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Zwingli's teaching upon the state, if not very original, contains at least an outspoken assertion of the duty of rulers and of the rights of their subjects. It is substantially the same as that of Calvin, though the Genevan reformer was faced with larger political issues and was not prepared to authorise the right of resistance in such uncompromising language. Zwingli's attempt to define the relations between church and state led him, however, into greater difficulties and has exposed him to severe criticism. He agrees with Luther in recognising both an invisible and a visible church. The former he at first defined as consisting of all believers at all times, but after his experiences with the Anabaptists he narrowed its membership to the community of the predestined. On the other hand, the visible Church consisted of all who made a public profession of their faith, whatever their true spiritual condition. The unit of the visible Church should be the parish or community (*Gemeinde*), which should be autonomous and possess the right of self-administration. This at least was Zwingli's first position. He did not anticipate that unity of doctrine could in any way be endangered by such an arrangement, for if men would only consent to be led by the Bible they could not, he believed, fail to reach the same conclusions. But in practice the Church of Zurich was organised upon somewhat different lines. Its affairs were administered by the Council, and though that body sought the opinion of the ministers it acted at all times upon its own authority. As far as Zwingli was personally concerned it was an extremely satisfactory arrangement. Towards the end of 1524 it became evident that the Council of the Two Hundred was too large a body to perform expeditiously the multifarious business which the Reformation had occasioned. Its executive powers were therefore transferred to a Council of six persons—the *Heimliche Rat*—of whom Zwingli was one.

and in 1529 this body was made permanent. Thus, while there is doubtless some exaggeration in the remark of Salat that Zwingli was "burgher-master, secretary, and Council in one," he found himself in an exceedingly strong position. In the face of the Anabaptist movement he remained unshaken in his conviction that the meaning of the Scriptures was plain to all who had eyes to see. But it was none the less clear that even among the ranks of the reformers there were men who, actuated, as he says, by pride and lack of charity, were prepared deliberately to misinterpret them, and had found many who were willing to accept their opinions. The people had shown themselves unequal to their trust, and he was thrown back upon the only body upon which he could rely. In consequence we find the Council regulating cultus, doctrine and discipline, until by an ordinance of December 15th, 1526, it claimed the power to exclude from the Lord's Supper, a right which Zwingli had in the plainest terms conceded in the congregations. Yet in a letter of the same year to the Church of Esslingen Zwingli not only maintains the principle that each congregation is an autonomous body, but even cites the Church at Zurich as an example of its application, arguing that the Council acted solely as the delegate of the Church. The action of the Council was indeed in complete accord with the principles which he had laid down in a most important passage in the *Subsidium de Eucharistia* (1525), where he had urged that the Council of the Two Hundred represented the Church of Zurich as surely as Paul and Barnabas at Jerusalem had in earlier days represented the Church of Antioch. Whence he concludes, "Sic utimur Tiguri Diocesium senatu, quae summa est potestas, ecclesiae vice." But when in 1528 Blaurer wrote to him from Constance to enquire whether the Council was justified in introducing the reform into that city, he answered that it could only do so with the authority of the Church.

But Zwingli's explanations have left many of his critics dissatisfied. Egli argues that this theory of delegation was no more than an accommodation to circumstances and Hundeshagen dismisses it as a convenient fiction. On the other hand, Oeschli points to numerous cases in which the Council ascertained the views of local churches before proceeding to a decision. Kreutzer holds that a synthesis between the two views brings us nearest to the truth. The co-operation of the congregations in the work of reform was an important element, and the deference which the Council showed to their wishes cannot be regarded as a mere formality. At the same time the delegation theory developed naturally from that system of church government which had long existed at Zurich. For at least a century the Council had administered the affairs of the church. On the very eve of the Reformation it orders certain offenders to make a pilgrimage to Einsiedeln and to produce upon their return certificates that they had duly made their confession there. A man sees a picture in a tavern of "the figure

of Our Lord God on the cross and under it on the one side Our Dear Lady and on the other St. John." He strikes a dagger through it crying out that "idols avail nothing." The Council orders him to be beheaded, as it does also another offender who had sworn by "the five wounds of God." If then it had exercised such powers in the days of Catholicism, it is little surprising that it continued to make use of them under the new dispensation. Nor is there any reason to suppose that Zwingli was in principle opposed to this state of affairs or that he had any wish to see it changed. His assertion of the autonomy of the congregations is a protest against the hierarchical jurisdiction of the Catholic church rather than against the Zurich system. He neither desired, nor indeed was it in his power, to disassociate the church of Zurich from the state. But the state, or rather, as he prefers to call it, the civil magistracy, was not the purely secular state of our own day. It was a body of "true believers" which could in fact be represented without violence as delegates of the church. Like Luther, Zwingli was unable to introduce his reforms without the aid of the civil power. But unlike Luther he felt not the slightest compunction at invoking its assistance. The civil magistracy at Zurich does not take charge of the affairs of the church as a *Notschloß* or by virtue of its position as *praecipuum membrum ecclesiae* but as a body of Christian people who belong to the church and are invested with authority by its members. As we have seen, Zwingli agrees with Luther and Calvin in his dual conception of the church. The invisible church belongs to the sphere of faith. Christ is its head and with it no human agency can have anything to do. But it is externalised in a visible organisation which like all other organisations stands in need of direction and control. Only by virtue of its spiritual character the church possesses no coercive authority, for the power of the sword belongs to the State. Hence it must look to the state as its natural protector. But the extent to which the reformers were prepared to welcome its co-operation depended in the last resort upon the importance which they attached to the visible church as against the invisible, and upon how far the views of the civil authority coincided with their own. One further consideration deserves attention. Wherever Protestantism came to attach to the Sacraments only a symbolic value, the direction of Church policy tended increasingly to pass into the hands of the State. This is particularly noticeable in those controversies which occurred later in the century and in which Erasmus played a leading part. For if, as Zwingli taught, as he did at least during the period of his controversy with Luther, that the Lord's Supper is simply an act of remembrance, and is no more a channel of the divine grace than was the Passover of the Jews, there was little reason why the right to determine who was to be admitted to or excluded from it should not be exercised by a body upon which the ministers were not, of necessity, even represented. On the other hand, it is noteworthy that Calvin, sacramental doctrine possessed a fuller content than Zwingli's, would not tolerate any such arrangement and was not satisfied until, after a long struggle, he had wrested the power to exercise judgement in these matters from the hands of the Council.

