

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: - (1935)

Heft: 725

Artikel: Swiss landmarks in London

Autor: [s.n.]

DOI: <https://doi.org/10.5169/seals-694661>

Nutzungsbedingungen

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften auf E-Periodica. Sie besitzt keine Urheberrechte an den Zeitschriften und ist nicht verantwortlich für deren Inhalte. Die Rechte liegen in der Regel bei den Herausgebern beziehungsweise den externen Rechteinhabern. Das Veröffentlichen von Bildern in Print- und Online-Publikationen sowie auf Social Media-Kanälen oder Webseiten ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. [Mehr erfahren](#)

Conditions d'utilisation

L'ETH Library est le fournisseur des revues numérisées. Elle ne détient aucun droit d'auteur sur les revues et n'est pas responsable de leur contenu. En règle générale, les droits sont détenus par les éditeurs ou les détenteurs de droits externes. La reproduction d'images dans des publications imprimées ou en ligne ainsi que sur des canaux de médias sociaux ou des sites web n'est autorisée qu'avec l'accord préalable des détenteurs des droits. [En savoir plus](#)

Terms of use

The ETH Library is the provider of the digitised journals. It does not own any copyrights to the journals and is not responsible for their content. The rights usually lie with the publishers or the external rights holders. Publishing images in print and online publications, as well as on social media channels or websites, is only permitted with the prior consent of the rights holders. [Find out more](#)

Download PDF: 17.01.2026

ETH-Bibliothek Zürich, E-Periodica, <https://www.e-periodica.ch>

SWISS LANDMARKS IN LONDON.

It has been said that the streets of London are paved with gold, and looking at them when the reflection of the street lights plays on their surface, one is indeed tempted to think so. For the polish of a London street is a thing apart, unique, unforgettable. But there is reason to believe that the Office of Works achieves that effect with nothing more expensive or valuable than Val-de-Travers asphalt, which is dug out of the earth somewhere in the Canton of Neuchâtel.

I mention this because it has occurred to me that a Swiss will find at every step he takes in London something to remind him of his native country. The truth of the matter was borne in on me as I quaffed a whiskey-and-soda with a Bâlese friend I had met on Swiss soil — so to speak — as I wandered down that famous strip of Val-de-Travers asphalt called 'The Strand.' In England a whiskey-and-soda is just called "a whiskey and Schwepps" because, although there are several good brands of whiskey, there is only one brand of soda-water — 'Schwepps.' Well, the original Mr. Jakob Schwepps, who came to England a century or so ago, was as Swiss as chocolate or canned milk. He came, indeed, from Geneva. If one excepts the few drops of whiskey that go to the making of it nowadays, the English national drink may therefore reasonably be said to have a Swiss origin.

Pondering on this matter, I took my Bâlese friend to the Wallace Collection — a thing which is considered to be so utterly English that it is looked upon in London as the finest collection of its kind in the world. And yet, after all, it really contains remarkably little that is English. It is all French, Italian, Spanish — anything but English. Nor could one by any stretch of imagination call it Swiss, I pondered, although facing me on the wall hung a fine specimen of Leo Paul Robert. Leo Paul Robert! In Neuchâtel you will invariably be told that it is Leopold Robert — that is as long as you, the stranger, call him Leo Paul. But if you, by chance, have been to Neuchâtel before, and call him Leopold — why, then the good Neuchâtelois will smile at you with condescension and ask if

you mean Leo Paul... They are like that, the Neuchâtelois.

But Robert is by no means the only exponent of Swiss art to be found at Herford House. In the glass cases which house "the finest specimens of ancient weapons and armour in the world" is a little weapon which I have heard described by the casual loungers who make little round smudges with their noses on the glass cases of every free museum in London, as a dirk, a poignard, a stiletto and — inevitably — as a knife. I, who have looked up its number in the catalogue, know well that it is none of these things; but that it is a dagger, "an Indian dagger in gold and enamelled in London in the third quarter of the 18th century," that its hilt is one of the most beautiful things of its kind, and that it was wrought by one George Michael Moser, of Switzerland. He was once drawing-master to King George III, and became the first Keeper of the Royal Academy. The catalogue will tell you also that "the exposed gold parts are of very high workmanship, and show an exceptional refinement in the goldsmiths' art."

