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Trésors de mon pays
Moeckli-Cellier, Maurice et Marcel Joray
La Neuveville
Éditions du Griffon, Neuchâtel

The cover of this book, designed by Maurice Robert, represents one of the ancient banners of Neuveville, of 1395. One recognizes the Cross of the Bishop, the Bienne Axe, and the Key of La Neuveville.

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Trésors de mon pays 10
La Neuveville, Simple histoire d'une petite ville
par Maurice Moeckli-Cellier (1893-1941)

A travers La Neuveville
par Marcel Joray
Éditions du Griffon, Neuchâtel

Simple history of a small town

La Neuveville. A small town, even very small; it would be ridiculous to exaggerate the historical role. Also, this is not our intention. History, however, elaborates civic life wherever born, in smaller centers as in the large cities. It has often been noted that Switzerland owes its existence, to a large extent, to the intensity of action that, from the distant Middle Ages, characterized its most humble villages, and even today, one of its singularities lies in the strength of its communal life. It can not be absolutely useless and it is certainly interesting to capture, in a brief shortcut, the evolution of one of these towns and to extract some sort of "constants" which, in the jumble of events, explain that evolution and the various reactions of its history.

Evolution created the circumstances and was desired by men. We wish therefore, in the circle that will be ours, all the complexity of history, so general as it is. The hand of fate and environment, which no human group escapes, but takes away his live interest, if it adds to the determination of this same group, otherwise it is no history. However, and this is what we think justify such a study: the history of La Neuveville, in its humble local aspect, is a work of tenacious will, as Switzerland is a constructive and continuous effort, not just a gathering of somehow providential facts.

Test synthesis. This means that, without scorn, we allow in the shadow the multitude of events to retain only the essence likely to illuminate the final attitude of the city. For those who want to know, these facts are recorded in history books, journal articles and newspapers, and in our archives.

1. The Origins

a. The birth was commanded by the geographic location.

Its birth and its original character, La Neuveville owes to these double factors: its geographical position and the nature of the land. The first decision on the construction of the castle, the Schlossberg, was some thirty years ahead of the final foundation of the city, that found their means of life in the culture of the land, i.e. viticulture. This double origin, it does not create, it evolves.

Country walk. La Neuveville was history before its birth. The Schlossberg, erected in the year 1283 by Henri d'Isny, Prince Bishop of Basel, rose on a peak of rocks in an almost deserted region, but was valuable to its owner because of the confines of its fields, facing the County of Neuchâtel. The strictly military construction immediately explains the organization, also military, of the projected future metropolis at his feet. Such a castle requires a garrison, and the Prince-Bishop's means of finance can not afford the maintenance of a body of troops, permanent and dedicated to a necessarily intermittent mission of care. The political consequence of this point did not wait, it led almost immediately to the granting of very large franchises from the Diocese.

b. The means of life are commanded by the vine.

Economic life, from the outset, too, is dependent on the land. It was added later by others, but the vine is, still today, the foundation of the city. Communications are rare: only the lake towards the east and south, poor roads to the north, a strict political barrier to the west. No crossroads of routes called markets and fairs. However, sunny hillsides, a lake, source of more heat, a relatively high temperature, enhanced by large rocks constantly hot to the hand. A stony land in the rocky sloping parchets. Only one culture was needed, the vine. So much so that even today, we are obliged to report what we had wanted to move to other plants.

The trees themselves confirm this view. The apricot, the peach, the mulberry, the fig, the abundant damassine they grow not, in the immediate surroundings, the vine, red or white? Are't those the plants of Valais, Lavaux, Midi?

There will be wine grower and winemaker yet. Until today's clockmakers, among the low walls purchased randomly, manipulating the three-toothed hook and, in the orders from the rope, walk to the bossette sulfate. The grass becomes dry and wheat rare. Hay must be sought on Diesse Mountain and in the swamps of the Thièle; vegetables are brought from Seeland on the other side.

There was no choice, I say. Only the vine clings to the gravel slopes, roots grow robust enough to tap deep moisture and resist the drought. The vine is needed therefore, the chasselas tortu, forked the vine, the grain pineau menus. Prices fall, the phylloxera will not, then the mildew, and others, and others ... Whatever.

