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Montréal

Société suisse romande, Montréal

La Raclette

Si cette année M. Soleil a boudé notre Raclette, du moins Dame Pluie (que l'odeur du fromage offusque peut-être?) s'est-elle tenue à distance, laissant la place à un ciel couvert de nuages gris, curieux de voir de plus près ce qu'il se passait ce 10 septembre à l'orée de la forêt. Malgré la température plutôt fraîche, 162 membres et amis de La Romande, dont M. le Consul Général et M^{me} Baumgartner et une délégation des groupes «Swiss Carnival» et «Matterhorn», se rendirent à St-Félix-de-Valois, heureux de ces retrouvailles après les vacances d'été. Quelques exercices vigoureux ou de vifs entechats en réchauffèrent plusieurs, tandis que d'autres trouvèrent plus simple de s'agglutiner près des fours et du feu, tout en se chauffant les mains avec les pommes-de-terre brûlantes. L'appétit n'en pâtit pas pour autant et la journée se déroula dans la bonne humeur. Un grand merci à nos dévoués racleurs – qui, pour une fois, transpirèrent un peu moins que de coutume – et à tous ceux qui aidèrent à faire de cette sortie en plein air une réussite.

Le comité d'organisation du 25^e anniversaire de la Société est à l'œuvre depuis plus de six mois déjà, sous la présidence de M. Oscar Hofmann. Le programme s'ébauche rapidement, mais il est encore temps pour nos membres de nous faire part de leurs idées et suggestions, ou d'offrir leur collaboration. jm

Matterhorn Young Swiss Club Inc, Montreal

Bei schönem Wetter fand am 17. September unser Fussball-Grümpeltturnier statt. 11 Herren- und 3 Damenmannschaften kämpften um den Matterhorn-Pokal, der verdient vom Team Vera Cruz (Swisswings) bei den Herren und Wölfli's Angels (Matterhorn) bei den Damen gewonnen wurde. Wir freuten uns, dass 3 Teams von Toronto und Swiss-Romande-Mannschaften mitspielten.

Etwa 80 Personen trafen sich zur Preisverteilung und zum Nachessen im Restaurant Bavarian Place zu einer ausgezeichneten Bernerplatte.

Am 23. Dezember findet in unserem Klubhaus eine Weihnachtsparty statt. Jedermann ist herzlich eingeladen. Anmeldungen für Übernachtungen im Klubhaus bis Donnerstag bei Hanny Willy.

R. Pf.

Swiss Club of the Eastern Townships

Glen Sutton, den 18. 9. 1978. Que. Wie Ihr alle wisst, war an der Bundesfeier am 29. Juli 1978 wiederum ein Schwinget, das zu meiner Zufriedenheit sehr gut war. Ich hatte mir eigentlich vorgenommen, schönere Schwingerpreise zu vergeben, aber da es mit der Federation durchgeführt wurde, war dies unmöglich. Es war das 25jährige Schwinget. Seit 1953 hat unser Club an jeder Bundesfeier ein Schwinget durchgeführt, an dem ich immer als Obmann waltete. Meine Schwingerkenntnisse habe ich theoretisch und praktisch vom ehemaligen Bezirksammann Mathias Bürgi, Arth, erhalten.

Als wir 1952 unsern Club gründeten, ersuchte ich darum, dass man an der Bundesfeier unser beliebtes Nationalspiel Schwinget, oder wie

früher genannt «Hoselupf», durchführen sollte, was auch genehmigt wurde und bis jetzt inne gehalten wurde. Mit Stolz können sich die Schwyzer als Träger der Geburtsstätte unseres Nationalspiels rühmen. Laut der Diebold-Schilling-Chronik soll der Hoselupf von den Waldleuten von Einsiedeln schon im Jahre 1511 gemacht worden sein, trotzdem sie dem Urstande Schwyz untertan waren. Schon im 15. Jahrhundert huldigten sie nebst dem Steinrossen und Springen hauptsächlich dem Zweikampf. Allerdings waren dies nicht die Turner und Schwinger in der heute vorgeschriebenen Bekleidung. Es waren dem Schwyzer-Harst zugeteilte kampflustige und kampfgewohnte Söldner aus der Blütezeit des Reislauferns, die in der splendiden Freizeit durch Training dieser Spiele Geist und Körper hegten und pflegten, um beim Ausrücken gewappnet zu sein. Wenn auch diese Soldknechte nach den heutigen Begriffen nicht gerade als die feinsten und kultiviertesten «Burschen» eingeschätzt werden mögen, sind sie doch die Vorläufer unserer Nationalspiele und verdienen es, vorurteilslos erwähnt zu werden.