Here indeed is one of the most beautiful things in the most exclusive collection in the world, a thing to dream over, to write poetry about (if one is gifted that way), or just to fondle lovingly in one's imagination, with one's nose against the glass that holds it. Michael Moser! I have wandered in the streets of Berne, of Basle, of Interlaken, I have jodelled in the Oberland and eaten fondue — well, everywhere. I have sat on wooden benches in the seats of learning of Basle, of Zurich, in Neuchâtel. I have been intimate, at home, in twenty-two cantons, and I have discussed politics, and pilser, and other weighty matters in every nook and cranny of the Eidgenossenschaft; but never, never has the name of Michael Moser been framed by a Swiss mouth within my hearing. To my Bâlese friend I said, as we quaffed our whiskey in the Strand, "Now you are in London you will no doubt pay a visit to Michael Moser..." — "Don't know him," my friend answered callously, "no friend of mine... Let's have another drink."

In England the name of Michael Moser is probably not a household word — but it is better

known than it is in Switzerland. Like Madame Tussaud, Moser has no honour in his own country. There are, I believe, many Swiss who have never heard the name of Madame Tussaud. To them I will say that Marie Grossholz, born in 1760 in the town of Berne, attained a fame which has never since been rivalled by any one of her compatriots. I may also add with equal truth that there are many people the world over, yes, even children in their teens, who know as much about Madame Tussaud as there is to know, to whom the name is a symbol of romance, the embodiment of a cherished desire, and to whom one might ask in vain the question: "Where and what is Switzerland?" Madame Tussaud's wax-works were burnt to the ground a few years ago, and from the four corners of the earth came echoes of the sorrow that was England's.

Then there is the sad case of Peter Mark Roget. Who in Switzerland has ever heard of that eminent physician Dr. Roget? He also was no prophet in his own country. In England, it is true, he was no prophet either, but he nevertheless did a remarkable thing. He compiled a dictionary that works backwards. Nothing of the kind had ever been attempted previously, nor has, to my knowledge, anything like it been accomplished since. In the ordinary dictionary one looks up a word to find its meaning. In Roget's Thesaurus one looks up the meaning, and, lo! there is the word for it. A silly idea, you say. Then you have never tried to solve a crossword puzzle! For nearly a century Roget's book was known only to the litterati, to the belletricians. To-day it is the most ubiquitous thing in the British Isles. It is on sale at every book-stall, in use in every library. To save the life of their copy, the authorities of the British Museum have had to turn the cross-word puzzlers from their doors.

Roget, incidentally, was one of the prime movers in the foundation of the University of London. Let his name not be forgotten.

There are many things in the British Museum besides Roget's Thesaurus to remind one of Switzerland. If one is not a crosspuzzler, one may still enter there, and I would advise the Swiss who does so to seek out before all things one of

THE MATTERHORN.

By JOHN. BARTROPP, Author of *Barbarian.* (*Chambers's Journal*).

(Continued).

III.

Only a word need be said here as to the geological formation of the mountain. Seen from afar as huge obelisk or monolith, it appears on closer inspection to be a gigantic ruin, especially on the Swiss side. Its composition is volcanic, and felspar, gneiss, and granitic rocks compose its bulk. The upper part is rough and durable, but on the lower slopes vast stone avalanches crash down at frequent intervals, particularly on summer afternoons when the ice has thawed and loosened its hold on the separate flakes and boulders. The glaciers at its feet — as Signor Giordano, the Italian mountaineer and geologist, has pointed out — perform the useful function of carrying away yearly thousands of tons of rocky debris from its base, thereby helping to perpetuate its purity of outline.

Little is known with any certainty of the ancient history of the Matterhorn. It was entitled in Roman times *Mons Sylvanus*, and it is possible that its French name of *Mont Cervin* is derived from that. The Italians used to know it as the *Becca*, or beak. The German-Swiss name, *Matterhorn*, means the peak over the village of Zermatt. Some persons, with an eye to the dramatic, have placed Hannibal's crossing of the Alps at the Thôôde Pass close by its western side, and it is certainly a wonderful thought that the Carthaginian war-lord and his elephants may have passed under the great peak two thousand years before it again became known to the outside world. But truth compels it to be said that there is no conclusive proof of this fascinating theory.

The modern history of the Matterhorn commences with the decade 1855-65, known as the Golden Age of mountaineering, when the great peaks of the Alps were conquered by successive parties, almost entirely composed of English enthusiasts led by Alpine guides. The Matterhorn, though not actually more difficult than some of those previously climbed, for instance the Dent Blanche in the same range, or the Aiguille Verte and Mont Blanc by the Brenva route in the Savoy Alps, was in those days neglected by the majority of mountaineers and was rigidly shunned by the leading Valais guides. The reasons are not far to seek, for it certainly presents from its commonest view-point, Zermatt, a most uninviting appearance of dangerous steepness, and there was also in those days a definite feeling of awe towards it in the minds of the superstitions

Swiss and Italian peasants, which daunted all but the hardiest. It was supposed that its upper cliffs were haunted by demons and spirits, who dwelt in a city on the summit and hurled down death and destruction upon rash intruders.

