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the farm hands at least). Needless to say, omissions of this sort are much more frequent if the supervisor be young and "bien beau."  
 Even as I write I can recall the scene, and with what delight our whole pensionnat sallied forth to help. "Mangez autant que vous désirez" was Mademoiselle's parting advice—an injunction which did not need to be repeated a second time. We soon discovered, however, that enough is as good as a feast, and that one bunch, or "grappe," is just about as much as anyone can consume at a time. Eaten thus with the scent of the vines pervading the atmosphere and in the heat of the sun, the grapes have an elusive flavour which it is difficult to capture elsewhere. It may be worth while adding that we swallowed seeds and skins without a qualm, and there was no immediate outbreak of appendicitis such as we are led to expect by authorities on the subject.

After the harvest has been gathered in there follows a night of feasting and jollity when the owner of the farm (be he the "seigneur" of a "château" or just a simple "fermier") invites all the helpers to feast at his board. Lanterns are lit and hung up in the old stone-paved courtyard, where the young people dance under the chequered shade of the trees to the music of the flute or fiddle, or, if more up to date, to the strains of the gramophone. Wine is handed round, and the fun grows fast and furious, lasting till the morning and making the old ravers ring with songs and toasts to the "Succès au Vendange."

**FINANCIAL AND COMMERCIAL NEWS FROM SWITZERLAND.**

Switzerland has now for a long time been in a position to enjoy all the advantages of a gold currency, although her paper circulation is still on an inconvertible basis. The return of Great Britain, Sweden and Holland, together with various overseas countries, to gold standard causes attention to be directed to the situation of Switzerland. The question has been systematically studied in the last two bulletins issued by the Swiss Bank Corporation, and it is shown that the position of the national finances is now sufficiently strong to eliminate danger of fresh inflation of government origin while the balance of national payments has regained a state of equilibrium sufficient to justify the free exchange of bank notes against gold. Why, therefore, should Switzerland delay in taking her place with Great Britain, Holland and Sweden?

The objections are immediately connected with her membership of the Latin Monetary Union, which, though inoperative in present practice, is still an existing entity in Europe and cannot be dismissed from European monetary politics without further ado. One point to be emphasised is that Switzerland undertook in 1921 that if free convertibility of notes should be resumed, she would at once take over at their full nominal value the five-franc pieces of the Union which are at present held by the National Bank. These amount to about 156 million francs, and the original owner States have agreed to take them back during a period lasting from 1927 to 1932, paying for them in gold. A new agreement between the Bank and the State might easily remove this difficulty, or a special loan might be raised to cover the amount involved. There are, however, more subtle underlying reasons to delay the return to gold—more particularly the continued adherence of Switzerland to the bi-metallism consequent upon her membership of the Union. The five-franc piece of the Union is legal currency in Switzerland, but is of no practical value for meeting foreign payments. It, therefore, remains to be seen what will be the future of the Union, and what will be the trend of the currencies in France, Belgium, Italy and Greece, where the franc is at present depreciated. Switzerland must decide between three courses: whether she will remain faithful to the metallic franc, whether she will adopt a pure gold standard, or whether she will ally herself to some other European group. When the monetary situation of the countries which surround her is completely cleared up, it will be time for her to adopt definite resolutions regarding a return to the convertibility of notes.

**QUOTATIONS from the SWISS STOCK EXCHANGES**

BONDS.	Sept. 15		Sept. 22	
	Frs.	Fr.	Frs.	Fr.
Confederation 3% 1903	...	78.75	...	77.50
5% 1917, VIII. Mob. Ln	...	100.12	...	100.27
Federal Railways 3 1/2% A-K	...	81.87	...	81.75
Canton of Basle (City) 4% 1910	...	100.45	...	100.65

  

SHARES.	Nom.		Sept. 15		Sept. 22	
	Frs.	Fr.	Frs.	Fr.	Frs.	Fr.
Swiss Bank Corporation	...	500	697	697	...	...
Crédit Suisse	...	500	752	759	...	...
Union de Banques Suisses	...	500	588	597	...	...
Société pour l'Industrie Chimique	...	1000	1750	1762	...	...
Fabrique Chimique ci-dev. Sandoz	...	1000	3097	3085	...	...
Soc. Ind. pour la Schappe	...	1000	3362	3367	...	...
S.A. Brown Boveri	...	350	357	357	...	...
C. F. Bally	...	1000	1151	1148	...	...
Nestlé & Anglo-Swiss Cond. Mk. Co.	...	200	234	230	...	...
Entreprises Sulzer S.A.	...	1000	918	910	...	...
Comp. de Navig'n sur le Lac Léman	...	500	588	575	...	...