Laut Urkunde ist das Rigischwinget bis ins 16. Jahrhundert zurückzuführen. Die Schwinget wurden durch die Sennenbruderschaft Arth abgehalten. Einige Jahrzehnte später wurde auch auf dem Stoos geschwungen. An diesen Schwingfesten waren die Urner immer vertreten. Die Schwyzer Regierung hat das Schwingen immer geduldet, die Regierung (Landrat) vom Kanton Nidwalden jedoch hat das Schwingen als Unsittlichkeit betrachtet und mit Bussen bestraft. Mehr darüber im nächsten Heft.

Der Schwingerverband am Rigi wurde 1895 gegründet. Vorsitzende waren Josef Bürgi (späterer Nationalrat), sein Bruder Mathias Bürgi (späterer Bezirksammann) sowie Georg Grab und Kari Bürgi vom Rindel, alle in Arth. Es hatte in der Schweiz nur wenige Schwingerverbände. Heute hat es rund 250, was zeigt, dass das Volk Freude am schönen Nationalspiel hat. *Gottlieb Flüeler*

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Toute correspondance concernant cette publication et nouvelles locales est à envoyer au rédacteur responsable: Lucien Paillard, Secrétariat des Suisses de l'étranger, Alpenstrasse 26, case postale, 3000 Berne 16, ou à votre représentation officielle suisse.

Le centre d'études et de recherches sur la suisse (CERS) à l'université Acadia, Wolfville, Nouvelle-Ecosse (Canada)

Le développement d'un centre d'Etudes Suisses, sous les auspices du département des Etudes Françaises à l'université Acadia, a été directement lié à deux phénomènes: l'ouverture du département, sous la direction de Monsieur Michel Bilet, au fait francophone canadien et européen en plus du fait français, amenant à la reconnaissance de l'université comme membre de l'AUPELF; et l'impulsion donnée à ce projet, depuis 1974, par Monsieur Henri-Dominique Paratte, directeur du centre, tant au niveau de la recherche qu'au niveau administratif.

Divers représentants du gouvernement suisse, et de la Fondation Pro Helvetia, se sont montrés dès 1977 favorables à ce centre; une subvention permettra de voir venir au Canada, en 1978, les professeurs Renaud (université de Genève) et Ruffieux (université de Fribourg), et, en 1979, espérons-nous, le professeur Yves Bridel (Hochschule St-Gall). La venue du professeur Ruffieux, historien et politicologue, est en soi une indication de la volonté d'ouvrir le CERS à des travaux interdisciplinaires touchant l'histoire, la socio-

logie, la vie politique; en outre, elle représente un pas vers des études comparatives dans le domaine du monde francophone, études qui, à notre époque, sont plus que jamais utiles.

Ce serait se leurrer que de vouloir faire du CERS, vu sa location géographique à l'est du Canada, un centre de rayonnement, sans travailler en contact étroit avec d'autres universités, au Canada, aux Etats-Unis, en Europe. C'est ainsi qu'un volume sur Les Lettres Romandes est actuellement en cours d'élaboration pour les éditions Naaman, à Sherbrooke, Québec; ce volume regroupe plus de vingt collaborateurs spécialistes de littérature romande ou de littérature contemporaine (Philippe Renaud, Jean-Pierre Monnier, Auguste Viatte, Charles Beuchat, Christiane Makward, Freddy Buache, et bien d'autres). La publication devrait normalement en prendre place dans le cours de l'année 1979. Bien d'autres projets sont en cours, allant de la télé-recherche entreprise en collaboration avec le CELEF, à des travaux comparatifs sur le Jura et l'Acadie, des études sur les femmes-écrivains suisses, des projets d'études sur Ramuz ou Cendrars, entre autres.

A d'autres niveaux, le CERS essaie de se pourvoir d'une documentation directement utile à sa clientèle

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étudiante, de prévoir des échanges possibles tant au niveau professoral qu'au niveau étudiantin, et d'amener, surtout, à une meilleure collaboration inter-universitaire, tant sur le plan de la documentation que sur le plan de la recherche. Tout ceci implique, cela va de soi, une planification à long terme, et une structuration administrative qui devraient normalement avoir lieu dans l'année qui vient.

