

# Family History Notes

Fall 2016

## Letters Written by the Hottinger Sisters of Richterswil

Summer 2016 visitors to Wisconsin were Drs. Ulrich (Ueli) and Françoise Bachmann of Richterswil, Canton Zurich. They were here to study the Hottinger family members who came to Wisconsin in the late 1840s and early 1850s. The genesis of their interest in this family (to whom they are related by marriage) was the discovery of an 1854 letter from Juditha (Hottinger)



and Archive in Schwanden.

Ochsner to her parents in Richterswil advising of her safe arrival in New York City. The Bachmanns also possess a transcribed 1875 letter from Anna (Hottinger) Hoehn from New Glarus back to Switzerland. And lastly the Bachmanns were made aware of three letters of a third sister, Anna Barbara (Hottinger) Tschudy, which were written in New Glarus in 1849/50 and sent to the Tschudy in-laws in Schwanden, Canton Glarus. These latter letters are in the collection of the Pulverturm Museum

The parents of these sisters, Heinrich and Katharina (Gattiker) Hottinger, lived in Richterswil in an area known as Mülönen. The name is derived from the mills (*Mühle*) located there. The



Stammhaus Hottinger

massive Hottinger home (pictured here twice—historic and contemporary) overlooks nearby Lake Zurich and is still standing at Erlenstrasse 77. The back portion, which appears to be residential today, was originally used in the family's fruit business.

In total there were six Hottinger children. They were (in order of oldest to youngest): Anna Hottinger who married shoemaker Johann Jacob Hoehn (originally Höhn) of Richterswil and who settled in New Glarus; Heinrich Hottinger who married Anna Katharina Zweifel of Glarus; Elisabeth Hottinger who married

Hans Heinrich Bachmann and remained in Richterswil; Hans Jacob Hottinger who married to Anna Blumer of Schwanden, and who, at one point in their lives lived near Tønsberg, Norway; Anna Barbara Hottinger who married Johann Jacob Tschudy of Schwanden and who settled in New Glarus and later Monroe; and Juditha Hottinger who married Heinrich Ochsner. The Ochsners farmed in the Swiss settlement at Honey Creek in Sauk County and later lived in Baraboo. Ochsner descendants still farm the same land today.

## **Juditha (Hottinger) Ochsner Letter of 1854 -- Crossing the Atlantic**

The Hottinger family members immigrating to America in 1854 on the ship President Fillmore were Heinrich Hottinger, his wife Anna Katharina, and daughters Anna and Sara, Anna and Johann Jacob Hoehn and children Henry and Louisa, and newlyweds Heinrich and Juditha Ochsner. They sailed out of LeHarve on January 11, 1854 and arrived in New York City on March 7 -- a 55 day voyage across the Atlantic.



Immediately upon arrival in New York, Juditha (pictured circa 1885) penned a letter to her parents back in Richterswil. The elder Hottingers were no doubt eager and anxious to hear of the safe arrival of their family members in the new world. Juditha wrote of seasickness after only one hour at sea. Her husband Henry became seriously ill with a fever shortly thereafter. Favorable winds pushed the ship across the sea until the night of January 20/21 when a storm raged and the sails on the mizzen-mast were torn to shreds. Waves pounded the deck and water streamed into the lower decks. At the end of January the winds actually pushed the ship back toward Europe. These ill winds caused



uncertainty about the length of the voyage and passengers were advised to conserve their food supplies. About the same time, thieves had stolen food supplies from other passengers prompting the establishment of an all-night watch. Juditha wrote that favorable winds commenced again on February 1 and that high spirits and good health prevailed.

But that good health was not to last. On February 7, Heinrich Hottinger was not feeling well. He was doctored with some tea and warm wine. Although there were two doctors on board, Heinrich did not feel the situation demanded a doctor's attention. The following day he remained ill and again waved off doctor's care. During the night of February 9/10 at 2 a.m. Heinrich was getting worse and his wife asked that a doctor be called. Heinrich had developed pneumonia. The second doctor was also called in and he applied a mustard plaster and "cupped" the patient. But as Juditha finally wrote, "*Sein Stundenglas war abgelaufen*" -- his hour glass had run out." Heinrich died around 11 a.m. on February 10.

