

# Football

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It looks as if Servette were still suffering from an inferiority complex. They once more failed to score, missing even two penalties! But Grasshoppers like the Wankdorf in Bern, the Y.B. this time going under.

Just as there are three distinct favourites for the Championship, so we have a clear group of three unfortunate relegation candidates in Zurich 7 points, Blue Stars 10 points and Nordstern 12 points.

There is a gap of four points to the thirteenth place! Shall we see two Zurich clubs going down in one season?

#### FIRST LEAGUE.

Grenchen	.....0	Monthey	.....3
Bozingen	.....0	Carouge	.....4
Cantonal	.....1	Racing	.....0
St. Gallen	.....4	Bellinzona	.....2
Aarau	.....2	Kreuzlingen	.....0
Seebach	.....1	Brühl	.....1
Luzern	.....3	Winterthur	.....0

Aarau continue to play well and beat Kreuzlingen on their merits. They now occupy second place with an excellent chance of promotion; St. Gallen is third. In the West, we find Carouge leading by 4 points from Racing. So it may well happen that the two relegated clubs of last year will rejoin the National League after only one year "in the wilderness."

M. G.

### THE HISTORICAL RELATIONS OF ENGLAND AND SWITZERLAND.

(Translation from a Pamphlet which appeared in the *V.Z.Z.* in March, 1919, and published in Oechsl's "History of Switzerland." — Cambridge University Press.

#### I.

(From the Battle of Marignano to the War of the Spanish Succession.

The political relations between England and Switzerland date back a long way—indeed, to the time of the battle of Marignano (1515). In 1514 the first British envoy, Richard Pace, appeared in Zurich to propose an alliance between the "powerful Swiss League" and his master, King Henry VIII., against France. It was in 1516 that the then most prominent political leader of the Swiss Confederation, Cardinal Schinner, went to London in order to bring about a union between England, the Emperor, the Pope, Spain, and the Swiss Confederation. But the "Everlasting Peace" of the Confederation with France (November 29th, 1516) put a sudden end to all these schemes of alliance, at least so far as regards the Swiss Confederation.

On the other hand, the Reformation created an unbreakable spiritual link between the British Islands and the greatest part of Switzerland. The leaders of the English Protestants in the time of Edward VI., such as Archbishop Crammer and the Dukes of Somerset and Suffolk, corresponded with Bullinger and Calvin, and the letters written with the highest respect by the unfortunate queen, Jane Grey, to the chief of the reformers in Zurich are still preserved in the Zurich Central Library. During the persecutions of "Bloody" Mary, Switzerland offered the safest retreat to the English refugees for conscience sake. One of them, John Bale, Bishop of Ossory, praises (1558) the Helvetic churches as the "fountain-heads of the pure religion, which has flowed in hidden channels to the very ends of the world, yea, even to us across the Ocean." For him Zurich is the best "retreat for the refugees, as well as the oracle for the Christian world," while Geneva is "the new world-market, to which everything streams in order to exchange the heavenly for the earthly."

With the accession of Elizabeth, the spiritual intercourse between England and Switzerland did not come to an end. Many of the refugees, who had found a safe retreat in Zurich, Basle and Geneva, were now promoted to the highest ecclesiastical posts. Whole volumes are filled with the letters which the bishops and statesmen of Elizabeth wrote to the principal Swiss reformers. In our "National Museum" there is still preserved a goblet which Queen Elizabeth caused to be made for Bullinger. Despite its episcopal constitution, the English Church regarded itself as a member of the reformed religious communion, founded by Zwingli and Calvin. John Knox, who had sat in Geneva at the feet of Calvin, transferred, too, the external forms of the Calvinistic Church to Scotland, and became there the founder of the Presbyterian Church, while the Puritans prepared a new home for strict Calvinism across the ocean in New England.

