

Zeitschrift: The Swiss observer : the journal of the Federation of Swiss Societies in the UK
Herausgeber: Federation of Swiss Societies in the United Kingdom
Band: - (1930)
Heft: 472

Artikel: The indictment of Bassanesi and his friends
Autor: [s.n.]
DOI: <https://doi.org/10.5169/seals-696041>

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some action in Asia to help the victims of this vile and inhuman trade.

Work for the elimination of slavery has, unfortunately, received a temporary set-back. Under the Anti-Slavery Convention of 1925 members of the League of Nations have agreed to take certain action to stamp out slave-raiding, slave-trading and slave-owning. A Temporary Slavery Commission has been in existence to keep an eye on conditions in countries where slavery still exists with a view to more effective action being taken to secure its suppression. This Temporary Commission has been disbanded and a permanent one was to have taken its place. Owing to French obstruction the Permanent Slavery Commission was not formed and the Temporary Slavery Commission was not re-established. The British Government delegate on the Commission, Mr. C. Roden Buxton, protested very strongly but did not receive a sufficient volume of support to carry the day. It is certain, however, that this matter will be brought up by the British Government representative at the next meeting of the Assembly, if not at one of the Council meetings that will precede it.

The League of Nations has the right, under treaties signed by certain European countries to intervene on behalf of groups of people of different race, language, religion or culture that are being persecuted by the Government of the State in which they live. The League has done much to secure for minority peoples in different parts of Europe the right to speak their own language; the right to teach their children their native language in their schools; the right to practise their religion in their churches, and the right to carry on their cultural life.

Although much good has been done people in certain parts of Europe are still being persecuted and oppressed, and Dr. Curtius, the Foreign Minister of Germany, and several other European statesmen made a plea for an extension of these treaties so that better conditions could prevail for all minority peoples. The Little Entente countries and Poland protested against these proposals, but assured the Commission that they would loyally observe the responsibilities that they had already undertaken. There is every indication, however, that Germany will press for a development of this work.

The League of Nations is the only international organisation with the machinery and the influence to take international action to solve the problems and remove the injustices of our time. Its greatest success has been achieved in its social and humanitarian work, and it is for that reason that men and women all over the world do look to "Geneva: The City of Refuge," for help and deliverance.

I put in the above article chiefly for those who may wish to have some record of the doings of the League of Nations other than what is allowed to appear in the Daily Press as a rule. So often one still hears ill-informed and ill-mannered sneers, when the League of Nations is mentioned, and it is good, in such cases to be able to state a few plain and undisputed facts, testifying to the noble work the L.O.N. is doing and has done already.

The "Huguenot Hunt."

By Autolyca in *The Christian World* of October 2nd:

In the terrible days of the Wars of Religion, the "*Chasse aux Huguenots*" had a sinister meaning here in the Cevennes. But the "Huguenot hunt" upon which I am intent is nothing but a delight to me, and I hope my quarry do not feel that they are victimized. For days I have been in contact with the Protestants here, in groups or in single families, visiting churches, villages and farms, in a kindly car or on my own very willing feet; and in the intervals of going about I have been soaking myself in the past history and the modern conditions of their religion. And all this has only confirmed what I had already come to believe—first, that the French Protestants are the salt of the earth, and second, that they are emphatically the true, the real French. They may be a feeble folk numerically—one million, out of France's forty million of population. But—and it may be for that very reason—they have an intensity and vitality which make them count for ten times their number. And we should do well to remember the cause of their small numbers. In the sixteenth and seventeenth centuries they were slaughtered, not singly but in hundreds—nay, thousands. Those who escaped death fled to friendly countries, England and Switzerland particularly, and became good citizens and the source of much prosperity to their adopted countries. That denudation France has never yet been able to make good—and we profited partly by her loss.

This little Lamastre, which is my centre, is an amusement to me—if my good friends the Lamastrois will forgive my impertinence. It is about 1,300 feet up, and is planted on

the only flat enough place for miles. (I was at first puzzled why there should be no regular air-services here, seeing railways are so costly to construct. It was pointed out to me that there are simply no places whatever for landing or taking off—no wide, flat valleys, as in the Alps. Look at the lumps of sugar in your basin, tumbled in anyhow—that is the lay of the land here.) It has some three or four thousand souls, and electricity, and sanitation, and wax ladies—and gentlemen—in the most up-to-date shop show-cases (on hot days they have to have handkerchiefs over their faces from ten o'clock onwards) and a certain number of motor-cars. But all the important country traction—for this is a market town, and a *chef lieu de canton*—is done by cows, firmly held together in pairs by a wooden yoke which fits their horns tightly. They are so docile and patient and biddable, so pretty in their biscuit-coloured coats, so helpless against the flies on their faces when they are yoked together that I am in a fair way to become ridiculously sentimental over them. And they have nothing to do with my theme.