**EIDGENÖSSISCHE GLOSSEN.**

*St. Galler Aufklärung.*

Vor acht Tagen erlebten wir zwei Dinge: In Bern ein Volksfest, und im Kanton St. Gallen eine Volksabstimmung. Im Westen war alles schön und gut, man sang und tanzte und zeigte die alten und neuen Trachten—wer sollte noch am ächten, währschaftigen Geist der Schweizer zweifeln? Im Osten war es nicht halb so schön und gar nicht gut. Aber es handelte sich hier auch nicht um den Schein, sondern um Schuldentilgung und Frauenstimmrecht. Auf diesem Gebiete kann man sich mit einem Kuhreigen nichts vormachen. Die Frauen mochten in ihrem mit Meerriehr gesteihten Tuchmiedern nach Bern reisen und den ausländischen Diplomaten stolz zuwinken, zu Hause würde unterdessen von dem wackeren Mannesvolke beschlossen, dass die Weiber vorläufig in den Kirchgemeinden nicht mitzureden hätten. Und gleichzeitig beschlossen diese Männer mit 3 gegen 2, dass sie selber nichts von dem vorgeschlagenen Schuldentilgungsgesetz wissen möchten. Es ist ja klar, dass ein Volk sich gegen neue Steuern wehrt, wenn von den 71,000 Einkommensteuerpflichtigen 67,000 in Zukunft jährlich eine Extrasteuer von 80 (achtzig) Rappen bezahlen sollten. Man denke: 80 Rappen im Jahr, das ist keine kleine Summe! Nun muss also die Staatsschuld von nahezu 39 Millionen noch ein wenig auf die Amortisierung warten. In dieser Summe sind zwar neben den Defiziten der Verwaltungsrechnungen 12,3 Millionen Aufwendungen zur Linderung der Not während der Kriegs- und Nachkriegsjahre und die gleiche Anzahl Millionen für die Ausführung gemeinnütziger Werke, also Ausgaben für das Volk, sodass die Mitwirkung des Volkes bei der Rückzahlung dieser Schulden nicht unberechtigt erschiene. Doch das Volk wollte nicht, und die Sozialdemokraten können stolz sein auf ihren Sieg. Wenn es sich um 80 Rappen handelt, wird, scheint, auch der andersdenkende Bürger ein Sozialdemokrat. Und so weiss man nicht, wen man bei dieser ganzen Geschichte mehr bemitleiden soll: die Bürger oder die Sozialdemokraten . . .

