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HOME NEWS

A Swiss mission, headed by Col. Arthur Fonzalaz, has left for Constantinople and Angora in order to study on the spot important problems in relation to the establishment of trade relations with Turkey.

Following their protest against the extension of the working hours, decided upon by the Swiss Federal Railways, the Unions interested are circularising their members as to their attitude and possible participation should a strike be declared.

The exhibition buildings belonging to the Basle Samples Fair were destroyed last Sunday by fire, which broke out a few minutes before midday. Within an hour's time, in spite of the heroic efforts of the fire brigades and a company of soldiers, the wooden structure was reduced to ashes, with the exception of Hall V, situated on the eastern end. The roofs of the buildings were recently newly tarred, thus rendering them an easy prey to the flames. The damage, which is covered by insurance, is stated to be in the neighbourhood of 1½ million francs. The work of reconstruction is to be taken in hand at once, the plans being ready, as the erection of a more solid structure had already been decided upon. The holding of next year's Fair, which had been fixed for April 5th to 15th, will probably take place somewhat later, towards the middle of May. The cause of the conflagration is not known, but it is rumoured that a former employee is under suspicion of arson.

The Secretariat for Swiss Abroad has transferred its offices from Geneva to Fribourg.

An encounter, accompanied by revolver firing, took place last Sunday at Lugano between Socialists and local Italian Fascists; the latter were returning by boat from a manifestation, when they were refused a landing whilst wearing the "black shirt."

Printing works, for the present a branch of a well-known Berlin concern, have been established at Zurich by the Hugo Stinnes interests. This Zurich branch is in charge of Col. Karl Egli, who, it will be remembered, was tried during the War by the Swiss Military Court on a charge of supplying information to the German and Austrian Legations in Berne to the detriment of our neutrality.

Franz Welti-Herzog, the well-known concert singer and theatre star, has died in Aarburg at the age of 63.

EXTRACTS FROM SWISS PAPERS.

Démissions de pasteurs. — M. Paul-Louis Mayor, pasteur de la paroisse de Cully-Epesses-Riex, né le 9 avril 1863, admis dans le corps pastoral le 4 novembre 1887, suffragant à Montagny dès la même date, et à Montpreveyres dès le 1er mai 1888; pasteur à Montpreveyres dès le 5 novembre 1889, à Dailens dès le 25 octobre 1891, à Cully dès le 10 juin 1900, qui a donné sa démission pour le 31 octobre 1923, après 36 ans de service.

M. Christian Honré, pasteur de la paroisse de Cronay-Gossens, né en 1849, admis dans le corps pastoral vaudois le 8 novembre 1879, suffragant à Vufflens-la-Ville dès le 16 novembre de la même année, pasteur à Cronay dès le 30 mai 1880, qui a donné sa démission aussi pour le 31 octobre 1923, après 44 années de service, dont 43 à Cronay.

M. Paul-Louis Gallay, pasteur à l'Etivaz, né en 1847, admis dans le corps pastoral vaudois le 5 novembre 1875, suffragant à Vufflens-la-Ville dès le 10 novembre 1875, à l'Etivaz dès le 30 avril 1876, pasteur à l'Etivaz dès le 9 juillet de la même année, qui a donné sa démission pour le 20 octobre 1923, après 48 années de service, dont 47 à l'Etivaz.

M. Daniel Meylan, pasteur de la paroisse de Champagne-Bonvillars, né en 1861, admis dans le corps pastoral le 15 novembre 1885, suffragant à Ependes dès le 15 novembre 1884, pasteur à St-Cergue dès le 2 août 1885, à Ollon dès le 14 juillet 1889, à Lausanne dès le 2 mai 1897, à Chailly (Lausanne) dès le 29 octobre 1905, à Champagne dès le 16 juillet 1916, qui a donné sa démission pour le 30 sept. 1923, après 39 années de service.

M. Eugène Virieux, pasteur de la paroisse de Crassier, né en 1861, admis dans le corps pastoral vaudois le 7 novembre 1884, suffragant à Yverdon dès le 11 juillet 1884, à Rougemont dès le 12 août 1885, à Champvent dès le 26 juin 1886, pasteur à Rougemont dès le 20 avril 1889 et à Crassier dès le 12 août 1894, qui a donné sa démission pour le 31 octobre 1923, après 39 ans de service, dont 29 à Crassier.

Jointons qu'un des doyens du corps pastoral suisse, M. James-Alfred Porret, agent de l'Union nationale évangélique de Genève, a fêté, le 9 septembre, son 80e anniversaire. M. Porret est un ancien serviteur de l'Eglise nationale vaudoise, né en 1843, admis dans le corps pastoral le 11 novembre 1869; il a été suffragant à Morges dès le 1er novembre 1869 et pasteur à Provence dès le 25 juin 1871, puis à Lausanne dès le 3 juin 1877 jusqu'au 4 juin 1889, date de son appel à Genève, où il est en fonctions depuis 34 ans.

(La Tribune.)

NOTES AND GLEANINGS.

There is an imp who haunts printing offices, where he lies in wait to confound the best efforts of the hapless scribe. (We are not referring to the "printer's devil," who is an entirely different personage, executing totally different functions.) On the type to be printed from this imp practises addition, subtraction, transposition and transmogrification with a freakish and malignant ingenuity. The results are that not infrequently the reader is puzzled and that invariably the writer is incensed. You know the famous lines from Shakespeare:—

"What's in a name?"

"A rose, by any other name, would smell as sweet." In this passage, the notorious imp above-mentioned accomplished the step from the sublime to the ridiculous by the change of a single letter, thus:—

"What's in a name?"

