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The religious changes at Zurich were the culmination of a comprehensive reform of morals which the eloquence and personality of Zwingli had commended to the best elements in the city. His strength lay in the fact that he held a middle position between two parties. On the one side were the Catholics; on the other a radical section which regarded him as a false prophet—"the anti-Christ of the Great Minster"—and whose opposition was in the highest degree embarrassing. At the second disputation of October, 1523, this party made its appearance, led by the learned Balthasar Hubmaier, pastor of Waldshut, and two citizens of Zurich, Conrad Grebel and Felix Manz. The Anabaptists, as they called themselves, were to exercise a powerful influence upon the history of the Reformation. They contained among their number men of very different points of view, scholars and mystics, and the most extreme types of religious fanatics. But they were united in their conviction that the Reformation had failed to revive the spirit of the primitive Church, and they raised in a most inconvenient form what has always been the central problem of Christianity, how the teaching of the Sermon on the Mount is to be accommodated to life in the world. The answer which they gave undermined all the accepted conventions of society. They denied the authority of the State, refused to sanction private property, and modelling themselves upon the early Christians would accept nothing for which they could not find an explicit warrant in Scripture. They rejected altogether the conception of the visible church through which the Word was preached and the sacraments administered. For them it consisted rather of little groups of men who had renounced the world and who would have no part or lot with the unregenerate. They represent therefore what Troeltsch has called the *Sectentypus* as opposed to the *Kirchentypus* with its recognition of the claims of institutional religion. The "separatism" for which they stood was indeed no new phenomenon. It was as old as Christianity. But while the Catholic Church had made due provision for it through the religious orders, under Protestantism it was denied an outlet. If, then, the Anabaptists had had their way, Zwingli's reforming programme would have altogether miscarried. But the outcome of the Peasants' War ranged against the sectaries all the forces of law and order, and the Zurich Council, unable to convince them of their errors, drove them from its territories. But the sectarian spirit was not to be so easily exorcised. The Anabaptists spread themselves over Central Europe. At times they appear as peaceable and hardworking communities, desirous only of living their own life apart from the world; at others, as religious anarchists who conceive it to be their mission to promote by violence the second coming of the Son of God. Everywhere they were regarded as the enemies of society and were persecuted with fire and

sword. Few of their writings come down to us. We possess no reasoned statement of their political views, which seem indeed to have been susceptible of modification and to have varied with individuals. But upon the political theory of the time they exerted an influence which has seldom been adequately appreciated. The challenge of their doctrines forced their opponents, and in particular the reformers, to consider as a problem of immediate and practical significance the nature of the State and the relation of its obligations to the Christian life. This is particularly true of Zwingli, who accounted the Anabaptists, and with reason, to be his most formidable opponents.

In approaching the political theory of the reformers, it is convenient to start with their attitude towards the conception of the law of nature which played so important a part in mediaeval thought. To the Middle Ages the law of nature was of divine origin and found its ultimate embodiment in the will of God. But it had its seat in the reason of man and thus provided a normative standard to which all human institutions and ordinances must conform. But neither Luther nor Calvin were able to accept this position without serious reservations. That did not indeed altogether reject the law of nature. That would have been impossible. At the same time the emphasis which they desired to lay upon human depravity made it difficult for them to admit that the reason of man was capable of furnishing a guide to right conduct. Their doctrine of the Fall and of Original Sin had thus an indirect reaction upon their view of the State. They felt themselves obliged in some manner to account for its existence, but the only justification which they could bring themselves to accept was that it rested upon the will of God as revealed in Scripture. They insisted, indeed, that it possessed equally with the church a divine authority. But they did not recognise that it possessed any autonomous principle. From Zwingli, however, we might have expected a somewhat wider conception of the reason. He was a humanist; he held that the writings of the philosophers of the ancient world were as truly a part of the divine revelation as the books of the Old Testament, and that every good man since the beginning of creation was inspired by the spirit of God. But this universalist element in his religious thought, which makes him a precursor of the naturalism of the 18th century, was altogether without influence upon his theory of the state. Man is a fallen creature. The sacrifice of Christ, it is true, has made it possible for him to live according to the higher law of *göttliche gerechtigkeit*—the moral freedom of the man who by faith has become reconciled to God. But sin is always present and God has therefore ordained a lower law of *menschliche gerechtigkeit* which Zwingli identifies with the Gesetz der Natur whose principles are laid down in the Decalogue and more fully in the injunction that they should do to us. But as men refuse even to conform to this lower standard, the state has been set up to compel them to do so. It is, as he says, a "Schoolmaster": its law is force. But it rests upon the word of God and its ordinances are to be obeyed as his direct commands. Its function is a double one—it will promote a high standard of external morality and it will defend the Church which possesses no power save the word of God. We must not, however, conclude that the law of nature plays no part in his scheme. He makes continual reference to it. But so far from being a law of natural reason, it has nothing natural about it. It is a moral, not a legal principle—the voice of God speaking through the conscience of man. Hence it is only through divine revelation that it comes into effective operation, and it is the true believer alone who is capable of rightly apprehending it. Thus when Zwingli declares that the state rests upon the law of nature, he does not in any sense mean that it rests upon an autonomous rationalist principle. It is not brought into existence by purely human agencies but by the will of God, and although Zwingli represents it as the co-relative of the church, its position remains substantially the same as that accorded to it by contemporary Catholic theologians. Its primary duty is to aid, within its own sphere, the spread of the Gospel, and in comparison with this task the duty of co-ordinating the social activities of men of necessity assumes a secondary importance.