We swear, we fence, we battle, the hard front, with clenched teeth ... we will replant. The Dalcroze song "Let's plant the vine," the Neuvevillois have sung before the letter, their gnarled arms, their torso bent double, their throats dry and tight, their throat also grated by the tart juice of the barrel. The victory now seems gained. He had to, because nothing else offered.

Do you not think that this bitter struggle has left something in the character of Neuvevillois today, in this stubborn will, in this vigilant caution in this local chauvinism that sometimes reproaches him, softened by the poetry of Gerle, the press and the cellar.

II. The political

a) The internal organization.

Country walk; franchises. The two things go together.

And freedom must have a certain attraction for men because, most often when coming to populate the desert country, it has attracted settlers by declaring from the outset, "free people and free condition." The diocese has seen other examples of this kind. A necessary measure perhaps, and clever to boot. To protect the borders of their empire against the barbarians, the Romans settled tribes of those Barbarians, who became their strongest supporters. Any comparison of this case is excluded, it presents the Bishop Gerard of Vuippens as a genius, who pushed to establish, against Neuchâtel, Neuchâtelois themselves, these people from Bonneville to the Val-de-Ruz, outraged at the inhumane treatment that Count Raoul puts on them? The question is idle. We just know that from its inception and throughout the fourteenth century, Neuveville (which was then called Bonneville), enjoyed very broad franchises in all areas, administrative, judicial and financial.

The councils organized freely. The Châtelain, appointed by the Prince-Evêque, presided and executed the decisions taken; the Sovereign has the right to enforce the regulations developed by the Boards. Justice is the purview of the City; the Prince intervened in case of appeal in important cases, through a supreme court composed of three judges of the Prince and three judges of the City Tribunal, presided over by the Châtelain. The citizens can be arrested only by virtue of a warrant issued by the Council. And financial franchises, touchstone of the independence of a country? In 1341, Jean de Vienne confirms the franchises previously granted and said "all bourgeois people and their property, are in perpetuity free from any taxation". The useful rights of the Prince are reduced to this: collection of half of levied fines, half of the proceeds of foreign trade, tax of salt at low cost and a tithe of the seed, that amounts to little in the vineyard country. In addition, desiring unity, the Neuvevillois in 1386, released the Schlossberg mortgages contracted by the Prince-Bishops, on condition they keep the castle with the city. A half-century of persistent efforts and reaching for a specific purpose has earned Neuveville a kind of autonomy, at least equal to that of Bienne/Biel.

Meanwhile, with eyes fixed on the middle classes, models of Switzerland, securely installed in its privileges, it lays the foundation of communal life, leaning on its corporate organization. Fishermen, vineyardmen, or winemakers, escoffiers or shoemakers were indeed grouped into guilds, and they jealously guard and protect their professional interests, providing the duties of social solidarity and, together with the citizens, set the tone for the civic life, not without already showing a certain exclusiveness against "foreigners". Half a century of hard and thankless work, without glory, without flair, during which, sheltered walls topped towers, including the work

of vines and of the lake, this little world, devoid of deep historical roots, mixes, amalgamates, merges into the crucible of civic and administrative experience. This results in a mid-corporate, semi-bourgeois (aristocracy lacking in new towns), also closed, but which gives the city tradition, without which nothing is lasting.

b. The autonomy of the game by the alliance Bern.

The time has come for a new phase of our local history, the alliances, that of diplomacy, we would say, if we wanted to give our ancestors a breadth of views that they probably do not suspect, that at least they did not suspect the very distant consequences. These alliances, the most important of which, from 1388, will link the fate of Neuveville to that of the Republic of Bern.

She seems to have concluded with no major effort and without difficulties. Therefore, we must believe that it responded to a real penchant controlled by mutual interests. It is difficult to say which side is the initiating party of the process. The question, moreover, is secondary. When we really want, we meet easily.

