000, offered at 98 for conversion or repayment of bonds maturing in October, has been largely over-subscribed since applications for conversion alone accounted for about 103 million francs, and the allotment of the remainder to new subscribers will probably be on the basis of about three per cent.

The engineering firm of Brown, Boveri & Co. have to meet the maturity of a 4½% issue in March, 1926, to the amount of Frs. 5,000,000 and another of Frs. 2,000,000. For this purpose, and in order to provide the business with greater working capital, the directors are therefore placing a 6% loan of Frs. 10,000,000, which will be redeemable on the 30th of September, 1935. The issue has been underwritten firm by a group composed of the Swiss Bank Corporation, the Crédit Suisse

and a number of the other principal Swiss banks. An amount of Frs. 7,000,000 is earmarked for issue on the 30th of September at par to holders of the maturing loans desirous of exercising their option of conversion.

The mountain railways were able to make a somewhat better showing for 1924 than had been the case for many years past. The Jungfrau railway, which of necessity depends for its existence entirely upon the tourist traffic, and hence on the maintenance or restoration of more normal political conditions on the Continent, shows an increased operating profit and a net surplus of Frs. 712,600 against only Frs. 421,000 the year before. After the necessary provision has been made for renewal fund, etc., an amount of Frs. 453,000 is available for the bondholders, so that on the First Mortgage Bonds it is possible not only to pay the full current interest, but to pay off 2½% of the arrears. The coupon for 1924 will, therefore, receive 8% against 3½% for the previous one. The improvement which is now evident is illustrated by the number of travellers using the line. For the first half of 1925 there were 20,046 passengers carried, against 9,636 for the corresponding period last year.

STOCK EXCHANGE PRICES.

BONDS.		July 7	July 15
Swiss Confederation 3% 1903	...	76.75%	76.25%
Swiss Confederation 5% 1923	...	99.30%	99.45%
Federal Railways A—R 3½%	...	80.60%	80.55%
Canton Basle-Stadt 5½% 1921	...	101.25%	101.30%
Canton Fribourg 3½% 1892	...	72.75%	73.00%

SHARES.		July 7	July 15
	Nom. Frs.	Fr.	Fr.
Swiss Bank Corporation	500	664	664
Crédit Suisse	500	707	717
Union de Banques Suisses	500	576	572
Fabrique Chimique et-dev. Sandoz	1000	3275	2900
Société pour l'Industrie Chimique	1000	1683	1683
C. F. Bally S.A.	1000	1237	1142
Fabrique de Machines Oerlikon	500	695	705
Entreprises Suizer	1000	883	888
S.A. Brown Boveri (new)	350	357	359
Nestlé & Anglo-Swiss Cond. Milk Co.	200	215	217
Choc. Suisses Peter-Cailler-Kohler	100	200	206
Comp. de Navig'n sur le Lac Léman	500	583	583

SUBSCRIPTIONS RECEIVED.

(The figure in parentheses denotes the number of the issue on which the subscription expires.)

- A. Alplanalp (246), Chas. Studer (248), R. Dupraz (254), Peter Juon (215), Nouv. Soc. Helvétique (228), Chas. Vaion (254), S. Bodinoli (229), Rev. Hoffmann-de Visme (255), C. Kiefer (255), L. de Wytenbach (229), E. Schmid (256), Mrs. M. Sigerist (230), J. H. Unglichter (256), E. De Vegney (256), P. Duerst (231), R. Keller (231), E. Leutenegger (218), F. Rohner (218), R. Rudin (232), W. Seiler (258), Miss C. Skutzik (219), O. Braga (233), Chas. Duruz (259), A. Frick (259), Sister Hofmann (220), J. Ryter (230), Miss Helene Parker (221), Jos. Muller (221), L. A. Frenken (255).

CITY SWISS CLUB.

Assemblée Mensuelle du 7 Juillet 1925
au Brent Bridge Hotel, Hendon.

Pour la seconde fois cette année, le City Swiss Club s'est réuni à Hendon par un temps splendide.

Environ quatre-vingt-dix personnes sont présentes au souper qui commence à 7 h. 30.

A 8 h. 40 Monsieur Borel, le président, ouvre la séance par le toast au Roi.

Le président propose ensuite le toast à la Patrie en ces termes:

Mesdames et Messieurs, Nous venons de porter avec un respect simple un toast au monarque de la grande nation au sein de laquelle nous avons le très-grand plaisir d'habiter.

Et maintenant je suis sûr d'exprimer vos sentiments intimes c'est-à-dire toute la ferveur de l'amour familial par laquelle nos pensées s'élèvent et volent vers notre propre patrie, vers notre patrie lointaine et cependant toujours présente à notre esprit et à nos souvenirs, vers notre patrie bien-aimée à l'égard de laquelle il n'est pas nécessaire d'un long discours pour donner essor aux sentiments qui nous animent.

Je vous prie de boire à la Patrie, à la Suisse.

Le Président se lève ensuite pour porter le toast aux invités et adresse l'Assemblée:

Mesdames et Messieurs,—J'ai le plaisir de porter le toast à nos invités mais avant de songer aux présents, j'aimerais rappeler le souvenir des absents. J'ai le devoir de vous informer que notre ministre Monsieur Paravicini s'est fait excuser en regrettant de ne pouvoir assister à notre soirée. Puis j'ai à vous communiquer une carte de M. Louis Chappuis, reçu de Sydney il y a quelques semaines déjà mais que nous avons voulu garder pour cette soirée, afin que vous receviez l'expression des sentiments distingués d'un de nos amis et camarades du C.S.C.