Enfin, la venue de Monsieur David Bevan, spécialiste de Ramuz, en tant que nouveau directeur du département des Etudes Françaises, devrait permettre un développement encore plus important. Toute personne intéressée par les objectifs et les travaux du centre peut se mettre en contact avec son directeur, Henri-Dominique Paratte, C.P. 298, Université Acadia, Wolfville, Nouvelle-Ecosse, Canada B0P 1X0. Espérons que cette année, qui marque le centenaire de la naissance de C.-F. Ramuz, sera pour le CERS une année faste entre toutes.

H. Paratte

Interior Swiss Society

Falkland, B.C., c/o Frida Kikuts, Secretary, Box 32, Armstrong, B.C. V0E 1B0

As always, our Society is faring well. On July 30, 1978, we held

our first official function at the new clubhouse at Monte Lake, B.C. We were blessed with beautiful weather and a large turnout of members and friends.

The rifle range is not quite complete, but work is progressing well. Our annual Fall dance will be held in October. A hot supper will be served followed by dancing to our regular Band «Alpine Echo»! Tickets for all such functions are available through Society members.

We now have a Public Relations person: Mrs. Connie Mathys of Salmon Arm, B.C. (telephone 832-4946). She supplies interested persons with information regarding the Society.

All Swiss are welcome to attend all events and we hope to see many new people join us.

Toronto

Young Swiss Section

The annual theatre presentation of the Young Swiss section, this year entitled «E tolli Familie», will take place on March 10, 1979 at the Estonian Hall, 958 Broadview, Toronto. Those of you have attended in the past will know that these productions are always highly entertaining and most enjoyable.

In addition to the main production on Saturday evening, a matinee performance will be held on Saturday afternoon to give the «younger generation» a chance to see live Swiss theatre.

The theatre presentation has always been a popular event and tickets may be difficult to obtain at the last minute, so be sure to order yours early.

For tickets and further information, contact:

Mr. Marco Giovanoli, 206 Coxwell Avenue, Toronto, Ontario, M4L 3B2
J. Keller

Vancouver

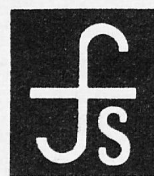
The Swiss Canadian Mountain Range Association
P.O. Box 2761, Vancouver, B.C. V6B 3X2

The summers always seem too short here on the wet, West Coast, but when we look back on this year's Club achievement, one can only be pleased with the results. What looked almost impossible only a few months ago, is slowly becoming reality. All systems are go for our clubhouse, with the plans submitted to the municipality for approval and a verbal committment received to go ahead with the foundation work. All that

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is needed now is some more enthusiasm by the members at large for an effort to complete this long awaited dream.

The small Bore-Pistol Range is just about complete with target installations to follow and may be even a shoot possible, later this fall.

On the weekend of September 9/10 a number of shooters went to the Federation shoot (small bore) in Tacoma, Washington. Competition is very tough and a perfect score is needed to win the prone position. Our Club Champion René Brugger finished 3rd in the Imhof Trophy, which is a multi position match of prone, sitting, kneeling and standing with scores only shown in the prone position. Jerry Muller also received a medal in the sitting position. But for most who participated this is also a chance to meet old friends and have a good time.

For information on Club events contact: A. Meier 929-5292
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The Chapels of the Valais

You have only to enter the Valais for your attention to be drawn immediately to the number of churches, chapels and bell-towers silhouetted against the mountains. The River Rhône makes its way from the glacier which bears its name, high above the valley de Conches towards Lake Lemman and the road runs beside it. As you drive along, up on the Alps white chapels can be seen. On every promontory a church or chapel seems to be perched.

If you leave the road and start walking with each step you take you are aware of another sign of piety – oratories on a rocky mountain path; wooden crosses stuck into the earth recalling the imminence of death in the mountains; images of patron saints nailed roughly on to blocks of wood. Increasingly it is brought to mind that you are in a deeply religious country.

Images of wood and stone, but these are only manifestations of a living faith. The earliest memory of a Valaisan is the sign of the cross his mother taught him to make before putting him to sleep in his wooden bed; learning his catechism – sewing seed in already well tilled earth.

At the very beginning of his life the child is left alone in the pastures to guard the animals, protected only by heaven and his patron saint. It is enough to ask the help of St. Anthony to find the goat which has strayed and if the saint turns a deaf ear then there is always the Blessed Virgin Mary who never leaves a humble and sincere request without an answer. It is not surprising therefore that in later years the grown man builds a chapel in gratitude to the saint who in his youth helped him.