*Schweizertrachten.*

Die Trachten feiern eine Wiedergeburt. Gut: niemand wird verlangen, dass man diese Wiedergeburt ernst zu nehmen habe. (Es handelt sich übrigens um eine internationale Erscheinung: am vorigen Sonntag feierten auch die Pfälzer und die Badenser Trachtenfeste.) Es gibt aber etwas anderes, das immer wieder ernst genommen werden sollte. Es hat zwar nicht an Gelegenheiten gefehlt, hier davon zu reden. Aber es gibt immer wieder neue Gelegenheiten, um davon zu reden: Von einer Vereinfachung unserer Bedürfnisse, ohne dass man damit bis zur höchsten Stufe amerikanischer Rationalisierung des Wirtschaftslebens steigen müsste. Wir denken immer noch zu wenig daran, dass wir irgend einer Laune, einem Gelüste, einer Mode folgend, morgen das nicht mehr kaufen, was wir heute mit Freude gekauft haben. Wir denken nicht daran, dass beispielsweise jede Aenderung der Zeichnung des Musters, des Gewebes, für den Fabrikanten eine Gefährdung seines Fabrikbetriebes ist. Wir kaufen, was uns gefällt, was uns heute gefällt, und morgen aus irgend einem unerklärlichen Grunde (wegen Paris oder Wien oder London) nicht mehr gefällt. Der Fabrikant möge sich danach richten. Gewiss, er richtet sich danach, mit dem Erfolge, dass die Ware teurer wird (auch der Fabrikant existiert) oder dass die Ware nicht teuer genug verkauft werden kann in anbetrachter aller Umstände (und dass der Fabrikant nicht mehr existiert). Wir stehen in wirtschaftlichen Nöten aller Art. Wenn wir daraus die Folgerung zögen, dass auch der Konsument denken muss, so wäre dem Produzenten schon halb geholfen. Wenn der Gedanke einer Schweizertracht auftaucht, auf Grund dieser Überlegungen (ich gebe zu, es ist eine Utopie), nicht auf Grund historischer Gefühle und scheinbar vaterländischer Gedanken, so wäre der Schweiz zu gratulieren. Wenn sich die Schweizer und Schweizerinnen einigten, bestimmte Tuchsorten zu tragen (wobei man immer noch seine Phantasie walten lassen könnte), dann würde beispielsweise unsere Wollindustrie die Hände über dem Kopf zusammenschlagen vor Freude. Sie könnte sich danach einrichten, wir hätten billigere Stoffe und die Fabrikanten einen besseren Verdienst. So einfach wäre es. Aber es ist eben zu einfach!

*Schweizerische Arbeitszeit.*

Wir haben überhaupt keine Freude an der Rationalisierung. Beispielsweise lassen wir unsere Zweiteilung des Tages ruhig fortbestehen. Es machen sich zwar in jüngster Zeit wieder Stimmen geltend, die für eine Einführung der englischen Arbeitszeit sprechen. Sie werden wohl auch diesmal ungehört verhallen. Der Schweizer scheint keinen Sinn dafür zu haben, dass diese grosse Mittagspause ein Luxus ist, ein kostbares Vergnügen, dabei ein Vergnügen, bei dem recht wenig herauskommt. Man reißt sich selber gewaltsam und ohne Nötigung im Höhepunkt des Tages aus dem Rhythmus der Arbeit, eilt oder fährt unter Umständen halbstundenweit, um zu essen, belastet Trambahnen und Bundesbahnen mit seinem Gewichte, ohne dass die Bahnen dafür etwas Entsprechendes erhalten (denn man ist ja abonniert), kommt müde oder gereizt zum Mittagessen, um

zu den eigenen Gedanken auch noch die Gedanken aller andern Familienmitglieder zu erhalten, läuft oder fährt zurück, braucht wieder Zeit, um von neuem in Gang zu kommen, und erscheint abends zu einer Zeit zu Haus, wo's zu spät zum Wandern, Spielen und Werken ist, und doch zu früh zum Schlafen. Begnügten wir uns mit einem Butterbrote um die Mittagszeit, so hätten wir schon vor Fünf die Freiheit des Christenmenschen, die Kinder am Arm, den Himmel über uns und die frische Luft in der Lunge. Wir wären nicht mehr an die Stadt oder Stadtnähe gefesselt, der Zug dürfte uns auch weiter führen, als es jetzt erlaubt ist, und es wäre sicherlich vieles besser und nichts schlimmer. Die Schulen wären genötigt, an dieser Befreiung des Menschen irgendwie mitzumachen, die Kinder kämen auch zum Achtstundentag, und wer sollte eigentlich gegen dies alles etwas einzuwenden haben? Wirtschaftliche, gesundheitliche und seelische Vorteile in Hülle und Fülle, und doch tut man es nicht? Vielleicht, weil es auch zu einfach ist?

(Felix Moeschlin in der "Nat.-Ztg.")

**THE RIGHT TO VOTE OF THE SWISS ABROAD.**

Of recent months we have read quite a good deal in reference to this question, but nobody appears to go to the root of the matter, viz., Does the Federal Constitution really exclude the Swiss abroad from enjoyment of their political rights? I say it does not.

I have in my school days listened to well over 150 lectures on the Federal Constitution, by an eminent jurist and judge, one of the best living authorities on Swiss constitutional law, but I do not remember this question having been thrashed out. It is, however, not difficult.

