

Karl Jauslin was born in 1842 and he died in 1904. He was the son of a very poor family. When he was a little boy he already wanted to get an artist, a painter. But it was a long and a hard way he had to go. At the age of 20 he got the chance to work for some years in the shop of a painter and decorator in Basle. Then in 1870 he was employed by a publishing house in Stuttgart/Germany as an illustrator. He had to illustrate the news from the battles during the war between France and Germany. In Stuttgart he had the possibility to visit ~~classes~~ at the Royal Academy of Fine Arts, to learn the technic of oil painting and of woodcutting. When he came back to Switzerland his first order he got, was to draw a great parade, which had been organized to celebrate an anniversary of a famous battle.

Other orders to draw such parades followed. On the wall you can see such a parade. The people who took part ~~in a parade~~ and those who just came to look at it, could buy such printed drawings as a souvenir.

~~Now~~ I have to explain the importance of such great feasts. The last century was the century of historicism and patriotism. It was the century of founding nations. So the Swiss State was founded in 1848. In order to bring the people from the different parts of Switzerland nearer to one another people organized big patriotic feasts. There was always found an historical date to celebrate an anniversary with an historical parade.

During his life Karl Jauslin drew a lot of those parades and

he also drew the carnivals~~parades~~ at Basle.

Those orders made him known in a wider part of Switzerland. Several publishers employed him to illustrate books or booklets or almanacs. So Jauslin became a rather famous illustrator.

His most important opus was to illustrate ^{a book about} the history of Switzerland. It was a series of about hundred pictures, which were published in several editions.

The first editions showed the pictures on separate cartoons. Many schools in Switzerland bought those collections and used them as an educational aid or just as a decoration of the class-rooms.

So Karl Jauslin became a wellknown illustrator of Swiss history. At the end of the last century there was founded a new museum in Luzern. Its name was "Kriegs- und Friedens-Museum". For this Museum Jauslin made several drawings illustrations of famous battles in Swiss history. Some years later a comparable museum was founded in the States, in St. Louis, Missouri. I don't know why: but it was also Karl Jauslin who got the order to create some pictures for this museum. In 1903 and 1904 Jauslin produced 9 pictures, illustrations of different battles of the American history.

St.Arbogast Church in MuttENZ

Ladies and Gentlemen

I'd like to welcome you to the old village church of MuttENZ, the St.Arbogast Church. It is the church of the protestant community. As you have seen, it is situated in the middle of the old part of the village. It constitutes the centre from which the streets lead in all directions.

First I'd like to ~~briefly~~ explain the architectural history and the wall paintings (murals), then I'd like to tell you something about the ring wall and in the end ^{to} show you the charnel-house chapel.

Up to the time of the Reformation, that is to say until the early 16th century, no written material exists which refers directly to the architectural history or to the painting of the church. ³⁰ 15 years ago, however, careful excavations were carried out in connection with a restoration. These revealed that a first little church stood on the ^{ground} floor of today's church around 800. This little church was enlarged several times until a bigger romanesque church was built ^{up} around 1200, the nearly square choir of ~~which~~ has been preserved.

At that time many romanesque churches were built in the whole region of the Upper Rhine. During that time also the Cathedral of Basle was ^{rebuilt} ~~renovated~~ in the romanesque style.

In the year 1356 ~~the city of Basle was destroyed in a powerful~~ ^{destroyed many buildings in Basle and the whole region} earthquake. This natural catastrophe also damaged many buildings in the surrounding area. The church of MuttENZ was destroyed - at least partially - in this way, too.

After the earthquake the choir was revaulted and the previously round apsis was replaced by the rectangular ^{one} ~~choir~~. In the be-

ginning of the 16th century the nave was enlarged. In the course of the centuries smaller and larger renovations were carried out again and again. ~~Not all of them will be mentioned.~~

But I don't want to tell you about all those details

As the ~~history of the church~~ ^{of} this closely connected with the history of the village Muttenez I'll touch up on it:

Since the early Middle Ages Muttenez belonged to the See of Strasburg. The fact that the church was consecrated to St. Arbogast, who was Strasburg's first bishop in the time around 600, shows this ^{close} connection clearly.

was
St. Arbogast canonized and appointed to the Patron of the See of Strasburg. Belonging to the See of Strasburg Muttenez got this Alsatian Patron. In the beginning of the 14th century Muttenez came into the Habsburg's possession who passed it on as fief.

The "Münch" family was one of the sokesmen who for about 150 years ruled over Muttenez. It was a member of this old family of noble lineage who saw to it that the church was rebuilt after the earthquake. He had his family's blazon - a monk - *it is the same word* and the heraldic animal of his wife's family - a lion - alternately painted on the ribs of the vaults.

Towards the end of the 15th century the "Münch" family became impoverished. They pawned their domain to the city of Basle and as they could not redeem their pledge, Muttenez came into possession of Basle in the 16th century. For nearly 300 years the city of Basle determined the ~~the~~ history of Muttenez and all structural alterations to the village church.

Let's have a look at the wall paintings now:

I restrict myself to explaining the series of pictures of the nave because in the choir only ^a few remains of the paintings are left to be seen.

It is only known when the series of paintings were painted, but not by whom. Near an apostle we can make out the date 1507. At that time the walls of the nave each had only one window. The white areas show you where they ~~must~~ have been. The wall paintings were about 20 years old when the Reformation took place in Basle, and as Muttenez already belonged to Basle it was reformed, too. Religious pictures weren't tolerated in a ~~reformed~~ ^{protestant} church, this is why they were painted over. So they could only be seen shortly before they disappeared again.

100 years later the people wanted the inside of the church to be lighter and put two windows in each wall. Of course nobody knew that by doing this they were destroying ^{those} ~~the~~ then invisible wall paintings. On the occasion of a restoration 100 years ago the series of paintings were rediscovered and exposed. A painter ~~from~~ ^{they were} Muttenez traced the pictures before painting ~~them~~ ²⁰ over for a second time. Apart from the depiction of the Last Judgement on the western side everything disappeared under a coating of neutral white. The picture on the western wall was painted over by this painter exactly according to the model which had appeared. But now it has the character of the 17th century

The artist is - you know him already, traced ...

The latest restorations in the seventies exposed the wall paintings once more. This time they weren't covered again - they are looked upon in a different way, ^{now -} ^{inherent} everyone is proud of them.

The series of pictures ^{begin} on the southern wall - in the east. The top row shows the story of Mary, the Mother of ~~God~~ ^{Jesus}. The story of Mary merges into the story of Christ. The last picture in the top row shows the birth of Christ in the stable of Bethlehem.

The second row shows the childhood and youth of Christ and ends with his baptism in the Jordan River.

Time is running out, so I won't explain every single picture. But if you want to know more about the painted programme, you can ask me later.
On a broad field below the two rows, the death of Mary can be seen.

Christ's story continues on the northern wall, but here only the account of the Passion is depicted. The series continues on the top row - this time in the east - with Christ's arrival in Jerusalem.

Now the different stages of Christ's sufferings and death follow. A broad picture field can also be found on this side under the series of pictures. This depiction probably showed the three Marys at the grave.

In the niche you can see the Resurrection of Christ. It is likely that a three-dimensional ^{sculpture} ~~picture~~ of Christ's ^{grave} ~~grave~~ once stood here.

On the southern wall you can make out the contours of 10 small pictures. ^{They had illustrated the 10 commandments} At that time the motif of the Ten Commandments was widespread ^{especially} on prints. Before you went to confession you could bring to mind which commandment you had broken.

Further you can see on all 3 walls the row of the 12 apostles lead by Christ. The words " SALVATOR MUNDI " are written above his head. This means Saviour of the World. Each apostle is marked by his name and attribute. In addition you can find a sentence from the Creed near every apostle. One presumed in the past that the apostles formulated the ^{Confession} ~~profession~~ of faith, that each of them added a sentence.

I already mentioned the depiction of the Last Judgement on the western wall: on Doomsday Christ sits and pronounces judgement upon the world. The just, righteous people are led into paradise and the damned are pushed and dragged into hell.

The jaws of an enormous monster form the entrance to hell.

In every medieval church the Last Judgement is present in some way or other. The thought of death, damnation or redemption influenced the people's vital consciousness in a totally different way than it does today. (The belief in afterlife ruled their

thoughts and actions.)

Bearing this in mind you should also try to see the detailed depiction of the Passion. The people tried to comprehend the sufferings and death of Jesus in meditation, ^{to bear all the torments with the Lord,} ~~to get ready to be punished and~~ to be prepared for their own death. Here's a summary of the picture series: ^{live} the ~~story~~ of Mary and of Christ, the Ten Commandments, the Creed and the Last Judgement, ^{which is meant as} ~~an~~ admonition. The most important points in the christian ^{confession} ~~profession~~ of faith are shown here in pictures to complete and illustrate the spoken word of the church service.

The ring wall:

In the Middle Ages many churches were surrounded by a ring wall. ^{But} MuttENZ is the only ^{town} village in Switzerland whose ring wall has been preserved.

The wall was built around 1440 by a member of the previously mentioned Münch family. The times were very troubled and the nobility was at war with one another. But it also was the time of the Council of Basle. The council sat for 17 years in ~~Basle~~ ^{in the nearby city town}. In my opinion the imposing defence system in front of the city ^{the main entrance} may not only be interpreted as existing for protection but surely also as an architectural monument of the proud nobility.

Luckily the wall never had to be used for defence, no "battle of MuttENZ" exists. Until 1860 a graveyard was situated inside the walls. ^{Then MuttENZ got a new bigger one} This is when the people wanted to break down the wall. Their main argument was ^{that} attending ^{service} church would be healthier - an argument that only is understandable if one considers that ^{people went to church more often than nowadays and that there was} ~~they had~~ no heating at that time and that being near graves was regarded as unhealthy. But an art historian from Zurich could prevent the demolition of the wall.

Now I'd like to show you the earlier chancel-house.

On the outer wall you can see St. Christopher, over the door the outlines of archangel Michael and over the window Mary, who protects everyone in need of shelter under her coat.

It became a custom in the 13/14th century to keep the bones which were found when clearing graves in a special, sacred place. This sometimes was a simple wooden shed or sometimes a chapel which had been built for this reason. It was possible to hold a service in the chapel, and occasionally processions would pass through it. The visibly piled up bones reminded them of the *vanity* (transitoriness) of earthly existence.

The charnel-house chapel of Muttentz was built in the second part of the 15th century. It served its function only for a short time because the Reformation abolished such cult of the dead. The wall paintings - with the date 1513 - show motifs in connection with death. Once again you can see the depiction of *the last judgement* Doomsday. The composition corresponds exactly to the one in the church. *in judgement* Christ is sitting in the middle. Mary and John the Baptist are pleading for those who are going to be condemned. On Christ's right the blessed are being led into paradise, on his left the damned are thrown into hell by evil devils. Among the damned are high secular and ecclesiastical dignitaries: a king or emperor, a pope, a bishop and a monk.

The painting on *the* this side shows a legend. Here the people are asked to pray for the dead. Also this legend, which was widespread in Europe, makes it clear how strongly the thought of death influenced and marked the vital consciousness of the people.

The St. Arbogast Church not only is an art monument but also vividly illustrates and helps us understand the piousness and *spirituality* ~~intellectuality~~ of the ~~Pre-Reformation~~ *Middle Ages*.

Sehr geehrte Damen und Herren,

Ich heisse Sie herzlich willkommen in der alten MuttENZer Dorfkirche, der Kirche St. Arbogast. Sie ist die Kirche der protestantischen Gemeinde. Wie Sie gesehen haben, liegt sie mitten im alten Dorfteil. Sie bildet das Zentrum, von dem aus die Strassen in alle Richtungen führen.

Ich möchte kurz die Baugeschichte erzählen, dann die Wandbilder erklären, etwas über die Ringmauer sagen und zum Schluss möchte ich Ihnen die Beinhauskapelle zeigen.

Bis zur Reformationszeit, d. h. bis zum frühen 16. Jahrhundert gibt es keine schriftlichen Quellen, die sich direkt auf die Baugeschichte oder auf die Ausmalung der Kirche beziehen. Vor 15 Jahren wurden jedoch im Zusammenhang mit einer Restaurierung gründliche Ausgrabungen vorgenommen. Diese ergaben, dass auf dem Boden der heutigen Kirche bereits um 800 ein erstes kleines Kirchlein stand. Dieses wurde mehrmals vergrössert, bis man um 1200 eine noch grössere romanische Kirche errichtete. Von dieser ist noch der fast quadratische Chor vorhanden.

Zu jener Zeit wurden im ganzen oberrheinischen Gebiet zahlreiche romanische Kirchen errichtet. Auch das Basler Münster wurde zu jener Zeit im romanischen Baustil erneuert.

Im Jahre 1356 wurde die Stadt Basel von einem gewaltigen Erdbeben zerstört. Diese Naturkatastrophe hat viele Gebäude in einem weiten Umkreis der Stadt beschädigt. So wurde auch die MuttENZer Kirche, zumindest teilweise, zerstört.

Nach dem Erdbeben wurde der Chor neu eingewölbt, und die ehemals runde Apsis wurde durch den rechteckigen Chorabschluss ersetzt. Zu Beginn des 16. Jahrhunderts wurde das Langhaus vergrössert. Im Laufe der weiteren Jahrhunderte nahm man immer wieder kleinere oder grössere Umbauten vor, die ich aber nicht alle aufzählen möchte.

Da die Geschichte der Kirche eng mit der Geschichte des Dorfes Muttentz verbunden ist, sei diese kurz angedeutet: Muttentz gehörte seit dem frühen Mittelalter zum Domstift Strassburg. Diese Zugehörigkeit drückte sich darin aus, dass die Kirche dem St. Arbogast geweiht wurde. Arbogast war der erste Bischof Strassburgs in der Zeit um 550.

Er wurde heiliggesprochen und zum Patron des Bistums Strassburg erhoben. Da Muttentz dem Domstift Strassburg gehörte, erhielt es den elsässischen Kirchenpatron. Zu Beginn des 14. Jahrhunderts gelangte Muttentz an die Habsburger, welche ihren Besitz aber als Lehen weitergaben. Zu den Lehensträgern, welche während rund 150 Jahren die Herrschaft über Muttentz innehatten gehörte das Geschlecht der Münche. Es war ein Vertreter dieses stolzen Adelsgeschlechtes, welcher nach dem Basler Erdbeben den Wiederaufbau der Kirche veranlasste. Er liess das Wappen seiner Familie - einen Mönch darstellend - und das Wappentier der Familie seiner Frau - einen Löwen - abwechselungsweise auf die Gewölberippen malen.

Gegen Ende des 15. Jahrhunderts verarmte die Familie der Münche. Sie verpfändete ihre Herrschaft an die Stadt Basel, und da sie das Pfand nicht mehr einlösen konnte, gelangte Muttentz zu Beginn des 16. Jahrhunderts in den Besitz Basels. Während fast 300 Jahren bestimmte dann die Stadt Basel weitgehend die Geschicke des Dorfes und alle baulichen Massnahmen an der Dorfkirche.

Nun zu den Wandbildern:

Ich beschränke mich darauf, Ihnen das Bildprogramm des Kirchenschiffs zu erklären, da von den Bildern im Chor nur noch wenige Reste zu sehen sind.

Es ist nicht bekannt, wer den Zyklus gemalt hat, doch wann er gemalt wurde. Bei einem Apostel steht die Jahreszahl 1507. Zu jener Zeit hatten die Langhauswände nur je ein Fenster. Sie können an den weissen Flächen erkennen, wo sich diese Fenster befunden haben. Die Wandmalereien waren rund 20 Jahre alt, als in Basel die Reformation durchgeführt wurde, und da MuttENZ schon zu Basel gehörte, wurde auch MuttENZ reformiert. In einer reformierten Kirche duldete man keine religiösen Bilder. Aus diesem Grund wurden die Malereien übertüncht (überstrichen). Sie waren also nur kurze Zeit zu sehen, dann verschwanden sie wieder.

100 Jahre später wollte man einen helleren Kirchenraum haben. Deshalb setzte man jeweils zwei Fenster in die Wände. Natürlich dachte man nicht daran, dass damit auch die nicht mehr sichtbaren Wandbilder zerstört wurden. Vor hundert Jahren entdeckte man anlässlich einer Restaurierung den Bilderzyklus wieder und legte ihn frei. Ein MuttENZer Maler pauste die Bilder ab, worauf sie ein zweites Mal übertüncht wurden. Mit der Ausnahme der Darstellung des Jüngsten Gerichts auf der Westseite verschwand alles wieder unter dem neutralen Weiss. Das Bild der Westwand übermalte jener MuttENZer Maler genau nach der zum Vorschein gekommenen Vorlage.

Bei den jüngsten (letzten) Restaurierungsarbeiten in den 70er Jahren legte man die Wandbilder wiederum frei. Diesmal wurden sie nicht wieder zugedeckt - das Verhältnis zu ihnen hat sich geändert, man ist stolz auf sie.

Das Bildprogramm beginnt an der Südwand - im Osten. In der oberen Reihe ist die Geschichte der Gottesmutter Maria dargestellt. Die Geschichte Mariens mündet in die Christus-Geschichte. Das letzte Bild der oberen Reihe stellt die Geburt Christi im Stall zu Bethlehem dar.

In der zweiten Reihe ist die Kindheits- und Jugendgeschichte Christi dargestellt. Diese endet mit der Taufe Christi im Jordan. Da die Zeit zu knapp ist, verzichte ich darauf, jedes einzelne Bild zu erklären.

Unterhalb beider Reihen ist auf einem breitformatigen Feld der Tod Mariens dargestellt.

Die Christusgeschichte wird an der Nordwand fortgesetzt, allerdings

ist hier ausschliesslich die Passionsgeschichte geschildert. Sie beginnt wiederum in der oberen Reihe -diesmal im Westen -mit dem Einzug Christi in Jerusalem.

Es folgen über beide Reihen die einzelnen Stationen der Leidensgeschichte. Auch auf dieser Seite befindet sich unterhalb der Bildreihen ein querformatiges Bildfeld. Die Darstellung zeigte wohl die drei Marien am Grabe.

In der Nische ist die Auferstehung Christi zu sehen. Es ist wahrscheinlich, dass in dieser Nische ein dreidimensionales Grab Christi stand.

Auf der Südwand sehen Sie in Umrissen 10 kleine Bildfelder. Hier waren die 10 Gebote bildhaft erläutert. Das Motiv der 10 Gebote war um jene Zeit vor allem auf Drucken verbreitet. Bevor man zur Beichte ging, konnte man sich noch einmal vergegenwärtigen, gegen welche Gebote man verstossen hatte.

Weiter sehen Sie an allen drei Wänden die Reihe der 12 Apostel, angeführt durch Christus. Ueber dessen Haupt stehen die Worte "SALVATOR MUNDI", der Retter der Welt. Jeder Apostel ist mit seinem Namen und mit seinem Attribut gekennzeichnet. Ausserdem steht bei jedem Apostel ein Satz aus dem christlichen Glaubensbekenntnis. Man hat früher angenommen, dass die Apostel das Glaubensbekenntnis formuliert hätten, dass jeder von ihnen einen Satz hinzugefügt habe.

Die Darstellung des Jüngsten Gerichts auf der Westwand habe ich schon erwähnt: am Ende aller Zeiten sitzt Christus zu Gericht und spricht sein Urteil über jeden Einzelnen. Die Gerechten werden ins Paradies geführt, die Verdammten werden in die Hölle, gestossen und gezerzt. Das Tor zur Hölle ist der Rachen eines riesigen Ungeheuers.

In jeder mittelalterlichen Kirche wurde in irgendeiner Weise auf das Jüngste Gericht hingewiesen. Das Lebensgefühl der Menschen war in einer ganz anderen Weise vom Gedanken an den Tod, an die Erlösung oder Verdammnis, geprägt als dies heute der Fall ist. Der Glaube an das jenseitige Leben beherrschte das Denken und Handeln.

In diesem Zusammenhang ist auch die ausführliche Darstellung der Passionsgeschichte Christi zu sehen. Man versuchte, das Leiden und Sterben Jesu in der Meditation nachzuvollziehen, um sich bussfertig auf das eigene Sterben vorzubereiten.

Ich fasse das Bildprogramm zusammen: Mariengeschichte, Christusgeschichte, die 10 Gebote, das Glaubensbekenntnis und die Mahnung an das Jüngste Gericht: die wichtigsten Inhalte des christlichen Glaubensbekenntnisses sind hier im Bild dargestellt zur Ergänzung und Veranschaulichung des Wortes im Gottesdienst.

Zur Ringmauer:

Im Mittelalter gab es viele Kirchen, die von einer Wehrmauer umgeben waren. In der Schweiz ist die MuttENZer Wehranlage die einzige dieser Art, welche noch erhalten ist.

Die Mauer wurde wohl um 1440 errichtet, von einem Mitglied der schon erwähnten adeligen Mönche. Es waren sehr unruhige Zeiten, in denen sich die Adelsgeschlechter gegenseitig bekriegten.

Es war aber auch die Zeit des Basler Konzils. 17 Jahre lang tagte das Konzil in Basel. Ich glaube, die imposante Wehranlage vor den Toren der Stadt darf nicht nur als Schutzanlage interpretiert werden. Sie war sicher auch ein architektonisches Denkmal des stolzen Adelsgeschlechts.

Zum Glück wurde die Wehranlage nie zu Schutz- und Verteidigungszwecken gebraucht. Es fand nie eine "Schlacht bei MuttENZ" statt. Innerhalb der Mauer befand sich bis 1860 der Friedhof. Doch war dieser zu klein geworden, und die Gemeinde legte einen neuen Friedhof an. Zu jenem Zeitpunkt wollte man die Wehrmauer abbrechen. Das wichtigste Argument hierfür war, dass der Aufenthalt in der Kirche dann gesünder wäre - ein Argument, das nur verständlich ist, wenn man bedenkt, dass es zu jener Zeit keine Heizung gab und dass die Nähe der Gräber als ungesund galt. Doch konnte ein Kunsthistoriker aus Zürich den Abbruch der Mauer verhindern.

Nun möchte ich Ihnen das frühere Beinhaus zeigen.

An der Aussenwand sehen Sie den heiligen Christopherus, über der Tür die Umrisse des Erzengels Michael und über dem Fenster Maria, die unter ihrem Mantel alle beschützt, die Zuflucht bei ihr suchen.

Seit dem 13./14. Jahrhundert wurde es üblich, dass man die Gebeine, welche beim Räumen der Gräber zum Vorschein kamen, an einem besonderen geweihten Ort aufbewahrte. Das konnte ein einfacher Holzverschlag sein oder aber eine eigens zu diesem Zweck erbaute Kapelle. In der Kapelle konnten auch Gottesdienste gefeiert werden. Bei Prozessionen zogen die Gläubigen auch durch die Beinhauskapelle. Die sichtbar aufgestapelten Knochen mahnten die Vorübergehenden an die Vergänglichkeit des Irdischen.

Die Muttentzer Beinhauskapelle wurde in der zweiten Hälfte des 15. Jahrhunderts errichtet. Sie erfüllte nur kurze Zeit ihre Funktion, da die Reformation diese Art Totenkult abschaffte. Die Wandmalereien - sie sind auf 1513 datiert - stellen auf den Tod bezogene Motive dar. Wiederum sehen Sie die Darstellung des Jüngsten Gerichts. Die Komposition entspricht genau derjenigen in der Kirche. Christus sitzt als Richter in der Mitte. Maria und Johannes der Täufer bitten für diejenigen, über die das Urteil gefällt wird. Zur rechten Seite des Richters werden die Seligen ins Paradies geleitet, und zur Linken des Richters werden die Verdammten von bösen Teufeln in die Hölle gestossen. Unter den Verdammten befinden sich auch hohe weltliche und geistliche Würdenträger: ein König oder Kaiser, ein Papst, ein Bischof und ein Mönch.

Das Bild auf dieser Seite stellt eine Legende dar, welche die Lebenden dazu auffordert, für die Verstorbenen zu beten. Auch diese Legende, welche in ganz Europa verbreitet war, macht deutlich, wie stark der Gedanke an den Tod das Lebensgefühl des mittelalterlichen Menschen geprägt hat.

Die Muttentzer Kirche St. Arbogast ist nicht nur ein Kunstdenkmal, sondern auch ein sehr anschauliches Zeugnis vorreformatorischer Frömmigkeit und Geistigkeit.

**Die Botschaft der 6 Glocken
der Muttensor Dorfkirche**

Predigt zum Neujahr 1981 gehalten von Pfr. F. Christ
in der Dorfkirche zu MuttENZ

Liebe Gemeinde,

Im Turm dieser Kirche hängen sechs Glocken. Sie haben das alte Jahr aus- und das neue Jahr eingeläutet. Sie rufen uns zum Gottesdienst zusammen und sie mahnen an die Betzeit. Sie gliedern den Tag je verschieden im Sommer und Winter mit Morgen-, Mittag-, Vesper- und Abendläuten. Sie markieren uns den Ablauf der Zeit mit dem Schlag der Stunde.

Sie sind uns ein Symbol der vergehenden Zeit, aber wie wir hören werden, der gefüllten und nicht der leeren Zeit. Sie sind Zeugnisse der Geschichte dieser Gemeinde mit ihrer Gefährdung und ihrer Bewahrung. Das Geläut ist im Lauf der Jahrhunderte gewachsen. Es ist nicht aus einem Guss. Und dennoch klingt es zusammen und ergibt einen Wohlklang (auch wenn, wie ich von einem, der sich darauf versteht, sagen hörte, unseren Geläute fehle die letzte Harmonie). Also schon nur dadurch, dass diese sechs Glocken da sind und zu ihren Zeiten ertönen, haben sie uns vieles zu sagen. Sie sind Instrumente der Verkündigung des Evangeliums. Wir wollen uns heute am Anfang des neuen Jahres ihre Botschaft sagen lassen.

Ja, ihre Botschaft! Um deutlich zu machen, dass sie etwas zu verkündigen haben, sind sie mit Inschriften versehen worden. Vor der Reformation in lateinischer und nachher in deutscher Sprache.

1. Wir beginnen mit der größten und jüngsten Glocke. Sie wurde 1948 von der Bürgergemeinde gestiftet und durch die Schulkinder aufgezogen. Ihr Spruch lautet: "Lobe den Herrn, meine Seele, und vergiss nicht, was er dir Gutes getan hat!" Das ist der Anfang des 103. Psalms: "Lobe den Herrn, meine Seele, und alles, was in mir ist, seinen heiligen Namen. Lobe den Herrn, meine Seele, und vergiss nicht, was er dir Gutes getan hat!" Dieses Wort war zunächst eine Antwort auf die gnädige Erhaltung in zwei Weltkriegen. Aber es gilt fortund fort. Vergiss nicht! Dass wir auch im Jahr des Herrn 1980 von Katastrophen

und Krieg verschont worden sind. Es war nicht unser Verdienst. Vergiss nicht! Was er dir **G u t e s** getan hat. Es geht nicht einfach nur um die Verschonung vom Uebel. So im Sinne des "Heiligen Sankt Florian, verschone unsere Häuser, zünd lieber andere an!" Sondern das Gute, wofür wir zu danken haben, ist die Vergebung. Das ist es, was wir jetzt nicht vergessen sollen: "Der dir alle deine Schuld vergibt und heilet alle deine Gebrechen." Nur so können wir das vergangene Jahr hinter uns lassen. Sonst wäre ein Jahreswechsel unendlich belastend. Denn was habe ich nicht alles falsch gemacht und wieviel Gutes unterlassen - unwiderbringlich!

In den Klang dieser Glocke wird sich also kein Stolz und keine Selbstgefälligkeit mischen. Es soll sich aber auch kein Selbstmitleid daran hängen, sondern eben das: Vergiss nicht! Das heisst Neujahr feiern: Nicht das Vergangene verdrängen. Es kommt ja doch wieder aus der Tiefe empor. Nicht in blinden Fortschrittsglauben verurteiltstürmen. Das wäre einfach dumm. Aber den Herrn loben, ihm danken und das Geschehene unter seiner Vergebung gut sein lassen und so das neue Jahr wagen.

2. Die zweitgrößte Glocke ist gleich alt. Sie wurde von drei hier ansässigen Industrieunternehmungen gestiftet. Und es steht darauf: "Land, Land, Land, höre des Herrn Wort!" Das ist ein ganz ernster prophetischer Warnruf. Mehr als eine blosse Einladung, zur Predigt zu kommen. Er ist mitten eingebettet in die Ankündigung des Untergangs des Königtums und des Volkes von Juda im 22. Kapitel des Propheten Jeremia. "Zerschmettert sind alle deine Liebesten. Ich habe dir zugeredet, als es noch wohl um dich stand; du aber sprachst: Ich mag nicht hören! So hast du es getrieben von Jugend auf: du wolltest nicht auf mich hören." Und nachher heisst es: "Hehe den Hirten, welche die Schafe meiner Weide verkommen lassen, so dass sie sich zerstreuen!"

Das ist also die Botschaft dieser Glocke für das neue Jahr: Höret des Herrn Wort! Viel Geschrei dringt zu ihr hinauf: von Krisen und Krieg, von Unzufriedenheit und Tränen. Stellt euch vor, aus wieviel tausend Fernseh- und Radioapparaten in unserem Dorf die erschreckenden Nachrichten quellen. Und sie verbinden sich mit den Sorgen und Nöten, die offen oder versteckt ihre Wurzeln in den Häusern und Familien selber haben. Auf der andern Seite hallt das mehr oder weniger fröhliche Geföhle aus den Wirtschaften hinauf, wo sich die Leute betrinken: "Lassot uns fressen und saufen, denn morgen sind wir tot!" Und da mitten drin hängt in unserm Turm diese Glocke. Sie sendet in das dissonante Konzert der Welt diesen ganz anderen Ton: des Herrn Wort. Es ist missdeutbar. Gewiss auch manipulierbar. Auszulauchen und zu verachten. Im Lärm fast untergehend. Gottes Wort in schwachen Menschenworten. Und hat doch unerhörte Sprengkraft. Nein, nicht morgen sind wir tot. Wir leben im Andbruch von Gottes Reich und sind ihm Rechenschaft schuldig. Der gerechte Herr kommt und er wird uns als seine Hirten fragen, wie es mit den Schafen steht. Die Zukunft ist nicht einfach unser: gewinn- oder verspielbar, nein, sie ist **s e i n**.

Hört man die Glocke dort, von woher sie gestiftet wurde? In jedem Arbeitskonflikt, wo es um die Arbeitsplätze und die Stabilität eines Unternehmens in der Zukunft geht, die unternehmerischen Entscheide oder die Mitbestimmung, da darf jedes Glied der christlichen Gemeinde diesen Ton ins Spiel bringen und immer zuerst bei sich selber: Was sagt des Herrn Wort? Wie wirkt sich Gottes Gerechtigkeit hier aus?

3. Im Jahre 1767 wurden zwei kleine Glöcklein zum sogenannten "Chlengglöggli" umgegossen. Hieronymus Anaoni hat einen ausführlichen Bericht hinterlassen. Das eine der beiden Glöcklein stammte aus dem Kloster Rothaus und das andere aus dem Kloster Engental. Nachdem die beiden Klöster in der Reformation 1525 und 1534 aufgehoben worden waren, kamen die beiden Glöcklein in den Turm der nun reformierten Kirche. Doch das eine war nicht laut genug für das grosse Dorf und das andere "übelmögend". Später wurde es wieder schadhaft und darum 1841 noch einmal umgegossen. Das Chlengglöggli ist das kleinste der sechs. Es trägt den Spruch:

Gegossen von J. Schnegg, Basel, 1841.
Zu klein, gebrechlich und ohne Harmonie
war ich tauglich neben meinen Schwestern nie.
Deshalb ward ich vergrössert, um vereint
hierher zu rufen die christliche Gemeind.

Ich glaube, da besteht eine Entsprechung zwischen dem Glöcklein und der Gemeinde, die es ruft. Es gibt Menschen, die erleben sich selber so: zu klein, gebrechlich und ohne Harmonie; untauglich neben den andern. Doch jetzt bläst das Feuer des Gottesworts darein mit der Barmherzigkeit der Vergebung und ver-schmilzt die einzelnen Menschen, die für sich keine Harmonie ergäben. Das ist das Wunder der christlichen Gemeinde. Nicht, dass wir eine Gemeinschaft vorbildlicher Menschen wären, besser als irgend ein Verein oder eine Partei, oder eine Familie. Weil hier die Menschen zu Christus zusammengerufen werden, ergibt sich eine Harmonie. Christus macht das Kleine und Gebrechliche gross. Das allein gibt uns das Recht, uns einzumischen, sogar mit dem leicht scherbalnden Klang und den ja gewiss sehr unbescheidenen Anspruch zu erheben: Kommt hierher! Hier ist der Weg und die Wahrheit und das Leben.

4. Die Mittagsglocke wurde 1571 in Basel gegossen, ein Jahr vor der Bartholomäusnacht in Paris, diesem grausigen Fanal der Gegenreformation, als die Reformierten zu Tausenden umgebracht wurden und die Verfolgung einsetzte, die dann bewirkte, dass die Hugenotten zahlreich z.B. auch nach Basel flohen.

Eine ungemeine Teuerung und jammervolle Zeiten verursachten 1571, dass (so jedenfalls in Zürich) ein wöchentlicher Betttag angeordnet wurde. Wer weiss, vielleicht sollte die Glocke davon etwas sagen? Es steht darauf:

Durch Fir bin ich geflossen.
Marx Sperle hat mich gossen.
Gott zu Lob und Ehr war ich gossen.
Klaus Tschudi, Galle Pfirter beid Kilohgenossen.

Der Christenglaube muss durch das Feuer der Bewährung. Wir meinen oft, früher sei es leichter gewesen, auf Christus zu vertrauen. Aber es ging auch damals, oder damals erst recht ans Leben. Das Feuer war und ist nur zu ertragen Gott zu Lob und Ehr.

Den Glockenguss hat Schiller in seinem Lied von der Glocke zum grossartigen Gleichnis für das Leben gemacht.

Wohltätig ist des Feuers Macht,
Wenn sie der Mensch bezähmt, bewacht, ...
Doch furchtbar wird die Himmelskraft,
wenn sie der Fessel sich entrafft, ...
Wehe, wenn sie losgelassen,
wachsend ohne Widerstand
durch die volkbelebten Gassen
wälzt den ungeheuren Brand!
Denn die Elemente haszen
das Gebild der Menschenhand.

Wenn die Glocke gegossen ist, wird die irdene Form aufgeschlagen. Sie hat ihren Dienst getan und kann fallen.

Der Meister kann die Form zerbrechen
mit weiser Hand, zur rechten Zeit,
doch wehe, wenn in Flammenbüchen
das glühende Erz sich selbst befreit! ...
Wo rohe Kräfte sinnlos walten,
da kann sich kein Gebild gestalten.