The relations which had been created under Edward VI. and Elizabeth with the Protestant Cantons continued to subsist under the first Stuart kings. The pastors and professors of the "Helvetic Churches and Universities" sought, with the authority of their respective governments, by letters to Archbishop Laud, to the Scotch Covenanters, to Charles I., and to Parliament to prevent the English revolution, though without success. But the great naval war be-

tween the English and Dutch republics, which broke out in 1652, afforded the Protestant Cantons an opportunity of bringing about peace successfully.

After warnings to the two Protestant naval Powers not to exhibit to Catholic Europe the sight of a strife between brothers had remained fruitless, the Protestant Cantons sent, in the spring of 1653, the accomplished linguist and Town Clerk of Schaffhausen, Johannes Jakob Stockar, to London to offer their mediation. The neutral Swiss met with a good reception from the Lord Protector, Oliver Cromwell, and during the negotiations for peace, and his long stay in England, was able to render to both Powers services which were not merely matters of form, but were very substantial. Not only does the Treaty of Peace (April 15th, 1654) recognise that the Protestant Cantons, through their mediation and the ability of their envoy, had done both republics good service, but it also names these cantons as arbitrators in all disputed points as to which England and the Netherlands might not be able to come to an understanding.

Though this rôle of arbitrators remained in the councils of these cantons without any practical effect in the dispute between the two naval Powers, Cromwell would not allow the relations thus initiated to come to an end. In May, 1654, the learned mathematician, John Pell, arrived in Zurich as his envoy, entrusted with the task of thwarting the renewal of the alliance between the Protestant cantons and France, and in its place of bringing about an Anglo-Swiss league. But when Cromwell himself made approaches to France, he abandoned the idea of an alliance with the Swiss. Yet Pell remained in Zurich; and the Anglo-Swiss friendship was of great help to the unfortunate Waldenses of Piedmont.

In the beginning of 1655 Duke Charles Emmanuel of Savoy began a cruel war of destruction against these Waldenses, who for centuries, now un molested, now persecuted, had inhabited certain valleys of the Piedmontese Alps. The Waldenses had always been regarded as brothers in religion by the Protestants; but the diplomatic steps taken by the Protestant cantons remained without effect. So they called for the intervention of the powerful Lord Protector. He accepted this offer with enthusiasm, and by means of an appeal to the Protestant States, written by Milton, which re-echoed throughout the whole of Europe, proposed joint action to save their threatened brothers. The Protestant cantons attained their object by the despatch of a new mission to Turin, especially as the French Court, wishing to conciliate England, took action in favour of the persecuted folk. On August 18th, 1655, in the castle of Pignerol, and in the presence of the Swiss envoys, a general pardon was issued, which secured peace to the Waldenses for some decades.

This whole business of the Waldenses had in Switzerland, too, greatly excited religious passion once more, and contributed to the outbreak of the religious war of 1656 (first Villmergen war). Zurich and Bern appealed through Pell to Cromwell for pecuniary help, and he was ready to send them the sum of £20,000 sterling. But before these funds could arrive from England the war had been decided at Villmergen, to the disadvantage of the Protestants.

The death of Cromwell, and the restoration of the Stuarts, coupled with their leanings towards the Catholics, interrupted the close relations of the Protestant cantons with the island kingdom. Bern, indeed, allowed the outlawed English republicans, the "murderers of the king," to live on its territory. Hence, as in the entire Protestant world, so, too, in Protestant Switzerland, a feeling of unspeakable relief was felt when James II., the vassal of France, was dethroned in the second English revolution, and was replaced by William III. of Orange, the great champion of Europe against the Bourbon aim of obtaining the domination of the world. England and the Netherlands planned to take advantage of this feeling of relief in order to detach the Protestant cantons from their alliance with France, and to utilise Swiss mercenaries for their own ends. An English envoy, Thomas Coxe, appeared (1689) in Switzerland, with the task of concluding an alliance, and of securing 4,000 mercenary soldiers. The French envoy contemptuously remarked that the Protestant Swiss towns had received Coxe as a second Messiah. But the alliance he sought to conclude did not come off, for William III. would not accept the condition laid down by the Protestant cantons, that the Swiss troops should only be used for purposes of defence; and the Swiss towns shrank from an open breach with France, which would have resulted if this condition had been insisted on. The Netherlands had better success, when in 1693 they made a military capitulation with Zurich, Bern, Schaffhausen, Appenzell and the Grisons. Later, in the war of the Palatinate, many Swiss mercenaries served on both sides. But this fact did not prevent the Powers, in accordance with the ideas then prevalent as to international law, from recognising the neutrality of Switzerland.