Neuveville hitherto had devoted their attention to their internal organization and consolidation of its franchises. The alliance with Berne is a natural extension of this policy, and therein lies the Neuvevillose boldness, relying on an external force which, at the same time, put the city safe from a coup from the west, for example. Neuveville hitherto had devoted their attention to their internal organization and consolidation of its franchises. The alliance with Berne is a natural extension of this policy, building, and therein lies the boldness neuvevillose on an external force which, together, put the city safe from a coup came Western example. The congenital weakness, especially military, of the bishopric, was certainly no stranger to the tactics of Neuvevillois, isolated with confines of the Principality, and deprived of an immediate and effective relief. The princes were strong enough to threaten the franchises acquired by Neuveville; they were not enough to defend the city itself. This finding explains the maneuver of the little town.

But why Berne?

In Bern resided a force, a force young, active, that was asserted at the expense of neighboring lords, whose internal organization might have been the model for La Neuveville, force at the same time rather distant and recent enough that we do not have to worry about imperialistic visions. At this time, moreover, Bern seeking allies as well as territories, and can not imagine not quarreling with the Bishopric of Basel, respected spiritual power. The choice was clever and appropriate to what was expected: a power exists without annexation. And, surmounting all, the useful economic links. Bernese families had interests in the country, in the form of estates, vineyards. The Republic could become an interesting opportunity for wine production in the small town. Moreover, at that time, Biel had not waived what she called her rights in La Neuveville. The parade was so clever for the latter, to put his game in Bern, but what was Bern looking for in this alliance? Bern, barely out of diapers, inaugurates its role, a capital in the Swiss perspective, the role that western Switzerland is to become part of the Confederacy. Facing west, it makes contact with Fribourg, with Geneva, later annexing the Pays de Vaud. On the north side, it builds a wall against Burgundy first, then against France. Occasionally, she acts diplomatically in the country of Neuchâtel, over time, it attracts the alliance the Bishopric of Basel, into the Swiss fold. For now, it seeks to forge links with Biel, with Erguel, with the provost. Neuveville is only one element of this chain that embraces the entire Jura bulwark. A ring which acquires its meaning only because it is part of a whole. For the Neuvevillois, the alliance was primarily political in nature; for the Bernese, it was mostly military in nature. And this is where it will assert itself. If the Neuvevillois had to devote considerable attention to their military organization, if they participated in most of the armed feats of the old Confederation, it was with loyalty to the Bern alliance. They are found in Greifensee, in Grandson, in Morat, in Dornach, in Italy. Big sacrifice for a small town, it did not seem disproportionate to the political benefits, the privileged situation, the effective quasi-independence alliance that it was worth.

The Neuvevillois, in alliance with Bern, felt secure in their local autonomy. In fact, they performed a move that would ultimately link their fate to Switzerland, even before the Bishopric of Basel was engaged in the same way. At the national perspective, the big step is made, in 1815 which marked the final consecration. If there is one occasion where the past has linked the present and the future, this is it. So much so that by 1815, it will happen in the view of the living. The dead, indeed, ordered ...

III. Making contact with western Switzerland

a. Reform.

A nominal ruler, the Prince-Bishop, three out of four Swiss-German or Swabian; an ally, even Swiss German. The weight of these influences, it did not stifle the character of these "Wechsler", newly established on the north shore of the lake, separated from the Romandie by the Neuchatel obstacle? An event occurred which would give our city the contact with Romandie, the true intellectual home. This is the Reformation.

The Reformation, triggered in us by the proselytizing zeal of Farel, was a deliberate act of will. It is also, as in all the allies of Bern, the direct effect of a calculation on the part of LL. EA. The day that Bern embraced the Reformation, it made sense (to anyone who will place themselves in the spirit of the time), it visioned the religious unity of all its implications. The ardor of the struggle, the scale of spiritual and material interests involved, explain the policy whose insistence may be recollected in the Neuvevilloises archives. That Bern has delegated Neuveville Calvinist reformers rather than Zwinglians is proof that it respects the character of his welsche ally and that doctrinal nuances, in the eyes of his Council, did not play a great role. Just as the Reformation was to separate forever the Pays de Vaud from Savoy and the Bishop of Lausanne, it had to relieve the Prince-Bishop of Basel from a portion of his influence throughout the South Jura, an ally of Bern. It reflected the religious aspirations that the majority of hourgeois viewed in Decemher 1530; it certainly corresponded with the general policy of Neuveville, inaugurated by the alliance of 1388, enshrined in the massacre of Grandson and in the Morat trophies.