5. Die Betzeitglocke von 1494 war für das Münster zu Basel bestimmt gewesen. Da sie aber mit den dortigen Glocken nicht harmonierte, wurde sie der Kirche in Muttens verkauft. Also auch ein wenig ein Stiefkind, das hier gute Aufnahme fand. Die Aufschrift weist noch auf den geplanten Zweck: *Sum campana chori, clerum voco. Dicor Osanna.* "Ich bin die Glocke des geistlichen Chores, ich rufe den Klerus. Man nennt mich Hosanna." Hosanna heisst "Hilf doch"! Die Betzeitglocke sendet also auch zum Anfang dieses Jahres die elementare Bitte aus: Herr, hilf doch, lass Du es wohlgelingen, so wie wir es mit dem Lied *Annonis* gesungen haben: "Hilf A und O, Anfang und Ende!" Du, Gott musst uns den guten Anfang geben. Du musst es zu gutem Ende bringen: unser Leben, jedes unserer Werke. Gib, dass unsere Zeit, Zeit zur Ewigkeit wird, und dass auch das neue Jahr ein Jahr des Herrn wird. Hilf uns zur Erneuerung unserer Gemeinde. "Erneue auch unsern Geist und Sinn."
6. Die älteste Glocke mache nun den Beschluss. Sie hatte schon zur Schlacht von St. Jakob Sturm geläutet. Sie wurde 1436 von Agnes von Brandis gestiftet, der Mutter des Hans Thüring Münch-Eptingen, der damals die Dorfherrschaft innehatte und einen neuen grösseren Turm hatte bauen lassen. Aussen sieht ihr noch sein Wappen. In jener kriegerischen Zeit entstand die sieben Meter hohe Ringmauer als Refugium für die Dorfbevölkerung und damals also läutete zum ersten Mal diese Glocke: "O rex glorie veni cum pace". "O König der Ehren, komm mit deinem Frieden!"

So steht darauf und die Glocke ist dem St. Arbogast und Pantaleon, dem sagenhaften ersten Bischof in unserer Gegend unter den Raurachern geweiht. Aber wichtiger ist das Bild, das im Relief gegossen ist: Christus am Kreuz. Er ist der König der Ehren. Das ist das Geheimnis der Weihnacht, dass Gott seine Ehre da in der Erniedrigung und Verborgenheit seiner Macht sucht.

Was wollten wir uns besseres wünschen zu Beginn dieses neuen Jahres als Frieden? Krieg wütet in Afghanistan. Krieg im Iran und Irak. Krieg in Libanon. Die Folgen des Krieges in Kambodscha. Und Bürgerkriege, Unterdrückung und Terrorismus fast überall in Ost und West. Wir bangen, ob das neue Jahr uns Unfrieden, schwere Konflikte und persöhnliches Leid bringen wird und bitten darum: Komm mit deinem Frieden!

Wie ist sein Friede? Er ist am Kreuz errungen und so bedeutet es nicht für uns, dass wir ungeschoren davon kommen sollen. Das ist nicht sein Friede, der Schermen, wo man für sich selber Schutz findet und dann so leben kann, als ob einen das alles gar nichts angehe.

Aber das ist sein Friede: was immer komme, so kommt doch zuletzt in allen uns Christus entgegen. Er richtet seine Königsherrschaft auf und richtet mit seiner Gnade alle die ungnädigen Herrschaftsverhältnisse.

Veni cum pace! "Friede sei ihr erst Gedächtnis". Mit dieser Bitte wollen wir einander ein gutes neues Jahr wünschen.

Wir wollen uns daran erinnern, wenn wir sie das Jahr durch hören, was sie uns zu sagen haben: die sechs Glocken, die wir jetzt ihr Lied haben singen lassen. Sie sind von unterschiedlicher Größe und unterschiedlichem Alter und unterschiedlichem Gewicht. Sie versehen verschiedene Aufgaben. Dabei drücken sie einander nicht an die Wand. Sie spielen die andern nicht herunter. Aber immer wieder vereinen sie sich zu Gottes Lob und Ehre.

Amen

Erneuerung und Erweiterung des Kirchengeläutes der Reformierten Kirche
Glockenaufzug vom 12. März 1949

Seit einiger Zeit herrscht im hohen Turme unserer altehrwürdigen Kirche reger Hochbetrieb. Fleißige Handwerker, Zimmerleute und Maurer erstellten während den letztvergangenen Tagen in schwindelnder Höhe die erforderlichen Gerüste und die maschinellen Einrichtungen, Kranen und Flaschenzüge, zur Demontierung der vier alten Glocken und des Glockenstuhles, aus gewaltigen Eichenbalken gezimmert, aus dem Jahre 1621 stammend.

Ein Schauspiel seltener Art für Jung und Alt war dann das Herablassen der vier alten Glocken am Donnerstag der vorigen Woche, eine Aktion, die ausschließlich der Schuljugend vorbehalten war und große Freude auslöste. Nach dem Hinablassen wurde jede Glocke, deren Gewicht man bisher nicht kannte, auf die Brückenwaage geführt und einzeln gewogen. Das Gesamtgewicht beträgt 3200 kg. Nachher wurden sie im Kirchhof zur Schau aufgestellt. Bald setzte eine wahre Völkerwanderung ein; denn jedermann hatte nun Gelegenheit, die uralten Glocken aus der Nähe zu bestaunen, von denen man bisher nur ihre Stimmen hörte, deren Anblick aber, weil schwer zugänglich, fast verborgen war.

Und wahrlich, sie sind es wert, diese ehernen Denkmäler, bewundert zu werden. Vor allem richteten sich die Blicke auf die älteste Glocke, welche die Jahrzahl 1435 aufweist und schon über ein halbes Jahrtausend ihren hehren Dienst in luftiger Höhe versieht. Sie ist dem Heil. Arbogast, dem Patron unserer Kirche, der ums Jahr 600 Bischof von Straßburg war, geweiht. An der Krone prangt die lateinische Inschrift: O - Rex - glorie - Christe - veni - cum - pace. (O König der Ehren, Christus, komm mit Deinem Frieden.)

①

2

Nicht weniger Interesse erregt die sog. Betzeitglocke 1494. Auch dieser alte Zeuge blickt auf ein Alter von 454 Jahren zurück. Ursprünglich war sie für das Basler Domkapitel bestimmt und hing im Münster zu Basel. Weil sie mit einer anderen dortigen Glocke konkordierte, d. h. im Gleichklang war, wurde sie 1494 an die Kirche von Muttenz verkauft.

Ein Prachtsexemplar stellt die größte der vier alten Glocken dar, die Mittagsglocke. An der schön verzierten Krone trägt sie die Jahrzahl 1571. Trotzdem diese Glocke der nachreformatorischen Zeit angehört, ist sie geziert mit der Madonna im Strahlengewande, auf den Armen das sitzende Jesuskind. Die gegenüberliegende Seite ist geschmückt mit dem Bildnis des Glockenheiligen Theodul im bischöflichen Ornat, zu dessen Füßen ein Teufel kauert, der auf dem Rücken eine Glocke trägt.

Die eiserne Inschrift weist darauf hin, daß zur Zeit der Entstehung dieser Glocke Niklaus (Claus) Tschudin die Würde des Un-

3
 teryogtes (Gemeindevorstehers) bekleidete, und Galkus (Galle) Pfirter als Kirchmeyer amte, d. h. die Verwaltung der Kirchengüter in Händen hatte. Die beiden am Glockenmantel verewigten Männer gehören zu den Vorfahren vieler, heute noch blühender Familien gleichen Namens der Dörfer MuttENZ und Pratteln. Die kleinste und jüngste Glocke ist die sog. Chlenkglocke, gegossen im Jahre 1841. In dieser Glocke leben zwei alte kleine Glocken fort, deren eine sehr wahrscheinlich in der ehemaligen Klosterkirche zum Roten Haus am Rheine drunten und die zweite im Kirchlein des Klosters Engental ob MuttENZ hing. Bei der Aufhebung der beiden Klöster zur Reformationszeit, 1525, bzw. 1534, gelangten die beiden Glöcklein offenbar in den Kirchturm zu MuttENZ.

Laut einem von Hr. Pfarrer Hieronymus d'Annoni hinterlassenen zeitgenössischen Bericht wurden im Jahre 1767 die beiden Glöcklein zu einer Glocke umgegossen. Doch schon 74 Jahre später, 1841, wurde sie schadhaf, so daß sie neuerdings wieder umgegossen werden mußte, wie es deren Inschrift deutlich besagt:

ZU KLEIN GEBRECHLICH UND OHNE
 HARMONIE
 WAR ICH TAUGLICH NEBEN MEINEN
 SCHWESTERN NIE.
 DESHALB WARD ICH VERGROSSERT,
 UM VEREINT
 HIEHER ZU RUFEN DIE CHRISTLICHE
 GEMEIND.

Nebenan sind die Namen der sieben im Jahre 1841 amtierenden Gemeinderäte aufgezeichnet: Joh. Hammel, Joh. Leupin, Jakob Heid, Michael Oschwind, Ludwig Gaß, Benedikt Mesmer und Joh. Schmid.

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6

Die größere wurde von der Bürgergemeinde Muttentz als Dankopfer für die Bewahrung unserer Heimat während den letzten Weltkriegen gestiftet. Sie wiegt 2000 kg und trägt folgende Inschrift:

„Lobe den Herren meine Seele und vergiß nicht, was er Dir Gutes getan hat“. Ps. 103.

Die zweite neue Glocke ist eine hochehrwürdige Stiftung der Industriefirmen Geigy-Werke Schweizerhalle AG., Sandoz AG., Werit Muttentz und Säurefabrik Schweizerhalle AG, alle im Gebiete des Rothauses, Gmd. Muttentz. Sie wiegt 1500 kg. Die Widmung an dieser Glocke lautet: „O Land, Land, höre des Herrn Wort“. Jeremia, 22, 29.

Die musikalische Prüfung der beiden neuen Glocken hat am letzten Dienstag in Aarau durch den Glockensachverständigen Prof. Schieß aus Bern in Anwesenheit des Hr. Pfarrer Löw mit dem besten Ergebnis stattgefunden.

Im Laufe des Freitag-Nachmittages, den 11. März, zwischen 2--3 Uhr, werden die mit Quirlenden und Blumen geschmückten Glocken per Lastwagen, der von der Fa. W. & J. Rapp zuvorkommendst zur Verfügung gestellt wurde, in Muttentz eintreffen.

Samstag, den 12. März findet der Aufzug sämtlicher sechs Glocken statt, mit Beginn um 13.30 Uhr. Dieser Tag wird für unsere Gemeinde ein Volksfest seltener Art werden.

Es werden mitwirken: die gesamte Schulkjugend unter Leitung der Lehrerschaft, der Musikverein und sämtliche Gesangsvereine unserer Ortschaft. Ansprachen werden halten: Hr. Pfarrer Löw, Hr. Prof. K. Leupin, Präs. der Bürgergemeinde, Hr. Dr. M. Iselin als Vertreter der Stifterfirmen der Industrien im Rothaus. Ferner Hr. Baer, Direktor der Glockengießerei Rüetschi AG. aus Aarau, und Hr. Gemeindepräsident P. Stohler. Während des Aufzuges erschallen Musik- und Gesangsvorträge, und Schüler werden Teile aus „Schillers Olooke“ rezitieren. Nach vollendetem Aufzug erhält jedes Schulkind Wurst und Brot.

4

Alle 4 Glocken, sowohl die ältesten wie die jüngste, wurden in Basel gegossen.

Es war von Anfang an beschlossene Sache, die vier obbeschriebenen, durchwegs noch gut erhaltenen historischen Glocken beizubehalten. Zur Verbesserung der Klangwirkung wurden von fachkundiger Hand jüngst an zwei Glocken kleinere stimmliche Korrekturen vorgenommen. Im Übrigen werden die sämtlichen vier alten Glocken mit neuen Jochen, Kugellagern und neuen Klöppeln ausgerüstet.

Der neue Glockenstuhl, der wiederum aus Eichenholz konstruiert wurde, ist bereits fertig montiert. Er bietet einen imposanten Anblick und wurde in tadelloser und fachgerechter Ausführung durch die Firma Häring in Pratteln errichtet.

Zu dem bisherigen Geläute gesellen sich zwei neue Glocken, die am 18. November 1948 im Beisein der Behörden, der Kirchenpflege und weiterer Gemeindeglieder durch die altbekannte Glockengießerei Rüetschi AG. in Aarau gegossen wurden.

⑥

In Laufe der nächsten Woche erfolgt durch die Firma Rüetschi die Montierung der Glocken im bereitgestellten neuen Glockenstuhl. Sämtliche 6 Glocken, die alten wie die neuen, werden mit eisernen Jochen und neuen Klöppeln versehen. In der darauffolgenden Woche, vom 21.—27. März a. c., werden durch die bekannte und bestempfohlene Fa. Joh. Muff, Triengen, die elektrischen Läutemaschinen, mit elektromagnetischen Glockenbremsvorrichtungen und mit Radioschutzapparaten installiert, und die erforderlichen Schalt- und

Sicherungstafeln im Turme eingebaut. In der Sakristei wird diejenige Schalttafel montiert, von welcher aus der Siegrist jede Glocke durch einen Druck auf den Knopf beliebig bedienen kann.

Die elektrischen, in Kabel verlegten Zuleitungen sind bereits schon von Hr. Leu, Elektriker, MuttENZ, bis in die Glockenstube hinauf errichtet worden. Sämtliche noch ausstehende Arbeiten müssen bis 26. März a. c. vollendet sein.

Am Sonntag, den 27. März, vormittags, wird die gottesdienstliche Einweihungsfeier stattfinden. Näheres hierüber erfolgt noch durch besondere Bekanntmachung.

Das Gewicht der alten und der neuen mit Klöppeln und eisernen Jochen ausgerüsteten Glocken wird zusammen rund 7200 kg betragen. — Möge wie bis anhin, so auch über den Fortgang der noch ausstehenden Arbeiten ein guter Stern bis zur Vollendung des schönen Werkes walten!

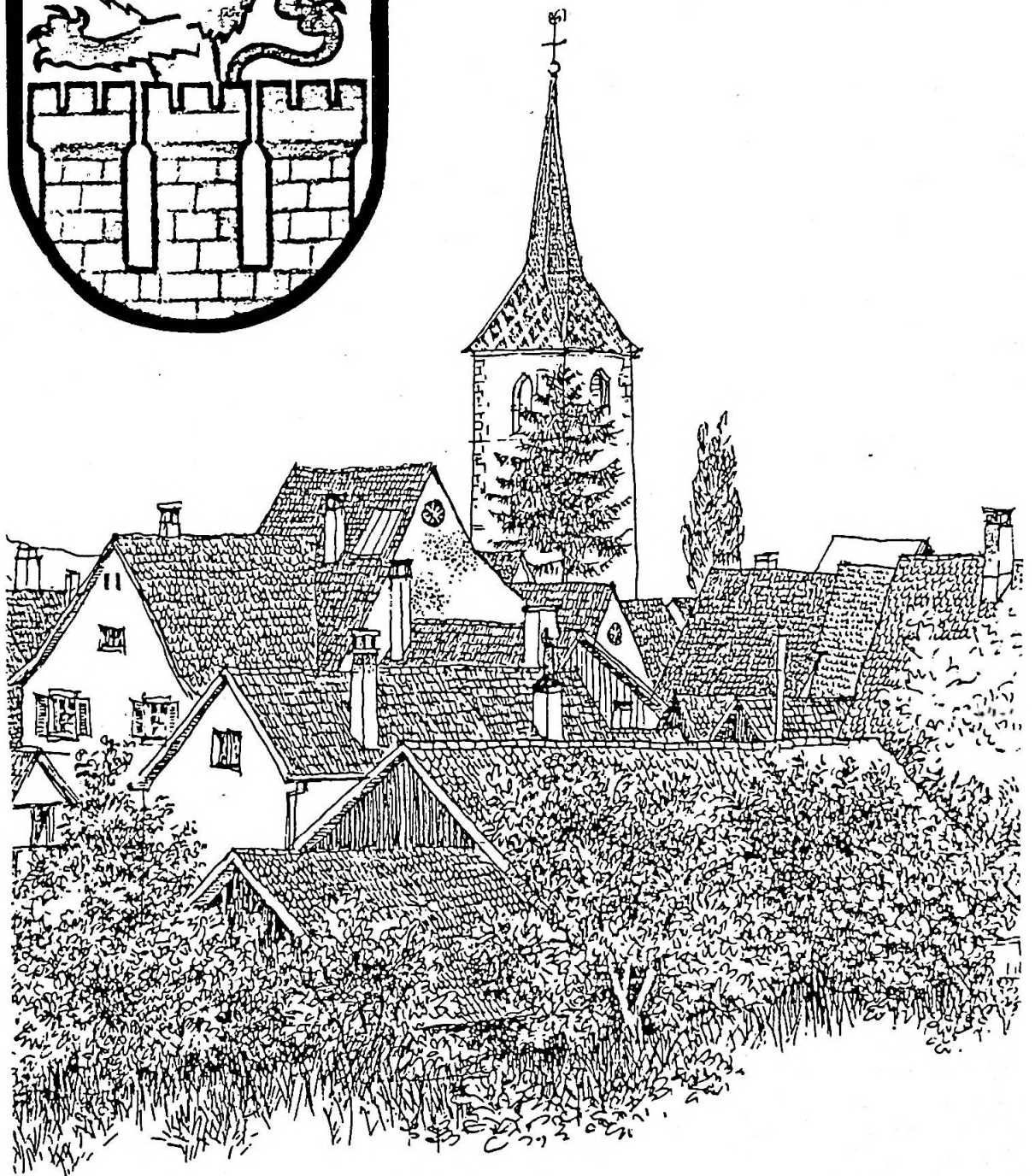
J. E.

(Siehe ausführliches Programm im Inseratenteil!)

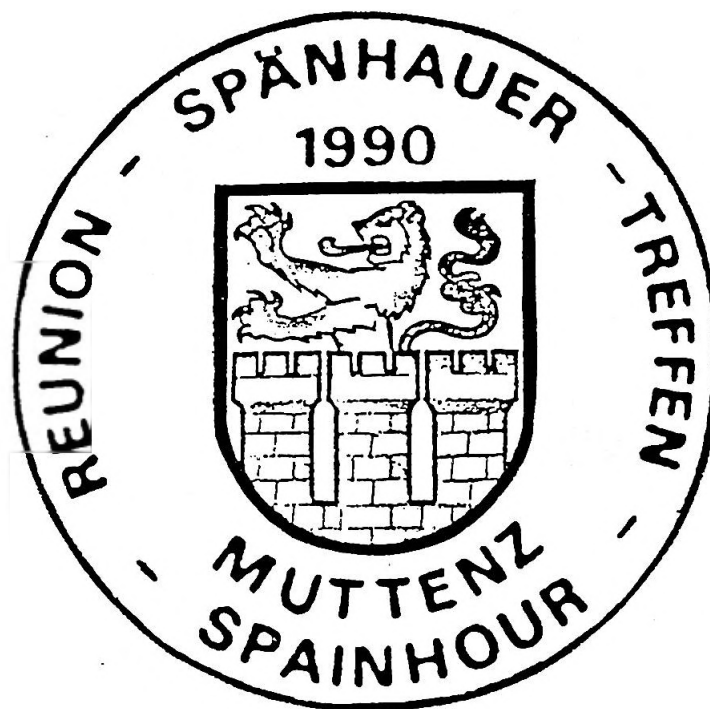




Muttensz



New revised edition, supplemented and updated in 1990
for the:



Personal Copy for :

Hildegard Gantner

Compilation:

Typing, Layout and Photos:

Edith B. Spänhauer, MuttENZ

Peter F. Spaenhauer, MuttENZ

PREFACE

In the early 1970s, when I had my first family contacts in the United States, I set out to compile a book of information on Muttentz, the Hometown of the Spainhour/Spänhauer Families. At that time, I made 10 xerox copies in the firm belief that this would be more than sufficient. Meanwhile, the number of Overseas's 'Cousins' kept increasing, and along with them, the demand for more copies of the book.

To celebrate the 250th Anniversary of the occasion when two Spänhauer families * left Muttentz for the 'American Colonies' in 1740, an Intercontinental Family Reunion will be taking place in Muttentz from September 26-30, 1990, for which around 75 overseas family members are expected. This now approaching brought forth a new challenge for me to revise the book and bring it up-to-date.

With the help of Peter F. Spaenhauer, to whom I am obliged for typing everything neatly into his computer and for taking charge of both the lay-out and photographic illustrations, the book is now going into print.

I hope you will enjoy reading it despite my inadequate Swiss-English.

July 1990

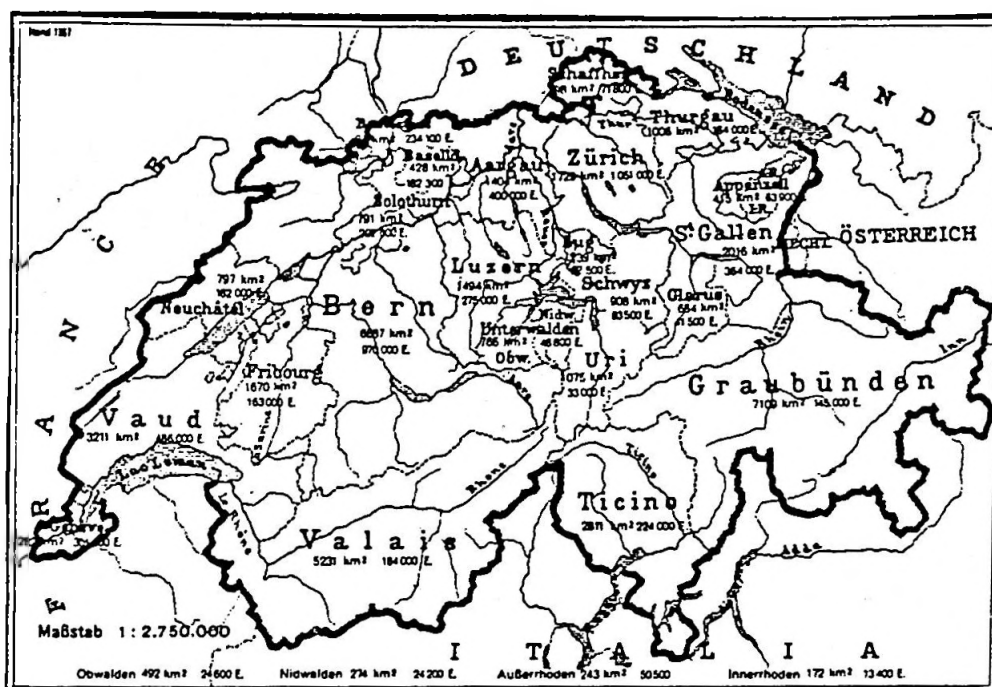
Edith Blanche Spänhauer

Freidorf 55, CH-4132 Muttentz
Switzerland, Canton of Basle Country

* names listed under EMIGRATION

GEOGRAPHICAL LOCATION

Switzerland



A Few Facts about Switzerland

Population	: 6'500'000
Capital	: Berne
Religious Denomination:	Protestant 49%, Roman Catholic 48% Others 3%.
Area	: 41'293 sq.km
Distances	: North-South 220 km, East-West 348 km.
Cantons	: 23; 3 of which are subdivided into half-cantons
Highest Point	: Monte Rosa, Dufour Peak 4'634 m.
Lowest Point	: Lake Maggiore (Ticino) 193 m.
Lakes	: 1'484
Glaciers	: 140

Climate

Temperatures generally do not reach extremes of hot or cold. In the Cities the summer temperatures seldom rise above 30°C, and the humidity is low. Clear air and lack of wind in high alpine regions make sunbathing possible even in winter. The southern part of Switzerland has subtropical vegetation and a mild climate year-round.

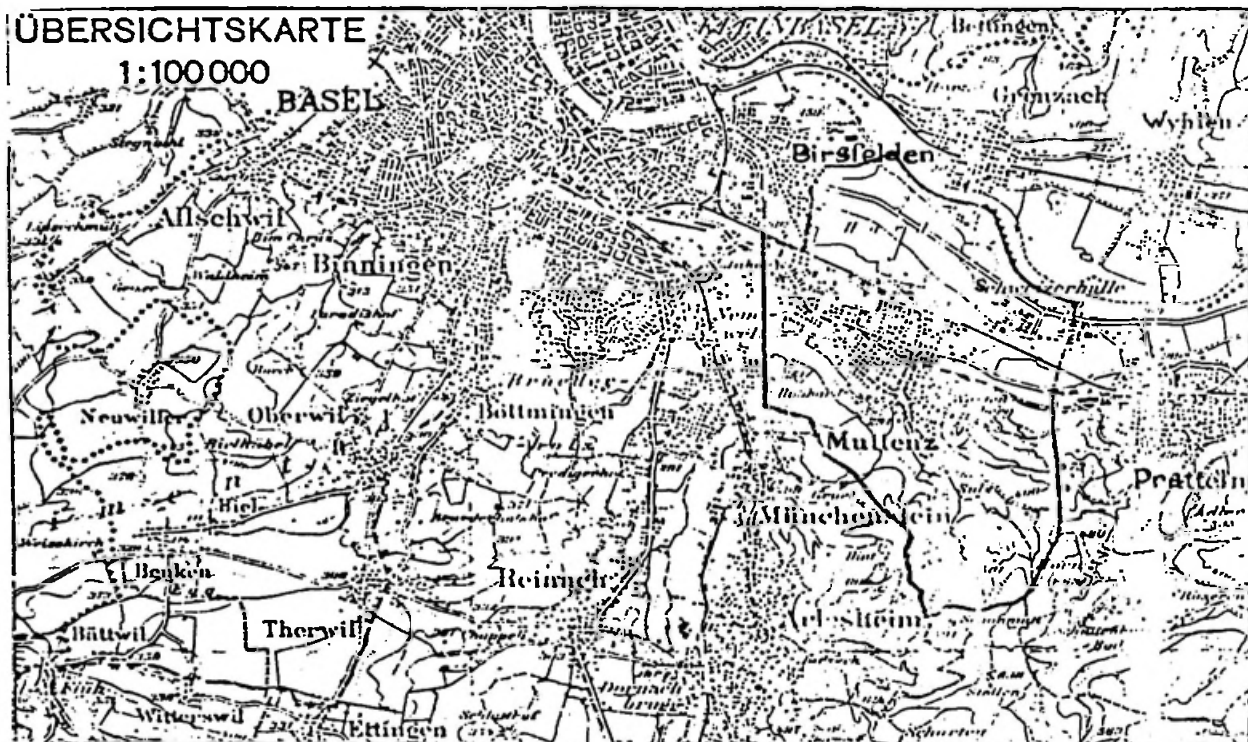
Language

Switzerland is one of the most multilingual countries in Europe. Many Swiss, particularly those who work with visitors in one way or another, speak several languages. The national languages of Switzerland are German (central and northern Switzerland), French (western Switzerland), Italian (southern Switzerland) and Rhaeto-Romanic (south-eastern Switzerland)

Monetary System

The Swiss Franc (Schweizer Franken) counts among the world's hard currencies. There are 100 Rappen to one Franken. The exchange-rate at the time of writing is Sw.Frs. 1.50 to 1 US\$

Muttenz



* * *

GENERAL INFORMATION

Muttenz

In the Roman Era (50 BC - 260 AD), the name for Muttenz was Montetum. The 'Alemanni' (260-496) called it Mittenza, and around 1230, the name changed into Muttence, and over Muttentz finally into Muttenz. (The 'u' is pronounced like the 'oo' in look).

*

Muttenz has two natural borders: river Birs to the West (Basle) and river Rhine to the North (Germany).

*

The still existing wildlife is a variety of birds, deer, fox, badger (only a few), hare and squirrel - and once in a while a wild boar keeps the hunters on the run.

*

The Muttenz Town-Hall -bearing the name of 'Mittenza'- is located in the center of the town at an altitude of 291 meters. The altitude of the community ranges between 255 meters (down by the Rhine) and 651 meters (highest point). Its extension is 1'665 hektar (equalling 4'165 acres) whereof 1/3rd are woods. The farmland is constantly shrinking, due to heavy construction. The number of operated farms has decreased in the last 25 years by one half to 13 (at the end of 1988).

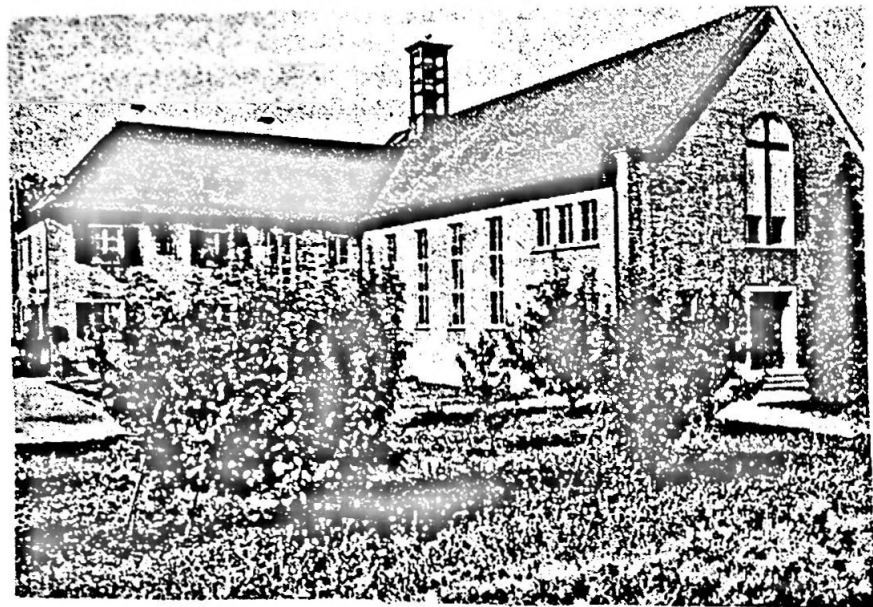
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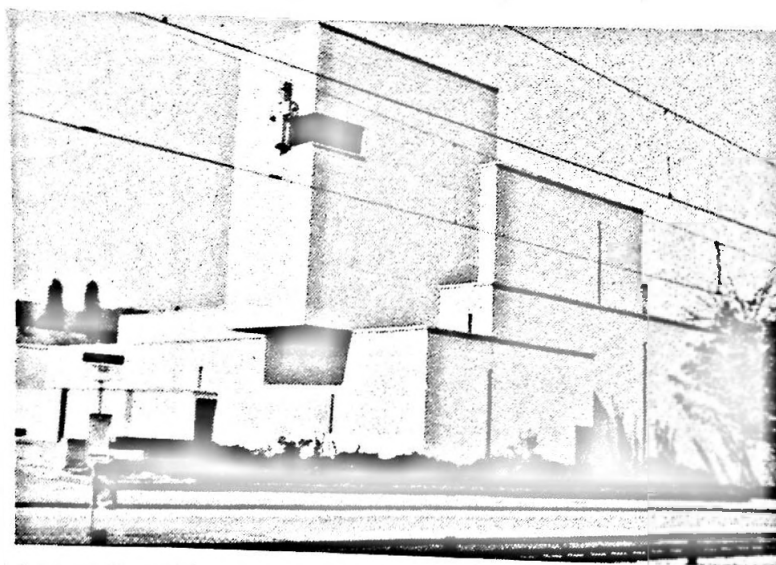
'Mittenza'
Town-Hall
of
Muttenz

At the time of writing, there was a stock of 2'146 one-family-houses plus 7'074 apartments, 96 official buildings, 94 store and office buildings, 236 factories + workshops, 1 hotel with 47 beds, 2 homes for elderly people with 170 beds, 30 pubs, coffee shops + restaurants, 5 banks (subsidiaries to the major Swiss Banks), 2 post offices, 3 churches (2 Protestant with 4 clergymen, 1 Roman Catholic with 2 Priests),

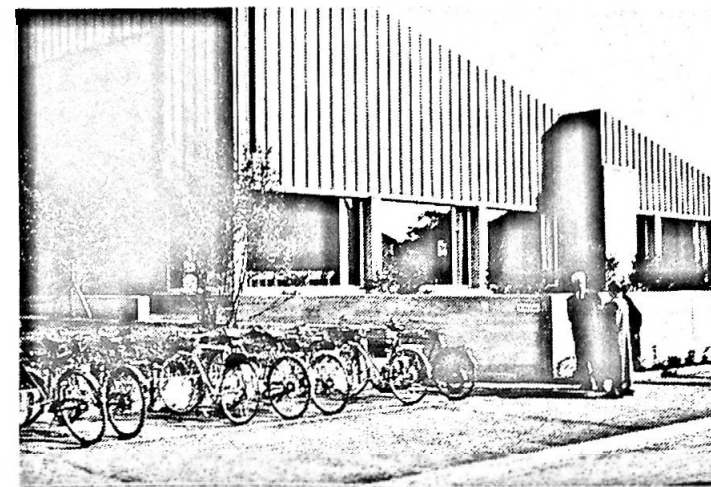
3 chapels, 23 medical doctors, 8 dentists, 3 pharmacies, 3 drugstores, 3 super-markets, 11 kindergardens with 19 teachers, 4 primary schools and 3 high-schools, 1 college, 1 engineering college, 1 vocational school, 1 music school with 113 teachers in all, and the COOP schooling center. At the rifle and gun ranges, all men between the age of 20 to 42 who are fit for military service have to practice their shooting skill. (The men who have completed their army training -17 weeks at the age of 19/20- keep both, uniform and rifle at home).



The first Catholic Church built (in 1932) after the 'Reformation'



Catholic Church



Feldreben (second Protestant Church)

Bellfry of Feldreben ->



St. Arbogast Church



Rifle and Gun
Ranges



Engineering
College



In the year 1850, Muttentz counted 1'322 inhabitants; in 1900: 2'502, whereby almost half were citizens. People almost exclusively lived on farming. (It is to be explained that citizenship in Switzerland sticks to people like their name. No matter where they are born or where they move to - they may keep their citizenship over generations, unless someone chooses to become naturalized elsewhere or do military service for another country. Many a citizen has never seen his actual home-town).

*

Since that time, the population has been steadily growing, and in the year after World War II, a real population explosion took place. In 1960, although one third of the population had grown up in Muttentz, the proportion of the citizens as against the total population had shrunk to 10%. End of 1988, the population exceeded 17'000, whereof a mere 3'000 were citizens. (see also following survey).

*

In the year 1919, the city tramway was extended from Basle to Muttentz. This meant a temptation for many a city-family to build a house and move out to Muttentz.

*

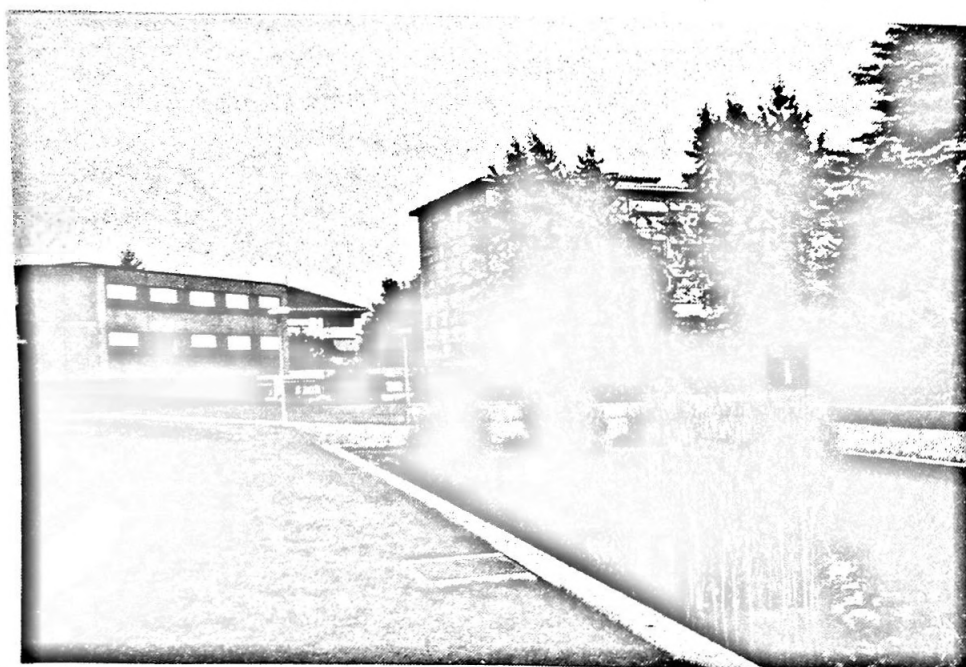


In 1921, the construction of the Freidorf, a cooperative settlement with 150 one-family houses, was completed, adding another 150 families to the population rate of MuttENZ. During the economic crisis of the twenties, there was a minor construction boom in MuttENZ, mainly stimulated by the local authorities with the purpose of providing work for the unemployed. Whereas in 1910, MuttENZ consisted of 349 private houses with 579 homes, the number increased to 826 houses with 1'209 households in 1930. When, in the forties, the industries began to stretch out to MuttENZ and the Lower part of Basel Country, a never expected construction boom set in.