And poignantly near this very spot in the letter, a tear stain can still be seen. Did a tear drop from Juditha's eye as she was writing the tragic news to her elderly parents? Or was it a tear from the eyes of parents who would never see their son again? Juditha reported that Heinrich's body was wrapped in linen fabric and his "mortal remains were given to the waves." Mother Hottinger had given the linen to the departing family members. And Juditha reported, "Yes, we wrapped dear Heiri in it." After the death of Heinrich two more storms raged. In New York there was fear that the President Fillmore had sunk, as ships which sailed twenty days after the President Fillmore had already arrived safely. Juditha ended her letter with "receive a thousand greetings and kisses from your children and grandchildren in the new world." She signed the letter "Ditheli", a diminutive of Juditha.

Heinrich Hottinger's widow Anna Katharina née Zweifel and daughters Anna and Sara lived in New Glarus with the Hoehns. In 1866 Anna Katharina re-married. Her second husband was widower Fridolin Egger, a local merchant and partner of her brother-in-law Johann Jacob Tschudy. Hottinger daughter Anna married Karl Baer and they moved to Monroe and later to York, Nebraska where Karl owned furniture and undertaking business. Baer's Furniture of York, since 1879, is still in business today.

Daughter Sara Hottinger married Jost Hoesly of New Glarus who owned a hardware and implement store (*Eisenwaren*) located in downtown New Glarus. That store was located on the present Bank of New Glarus corner and is pictured at right. Jost and Sara are the couple at the left. This building was replaced with a larger hardware store operated by Henry B. Hoesly (no relation) which was torn down in the late 1960s to make room for the present bank building.



Jost and Sara Hoesly had a son Jost Heinrich, named for his two grandfathers Jost Hoesly and Heinrich Hottinger. Jost Heinrich became known in New Glarus as "Joe H." He was an insurance agent and sold steamship tickets. Joe H. was married to Fannie Ott. In 1923 they built an attractive story-and-a-half brick home at 706 First Street. The spacious home had a sun parlor which was apparently a trend of the day. The nearby colonial home of Dr. S. J. Francois and the S. A. Schindler home, both built the same year, also had south-facing sun parlors. But the Joe H. Hoesly home had a new convenience not found in the other two homes – a car garage built in the basement beneath the Hoesly's kitchen. Joe H. died in 1955 and Fannie lived another 30 years passing away in 1985. Their descendants no longer live in New Glarus.

### **Anna (Hottinger) Hoehn Letter of 1875 – New Glarus News**

Anna Hoehn (pictured circa 1885) wrote a letter to her family back in Switzerland reporting on some of the family and community news. The letter was dated July 9 and so the 4<sup>th</sup> of July holiday had just been observed. She noted this was the American holiday honoring the signing of the "*Unabhängigkeitserklärung*" – the Declaration of Independence – also noting it was the biggest celebration of the year. The day began with mortar shots and a shooting tournament was scheduled. However a severe storm blew through flipping over the shooting house.



Anna reported that a cheese factory had been built near their home. It made "*Amerikaner Käs*", known today as Cheddar. It was a bustling factory – farmers unloading 3 to 4 loads of milk every day resulting in twelve 50-pound cheeses each day. The cheese was hauled to Monroe on wagons – this being a dozen years prior to the railroad. Anna also told of reports from the plain states – Iowa, Nebraska and Dakota – of terrible storms which tore through the treeless prairies. It appears there was a spate of tornados demolishing houses and barns and tossing people and animals into the air. Of these stories of human suffering and destruction, she noted "*es grüseli ist anzuhören*" – it is horrible to listen to. Her letter was signed "Anneli" a diminutive of Anna.

### **Barbara (Hottinger) Tschudy Letters of 1849-50 – Early New Glarus Impressions**

The letters of Barbara Tschudy are three of the earliest letters which survive from the early days of New Glarus. These letters were written to Barbara's in-laws in Schwanden and were signed "Babette", a diminutive of Barbara. The three letters were salvaged from a Schwanden home which was being torn down. The letters were transcribed, translated and published in 1995 in Pauline Boss's article "They Did it Quietly:



The meaning of Immigration for the Swiss Women who settled New Glarus, Wisconsin". Boss' article can be found in the book "Amerikas Little Switzerland Erinnert Sich" which is found in the New Glarus Public Library and in the archives of the New Glarus Historical Society.

Around 1860 Barbara and Johann Jacob Tschudy lived at the corner of Second Street and Sixth Avenue (#30 on the sketch). Barbara's sister and brother-in-law, Anna and Jacob Hoehn, lived a block away in a building (#9) on the 400 block of Second Street where Jacob was one of the town shoemakers.