It happened that my first Sunday here coincided with what is called the *Journée de l'Eglise*—which may be freely translated "Church anniversary"—and the church was full. It is a typical Continental Protestant Church. It will have nothing to say to the cruciform design, and is square, almost cubical. It is washed white and painted grey, except the chestnut wood pulpit—which, because of the great galleries, is very high and does not reach the ground, being a kind of octagonal outburst from the wall behind. The preacher reaches it by stairs out of sight, appearing through a door in the wall. On the plain communion-table below is—always—a large Bible, open anywhere, and propped on a little stand. That is symbolic and historic. The minister himself wears the gown and bands which we associate with Presbyterianism—and that indeed is the order of organization to which the *Eglises Reformées* belong. It was a deeply fervent service, for all its restraint and gravity; the preacher was a young missionary home on furlough from the Ivory Coast of West Africa.

In the afternoon I was taken in the pastoral car some seven or eight miles to a remote mountain church. We left the fairly good road for a really bad road, turning and winding all the way; and at last we parked the car on the roadside, with a big stone behind it, and walked another hundred yards. There stood the church—and one farm. And yet there were seventy or eighty people waiting; and it was three o'clock of a warm Sunday afternoon. I was struck with a resemblance which had come to me suddenly. Here was the very essence of the Scottish Highlands! The grave and austere whitewashed church in a lonely place among the great hills, the minister in gown and bands, the simple toiling people—but above all, the intense spiritual thirst, the ardent yet restrained devotion, the heritage of martyr generations—these were common to both Highland Scot and Cevennol Frenchman; what mattered the difference of tongue, or of physique, or of climate? I know it is no original discovery; but it came to me personally with all the force of one.

I am here entirely on my own responsibility, and not as the accredited representative of any church or society. Nevertheless, before leaving home I had asked Dr. Berry if I might be allowed to carry a message of fraternity and goodwill from the Congregational Union to any French Protestant Churches I might visit, and he gave me a general letter of greeting and fellowship, expressing also admiration of the way in which French Protestantism has triumphed over almost insuperable difficulties in the devastated area. This letter, translated into French, I have been permitted to read aloud in all the church services I have been to—and I have read it privately to some old people who could not get to church. I can tell by their deep attention to it, by the hand-clasps and the words they have spoken to me afterwards, as well as by the expression of cordial and courteous thanks and reciprocal friendship from the pulpit, how greatly the message has moved and encouraged them.

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THE INDICTMENT OF BASSANESI AND HIS FRIENDS.

The following is a translation of the résumé published in the *Avanguardia* of Lugano of the indictment by the Federal Public Prosecutor against the anti-fascist aviator Bassanesi and seven other persons:—

The accused are:

1. GIOVANNI BASSANESI (Italian), born in Aosta in 1905, and ex-teacher, now student, residing in Paris. From the 11th of July to the 2nd of August, 1930, he was interned at the military hospital in Andermatt and since that date detained in prison at Lugano.

2. CARLO MARTIGNOLI (Ticinese), born in Lodrino in 1881, Justice of Peace, residing in Lodrino (Ticino).

3. ANGELO CARDIS, born in Mergozzo (Novara, Italy) in 1902, now in possession of the Federal authorisation for acquiring Swiss citizenship, a labourer in the employ of Martignoli.

4. EUGENIO VARESI, of Vira-Gambarogno (Ticino), cashier of the Cantonal Exchequer, residing in Bellinzona.

5. COSTANTINO FISCALINI, 41 years of age, of Borgnone (Ticino), Secretary of the Automobile Office (Department of Public Works), residing in Bellinzona.

6. GASTON BRABANT (French), born 1892, of Persen (France), Director of the periodical "*L'Avion*," residing in Paris.

7. ALBERTO TARCHIANI (Italian), born 1885, ex-Editor of the *Corriere della Sera*, residing in Paris.

8. Prof. CARLO ROSSELLI (Italian), born 1899, a journalist, residing in Paris.

THE PLOT.