*

In order to keep the construction boom under control, special laws were established. The territory of MuttENZ was divided into eight zones, whereof zone 1: is limited to one and two family houses with at the most two stories. Zone 2: one, two or more family houses up to two stories high. Zone 3: Multi-family houses up to three stories high. Zone 4: Multi-family houses up to four stories high. Zone 5: The ancient village. Zone 6: Industrial zone, south of the rail tracks. Zone 7: Green zone. Zone 8: High buildings up to twelve stories high.

*



Old People's Home I



Old People's Home II

An earlier statistic shows that in 1958 out of the 73 communities of the Canton Basle Country, MuttENZ was the third biggest one and still is in 1989 with 17'163 inhabitants and past 10'000 jobs.

The jobs split up as follows :	1960	1988
farming and forestry	3%	1.15%
services enterprises	38%	36 %
industry and construction	59%	63 %

*

The Municipal Council consists of 7 members, of which one is President. They meet once a week and are elected or re-elected (no limit to re-election) every 4 years.

*

The average rainfall per year is : 80-100 cm i.e. 35-40"

The average temperatures are: in January : 0°C = 32°F
in July : 19°C = 66°F
per year : 10°C = 50°F

* * *

Structure of the Population

Year	Population	thereof Citizens	other Swiss	Aliens	Prot.	Cath.	Dwelling Houses	Hous- Holds	Canton BL Popul.
1748	1'000	832					212	250	
1800		820					208 *		
1860	1'704	991	627	86			226	328	
1900	2'502	1'033	1'165	304	2'253	234	294	496	
1930	4'966	1'052	3'488	426			826	1'209	
1940	5'917	1.022	4'594	301	4'879	920	1'125	1'671	
1950	7'125							2'029	
1960	11'963 **	1'075	9'541	1'347	8'264	3'475	2'016	3'485	
1970	15'506				9'517	5'375 ***	2'352	4'827	198'474
1972	16'001	1'683	11'819	2'499	9'582	5'702			209'932
1974	16'702			2'765	9'887	6'022	2'264	5'589	218'222
1980	16'911	1'808	12'895	2'302	9'480	5'965	2'736	6'313	
1988	17'063	2'946	11'649	2'468	8'765	5'697		7'074	232'707

* In October 1800, 5 dwellinghouses with 7 households in all were destroyed by fire, thus the decreasing number of houses

** At the threshold of 10'000 inhabitants, Muttentz -so far a village- became a 'Town'

*** Italian and Spanish labor with large families brought up the percentage of Catholics. The number of their children is so substantial that three additional school classes had to be added to each grade. Apart from Protestants and Catholics, there now are 501 Moslems (3%), 5 Jews and 2'095 of other or no confession.

Farming

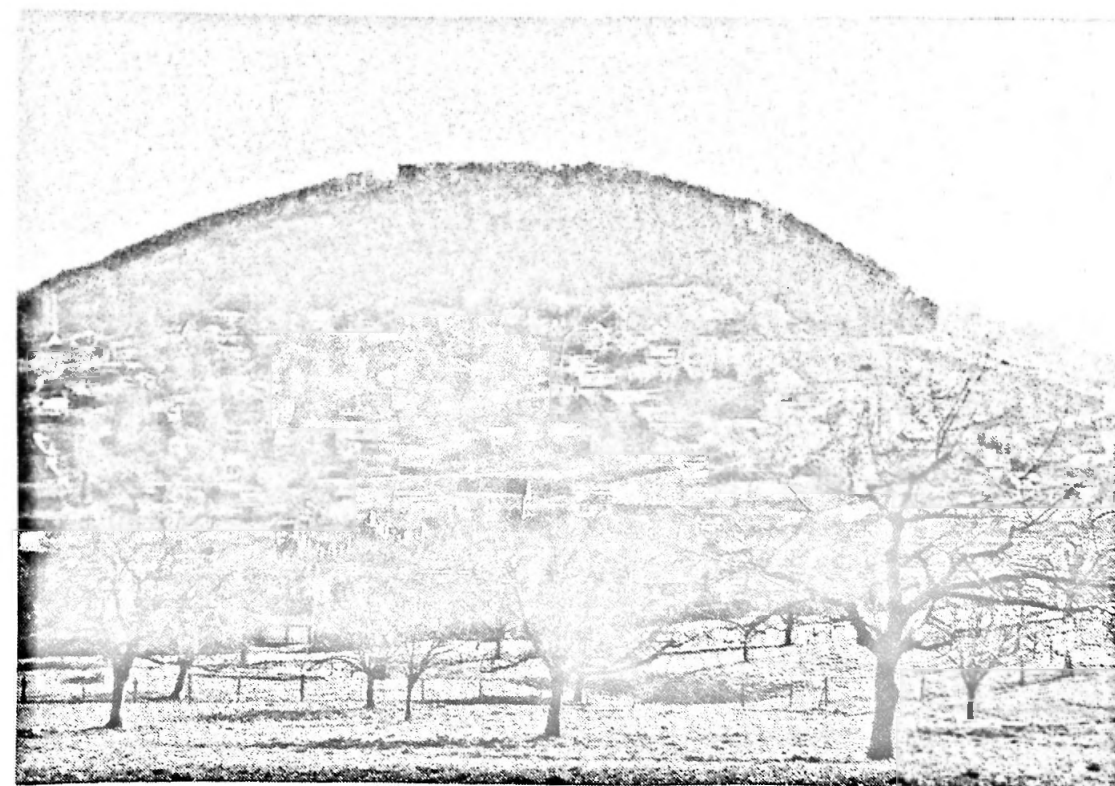
In 1910, 71 farms with 229 cows had a monthly yield of 40'000 litres or 8'800 gallons of milk.

In 1965, 22 farms with 219 cows increased the monthly yield to 46'500 litres or 10'220 gallons of milk.

In 1989, 10 farms out of 13 keep cows of the three major Swiss breeds, 170 in all. Their contingent is limited to 50'000 litres or 10'990 gallons a month. A substantial surplus is fed to the calves.

Non-farming people used to buy their milk from local farmers. Many a farmer took his milk to his private customers. When in 1910, the Dairy Cooperation (the 'Milchgenossenschaft') was founded, all farmers delivered their milk there, whence the distribution was made.

The farms in Muttentz were at all times mixed farms that primarily served the purpose of feeding their own families. Potatoes were essential, also various kinds of cereals and clover for the cattle. The better-off farmers kept cows, the poorer ones goats. Sheep provided the people with both wool and meat, and the meadows on which they were grazing, with natural dung.



The following fruit trees are registered:

	1863	1929	1961	1981
cherry	6'572	2'733	4'714	1'695
apple	9'471	2'648	6'316	1'518
pear	1'522	1'682	5'044	648
walnut	948	180	476	138
plum	2'482	1'384	5'637	868
quince	little	159	463	11
apricot	little	19	427	3
peach	-	82	2'254	14
beehives	100			170

The majority of fruit in excess of their own needs used to be sold at the market in Basle up to the time when the Muttentz Railway Station was taken into operation in 1854. From then on, fruit -above all cherries- were shipped in all directions. Apples and pears of inferior quality were -and still are- pressed into a tasty juice, whereas the surplus of cherries and plums were -and still are- distilled. The Canton Baselland is famous for its excellent Kirsch (cherry spirits).



This kind of resting bench (to be seen behind the 'Mittenza') was designed for the women who were carrying fruit and vegetables on their heads to the market. They were put up along the pathway to Basle. The upper shelf was meant for the loaded baskets, the lower one to sit on.

A very important production line was the Wine. In 1863 e.g. 240'000 litres (or 53'330 gallons) of wine were produced. The selling price was 65 Rappen per litre (\$.43). In the year 1930, a wine-growers' association was founded. The statistics report the following harvest:

1965: 60'000 kilos, yield 42'000 bottles of wine
1989: 91'000 kilos, yield 63'700 bottles of wine

For many decades, quite substantial returns from the sale of Wood went into the funds for the benefit of the needy people.



Typical Farmhouse (Mainstreet of Muttentz)

The Handicraft/Trade tendencies compare as follows:

	1863	1990
Butcher	4	3
Baker	3	4
Plumber	1	3
Smith	4	2
Wheelwright	4	-
Carpenter	3	8
Painter	2	12
Turner/Cooper	3	-
Grain Mill	1	-
Brick/Tile Kiln	1	-
Architect	-	11

Social Life

Muttenz has a whole variety of clubs. The saying goes in Switzerland : "Let three Swiss get together - and they will found a club".

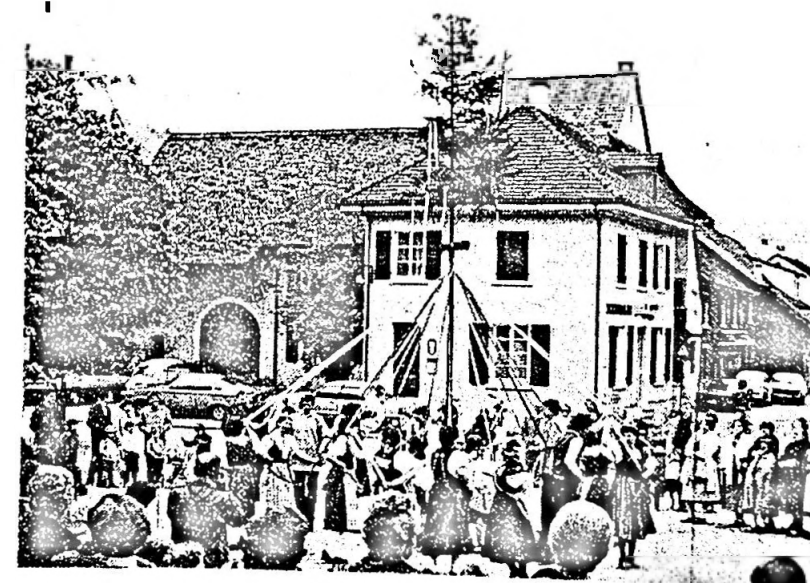
Social Activities

- Once a month, an established gathering at the 'Kirchgemeindehaus', the Protestant Church Congregation House for a joint soup-lunch, followed by coffee and home-baked cakes, is very popular and very well frequented. The idea is to consume a modest meal at a reasonable price - and to offer the money saved to the needy people in one or another part of the world.
- 'Gemeinnütziger Verein für Alterwohnungen' - a union sponsoring the construction and maintenance of homes and low-rent apartments for old people.
- 'Hauspflege-Verein' (home-nursing) - providing for temporary house-keepers who take charge of sick-people, above all mothers, and their households.
- 'Altersstube' (old folks' lounging, verbally translated). Men and women beyond the age of 65 regularly come together once a month. They are being treated to tea and buns and entertained with slide lectures or films. Occasionally, a Missionary returning from overseas will talk about his adventurous experiences in far distant countries. Before Christmas, they have a Christmas Party and each spring they go for a bus excursion. These meetings are zealously frequented. There is a gym class for old people once a week, and on Friday afternoons, the public indoor swimming pool is being warmed up by several degrees and reserved to the aged people.
- 'Mittwoch Club' - the Wednesday club. A group of a dozen men from the age of 65 up (the eldest being 89 at the time of writing) meet every Wednesday at 2 pm for a walk through the fields and woods of 1 - 2 hours and - most important - a glass of wine.
- 'Frauenvereine' (women's clubs) - getting together once a week with their knitting and needle-work. They also undertake a couple of excursions a year.
- 'Samariter-Verein' (samaritans) - giving evening classes on nursing sick and injured people and also offering their services during sport's festivities a.s.o.

- 'Verkehrs- & Verschönerungsverein' - in charge of traffic problems as well as embellishment of the area, providing for facilities such as putting up of finger-posts and benches, and also decorating public fountains with flowers, planting flowers on public grounds etc.
- 'Trachtengruppe' - national costume club
- 'Verein für Volksgesundheit' - society for public health
- 'Naturfreunde' - nature's friends
- 'Ornitologischer Verein' - bird watching and protection.
- 'Rebbauern' - vine growers' association
- 'Gartenbauverein' - hobby gardeners
- 'Verein pro Wartenberg' - taking charge of the restoration work of the citadels
- 'Schachclub' - chess club
- 'Abstinenten' - blue cross



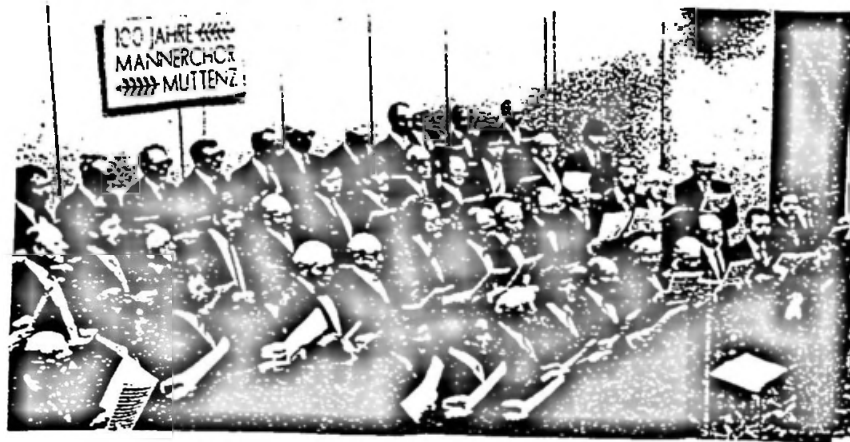
Allotment
Gardens



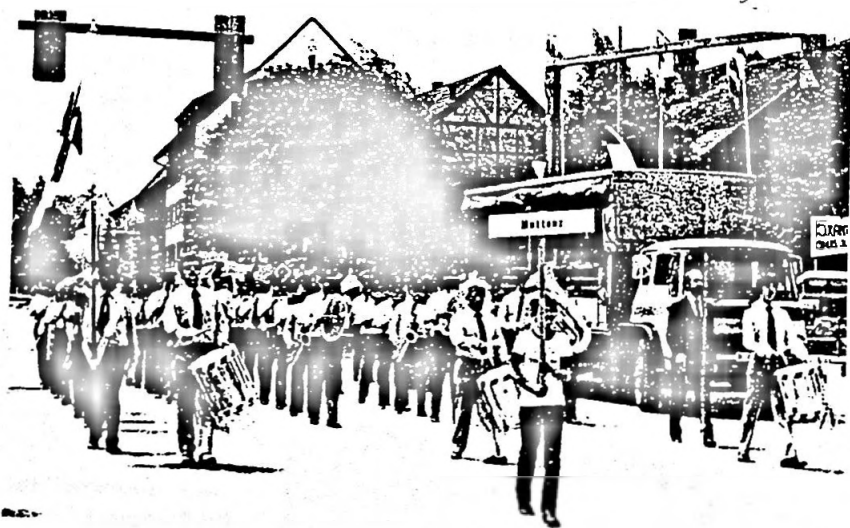
May Dance in
National
Costume

Music Societies

- Two extremely good brass-bands (senior and junior)
- Jodelers' Society
- Women's choir for folk songs, founded in 1886
- Men's choir, founded in 1881
- 'Contrapunkt' choir
- 'Kantorei St. Arbogast' choir
- Youth's choir
- Choir of the soccer club
- Protestant and Catholic church choirs
- Accordion Orchestra



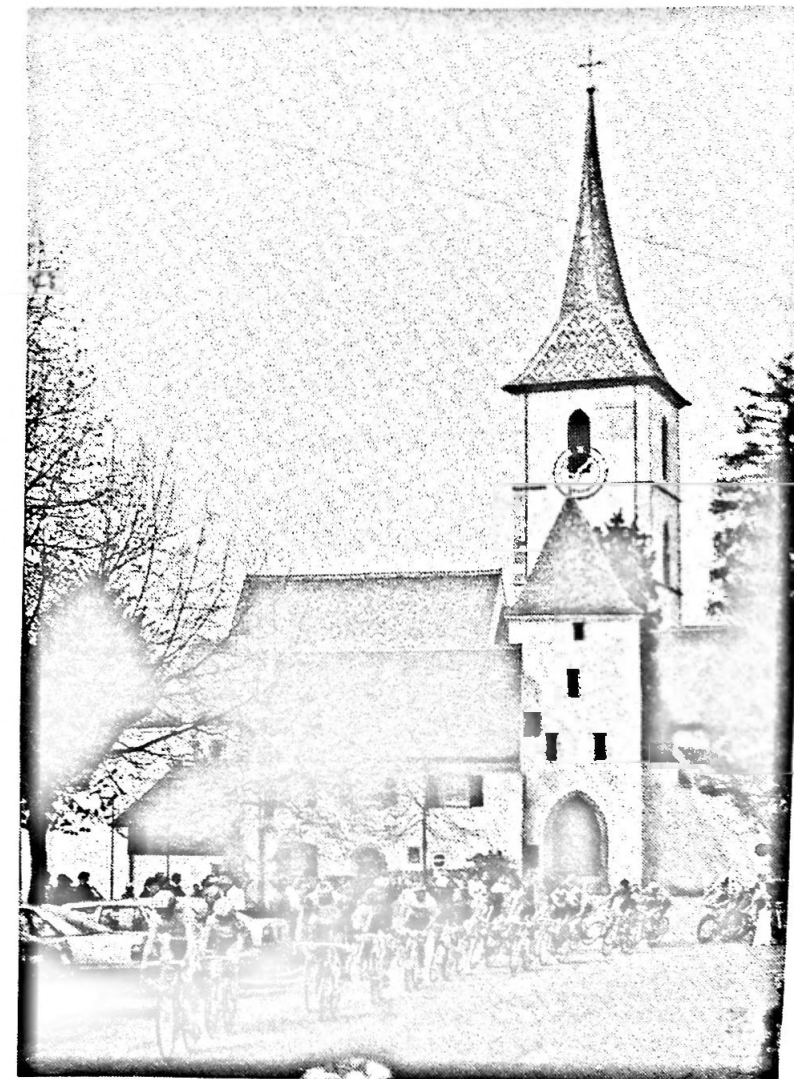
Men's Choir



Brass Band

Sport's Clubs

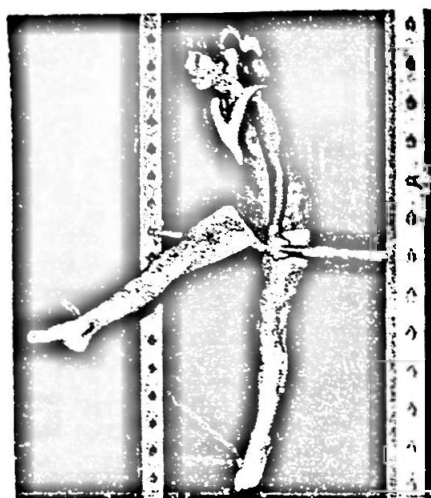
- Boys Scouts
- 'Kegelclub' - bowling club, a Swiss national sport, different from the American bowling.
- 'Fussballclub' - soccer club
- 'Schützengesellschaft' - shooter's union
- 'Schwinger Club' - some kind of wrestling
- 'Skiclub'
- Bodyfit
- 'Jagdgesellschaft' - hunters union
- 'Hundesport' - dog's training
- 'Männer- und Frauenturnvereine' - gym classes for men and women, with a special day-class for mother + child (pre-school children)
- 'Wasserfahrverein' - punting
- 'Feuerwehrverein' - firemen's club
- 'Leichtathletik-Verein' - athletic's club
- Girl's gymnastics group



Cycle Race
around the
Wartenberg



Bodyfit

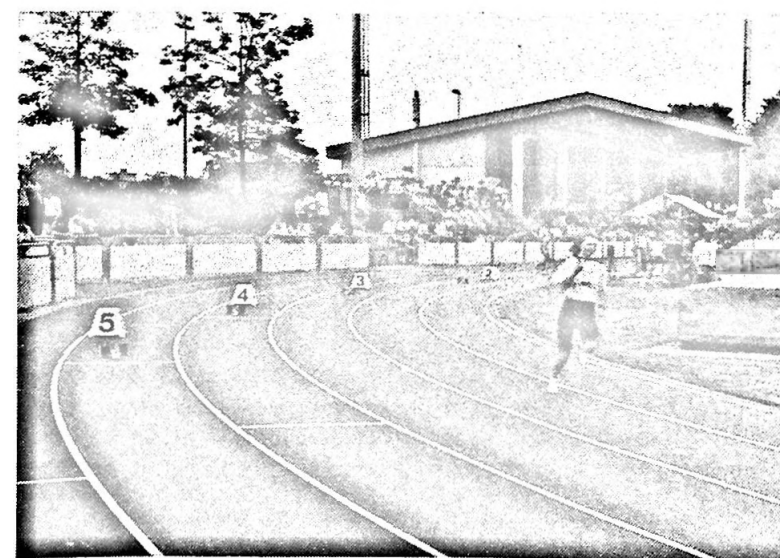
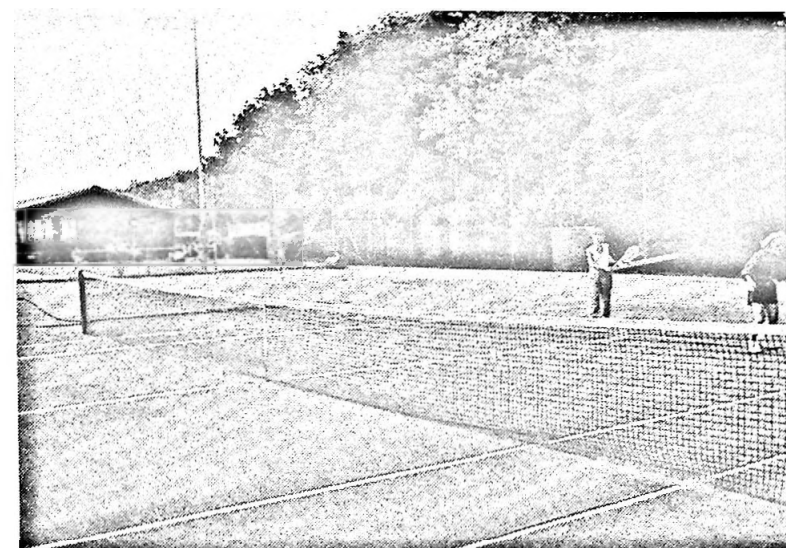


Girl's Gymnastics Group

Wrestling

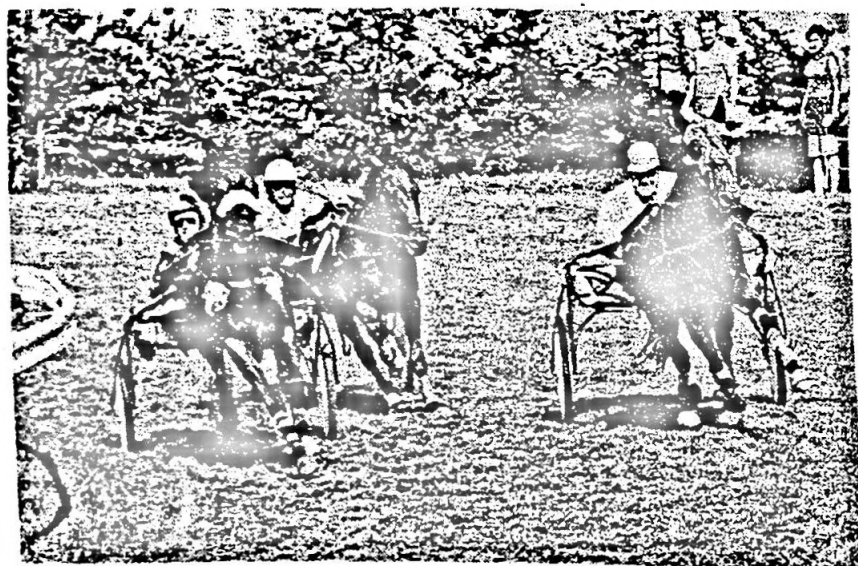


- Sports Grounds**
- Soccer field
 - Tennis courts
 - Swimming pool + sauna
 - Horse race track





Horse Racing



Political Parties

Muttenz, like Switzerland as a whole, has three major parties: the Socialists, the Free Democrats and the 'Christliche Volkspartei' (the catholic party) and besides also a number of minor parties, whereby the 'Green' Party (environmental protection) are gaining ground.

* * *

The Young Generation of Muttenz

In the year 1965, interviews were made with the 175 teenagers in their last year of schooling. The results were quite informative, drawing a picture of the mentality of the local youth.

It was found that only 3/4th of the juveniles received a regular monthly allowance from their parents, of which 42% ranged between 1 - 5 francs (0.65\$ - 3.35\$), 28% 5 - 10 francs (3.35\$ - 7.70\$) and a mere 5% over 10 francs. 55% of the teenagers earned own money occasionally or regularly.

91% of the interviewed young people owned a bicycle and only 5% a motor-cycle. (unfortunately, the percentage of motor bicycles has gone up considerably since, which is quite a nuisance - noisewise!). One boy declared proudly that, although he could afford to buy a motor bike he did not care to have one.

53% of the youngsters had spent holidays abroad.

14% never watched TV, 28% were watching but 1 - 4 times a month, 41% 1 - 5 times a week and 17% daily. (Of course, this rate has gone up in the meantime, too).

40% used to read regularly the daily paper.

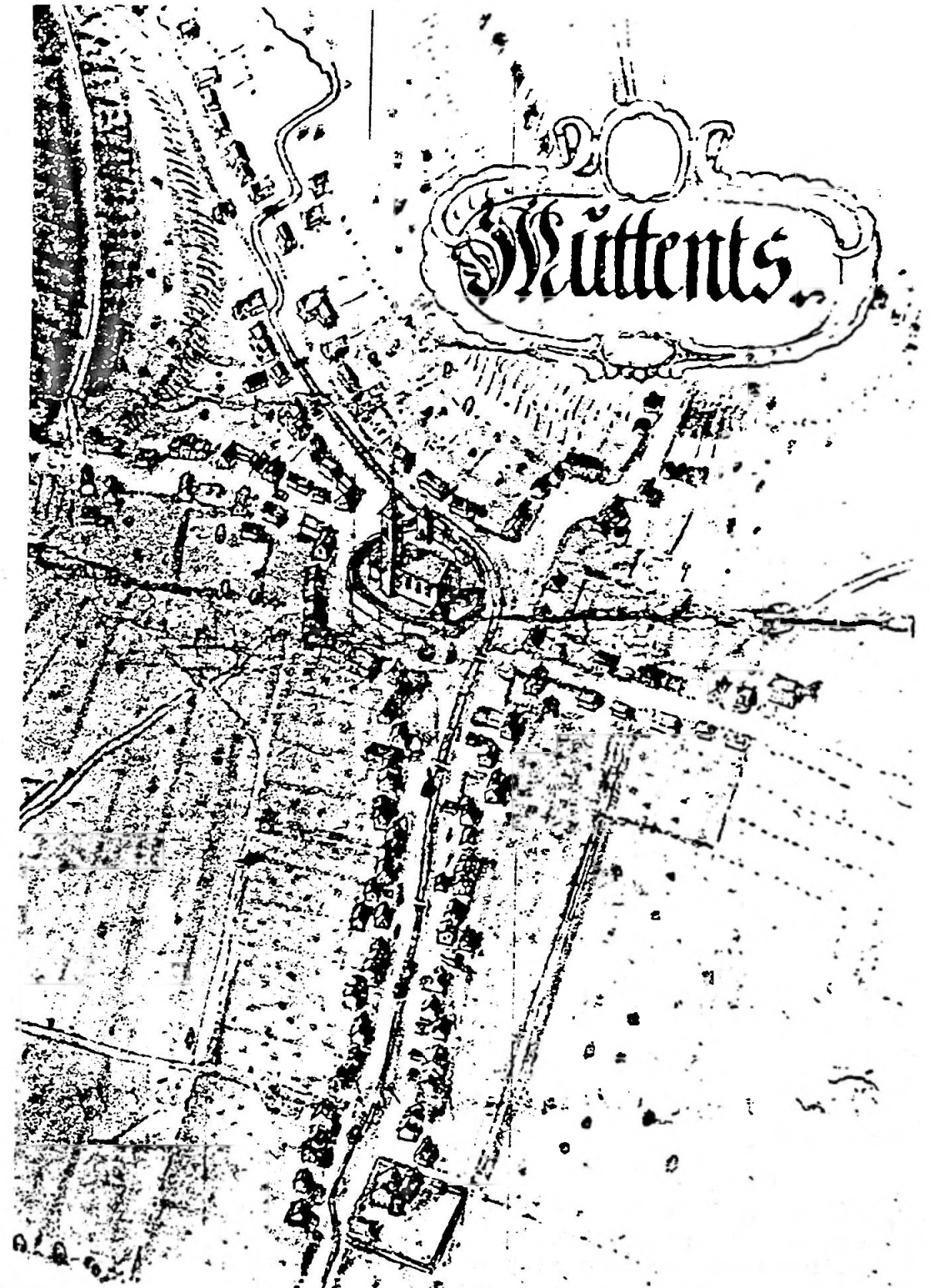
Whereas the vast majority of the city children never saw their fathers at work, 70% of the teenagers of Muttenz confirmed to have watched their fathers work at their job.

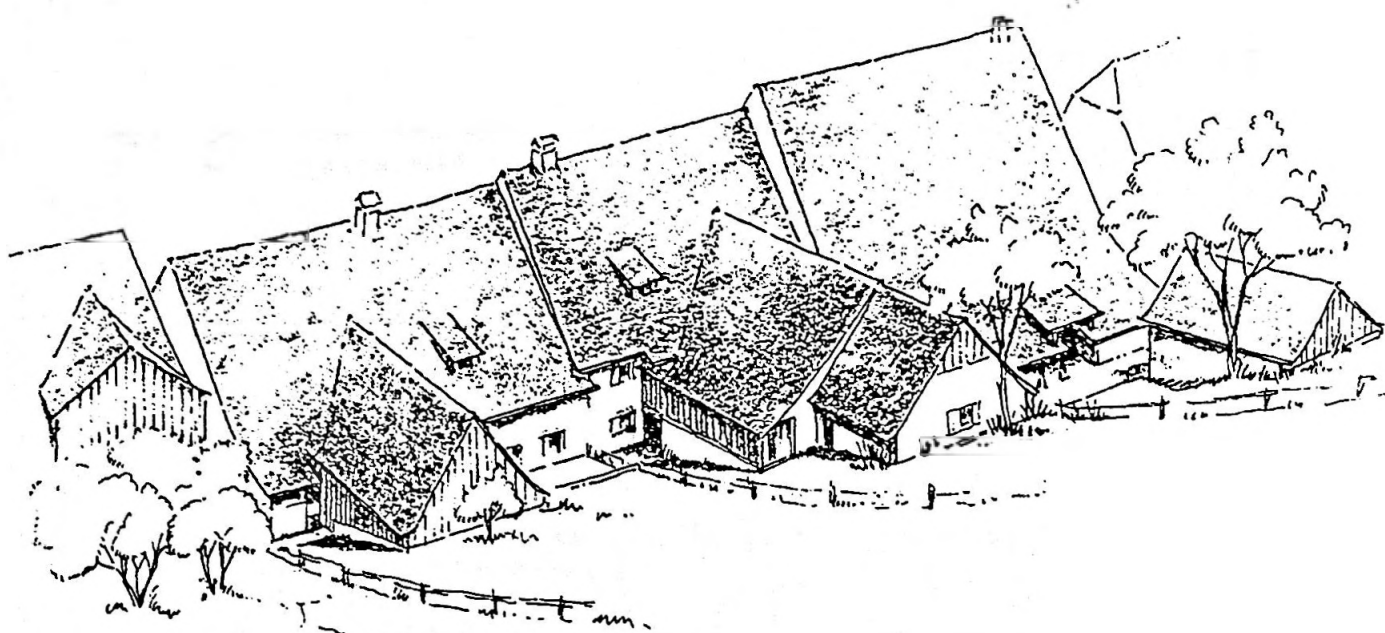
64% regularly took part in their family's Sunday excursions and 95% used to help their mothers with the house work.

* * *

THE ANCIENT VILLAGE

As of today, the ancient farm houses form the center of the town. They are lined one next to the other stretching out into five directions from St. Arbogast church.





In the summer, many people keep Geraniums on the outer window sills, which gives those neat houses an even more cozy touch. The parsonage, built in 1534, is one of the oldest buildings still inhabited (by a Minister and his family).



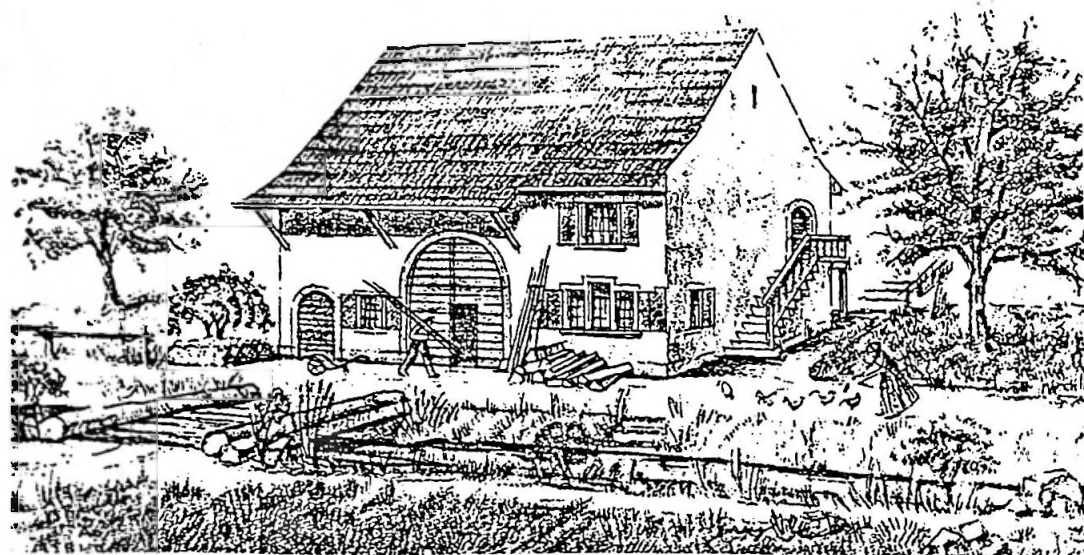
Parsonage

The layout of the ancient farm-houses is more or less alike. The low ceilings and low and narrow doors are typical. Originally, most houses were but one story high, covered with thatched roofs. The second stories were built up later and the roofs covered with tiles. The dwelling-house, barn and stable form one complex under one and the same roof. In olden days, the toilet used to be out in the barn, next to the pig's stable. Until a few years ago, the manure was kept in a square yard in front of the cows' stable. It was the farmers' pride to keep the heap neat and square. Prior to a feast or religious holiday, the farmers used to make a special effort, braiding with straw and much skill on the sides of the manure heaps.

The barns had a huge door, allowing for the hay and crop cart to pass under. Cut into the large door is a small one for the people to go through.