The rights and the duties of the citizens towards the State are determined, at any rate in their guiding principles, by the constitution. We Swiss abroad ought, no doubt, to congratulate the makers of the constitution, the Swiss citizens who lived before us, upon the fact that the Federal Constitution does not mention once in its 130 odd articles, either explicitly or by inference, the question of Swiss residing abroad. When we consider that the constitution goes so far even as to prescribe that "les animaux de boucherie" are to be stunned before they are bled, it may perhaps appear surprising that no reference whatsoever is made to Swiss citizens outside Switzerland.

But the makers of our fundamental law were building strongly, and this fact is our greatest protection from the clutches of bureaucracy, if we know how properly to use it. It makes it evident that all Swiss citizens have the same rights and the same duties towards the State, immaterial whether they are inside the territorial frontiers or not. The only difference, in principle at any rate, are the limitations deriving from the operation of International Law and International Treaties.

The article relating to our political rights is No. 43, the material portion of which reads:—

"Tout citoyen d'un canton est citoyen suisse. Il peut, à ce titre, prendre part, au lieu de son domicile, à toutes les élections et votations en matière fédérale, après avoir dûment justifié de sa qualité d'électeur."

According to the letter of the law, if the country where we live allows it, I think we ought to have the right to vote even here. That we should, at any rate, have the right to vote at our place of Swiss domicile, even if we only return temporarily, is, however, indisputable.

The duty to do military service or to pay military exemption tax is specified in just the same general way: no mention is made of Swiss abroad. It would, therefore, seem natural that the Legislative and Administrative authorities, in giving effect to the provisions of the constitution, would follow a line of logical thought and elementary justice. None of that is, however, apparent in our legislation in this respect.

For the purpose of the fulfilment of our military duties we are kept on the register of the unit to which we belong; we pay military exemption tax when we are on leave abroad, and are kept on the respective registers; we are under obligation to return to Switzerland, at our expense, immediately the army is mobilised, and although we may still be in possession of a permit of leave, if we should happen to be in Switzerland, even only temporarily, when our unit is doing military service, we are treated as deserters if we do not join it within 24 hours, although we may be totally unaware of it. One would think it only logical that we should be allowed to have our say immediately we return home, but this is not the view taken by the Federal Legislation. To my way of thinking this conclusion represents an incorrect application of the constitution and of the will of the people expressed therein.

The question has really been of little importance to the Ticinesi, because, with a few ups and downs, it is now getting on for 50 years that the laws of the Ticino give the right of vote to the Ticinesi living abroad. At any rate, they are retained on the voters' lists and can exercise their political rights immediately they return home, and this also in Federal matters. This right is further

rivated by the fiscal law, which provides that no Cantonal or Communal authority has the right to claim taxation from a Ticinese residing abroad, unless he has been included in the voters' register, for the period during which taxation is claimed.

The Ticinesi have made full use of this right, especially in times gone by, when politics were of greater moment. Scores of them have gone back from London for the week-end just to cast their vote, and on a number of occasions special trains have been run from Paris for the Ticinesi returning home to vote.

Luckiest of all were those living in Italy, as for a number of years the law provided that all Ticinesi residing in Italy had the right to be included in the voters' register of Chiasso, as far as Federal and Cantonal matters were concerned. They made good use of it, and for the Italian railways to run special trains to Chiasso and back, when there were important votes and elections taking place in the Ticino, was as regular a feature as excursion trains here on August bank-holiday. The hundreds of Ticinesi who would turn up at Chiasso on the Sunday morning of an election, to cast their vote and then return to their occupations, were expressively known as "the avalanche of Chiasso," and it is certainly a fact that the Ticinesi abroad have, on more than one election or referendum, cast the deciding vote.

The Federal authorities have, of course, not always looked with favour on the practice obtaining in the Ticino, but they have found it very difficult to have their own way. Solidarity, both in the family and in the community, is so fundamental a sentiment of the Latin race that it is not surprising the Ticino should be so much in advance of the rest of Switzerland in maintaining the unity and compactness of its people. However, such facilities obtained the sanction of the Federal Assembly in two resolutions, if I do not err, one of 1877 and the other of 1878, and are known in the Ticino as the Riformetta and the Riformino.