Zwingli's portraits represent him as holding a Bible in one hand and a sword in the other, and this very well symbolises the dual rôle which he played at Zurich. He aimed at a regeneration of society by a reformation of church and state alike, and it was because he was a religious and a political reformer in one that his actions are not always easy to follow and at times involve him in inconsistencies, which are, however, more apparent than real. But he did not always get his way. The Reformation at Zurich was followed by an inevitable reaction. The five Catholic cantons used every means to obstruct its further progress, and in the face of the somewhat half-hearted policy of the Council they were successful in so doing. So it was that in pursuance of a policy which he had strongly opposed, the greatest statesman whom Switzerland has ever produced met his end upon the field of Cappel. His body was seized by his enemies and was burned; his ashes were scattered to the winds. But he had done his part, and if after his death Zurich failed to maintain the political position to which his statesmanship had raised her, under his successor, Bullinger, the work which he had begun was firmly established, and the Swiss Church was secured in honour at home and abroad.

R. N. CAREW HUNT.

## WHEN YOU COME TO LONDON TOWN.

Visitors to a town often select the wrong Hotel whereat to stay unless they have been previously advised upon the subject by some friend who "has been there before."

When all is said and done, half the enjoyment of any trip, whether it be merely a day's outing or a fortnight, consists in the selection of the right place whereat to obtain one's food and rest.

Indeed, the selection of the best Hotel is equally important upon all occasions—whether on business or pleasure bent. The friend who "has been there before" when reference is made to London invariably says: "Be sure you stay at the Gower Hotel." Anyway, this is what several of our friends told us when we mentioned that we were putting a week or two in London Town, and, therefore, the first day there saw us en route for the Gower Hotel.

We must admit that we were somewhat prejudiced as often recommended places fall short of expectations, but we were very agreeably surprised on this occasion. We were served promptly and courteously, the cuisine was excellent and all that could be possibly desired even by the most soured connoisseur, while the prices were remarkably reasonable. The Hotel is fully licensed and the choicest wines and spirits can be obtained.

Apart from good cooking and an excellent service, there is much more that will interest the visitor to the Gower Hotel. This establishment is ideally situated for visitors from the Midlands and the North. It is in George Street, close to the main line termini, Euston, St. Pancras and King's Cross Stations, and is within close proximity, by 'bus or tube, to the City, the West End and Theatreland.

The interior appointments of the Gower Hotel are in keeping with the most up-to-date contemporaries.

The public rooms rank in charm and convenience with those of any other good-class English Hotel; the bedrooms are fresh and airy. A feature of considerable importance to gentlemen is the Billiard Saloon which is one of the best in London, having been refurnished and redecorated. There are two tables by Thurston with latest fast cushions and pockets.

Throughout the Hotel no effort has been spared in the endeavour to effect such arrangements as will be conducive to the general comfort of visitors. For instance, the hotel is now equipped with the most up-to-date gas Radiators and gas Fires in the bedrooms. The smoke-room is fitted with the latest demands for the comfort and convenience of smokers, and has been redecorated. The Writing-room is well planned adequately fitted and supplied; individual comfort being the chief characteristic.

The Gower Hotel is under the capable management of Mr. Edward Brüllhardt, who has had many years of experience in the management of English and Continental Hotels. He is a homely personality, a very agreeable host, and is always there to extend visitors a warm welcome.

Mrs. Brüllhardt and the daughter also have joined in the management, house, book and store-keeping, whose experiences are invaluable for the successful running of the domestic side of the establishment.

They are descendants of a well known English hotel keepers family, which has been engaged in the hotel business for nearly 100 years.

Mr. Brüllhardt has been fortunate in securing the services of an expert Chef de Cuisine of repute.

The staff has been well chosen and trained with the result that efficiency is combined with courtesy.

In addition to being a delightful residential and commercial hotel, this establishment is also renowned as the headquarters of various lodges, and for its catering for parties, conferences, etc. There are a number of rooms set apart for this purpose and a considerable number of masonic lodges of instructions hold their regular meetings there.

In the various press reports of these meetings the accommodation provided is always spoken of in terms of the highest praise.

So when in London, remember you will always have a pleasant and economical stay at the Gower Hotel.

By Wanderer.

"The Traveller and Clubman."

## LES BUTS SCIENTIFIQUES DE L'EXPERIENCE DU PROFESSEUR PICCARD.

Nous avons demandé à M. le professeur Tiercy quels sont les résultats que le professeur Piccard a cherché à atteindre.

Le directeur de l'Observatoire a commencé par nous déclarer qu'il n'en savait pas là-dessus plus que le commun des mortels. On devait se borner aux conjectures, le professeur Piccard étant un homme infiniment méticuleux, qui prépare avec soin et lenteur ses expériences et ne met pas autrui dans le secret de ses préparatifs. Si l'on connaissait exactement le détail de l'équipement de sa nacelle sphérique et des instru-

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