From the barn, there is also an interior connecting door to the dwelling house, and on the opposite side one to the stable. When the clay floor of the barn had become worn out from the many steps passing over, the farmer would cover it with a

new layer of clay and invite the children of the neighborhood to trample it even, an activity that used to be great fun. In the evening, an accordion player animated the youngsters to dance. In a most pleasant way they were stamping the floor into a harder and more even surface.

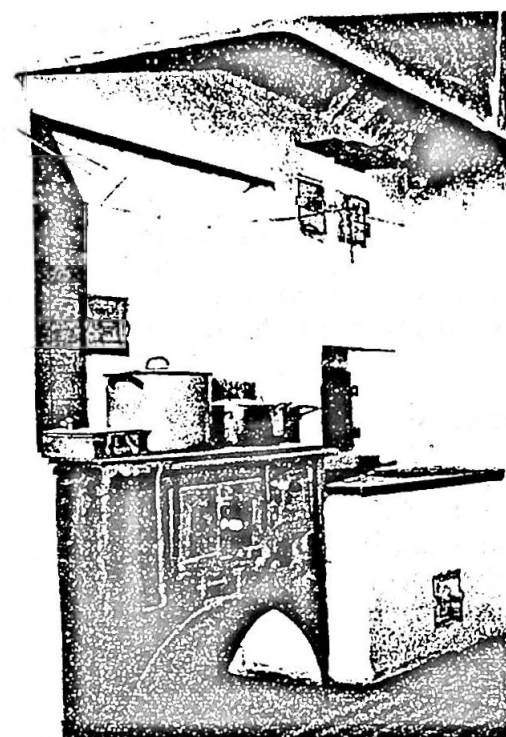


Medieval Farmhouse

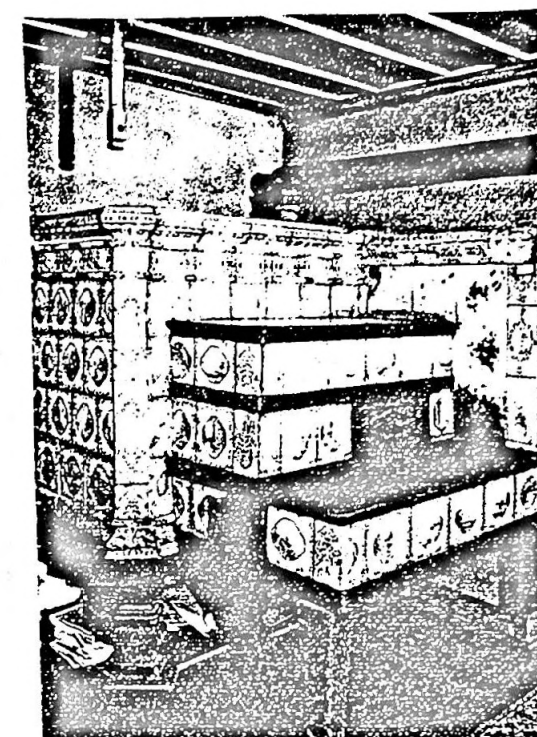
The dwelling-houses were equipped with huge cellars, where people used to store their vegetables, the bread and the wine. All the farmers maintained their own grape-yards and made their own wine. Many a farmer found his wine production more profitable than the rest of his crops. In this area, you find -as of today- all-round farms exclusively, originally serving the purpose of feeding their own family. Farmers who produced wine in excess of their own need, sold it to the local pubs or, if they felt like pouring it out to guests themselves, nailed a fir-wreath to their front-door. This meant that one was welcome to go in and buy a drink of wine.

The main floor of the dwelling house consisted of the kitchen, a large living room and the parents' bed-room. In the living room, against the kitchen wall, stood the 'Kachel-ofen', a tiled stove with more or less elaborate decoration. The tiled stove was heated from the kitchen through a small iron door, thus keeping the living room clean from ashes and soot.

The doors leading from one room to another were purposely excessively low and narrow, forcing people to fold up into a humble posture.



Kitchen Stove



Tiled Stove



Tile

At a later period, when the wood-stoves gave way to electric ones, the chimneys were walled up and the kitchen grew both warmer and cleaner. However, the 'smoke-chamber' was gone, too. Proper smoke rooms had to be installed in the attic. The kiln for the distillation of spirits was, in many houses, also located in the kitchen. No wonder, the kitchen used to be black all over from soot.

The waterstand, made out of copper or wood, covered by a lid, was also part of the kitchen inventory. It usually held 20-30 liters of water that was brought in from the fountain. The sewage used to be gathered in a tub beneath the waterstand and was emptied as occasion demanded. The waterstands gave way to proper sinks in 1895, when the water-pipes were laid. The pride of every house-wife were copper or brass pots and pans shining from the kitchen walls.

During the coldest period of the winter, the hens, fenced in under the staircase, were allowed to live in the kitchen.

Usually, the tiled stoves in the living-room were a huge construction often beautifully painted and shaped into a bench or rather two benches on two levels, where the family and the house-cats liked to warm their bodies.

The stoves held a small compartment, where apples were roasted - a delicacy! and where the canvass sacks, filled with cherry seeds, were warmed up. Those sacks kept the beds warm all night through.

Each living-room had a niche or a board over the door where the house Bibel and hymn-books were kept. A petrol lamp lit the family table. In 1904, the petrol lamps gave way to the electric light.

Besides a solid table and a sofa, a chest of drawers was the most important piece of furniture. Well-off families would also have a secretaire with a secret safe, as well as a cupboard. Often the living-room, holding a double bed, also served as bedroom for the parents. Families, as a rule, counted between 8-15 heads, thus making it necessary to install sleeping facilities wherever possible. A cuckoo-clock would tick from the wall announcing the hour. The walls were decorated with birth and confirmation certificates, wedding wreaths and other souvenirs cherished by the family. Epigrams, religious and patriotic pictures, pinned to the walls, revealed the spirit of mind prevailing under that particular roof. Besides the kitchen, the living-room was the only room that could be heated, thus the whole family gathered there in the evening. Story-tellers were welcome guests to break the monotony of the evening leisure, also neighbors dropping in and joining in the singing of the family.

People of Muttentz called their bedrooms 'Chammere' - chambers. Households of a certain standard kept a wash-stand with ewer and wash-basin in the bedrooms and had beds with regular mattresses. The majority of beds, however, just held a sack of straw or dried leaves, covered by an eiderdown and a sheet. A heavy featherbed in a red and white checked case served as cover. Two to three children used to sleep in one and the same bed. Large families also used the attic, right under the roof, as bedroom. There, it often happened that rain and snow would wet the beds - the cold wind blowing in through the woodwork of the roof freezing both featherbeds and tips of noses into icicles.

There was no room for the 'little place' - the 'Abort' - within the Muttentz farmhouse. 'Ab-ort' means off-room, and according to its meaning, it was away from the dwelling-house, namely in the barn. When the water pipes were laid to the houses, the first water closets moved into the dwelling-houses.

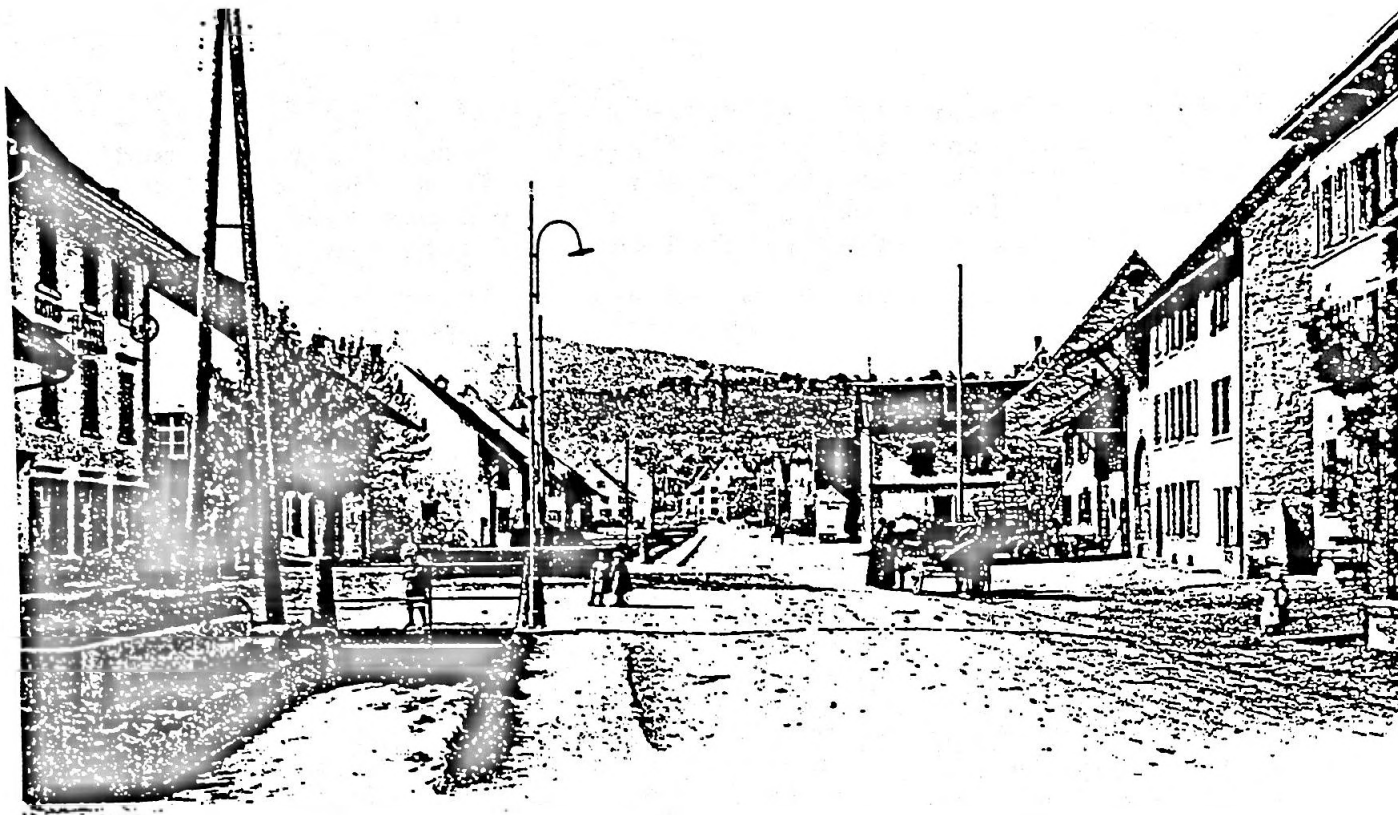
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Baselgasse



Gempengasse



MuttENZ Mainstreet with Rössli Inn on the left



Medieval Farmhouse

The Village River

The village River -prior to being canalized in the 1930s- originally served many purposes: at the upper part of the village, it kept a mill in operation. Further down, it used to water meadows and fields. Within the village, where it was flowing alongside main-street, it served as washhouse to the farmers' wives. From the adjoining houses, stairs descended to the river. A number of little bridges connected the river banks.



Once in a while, after a heavy rainfall, the industrious river turned into a threat to both people and cattle. Swelling into a torrent, it would flood houses, stables and fields.

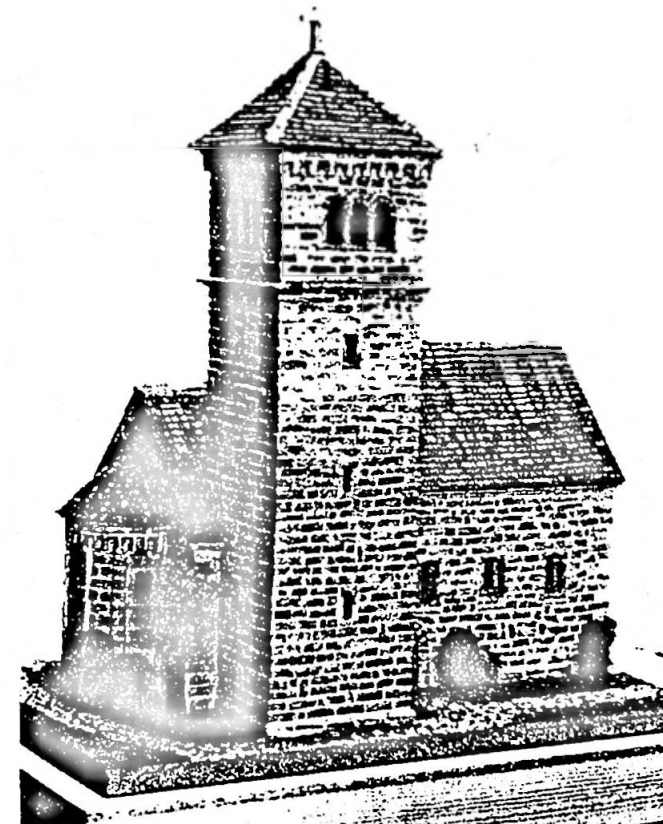
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Die Kirche St. Arbogast

Under the Bishopric of Strasbourg, the church of Muttentz was named after its Patron Saint: St. Arbogast. Around 600 AD, Saint Arbogast was the Bishop of Strasbourg, who had the ability of healing sick people.

St. Arbogast was remembered as a benefactor to the people of Muttentz. The legend tells that at one time, while descending the Wartenberg, Arbogast fell upon his knees, praying and imploring a special blessing for this community. His prayers were heard and a well sprang up beside him. The fountain is known to this day as Arbogast fountain.

St. Arbogast church is the only still existing fortress church in Europe. It used to serve as shelter to the villagers at an epoch when the Citadels on the Wartenberg the former refuge, began to fall into ruins.



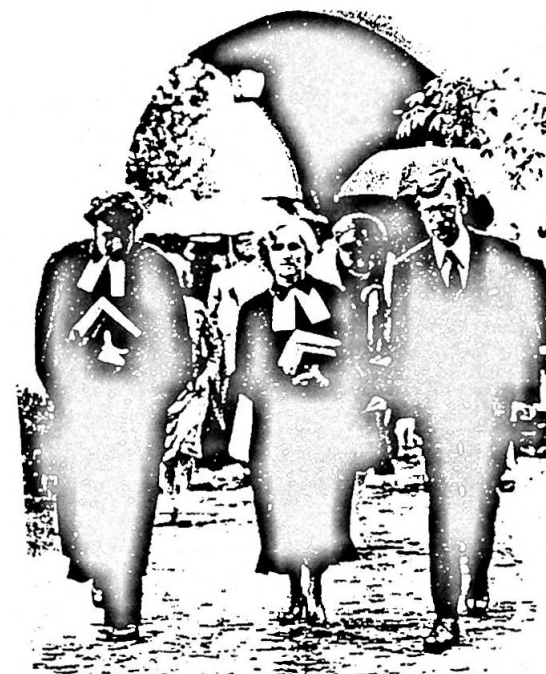
In the 12th century, the church was entirely rebuilt. Around 1230, it is mentioned as being 'the greatest sight of the village'.



After the heavy earth-quake of 1356, the partly destroyed church was reerected and restored by Prefect Konrad Münch. In remembrance, he placed his family coat of arms in the choir, where it still can be seen. In 1380, his son Hans Münch had the church encircled by a 7 meter high crenelated wall with two inserted gate-towers, as a new refuge for the villagers. The north gate he had decorated with a Münch (Monk) coat-of-arms in red sandstone. In 1435, Hans Münch's wife, Agnes von Brandis, a noble-lady from Berne, donated a church-bell in

honor of St. Arbogast. This bell can be heard daily - as of today - at vespers' time. Their son, Hans Thüring Münch, built the today's church tower in 1430. His family coat of arms can be admired at the westside of the tower.

Arnold zum Lufft, Priest from 1474 through 1517, is said to have built the nave with the Gothic ceiling around 1504, the way it presents itself today. Between 1507-13, he had the whole church decorated with beautiful paintings.



Ministers of
MuttENZ

In the course of the Reformation, the congregation of MuttENZ accepted the new religion, thus St. Arbogast church became a Protestant church in the year 1529. The crucifixes and other sacramental accessories were disposed of. The paintings disappeared under a coat of white-wash but fractions have been restored between 1972 and 1974. Already once before, in 1882, the frescoes were freed from the whitewash and carefully copied by local painters. Karl Jauslin (1842 - 1904) of MuttENZ copied 18 of them. These copies are stored away in the State's Archives of Basle. After the copying was done, the paintings disappeared once more under a coat of plaster and whitewash. The plaster now proved to have been very harmful, as it has sucked up the colours (Karl Jauslin's grave is in the churchyard, in the shelter of the belfry).



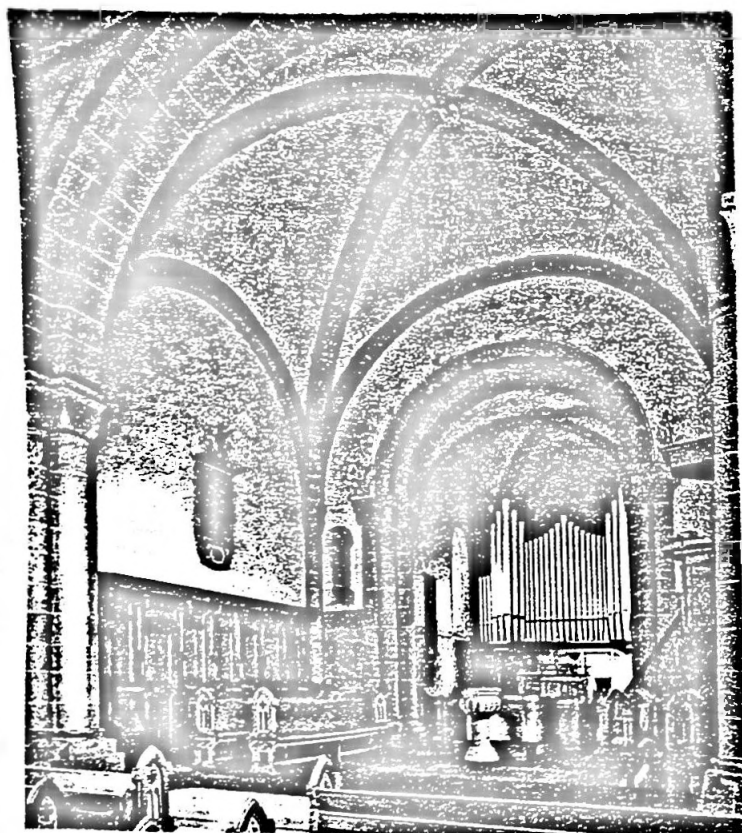
In 1630, the St. Arbogast church was equipped with bigger windows (cutting off parts of the paintings, as it was found), and the belfry was made one story higher.

*

Between the years 1746 and 1770, MuttENZ had a legendary clergyman who is still respectfully remembered as of today: Hieronimus Annoni. A street is named after him. He was an exceptionally good preacher. People poured into church also from surrounding communities, even from Basle. To keep things under control, delegations sent down to the Birs bridge tried to persuade people from Basle to return home. The Church Council was faced with the necessity of enlarging the church. However, Hieronimus Annoni died before these plans were effected - and thereafter the church was big enough again.

*

St. Arbogast church, partly built in the Romanesque style and partly in the Gothic style has found, long ago, the interest of the archeologists. When in 1972, restorations of the church became due, the archeologists found their time had come to set foot into it. The floor was removed, they began digging and, luckily enough, disclosed two former foundation walls, somewhat smaller but parallel to the existing ones, as well as stone-box graves that date back to the era of the Alemanni.



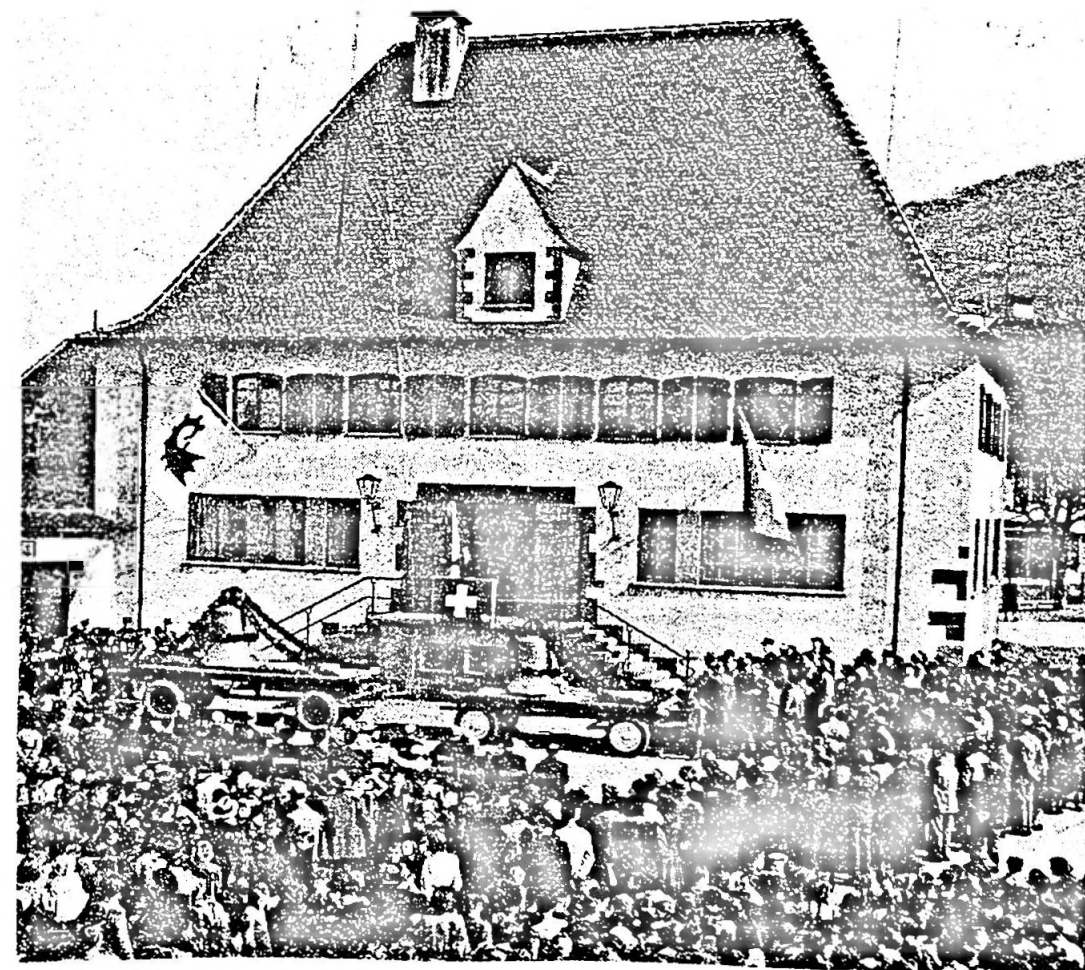
Choir of St. Arbogast Church prior to the latest restoration, when the organ was moved up to the gallery.

In 1806, a new altar was erected and the first organ placed into the church, replacing the trombones that used to accompany the singing congregation.

In the year 1922, the wrought-iron stoves were removed from the church and replaced by an electric heating. In 1926, a new organ was installed. The former one had served for 120 years.

*

The bells of St. Arbogast church count among the most ancient ones in this country. The eldest one, donated by Agnes von Brandis, bears the date 1435 and is jointly dedicated to St. Arbogast and St. Pantaleon. St. Pantaleon is said to have worked in this area around 200 AD. The second eldest bell is dated 1494, the third one 1571. In 1767, the minor bells were melted and poured into a bigger one. The belfry, as of today, holds six bells. The last two were hoisted in 1949 by 657 schoolchildren. The biggest one, weighing 1'980 tons, was donated by the citizens of MuttENZ, the other one, 1'402 tons of weight, by the local chemical industry.

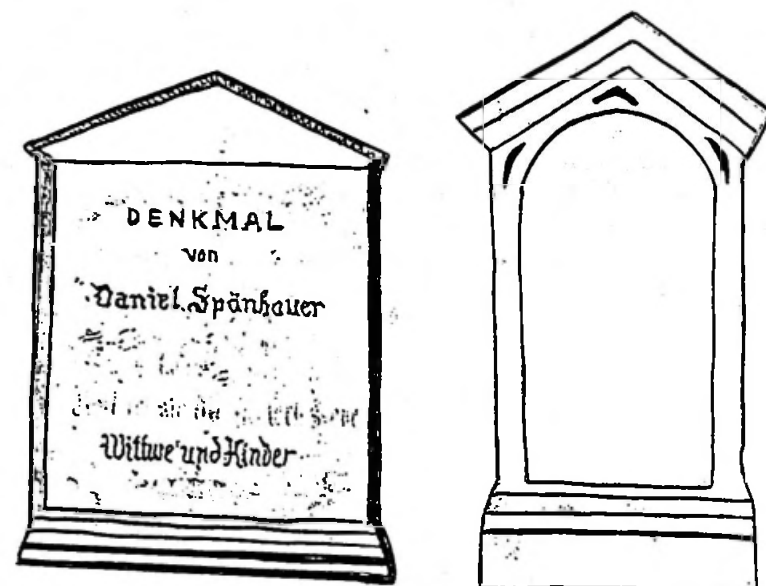


Two new bells

*

In olden times, the dead were buried in the churchyard; high dignitaries within the church itself.

The pictures below shows two grave-stones of Spänhauers, the one on the left of Daniel Spänhauer, born Sept. 8, 1809, deceased Aug. 15, 1842. The inscription reads: 'May God comfort the widow and children'. The stone on the right is the one of Friedrich Spänhauer who was killed in an accident on March 22, 1876 at the age of 18. He now is counted among the children of God and his heritage is among the Saints. Dedicated by his mourning parents, sisters and brothers'.



In 1860, the churchyard had grown too small and a new cemetery, some 100 meters away from the church, was taken into operation.



* *



Karl Jauslin, 1842-1904,
Artist-Painter

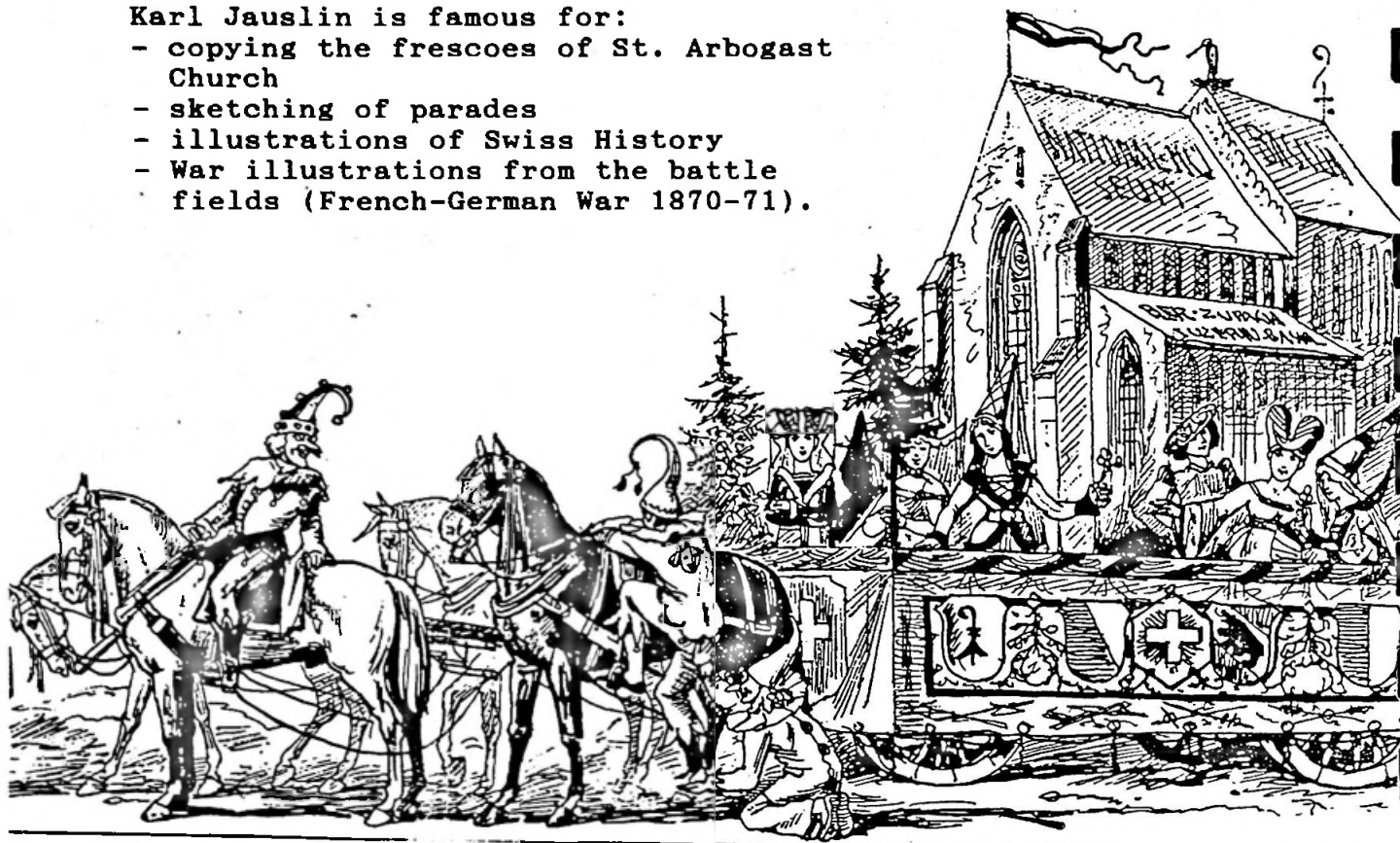
Self-Portrait

with mother and two sisters
in front of their house



Karl Jauslin is famous for:

- copying the frescoes of St. Arbogast Church
- sketching of parades
- illustrations of Swiss History
- War illustrations from the battle fields (French-German War 1870-71).



Parade

The girl he dearly loved was compelled to emigrate to America with her family, before he had the means to marry her. He kept his vow and never married.

* *

Entries contained in the St. Arbogast Church Books from the year 1748 through 1830

In the year 1748, Hieronymus Annoni, Minister of Muttenez, started to write down information about historical and other events. His successors made a tradition of this, which they maintained up to the year 1830.



Hieronymus Annoni
(1697-1770)
Minister of Muttenez
from 1746-1770

On May 8, 1749, many people boarded boats in Basle in the direction of Holland with the intention to emigrate and seek better living conditions in America. Among them were 66 from Muttenez. 1)

In the summer of 1750, another two households of Muttenez, 11 people in all, emigrated to America. These were evil people and thus their departure a relief to the village. 2)

August 26, 1750: A bad thunder-storm, followed by heavy rain, flooded the village. The little river swelled into a stream and swept away anything near, even trees and all the small bridges. Many a house and stable were under water. It was a danger to people and cattle.

On November 2, 1755, the earth-quake that destroyed Lissabon/Portugal and other towns could be felt in Muttenez.

Every year thereafter, on this very day, Thanksgiving was held.

In 1757 the assistant to the provincial governor gave up his job. A new one, a nice and friendly man, was elected and presented to the people by the provincial governor (Landvogt) Christ on December 11. 3)

1758 was an unusually wet year. The harvest was exceptionally bad, the fruit could not be stored. A field suddenly gave way and dropped into depth - an obvious result of an earth-quake. People were rather disconcerted.

On March 14, 1768, a 'necessitous' marriage was performed. The night before, the bride was touched and mistreated by a group of fellows in such a way, that a magistral investigation was necessary. Two fellows were put into the penitentiary, 5 others condemned to three years military service.

The farmhand Waldburger, in a spell of wantonness, swam across the Rhine. On his way back, however, he drowned before the eyes of his friends and was never found again.

August 2, 1772: After 8 pm there was a very bad thunderstorm. The lightning struck the house of the blacksmith, Hans Georg Hornecker, right through from the roof to the cellar and all across the house. What stupefaction! The parents and children stood in the living room and prayed. The eldest daughter, Elisabeth, born in 1767, stood behind the window. The lightning struck the child and killed her on the spot. The parents fell to the floor, but the youngest boy who stood beside Elisabeth, remained erect and nothing happened to him. 'This shows how God proves mighty in the weak!'

On August 4, the child was buried. All the church bells tolled. The entire congregation gathered in church, and I held a very earnest ceremony about Job.

The year 1775 was a year blessed by God, especially for Muttentz. The crops grew big and rich, the hay was of excellent quality and there was fruit in abundance. The vineyard bore more than anyone could remember. But the summer was a frightful one, both for town and country. The arsenal got struck by lightning and burned down completely. Seven days later, there were more thunderstorms, one after the other, threatening to destroy the whole town and village. The lightning struck five times, but praise God, without causing fire. 'May God be blessed, amen.'

1776 was the coldest Winter in Europe; no one has ever experienced an equally cold spell before. Not even the eldest books mention such low temperatures.

1782: The church tower required some overhauling. The cock was removed from the peak and carefully carried into the Minister's house, where drinks were offered to the thirsty men.

October 5, 1800: Five houses, 7 households in all, burned down. The fire broke out in the afternoon, started by a 5-year-old boy. The damage was estimated at some Sw.frs. 11'000.-. From church collections, both in Basle and Muttentz, some 4'859 francs could be distributed among the impoverished people. In the same year there was a bad epidemic, the putrid fever, causing 16 deaths. In one house the whole family lay ill in one room: mother, father and five children. The father died.

1803: two families emigrated to Southern Russia, one of which, having used up all their belongings before they even reached Vienna, returned to Muttentz. 'Blessed be he who does not see and yet believes.'

On March 16, 1806, the Minister was happy to hold his first sermon in the newly decorated church. They had painted the pulpit and covered it with a new cloth. A new altar was erected with stones from Muttentz. Voluntary donations allowed for the purchase of an organ. It has got eight registers, was built in Basle and cost 1'200 pounds.

'The Lord, whom we serve in His house, may give us the strength that we may live up to the vow we made before the altar.'

P.S. The voluntary collection amounted to 1'317 Franken 4 Batzen, equalling 1'097.16.8 pounds. The missing amount was covered by the municipal money-bag.

In the Spring of 1807, the community has cleared all the streets from mud. For four weeks, ten carts and twelve volunteers have constantly been at work. The government was so pleased about this well-doing that they presented the municipal purse with 300 Franken.

1811 was a very advanced year, allowing for the crops to be brought in already on the 5th July. On September 13, the red grapes were picked during 8 consecutive days and thereafter the white grapes. The weather was so good that we shall have an excellent wine.

March 31, 1813: A fire broke out on the hay-stack in Heinrich Aebin's house, just opposite the parsonage. Fortunately it was absolutely windstill and thanks to the eager help of a large number of people, the entire house, with the exception of the hay stack 4), could be preserved.

'God be praised that this great danger had ended so well'. It has not been possible as yet to find out how the fire started and what caused it. God and time will tell.

April 1: The two beautiful linden trees were planted between the bridge and the fountain on the church square.

August 1: God be praised! We now know what - or rather who - started the above fire! It was found that Aebin's maid, 18 1/2 years, started the fire by revenge, because a few days earlier, her master had turned her lover out of her bed,

giving him a good beating. The criminal court decided that she be publicly exposed 5) and put into the penitentiary for six years.

Toward the end of the year 1813, the Confederated troops crossed the French border from Basle in order to fight for freedom and independence. 6). A great number of soldiers took quarters in Muttentz to the effect that in each and every house some 20-30 men were lodging. It was then that Muttentz got a new Minister, coming from a peaceful, well-protected valley in the alps, who was somewhat alarmed at being faced with these wardoings. With him a squadron of Austrian dragoons arrived in Muttentz. That evening, the windows were rattling from the bombing of the fortress of 'Hüningen' 7). At the same time also the typhoid fever had reached our village that brought death to the thousands of people near and far. The village was full of ill people. Everyone looked depressed. But the pity of God helped us overcome. The epidemic was less strong in Muttentz than elsewhere, and only 12 people died from it.