The Reformation thus affirms the continuity of the Bern covenant, but our city has a new horizon, western Switzerland, and thereby creates a spring of spiritual life, a real shield against the danger of infiltration which besides speaking let us hasten to say, does not touch the spirit of the Bernese government, but could result from political communion in both cities. Now, ideas, doctrines, the light, come from the west, the contact with the outside world takes place through the channel of Geneva, the true spiritual capital of Switzerland. Contact particularly, even almost exclusively, religious but Calvinism worked throughout Western Switzerland, and affected all forms of social life?

The temple became the center of this life that inspires the actions of authorities, influence the habits of citizens and pervades the privacy of family life. The Consistory Tribunal or morals, a Calvinist creation, stands in legal authority, although secondary, but active and whose orders are reminiscent of Geneva. The church body is recruited in western Switzerland, in France itself, until the city itself becomes an incubator for theologians. Religious life is intense, the Osterwald Catechism is like a daily bible, cults are common, pastors have certain rights of precedence that betray their civic influence, development of the school and, naturally, they are still pastors who set the tone. The Refuge, this wave of spiritual and intellectual renewal very profitable to the western Switzerland, beat on the gates of the town. When it comes to erect a new temple, to replace the old become insufficient, it is in Neuchâtel that the plans are sought and the present temple, in fact, reproduced, in reduction, the Temple du Bas of Neuchâtel.

Western Switzerland translated, in its literary works, the expression of that grip on the minds of Calvinism, this boost given to its intellectuality. Neuveville can not provide such testimony. But it is part of the freeing of critical thinking, along with this moral discipline that characterized the Reformation.

b. The school tradition.

And perhaps it is appropriate to refer to the Reformation as the development of the school structure in our city. The schools there already existed previously, but then they really have semhlent won public favor. "Considering that a good school is the nursery of the church and state", expressed the Manual of the Council of February 25, 1641, regarding the creation, outside mainstream schools, a "Latin school" for the use of specially gifted students, an institution which will be headed by a pastor most often without any other function and frequently french refugees. After popular education, training of elites. While the reform has stimulated the general education of the people, we find that Neuveville trying to follow the current.

It followed that public education is now one of the main concerns. Like Romande cities in Geneva, Lausanne, Neuchâtel, it tends from the XVIIIth century to become a city of education for boys and girls in a foreign language, willing to learn French. The pastors create residential schools for the affluent, more particularly the German Swiss, Germans, Englishmen, Scots. Is not Western Switzerland the only land where the French-speaking foreigners find their religious atmosphere?

The tradition has continued until today, with this change that the study of language, one or the other case aside, is given at the Business School. The city spends about a quarter of its expenditures for the proper functioning of its various training establishments. There is, for a town of 2,500 inhabitants, an extraordinary effort, expressing a desire rooted in the mores. This will, we see as our part in providing the origin of the Reformation. This has created an atmosphere conducive to education, forming part of our school structure. Without reform, we must also say, without the approval of its climate and its location, Neuveville would not have acquired a reputation in this area that exceeds the limits of the canton and the Confederation.

c. The Neuvevillois character

We would not have exhausted this subject if we were outside the footprint which marked Neuvevillois Calvinism. We are not talking about the faith itself, but this general model of character that continues to this day and unwittingly experienced by the new elements of its population.