The earliest attempts on the mountain were made by Italian and English parties, with a growing sense of international rivalry. The first recorded was made by some Italian hunters named Carrel, from Breuil in 1858. They reached a point just beyond the Tête du Lion, and got well on to the mountain proper. The chief of these men, Jean-Antoine Carrel, an ex-soldier who fought at Solferino, was one of the very few who never abandoned the conviction that the Matterhorn could be climbed, and he hoped to be the first to do so, and from the side of his native country. Later he became a great guide, especially on this, his own particular mountain.

In 1860 and 1861 bold attacks were made on the Swiss side by three Englishmen, the Sandbach Parker brothers, who without guides reached about 12,000 feet, a very gallant and creditable performance, and the only serious attempt on that side until the actual first ascent five years later, though another Englishman, T. S. Kennedy, in 1862, essayed the peak in winter, but as might be expected, did not get very far. In 1860 an English party, Vaughan Hawkins and Professor Tyndall, the well-known scientist and mountaineer, who had just made the first ascent of the lofty Weisshorn in the same range, made an attempt on the Matterhorn from Italy with Tyndall's favourite Swiss guide, Bennen, and one of the Carrels. They reached a height of about 13,000 feet, but beyond that Bennen could lead no farther.

IV.

In 1861 Edward Whymper, one of the most determined young English mountaineers of the day, arrived at Breuil and commenced his siege of the mountain, which made such an impression on him that for the next few years it became the great objective of his hopes and energies. In all he made seven or eight separate attempts. On this first occasion he failed to come to terms with the Carrels, and did not reach any great height. On the same day the two Carrels made an expedition on their own account. By this time Jean-Antoine Carrel had established himself as the one man amongst the guides of the day who, in Whymper's own words, "persistently refused to accept defeat and continued to believe, against all discouragements, that the mountain was not inaccessible and that it could be ascended from the side of his native valley. He looked on the Matterhorn," Whymper continues, "as a kind of preserve, and was determined that he and no other should lead the first successful ascent."

Between 1861 and 1864 Whymper made six attempts to conquer the mountain, on one expedition climbing alone to a greater height than anyone had previously reached, about 13,500 feet. On the descent he slipped near the Tête du Lion and fell two hundred feet, escaping miraculously with his life but sustaining severe injuries, in spite of which he managed to get safely off the mountain and back to Breuil. A few days afterwards, Tyndall made another attempt with his guide Bennen, and the two Carrels as porters. They reached about 14,000 feet, and Tyndall reported they had attained a point "only a stone's-throw from the summit." But as Whymper — who had remained an invalid in the valley, waiting jealously in dread of news of his rivals' success and the extinction of his own hopes — remarked, "he greatly deceived himself." The really serious difficulties were still to come on the final peak of the mountain. On this occasion, the Carrels, true to their real intentions, apparently did little to help, and the leading guide, Bennen, was unequal to the standard of cragsmanship required for the difficult final cliffs.

In 1863 the Italian Alpine Club was founded, and one of its members, Signor Giordano, was entrusted with the task of ensuring that the great peak should be first ascended from Italy by Italians. Naturally, he enlisted the services of J.-A. Carrel, who readily fell in with the plan, even though it meant deceiving Whymper, who in July of 1863 came to Breuil determined to succeed at all costs. Whymper endeavoured to obtain J.-A. Carrel as his guide, but the latter excused himself on the ground of his being engaged to travel with an Italian family. In reality he had been commissioned by Giordano to lead a party of Italian guides to the summit of the Matterhorn before Whymper, now without a guide, could make another attempt. When he discovered the trick, Whymper was justifiably angry. The Italians set out with high hopes, and once more Whymper, at Breuil, watched them start with mortification, expecting soon to hear of their success and the end of his own ambitions. The Italians, however, scenting no rivals, made only leisurely progress, and meanwhile events moved rapidly and dramatically below.

On 11th July Lord Francis Douglas, an enthusiastic young climber, arrived at Breuil, one of the most enterprising of the Zermatt guides, Peter Taungwalder. Douglas was, of course, overjoyed at the prospect of joining forces with such an experienced mountaineer as Whymper in an attack upon the mountain, and it was decided to leave the Italian side alone, recross at once by a pass to Zermatt, and try the peak from the Swiss side, this being the first really determined attempt with guides from that quarter.