After Paris was captured and Napoleon deposed of and exiled, peace returned to us. 'Let us be greatful to the Almighty.'

1815. Napoleon escaped from the island of Elba and returned to France. This is a frightful event, also to us. Warriors from all over the country hurried to the frontiers to protect our country. Thus Muttentz again had a remarkable amount of soldiers to lodge. They got drilled day and night in and around our village. There were artillery and supply units. However, the two brave men Blücher and Wellington - with the blessing of God - saved us from another attack, and Napoleon was deported to St. Helena. 'Now the longed-for peace should be ours.'

1816. This summer has been exceptionally wet and cool. The crops were poor and we are facing the forthcoming winter with dread.

1816/17. The fear we had in the summer of 1816 became only too true! Food was very scarce and hoarding and usury made the situation even worse. Toward the end of the year, the food prices were constantly going up. Our Government was compelled to arrange imports from Poland and Prussia. The shipments, however, arrived too late for the hungry population. To help people survive, the Council of our Canton issued a proclamation by which five sacks of potatoes per resident were permitted. Those who had bigger stocks had to sell 20% of the surplus to the Council with the purpose of securing enough potatoes for planting in Spring. Through this measure we could secure 101 sacks in Muttentz.

By the end of the year, Basle installed a welfare office that was to give practical advice to all municipalities of our Canton. Among other things they suggested that we open a soup-service on behalf of the poor and hungry, of which we in Muttentz had about one hundred. Consequently, every second day

between March 18 and July 22, soup was distributed, 5'641 helpings in all, without counting the ones offered to poor passers-by. Between 78 and 97 helpings were served each time. The costs were covered by the more fortunate people of our community. Basle has established a spinning-mill, where the needy women of the rural districts can earn some money.

Finally the food arrived from Poland and Prussia. Our community received 2'951 pounds of flour at 1-2 Batzen and 166 1/2 pounds free of charge, 225 bushels of wheat at 7 Franken and 264 1/2 pounds of rice free of charge. The documents, invoices, book-keeping etc. are stored away at the Parsonage, bundled into a parcel bearing a label: 'Documents Concerning the Years of Hunger 1816-1817'.

This year of hunger meant quite a bit of extra work and problems for the Ministers. However, they got to know their congregation, rich and poor, far better than within ten years under normal conditions. But one also learned to thank and praise our Lord much better and the harvesting of the crops in 1817 turned out to be a real folk's feast.

As a result of the inflation, many Swiss left for America in Spring. From Muttentz there were 21, among others: Hans Georg Jauslin, tailor, with his wife Elisabeth (former wife of Jakob Spänhauer, whose son Daniel, born 1799, followed them two years later), two children of his first marriage, one child of this second marriage and an illegal child of Elisabeth's.

September 22, 1818: A delegation came to inspect both church and school. To the great satisfaction and hope of Minister and School-Master, they could be convinced that the school-room was far too small for all these children, since the delegation hardly found room to stand. 'God be praised', this was a good year, fertile and even more advanced than 1811. Also the wine promises to be at least as good and abundant as the one of 1811.

January 3, 1819: The 290th anniversary of the Reformation was celebrated. On the evening of January 2, all the bells tolled for 10 minutes, which made such a great impression on everyone - that it might just as well have lasted for an hour! A program was distributed to the congregation. All the school-children assembled in the school-room 15 minutes ahead of time and crossed over to the church two by two, lead by the school-teacher. The boys were seated in the choir and the girls on the two long benches. All the officials of the community, dressed in black coats, met at the parsonage from whence they formed a procession and moved solemnly into the church. The best singers of the school-children sang a hymn, then the congregation sang another one; then we all prayed. The altar was decorated merely with the Bible and the Chalice as a symbol of the Reformation which formed the subject of the sermon. In the afternoon the school-children, of which each and everyone was presented with the New Testament, were catechized.

On May 3, another 11 persons left for America, among others Daniel Spänhauer (see above).

On October 20, the new school-room was inaugurated. The cost amounted to 2'400 Franken.

1820. It was necessary to re-cover the church roof. For this purpose, the cock was removed and covered with a coat of gold.

1825. Friedrich Meyer, a married man, emigrated to America, leaving his wife and child behind. However, she must have approved of this, since she had offered to pay for the passage!

1829, July 3: The church tower was struck by lightning, fortunately without starting a fire. There was some damage done to it and repair work was necessary.

The Winter of 1829/30 was exceptionally cold. The spell lasted for a whole month with temperatures as low as 20° Reaumur (approx. - 20° F). We fear that the vineyard and fruit trees may have suffered. Later it was found that the vineyard had been harmed somewhat; otherwise it turned out to be a good and fertile year. There was fruit in abundance.

* *

Comments on the 'Entries in St. Arbogast Church Books'

- 1) '66 people from MuttENZ leaving for America': As a result of Heinrich Spenhauer's visit to Switzerland in 1749. See also "Extract from the book 'Lists of Swiss Emigrants in the 18th Century to the American Colonies'".
- 2) In the book 'Lists of Swiss Emigrants...' it is reported: "The old tradition persisted that emigration was a crime and punishable as such, equivalent to desertion -- deliberate shirking of one's obvious duty to the fatherland.
- 3) 'Landvogt'. All through the Middle Ages, the Swiss towns and villages were governed by 'Landvögte' - Prefects (Provincial Governors). They had the reputation of being cruel, severe and unjust.
- 4) 'Hay stacks'. The farmers used to keep their hay right under the roof of their dwellinghouses.
- 5) 'Public Exposure'. A disgraceful way of punishing evil-doers was to lock them in the pillory, where all the passers-by could look at them, insult them, even spit at them. See also chapter 'After the Reformation' (neckring fastened to the church gate).
- 6) During the Era of Napoleon, the major part of Switzerland was -quite unwillingly- a French protectorate. (see also chapter '18th century - Napoleon').
- 7) Hüningen or Huningue: a French town just across the border from Basle.

* * *

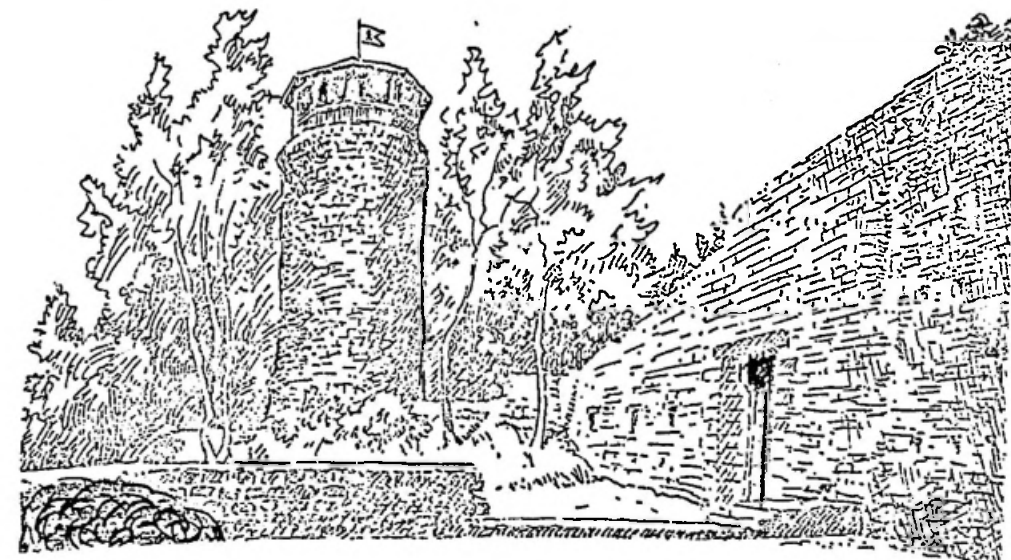
THE WARTENBERG AND ITS THREE CITADELS

Warte = Observatory
Berg = Mountain



Findings revealed the fact that, as early as the Bronze Age (1800-800 BC), the Wartenberg was populated. The Romans (50 BC - 260 AD) had erected watch-towers for the surveyance and security of the military road, leading from the Alsace to Augusta Raurica and farther into the country, as they had recognized the excellent strategic location of the Wartenberg.

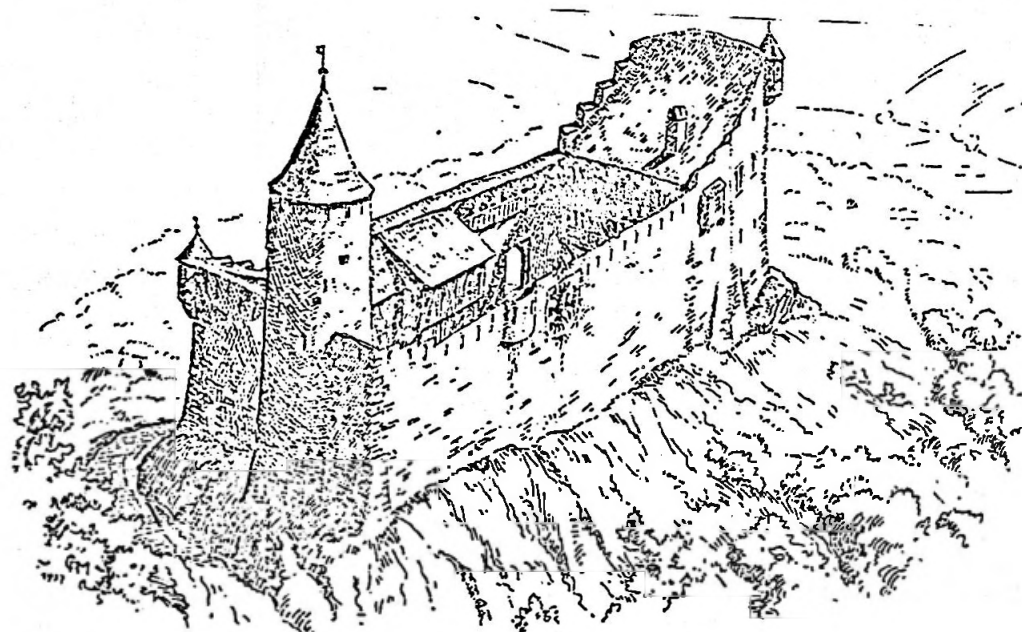
The first of the three Citadels topping the Wartenberg was presumably constructed in the 9th century, whereas the other two date back to the 12th century. Practically nothing is known of their inhabitants in that early epoch.



The southern Citadel in ruin, as of today.
Pen-drawing by C.A. Müller, Basle



The Southern
Citadel 1990



Middle Citadel
1990



Northern Citadel

From 1306 through 1515, the Hapsburg dynasty of Austria functioned as sovereigns also over MuttENZ, including Kleinrheinfelden (now Birsfelden).



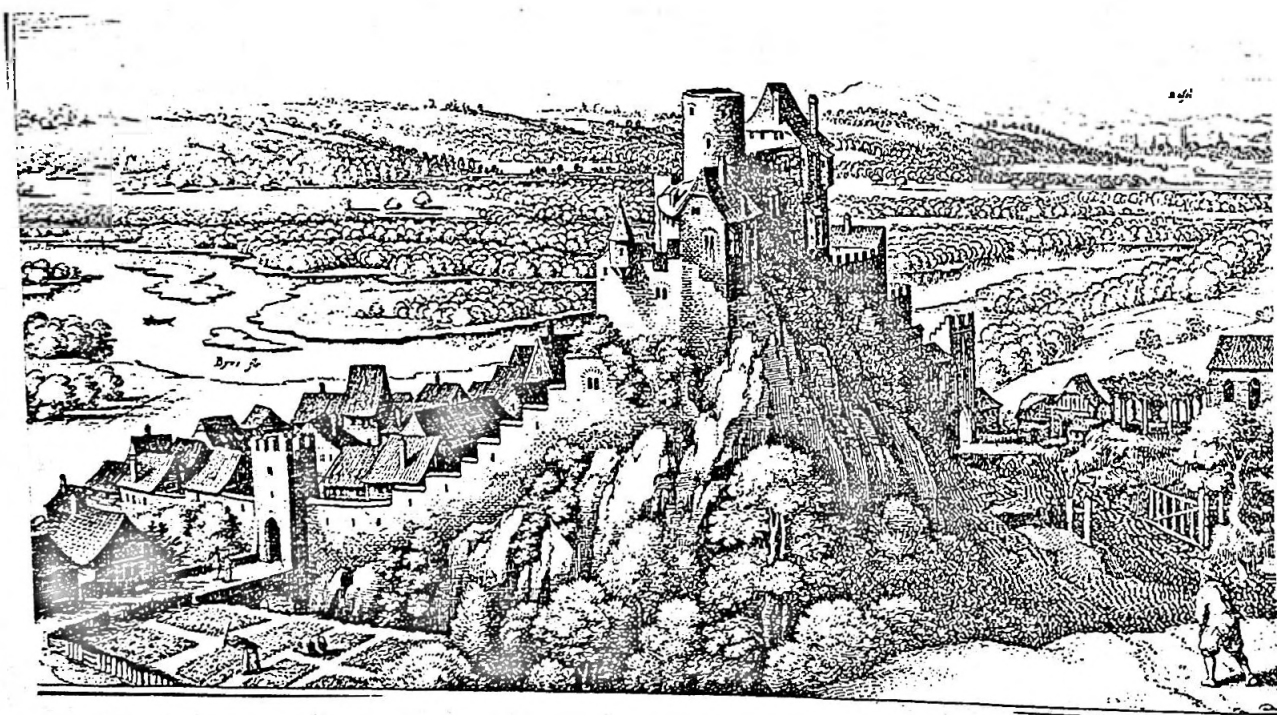
In 1289, the three sons of Earl Ludwig I of Homberg, who all lived in Rapperswil on the lake of Zürich, became owner of the Citadels on the Wartenberg through a heritage of their mother's. None of this Homberg family, however, inhabited the Citadels but loaned them to their managers, the 'Marschalken'. After Ludwig I of Homberg had been killed in a battle near Bern, his three sons sold the Citadels to the two brothers Chuno + Hugo zer Sonnen from Basle at a price of 300 Silver Mark. This deal took place on January 13, 1301. Since

Chuno and Hugo could not make the money available, the city of Basle dispursed it on their behalf. In 1371, through another heritage, the Citadels changed into the hands of the Münch dynasty, who ruled, as Prefects, over MuttENZ and Münchenstein jointly for generations.



Münch

The Münchs, however, chose to live in the Citadel of Münchenstein, which was built by their ancestor Conrat in 1270, hence giving up the Citadels on the Wartenberg. After the earthquake of 1356, these began to fall into ruins. People from Muttentz helped themselves to stones and whatever they could use from the Citadels. Over 500 years, no-one cared about the ruins. Then, in 1929, some people, interested in history and archeology, came together and founded the 'Burgen Komitee' - the Citadels' Committee. In the three years of crisis that followed, the committee engaged some unemployed young men and made them do restoration work. On May 2, 1935, the first Wartenberg feast took place. An organization committee invited the public to visit the ruins. St. Arbogast church and the ruins were decked out with flags. In the afternoon, the Wartenberg was literally black with people.



The Citadel of Münchenstein, as it presented itself in the 18th century.

*

In 1939, after World War II had broken out, the excellent strategic location of the Wartenberg, from where vast extensions of French and German frontier-land can be overseen, was once more remembered. The Wartenberg was declared a 'fortification zone', secluded from the public by barbed-wire entanglements. Bunkers and tank-bars were erected. Within the ruins, the troops installed observation posts and antiaircraft defence. In one of the Citadels, the soldiers built underground lodgings - and the ancient four meter deep cistern was laid free and taken back into operation. The antique objects, above all ceramics of the Bronze Age, the Roman Era and Middle Ages which the soldiers came across, are now displayed at the 'Kantons-Museum' in Liestal.

In 1941, the soldiers repaired the Citadel gate and a good piece of the wall with ashlar from the Jura. Under the sponsorship of the newly founded 'Pro Wartenberg', new restoration work was undertaken in 1950.

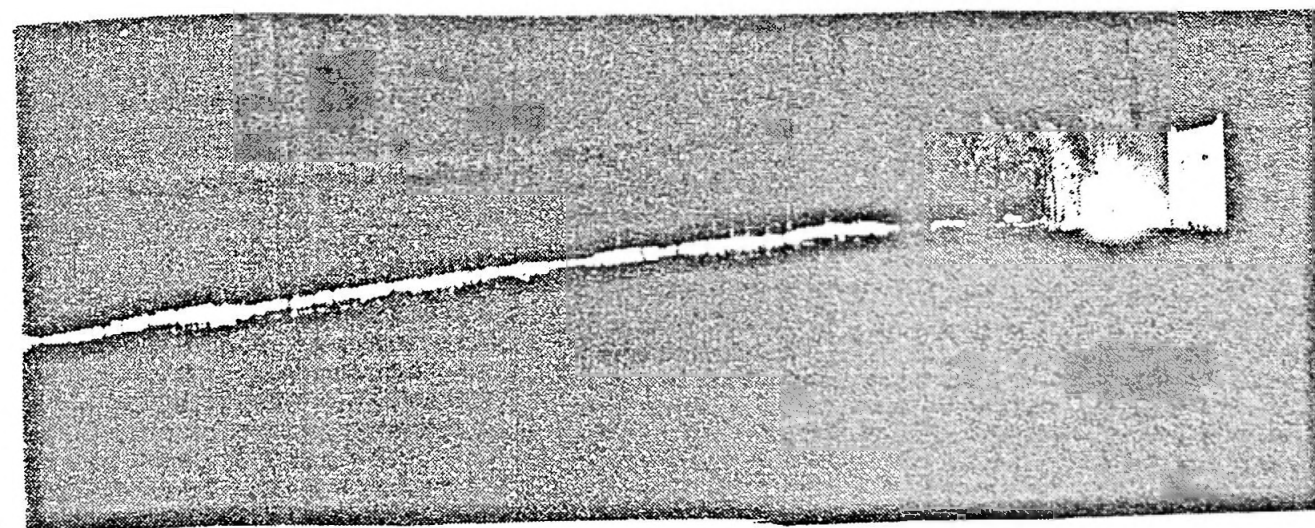
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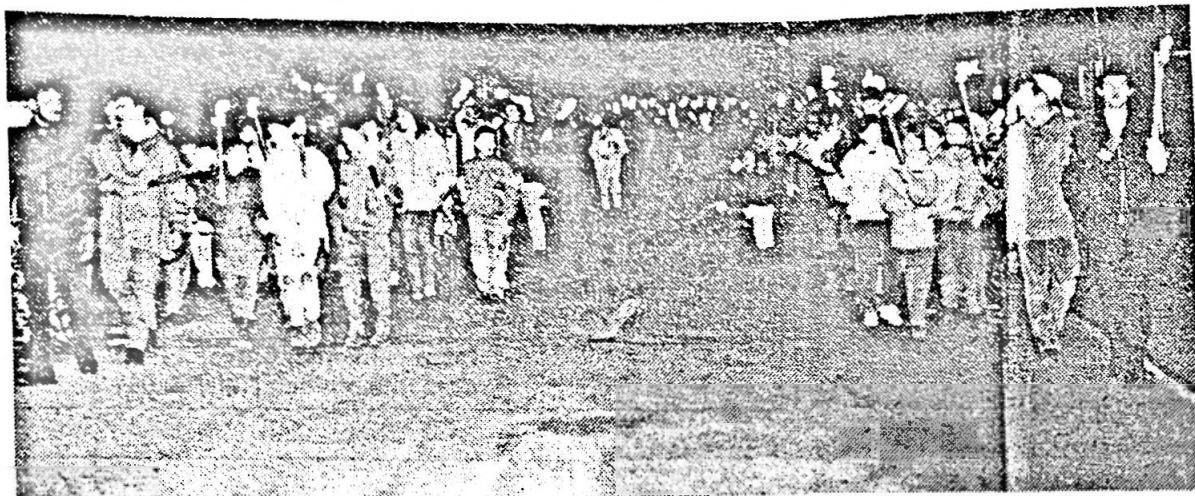
On sunny Sundays, from spring to autumn, a Swiss flag greets onlookers from the middle Citadel.

*

Nowadays the North-West slope of the Wartenberg, ranks as the finest residential area of Muttentz. Further to the South, vinegrapes are still grown.

On Carnival's eve, each year, a big bon-fire is lit near the ruins when night is dawning. Hundreds of school-children light their torches at the bon-fire and - as they proceed down-hill - look like an enormous glow-worm.





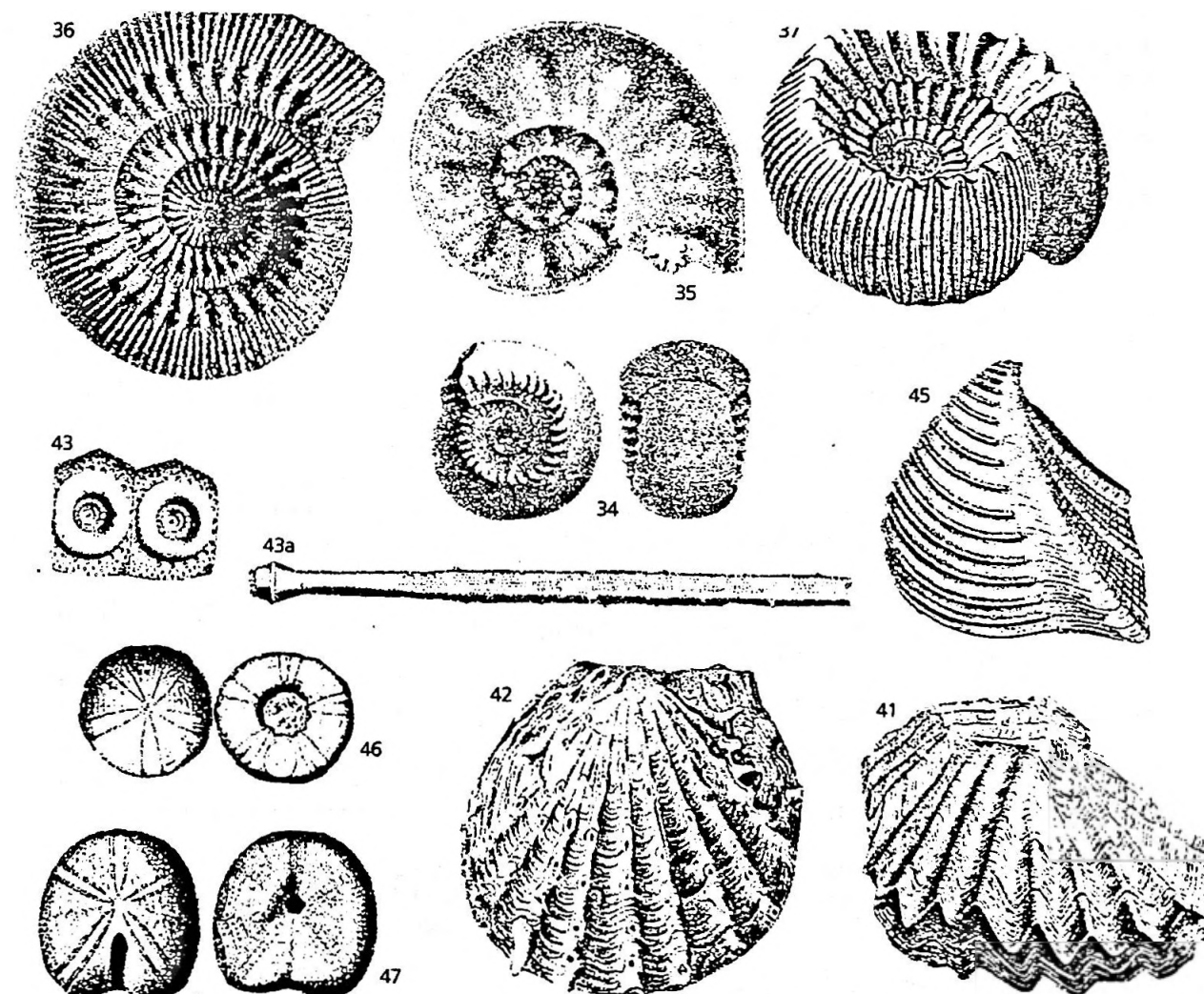
Schoolchildren with torches



HISTORICAL BACKGROUND

Pre-historic Era

As early as in the pre-historic era, human beings found food and protection in this country-side. Many findings date back to the late Ice Age, the early Stone Age (around 10'000 - 8'000 B.C.), as well as the Bronze Age (1'800 - 800 B.C.). A furnace was found of the late Iron Age (800 - 400 B.C.). Old graves and names give proof of the Celt's presence in our district.

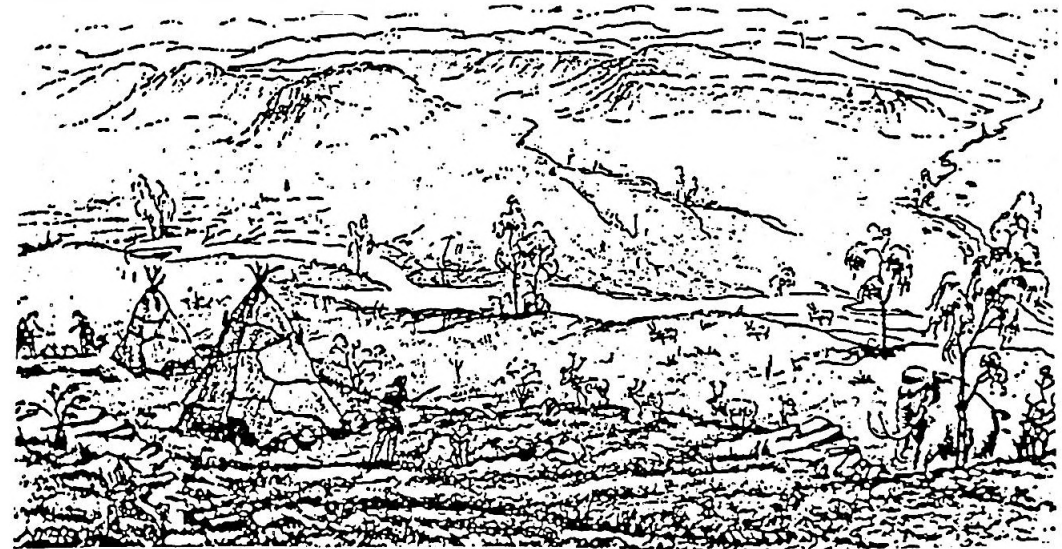


Fossils found in the area of MuttENZ/Pratteln dating from a time some 200 mio. years ago, when the ocean reached across our land.

* * *

Ice Age (some 20'000 B.C.)

Not only in the immediate surroundings of MuttENZ have bones of reindeer (1) been found, but also in the Jura (2) and in the neighbourhood of Schaffhausen (3). In those times, the Middle-Land was partly covered with glaciers, whereas the Jura was free of ice. From the findings of reindeer bones, it can be derived in which areas this animal found food. This is the so-called 'reindeer-line'. The reindeer is known to be a migrant animal, moving on over vast extensions while looking for food. It is also known that in the Winter the males rid themselves of the antlers and that in Spring the females give birth to the calves. From the fact that antlers have been found in Southern France and bones of very small calves in our area and further to the North, it can be seen that the reindeers spent their Winter in southern France and moved North to our area and further in the Spring. The reindeer provided the human being with his most essential needs: a very tasty meat and a warm fur for clothing and tents. The antlers and bones were transformed into arms and tools, the strong sinews used for sewing. For these reasons, the human beings of that epoch, dependant on the reindeer, followed the herds on their migrations.



Ice Age Reindeer Hunters in Front of Wartenberg and Rütihard

Also, the mammoth lived in this area. Mammoth teeth, skulls and bones are still being found; some can be seen in the local Museum at MuttENZ.

* * *

Stone Age (10'000 - 1'800 B.C.)

After the ice of the late Ice Age had melted, the summer heat grew too warm for the reindeer; they emigrated to the cooler North, to Scandinavia. Warm and heavy rainfall set in. Lakes sprang up after the withdrawing glaciers and also the Mediterranean, henceforth parting Africa from Europe. It did not

take long before fish and aquatic birds took possession of the lakes. The land became grown over by woods and the remaining wildlife found natural shelter. The epoch of the reindeer hunters was over - the human beings changed their eating habits, began to gather snails, catch fish and shoot birds. They now required other hunting equipment: tiny stones were used as points to arrows and harpoons. From that era, some tools called 'Silex' were found in MuttENZ.

Around 3'000 B.C., the first farmers settled in MuttENZ. Many stone tools give proof of their presence and whereabouts. The first farmers were migrant farmers, since neither fertilization of the fields, nor the plough were known to them. Therefore they had to move on as the fields became unfruitful. They kept the first domestic animals: goat, pork, lamb, horn-cattle and dogs. Tools of that era can be seen at the local Museum.



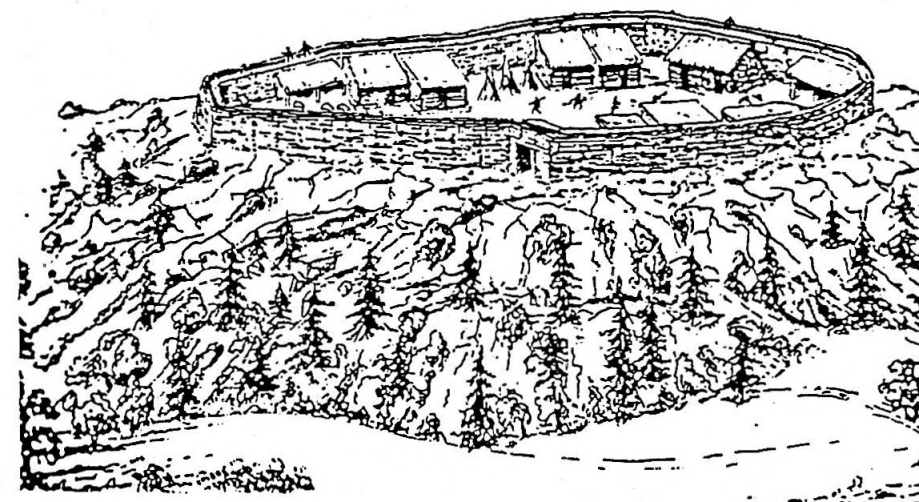
Stone Age Settlement on Geispel

* * *

Bronze Age (1'800 - 800 B.C.)

There was found to have existed an extended fortification on the Wartenberg (4) in the Bronze Age, covering an area of some 6'000 m². The rampart, consisting of built-up stones is estimated to have been some 3 meters thick and about 4 meters high. In times of danger, the men took up position behind the wall, catapulting stones at the approaching enemy. Their dwelling log-huts were leant against the inside of the wall.

Little is known of the Bronze Age, but it must have been a dangerous epoch, since other settlements were constructed likewise as a refuge. These people already kept horses. A wooden plough was known to them, as well as the sickle, made of bronze. They planted oats, barley, lentils, peas, beans, cabbage and carrots. It is still unknown how the Bronze Age people buried their dead, since no graves have been discovered so far. Other people of that era, the pile-builders, lived in lake-dwellings. Toward the end of the Bronze Age, the climatic conditions worsened. Continuous rains flooded the lake dwellings, compelling the people to abandon them.



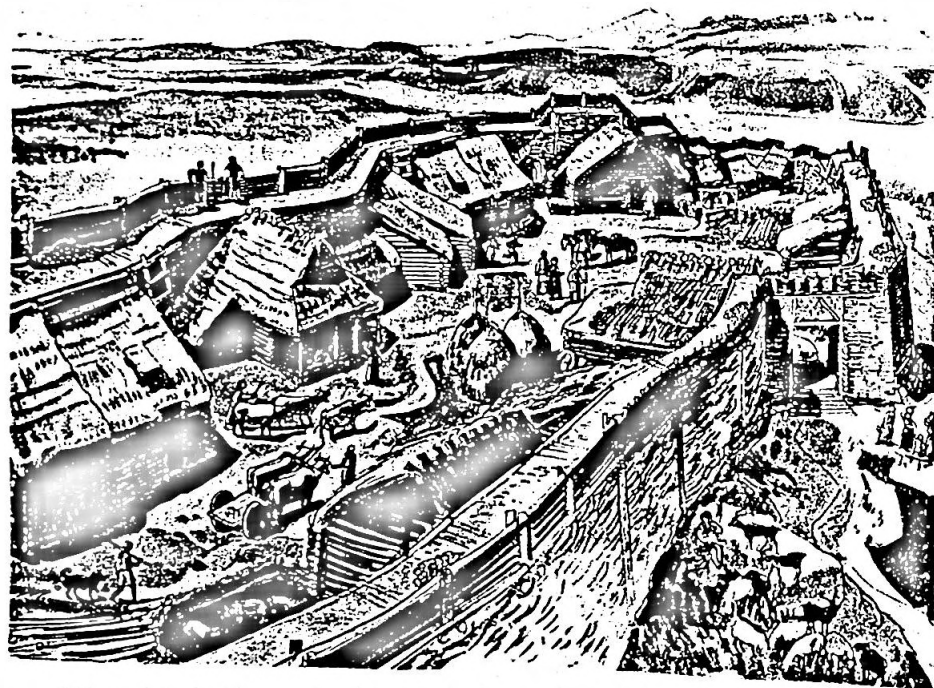
Bronze Age Settlement encircled by a Protective Wall on Top of the Wartenberg

* * *

Iron Age (Era of the Celts) - (800 - 50 B.C.)

The Celts (blue-eyed red-haired) belonged to the Indo-European group of tribes in conjunction with the Teutons, the Romanic peoples and the Slavs. They lived in the area between the Jura, the Alps and the Rhine, the area which is known today as the 'Swiss Middle Land', in those days called 'Helvetien'. The Celtic Helvetier populated 12 towns and some 400 villages. They buried their dead in grave-hills, of which some are still existent in the nearby wood, the 'Hard'. From findings in their graves, mostly jewelry (arm- and footrings, a collar, ornamented with corals and enamel) and very few arms, it can be gathered that the Celts were peaceable people. The sword, lance, shield - as well as the wheel (with 16 spikes) and the yoke - were already known to them.

In the year 58 B.C., a rich and powerful nobleman of the name of Orgetorix, who had some 10'000 men under his command, was successful in convincing a great majority of his people to emigrate with wife and children. His destination was the sunny South, where he knew they would find fruitful land. Thus, 25'000 Helvetier left their homes, burning them down behind them. It was a tremendous exodus moving South. They came as far as the Lake of Geneva, where they were met by massed Roman troops under the command of Julius Caesar, barring their way to the south. The Helvetier had no chance and moved Westwards instead, towards Gaul (France). The troops of Julius Caesar, however, much more powerful and skilled in military science, cut their way once again and beat the Helvetier in a battle near Bibrakte. Julius Caesar forced the Helvetier to return to their home-land.

