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vastation and described it in the following striking terms (Dei-Gubernatione Dei):

"Before these times, all the Provinces of the Roman Empire were prosperous. The townsmen were wealthy and lived in plenty. Now, however, all prosperity has disappeared, we have been reduced to a state of poverty. Mainz has been destroyed and Cologne is in the hands of the enemy. The capital of Gaul, the rich city of Trier, has been several times stormed and is now destroyed. The same has happened to the other towns of Gaul. Those who have not been killed by the enemy in the invasion have miserably succumbed in the devastation that has followed. Many have died of a slow death; others have suffered burns, starvation and exposures. All around the towns dead of both sexes have been lying naked and covered with wounds, devoured by birds of prey and dogs; the stench of the corpses has polluted the air for the living. All this I have seen and lived through myself. Such inhabitants as have survived the ordeal have been reduced to destitution and misery, so that it is difficult to say which fate was the worse, that of the dead or that of the living."

What had happened in the meantime to the Christian settlements in Helvetia? Castrum Robur in Basela was razed. Christian relics of the period show that this settlement did not last more than about 20 years.

Castrum Rauricense (Kaiseraugst) was built afresh in A.D. 395, from the ruins of Rauricas, and destroyed likewise.

The See of Raurica probably came to an end as early as A.D. 395. Its revival dates from the eighth century and is linked with the rise of Basela (Cointus, Annal. Eccles. ad. ann. 748 No. 105, etc.).

Raurica itself did not last longer; it would appear to have had a period of life of hardly 12 years, from A.D. 395 to 407. Castrum Vindonissense had an existence of equally short duration.

Maximus, the last bishop of Vindonissa was the first bishop of Constantia, about the year A.D. 560.

The remains of Solodorum and the newly built fortified camp there were also completely destroyed: It may be mentioned that attempts have been made to link the market tower of Solothurn with the Roman times; this tower is, however, of Burgundian origin and dates from the tenth century. Certain finds that have been made show that Christianity was established at Solothurn, as far back as the fourth century. There are, however, no records to indicate whether this town was the seat of a bishop.

Aventicum, like Raurica, Vindonissa, Altreva and Solodorum was laid waste in the same manner and at about the same time. The last record of this city appears in the Notita Provinciarum which was written about A.D. 400 in the reign of Honorius. At that time, that is to say, four years after Raurica had been reduced to a fortified camp, the name of the city was "Civitas Elvetiorum Aventicus" (Haller, I. p. 330).

It may be of interest to note here that in the sixth century B.C., a cultured Greek people, the Phocaens, from Asia Minor, escaped the power of the Persian Emperor Cyrus and penetrated inland from the south coast of Gaul, infusing Greek culture into the customs and culture of the native Celts. It was also 700 years later that Greeks from Asia Minor set foot on the same coast and brought Christianity to the Gauls and Celts.

Another point that may be mentioned is that

Christianity at its very inception in Helvetia, at the beginning of the fifth century, was swept away by the northern barbarians. Later, in the sixth century, it was brought back, from the Celtic lands of Ireland and Great Britain by Gallus and Columba, which owed their bringing up to the druidic city of Bangor in Ireland.

A characteristic that has been rightly ascribed to the Celts is a love for individual and communal liberty, regulated nevertheless by laws. For this very reason, there were, in Celtic lands, no rulers for life and no dynasties. The people chose their administrators and military chiefs. Sovereignty of the people and liberty based on law, regulated communal relations and individual right of property were the creeds tenaciously defended by the Helvetians from the very beginning. Even the Romans were unable, in the long run, to modify this outlook, while the Gauls after experimenting for centuries with Kings and Emperors finally reverted to the state of true republicans.

At the present day, the Gauls now the French, are building the Maginot line of forts, reinforcing it and extending it. The Helvetians now the Swiss, are fortifying the region of the Rhine and other districts, and spending millions on armaments, in order to be able to resist successfully any invasion..

The same is happening again as was necessitated in the second half of the fourth century for the protection of the Gauls and the Helvetians against the German hordes.

Fortunately, the present will to defend the country has not been shaken by false professions of peace, which might have resulted in the work being left unfinished, as occurred in the time of Stilicho, in the year A.D. 395.

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In the above historical sketch, no claim is made to originality. On the contrary, abundant use has been made of the Works of Diessenbach, J. Grimm, Körner, Ritter, Joh. Müller, Neugart, de Rivaz, von Arx, Scherer, Brosi, Burckhardt and others, to which must be added the sources already mentioned in the text.

G.W.

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				15/2/45.	14/3/45.
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Confederation	3½%	1932	...	101.50	101.10
Confederation	4%	1931	...	102.50	102.25
Swiss Bank	512	498ex.
Crédit Suisse	...	...	...	541	526
Industrie Aluminium	...	...	...	1575	1540
Brown Boveri	...	...	...	636	632
Chade ABC	...	...	...	975	900
Chade D	...	...	...	177	163
Ciba (Industrie Chimique)	...	...	...	4525	4150
Fischer	...	...	...	840	810
Nestlés	...	...	...	880	815
Oerlikon	...	...	...	440	440
Suisse Réassurance	...	...	...	3625	3460
Sandoz	...	...	...	8500	8200
Saürer	...	...	...	710	690
Sulzer	...	...	...	1175	1182