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# The Swiss Observer

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## HOME NEWS



## FEDERAL.

### PROFESSOR PICCARD'S RECEPTION IN ZURICH.

On Wednesday the 3rd inst. a Fokker machine piloted by the famous Swiss airman, Mittelholzer, with six passengers, left Zurich for Augsburg in order to fetch the two world famous scientists, Professor Piccard and Dr. Kipfer, and bring them home to their native land.

On landing in Augsburg, a luncheon was offered to the Swiss guests at the Hotel "Bayrischer Hof" and the first greetings were exchanged with the two gallant Balloonists.

Early in the afternoon the return flight started, and shortly after crossing the Swiss frontier a landing at the aerodrome at St. Gallen was effected. The two honoured guests were received by the Maire, who expressed to them the pride which their countrymen felt in their remarkable and successful achievement. In the meanwhile a squadron of five military aeroplanes appeared on the horizon, which had received orders to accompany them on the flight to Zurich. Mittelholzer took the air, shortly after 5 o'clock and accompanied by the "Escorte d'honneur" landed at Dübendorf, after having circled for some time over the town of Zurich. Half the population of the town was at the aerodrome and on descending from the machine, the two scientists received a great ovation. Prof. Piccard and his companion were greatly moved by this hearty reception, which they received from their countrymen. Amongst the spectators were the two sisters of Prof. Piccard and the parents of Dr. Kipfer and the greetings of their relations was as touching as it was simple.

The Professor and his Assistant took their seats in a waiting motor car, followed by over 500 vehicles of all kinds and the triumphant journey began. The town was gaily decorated with flags and flowers and the footpaths through which the procession passed were thronged with an enthusiastic crowd who lustily cheered their gallant compatriots.

Flowers were hurled at them and outside the Hotel "Baur au Lac" where the guests stayed, an immense crowd cheered them, waving flags and singing patriotic songs.

A banquet was given in the evening to which about a hundred guests were invited. The Banqueting Hall was beautifully decorated with flowers and Swiss and Belgian flags.

Amongst the invited ones, were: Colonel Isler, President of the Federal Aeronautic office, who represented the Federal Council, the Belgian Ambassador, the Belgian Consul at Zurich, the rectors of the University, representatives of the large Banking Institutes, members of the cantonal government, etc., etc. M. Walo Gerber, President of the O.V.L. was in the chair and in a speech paid an enthusiastic tribute to the two honoured guests; the Belgian Ambassador, M. Paul Le Jeune de Günzbach, congratulated both scientists on behalf of the Belgian Government, pointing out that his country was proud of the fact of having been an accessory to this successful expedition, having financed same through the "Fonds National de la Recherche Scientifique." Dr. Wettstein, as representative of the Zurich Government extended hearty greetings and congratulations.

Numerous telegrams were read out, amongst them, one from the Government of the Canton of Vaud, as Professor Piccard is a "Vaudois."

Prof. Piccard, on his own and Dr. Kipfer's behalf thanked the organisers of this splendid "fête" saying how deeply grateful they both felt at having been honoured in such a wonderful way. He gave a short résumé of their flight both in the German and French language. A congratulatory message was dispatched to Mme. Piccard at Brussels. Professor Piccard and Dr. Kipfer left Zurich on Thursday via Basel for the Belgian Capital. A large number of people assembled outside the Basle station to greet the scientists during their short stay.

## AN ENGINE'S MILLION MILES.

The oldest locomotive of the Swiss railways has just been taken off the active service list. It is 72 years old, and was built in the earliest days of the railways in Switzerland.

It began its life in 1859, and has been employed in goods traffic. It has run nearly a million miles, and has consumed 15,000 tons of coal.

## SWITZERLAND'S GOLD PURCHASE.

That Switzerland took £400,000 of the bar gold available in the market lately is an event which cannot be ignored, as it throws into prominence the delicate situation on the Continent. The purchase was only part of just over £1,000,000 Cape gold available, and it is regarded as quite possible that further amounts will be taken by Switzerland. Foreign Exchange dealers read this purchase as indicating that £400,000 was the limit which the Swiss National Bank cared to take "at one gulp." Like some other Continental central banks, the Swiss institution does not absolutely refuse to buy gold at its statutory price, but when offers to it are too heavy it has means of delaying purchases.

## BANKING.

The Zurich banking house, Adler & Co., Kommandit-A.G., which has been for some time closely associated with the banking house Gebr. Arnhold, Dresden, has increased its capital from 2,000,000f. to 3,000,000f. The new shares have been taken over by Gebr. Arnhold. The transaction is believed to be connected with the establishment of close links between Gebr. Arnhold and S. Bleichröder, Berlin.

## LOCAL.

### ZURICH.

The death is reported of Pastor Dr. Bolliger, formerly Professor at the Zurich University and for many years well known preacher at the Neumünster. For the last years he lived at Uerikon where he spent his "otium cum dignitate."

## MONTRÉUX.

The Fête of the Narcissus, which annually attracts thousands of visitors not only from Switzerland but from England and other parts of Europe to the lakeside town of Montreux, has never been postponed on account of the weather. Even last week-end's tradition held good, although cloudy skies and sudden storms nearly won the day.