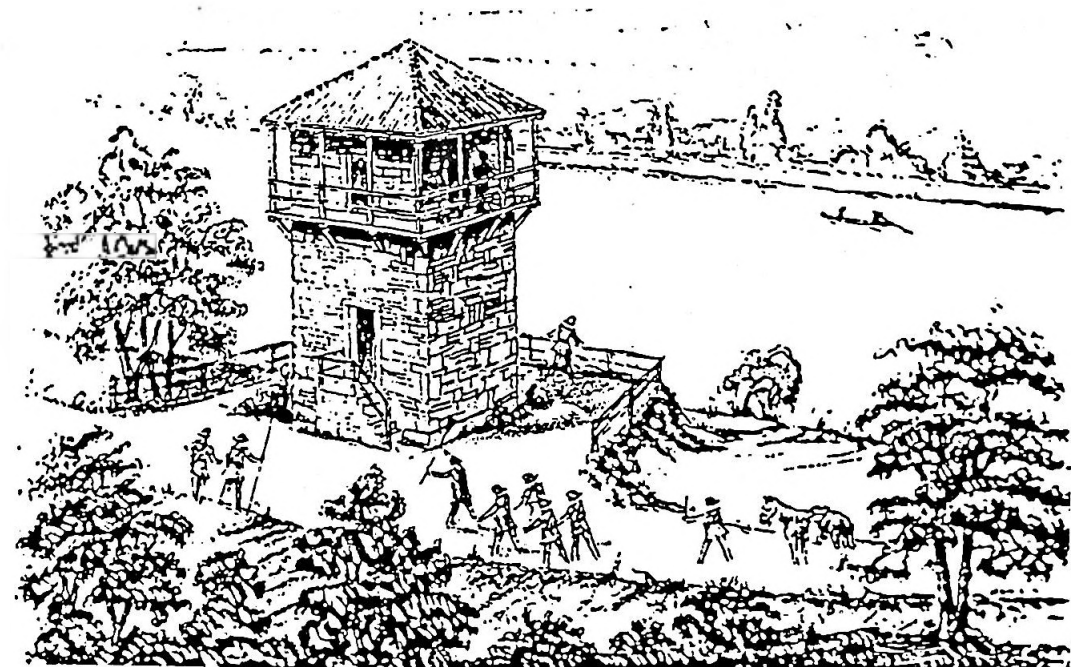


Celtic Settlement on Top of the Wartenberg

* * *

Roman Era (50 BC - 260 AD)

Helvetien was now a Roman Province. The burnt-down houses had to be rebuilt. The Romans, who came after the Helvetier, erected watch towers and citadels along the Rhine river, as military fortifications and strong points.



Roman Watch Tower
on the Rhine Bank

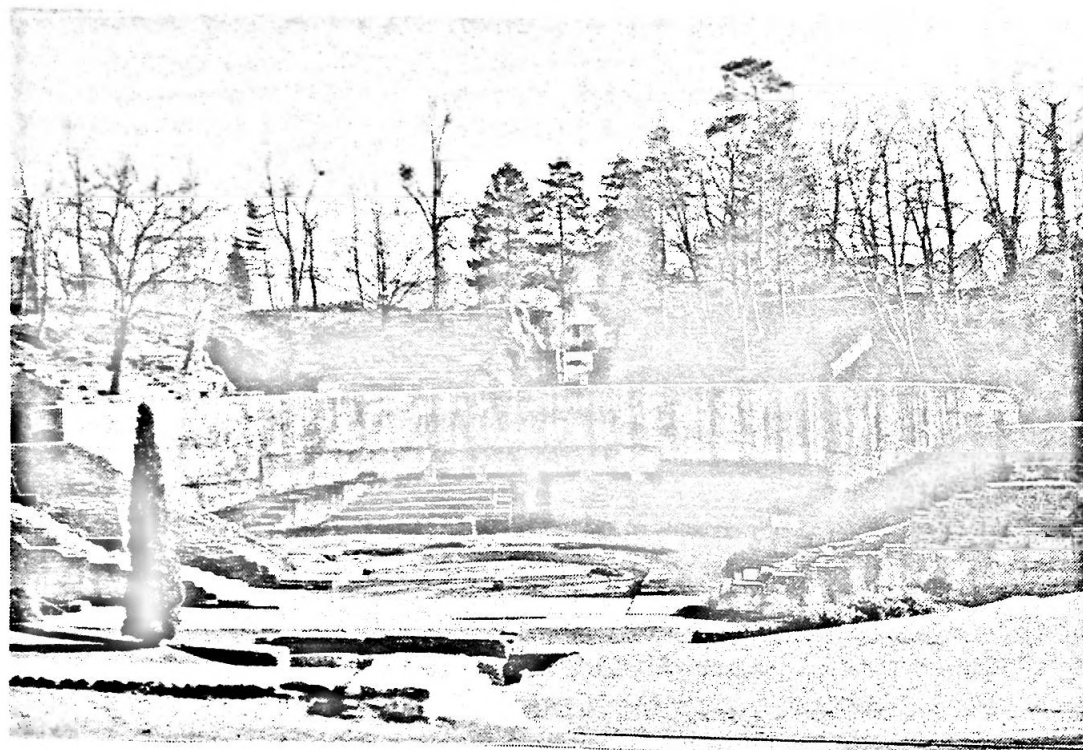
ARCHAEOLOGISCHE DENKMÄLER
IM KANTON BASELSTADT

ROMISCHER WACHTTUM
IN DER HARD

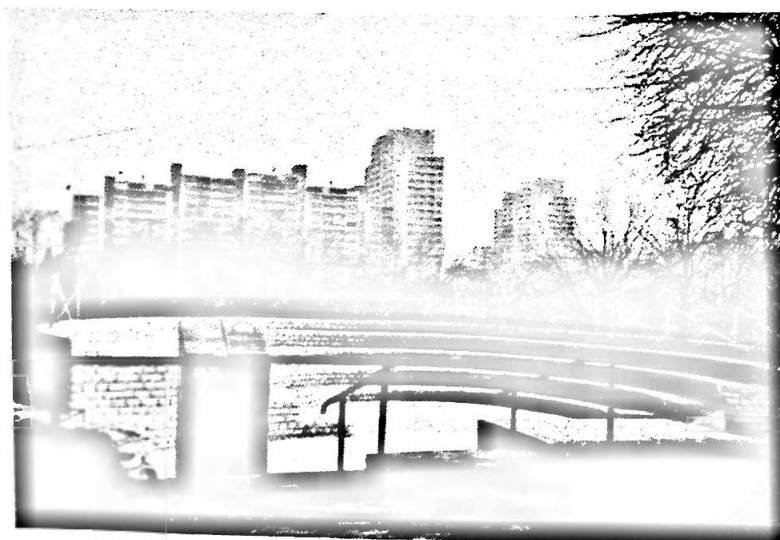
Erbaut um 371 - 374 n. Chr. unter
den Kaisern Valentinian, Valens
und Gratian als zweiter Turm
(von den allein zwischen Basel und
Zürich 23 zählenden Türmen und
Kastellen) der letzten Rheinbefestigungslinie der Römer gegen die
Alemannen vor der endgültigen
Niederlage im Jahre 401 n. Chr.

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Apart from that they also built beautiful temples, theaters, luxurious bath-houses and exquisite villas. The ruins of Augusta Raurica (founded 44 BC) in Augst (5) give an idea of their culture. The Romans planted fruit trees and vine-grapes that they had brought from the South, they developed production, trade, traffic, fine arts and sciences - and they introduced more refined manners. Within the district of MuttENZ, roads, tombs, foundation walls of some 10 country and farm houses, as well as a draw-well and a number of buried objects are remainders from the Romans.



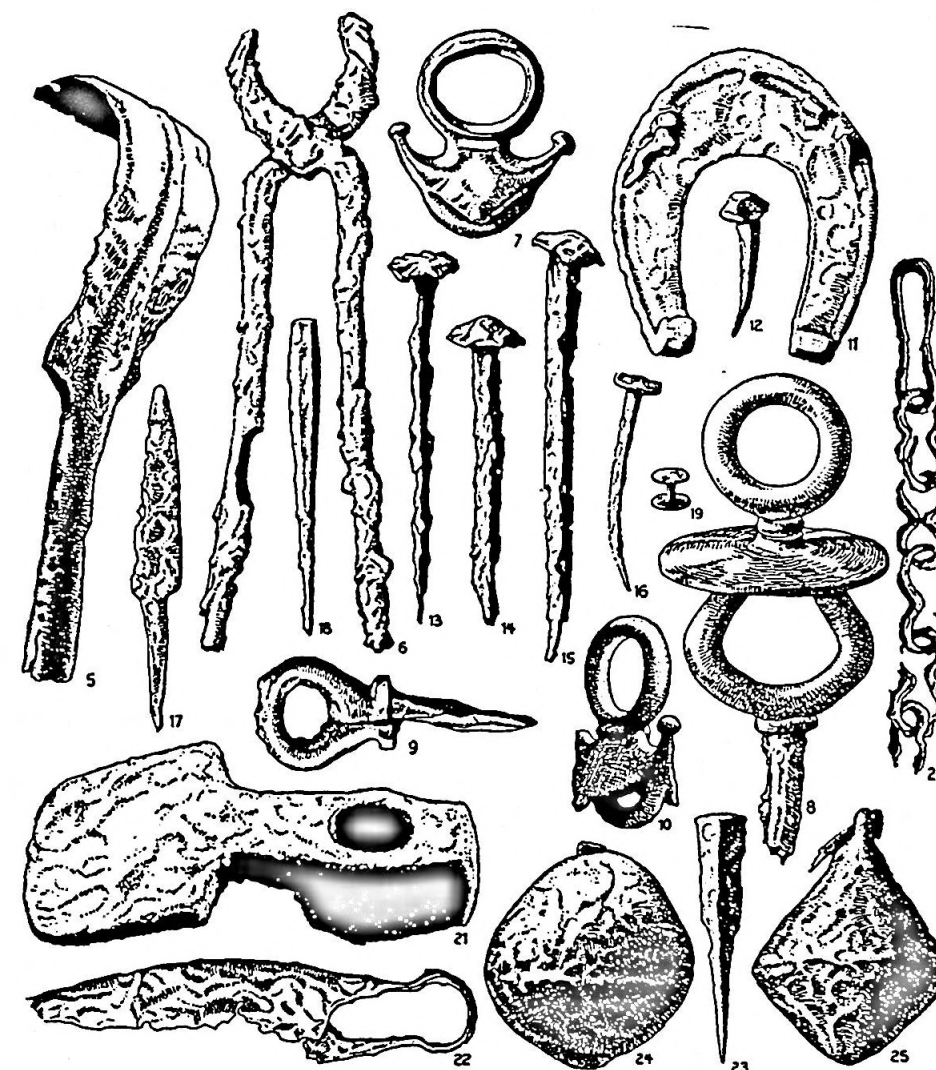
Roman Theatre



The first and the 20th Century grow together

Toward the end of the first century, the Roman legions moved Northwards, and a peaceful and prosperous era began for this country. Most of the Swiss cities were founded by the Romans.

At the beginning of the 3rd century, corruption, impetuosity and immorality at the court in Rome created confusion, disorder and uproar among the subjects, thus weakening the might of the Roman Empire. In 260 A.D., the 'Alemannen' (Alemanni) broke through the Roman-guarded frontiers and crossed the Rhine. Augusta Raurica, as well as the country and farm houses in MuttENZ were destroyed by fire. Lately a great amount of coins were found dated of that era. Bulks of 1'000-5'000 coins dug up at one place bear witness of a hasty escape of their owners.



Roman Tools, findings made in MuttENZ, now exposed at the Museum in Liestal.

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The Alemanni (260 - 496)

The Roman Empire ended in the 3rd century. The Romans moving out of this country, were succeeded by the Alemanni who -tall, blond, blue-eyed- populated the fertile Rhine plain as settlers, taking over the deserted houses. Celtic names, such as 'Mittenza', 'Goleten', 'Birs', were presumably taken over from Celto-Romans with whom the Alemanni appear to have entertained some kind of friendly co-existence.

Stonebox graves found near and within St. Arbogast church walls are the eldest witnesses of the presence of the Alemanni.

* * *

The Franks (496-843)

The Franks (Franken) were a tribe of the Teutons (Germanen). In the 5th century, after having gained considerable power, they began to fight both the Romans and the Alemanni. Among other territories, such as the one of today's Switzerland, Germany and Northern Italy, they conquered Gaul (France) and founded the 'Frankenreich' - the Frankish Kingdom.

The Romans had been the first ones to bring Christianity to this area. But it was scarcely spread when the Alemanni made their invasion. They were pagans and refused to accept Christianity. It was really as late as 496 A.D., after the Alemanni had surrendered to the Franks, that Christianity was systematically introduced, together with the Imperial Laws of the Franks. It is assumed that the first church in Muttentz was erected in wood on the foundation walls of some former Roman building, possibly a temple. All houses of the Frankish era were built in wood, covered by thatched roofs.

In the year 771, the Frankish King Karl I inherited a mighty, well established kingdom. Like his ancestors, Karl was a keen warrior; he fought big battles during 30 consecutive years, adding vast territories to his realm. In the year 800, quite unexpectedly, Karl was crowned Emperor by the Pope in Rome and was henceforth known as 'Karl der Grosse' (Charles the Great) - Charlemagne. His Empire, the 'Frankenreich' (Frankish Kingdom) finally took over the might of the Roman Empire.

Karl's only living son, Ludwig 'the Pious', was the last monarch of the united Frankish Kingdom. Through continuous fights with his sons, Ludwig lost his authority; the Empire was shaken in its foundation.

In 843, after Ludwig's death, the Frankish Kingdom was split up in three parts:

- | | |
|--------------------------------|-----------------------|
| - West 'Frankenreich' | - Frankreich (France) |
| - East 'Frankenreich' | - Germany |
| - the territories in between - | Lotharingen |
| (after the Emperor Lothar) | |

In the year 870, another partition took place, whereby the territories of today's Italy, Switzerland, Luxemburg, Belgium and the Netherlands split off.

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The Middle Ages (800 - 1600)

The Medieval Period, often spoken of as the 'dark Middle Ages', due to the cruelties committed and the widely spread superstition, had one great advantage over our time: rush and haste were non-existent. The only clocks in operation at the beginning of that era were: the sandclock and the sundial. Therefore, no-one counted by seconds - not to speak of tenths or hundredths of seconds. Two sundials can still be admired in Muttentz, one at the parsonage, the other one at St. Arbogast belfry.

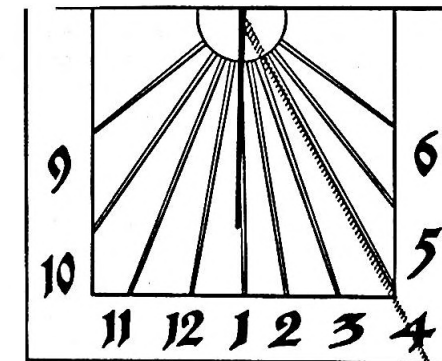
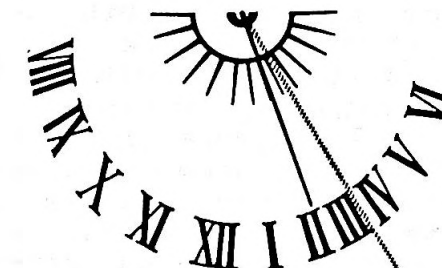
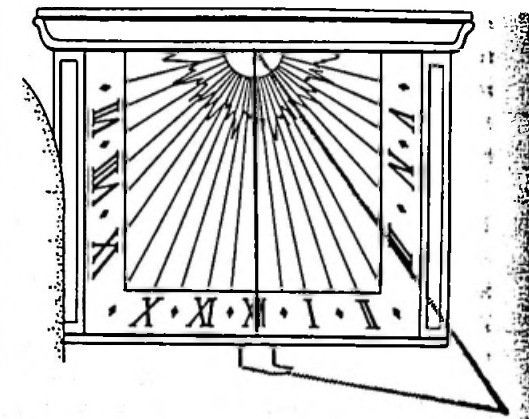


Abb. 45



Patronage

At an unknown time, presumably before Charlemagne (742-814), Muttentz was appended by the Bishopric of Strasbourg (6). The Bishop of Strasbourg affiliated the church of Muttentz to the patronage of St. Arbogast, the Saint of Strasbourg, and in the 12th century, St. Arbogast church was entirely rebuilt. Around that time, the second and third citadels on top of the Wartenberg were constructed. Some time later, the Bishop of Strasbourg ceded his rights over Muttentz to the Counts of Homberg. They, from their side, passed them on to the Froburgers. In 1229, the Froburgers founded the convent Engental in Muttentz, and in 1306, they sold their rights over Muttentz to the Habsburg dynasty of Austria. The feudal tenants now were the 'Münche' who initiated the construction of the citadel Münchenstein in 1280. After the earth-quake of 1356, Konrad Münch had the partly destroyed St. Arbogast church restored and he reunited Muttentz with Münchenstein in 1378 for a joint control. The Münche (their names are derived from monk) now resided in Münchenstein. The citadels on top of the Wartenberg were deserted and gradually fell into ruins.

In 1470, the city of Basle acquired the rights over Muttentz. Muttentz and Münchenstein were jointly governed by a 'Vogt' - a Provincial Governor (or Prefect) - who resided in Münchenstein. For Muttentz he nominated an 'Untervogt' - an assistant. It was 'Vogt' Daniel Burckhardt, being the Godfather to Hans Spenhauer's and Elsbeth Reufftli's son Daniel, who brought the first-name 'Daniel' into our family (1662). This christian name became a family tradition up to our days.

In 1444, Muttentz was plundered by the 'Armagnaken', a French army that, thereafter, were beaten in the Battle of St. Jacob, a field between the City of Basle and Muttentz.

In 1501, Basle joined the Swiss Confederation, and thus, City and Province jointly became a Canton, the eleventh of the now 26 Cantons of Switzerland.

Landed Property and 'The Most Gracious Masters'

Politically, Muttentz now belonged to the City of Basle, but legally, a vast majority of both, farmland and private houses were owned by the numerous monasteries and churches of Basle and a small part by the Aristocracy of Basle, to whom the farmers had to pay ground-rent and tithe. The farmers of Muttentz worked as hereditary tenants. They did have the right to lease or sell their land, but the tithe and ground-rent remained and changed hands together with the land. The tithe was charged according to the revenue. Officers made estimates in the fields and vineyards on how much one tenth would amount to. The beneficiaries of the tithe were : the church, the Bishop, the Priest, and the poor likewise with 1/4th each. The ground-rent, on the other hand, was a private right of the landed proprietor. In 1528, the land properties (still not free properties) were anew divided among some three dozen names listed who, each year, had to deliver jointly 256 bushels of corn, 160 bushels of oats, 2 1/2 pounds in cash, 22 hens and 3 'Saum' (whatever that was!) of wine as revenue to their Masters, the St. Erasmus Monastery in Basle.

Both, the ground-rent and the tithe were a hard burden on the villagers. But their 'most Gracious Masters' who sat in the Council of Basle had acquired their rights in hard cash and would do anything to protect them. However, encouraged by the success of the peasants in Germany, the Tirol and Upper Basel Country, after their uprising in 1525, also the people of Muttentz claimed easing of the tributes and disposal of the convent Engental and the monastery Rotes Haus. In the course of the Reformation, the peasants became acquainted with the contents of the Bible and now based their claims on the Holy Script. The Council of Basle, somewhat disconcerted, offered some concessions which were consequently confirmed in the so-called 'Freiheitsbriefen' (charters).

The crops of both years 1528 and 1529 were very meagre. It was necessary for the Council to support their subjects in the Province. As a reward for their help, they claimed that the charters be handed back to them. The people of Muttentz opposed to this and consequently were declared 'bad

subjects'. There were two more uprisings between 1592 and 1594, and one more in 1653. The Council of Basle did not give in; they remained, steady and strong, the 'Most Gracious Masters' up to the year 1798, the time of the French Revolution.



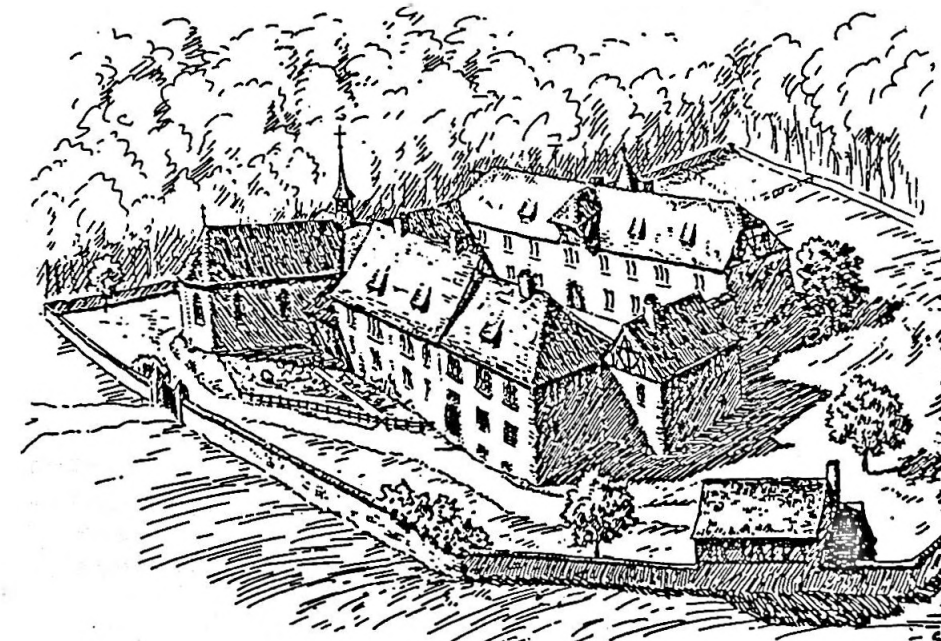
Typical Gothic Windows

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16th Century - Era of the Reformation

Jörg Haas, the school-master of those days, made an attempt to fight the old-fashioned priests. People of MuttENZ yelled at the church paintings and were condemned for this ill-behaviour. A meeting of the villagers, bearing the purpose of opposing the priest, was thwarted; the 'modern fellow-believers' were locked into their assembly-room. It was only after the 'stormy carnival' in Basle of 1529 that the Council gave way, and on April 1, the New Religion was officially installed. In MuttENZ, all the church utensils were disposed of and Heinrich Schön was established as the first protestant clergyman. The inside of St., Arbogast church was white-washed and all the paintings, now considered objects of idolatry, disappeared under a coat of whitewash. The worship was now transferred from pictures to the needy living people who - according to the new doctrine - were the true pictures of the Lord and should be supported and comforted.

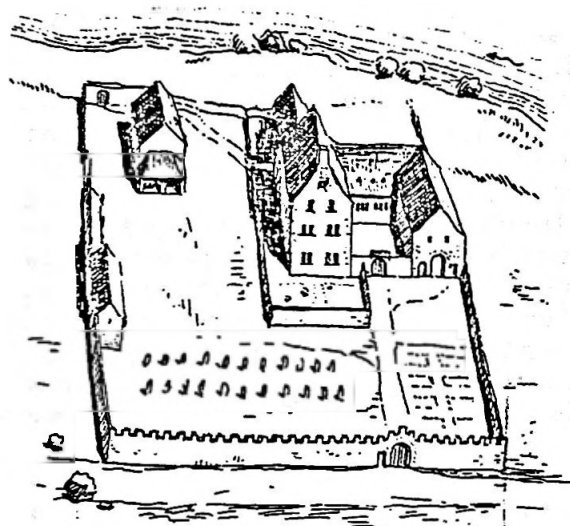
Before the time of Reformation, there was one Convent (Engental) 1268 - 1525 and one Monastery (Rotes Haus) at the outskirts of MuttENZ. Upon request of the villagers, the Council of Basle informed the nuns on February 13, 1525, that they were free to leave the Convent. It is not known how many took advantage of this opportunity. On May 3, revolting peasants marched toward Basle, plundering the Convent Engental as they passed by. They ate and drank all the provisions the nuns had. On July 15, the Council issued a prohibition for all Convents and Monasteries to accept novices. On September 26, by praising the advantages of profane life the Council again encouraged both nuns and monks to leave. Within one year, three nuns had left. They claimed back their dowry as well as a pay for the work performed over the years. Beginning of 1533, a mere four nuns remained within the walls of Engental. The Council of Basle worked out a pension plan for them and a year later they had all left the Convent. The cattle was sold and the premises destroyed.



Convent
Engental,
Reconstruction Study
by C.A.Müller,
Basel
1937

Our local artist-painter, Karl Jauslin, illustrated the scene of the 'Eloping of the Nun', which took place 1487. A miller from Würzburg (Germany) by the name of Johann Seyffert, came for his beloved Barbara who managed to escape with the help of an old nun.

The Monastery Rotes Haus and its monks had a similar fate. After the last monk had left, premises and land were sold to citizens of Basle for 1'200 'Gulden' (guilders). They frequently changed hands and were finally bought by the world-renowned Chemical Concern Geigy who built huge factory complexes on this land and took up operation in 1938 under the name of 'Geigy Schweizerhalle'.



In 1534, the parsonage was built. It is one of the oldest buildings of Muttentz, still in use. The new Reformation rules contained both the Parochial Constitution and Moral Laws in one. Magistrates, clergyman and some sort of supervisors 'Bannbrüder' jointly watching over faith and good morals were sustained by a great majority of the community.

Already before the Reformation Muttentz has had its own school. From then on the village was granted a 'Depütanten Schule' with a teacher of somewhat higher standards, as well as a financial contribution from the State.

After the Reformation

After the Reformation, the Aristocracy, who sat in the Council of Basle, took over all rights on the properties from the monasteries and churches.

Both the old and new Religions maintained a rather peaceful co-existence throughout the country. The worship of Mary was not forbidden, and as late as 1571, a new church bell at St. Arbogast was decorated with the relief of Mary. Quite a few members of the Muttentz congregation maintained their habit of bowing to where the painting of St. Mary was under the coat of whitewash.

The clergyman of that time was a severe man who opposed strongly to bowling and card-playing. A frightening neckring, fastened to the church-gate, was a great support to him in keeping up moral and good order within his congregation. People -men, women and youths- who had been caught blaspheming, cursing or wishing evil to someone, were condemned to stand by the churchgate fastened to the neckring on the following Sunday through the time of the service, thus being openly exposed to the churchgoers. On top of this humiliation, they were fined two shillings.

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17th Century

The Thirty Years' (or Religious) War (1618-48)

The Religious War had started in Prague, spreading to Germany and France and raged practically all over the Northern part of Europe for 30 years. Muttentz not only suffered under the burden of foreign refugees, but also from the Plague that first broke out in 1628. In the year 1629, 112 villagers died from it, equalling 1/7th of the population. But also a new handicraft was brought into Basle and its rural districts by the fleeing 'Huguenots' (7): the 'Posamenten' - the weaving of silk ribbons. A new possibility of making a living! In later years, the City of Basle experienced a never-known prosperity thanks to this new industry, which also initiated the now world renowned Chemical Industry, through the need of developing new dying systems. There is still a small number of ribbon factories left, both in Basle and the Upper Baselbiet, exporting their goods also to overseas countries. Hundreds of small farmers throughout the Baselbiet used to have a loom in their living room and the entire family took part in the ribbon making. Nowadays but a handful of home-weavers are left.

When the Religious War was over, both village and villagers were badly off and many a farmer sold land to a rich townsman. In 1674, the Plague returned to Muttentz and raged for four years. It was in September 1674 that Arbogast Spänhauer, aged 58, preceded in death four of his children, aged between

11 and 20 years. They all died within 8 days! Up to the year 1678, another six Spänhauers died from the Plague.

The Post-War Years

The 'Bauernkrieg', the peasants' rebellion of 1653 is one of the most unpleasant happenings in the Swiss history. The country people opposed to the hard sovereign of the towns and, after an unsuccessful revolt, were punished inhumanly. The Council of Basle appeared to be the most cruel of all toward their country subjects: 7 prisoners were decapitated, 1 hanged, 10 condemned to the penitentiary and 3 to the galleys. These unjust cruelties, never forgotten by the country people, started their passive resistance that endured up to the year 1833 when, after a battle between town- and countrymen, Basle Town (Baselstadt) and Basle Country (Baselland) became two independent Cantons. (see: 'Separation from the town of Basle').

To make the ill-feeling complete, the town of Liestal (to-day's Capital of Baselland) was deprived of its acquired rights and freedom.

In the year 1660, a regular school-system was installed and the going to school became compulsory for all the children. In those days, schooling was sponsored by the church.

The Swiss were renowned for being excellent warriors and sharp-shooters. Thus, on September 24, 1663, King Louis XIV of France proposed a pact to the 13 Swiss Cantons of that epoch, offering easing in custom's duties and other trade privileges, provided they be willing to allocate him 16'000 soldiers. The Swiss sovereigns were only too pleased to countersign this pact on behalf of their poverty-stricken country. The domestic army of those days was so terribly short of funds, that the soldiers were bound to produce their own clothing and arming. The rank of officers was awarded to townsmen exclusively. One more flaw in the constitution! Also hunting licences were a privilege of the townsmen. Another source for ill-feeling for the country people. However, what they resented most was the inconsiderate habit of the gentlemen hunters to chase the animals across their meadows and cornfields.

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18th/19th Century

By middle of the 18th century, both the financial and social situation of the villagers had not changed much to the better. The main population of Muttentz consisted of: 27 farmers and their families, 170 'Tauners' (farm hands) with their families and 40 widows. This was the state, when Elisabeth Spänhauer-Spitteler decided to leave for the American Colonies with her four children Heinrich, Wernet, Anna and Barbara. At the same time, the family of Claus Spänhauer + Ursula (Schwartz) emigrated with their children Jacob + Matheus. Nine years later, Heinrich returned to Muttentz on a visit and when he again headed for America, 66 emigrants from Muttentz left with him. Among them we find another Spänhauer family, the one of Stephan Spänhauer + wife Ursula (Brodbeck) with their son Friedrich. In 1750, another 11 people from Muttentz followed.

Napoleon - and his Effect on Switzerland and Muttentz

Between 1792-97, Napoleon's enormous army were sweeping across Europe. The mighty Napoleon purposely and strongly interfered with the Swiss home-policy and kept troops on our territory. Through his strategy of oppression with both Government and folks, he managed to have 16'000 Helvetic (Swiss) soldiers march with him against Russia in the year 1812. The Swiss men fought under the command of General Bleuler from Zürich and proved to be extremely brave. However, a mere 700 of them returned. Also Muttentz had been compelled to draft a number of men. After Napoleon's final defeat at Leipzig in 1813, the remaining Helvetic men turned against him by joining the Allied troops which consisted of the Russian, Prussian and Austrian armies, who pursued him jointly. The Helvetic Government had allowed the Allied troops to cross Switzerland, so this meant open war against France. Nevertheless, quite miraculously, there was hardly any bloodshedding on Helvetic (Swiss) territory. Napoleon was made a prisoner of war and deported to the island of Elba in the Mediterranean Sea, and a Peace Treaty was signed.

After Napoleon had escaped from Elba and returned to Paris, the Peace Treaty was suspended. He put together a new army, and again masses of Allied troops passed through Swiss territory (also Muttentz) towards France. At Waterloo (Belgium), 1815, the Allies succeeded in defeating Napoleon for good and he was deported to his final destination on the island of St. Helena, way out in the Atlantic Ocean. He died there in 1821.

In 1814, after Napoleon's surrender, the borderlines of the European countries were newly drawn. Switzerland now consisted of 22 Cantons and was no longer called 'Helvetic Republic'. The Congress of Vienna (1815) recognized and acknowledged the 'Eternal Neutrality' of Switzerland.

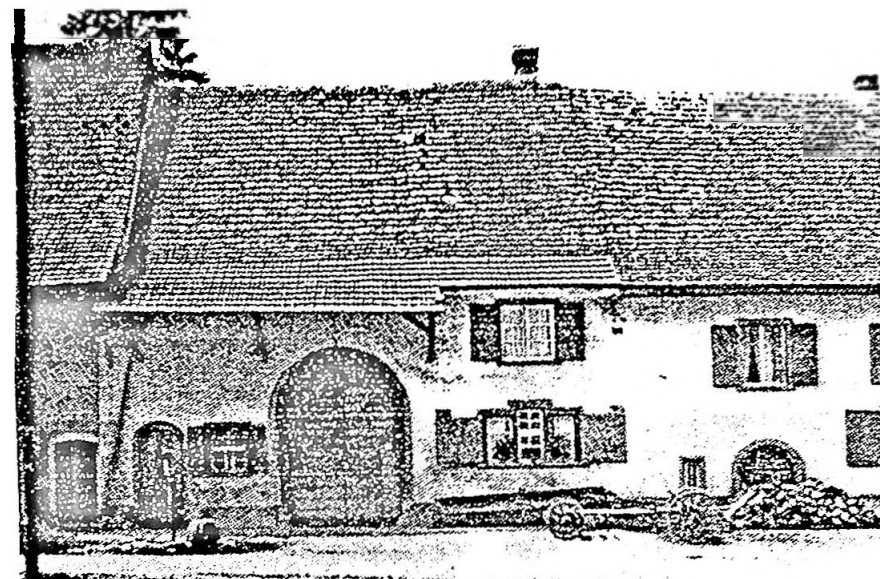
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From a notebook left by Daniel Tschudin-Spänhauer (1804-1885) the former owner of today's Farmhouse Museum (his wife being Elisabeth Spänhauer, 1806), we get an idea of how Napoleon's campaigns affected this part of Europe. He remembered the time of his boyhood as a time of Confusion, Disorder and Hunger. Daniel personally knew the men drafted from MuttENZ, and people had a feeling they would never see them again. After Napoleon's final defeat at Leipzig 1813, masses of soldiers of a multi-nation composition were swept across Swiss territories.

Daniel Tschudin, at that time 10 years of age, remembered this event "as if the earth had opened up, setting free all men that have ever populated this earth from the time of Creation". Uncountable masses of soldiers were pushing westwards in the direction of France. Three days before Christmas, our community had to put up with a massive contingent of troops that had crossed the Rhine at Birsfelden. All households had to accommodate up to 50 men. Daniel's parents, living in a modest house, were allocated 16 soldiers plus a sergeant and a medical doctor. The children had to move up to the attic and leave their room and beds to the worn-out men. The sergeant and doctor shared the nuptial bed. The family had to bring straw into kitchen and living-room for the remaining men to sleep on. The cow had to cede her place in the stable to two horses. Mother did not only have to do the cooking, but stay up and bake bread all night through. The hungry men devoured the bread still hot - and in the morning there was nothing left for us children.

The next morning, a drum called the men to assembly in front of our house. We children witnessed the incredible procedure of a shoe-inspection. The soldiers who had holes in their soles got a beating with hazelsticks. As this lot of men finally moved out, new contingents of soldiers poured into the village, whom again we had to accommodate and feed. This distress lasted until the Peace Treaty was signed (1814). We could hear the bombarding of the fortress of Huningue, just across the border from Basle, and our windows rattled. We boys climbed a nearby hill, whence we could watch the cannon-balls fly through the air. On April 15, 1814, Huningue capitulated. The Sunday after, father took his family to where the bombarding had taken place. Cannon-balls lay scattered all around. From a deep, broad ditch in front of the tower, hands, feet and heads of dead bodies stuck out from under a thin layer of earth. There was a terrible stench in the air.

Often farmers were compelled to follow the troops with their own horse and carriage in order to transport their belongings. Many of them did not return home till months later. The impoverished people were also stricken by successive crop failures between 1812 and 1819. Auction sales became the order of the day. However, since everybody was poor, people were not willing to buy, and more often than not only half of the actual value was paid. And many a man who had stood bail for a relative or a friend went bankrupt himself.



Farmhouse

Daniel Tschudin-Spänhauer



Farmhouse Museum



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Liberation of the Country People

The French Revolution, and Napoleon's doings, had quite an impact on all European countries, thus also on Switzerland. For a limited time, i.e. from 1798 to 1814, Switzerland was called 'Helvetic Republic'.

The slogan of the French Revolution :

'FREEDOM, EQUALITY and FRATERNITY' also reached and shook up the people from Basle Country. Under pressure of the population, the Council of Basle issued a 'Freiheitsbrief' (charter) on January 20, 1798. The people of MuttENZ, crazy with joy over their (seemingly) newly acquired legal equality with the townspeople, planted a 'Freiheitsbaum' (freedom tree) in the church square.