Contrary to the usual rule of the Cantonal authorities of the Ticino to defend the rights of its inhabitants to the last ditch, a young member of our Cantonal Government, on the occasion of the last election of the National Council, thought fit to promulgate a decree to the effect that the Ticinesi abroad would not be allowed to take part in it, because to do so would be contrary to the Federal Legislation. He was naturally booted on all sides, was considered a deserter of the cause, and our Government has not yet heard the last about it.

I do not claim to speak for all the Ticinesi abroad, although a great many of my friends have been urging me to do so, but I feel sure I am not wrongly interpreting the opinion of the great majority of them in saying that we hold dearly to the principles which have served us well so long, and if the rest of Switzerland does not care to fall into line, we do not intend to allow a too zealous stickler to deprive us of a right consecrated by repeated Federal resolutions and over forty years' usage. O. BRAGA.

**CORRESPONDENCE.**

The Editor is not responsible for the opinions expressed by Correspondents and cannot publish anonymous articles, unless accompanied by the writer's name and address, as evidence of good faith.

The late MR. H. BRUNNER.

To the Editor of *The Swiss Observer*.  
Sir,—As an old friend of Mr. H. Brunner I feel it is due alike to his memory and to the Swiss Colony in London that the obituary notice which appeared in your last issue should be supplemented by a few more personal notes. During his thirty years' residence in London, Mr. Brunner, by his personal charm, had won for himself a very warm corner in the hearts of all who came into contact with him. In business he was universally respected for his sterling honesty and unflinching geniality; and amongst those who were privileged to be intimately associated with him, whether in the business circle or in private life, he was revered for his capacity for unselfish friendship. He had been suffering for many years from a serious affection of the heart, which greatly restricted his activities and at times caused him intense pain, but he bore his suffering uncomplainingly and through it all kept a bright face and contrived to continue the kindly deeds in which he had always found his chief delight. It was typical of him that during the recent Great War, which brought large numbers of Australian soldiers to the London offices of Messrs. Johnson & Sons, in search of help of various kinds, that these soldiers found in him one who was ever eager to help. It is safe to say that none of these ex-soldiers who came into contact with him in that way will hear of his death without great regret and a sense of deep personal loss.

By the staff of the firm with which he had been connected for so many years, Mr. Brunner was deservedly beloved and respected, and he will be greatly missed.

His funeral was remarkable for the numbers and beauty of the floral tributes which were forwarded.

Mr. Brunner's death will be greatly deplored by a very large circle of English friends. He was a man of whom the Swiss Colony in London

can justly be proud. He leaves a sister and nieces in Switzerland, to whom he was greatly attached, and he was indeed a most faithful friend.

9—11, Wilson Street, E.C.2. L. JOHNSON.

The following legacies in the cause of charity have been made by the late Mr. H. Brunner:—  
£400 to the Poor of Oberglatt, Zurich;  
£100 to the Fonds de Secours pour les Suisses pauvres in London;  
£50 to the Swiss Church;  
£50 to Barnardo's Home;  
£50 to St. Dunstan's Institute for blind ex-service men.

**PERSONAL.**

Mr. J. Geilinger, on his way to the club room of the City Swiss Club, met with an accident last Tuesday evening. He was knocked down by a motor-car just outside Paganì's restaurant in Great Portland Street, W.1. Fortunately his injuries were not of a serious character; and after having been attended to at the neighbouring Middlesex Hospital, he was able to reach his private residence, where he will have to keep to his bed. His many friends join us in wishing him a speedy recovery.

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\* Der Berner Verein für Verbreitung guter Schriften ehrt in seiner Nr. 138 (Septemberheft 1925) den hundertsten Geburtstag des im Jahre 1898 verstorbenen grossen Schweizerdichters Conrad Ferdinand Meyer durch den Abdruck seiner ersten Prosaerzählung "Das Amulett," die zuerst 1873 erschien. Der Verfasser führt uns darin einen Berner vor, der zur Zeit der Reformationskämpfe in Frankreich bei dem Admiral Coligny, dem Haupte der Hugenotten, Dienste nimmt und sich in einen Zweikampf mit einem fanatischen Katholiken verwickelt. Ein Freiburger verhilft dabei dem bedächtigen Landsmann mittelst eines ihm heimlich umgehängten metallenen Amuletts zum Siege und lässt ihn später, um ihn in Sicherheit zu bringen, während der blutigen Bartholomäusnacht in den Louvre einschliessen. Am andern Morgen rettet er dem Mitleidgenossen und dessen junger Gattin das Leben mit Aufopferung seines eigenen; so ermöglicht er dem Berner die Flucht in die Heimat.