The indictment sets out the "very grave" plot in the following terms:—

"The anti-fascist revolutionary committee '*Giustizia e Libertà*,' of Paris, conceived the idea in the spring or summer of 1930 to send, by way of Swiss territory, an aeroplane to drop revolutionary manifestoes over Milan, with the object to spread in Italy its subversive ideas with regard to the present régime and to win citizens over to the revolutionary cause. This irregular flight in the air space over Italian territory was prepared in all its details in Paris and in the Ticino, with the help of confidential men.

"The Italian refugee Giovanni Bassanesi, residing in Paris, an adherent of the anti-fascist movement, consented to pilot the aeroplane. He learned to fly in a very short space of time and after having qualified for the first class certificate, which would have enabled him to undertake flights abroad, Bassanesi put himself into touch with the French aviator Brabant, who entrusted him with the purchase in his own name (Brabant's) of the civilian aeroplane F. A.J.F.D. Farman-200. On the 20th of June he had the aeroplane entered as his property in the French registry of matriculation. However, before the

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certificate and the respective licence were actually issued to Bassanesi, the two aviators undertook a flight to Switzerland. With the aeroplane of Brabant, piloted by the latter, they flew on the 8th of July to Geneva, and on the 9th they flew on to Bellinzona.

At the same time the two anti-fascist leaders Rosselli and Tarchiani, living in France, went to the Ticino in the motor-car of Rosselli, crossing by way of Geneva. Meanwhile the printing works "Tipografia Luganese" of Lugano (who print the *Libera Stampa* and *Avanguardia*) had printed the revolutionary manifestoes of Committee "Justice and Liberty," which were to be dropped over Milan. The persons in the know of the whole matter consulted together for the last details. At these interviews, in Bellinzona, Bassanesi took part at least in the afternoon and evening of the 10th of July. In the morning of the 11th of July Tarchiani and Rosselli went by motor-car to Lodrino, taking with them a number of packages containing the manifestoes and called upon Justice of Peace Martignoli. The latter took them to a meadow suitable for a landing and supplied them with a blanket, to indicate the spot of the landing. He garaged the motor-car in his own premises and made, according to the instructions from the two foreigners, the preparations for the landing of Bassanesi, advised for 11 a.m., and for the loading of the manifestoes into the aeroplane. He gave the necessary orders to his man-servant, Cardis, who carried them out.

That day, about 10.45 a.m., Bassanesi left alone from the aerodrome of Bellinzona and flew straight to Lodrino, landing at the spot indicated. Without stopping the engine, and in great hurry, the packages were loaded into the aeroplane by Bassanesi, Cardis and the persons who had arrived from Bellinzona by motor-car. While this was being done, Justice of Peace Martignoli, who had helped in the landing, was keeping the public at a good distance from the aeroplane. One person, who has so far remained unknown but who evidently came in the motor-car of Rosselli, put on flying-kit and together with Bassanesi boarded the aeroplane which took off at 1.20 a.m., flying south.

Rosselli and Tarchiani left in their motor-car after having told Martignoli that the aeroplane would return, and they paid Cardis 40 francs. They returned to France late the same evening, leaving Switzerland by way of Châtelard (Geneva).

Bassanesi and his companion dropped the manifestoes over Milan at about midday and were back at Lodrino between 1 and 2 p.m. They were helped by Martignoli and Cardis, who hastened to gather up and destroy those manifestoes which had become entangled in the fuselage of the aeroplane. The unknown companion of Bassanesi quickly disappeared into the house of Justice of Peace Martignoli, where both he and Bassanesi were made well at home.

Already, before the return of the aeroplane to Lodrino, Martignoli communicated with Varesi and Fiscalini, Cantonal Civil Servants who, knowing of the irregular flight and expecting to be allotted the task, quickly arranged to procure petrol and motor-oil for the aeroplane. Fiscalini hurried to Lodrino in his own motor-car to inform of the arrival of the petrol. Thanks to this help Bassanesi was enabled to leave Lodrino towards 5 p.m., flying in the direction of the Gotthard, where he crashed about 6 p.m.

Brabant had left Bellinzona by the midday train, taking Bassanesi's luggage, in addition to his own. He returned to France by the shortest route, without awaiting Bassanesi at Dubendorf and without fulfilling the custom formalities at Geneva, as he had promised to do. Before Bassanesi left the aerodrome of Bellinzona Brabant had given him written instructions on how to treat the engine.