At this season of the year the mountain slopes which form a picturesque background to this town are usually clothed in a cloak of white narcissus. An outstanding feature of the fête was the open-air performance of the Ballet des Créatures de Prométhée by the corps de ballet of the National Opera at Paris, under the able direction of Serge Lifar, who himself played the leading part of Prométhée.

The ballet was followed by a procession of floral cars and vehicles which provided a perfect feast of colour and artistry.

At night Montreux as such disappeared, and a scene from Venice took its place. The gaiety of the crowd and the fireworks display given from barges in the bay created an air of festivity which lasted until the small hours of the morning.

## BERNE.

Paul V. Tscharner, Managing Director of the Bernese-Alpenmilchfabrik died at Gümligen at the age of 71.

N.Z.

M. A. Aellig, Manager of the Cantonal Bank in Berne, celebrated his 50th Service Anniversary with this institution.

B.

## OLTERN.

Last Wednesday a serious accident happened on the Aar Bridge. A lorry belonging to the "Einkaufsgenossenschaft Union" returned from a trial run with a mechanic, Paul Müller and a chauffeur, Paul Brosi. According to information from Müller the steering wheel got fixed, and the lorry smashed through the parapet and fell into the river Aar. A seventeen year old girl who was on the footpath was caught by the lorry and also fell in the river, and a cyclist coming from the opposite direction was also caught, but fortunately only suffered minor injuries. The girl, a Miss Huber, saved herself through swimming, but she was so badly hurt, that a leg will probably have to be amputated. The mechanic Müller also was able to swim to safety, whilst the chauffeur Brosi, was drowned. Müller, who drove the lorry, did so without possessing a license and a prosecution will be instituted.

N.Z.

## NOTES AND GLEANINGS.

By KYBURG.

### ZWINGLI'S THEORY OF CHURCH AND STATE.

(Continued)

It is not easy to determine at what precise moment Zwingli renounced Catholicism. His conversion would seem to have been a gradual one. Unlike Luther he was not, at once, forced to declare his position, for as long as there was any chance of obtaining mercenaries from Zurich it was not considered desirable at Rome to antagonise the man who had the ear of the Council. But in 1522 he gave a proof of the faith which was in him by marrying a lady with whom he had long been in relations; in the same year he published his *De dilecta et libero ciborum eis* in which he condemned the practice of fasting, while in a public debate with a Franciscan he denied the virtue of the intercession of the saints. Early in 1523 the Council ordered that the various doctrinal issues which were agitating public opinion should be resolved by a disputation, and on January 19th Zwingli came out openly on the side of the reform with the publication of his *Sixty-seven Articles*. His views were upheld by the Council. Thenceforward the breach with Rome followed its usual course. Images and relics were destroyed. The religious houses were dissolved. On April 12th, 1525, the Mass was said for the last time.

The religious changes at Zurich were the culmination of a comprehensive reform of morals which the eloquence and personality of Zwingli had commanded 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 *Secentypus* 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 we should do to others as we would 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. Schuhthess-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

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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 rahmengenährt sind und auf halbhohen, geraden Absätzen stehen. Die wichtigsten Typen sind die Schnürhalbschuhe, von denen einfache und raffinierter geschnittene wie garnierte Modelle gebracht werden, ferner erscheinen in diesem Genre hochgeschlossene Pumps mit Schnallengarnitur in Leder und neben Ein— nun auch kleidsame Zweispannen, die mit den aktuellen Tailleurs so gut harmonieren. Lederbraun, Haselnuss, dunkles Rehbraun sind die herrschenden Modelle neben Schwarz. Schönes, oft mattes Krookodilleder bestehen oder doch mit solchem garniert sind. Lederblenden mit Löchungen und etwas Stepperei, Lederschnallen und Schleifen im Tom des Schuhs sind beliebte, aber ruhige Garnierungen.

Sehr viel werden, besonders im Sommer, die leichten Nachmittagschuhe getragen, selbst da, wo ein praktischer Trotteur besser am Platze wäre. Denn dieser gewendete, nur mit geschweiftem, halbholhem Louis XV—Absatz verscheint und in feinen Ledersorten hergestellte Schuh passt nicht für Strapazen, nicht zum viel Gehenden, sondern ist eine zierliche Fussbekleidung für Mussestunden, für Besuchszwecke, aber nicht geeignet für Sonntagsausfuge oder Ausgänge bei schlechtem Wetter. Die ganze Bauart dieser Schuhe aus feinem Chevreau, Wildleder oder einer Reptilhaut wie Eidechs oder Wasserschlange oder Python, ist nicht für langes Gehhen bestimmt, und leichte Beschädigungen von Absatz oder Oberleder lassen den Schuh gleich unehlegant 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 begehrswert erscheinen und der farbigen Gesamtwirkung des Anzugs gut unterordnen. Gerade hier zeigt es sich, wie der Schuh die Eleganz netter, einfacher Kleider zu haben 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 Toillette, 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 Ristspangen, 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, die oft ohne jede Betonung der Spitze mit glattem Vorderblatt bringt.