From birth to death success or failure is measured out on ungrateful patches of land and the peasant knows from childhood that the fight for existence is in every moment of the day. A battle against drought, against cold, frost, illness and at the worst avalanches. What would become of these people if they had not an absolute faith; faith in a better world where the rewards are more justly distributed. The church teaches them that the only true sense in living is a life completely devoted to duty.

The perfect picture of the religious Valaisan is given by the women; young girls working in the fields – making hay by hand – tending the vines; young wives kneeling before the chapel altar, praying to the Virgin to give them children; mothers who finally tired, worn out and broken but continuing without any complaint of the terms of the journey because every act throughout their lives has been to the glory of God.

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der Nr. 1/79 (März): 22.1.79**

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The chapels of the Valais are generally of much the same form, built in the late seventeenth or eighteenth century of stone carried to the Alp on the backs of mules. The walls are covered with stucco and painted white; a nave; a simple apse with a vaulted roof and most astonishing of all an elaborate baroque altar covered with gold. The floor is stone; the pews are of unpolished wood, roughly carved and the interior walls which are also white are hung with pictures of the stations of the Cross. The roofs are covered either with the heavy slabs of slate used for roofing in the Valais or with *tavillon*, small pieces of wood which are fitted into one another like mosaic. Over the apse there is a small bell-tower. There are very often Ex Voto of arms and hands and legs, hanging on a string by the altar, or sometimes very naive drawings.

Then also in the Valais there are the rock chapels such as Longeborgne and Notre-Dame-du-Sex which is built in the rocky cliff above the Abbey of St. Maurice. These chapels were inhabited by hermits and the legend says that miracles took place in them. A monk of St. Maurice, Amé was not satisfied with the behaviour of his brothers at the Abbey and as he was praying one day before the Virgin he was surprised to see the statue fly away before his very eyes to a cave in the cliff above the Abbey. He hastily went to retrieve her and brought her back only to find she again disappeared and regained the place she had formerly chosen. He then felt it must be meant and consequently he made it a place of retreat. After his death the place was abandoned.

One day a shepherd boy lost one of his sheep and found it lying in the cave in front of the Virgin. The boy felt that the statue complained at being alone and so he again brought it back to the Abbey but again it disappeared. He then had a dream in which an angel joined him in building a chapel in the rocks to shelter the marvellous statue and to honour the Mother of God. With the help of the Abbey the chapel was built and the statue appeared satisfied and remained in place. Many miracles followed and the walls are covered with Ex Voto. The story is typical of the reasons for the construction of the chapels of the Valais. Far the most frequented pilgrimage is Longeborgne. From Sion, Sierre, St. Leonard, Granges and Grône the people come even today to pray to Notre Dame des Compassions to give them courage to face their everyday problems.

On a clear day you can see the church of Visperterminen from Visp but the old mule track has disappeared and there is now a good motor road to this charming village which is fast being turned into a holiday resort. A chair lift swings the visitor over the forest and up to the Alp. Leading from the village to the centre of the forest is the old Way of the Cross. It is considered to be the most beautiful in the Valais if not in Switzerland, far outshining that of Saas Grund - Saas Fee. Ten oratories with polychrome figures almost of life size tell the story of the Passion in an astonishingly moving way, with an imagination which could well have been inspired by a Flemish painter.

The oratories most of which have porches

with double columns and steps leading up to them border the well worn mountain path from the village to the Alp. The eleventh station is a chapel of surprising dimensions and fine architecture. Surrounded by larch trees, a large space is reserved where the people may stand and there is an outside altar so that the priest may hold mass out of doors. It must be a good prayer in the silence of the forest when the priest raises the host amongst the branches.

The porch of the chapel has columns and the entrance door is beautifully carved but it is the magnificence of the three glittering altars which astonishes most. Behind the communion table the principal altar shines with gold - the Virgin triumphant mounting to the sky surrounded by angels. But it is the altar on the left hand side that is the most frequented; it is here the Ex Voto hang. One of particular interest is a horse shoe with a lock of hair. The daughter of the forge angered her father by her love for an unsuitable young man; she was turned into a horse and ran away from home. One day the man was nailing the shoes on a horse in his forge when a voice was heard to say, «Father it is your daughter you shoe».

The chapel on the Riederalp is approximately Ft. 6800 above Brig; it was built in 1679. The chapel at Hohebitzen just below the Breithorn is at about Ft. 8000. To this day the only way to get to it is to climb a rough mountain path from Visp up the Batschieder Tal - a six or seven hour climb. Indeed these chapels are not only a sign of devotion in past centuries but of a living faith.

Kathleen Watts