THE CRIMES.

On the basis of the above mentioned facts the second part of the indictment enumerates the breaches of which the eight persons have rendered themselves guilty.

According to the indictment Bassanesi has rendered himself guilty of:

1. Intentionally disregarding the federal rules concerning the landing of aeroplanes coming from abroad, because he has irregularly availed himself of the meadow of Martignoli for a flight abroad and his return to Switzerland, as well as for leaving again,
2. That on occasion of his landings at Lodrino he did not ask for instructions from the Federal Air-Control Office, through the local authorities,
3. That he did not place the aeroplane, as well as the passengers and goods he was carrying, in the care of the local authority while at Lodrino,
4. That he flew over Swiss territory without being actually in possession of the certificate of qualification and the respective licence,
5. That during his flight from Lodrino to over Milan and back he was not carrying in his aeroplane a list of the passengers and goods he had with him.

The indictment adds that Bassanesi irregularly availed himself of Swiss territory for an abusive flight abroad and has thereby infringed rules of international law and endangered the external safety of Switzerland. This is, however, not made an actual count of the indictment.

The other seven persons "having acted according to a pre-arranged plan are to be prosecuted as principals" and are accused of having rendered easy the irregular landings of the anti-fascist aviator by giving him material help and promising him assistance.

THE PUNISHMENT.

The indictment mentions: "Article 37 of the decree of the Federal Council of the 27th of January 1920 sanctions, for transgressors of the rules of air-traffic, imprisonment up to one year and a fine up to 10,000 francs, or one of these two ways of punishment. Foreigners guilty of such transgressions can be expelled from Switzerland, according to article 5 of the Federal Penal Code."

THE DEFENCE OF BASSANESI AND HIS FRIENDS.

According to the latest news the defence in this trial will be constituted as follows:

1. Bassanesi will be defended by Me. Moro-Giafferi, the great French lawyer who, being a Corsican, knows Italian perfectly, and National Councillor F. Borella. National Councillor Lachenal, the well-known lawyer of Geneva, had offered to defend or co-operate in the defence of Bassanesi, free of charge, but owing to ill health he will not be able to be present.

2. Tarchiani and Rosselli, the anti-fascist leaders, will be defended by National Councillor G. B. Rusca and Mario Raspini-Orelli. Tarchiani and Rosselli will come from Paris for the trial and will accept full responsibility for their actions.

3. Martignoli and Cardis will be defended by National Councillors Tarchini and Celio.

4. Fiscalini and Varesi will be defended by the well-known young lawyer Giulio Guglielmetti.

As far as it is known, the French aviator Brabant will not present himself at the trial, but will prove his good faith by a letter addressed to the tribunal.

Quite a number of the leading lawyers of the other parts of Switzerland, and from all parties, have offered their services free of charge for the defence of Bassanesi or any of the other accused.

M. PAUL ULTRAMARE. †

C'est avec une douloureuse surprise que l'on a appris le décès, survenu le 29 Novembre, de M. Paul Ultramaré, professeur honoraire de l'Université.

Le défunt a joué un rôle important dans la vie intellectuelle de notre ville. Humaniste de première force, penseur original, savant au plein sens du terme, véritable maître, il continuait dignement les belles traditions de culture qui ont illustré sa famille et sa cité.

Né à Genève le 6 avril 1854, M. Paul Ultramaré fit des études extraordinairement brillantes et rapides dans sa ville natale, puis à Paris, où il fut l'élève de Bréal, Bergaigne, Weil et Havet. Fait exceptionnel, il était nommé, à 22 ans déjà, maître au Collège. Quatre ans plus tard, il commençait, en qualité de privat-docent, un cours de sanscrit à l'université.

Depuis 1890, il fit plusieurs séries de conférences, sur la réforme de l'orthographe, sur l'Inde, sur la littérature classique. En 1895, il fut chargé de la chaire d'histoire des religions à l'université et l'année suivante il devint en outre professeur de langue et littérature latines. Il fut nommé doyen de la faculté des lettres en 1902.

Son enseignement était remarquable par la science, par la clarté, par l'agrément de l'exposé, aussi, car M. Ultramaré s'exprimait avec élégance et avec esprit. Il a formé des générations entières d'élèves qui ont gardé de ce maître un souvenir particulier. On peut dire, sans exagération, que le défunt a beaucoup contribué, par ses cours, par ses travaux, par son influence, au maintien et au développement de la culture classique à Genève.