The same was the case in the War of the Spanish Succession (1700-1715), which marks the culmination of this system of employing Swiss troops, for over 50,000 real or nominal Swiss mercenaries fought on the two sides. The Swiss Confederation, as such, remained neutral, but she was nearly drawn into the war by reason of the varying sympathies of the two contending religious parties in that country. While the Catholic cantons became more than ever open to French influences, the Protestant Cantons showed a scarcely concealed dislike to Louis XIV. after the Revocation of the Edict of Nantes (1685), and maintained the closest relations with the Protestant naval Powers. Zurich and Bern rejoiced over the victories of Marlborough and of Prince Eugene, and rightly so from the Swiss point of view, for, had not Louis XIV. met with defeat in the War of the Spanish Succession, Neuchâtel would probably be French to-day, and not Swiss.

Indeed, Neuchâtel was then in a fair way to become French, for its Princes, the Longuevilles, generally resided in France, and were related to the French king and submissive to him. The French courts were already claiming to decide who should be the heir of the Longuevilles in Neuchâtel. Hence William III. of Orange was persuaded by Bern and the Neuchâtel nobles who favoured his cause to put forward, as the heir of the Counts of Châlons, a long obsolete right of overlordship that this extinct house had exercised formerly over the Counts of Neuchâtel. His claim to be the rightful heir after the extinction of the house of Longueville (1707) was ceded by the childless king to his nephew, Frederick of Brandenburg, later King of Prussia. So it came about that it was England which backed up Bern with the necessary support in order to further the solution of the question of the heirship of Neuchâtel in a sense which was favourable to Switzerland. It was not because the King of Prussia had the best legal title that Frederick I. became lord of Neuchâtel, but because Bern and its allies, at the head of which stood England, did not wish to allow this important gate of the Jura to fall into the hands of France.

#### 2.

#### The Age of the French Revolution and of Napoleon.

After the War of the Spanish Succession, the principle of Swiss neutrality was beyond question. Hence Great Britain for long had no occasion to take a lively interest in Swiss affairs, although in the eighteenth century she maintained permanently in Bern a minister of the second or third rank, who was accredited to all the cantons, but especially to those which were Protestant.

It was the outbreak of the French Revolutionary War which induced the British Cabinet to pay more attention to the Alpine republic. Lord Robert FitzGerald, a man of rank, who was British envoy in Bern from 1792 to 1794, was commissioned to persuade the cantons to join the coalition against France. But despite the anger felt by the Swiss at the massacre of the Swiss Guards in the defence of the Tuileries by the revolutionaries, and the hatred which the Swiss ruling aristocrats felt against the Revolution, Lord Robert was confronted with the immutable principle of Swiss neutrality, so that he was unable to carry out his mission. His successor, William Wickham, was envoy to the cantons merely in name. His chief task was working, from Switzerland as a basis, to support anti-revolutionary movements in the interior of France. His intrigues with the French royalists were so extensive that when, after the coup d'état of 18 Fructidor, 1797, the French Directory prepared to open relations with Switzerland, it demanded, as the first condition, the expulsion of the British envoy from Switzerland. But, when Wickham was persuaded by the Mayor of Bern, Steiger, to quit Switzerland of his own accord, the Directory, of course, at once made fresh demands.

(To be continued.)

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