When however, we turn to the form of government, we find that Zwingli pays little attention to those arguments from Scripture with which his contemporaries sought to justify whichever system commanded their adhesion. Schulthess-Rechberg contends that he alone of the reformers seriously considers the question and treats it not as a theologian but as a historian and politician. But however this may be, he reaches precisely the conclusions which we should have expected having regard to his race and environment. His

preference for what he calls an aristocracy is manifest. But by an aristocracy he does not mean the rule of a privileged class, and he accounts it a special mark of the favour of God towards his nation that it has never possessed a *noblesse*. He has in mind rather a magistracy elected on a democratic basis—the form of government to which he was accustomed at Zurich. His suspicion of monarchy is deep rooted. He admits that in theory (*ratione et intellectu*) it is the ideal form. But in practice it lies open to every possible objection. *Vis nosse virum, committit imperium*. It brings to the surface all that is worst in human nature. The single ruler always sets his own interests above those of the community and, corrupted by flatterers, soon degenerates into a tyrant. So it was with the greatest princes of antiquity, with Saul, Alexander, and Julius Caesar. The people chose them with acclamation but were even more glad to be rid of them. Zwingli knows nothing of constitutional monarchy. His ruler is an absolute and uncontrolled sovereign. *Quid enim aliud est Monarcha quam solus summus princeps*. Hence monarchy is identical with Caesarism. It is the perversion of aristocracy; under it the people develop none of the virtues of citizenship but remain politically immature. Even the prestige of the Emperor does not impress him. He differs in no essential from the other rulers of the world save that he is the sworn enemy of the Swiss, whose liberties he would destroy if he were able.

TO BE CONTINUED.

UNE ANECDOTE SUR LE VAINQUEUR DE LA STRATOSPHERE.

Il est incommensurablement long, écrit le Dr. G. B. dans la "Feuille d'Avis de Neuchâtel": sa silhouette est-elle plus imposante que comique ou bien l'inverse? En tout cas, quand on l'a vu, on ne l'oublie pas. Il est présent partout, et pendant qu'il était à 16,000 mètres de hauteur, dépassant tous les nuages, il était aussi en Amérique, de même taille, de même figure, très mince avec une tignasse qui lui donnait l'air d'une boule touffue sur un long jonc.

Je m'explique: le professeur Piccard est double; il y en a deux, frères jumeaux d'une ressemblance ahurissante qui a causé des quiproquos inénarrables dont eux-mêmes se gaudissaient. Toujours fidèles aux réunions de la Société Helvétique des sciences naturelles, ils y faisaient des communications très courues; on y courait pour entendre Piccard parler en même temps dans deux locaux, et celui qu'on conduisait entendre Piccard n'y comprenait plus rien.

N'est-ce pas le moment de raconter une anecdote sur ce grand homme — celui de Bruxelles — qui nous l'a racontée lui-même, à ma femme et à moi, à Tarasp, lors de la réunion de la Société Helvétique des sciences naturelles aux Grisons?

M. Piccard va se couper les cheveux chez un coiffeur auquel il fait son boniment: — J'ai une chevelure d'une vigueur extraordinaire; elle repousse en une nuit et chaque jour je dois la tondre.

— Oh! Monsieur, c'est impossible!

— Eh bien! je ne vous paye pas, et je reviendrai demain; si vous êtes convaincu, vous me tondrez fois gratis.

— D'accord, nous verrons ça demain.

Le lendemain, le professeur Piccard, l'autre, le jumeau — car ils sont tous deux professeurs et illustres — arrive avec la tignasse des Piccard et l'air pince-sans-rire.

Le coiffeur ahuri fait la coupe gratis... et raconte encore aujourd'hui qu'il n'a jamais revu pareil phénomène... et personne ne croit ce figaro.

