

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: 463

Rubrik: Swiss Mercantile Society

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of citizenship of a Georgian and not a Victorian age, remains to be seen. In the meantime there are attempts being made to meet this need and to provide an education free of the acknowledged public school failings. One of the most interesting of these which I have encountered is to be found at Alpine College in the mountains of French Switzerland. I was sufficiently struck by what I saw of it to inquire more closely into its methods and achievements.

It is a new Foundation; as a College it has only existed for two years. Prior to 1928 the nucleus of it had been what is usually described as a 'coaching establishment' of limited numbers. It was founded and is directed by an ex-officer who had fought through the War and served in the political service in the East and is also an Oxford honours graduate. His experience, I found, combines some fifteen years of school-mastering and ten of military and political service. The point seemed to me to be important, since it is evidence of a wider outlook than is usual with schoolmasters; for the average school-master to slough the skin of public-school tradition is a painful and rare performance.

The headmaster told me that he was working on certain definite principles with the object of producing a type of citizen such as that described by 'Dr. Archdale' in Mr. Roxburgh's book, with the belief that, whatever the public schools may do in the future, they are not achieving that purpose now. In view of the present discussion those principles are interesting. First, he believes 'mass-production,' the education of boys in companies of twenty to forty, to be the root of most educational evil; therefore there is one tutor to every five boys at the College. Secondly, that education should imply a gradual growth in self-government; therefore the College is administered by a 'General Committee,' two members of which are nominated and six are elected. Thirdly, that citizenship in the modern world demands a wider horizon than England can give; therefore the College is situated in Switzerland and every effort is made to keep the boys in touch with continental movements, opinion, and points of view. Fourthly, that team-games, and all that they entail from an educational point of view, are exaggerated in English public schools; therefore college 'colours' are given for 'any distinguished service' and not only for distinction in sport, and ski-ing and climbing are encouraged as educational sports in which the team spirit is present but individual initiative is essential.

The result of these principles in practice seems a remarkable achievement for so short a time and for numbers limited to thirty boys. More than half the boys, and that the senior half, come from the greater public schools of England, with the consequence that the best elements of the public school code of 'good form' seem to set the tone of the College whilst the rigidity and insularity which too often accompany it tend to disappear in these surroundings. There is a spirit of free enquiry and open-mindedness in the College which is specially evident in the frequent debates which are held, while the electoral committee system by which the College appoints its own officers and frames its own scanty regulations has created a sense of civic responsibility which I have not seen in other schools. That success in sport and examinations can be combined with so forward a policy of general education seems sufficiently proved by the striking list of successes in both these fields.

This is only one attempt to solve the pressing educational problem which 'Dr. Archdale' poses in 'Eleutheros'; but it is evidently a genuine and well-considered attempt to educate a 'citizen of the world.' It is too early to prophesy how far it will succeed, but it is an experiment which can hardly fail to interest the many to whom this problem seems a burning one. Prof. Bertrand Russell has said that 'education is the key to the new world'; here at all events is a real attempt to forge the key."

SWISS SPIRITUAL PLAYS.

Each Wednesday and Saturday, until the end of September, a performance from Calderon's "The Great Theatre of the World" will be given in the Cathedral Square at Einsiedeln.

The "Traveller and Clubman" writes:

"After Oberammergau, Einsiedeln, we have seen the famous German passion play of Sacred Week, and we are now looking forward to another religious play at Einsiedeln, the famous Swiss Shrine of Pilgrimage.

The spiritual plays of Einsiedeln shall be placed above all into the service of the greatest of Catholic Dramaticians, the profound Spaniard, Pedro Calderon de la Barca (1600-1681); with his grand play of the Blessed Sacrament (Auto sacramental), 'The Great Theatre of Life' (El gran teatro del mundo) a beginning was made in the summers of 1924 and 1925. . . . The next was arranged for speaking choirs and enlarged with liturgical songs of a local character. More than 350 players from Einsiedeln itself and six trained actors from the nearby Zurich gave the grand piece

on the wide stage illuminated by searchlights between the arcades of the place, on the smaller place, which leads to the main door of the church. The acoustics of the large place is astounding. On the top of the throne, which was planned and built by the architect of the Monastery, Rev. Victor Stuermler, and artistically adapted to the architecture sits the 'Master' (God), who allows the world to give a play before him. The world divides among the unborn souls their ensigns and their requisites; crown, spades, penitential cinctures, flowers, and the beggar's sack; before the eyes of the 'Master,' the King of Beauty, Wisdom, and Riches, farmer and beggar play their part as symbolic representations of their states of life until death comes and takes them one by one out from the midst of their companions. This truly baroque, allegorical representation of the eternal truths in a play is further developed into a scene of a judgment, as the 'Master' judges the souls in the form of the criticism of a play and invites those who are found worthy to the Eucharistic Banquet. The adoration of the Eucharistic God and the honour shown to our Lady of Einsiedeln form the closing scene of the thoughtful play among the ringing of the church bells and the singing of Teudeums under the stars flickering from above the silent mountain valley.

The representation is wholly set for sacred solemnity. Symmetry and parallelism in local and temporal succession are the highest law. The theatre becomes here before the gate of the Sanctuary a religious action. Princes of the church and children of the world as well were deeply affected by these exhibitions, which seem to be connected in a most singular way with the place and its character. In the non-catholic paper, 'Nene Zuercher Zeitung,' Dr. Hans Trog concluded his comprehensive and really enthusiastic criticism with the sentence: 'It is well worth to see 'The Great Theatre of Life' in this new setting of Einsiedeln for the good of the soul as well as in the interest of art.' The press of this country and abroad spoke without exception very favourably of this play."