Mais les langues anciennes, si elles absorbaient une partie importante de son activité, n'accaparaient cependant pas tout entier cet esprit étonnamment curieux et fécond. L'histoire de la pensée humaine, spécialement de la pensée religieuse, l'intéressait autant, peut-être davantage, que les problèmes purement philologiques et les titres de ses ouvrages, à eux seuls, marquent bien cette tendance.

Parmi les principales publications de M. Paul Ultramaré, il faut citer surtout son "Histoire des idées théosophiques dans l'Inde" (Théosophie brahmanique en 1907, théosophie bouddhique en 1923). Ce sont ces ouvrages sur l'Orient qui ont valu au savant genevois une haute renommée.

Dans le domaine de la morale et de la philosophie, il publia deux livres qui eurent un grand retentissement: "Vivre," essai de biosophie, en 1919; "La religion et la vie de l'esprit," en 1925, dans la collection d'ouvrages philosophiques d'Alcan.

Comme philologue classique, à côté de très nombreuses études sur des sujets restreints, Paul

Oltramaré publia, en 1925, le texte et la traduction des "Questions naturelles" de Sénèque, dans la collection des Belles-Lettres.

En 1925, l'éminent professeur avait reçu de l'Université de Bâle le titre de docteur "honoris causa." L'année précédente, il avait donné sa démission de professeur, afin de se consacrer plus entièrement à ses travaux personnels. Il eut la joie de voir confier sa chaire de littérature latine à son propre fils, M. André Ultramaré, qui était aussi son ancien élève et qui lui a marqué sa gratitude en plaçant en tête de sa thèse de doctorat cette belle et émouvante dédicace: "Patri eidemque magistro" (A mon père, qui fut mon maître).

Laborieuse retraite que celle de M. Paul Ultramaré! Désormais, il ne quitta plus guère son vaste cabinet, tapissé de livres du plancher au plafond et qui, donnant sur un paisible jardin, formait un cadre approprié à ce qu'Antoine France appelait les "silencieuses orgies de la pensée." Pen d'hommes ont, autant que lui, aimé le travail, mais le travail désintéressé, celui qui enrichit l'âme. Comme nous nous étonnions un jour de le voir si actif à un âge où beaucoup d'autres entendent se reposer, il nous répondit: "C'est le monde qui me fatigue. Le travail ne me fatigue jamais." Fine parole qui le peint mieux que de longues phrases.

Ceux qui l'ont approché, aimé et estimé, garderont du vénérable humaniste et philosophe un inoubliable souvenir. C'était un beau vieillard, dont les traits exprimaient l'intelligence et la bonté. Il y avait un peu d'ironie dans la courbe de ses lèvres qu'ornait une molle moustache blanche; mais la malice, dénuée d'ailleurs de toute apreté, en était tempérée par la bienveillance du regard, un regard vif, plein de douceur. Donné d'un jugement sûr, net, très nuancé pourtant, M. Paul Ultramaré apercevait promptement les conséquences logiques, même lointaines, d'un principe, le point faible d'un raisonnement. Le sophisme n'avait pas de prise sur lui; mais, sensible aux jeux de l'esprit, il ne blâmait pas, chez autrui, quelque fantaisie, et s'il ne maniait guère le paradoxe, il était fort capable de le goûter. Rien de ce qui était élevé, dans l'ordre de la pensée, rien de ce qui pouvait être une source de joie esthétique, n'était étranger à cet homme, si semblable, par tant de côtés de sa nature, aux maîtres de la sagesse antique.

Entouré des siens, il devait jouir, croyait-on, de longues années encore, d'une vie dont il faisait un usage si conforme aux maximes des philosophes. Tendrement aimé de sa famille, il avait trouvé, en Mme Paul Ultramaré, une collaboratrice et une compagne admirable. Il était le gendre du chef radical Antoine Carteret. Et, détail peu connu, ou du moins oublié, mais que nous tenons de lui-même, et qui nous paraît assez piquant, il se fit pamphlétaire, au temps de sa jeunesse, pour défendre dans une feuille de combat par lui créée et aux côtés de Louis Bertrand, son beau-père attaqué par une fraction du parti radical.

Nous prions la famille du défunt d'agréer, dans ces douloureuses conjonctures, l'hommage de notre sympathie. Tribune de Genève.

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