(To be continued).

the most curious and interesting books in the world: The Passavant Bible. It once graced the book-shelf of the good king Charlemagne, and it is said that Alcuin who wrought it sent it to Rome in the year 800 so that Charlemagne might handle it when he donned the imperial crown in Rome in that year. By devious ways it came in time to the abbey of Grandes Villis, near Basle, where it lay until the occupation by the French in 1715, when it was confiscated, along with other treasures, and sold. Some time later it was sold again to Mr. Speyer-Passavant, of Basle.

Mr. Speyer-Passavant was apparently no lover of books, but he had nevertheless a keen appreciation of their value. It is recorded that he went to Paris and offered his Bible to the French government for Frs. 60,000 (Swiss). But the French government would have none of it; nor would they buy it for Frs. 40,000. So Mr. Passavant took it to England and offered it to the Duke of Suffolk, who was the greatest book-lover of his time. But he loved not the Charlemagne Bible. It was then offered to the British Museum, on successive occasions, for £12,000, for £8,000, and for £6,500. The British Museum would not have it at any of those prices. It would have been a nice ending to the story if Mr. Passavant had taken his Bible back with him to Basle, seeing how much more highly he valued it than did other people. Also, had he lived long enough, he might have brought off a deal with it to-day for a higher sum than he ever dreamt of then. But he did otherwise. He took it to Evans, the auctioneer, who put it up for sale... This is a horrible story, and I would fain end it here, but for the sake of historical accuracy I must add that Mr. Passavant bought it himself at the auction for £1,500 sooner than let it go at that price. Here indeed he might well have gone back to Basle with his book. Instead, he sold it eventually to the British Museum for £750. Poor Mr. Passavant...

M. C. O'Connor.

EDITOR'S NOTE.

Mr. O'Connor in his very interesting article omits mention of Charles l'Abelie of Vevey, an other Swiss whose work in London is famous, but whose name is forgotten.

Dean Bridel says of him: "Everybody has heard of the beautiful Westminster Bridge, 1220 feet in length, whose central arch has an opening of 72 feet, and which took 12 years to build and cost 218,000 pounds sterling; but it is generally unknown that the architect of this fine construction was a Swiss; his name was Charles l'Abelie, born at Vevey, and it is time to render him the glory that is his due."

"As no English architect dared to undertake this work, he volunteered to do so and succeeded against all obstacles."

"He also made, under the very eyes of the Prince of Wales, the plans for the Palace of St. James. Whether he was not well paid," continues the genial chronicler, "or whether he was a poor economist, his talents did not lead him to fortune: he retired to Paris, where he died an octogenarian, poor and unknown, on the 17th December 1781."

The same authority tells us that George III, when Prince of Wales, with two other illustrious volunteer soldiers in the campaign against the Turks, Prince Eugene and the Prince of Bavaria (later Emperor Charles VII), were surrounded by a large body of Tartars, when a young Swiss officer from Berne, Jean-Rodolphe Dachselhofer, aide-de-camp to Marechal Comte Palfi of Austria, saw their peril from the summit of a hill and instantly gathering a troop of cavalry, dashed to their rescue, falling upon the Tartars and putting them to flight. Prince Eugene embraced him as their liberator and promised him advancement; the Prince of Wales made him his first aide-de-camp at the Battle of Belgrade; and when he became King of England, invited him in 1743 to his headquarters at Worms, admitted him to his table and covered him with distinctions.

So that we may say that without this prompt intervention of a Swiss, King George III. might never have come to the throne.

HARDERWALD.

G'sagnete Wald am stotzige Hang
Kräftig schützisch der Bärg,
Mit mächtige Wurzle hesch der Bode in
Zwang
Stolz steisch du prächtig u zäh.

Stimmvolle Wald, unändliche Born
Beglückender stiller Naturmelodie
Di' heimelig, ließe, luschnige Ton
Schynt wie Gebätt i der Chilche z'si.

Heilige Wald, ruhige Walt,
Friede liegt rings um dis grüne Versteck,
Freu wird im Banne u Sträbe wieder ufgweckt.
H.E.

ARMS OF GLARUS.



Gules, a St. Fridolin pilgrim habited sable, his head within a nimbus or, his dexter hand holding a bourdon and his sinister a book.