Do not expect of the Neuvevillois demonstrative fervor, ecstatic excitement, or even the free abandonment of the simple soul. No more spirit away from the cult hype, no more defiant attitude towards the mystical enthusiasm. It is faith, certainly, but a faith full of caution, which remains in the secret place of consciousness and is not externalized. This belief is affirmed by a collective commitment to the Church, a massive collaboration with ceremonies and ecclesiastical works, but excluding the public act of individual assertion, proselytizing the secular soul that feels detached from the evangelist. One hates to be suspected of indifference, but we guard against the charge of "mummery". The "critical spirit" of the Reformation, leaven of personal conviction, seems to have mutated into an obsession with criticism from others towards oneself. Perhaps also this intimate modesty that makes Swiss Romand Calvinist least romantic of men, and Neuvevillois at this point of view at least, the most Romand of Romands. This moderation in the ready spiritual attitude, the Neuvevillois without it appears skeptical. He uses irony with delight as Neuchâtel, displaying an outdated formalism, like the old from Geneva, and yet he can taste the joys of life as do the Vaudois. But he tastes it silently, like a good time to be on the land, silent itself, into its fulfillment.

The Neuvevillois focuses on friendships, but after a long study, he abandons even the confession, but that is a supreme honor he never hackneyed. He hates the family tape, premature hugging, the cascade of compliments. Without a penny to be "bourgeois former regime," (this is pure cliché) he remains "petit bourgeois", if we mean by the word innate caution in the face of the innovation too often the word of our times, an exact calculation of possibilities, the habit of healthy balance sheet and should to have it. Adventure is missing from his brain, the mind herding too. The audacity makes him prick up his ears and it does not shake his brain. He demands above all logic and reason. He casts a glance over the wall of his neighbor, he did not slavishly imitate. He knows his faults, he does not seek to discard it, because they have earned some virtues.

Master of the house for centuries, he has drawn from this role a self-confidence that is guaranteed to march in mass. For all that, he is not stationary, but advances only when he is certain to have set foot on firm ground. Whether we blame him for this attitude, we can offer the example of the benefits of another method. He awaits, for his change, the evidence of his error. We do not yet serve him ...

IV. The outcome, if not ideal, the less logical: the meeting in Bern

And centuries go by, with their inevitable conflict, one that, for example, in 1734, we won a local *révolutionette*, called *Petitmaitre*, which, in somewhat equivocal form, reflects the aspirations of the people to against Councils tinged with nepotism. But it will take nothing less than the French Revolution to disrupt the routine of this little austere household. We will not go into detail about this period that coincides with the history of the diocese. Like this, Neuveville suffered events, with their attendant economic misery, and military and financial burden of any centralized power. The conclusion, after the Allied advance is the incorporation into the canton of Bern. What will be the attitude of Neuveville towards this historical capital?

Three options were outlined in the Councils and the General bourgeois establishment of a district comprised of the former bishopric of Basel, rejoining the Republic of Bern, or the Principality of Neuchâtel; the latter solution, suggested by Neuchâtel, did not long retain the attention of Neuvevillois.

Neuveville, autonomous subject of the Bishopric and ally of Bern, which is based on a policy so favorable to its interests, should find its definitive status. In proceedings of the time, you feel some hesitation. The dream would be the situation before the Revolution with, in addition, the civil conquests of the latter. The evolution of events, the calculations of diplomacy oppose. The Councils of the city does not fail, on this occasion, to take stock of the broad rights that the old regime earned them. And this record is truly impressive. They hope to find support among some Swiss delegates who wish to limit the magnitude of Bern. However, their keen sense of reality makes them quickly measure the futility of their secret hopes. The Diocese decidedly will not become a Canton.

Therefore their decision is made. Inspired by the historical tradition of the alliance, also anxious to seal their incorporation to Switzerland, they argue, and their appeal is the unanimous echo of the population, joining the canton of Bern. The Pact alliance of 1388 culminated final. Neuveville become Bern. With a diminished position, however, notice. They were allies, they will be citizens, which, in front of the mass of the former township, means a weakening of influence and independence.

History is made not only success but also of sacrifice, when we want to save the essential. We speak without

enthusiasm, but without rancor, without reporting the same attitude a little brusque Berne against the former Bishop, in this period that the Jura has paid the sins of a secular regime without grandeur, without prestige, which, at no time in our history has managed to create among his subjects a sense of unity and the Jurassic of loyalty to a national dynasty.