Conrad Ferdinand Meyer entwirft uns im "Amulett" ein ergreifendes Bild der Schweizer-treue, die den Unterschied der Abstammung und des Glaubens überwindet, indem der welsche, katholische Freiburger sich für den deutschen, protestantischen Berner aufopfert. Möchte C. F. Meyers "Amulett" dazu beitragen, den echten Schweizer-sinn neu zu beleben!

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By arrangement with the Swiss Postal Authorities, TRAVELLERS' CHEQUES, which can be cashed at any Post Office in Switzerland, are obtainable at the Offices of the Bank.

The WEST END BRANCH open Savings Bank Accounts on which interest will be credited at 3½ per cent. until further notice.

**CITY SWISS CLUB.**

Messieurs les membres sont avisés que la prochaine

**Assemblée Mensuelle**

aura lieu le MARDI 6 OCTOBRE au Restaurant PAGANI, 42, St. Portland Street, W.1 et sera précédée d'un souper à 7 h. (prix 5/6).

Pour faciliter les arrangements, le Comité recommande aux participants de s'annoncer au plus tôt à M. P. F. Boehringer, 25, Leonard St. E.C.2. (Téléphone: Clerkenwell 9595).

**Ordre du Jour :**

Procès-verbal. Démissions. Admissions. Divers. Banquet Annuel.

**SUBSCRIPTIONS RECEIVED.**

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

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**Divine Services.**

EGLISE SUISSE (1762), 79, Endell St., W.C.2 (Langue française.)

Dimanche, 27 Septembre, 11h. et 6.30.—M. R. Hoffmann-de Visme.

Dimanche, 4 Octobre, 11h.—Réouverture de l'Ecole du Dimanche.

**BAPTEME.**

Ella Grace FREI, fille de Hermann et de Mathilde Hedwig née Trumpler, de Zurich—née le 27 Juin 1925.

**MARIAGES.**

Max GYSIN, de Bâle, et Constance Marguerite CHESSEWAS, de Teddington. Jules Arnold HAUSAMANN, de Zurich, et Aino Maria Helena TALPO, de Wiborg (Finlande).

Pour tous renseignements concernant actes pastoraux, etc., prière de s'adresser à M. R. Hoffmann-de Visme, 102, Hornsey Lane, N.6 (Téléphone: Mountview 1798). Heure de réception à l'Eglise: Mercredi 10.30 à 12h.

**SCHWEIZERKIRCHE (Deutschschweizerische Gemeinde)**

St. Anne's Church, 9, Gresham Street, E.C.2.

Sonntag, 27. September, 11 Uhr vorm.—Predigt. 6.30.—Abend-Gottesdienst.

Anmeldungen für den Confirmandenunterricht mittel der Pfarrer in den Sprechstunden entgegen.

Am 6. Okt. "Nähverein" um 3 Uhr nachm. im Foyer Suisse, 15, Upper Bedford Place, W.

**BEGRABEN.**

Heinrich BRUNNER, von Glattfelden, Zurich, 62 Jahre alt; gest. am 15. Sept., begr. am 18. Sept.

Sprechstunden: Dienstag, 12—1 Uhr, 9, Gresham Street, E.C.2 (St. Anne's Church); Mittwoch, 12—2 Uhr, 12, Upper Bedford Place, W.C.1. Pfr. C. Th. Hahn.

**FORTHCOMING EVENTS.**

Tuesday, Oct. 6th, at 7 p.m.—CITY SWISS CLUB: Monthly Meeting, preceded by a Supper, at Paganì's Restaurant, W.1.

SWISS GYMNASIUM SOCIETY.—Exercise Evenings: Wednesdays at 7.1, Charlotte Street, W.1. Fridays at 1, Gerrard Place, W.1.