In 1803, the new order was established, and MuttENZ installed their own Municipal Council, headed by a President.

In 1804, the Council of Basle agreed to free the peasants from ground-rent and tithe. The buying off rate was set at twenty times the yearly ground-rent, all in hard cash. They took the average revenue of the years 1778-79 as a basis. The money was payable within three years, plus 5% interest. These terms for exemption from ground-rent and tithe shifted another heavy burden on to the shoulders of both the villagers and the community - and many a small farmer, finding no other way of providing for the buying-off price, had to sell his property. The community, on the other hand, cleared vast extensions of wood, making the necessary money by selling the highly priced oak-wood.

This is how the Feudal Mastership over MuttENZ came to an end.

In the period of time between 1812-24, the whole district of MuttENZ was anew measured, and more precise maps were drawn. From 1814-20, a teacher by the name of Erhard Schneider, a scholar of the world-famous Heinrich Pestalozzi (founder of the public school-system), was forming in MuttENZ a number of teachers upon an initiative of the Council of Basle. Between 1824-26, another Teachers' Seminar was held in the parsonage of St. Arbogast. A later Swiss General, by the name of Rolle, was one of these pupils.

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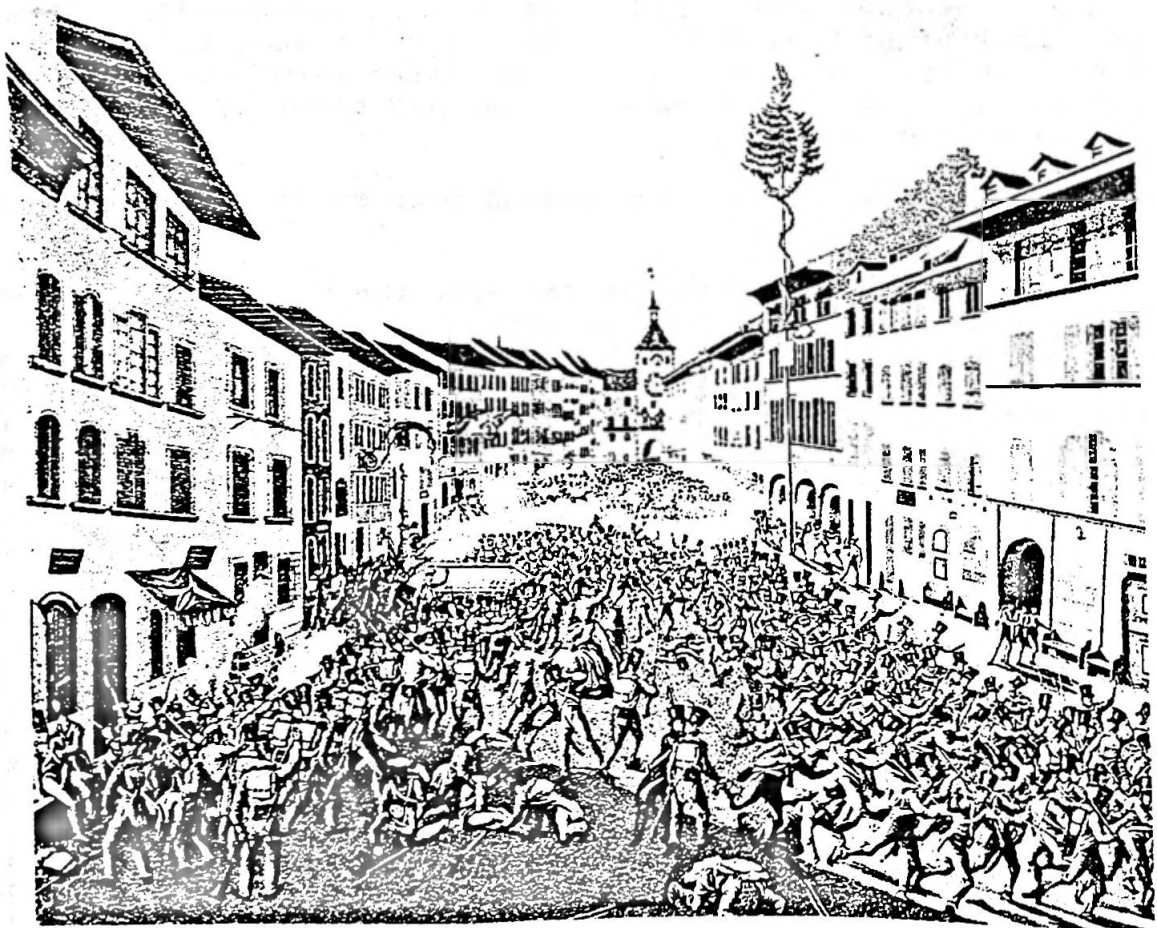
The Separation from the City of Basle

In the year 1814, and thereafter, the Council of Basle consisted of 90 members from the town and 60 delegates from the country - a misbalance which no-one seemed to have any objection to for a long period of time. Gradually, however, it became apparent to the country-people that they were in a disadvantage as against the towns-people. In 1829 it was resented that the Council of Basle had offered too little funds to the provincial population who were suffering from both flood-damage and the heavy taxation. The Council, on the

contrary, claimed a substantial piece of forest which had always belonged to the community of MuttENZ.



Cutting up Canton Basel



Battle in Liestal on 21 August 1831.

Once again under the influence of the happenings abroad -this time the French July-Revolution of 1830- 300 'patriots' from 20 municipalities gathered in MuttENZ on January 2, 1831, claiming Equality of Rights. Johannes Mesmer, the innkeeper of the 'Schlüssel' (the key) in MuttENZ, as well as Christoph Rolle, the school teacher and later General, were among the leaders.

In 1832, the country-people, disappointed and disillusioned, installed their own Provisional Administration under Stephan Gutzwiller. Johannes Mesmer was elected a member of the Provisional Government. Strangely enough, it was the very communities of the Lower Baselbiet that pleaded for a separation from the Town of Basle that now, in our days, request a reunion! Due to several minor fights, the men of MuttENZ guarded the border against Basle for two consecutive years.

The towns-people, annoyed by the disturbance from the Baselbiet, decided to show them by force of arms that might meant right. On August 3, 1833, they marched -well-armed-eastwards. MuttENZ was evacuated but, fortunately, spared by the soldiers. Captain Mesmer took post with his sharpshooters at the foot of the Wartenberg. Just outside of MuttENZ, the first battle took place. Many a man from MuttENZ, standing face-to-face with a towns-man, felt weak in his knees and deserted into the woods. As of today, there is a common grave of the 30 killed men within the churchyard of St. Arbogast.



Common Grave

The towns-men marched on past Pratteln, setting fire to a few houses, toward the 'Hülfteschanz', where a fierce battle brought defeat to the towns-men. To prevent more shedding of blood, Confederate troops -10'000 men in all- were sent out to occupy the entire Canton while the legal separation of Basle Town and Country was worked out and legally established. There are, henceforth, two Cantons : Baselstadt (town) and Baselland (country) also called 'Baselbiet'. The State's fortune was divided, whereby the country received 64%. The Council of Basle issued a verdict by which people were asked to respect the selfreliance of the country-people and to make an effort to live on friendly terms with them.

The Minister at St. Arbogast of those days of confusion, a Mr. Preiswerk from Basle and his family had to leave Muttentz in a hurry. Verena Spänhauer, sorry for the Minister's wife, who had always been kind to her and everyone, offered to help her move. Under cover of darkness, she carried a basket full of chinaware on her head from Muttentz to Basle for her, a good 6 miles. In a small village, where everyone knows everything about everybody, the news about Verena's help had instantly spread, giving way to the rumours that the Spänhauers were 'pro-Basle'. To scare their sympathy for the town right out of them, someone landed a bullet in a window-shutter of the Spänhauer living room.

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In the course of time, it became impossible for the entire population of Muttentz to live on farming exclusively. After the separation, the village was lacking in industry and remained dependent on the town as far as jobs were concerned. The quarry on the Wartenberg offered some earning. The 'Paulus Cathedral' and the German railwaystation (8) 'Badischer Bahnhof' in Basle were partly built with stones of Muttentz' origin. However, with a sudden change in architecture, the demand for stones gradually shrunk to zero. Instead of the quarry, gravel works were taken into operation.

In 1835, a salt-spring was discovered near the former monastery 'Rothaus'. This was the beginning of a new and still prospering industry.

In 1845, 30 men from Muttentz participated in the 'Sonderbundkrieg' (9). The community added 16 Swiss Francs (some 5\$) to the soldiers' pay and the ones returning were treated to a good meal.

In 1854,
the village
received a
Railway-Station



In the year 1856, the Municipal Council of Muttentz made a survey in the Upper Baselbiet about the watch-making industry, with the intention to bring this prospering industry also to Muttentz. In spite of the Council's offer, to grant a

credit of 8'500 francs as an initial capital, no-one showed interest in taking up watch-making - and the idea was dropped altogether.

In the 1860s, there was one 'spacious' school, located where the Mittenza complex is today, containing: 3 classrooms for lower and upper grades, an apartment for the schoolmaster, a conference room for the Municipal Council plus one room each for the fire-engine and a large winepress.

In the year 1864, 30 'Posamenterstühle' (looms for ribbon weaving) were operating in private homes in Muttentz. In the course of the years, lack in demand for home-woven ribbons gradually brought an end to this line of handicraft and thus the extra earnings.



Home
weaving

The German/French War of 1870-71 swept a number of refugees from Germany and the Alsace (10) over this territory. In Muttentz, the civilian refugees were well looked after and cared for, whereas the soldiers were, as elsewhere, interned and guarded by local soldiers who, in return for this job, were paid some 40 Rappen (\$.25) per day.

The peasants' village of Muttentz and the suburban Birsfelden, both united into one community, had never really lived on friendly terms together. In 1874, they decided to part. Birsfelden became an independent community with 251 hectar territory (approx. 625 acres).

Since 1876, wrought-iron petrol lampposts illuminated the streets of Muttentz. From 1895 on, pipe-lines conducted the water right to the houses. In 1898, electricity was provided for and in 1924, gas.

* * *

The Turn of the Century

Around the turn of the century, MuttENZ was still a farmers' village. At 7 a.m., the 'Betsi' - 'Betzeit' - (time for prayer), the nightwatchman used to send the children home that were still playing or strolling about in the streets.

MuttENZ had but a few minor stores, one grocery store, two sisters selling liquorice, salt and matches. The baker also sold petrol, another pair of sisters, pulling their cart from house to house sold vegetables in the streets.

The eating habits were still the same. The farmers used to eat five times a day: the first meal early in the morning consisted of coffee, bread + butter, cheese and 'Rösti' (Swiss kind of fried potatoes). At 10 a.m., sausage, bacon, wine and/or tea were consumed. For lunch they ate home-grown vegetables and own dairy products. Followed by 'Zobe', the 4 o'clock snack with bread and cheese. Supper again brought 'Rösti' on the table, eventually 'Geschwellti' (boiled potatoes), bread and cheese, butter and milk-coffee.

People began to seek work in factories in Basle and also in Münchenstein. In 1910, a factory worker made 10 Rappen per hour (\$.6); he used to work for ten hours a day on weekdays and 9 hours on Saturdays. To compare: one pound of white bread cost 25 Rappen in those days, thus 1.5 manhours' wage. Of course, they had no way of eating at a canteen or a cheap snack-bar. No such thing existed in those days, and the few restaurants were far too expensive for them. The great invention of Sandwich had not found its way to this part of the world yet, either. So it usually was a younger sister or brother who brought them their modest but cooked meal in a basket and on foot. They often walked an hour and more one way! One grandmother of the writer, Karolina Leupin, was the youngest child of her family and she used to make the luncheon trips to a ribbon mill in Basle, where her sister and brother laboured for many years and in any kind of weather.

* * *

Explanatory Comments

- (1) Reindeer : a relative animal to the deer that has drawn back to the Northern parts of Scandinavia.
- (2) Jura : Pre-alpine hilly landscape.
- (3) Schaffhausen : Town at the north-east corner of Switzerland, bordering Germany
- (4) Wartenberg : a small mountain, sheltering Muttentz from the south-east. It is topped by the ruins of three medieval citadels.
Warte = observatory
Berg = mountain
- (5) Augusta Raurica : a Roman settlement 5 miles north-east of Muttentz, named after the Roman Emperor Augustus (63 BC-14 AD), a nephew and adoptive son of Julius Caesar. Augustus has reigned over the Roman Empire at the time Jesus Christ was born. As of today, there are a number of ruins that can be visited in the antique quarter of Augst, and also a museum. In the Amphi-Theater, plays and concerts are being given during the summer months.
- (6) Strasbourg : City in Northern France
- (7) Huguenots : The Protestants persecuted in France, second half of the 16th Century.
- (8) Railway-Stations: Basle has got three railway-stations:
- Bahnhof SBB (Schweizerische Bundesbahnen)
- the domestic railway company, owned by the Confederation
- Elsässer Bahnhof
- for trains from and to France
- Badischer Bahnhof
- for trains from and to Germany
- (9) Sonderbundkrieg : Swiss religious civil war.
- (10) Alsace : North-eastern Province of France, across the border from Basle.

* * *

MODERN TIMES

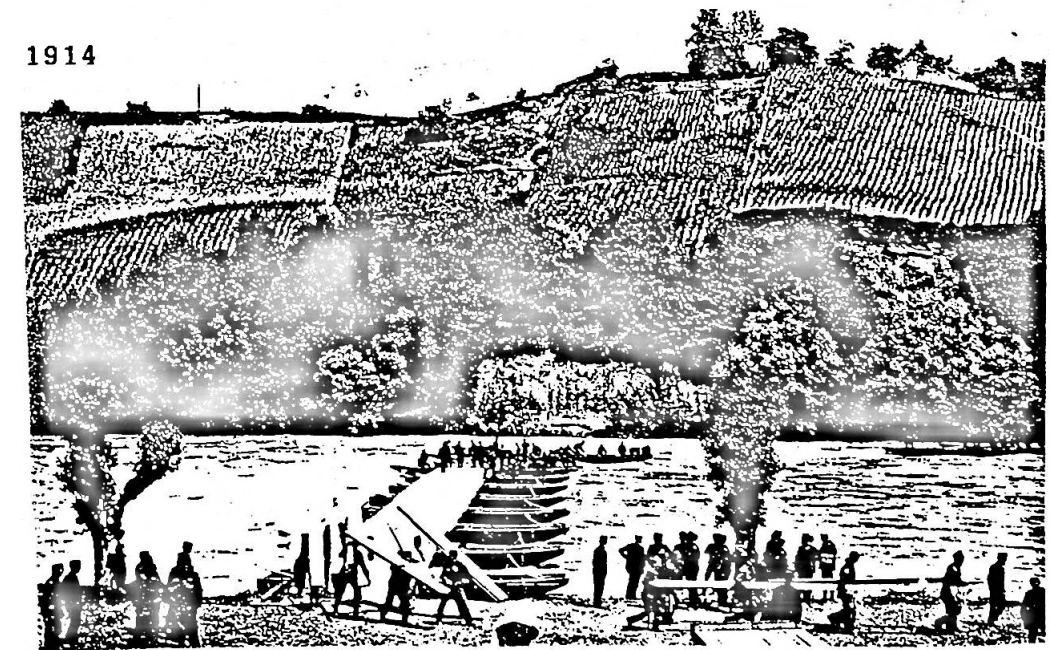
20th Century

World War I (1914-18) and the following Years

As in previous wars, Muttetz -the municipality as well as the individuals- had to offer lodgings to a great number of Swiss soldiers, who were called to arms in order to protect the frontiers. Again in the 20th century, as heretofore the dreaded danger lay on the north bank of the Rhine - Germany. Ulrich Wille, the nominated General, had the Swiss troops under his command through the four years of war. Fortifications were built along the border lines. The Swiss were ready and willing to fight back, if attacked. Since also a great number of farmers and their horses were mobilized, food, heating and clothing became scarce, and the population grew needy. Just about everything was rationed and the ration-cards became even more precious than money. Prices went up tremendously. In 1917, e.g., a workman made a mere 27 Rappen per hour (\$.18). After the nationwide general strike in 1918, the social situation improved somewhat. In 1924, the wages were at 1 franc per hour (\$.65).

During wartime, schooling was strongly hampered not only with the absence of school-teachers (in our Canton an average of one third were constantly away in the army, Clergymen tried to fill in gaps), but also with lack of school-room, since a great number of them were used as troops' quarters.

1914



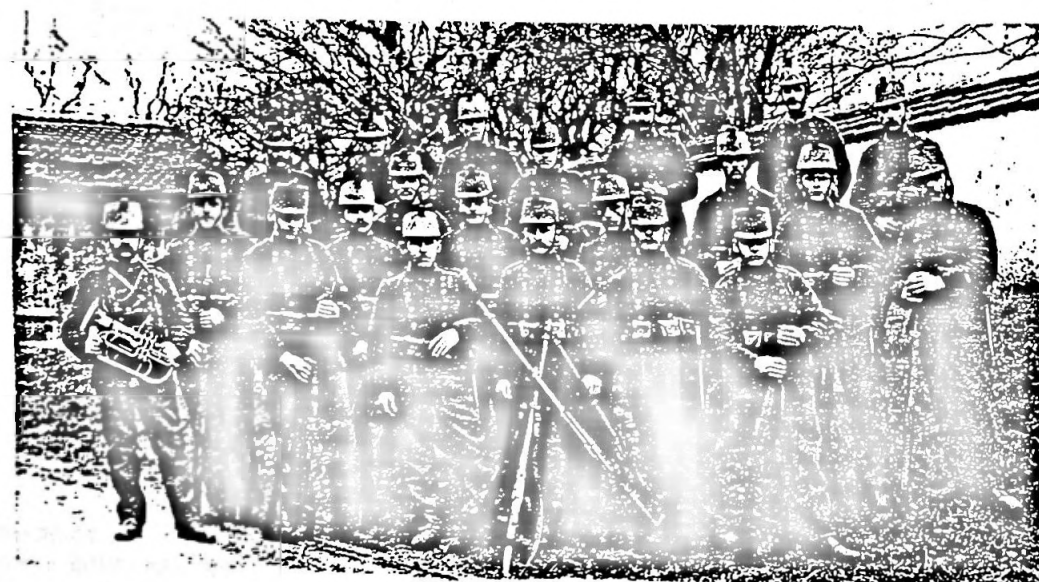
The joy over the armistice (Nov. 11, 1918), was overshadowed by social unrest, which was purposely stirred up by the Socialist Party and finally culminated into a nation-wide general strike. A number of men were again called to arms in

order to get things under control. This is a dark spot in Swiss history, as the army's interventions led to quite unmotivated violence and blood-shedding. However, after the general strike, the social situation of the population slowly improved.

Yet worse still was the outbreak of the 'black influenza' that caused thousands of dead. In the Canton Basel Country, 430 people or 5.3 out of 1'000 inhabitants -in MuttENZ miraculously only 6 people in all- died from the 'black flu', which is believed to have been another spell of the plague, since the skin of the infected people turned black.



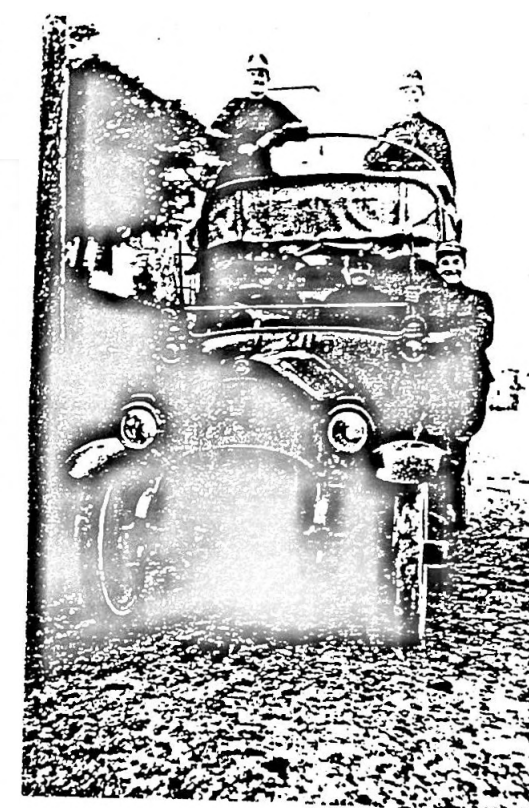
Caroline - Daniel - Blanche - Karolina 1916



1915



Emanuel Spänhauer 1919

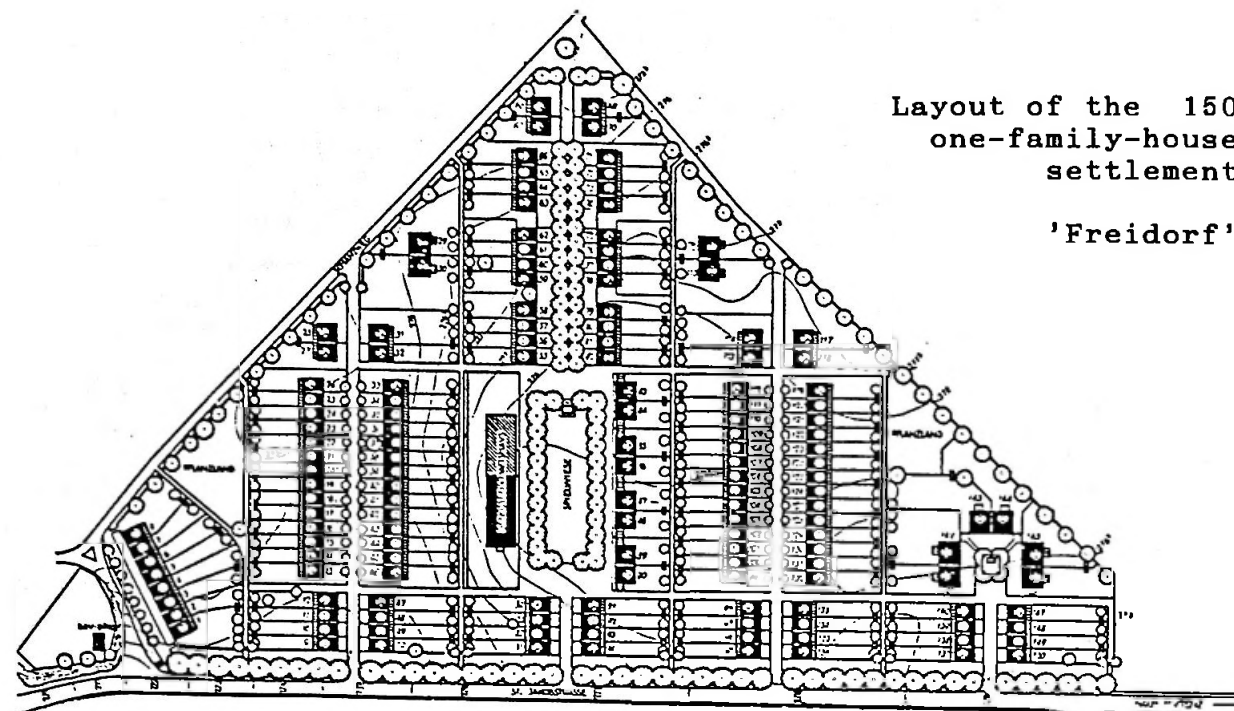


1917

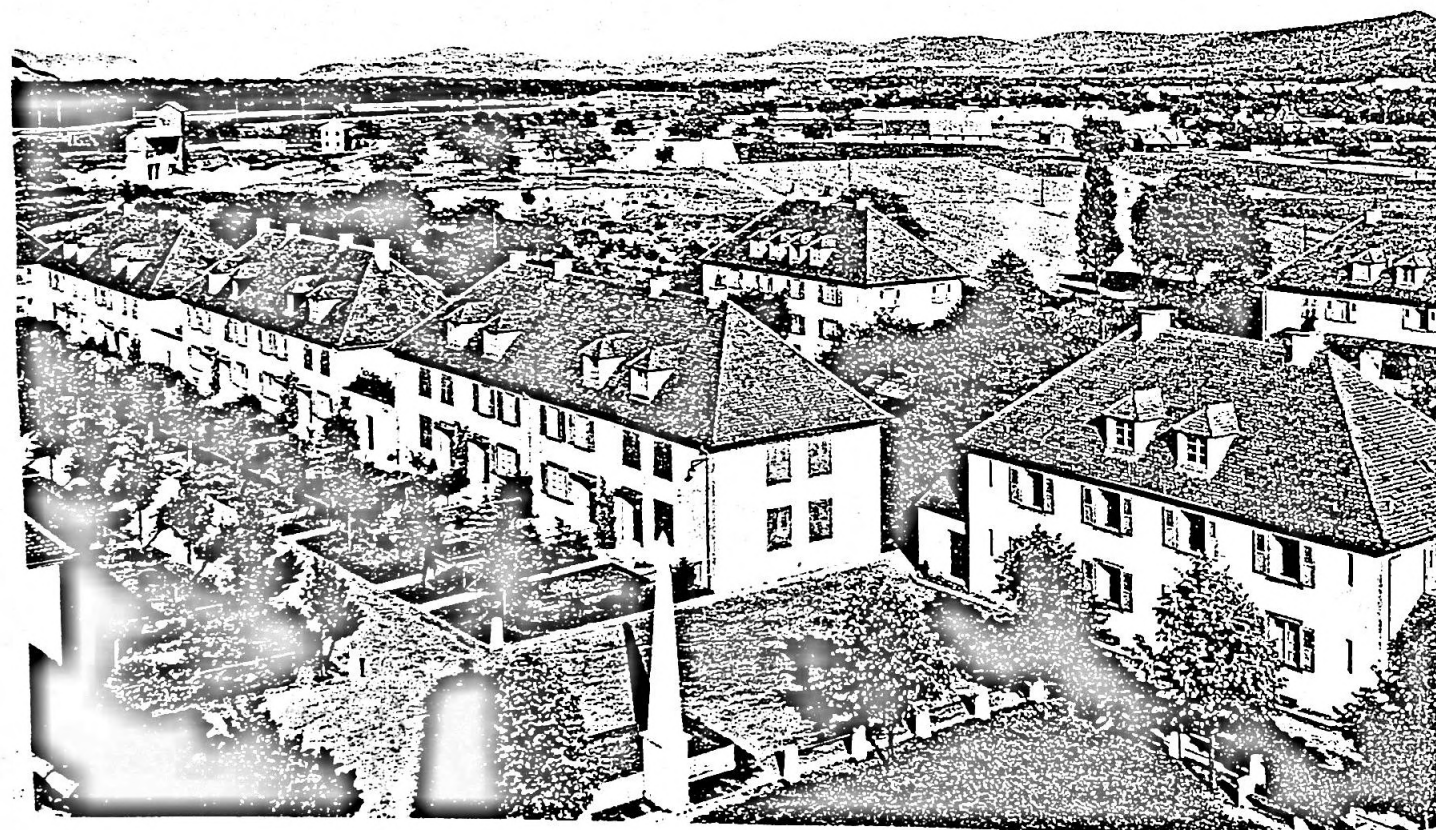
Hard times of economic crisis followed the first World War. After the men had returned home from the military service -and right into the thirties- MuttENZ, out of a population of 5'000, counted 250 unemployed men. The local industries at that time were: the gravel works, salt mining, the chemical-technical works, a crate-factory, as well as a concrete plant. The Municipal Council provided emergency work by way of tubing the village river under ground, laying a canalization system as well as draining the Rütihard (fields on top of a hill). The men took turns in filling these odd jobs, since there was simply not enough work for all of them. Mainly due to these circumstances, MuttENZ expanded very slowly (1930: 5'033, 1945 : 6'000 inhabitants).

* *

In the years of crises following World War I, pioneer-minded men of the COOP Organization took up negotiations for both the purchase of land and the construction of a 150 one-family-house-settlement. In 1919, 85'000 m2 were bought West of MuttENZ and within two years' time, the settlement, named 'Freidorf' (= free village) was ready for families to move in.



Layout of the 150
one-family-house
settlement
'Freidorf'



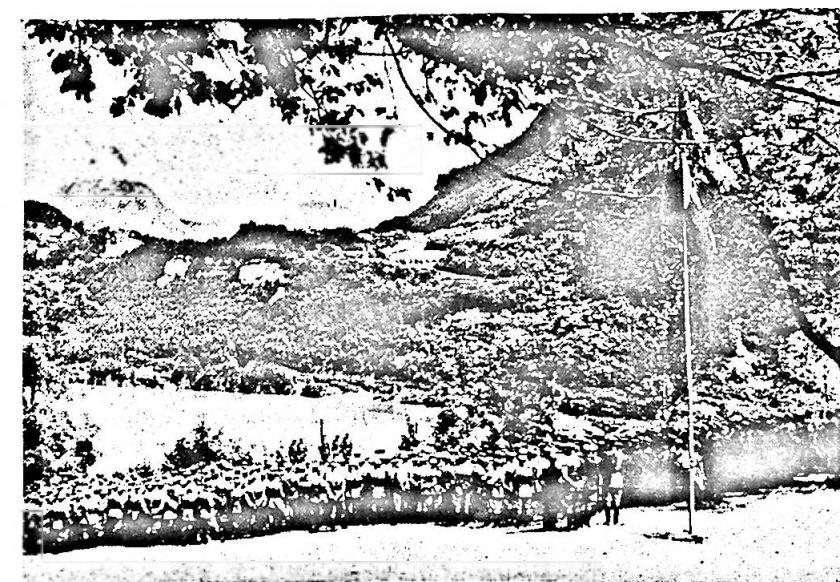
Freidorf

* * *

World War II (1939-45) - Memoirs of the Writer

The writer was twelve years old when the Second World War broke out, just old enough to live through those years aware of what was going on.

Upon the outbreak of World War II, our men again were called to arms and this time also women were encouraged to enrol. Henri Guisan was elected General and he commanded the entire army, including the airforce, right through the years of war. After his nomination, the General, loved and respected by the entire nation, summoned the field-officers to the Rütli (a meadow on the Lake of Lucerne), the very cradle of Switzerland where, in 1291, delegations of Uri, Schwyz and Unterwalden -the first three Cantons- had gathered to make their oath for the protection of freedom and independence. General Guisan and his officers renewed this oath of their forefathers on the very same spot.



Rütli 1940
General
with field-
officers

For Switzerland, the years of war were a tremendous nervous strain. The Germans set out to prepare their attack by scattering Nazi agents over our country. At the time of the outbreak of World War II, 15'000 German men resided in Switzerland. Only 3'000 of them had to join up; the rest lived on in Switzerland, a great number of them engaged in the German underground movement. Regardless of possible political consequences, the Swiss Government expelled a number of German Nazis who had become too active. Two of those had lived in MuttENZ. But also among our own people we had betrayers, spies and agents. Our Federal Council was faced with the necessity to reintroduce the pain of death, in order to protect the country against traitors. In the course of the years of war, 530 agents had been arrested; 7 Swiss citizens and 25 aliens were executed by shooting.

The German victories all over Europe were rather depressing for us, remaining the only neighbouring country not attacked by Germany. The anxious question was: for how long? The war was raging all around our country. In May 1940, German troops concentrations could be observed on the north bank of the Rhine; they were ready to march in! A great number of people from the borderlands, shaken with fear, evacuated with their families and most precious belongings to the Alpine area, where they hoped for better protection. The writer will never forget the night, when her mother gathered up all the valuables about the house, cramming them into a trunk. Father was in the army and brother, too young for the army, served with the 'Ortswehr', a local civil defence. The next day, mother and I pulled the heavy trunk on our rack wagon (our only vehicle in those days, apart from the men's bicycles) to the railway station in MuttENZ and sent it to my grand-parents, our only close relatives living away from MuttENZ. They lived in Delémont, a mere 40 km from here.

Up to this day, it has never been known what prevented the Germans from invading Switzerland. Many people were tempted to give Churchill credit for it, others Mussolini. More likely, it was an act of God!

However, throughout the war, the Germans never ceased to fight a nervous cold war against Switzerland, and the Nazis demonstrated openly their hatred and contempt for us. They went as far as exerting pressure on our Government and press.

Since all the Continental countries entangled in the war had the black-out, Switzerland stuck out as a bright point that, involuntarily, served the British airforce as a direction-indicator, when setting off to nightly attacks of German territory. As a consequence of this, black-out was imposed on us under pressure of the German Government. So we lived in the dark for almost five years. Going out at night in the black-out was quite an adventure and made it necessary for everyone to carry a shaded torch with a blue light. Of course, as any teenager, I did go to dance courses, parties and the theater. At night, the street cars used to run in slow motion behind dim blue head-lights on a moderately reduced schedule. The last streetcar to MuttENZ was due to leave at 11:30 p.m. from the centre of Basle. Every now and then I missed it. Taxi cabs were very scarce in those days - and so was money. The only alternative was to walk, which meant an hour under way in the dark. I don't remember ever having been scared walking home all by myself. I somehow always managed to have boy-friends living in the opposite direction. Applying the 'scouts' trot' - 20 steps walk, 20 steps run - I used to cover the distance in half the time. One night, changing my step from walk into run by the bridge of the Birs, a man's voice cried: 'No use to run, girlie, mother will scold you anyway'. It was the sentinel keeping guard under the bridge.

We could hear the bombing from as far as Freiburg i/Br (50 Km) and saw the fires at night both in Germany and France.

When the Germans began to invade France, both parties used to shoot over Swiss territory (Basle). Around midnight they usually adjusted their guns and took up firing to and fro at 3 a.m. Two sirens were installed in MuttENZ: one in the middle of the village, the other one in the Freidorf, next to our house. Since quite a few bombs had been dropped inadvertently on Swiss territory, mostly by Americans, the sirens blared each and every time aircrafts were approaching. The regulations made us descend to the cellars, a factor we gladly adhered to during school hours but gradually forgot about during night time. We felt that, if we had to, we'd much rather die in our beds.

During the periods of time, when my father was in military service, I used to sleep in his bed. Very late one night, Mama and I heard the sound of shooting coming nearer and nearer. When heavy boots approached our house and nervous shouts were heard, we had a frightening thought: The Germans have come! Mama began to weep - and I felt I had to do something. So I went to the window, peeped through the half-opened shutter and perceived a Swiss soldier. Hearing the sound of the shutter, the man looked up at me pleadingly: 'Please, may I use your toilet'! What a relief: His unit merely had a night's drill...

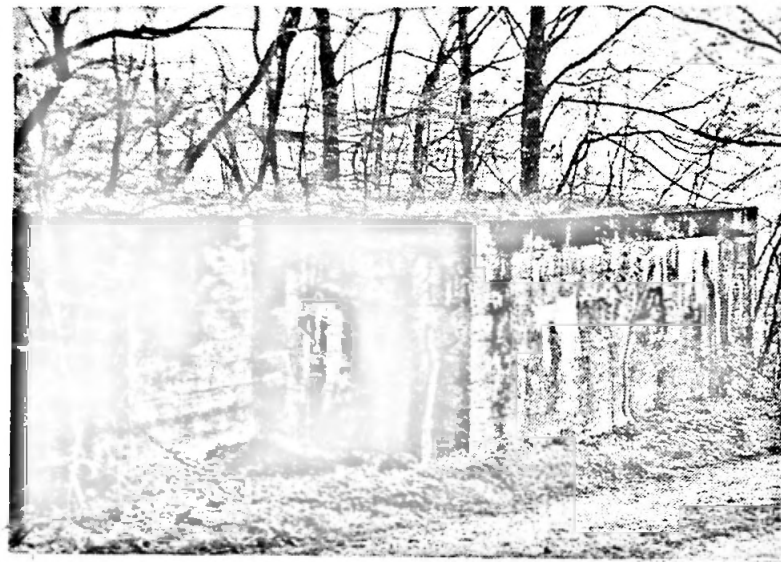
Food and clothing were rationed, and once again the ration-cards grew more precious than money. Also coal was very scarce, allowing for restricted heating only. For this reason, during the exceptionally cold winter of 1940, we were allowed an additional seven weeks' vacation from school. Gasoline was practically non-existent. The cars needed commercially were transformed to run on charcoal. It was a queer system fastened to the back of the cars for the burning of the charcoal.