Maintenant, en me retournant vers les invités je m'adresse aux Dames—Ladies first!—qui, par leur aimable présence charment notre réunion; et je tiens à les assurer que nous éprouvons un vif plaisir à les avoir parmi nous.

Nous avons d'autre part le plaisir de voir ici ce soir M. le Dr. Gilbert de passage à Londres.

Je suis également honoré et heureux, Mesdames et Messieurs, de saluer la présence de deux de nos magistrats: Monsieur Haeblerlin, Conseiller fédéral, et Monsieur Eisenhut, du Conseil national. Si le peuple suisse n'a jamais gâté ses magistrats il sait tout de même combien leur tâche est grande et difficile pour ne pas dire parfois ingrate. Il sait aussi que leur dévouement à la cause publique n'a d'égal que leur désintéressement personnel. Il le sait, et cependant dans la simplicité de nos moeurs démocratiques nous ne connaissons pas les manifestations que nous trouvons dans les hymnes et les chants si souvent répétés lorsque nous nous rencontrons en toute simplicité au milieu de nos

A LA COLONIE SUISSE DE LONDRES—AN DIE SCHWEIZERKOLONIE VON LONDON

Les Conseils des deux communautés qui composent l'Eglise Suisse de Londres desirant proclamer par la présente la base commune sur laquelle elles ont décidé de collaborer au bien spirituel de la Colonie.

L'Eglise Suisse de Londres a été fondée en 1762, sous le nom d'Eglise Helvétique, pour permettre à tous les Suisses de cette ville de célébrer leur culte à la façon de leurs pères. C'était une communauté de langue française. Afin de mieux répondre aux besoins des Confédérés de langue allemande, une communauté suisse allemande en est issue en 1924.

L'Eglise Suisse de Londres est une institution indépendante de par son histoire et se rattache aux Eglises réformées de la patrie. Elle célèbre le culte réformé en deux langues, c'est à dire en Français à l'Eglise Suisse, 79, Endell Street, W.C.1, et en allemand à "St. Anne's Church," 9, Gresham Street, E.C.2, chaque dimanche à 11 heures du matin.

Elle se considère membre de l'Eglise Chrétienne universelle et la base fondamentale de sa foi est celle qui a été acceptée dès les premiers siècles du christianisme dans le Symbole des Apôtres:

"Je crois en Dieu le père tout puissant, créateur du ciel et de la terre.

"Je crois en Jésus-Christ, son Fils unique, notre Seigneur, qui a été conçu du Saint Esprit et qui est né de la vierge Marie. Il a souffert sous Ponce-Pilate, il a été crucifié, il est mort, il a été enseveli, il est descendu aux enfers. Le troisième jour il est ressuscité des morts, il est monté au ciel, il s'est assis à la droite de Dieu le Père tout-puissant; de là il viendra pour juger les vivants et les morts.

"Je crois au Saint Esprit; je crois à la sainte Eglise universelle, la communion des saints, la remission des péchés, la resurrection des corps et la vie éternelle. Amen.

Die Vorstände der beiden Gemeinden, welche die Schweizerkirche zu London bilden, wünschen die gemeinsame Basis zu verkündigen auf Grund derer sie zum Wohle der Schweizerkolonie zu arbeiten entschlossen sind.

Die Schweizerkirche zu London wurde im Jahre 1762 als Eglise Helvétique gegründet, um allen Schweizern dieser Stadt die Feier des Gottesdienstes nach Art ihrer Väter zu ermöglichen. Es war eine Gemeinde französischer Sprache. Um nun den Bedürfnissen der Mitgedgenossen deutscher Sprache entgegen zu kommen, bildete sich im Jahre 1924 eine deutschschweizerische Gemeinde.

Die seither aus zwei Einzelgemeinden bestehende Schweizerkirche Londons ist eine durch ihre Geschichte unabhängige, dennoch schliesst sie sich den reformierten Kirchen der Heimat an. Sie feiert den Gottesdienst in zwei Sprachen jeden Sonntag um 11 Uhr morgens, und zwar in deutscher Sprache in der "St. Anne's Church," 9, Gresham Street, E.C.2, und in französischer Sprache in der "Eglise Suisse," 79, Endell Street, W.C.1.

Die Schweizerkirche betrachtet sich als ein Glied der allgemeinen christlichen Kirche und in besonderer derjenigen der Reformation. Ihr Bekenntnis ist dasjenige, das seit den ersten christlichen Jahrhunderten angenommen ward, nämlich das apostolische Glaubensbekenntnis:

"Ich glaube an Gott den Vater, allmächtigen Schöpfer Himmels und der Erden.

"Ich glaube an Jesum Christum, seinen eingebornen Sohn, unsern Herrn, der empfangen ist von dem heiligen Geiste, geboren von der Jungfrau Maria, gelitten unter Pontio Pilato, gekreuzigt, gestorben und begraben, niedergefahren zur Hölle, am dritten Tage auferstanden von den Toten; aufgefahen gen Himmel, sitzend zur Rechten Gottes des Vaters, von dannen er kommen wird zu richten die Lebendigen und die Toten.

"Ich glaube an den heiligen Geist, eine heilige christliche Kirche, die Gemeinde der Heiligen, Vergebung der Sünden, Auferstehung des Leibes und ein ewiges Leben. Amen."

Au nom de Consistoire de l'Eglise Suisse (Langue) J. BAER, *Président.*
française: J. R. HOFFMANN-DE VISME, *Pasteur.*

Im Namen der Deutschschweizerischen Gemeinde: A. STEIGER, *Präsident.*
J. C. TH. HAHN, *Pfarrer.*