### **The New Glarus Scholars of 1848**

In 1848 community leader Johann Jacob Tschudy prepared a list of the New Glarus families in order to determine the number of school-age children. It has been pointed out that his list did not indicate whether both boys and girls were included as students. Looking at family records of each family and determining their school-age children, it is clearly evident both girls and boys attended school. There were 59 school-age students and the boy/girl split was nearly 50:50. A spreadsheet of the probable 59 students of 1848 is attached as a separate document to the newsletter's cover email.

### **U. S. Supreme Court Tackles a Glarner-American Case**

In 2016 the United States Supreme Court heard the case of Utah v. Strieff. Edward J. Strieff, Jr. had been convicted in 2006 of the possession of illegal goods discovered during an unlawful stop by Utah police. Strieff appealed and the Utah Supreme Court sided with Strieff and threw out his conviction citing that the evidence (the illegal goods) was inadmissible. But the Utah's Attorney General appealed this reversal to the U. S. Supreme Court. And the Supreme Court upheld Strieff's original conviction in a five to three ruling.



Strieff's grandfather was Daniel Streiff, the ninth of fourteen children born to immigrant Johann Balthasar (John B.) Streiff and his wife Sarah Miner. This family lived in Monroe, moved to Kilbourne (Wisconsin Dells) and returned to Monroe. Somewhere along the way the "e" and the "i" became transposed in Daniel's surname and his descendants have retained that spelling.

## Summer Bounty

“Every summer the time came when strawberries were ripe. Delicious red strawberries!!! We sold as many as three thousand quarts in a season.” This was written by Pearl (Hoesly) Heller (1905-1993) from her “Memories” booklet. Now if there were 48 medium strawberries per quart that would mean the Hoeslys picked and sold 144,000 individual berries. Of course we could assume many more quarts were eaten by the Hoesly family and also given to their relatives and neighbors. The count could exceed 150,000 berries!



Pearl was the daughter of Marx and Agatha (Streiff) Hoesly and the younger sister of Clarence, Miloe and Ray. The Hoesly farm was about a mile north of New Glarus on today’s Old Madison Road. Across the Spring Valley creek from the Hoesly farm was the farm of my grandparents. Grandpa Elmer was known to cut hair for neighbors including Marx Hoesly. Who knows, the currency of summer might have been strawberries. Shave and a haircut, two quarts.

In the early years of New Glarus the families grew produce in their gardens, but also looked to the woods to provide fruit, berries and nuts. In her June 28, 1849 letter, Barbara (Hottinger) Tschudy writes to her in-laws back in Schwanden, “Our fruit now comes from the woods close by – plums, raspberries and blackberries. So good and in such quantity that you cannot imagine. In an hour, one has a nice little bucket full. You see, therefore, that we are not completely forsaken. Here, one lives much more naturally and simpler than in Europe.”

## Aunt Mary

The late Wayne Blesi was the local historian of the New Schwanden settlement near Champlin, MN. Dozens of immigrant families, mostly from the village of Schwanden, Canton Glarus, settled there in the 1850s. One couple that Wayne had documented as early settlers was his great-great aunt, Anna Maria Blesi (pictured), and her husband Johann Ulrich Tschudy. Wayne related the story that this Aunt was remembered generations later as “Buzzy Mary” for it was said she tended to be talkative. The adjective “buzzy” is, occasionally, a word suggesting a chatty and gossipy person.



But I wonder. It may be that she was originally referred to as “*Bäsi Mary*”-- *Bäsi* being an old Swiss dialect word meaning aunt. Perhaps over the years “*Bäsi*” morphed slightly to become “buzzy” and now Aunt Mary is remembered, incorrectly, as talkative Mary. Just a theory.

This word for aunt is found occasionally in old documents. In his autobiography, Joshua Wild referred to an old man of Schwanden as “*Bäsi Baeti’s Gotti*” -- Aunt Baeti’s godfather. Barbara (Hottinger) Tschudy wrote in 1849 about an unnamed *Bäsi* who lived in Luchsingen. And Barbara’s sister Judith (Hottinger) Ochsner wrote in her 1854 letter referring to an aunt using the word *Bäsi*. At the 2016 cemetery tour Steve Gmur pointed out the tombstone of Susanna Disch (1850-1922) and referred to her as his grandmother’s *Bäsi Susi*. Do any readers remember hearing the word *Bäsi* referring to aunts in their families?