The school-children from the age of 15 up had to work as farmhands during three weeks out of their 5 weeks summer holiday. This kind of 'civil service' has been maintained on a voluntary basis ever since. Personally, I feel that it is a most valuable experience for the city youth to get a close idea of how tough farmer's life can be, especially for small farmers who are struggling for their daily bread. Also every bit of ground, gardens, sports- and play-grounds were transformed into vegetable gardens and potatoe-fields. Our school-director was the greatest sight when gardening. He was very short and ever so fat; we used to call him 'Winnie the Pooh'. As he was unable to bend forward when doing his share of gardening in the school-yard, he adjusted his plump body onto a little stool, stretching his legs in opposite directions.

Again, thousands of refugees, mainly soldiers from as far as Poland and Russia, were swept into Switzerland - 300'000 in all - and we had to feed and clothe them all. They were interned, and it was quite a task to keep the hostile parties separated from each other. The Swiss Red Cross was very active throughout the years of war. With chartered trains they

brought in thousands of children for a lengthy stay with Swiss families.

*



Bunker shelter



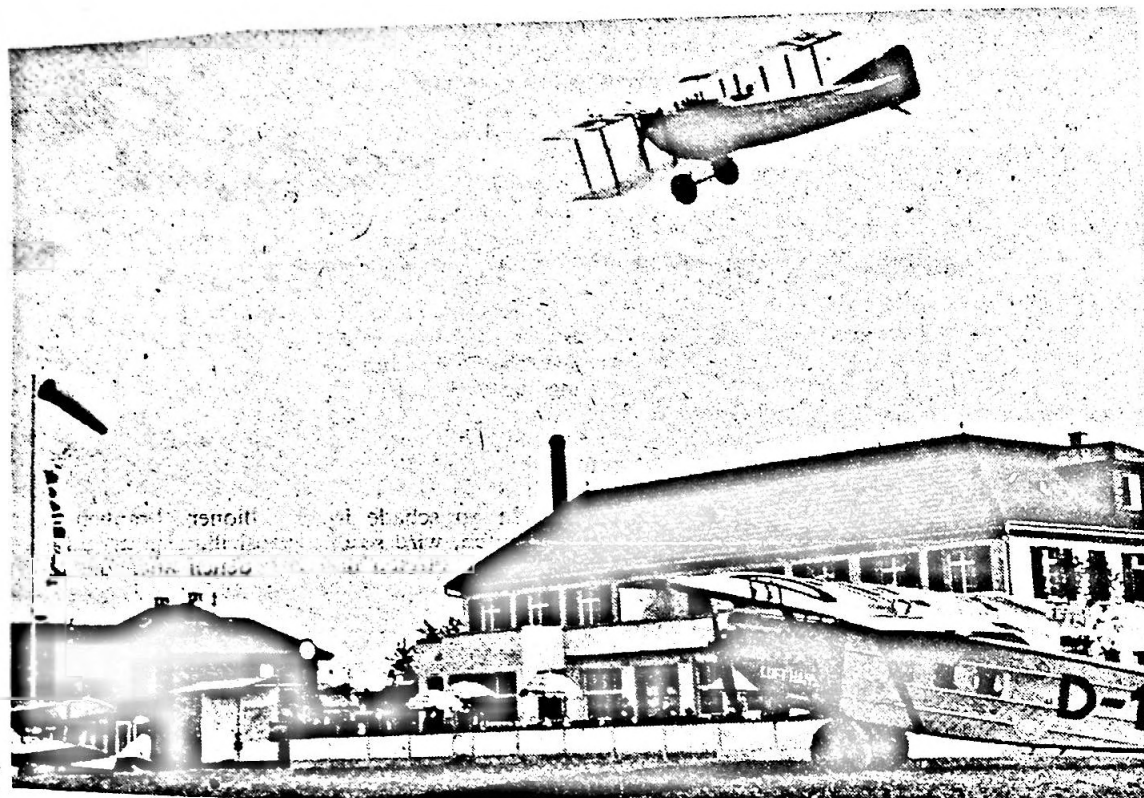
Fortification

Daniel Spänhauer
(b 1897)



Daniel Spänhauer jr.
(b 1922) in 1944

The first Airport of Basle 'Sternenfeld' was built in Birsfelden (formerly Muttenez territory) and taken into operation in 1923



*

After World War II international aviation became very popular. Also an enormous international trade set in to cover the world-wide needs. The waterway of the Rhine, connecting Switzerland with the North Sea, gained in importance. What was most urgently required in the Basel area now was an additional harbour for the loading and unloading of cargo vessels, with adjoining storehouses. It was found that the 'Sternenfeld', situated on the South Bank of the Rhine, offered the best location for this project, thus in 1946, the airport had to be moved. Within a mere two months, a new one was built near Blotzen, just across the border from Basel, on French (Alsacian) territory. This airport 'Basel-Mulhouse' was the first and only bi-national airport in the world. In 1970, additional and longer runways were built, more adequate buildings erected, which have again been enlarged in 1990. It is henceforth named 'EuroAirport Basel-Mulhouse-Freiburg' and serves as a tri-national airport for Switzerland, France and Germany.

* * *

The Village grows into an Industrialized Town



It was after 1945 that Muttenez began to grow into an industrialized town, after the production boom had set in throughout Switzerland. A large rail freight yard was built on Muttenez territory, that expanded into the largest one in Switzerland. Old houses were restored, new houses built. The growing of the population called for additional school-houses, a new and larger Catholic and a second Protestant church. The latter called 'Kirchgemeindehaus Feldreben'. The construction of a vocational-school, a general and an engineering college, as well as a larger town-hall were planned and effected.



In spite of the growth of the community, the Council is anxious to conserve the ancient village and put many an old building under the law of preservation. Also the old Spänhauer farmhouse at the Baselstr. today owned by Martin Spänhauer, is under the law of preservation. This house was built in 1678 in the Gothic style and no alteration may be done to it without approval of the Office for the Preservation of Beautyspots.



There is practically no building land available in Muttentz any longer. Thus the land-prices in the residential zone vary now from Frs. 600.- to 1'000.- per m2 (400 - 665 \$). The land on which the Freidorf settlement was erected, was bought in 1919 at the time of economic crisis for Frs. 2.70/m2 or 1.80\$

The expanding industry, however, not only brought prosperity to Muttentz, but also pollution - and along with it new problems. A committee 'pro aere sano', of which the writer has been secretary on a voluntary basis for a number of years, came into action and, fortunately enough, proved to be quite a success. Under pressure from both, the committee and the population, the Canton employed an engineer for air-hygiene whose task it is to give practical and imperative advice to the air polluting industries. On May 20, 1973, our Canton accepted a law by way of public votes, whereby the factories causing pollution above tolerance, can be fined or restricted in production. Only eight days later, four factories in Pratteln (the neighbouring town East of Muttentz) felt the consequences of the new law.



Rail Freight Yard

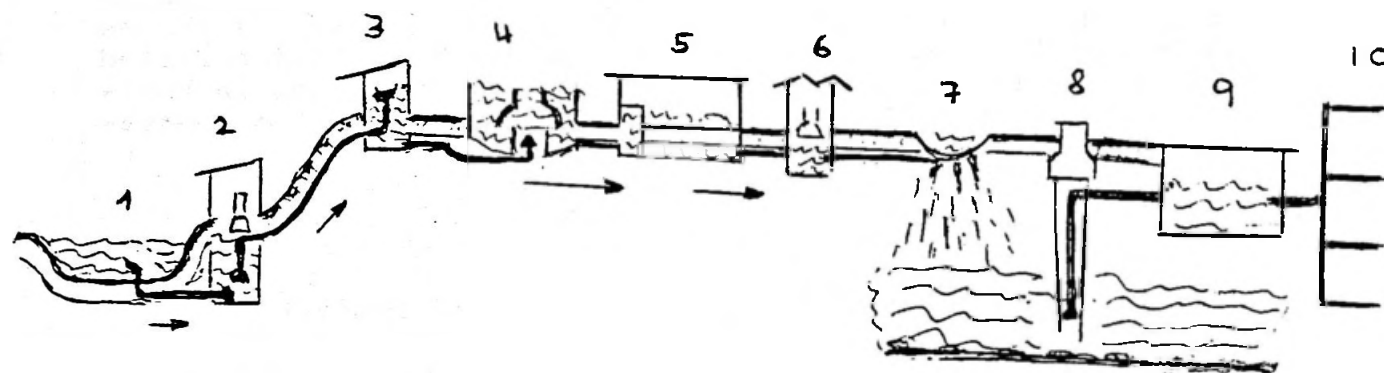


The Drinking Water System

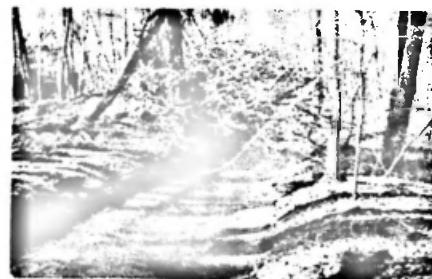
The growing population made it necessary to search for new water supplies. In a joint venture with a number of other surrounding communities and the City of Basle, a corporation, the Hardwasser AG, was founded in 1955.

In 1989 the water was priced at 35 Rappen (\$.23) per m³, as against 50 Rappen (\$.33) we have to pay for sewage.

A fair percentage of our drinking water is taken from the Rhine river, a few kilometers upstream from Muttensz and processed according to the following scheme.



- | | |
|------------------|-------------------------------|
| 1 River Rhine | 6 Filtered Water Pump |
| 2 Raw Water Pump | 7 Ditches/Basins in the |
| 3 Dosage | 'Forest Hard' (see photos) |
| 4 Decantation | 8 Groundwater Catchment/Wells |
| 5 Rapid Filter | 9 Drinking Water Reservoir |
| | 10 Distribution Pump System |



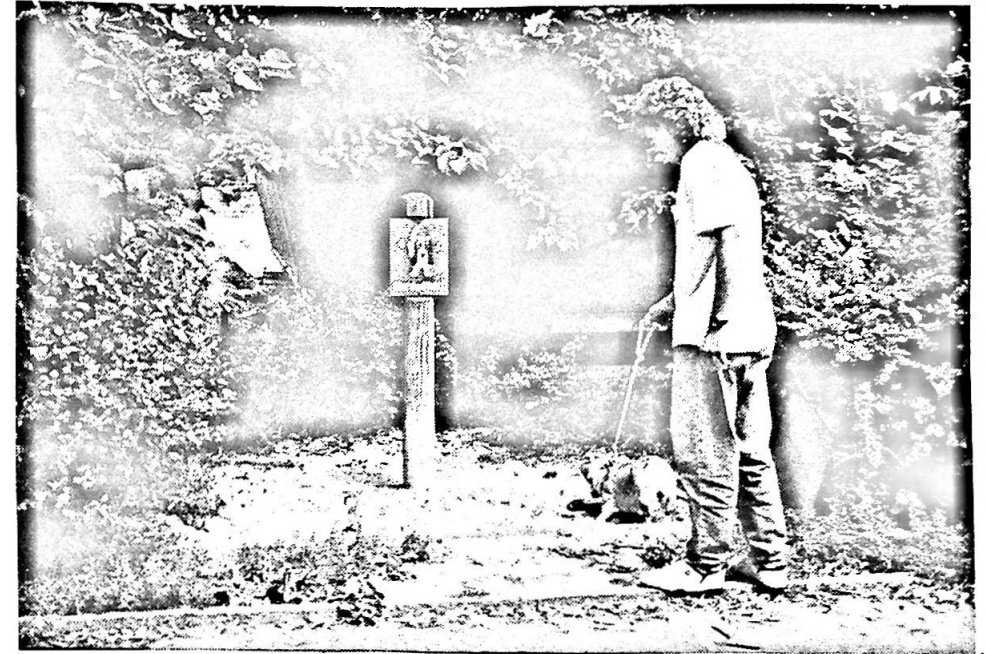
Infiltration
Ditches



* * *

Latest Achievements of Civilization

Dogs, men's best friends, have become a nuisance here as anywhere else in the Western World. In order to keep sidewalks and streets clean, dog's toilets were set up which are happily frequented.



Containers for recycling



Mailmen



* * * * *

FAMILY LORES

Diary of Verena Spānhauer, 1840 - 1913 (called: Bāsi Vreni)
from 1865 - 67

August 20, 1865. Last night, our sister Margareth left our home to seek happiness in the 'Welschland' (the French part of Switzerland). It has long been her desire to learn the French language - and now the opportunity has come to her through our friend Anna Eptinger of Basle, who provided her a job as maid in Moutier.

Accompanied by the warmest wishes for good luck from our family and all those she had begged goodbye, she left our circle with tears in her eyes. Her heart grew heavy to think she was leaving us for a lengthy period of time. We also shed tears, but soon we regained our happiness, knowing where she was going. If the good wishes of blessing from honest people do help, she will be alright. May she be spared haughtiness and physical illness and may God return her to us in due time safe and sound.

As for myself, I often have had the desire for a change, but my wish has not as yet been fulfilled. However, I will trust in God and follow the way the One who put life into me will lead me. In Him I trust with all my soul.



August 27, 1865. Two days ago, we received the first letter from our sister in Moutier; it made us very happy and reads as follows:

"Moutier/Grand-Val, August 22, 1865.

Dear Parents, Brothers and Sister.

Today I received your letter of Sunday with great pleasure, and I will gladly adhere to your wish and reply by return. My journey was quite pleasant. At the Post-Office in Basle, I had to wait for a long time, that is until 8 p.m. Then our names were called and the passengers had to board the stage-coach in the order we were registered. The first seat is in the front of the coupé. Then, the second seat is the one father said I should try to get, and the last one is up in the cabriolet. Myself and the maid, who also waited for so long, sat next to each other. It was quite entertaining in the stage-coach, although the conversation was mostly being led in French. Later in the night, I think everyone fell asleep. My eyes were aching from looking out into the dark night, but I was too excited to drop off asleep.

In Aesch, Laufen and Delémont, the horses were exchanged and some passengers changed, too. Certainly, quite a bit could be told about the journey and the country-side. However, since it was night, I could not see much, although I was constantly looking out of the window. The little town of Laufen with its neat and high houses I liked very much, also Delémont. A long way from Delémont, we passed a tremendous rock which looked almost like a real mountain. At 2 o'clock in the morning, we finally reached Moutier. The postoffice is at the right-hand side. The postman, who had to help with the unloading, awaited me in Mr. & Mrs. Roy's staed. The trunk was delivered the next morning.

So I arrived here safe and sound, and I do like it. Mr. & Mrs. Roy have three children, and four girls from the German part of Switzerland are boarding here, and they also have a farm hand. They all are very kind to me. I often think of home, but I never have time to get bored. One of the children is 13 1/2, two of them 12 years old. In the nearby institute, Louise Marchand is working, the one who learned German at the Hotel 'Rössli' in Muttenez. Yesterday, Sunday afternoon, Elisa Merilla, who also learned German at the 'Rössli' in Muttenez, came to visit me. She lives some 30 minutes from here. You see that I have enough entertainment and thanks God I am healthy. Last Sunday I attended a French service in church. It is a new and very beautiful church. Every third Sunday a service is being held in German. Thus I will have the opportunity to attend to one every two weeks from now. At the present time, we have rainy weather.

I cannot write much about the village, since I have not seen much of it as yet. But I did like the things I saw so far. Most of the people are working in the watch factory and do farming besides. They wear excessively nice clothes. On Sunday, I saw two girls in church without coats, and all the girls wear expensive hats decorated with flowers.

May I ask you to send my old shoes, as I have to get the potatoes from the field, and it is a shame to mess up my new shoes. (Also Mrs. Roy says so). It will not cost much. Mrs. Roy has paid me back the Frs. 7.30 for my travelling expense.

I have to say goodbye for now. Give my regards to everyone and tell my uncles and aunts that I am sorry I did not beg them goodbye. Although I had plenty of time, I did not want to show off in my new clothes!

Also regards from Mr. & Mrs. Roy. Please do write soon,
Yours daughter and sister Margreth"

Sept. 3, 1865. Today is my name-day, the Verena Sunday: At the same time, it is my dear sister Katharina's 23rd birthday, which represents a rare coincidence. Yet, I am dominated by changeable feelings, as we have, also today, escorted the mortal remains of a young girl-friend of Katharina's to her last resting place. This virgin Katharina Leupin was a virtuous and modest girl. Many a tear was shed at her open grave.

Sept. 14, 1865. Less than a fortnight after a blossom of youth was returned to the womb of the earth, again a young girl aged 23 was carried to her last resting place. This Eva Mesmer had always enjoyed good health, was introvert, faithful and almost indispensable to her mother. Her early departure is deeply deplored, which was witnessed by the many attenders at her funeral.

Oct. 1, 1865. Today, Father and Mother travelled to Moutier to pay a visit to my sister Margreth and to present her with the sweetest fruits we have: Grapes, and also with a piece of olive-green linen for a new winter dress.

The year is slowly drawing to its end. As I let my thoughts drift, mixed ideas cross my mind - sad and joyful memories. But focussing into the future, I keep wondering how this year may end. Yet, this should be left to The Lord's wise dispensation.

I cannot recall a year with more unusual weather conditions than this one. At the beginning of the year, we had cold, rigorous weather up to the end of March, and we all were longing for Spring. On April 1st, the skies cleared, the temperature turned mild and milder, and there was not a drop of rain all month long. The month of May brought a few showers, yet the grass would not grow, so the hay was scarce and of bad quality. The rain in June was good for the fruit. July was hot and dry all along. The cherry harvest was abundant. For plucking cherries and taking them to the market we had dry weather all along. The grain crop was good, too, but for the potatoes and grass it was far too dry. September again was very hot and dry. This is the worst drought I have experienced. Yet, the wine promises to be of excellent quality.

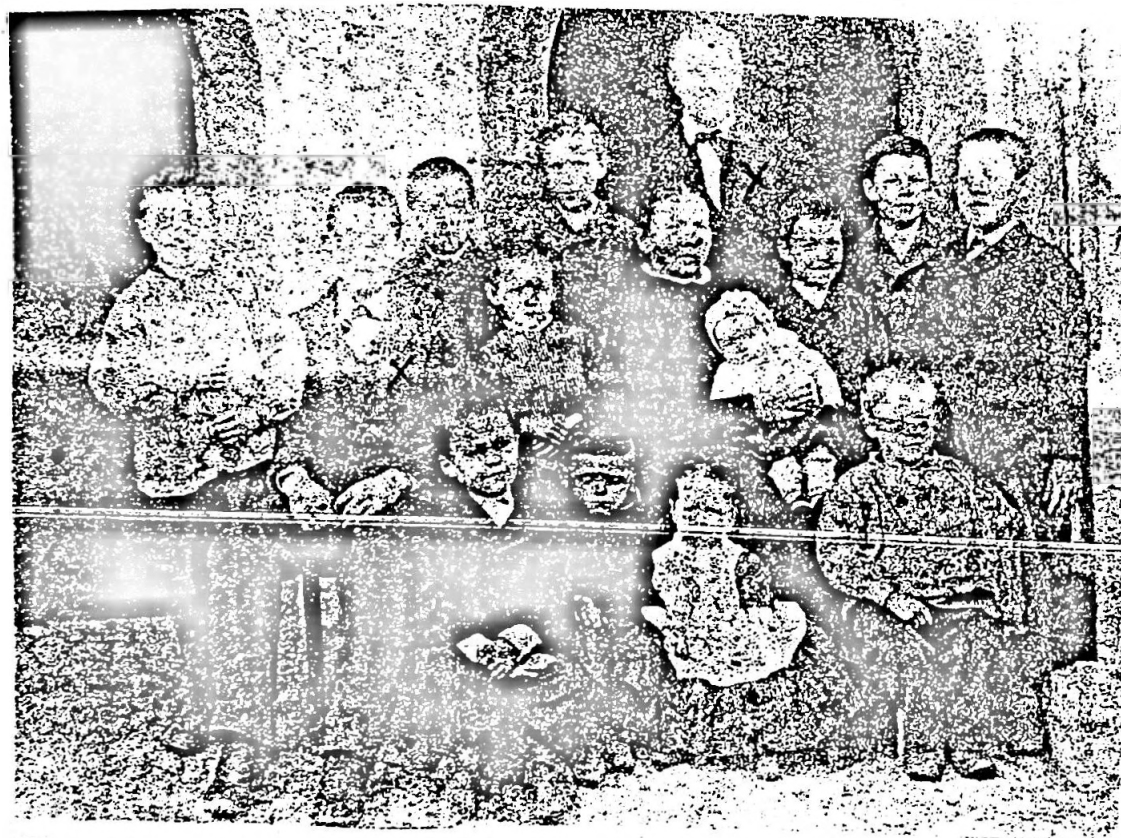
Good Friday, 1867. Today, at the anniversary of our Lord's death, there are exactly 4 weeks since we suddenly lost a brother in an accident. I shall try and dedicate a few words of love and sorrow on his behalf.

Brother Friedrich was born on June 9, 1848 as the youngest of us five children. He was of delicate health as a child, but gradually gained strength, especially during the last year of his life. He was intelligent and quite knowledgeable and he had a tendency toward music. Friedrich played the zither very well, much to our enjoyment. He was very friendly with children, and there were always a few of them to keep him company when he was working at home. Despite his weaknesses, which all human beings have, and which we now cover with love, everyone seemed to like him. He was a loyal and faithful friend and he certainly knew how to entertain, especially children.

Here, Verena's diary ends.

PS. Friedrich's tombstone is depicted on the right of page 36 though the inscription is not legible.

* *



Bäsi Vreni with her father (behind her), her brother-in-law Gottlieb Gysin, who went on an inspection visit to Lenoir, NC in 1888, and nephews and nieces.

The following Information was told to the writer by Miss Margrit Gysin (1885 - 1984) - 'Bäsi Grittli'

Margaritha Spänhauer (b. 1846) - the teller's mother - who described her trip to Grandval, was later married to Gottlieb Gysin.

In the year 1886, Dr. James Spänhauer (dentist) of Lenoir, N.C., approached the Spänhauer families in Muttentz by writing. The letter came to Daniel (b. 1844) Spänhauer - the writer's greatgrandfather. It was very difficult for the two parties to correspond, since none of them knew the language of the other. James' idea was to have a Spänhauer family from Muttentz come over to North Carolina and cultivate his farm. To make his offer more tempting, he sent pictures of both the farm house and his family. Daniel, having had a growing family and owning a major farm in Muttentz, did not venture to make the suggested inspection trip to North Carolina. In his stead he delegated his brother-in-law, Gottlieb Gysin. Gottlieb crossed the ocean in 1888. After a 14 days' voyage, he was met (presumably in Philadelphia) and taken to Lenoir.

Upon his return home, Gottlieb described the land to be an absolute wilderness. 'There were no bridges; horse and carriage had to cross the river beds. And there was no pub for miles and miles around'.

Gottlieb found the whole prospect rather depressing, all the more as he could not make conversation with his hosts. Having, at that time, had 6 children of his own and a wife reluctant to leave her country, Gottlieb rejected Dr. James' offer.

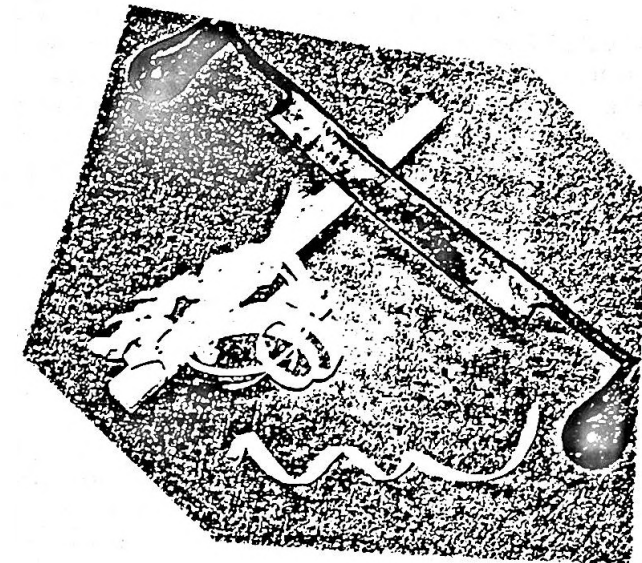
Daniel, impressed by Gottlieb's report was only too happy to remain on his own soil.

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FAMILY NAME

It could be that the name of Spānhauer was derived from work done with this kind of tool, with which wood was chipped.



Over the centuries, there were a number of spellings. The following registrations are stored in the States Archives of Basel, beginning 1513:

Spenhower	Spānhauer
Spenhouwer	Spohnhauser
Spenhauer	Spönhauer
Spenhauer	Spānnhāuwer
Spānhauer (1553)	Spennhauer
	Spaenhauer (1898)

At the time of writing, there were living in MuttENZ:

9 Spānhauer families with	22 grown-ups,
	2 teenagers and
	2 children
3 Spaenhauer families with	8 grown-ups,
	2 teenagers and
	2 children

EMIGRATION

Information drawn from the book entitled 'Lists of Swiss Emigrants in the 18th Century to the American Colonies', compiled by Dr. Albert Faust and Cains M. Brumbaugh, edited in 1968 in Baltimore by the Genealogical Publishing Co.

It is necessary to bring before our minds the attitude of the European governments toward emigration in the eighteenth century. The old tradition was, that emigration was a crime, and punishable as such, equivalent to desertion, a deliberate shirking of one's obvious duty to the fatherland. There were economic reasons for this policy. The loss of sturdy people such as belonged to the emigrating class, meant so many hands less for the farms and trades, so many soldiers less for the protection of the country.

Each government, especially in Central Europe, with the instinct of preservation, jealously guarded its population against leaving its borders. Martin Luther read into the thirty-seventh psalm the duty to remain in the fatherland and make an honest living therein. The seventeenth and eighteenth centuries tried to prohibit emigration by law.

Thus we find in Switzerland that during the most critical emigration period, between 1734 and 1750, decrees or mandates were issued against emigration every few years. The populous Protestant Cantons Bern, Zürich and Basel were most affected, and of these Zürich proceeded most energetically against the so-called 'emigration fever', preventing property sales by those wishing to leave, and proclaiming punishments for agents and distributors of literature. This was followed shortly after by the mandate of January 29, 1735, which added sterner measures, deprivation of citizenship and landrights forever, penalties for purchasers of emigrant property and severe punishment of agitators. Basel did not act as promptly, being obliged by her location to keep the gateway open. But as soon as they felt the dangerous force, they attempted by the same methods as Zürich to stem the rising tide.

In 1740 there was once more a considerable number of applicants and among them fewer poor and paupers than in 1738. They were examined by the deputies to whom henceforth all matters of emigration were referred. The applicants complained of lack of sufficient work and a decrease of their property in spite of their utmost efforts. Times were rather hard and it was scarcely possible for them to find means to pay the 5 percent interest which they had to give to their 'honourable' creditors. Since ruin was staring them in the face, they wished to seek homes and sustenance in another part of the world while they still had some property left.

The emigrants from MuttENZ were firmly resolved to go, so firmly that even the agent Hans Spring, who was enlisting emigrants for Carolina, could not divert them from their purpose. The Council consented to the emigration of all who had applied up to March 16. Those who had less than 100 pounds were released from the payment of dues as they had been in

1736, but the others did not obtain any material reduction in the computation of their ten percent tax and had to pay five pounds for the manumission of each of their children

The following members of the Spänhauer family sailed from England on May 5, 1740 on board the 'Friendship', arriving in Philadelphia, the City of Brotherly Love, in August:

- Elsbeth Spenhauer, widow of Wernet Spenhauer, and her 4 children:
 - Heinrich, 1716
 - Wernet, 1719
 - Anna, 1720
 - Barbara, 1723

Elsbeth had to pay the following taxes prior to their departure :

10% tax on lb. 1000 worth of property	100,-
fee	10,-
dito for the 4 children	20,-

	130,-

- Claus Spenhauer, 59 (Elsbeth's brother-in-law), painter
 - + wife Ursula Schwartz, with their children:
 - Jacob, 1723
 - Matheus, 1726
 - + servant Verena Tschudi
- Catharine Spenhauer, 1690, Wernet's sister
 - + husband Hans Jacob Pfau, shoemaker
 - + 2 children
- Elsbeth Spenhauer, 59,
 - + husband Heinrich Brodtbeck
 - + 5 children

Those who sailed for Philadelphia this time had a very bad passage. Nearly sixty people from the Canton of Basle died, mostly of hunger. For they had a very rough voyage with storm so that they lost their provisions and cooking-kettles.

There was no emigration of any consequence from Basel to the Colonies during 1742-48

The news that nearly 60 of those who had started from Basel for Pennsylvania in 1740 had perished on the voyage or immediately afterward must have had a depressing effect which may have been intensified by the ghastly account of another voyage on which the survivors were said to have cooked and eaten the dead bodies of their starved comrades.

In the latter part of 1748, Heinrich Spänhauer sailed for Europe to collect the inheritance which his grandfather had left to his mother.

In March 1749, the Council of Basel ordered Heinrich to leave the Canton within 48 hours. He went to Bern to get some papers legalized by the British Ambassador, was accused by the government of soliciting emigrants and stayed for a while at MuttENZ and Pratteln without permission, for which these two villages had to suffer.

Hieron d'Annone, the pastor of MuttENZ, makes the following statement:

May 8, 1749, many people from the Canton of Basel, among them also 66 persons from MuttENZ, with whom I have had much to talk and to do, left by water (i.e. on the Rhine) for the New-land. The government disliked to see it, and remonstrances have not been lacking, but because most of them were needy and 'übel gesittet' (of bad behaviour) people, it was easier to get over their loss.'

March 28 he had said of Stefan Spänhauer that he had a good name.

March 22, it was resolved that all who had applied up to the time, numbering 382 with their families, would be permitted to go 'in order that they might see how foolishly they had acted'. They should however not only forfeit their land-right and not set foot again upon the soil of the Canton under heavy penalties, but also leave eventual inheritances of theirs to the discretion of the government, and get out of the country as soon as they had settled their affairs.

Several circumstances conspired to make the year 1749 the principal year of emigration from Basel to the Colonies. Hard times and frequent and ill-arranged compulsory service, statute-labors, caused the poor people, who form the great majority of the emigrants of the year, to think that they could nowhere be worse off than at home, and at the same time the presence of three former countrymen from Pennsylvania, among them Heinrich Spänhauer, brought the alluring prospects of the New-Land palpably before their eyes. Those who left departed about May 8 and went down the Rhine in four ships. On the sea voyage they went in two ships in one of which 5 adults and 16 children died of the sea sickness. In Pennsylvania they went to join their countrymen with whom they were acquainted, as far as they had not first to work out their passage money.

From those who came over in 1749 are the following Spänhauers from MuttENZ:

- Stephan Spänhauer, day-labourer, 1728, permitted to leave gratis
- + wife Ursula Brodbeck, aged 24
- + Friedrich, their son, 1748
- + Ursel Spänhauer, sister of Stephan, 1723, unmarried

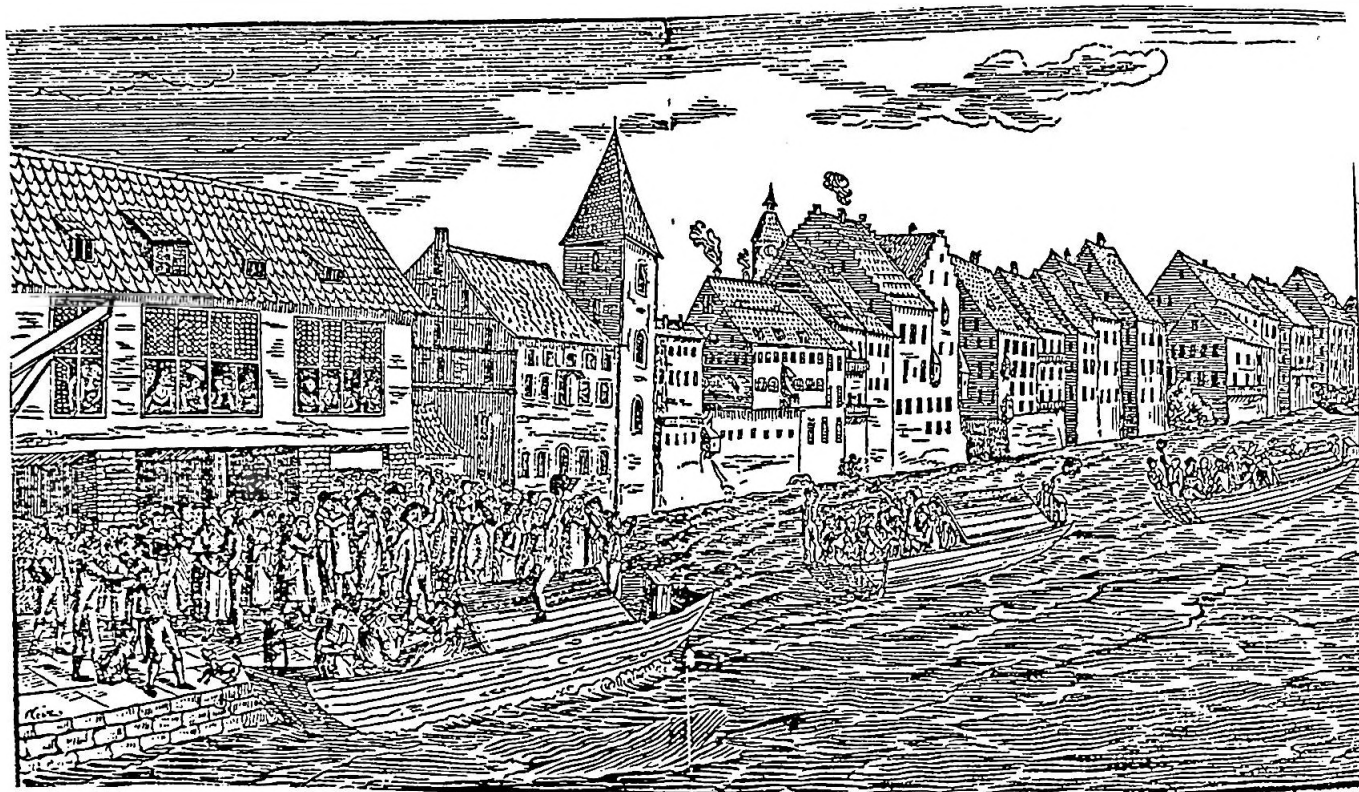
In 1819, the son of Hans Jakob Spänhauer (1770-1812) + Maria Lüdin

- Daniel Spänhauer, 1799, emigrated to America to join his mother, now married to Georg Jauslin.
- 'He lived for some years in St. Louis, MO. From there he went to New Orleans, LA, together with a friend from near MuttENZ. There, Daniel took fever and died in 1824 or 25. He never married.' (Extract from a letter of Fritz Spaenhauer, MuttENZ, dated March 6 1868).



In horse-drawn carriages like this one, but much much bigger, Emigrants travelled from MuttENZ to the place of embarkation in Basel.

Embarkation in Basel



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