Neuveville had been able to establish a republic almost independent vis-à-vis the weak power of the Prince-Bishops. In an era of consolidation of the Swiss forces, marching towards a necessary unity, as demonstrated by the debacle of 1798, its distinctiveness was to be the ransom of the desired connection to Switzerland, through the intermediary of canton Bern.

Yet this arrangement survives. And it is happening all at once. From September 24, 1815, in effect, the Council of Neuveville protested against the fact that a certificate of origin issued by them is not recognized by Berne, pleading that this right was granted by the Prince-Bishop in 1368. Naivete of course, but that reflects the nostalgia of past franchises. In January 1816, La Neuveville refused to appoint delegates to the Court of Baillival, Erlach district to which it is now attached, under the pretext that its delegates sit with a clerk and a Sautier foreign to the French language. Newly rebuffed by LL. EE., fairly green in its terms, however, accompanied by calming the use of neuvevillois language scruples. This appeasement is final, after Sonderbund when Neuveville, with Mountain of Diesse, will form a separate district, wise decision that we ultimately want to believe, apart from minor corrections, justified by the malignity of the times.

V. The present: the cultural mission

We sought to determine the "constants" of our modest history.

To what extent is Neuveville faithful to these constants? In political terms, it can no longer pretend particularism to a revolution, and also is compensated by its final integration in Switzerland.

In economic terms, her fate seems fixed too. Neuveville remains what it has always been, a land of vineyards, a wine cellar. After a critical period early in the century, the wine crisis seems defeated, our vineyard tends to grow, thanks in part to intelligent action of our authorities and the popularity of wines in the country. We do not know the slump at home, the culture of the vine ensures workers on the land even higher income, now at least, for the peasants of our mountains.

From the past, La Neuveville maintained and expanded the scope of its educational institutions. It has strengthened its tradition as a city school for use by young people eager to learn about French culture. So much so, that this tradition has become a factor for economic prosperity. The Watch Industry, extension of fine manufacturing done in the past by the Genevois, was installed here in modest measure and it remains here for better or worse, without upsetting the balance of our various activities.

It is characteristic that our economic stability, the three factors are the viticulture, school industry, and watchmaking; combined with the role of small administrative capital, which maintains almost exclusively agricultural ties with the Mountain of Diesse.

Cultural role then.

Placed at the language border, exposed to Germanic infiltration. we want to be a modest boulevard, but vital, of western Switzerland. Jura is an ideal base, in which our Neuvevillois role is based on our tradition. After growing for centuries with Bern while remaining members of the diocese, we are positioned to help implement a readjustment between the two parts of the township. It should cost nothing to our ethnic and linguistic rights, it may cost a few concessions in Bern in some areas, greater autonomy for example in our school organization and training of our intellectual elite.

As Neuvevillois, we have lived for centuries on the margin of the diocese, the time has come for us to stick more to the Jura, to the work of defense, which is the real link, and almost the only currently, by force of circumstances, between the different parts of the Jura. We stick to the Jura, and all of us, Jura, we stick to the intellectually-speaking Switzerland. The more that the Jura is alive, the more he cultivates his body and his tongue in all segments of the population, it will also give vitality to this township, which by its double composition, is a little Switzerland.

To uphold its political independence, the Jura, at the right time, ran out of men and principles of union; to ensure cultural integrity, it is now surrounded by respect and associations who are not afraid to show offensive spirit. Jura also has a youth, sought by true concern for his future practice, but ready, if the way is known, to boost energy and elevate his heart and his ideas, fervently defending the values of higher order, a century of satisfied materialism, then suddenly disabled, failed to stifle his soul.

The Neuvevillois have lived for centuries on a restricted ideal but one with merit, and they now extend this ideal and to reach it, the union is strength, they strive to maintain a still more active level in the Jura front, a fragment itself of the vast Romande linguistic unity. The plan has changed their story, but one well worth the time. They devote their life there with the same firmness that they set to give a character to their city.