"A nose, by any other name, would smell as sweet." When such things happen to Shakespeare, we ought not greatly to complain if similar things happen to us! All we want to say is, that last week that imp visited "Notes and Gleanings" and filched one letter from one word in one of our admirable alliterative phrases, whereby the whole sentence was pretty well converted into sheer nonsense! Our readers generally would, no doubt, at once supply the missing letter and lay the blame of its absence on the real culprit. . . . We are aware, however, that many clever boys and girls read the *S.O.* who are "dabs" at other things besides rifle-shooting, and therefore spotted the printer's error of the missing "a." We ask these boys and girls to write and tell us the word from which this letter was omitted, and to the writer of the first letter opened which names the correct word the Editor will send a postal order for 5s. So now, young folks, get a move on!

Transforming a Giant.

This arresting headline appeared in the *Pall Mall and Globe* (Sept. 11). After our first gasp of astonishment, we read the article itself, and then we gasped once more. It is probable that, were we to receive a straight left-hander from the subject of the article, we should gasp once again—our last gasp! It is all about our compatriot, Mr. Robert Roth, concerning whom we have had something to say in previous issues. Here is the latest:—

Is it possible for a wrestler to be turned into a champion boxer?

Ninety-nine trainers out of every hundred, backed by the experience and opinion of the boxing world, would answer "No." There is not one record in the history of boxing of a wrestler successfully turning into a champion "bruiser."

Undaunted by lack of precedent, however, this experiment is being carried out at the moment in London.

Robert Roth, the Swiss champion wrestler of the world, is under daily training to achieve the world's heavy-weight championship, and in the meantime is ambitiously prepared to meet any leading British boxer who will give him chance to prove his mettle.

Roth's transformation is under the care of Mr. Arthur Abplanalp, who also hails from Switzerland and has achieved fame in his own country as an expert sports trainer.

"I hope to prove to the world that a wrestler can become a boxer," said Mr. Abplanalp to a "Pall Mall Gazette" representative. "It will be the first case on record; but I maintain that it can be done."

"The arguments against it in the sporting world are that a wrestler, by his very methods, will always remain slow. Moreover, wrestlers usually have a good deal too much flesh—a thing impossible for a boxer."

"I am training him by my private method, based on the pure science of physiology, which guarantees elasticity, endurance, and flexibility of the muscles."

"Three months ago Roth weighed 16 st. 10 lbs., to-day he weighs 14 st. 10 lbs. His waist measurement was then 40 in., to-day it is 30 in. He has gained the most amazing breath control, and can do twenty rounds without rest, as though it were child's play."

His boxing instructor, Mr. W. Nuckey, for fifteen



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years boxing instructor to the Navy, was equally sanguine about the prospects of the future champion, especially so as he had just had three ribs broken in a sparring bout.

He is to be introduced to the boxing world when the Beckett-Carpenter fight takes place.

His present ambition is to take on Beckett, which is not possible until he has climbed the boxing ladder.

He has the following proportions: Height 6ft. 2in., weight 14s. 10lbs., reach 78in., neck 18in., chest 52in., waist 38in., biceps 16in., forearm 13½in., thigh 25in., calf 16in., ankle 9in.

He is a teetotaller, a non-smoker, and a born fighter. It is said his evenness of temper is nothing short of marvellous.

We have all felt a natural gratification in reading of our fellow-countryman's previous successes, and hope he may likewise attain the goal of his ambition in his new rôle as an exponent of what used to be magniloquently called "the noble art of self-defence."

A Few Pats on the Back.

Most people have an amiable weakness for hearing pleasant things said of them. If the pleasant things said are also true—and, as a rule, we can easily persuade ourselves that they are so—we experience the uplift of a sense of conscious virtue and justly praise the man who said them as a person of penetration and discernment; if they are not true, we plume ourselves on our cleverness in seeming to be what we are not, lightly ignoring intrusive reflections respecting the difference between "esse" and "videre," and with equal facility suppressing any sneaking suspicion that the other fellow may be more soapy than sincere! So many pleasant things are constantly being said about Switzerland and the Swiss that our heads might well be turned were it not that we are, on the whole, such sane, sensible and level-headed folk. We cannot doubt the sincerity of the clergyman who is thus reported in the *Walthamstow Guardian* (Sept. 7th):—

That it is the beauty of Switzerland that has made its impress upon the religious character of the Swiss folk is put forward by the Rev. William Kilshaw, in his holiday letter to his parishioners at St. Gabriel's, Walthamstow. Writing from Vevey, he asks: Where lies the secret of the cleanly, kindly and religious disposition of the Swiss? "I believe," he adds, "that it can be traced to three sources. . . . The first is natural beauty . . . from the peak dwelling amidst the silence of the eternal snows, to the deep blue crystal lake resting in the secluded valley, all is beauty."

This beauty has, I believe, deeply and profoundly modified Swiss character, eliminating many of the uglier sides of life. Turn to England—London, with its miles of factory-smitten plains, its hundredfold acres of ugly, monotonous villas, its streets disfigured by unsightly telegraph poles, and consider how far we have yet to go upon the road of progress before beauty of environment can help to form beauty of character." A second contention is that the Swiss people know the meaning of work and that activity has given charm to their character; and, finally, that Switzerland is great because she has been loyal to the Reformed Faith. "True," he says, "the difference in Swiss churches is that they seem cold and bare, and too often closed, but there has been, as there still is, in that Reformed religion a power which makes for freedom, brotherhood and morality. Very, very marked is the difference in tone between Switzerland and her near neighbours. There only too often there is much open observance of religious rites, and the churches are the objects of devotion above all else, but other things are wanting. Here one hears little of the church, but finds that the leaven has been, and is