The arms of Glarus represent St. Fridolin, a VIIth century Irish monk and missionary, who, after labouring at home and in Poitiers, founded a church on the island of Säckingen on the Rhine and is known as "the first apostle of Allemannia."

Fridolin is the patron saint of Glarus where he also propagated Christianity. His frequent voyages brought him the name of pilgrim.

His head, coiffed by a bonnet of the same colour as that of his robe, is encircled by a nimbus of gold.

The baton has sometimes been transformed into a pastoral staff, this is an error. Fridolin has never held the office of a bishop, nor that of a priest, and therefore is not entitled to the insignia of those dignitaries.

The arms of Glarus are rarely ornamented with supporters, though like other escutcheons, they are held by lions, sometimes by angels.

P.S.

DIE SCHWEIZ UND DIE SANKTIONEN.

Mit wachsender Sorge verfolgt man in der Schweiz die internationale Entwicklung. Plötzlich auftauchende Gerüchte vermehren noch die Unruhe. Man weiss dass die Schweiz Mitglied des Völkerbundes ist, man erinnert sich so dunkel, dass die Mitgliedschaft beim Völkerbund nicht nur Rechte, sondern auch Pflichten mit sich bringt, dass man eventuell verpflichtet ist, sich an Sanktionen zu beteiligen, welche sich gegen einenfriedensbrechenden Staat richten.

"Man" d.h. in Bern, oder noch deutlicher, in politischen Departementen, hat man es nicht gern, wenn man in der Presse diese Frage erörtert, aber es hat keinen Sinn, den Kopf in den Sand stecken zu wollen, wo der Ausbruch des Krieges in Abessinien nur noch eine Frage von Tagen ist, wo der Völkerbundsrat sozusagen in Permanenz tagt, wo die Völkerbunderversammlung plötzlich, von einem Tage zum andern wieder einberufen werden kann, um Sanktionen zu beschliessen.

Sanktionen können verschiedenartig sein. In der Schweiz denkt man naturnämmig mit Vorliebe an eine Schliessung des Suezkanals, nach der realen Auffassung weiter Volkskreise "Verschone unsere Häuser, zünd' lieber andere an..."

Sanktionen können verschiedenartig sein. In können gesteigert werden. — Die einfache Form der Sanktion z.B. gegen Italien kann die sein, dass alle Mitglieder des Völkerbundes sich verpflichten, keinem der beiden Kriegführenden Waffen oder Munition zu liefern. — Die schwerste Form der Sanktion — abgesehen von der militärischen, zu welcher bekanntlich die Schweiz im Hinblick auf ihre ewige Neutralität auf keinen Fall verpflichtet werden kann! — ist im äussersten Fall die vollkommende Blockade rings um den Friedensbrecher. Unterbruch der Zufahrtslinien, inkl. Eisenbahnen, Unterbruch der Telefon- und Telegraphenverbindungen, Rückberufung des Gesandten usw.

Wir möchten es einem Juristen überlassen, sich über diese Seite des Sanktionenproblems klar zu werden. Die Artikel 15 und 16 des Völkerbundespaktes bieten da weitesten Spielraum.

Für die Schweiz hat aber die ganze Frage eine eminent praktische Seite. Wir werfen die Frage auf: Kann die Schweiz überhaupt an den einzigen wirksamen Sanktionen, an den Blockade-Massnahmen teilnehmen?

Nehmen wir den Fall, dass Deutschland während des italienisch-abessinischen Konfliktes Italien Kohle, Erze, Munition, Waffen liefern möchte. Können wir diese Transporte verhindern? Wir bezweifeln dies, und wir erinnern uns, dass seiner Zeit, als das Deutsche Reich an den Bau der Gotthardbahn gewaltige Beiträge, zum Teil in Form von Subventionen gab, an die Bewilligung dieser Beiträge in Form von Aktien, Obligationen und Subventionen gewisse Bedingungen knüpfte, die heute noch ihre Gültigkeit haben. Diese Bedingungen wurden später in die Gotthardkonvention umgewandelt. Die Gotthard Konvention besteht unseres Wissens heute noch zu Recht. Sie gibt dem deutschen Reiche das Recht, zu Friedens — wie zu Kriegszeiten jederzeit deutsche Waren auf der Gotthardlinie zu befördern. Der Eintritt der Schweiz in den Völkerbund hat diese Sonderabmachung nicht aufgehoben. Wir richten deshalb an den Bundesrat die Frage:

Besteht die Gotthardkonvention, welche Deutschland den ungehinderten Transport aller Waren, inkl. Waffen und Munition, zu allen Zeiten sichert, noch zu Recht?