Across La Neuveville

The white church is the oldest monument of La Neuveville. The documents mention that in 866 there was already a Romanesque chapel not far from the lake, that perhaps witnessed the existence of a village on the ruins of which the city was built, four and a half centuries later. The original chapel was enlarged and renovated many times and eventually became the noble church of today: the extension of the nave in the fourteenth century, construction of six side chapels in 1458 with three on the north, threatening ruin, being demolished around 1830. The choir is not in the axis of the nave, the building is asymmetrical, which adds to its charm (pages 42 and 43). One notices inside and outside very beautiful tombstones.

Frescoes, plastered to the Reformation, have been unearthed at the beginning of the century. The earliest, we can identify with certainty back to the middle of the fourteenth century. They adorn the walls and roof of the choir, and the right side of the arch of triumph (p. 44).

It was to Henri Isny, Prince Bishop of Basel, that we owe SCHLOSSBERG CASTLE, built in 1283 (p. 46 and 47). It now belongs jointly to the State of Bern and the municipality of La Neuveville preparing to restore this ancient fortress also relatively well preserved. A military construction provides point of architectural riches: it is through the massive silhouette of its ancient walls that Schlossberg made an impression; from the upper terrace, overlook the old Neuveville.

The walls and towers were built from 1312 to 1318, along with the city. The houses, without windows to the outside, themselves formed a quadrilateral enclosure flanked by eight towers, with six remaining (p. 20). We left the city towards the castle by the Red Tower and from Lake by the Bank Tower, which remained the only exits until the building of the New Gate (west exit), in 1626, demolished in 1844 for establishment of the Biel road. The SQUARE TOWER, or bell tower, is less ancient, that monument of early Gothic, massive, with admirable proportions, start date sixteenth century (p. 22).

The city is justifiably proud of the streets of the old town, well preserved, little affected by modern construction, or not at all I swear, or nearly so. Point of rich architecture, because there were few patrician mansions here. That sobriety, accuracy proportions, symmetry, the fantasies of the alignment that makes the beauty. The tall houses, closely confined, all fused into a block, are modest, like the winemakers and artisans who have occupied from time immemorial.

The general plan is very simple: three parallel streets headed towards the lake, and the main axis of the city is Market Street. This can be explained if one considers that until the middle of the fourteenth century, no highway ran along the lake and not all traffic was by waterway. Nowhere rows of houses on two streets do not overlap and are separated by a narrow "alley", the wide, 50 meters, which served as a sewer. This provision in the Burgundian manner contrasts with the general plan, inspired by Germanic, but there is nothing surprising, since the plan was imposed by the Prince Bishop, while the buildings are the work of the inhabitants whose language was still French. We note that throughout its development, the city has suffered the influence of two civilizations, Latin and Germanic that is due to the geographical and political situation of the city. It shows signs of Bern architecture, as evidenced by the arcades that shrink the Rue Beauregard (p. 25).

Back to the MARKET STREET, the largest of the three facades harmoniously renovated by a polychrome plaster. A stream runs throughout its length. Two fountains, whose carved and painted drums, German Renaissance style, feature bannerets, adorn the ends and were carved in 1550 by architect Laurent Perroud, the builder of the Halles Neuchâtel (p. 26 to 29). If the creek and fountains testify to a Germanic origin, facades, however, often are inspired by the French Renaissance. The street opens on the north by the Red Tower, or CLOCK TOWER, covered with a fresco depicting the heraldic lion holding the arms of the city (p. 21). At the southern end is the BANK TOWER, to admire the lake side and the bottom of the tower, typically novel, dated of the fourteenth century, with the exception of the door to the revival of 1660 vintage, while the top and the battlements are newer (p. 23).