SWISS MERCANTILE SOCIETY. EDUCATION DEPARTMENT.

In connection with the scholastic programme the following lectures were given by the students during last week:—

Messrs. Delapraz, Hoffman: "The Channel Tunnel." Messrs. Stadler, Streich: "What are the remedies for Unemployment." Messrs. Favre, Bertschmann, "The Channel Tunnel." Miss A. Amman, Arbon: "Are Polar Expeditions worth while?"

The debating classes dealt with the following subject:—

"Is Life Worth Living?" Proposer: Miss R. Huber. Opposer: Miss H. Neeser.

On Saturday, August 30th, the Students under the leadership of Mr. J. W. Klein, B.A., visited Ken Wood. After admiring the beauties of the Art Collection, they proceeded to the Bathing Ponds where the intense heat of the day made a refreshing bath particularly welcome.

SUBSCRIPTIONS RECEIVED.

(The figure in parentheses denotes the number of the issue in which the subscription expires.)

A. Schmid (557), G. H. Smith (507), R. Ryf (506), G. Peter (510), E. Schumacher (512), C. H. Willi (509), Mrs. T. Andreoli (472), Ch. Lancon (484), A. Rossier (501), J. J. Schmid (471), E. Fankhauser (510), L. Meyer (473), G. E. Cornioley (500), W. Fischer (503), P. Frei (505), W. Notari (505), C. Ferrière (486), G. Guye (510), Miss L. Fouvy (469), Z. Hodel (506), J. A. Seiffert (512), A. P. Rosselet-Droux (513), J. Weber (513), J. H. Berger (512), G. A. Ochs (513), E. Brullhardt (513), P. Liechi (514), A. Indermaur (506), M. E. Du Bois (513), L. Duffey (487), F. E. Brunner (510), R. Schweizer (506), Miss M. Anderegger (514), C. Gysin (514), A. L. Desponds (513), A. E. Ottiker (511), S.M.S. Empl. Dept. (515), H. Jenne (514), H. Hafter (515).

HANS ITEN. †

We regret to announce the death of the well-known Belfast artist Hans Iten, which occurred at Bulach a few days ago. M. Iten some time ago had a breakdown in health and went to Switzerland in the hope that the visit would have a beneficial effect, but unfortunately this did not prove the case. Complications set in, and these proved fatal.

The late M. Iten was a compatriot of ours, and received his education at St. Gall and afterwards at Paris. As an artist his best work was accomplished in still life, and his floral pictures in particular were great examples of his art.

M. Iten had lived for many years in Belfast, and in art circles made many friends. In 1927 he had a picture accepted at the Royal Academy, since then he has been a regular exhibitor there. He has also exhibited in the Official Salon, the Society of French Artists, the Royal Hibernian Academy, the Royal Glasgow Institute of Fine Arts, the Walker Art Gallery, and at the big Brussels exhibition, which has recently closed. M. Iten leaves a widow who is also of Swiss extraction.

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(weather permitting, otherwise meet Foyer Suisse).

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PERSONAL.

The Swiss Minister, M. Paravicini, has left London for Switzerland, and will be away until the end of October. During his absence the Counsellor of the Legation, M. de Sonnenberg, will act as Chargé d'Affaires.

Divine Services.

EGLISE SUISSE (1762),

(Langue française.)

(Les services ont de nouveau lieu à l'église,
79, Endell Street.)

Dimanche 7 Septembre, 11 h.—M. Marcel Pradervand.

7 h.—M. Marcel Pradervand.

SERVICE FUNEBRE.

M. Charles-Armin Wurth, de Maedels (Grisons), né le 20 août 1870, décédé le 26 août 1930.

Pour tous renseignements concernant actes pastoraux, etc., prière de s'adresser à M. R. Hoffmann-de Visme, 102, Hornsey Lane, N.6. (Téléphone: Archway 1798).—Heure de réception à l'église: Mercredi de 10.30—12 h.

SCHWEIZERKIRCHE

(Deutschschweizerische Gemeinde)

St. Anne's Church, 9, Gresham Street, E.C.2.
(near General Post Office.)

Sonntag, den 7. September 1930.

11 Uhr morgens: Gottesdienst.

7 Uhr abends: Gottesdienst.

Anfragen wegen Amtshandlungen und Religionsunterricht sind erbeten an den Pfarrer der Gemeinde: C. Th. Hahn, 43, Priory Road, Bedford Park, W.4 (Telephone: Chiswick 4156).

Am 21. September ist Eidgenössischer Dank- Buss- und Betttag.

Gottesdienst morgens und abends mit nachfolgender Feier des Heiligen Abendmahls.

FORTHCOMING EVENTS.

Wednesday, September 10th, at 7 p.m.—SOCIÉTÉ DE SECOURS MUTUELS: Committee Meeting at 74, Charlotte Street, W.1.

Wednesday, September 10th, at 7.30 p.m.—SWISS MERCANTILE SOCIETY: Monthly Meeting, followed by an Extraordinary General Meeting, at Swiss House.

SWISS RIFLE ASSOCIATION: Shooting Practice every Saturday and Sunday at the Range (see advert).

Printed for the Proprietors, by THE FREDERICK PRINTING CO., LTD., at 23, Leonard Street, London, E.C.2.