Cette recette pour se faire tondre à l'œil n'est pas à la portée de tout le monde. Piccard a réalisé le proverbe: "Demain on rase et tond gratis."

Cette histoire, qui avait pour troisième auditeur le regretté professeur Billeter, l'avait réjoui immensément et en pleine rue de Neuchâtel nous avions plaisir à nous redire "l'aventure de Piccard."

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Was bringt uns dieses Frühjahr die neue Schuhmode? Sie zeigt sehr schöne, in der Form gestreckte Halbschuhe in dunklen Tönen, sowie Trotteur-, Nachmittags- und Abendschuhe. Im Allgemeinen werden in der Schweiz ziemlich viel Schuhe gewechselt und die Frauen vor allem wissen es wohl, dass auch eine einfache Kleidung, durch die Ergänzung mit gediegenem, dem Anzug angepasstem Schuhwerk, sofort wertvoller und frischer wirkt. Hässliche, aufdringlich garnierte Schuhe, die ungepflegt sind und schiefe Absätze tragen, schaden der ganzen Erscheinung; dies gilt auch für die Kleidung des Mannes. Die Schuhmode unterscheidet Trotteurschuhe für den Alltagsgebrauch, die leicht rahmengenäht sind und auf halbhohe, geraden Absätzen stehen. Die wichtigsten Typen sind die Schnürhalbschuhe, von denen einfache und raffiniert geschnittene wie garnierte Modelle gebracht werden, ferner erscheinen in diesem Genre hochgeschlossene Pumps mit Schnallengarnitur in Leder und neben Ein- nun auch kleidsame Zweispangen, die mit den aktuellen Tailleurs so gut harmonisieren. Lederbraun, Haselnuss, dunkles Rehbraun sind die herrschenden Modetöne neben Schwarz. Schönes, oft mattes Krokodilleder bestehen oder doch mit solchem garniert sind. Lederblenden mit Lochungen und etwas Stepperei, Lederschnallen und Schleifen im Ton des Schuhs sind beliebte, aber ruhige Garnierungen.

Sehr viel werden, besonders im Sommer, die leichten Nachmittagsschuhe getragen, selbst da, wo ein praktischer Trotteur besser am Platze wäre. Denn dieser gewendete, nur mit geschweiftem, halbhohe Louis XV—Absatz versehene und in feinen Ledersorten hergestellte Schuh passt nicht für Strapazen, nicht zum viel Gehen, sondern ist eine zierliche Fussbekleidung für Mussestunden, für Besuchszwecke, aber nicht geeignet für Sonntagsausflüge oder Ausgänge bei schlechtem Wetter. Die ganze Bauart dieser Schuhe aus feinem Chevreau, Wildleder oder einer Reptilhaut wie Eidechs oder Wasser Schlange oder Python, ist nicht für langes Gehen bestimmt, und leichte Beschädigungen von Absatz oder Oberleder lassen den Schuh gleich unelegant erscheinen. Zierliche, neuartig geformte Schnürmodelle mit Kordeln oder Band, ausgeschnittene Pumps mit Lederschleifen und Schnallen, Sandalenformen mit Spangen und noch andere Spielarten eleganter Halbschuhe erfreuen das Auge, und die Skala dunkles Braun, Marine, Grün und Rot samt Schwarz lassen diese schönsten Erzeugnisse einer kultivierten Schweizerindustrie begehrenswert erscheinen und der farbigen Gesamtwirkung des Anzugs gut unterordnen. Gerade hier zeigt es sich, wie der Schuh die Eleganz netter, einfacher Kleider zu heben vermag.

Wohl wenig Frauen sind heute ohne Abendschuhe, die bei Nässe im Schneeschuh versteckt und im Theater, Konzert oder auch zu Hause gerne getragen werden. Ein paar schwarze Seidenschuhe passen fast zu jedem Kleid, nur nicht zu braun, und bringen meist auch jenen, jetzt von der Mode gesuchten farbigen Kontrast in die Toilette, der unsern Schuhen mehr Geltung verschafft, was bei den langen Kleidern nötig ist. Oft werden deshalb rote oder grüne Schuhe zu Weiss oder Schwarz getragen, hellbraune zu Blau oder Grün hinzugefügt. Als Abendformen erscheinen weit ausgeschnittene Pumps und Sandalen mit Ristspannen, die oft noch durchbrochen sind und auf ziemlich hohem Absatz stehen. Brokatschuhe sind verschwunden, auch Lackschuhe sind nicht mehr am Abend am Fuss der Frau zu sehen; sie bleiben der Herrenmode reserviert, die sie in Schnürhalbschuhen in eleganter Form, oft ohne jede Betonung der Spitze mit glattem Vorderblatt bringt.