We still see some very fine wine growers' houses, almost intact, with arched doors, mullioned windows on the first floor and double square window in the second (No. 55 rue Beauregard, No. 118, 119, 144 College Street, No. 232 and 233 in the Rue du Faubourg). In two of the streets they have little as 4.5 m. front and generally 14.5 m depth, while in Market Street are often found together in pairs. Most of the facades are of the late sixteenth or early XVIIth century: we read on the lintels of doors and windows dates from 1579, 1581, 1603, 1624, 1631 etc.. Admittedly, the facades were primitive wood and after two centuries of their reconstruction stone became necessary. However the rear parts of most houses and party walls are of the fourteenth century. There is a basement in any building in the old town like nowhere at the edge of three lakes where the level was 2.70 m. above before the Jura waters correction. On the ground floor, usually tiled or paved, the presses still singing,

there was once the stables, there are now wineries and workshops, or stores. The stairs are narrow, so this is by overhanging gables, which loom over the sky their silhouette so characteristic, that is hoisted from the outside, the branches in the attic (p. 25).

From the fifteenth or sixteenth century they also built mansions, such as MAISON DE GLÉRESSE at the beautiful Renaissance door (p. 35); rooms were luxuriously furnished (p. 33). We are indebted to the family's rich MAISON DU FORNEL at Chavannes, where we admire the charming corner turrets and gothic window frames (p. 25).

The imposing BERNE HOUSE, formerly Maison de Bellelay, is three centuries old (p. 40). Above the entrance to draw the beautiful arms of the abbey Bellelay carved in yellow Neuchâtel stone (p. 45). Abbots, who did not disdain the wine, had their presses and their cellar. One of the big barrels still bears the inscription: "Eat and drink soberly, while making Praise to God."

The construction of the TOWN HALL dates back to the founding of the city. One must see the elegance of the Gothic facade, the exact design of mullioned windows (p. 30). Inside, the large Gothic hall, richly wooded and furnished, is decorated with a fresco and stained glass, and the crests of the leading citizens occupy the window openings (p. 32). It shows the stove renaissance master Landolt built in 1725 by trading bourgeois (p. 36), and a wonderful clock of 1734 (p. 34).

The "secret" or local archives of the Bourgeoisie, contains priceless treasures, including 13 incunabula, generally well preserved, including the rare "Psalterium" of Beromünster dating from 1471.

The MUSEUM, too modestly furnished, contains lake objects and the old city banners of 1395. There is also the famous Morat cannons and bombards, booty taken in Téméraire, in 1476, by ninety Neuvevillois fighters. The guns, well preserved, excited the envy of Napoleon and many museums. The Neuvevillois, jealous of these trophies, have never consented to part with them; a copy of one of them is in the Museum of Artillery in Paris (p. 31).

List of Illustrations

- 17 La Neuveville avec le château du Schlossberg et l'Ile de Saint-Pierre.
- 18 La Neuveville en 1760.
- 19 Vue aérienne montrant la disposition de la vieille ville en forme de clef.
- 20 Tours des remparts.
- 21 Tour Rouge ou Tour de l'Horloge.
- 22 Tour des Cloches, ou Tour Carrée.
- 23 Tour de Rive.
- 24 Rue du Faubourg.
- 25 Rue Beaugard.
- 26 Fontaine à la rue du Marché.
- 27 Fontaine et maison de la Confrérie des Vignerons.
- 28 Détail de fontaine.
- 29 Détail de fontaine.
- 30 Façade gothique de l'Hôtel de Ville.
- 31 Musée et canon bourguignon.
- 32 Salle gothique de l'Hôtel de Ville.
- 33 Salle de la maison de Gléresse.
- 34 Pendule de 1734 (Hôtel de Ville).
- 35 Entrée de la maison de Gléresse.
- 36 Poêle Landolt.
- 37 Poêle Landolt de 1725 (Hôtel de Ville).
- 38 Gargouille de la maison des Dragons.
- 39 Le "tournoiement" devant l'Hôtel de Ville, aboli en 1798.
- 40 Maison de Berne, anciennement de Bellelay.
- 41 Le Fornel, à Chavannes.
- 42 La Blanche Eglise.
- 43 Fresques de la Blanche Eglise.
- 44 Intérieur de la Blanche Eglise.
- 45 Armoiries de Bellelay, au-dessus de la porte d'entrée de la maison de Berne.
- 46 Le Schlossberg vu du sud.
- 47 Le Schlossberg vu du nord.
- 48 Le haut lac. La Neuveville, Le Landeron, Jolimont.