Wie lässt sich in bejahendem Falle dieses Recht für Deutschland mit den Pflichten der Schweiz als Völkerbundsmitglied vereinbaren?

Hat der Bundesrat dem Völkerbundsekretariat von dieser besonderen Lage der Schweiz Kenntnis gegeben?

Nat. Zeitung.

LA POSITION BOURGEOISE.

Le débat financier, au Conseil national, a été marqué par un courageux et sévère discours de M. Adrien Lachenal, qui a dénoncé notamment l'erreur fiscale et l'absence d'un plan de redressement, erreur et absence résultant de l'inertie gouvernementale.

Peut-être voudrait-on bien pourtant songer à ce plan, en haut lieu, quand seront passées les élections, peut-être même attend-on de ces élections des directions pour se mettre au travail. S'il en va ainsi, c'est qu'on manque singulièrement d'audace et même de simple énergie au Palais, puisqu'on se résignerait d'avance à une défaite éventuelle.

De toute façon c'est tant pis pour la tactique, et le plus clair de tout ceci, pour l'électeur qui tranche en fin de compte, c'est que l'autorité est incapable d'opposer quelque projet à celui des socialistes.

On peut penser ce qu'on veut du fameux "plan de travail," succédané de "l'initiative de crise," avancé par l'extrême-gauche; on en peut penser ce qu'on veut, et tout le mal du monde d'abord, mais il a pour lui d'exister. Or, il nous souvient que dès avant le soir du triomphant 2 juin il n'était question que du plan qui allait être présenté sans retard pour restaurer notre économie selon d'autres formules que celle des collectivistes, mais la promesse s'en est allée presque en même temps que le péril, et, sauvés de l'entreprise socialiste, nous continuons de nous débattre dans le désordre sans la perspective d'en pouvoir sortir.

L'extrême-gauche a beau jeu dès lors et, un moment désemparée par la lourde défaite du 2 juin, elle n'a guère eu qu'à changer d'étiquette pour proposer de nouveau sa marchandise.

La carence gouvernementale lui fait la partie belle car, pour l'électeur, qui dit Conseil fédéral dit bourgeoisie, et les socialistes dénoncent dans cette dernière la responsable d'une façon générale des erreurs de quelques-uns.

C'est bien pourquoi il est malheureusement devenu nécessaire pour des députés bourgeois de se désolidariser de la politique, si c'en est une, dans laquelle s'obstine le Conseil fédéral. Eh! non, cette politique n'est pas celle de la bourgeoisie; elle n'appartient qu'à certains bourgeois et qui ne constituent, nous le voulons croire, qu'une minorité.

Il n'empêche qu'en souffrent toutes les forces nationales, en période électorale surtout, et qu'il devrait suffir de devoir lutter contre l'extrême-gauche sans avoir à combattre encore sur un autre front.

Mettre en garde contre l'entreprise socialiste et dénoncer en même temps l'erreur gouvernementale, telle est l'étrange et double tâche des partis nationaux, et l'on mesure les difficultés et les risques de la campagne.

Il semble en tout cas que jamais les bourgeois n'ont dû jurer partie aussi amère et digne et, partant, que jamais les élections n'auront revêtu pareille gravité.

La faute en est évidemment à l'autorité car il est insolite que la bourgeoisie doive se désolidariser d'un conseil qui est son émanation.

Quant à l'électeur, il méritera un nouveau brevet d'intelligence civique s'il parvient à faire la discrimination nécessaire entre cette bourgeoisie et ce conseil, et, s'il résiste une fois de plus à la tentation rouge et sauve une situation bien compromise, nos sept plus hauts magistrats voudront bien n'en tirer nulle gloire.

Rodo Mahert.
(La Tribune de Genève).

NEW LEAGUE FOR CHILDREN.

Thousands of boys and girls in many parts of the country are now thoroughly enjoying themselves with a new kind of pastime. They may be seen exchanging the mysterious signs and signals of the League of Ovaltineys. This League is open only to children and is sponsored by the proprietors of 'Ovaltine' — the well-known Tonic food beverage.

On being admitted a member of the League, the child receives the official handbook containing details of secret signs, highsigns, signals and code, as well as seven golden rules which every member undertakes to observe. The rules are mainly concerned in promoting health and fitness, obedience to parents and standards of conduct for everyday life.

Any boy or girl who would like to join is invited to write to the Chief Ovaltiney, the 'Ovaltine' Factory, King's Langley, Hertfordshire.