Susanne Peter-Kubli, a Glarner historian, commented that this particular word for aunt is not used much today in Switzerland. Nor is it often heard in New Glarus. Susanne suggested looking up words such as this in an interesting online reference, the *Schweizerisches Idiotikon*, a 16 volume dictionary of Swiss dialect words. Here is a link: [Swiss-German Dialect Words](#)

### **Hoesly Threshing Machine**

In 1888 three Hoesly brothers – Jacob, Andrew and David – jointly purchased a threshing machine. The brothers were all farmers with their family farms situated to the south, west and north of New Glarus. Jacob farmed on today’s Disch Road on Hefty Creek south of New Glarus. Andrew farmed west of New Glarus in the Town of York near the Poplar Grove Cheese Factory, and David farmed the homestead farm of their parents Andrew and Barbara (Duerst) Hoesly north of New Glarus on today’s County O. Their Case model thresher is still working today. It has been refurbished by members of the Stephenson County (Illinois) Antique Engine Club and is frequently seen in operation at their annual



threshing show. Over the years when in operation on the Hoesly farms, the thresher was powered by horses, then a gas engine and lastly by tractor power. Here is a link to a YouTube video of the Hoesly thresher in operation: [Hoesly Thresher](#)

Hoesly family photograph: standing: Barbara (Eichelkraut) and husband Andrew Hoesly; Jacob and Barbara (Legler) Hoesly. Seated: Elsbeth (Wild) Hoesly; parents Andrew (Andreas) and Barbara (Duerst) Hoesly; David Hoesly.

### **An Impressive Canton Glarus Website**

Patrick Wild, a Glarner family historian has written, “After more than 30 years of family research I finally dared to create my own website featuring my ongoing Glarus Family Tree project. The aim of the website is to provide to interested parties a research platform with a lot of information, links and tools for their family research.” Patrick’s website contains an impressive collection (one-stop-shopping as he says) of topics of interest to Glarner family researchers and historians. Topics include the history of Glarus, the family names and associated communities, maps, photographs, a library of suggested books (many links provided), and historical sites found in Canton Glarus. Patrick’s genealogy database contains an astounding 155,000+ individuals and continues to grow. This website and database will allow researchers around the globe access to family information from the comfort of their home computer. Patrick invites suggestions from users as to how to make this comprehensive resource even better. Here is the link: [Glarus Family Tree](#)



### **The Swiss Senator Next Door**

For Wisconsinites, Amy Klobuchar is the senator next door. She is the senior senator from Minnesota whose 2015 biography is entitled “The Senator Next Door”. Amy’s mother, Rose Katherine Heuberger, was the daughter of two Swiss immigrants. Rose was proud of her 100% Swiss blood as demonstrated by her preparation of Swiss foods and her annual celebration of Swiss National Day. And like the Swiss, Rose had a fondness for hiking – often in the Theodore Wirth Park in Minneapolis – and sporting a hiking hat complete with a Swiss flag pin. (By the way, Wirth was a Swiss immigrant instrumental in the development of Minneapolis’ parks.)



Rose was the daughter of immigrants Martin Heuberger and Margaret Wuthrich. Martin immigrated in 1923 as a 22 year old. He listed his place of birth as Kirchberg, Canton Bern. Margaret came as a 3 year old with her parents John and Bertha (Lüthi) Wüthrich. Immigration papers state their last residence Konolfingen, Canton Bern. In America John and Bertha Wuthrich made cheese in the Monroe area. The 1910 census lists them in the Town of Cadiz and in 1920 they were found just over the border near Rock Grove, Stephenson County, Illinois. Amy’s grandparents met in Monroe and married in Milwaukee where their daughter and son were born and raised.

In her book, Amy describes the round-about manner in which her grandfather, Martin Heuberger, entered the United States. He arrived at Ellis Island at a time of immigration quotas and restrictions and would not have been allowed by U. S. immigration authorities to remain. Therefore, Heuberger stated his intent to travel to Canada and immigration officials allowed him transit. Martin stayed in Toronto only days when he continued on to Detroit and re-entered the United States. This “back-door” re-entry did not raise any red flags and he was allowed to enter and proceed to his actual destination, the Krause Factory near Monroe.

### **Exploring the Past through Those who have Passed**

Three different cemetery tours were offered on August 6, 2016 bringing stories of New Glarus and New Glarus area residents to an eager audience interested in local and family history. Cemetery walks allow for the contemplation of people of the past leading to the exploration, understanding and appreciation of local history. Family stories were shared and ideas for future tours were offered. Area people heard stories of the past seldom or perhaps never discussed.

A new and comprehensive website devoted to Madison’s Forest Hill Cemetery was developed under the direction of UW History Professor William J. Cronon. This website is wide-ranging in scope and has sections devoted to the history of this cemetery, the landscaping, stones, symbols, traditions and rituals, and even effigy mounds (which can be found within the cemetery). To develop the website, Cronon drew on a multi-disciplinary group of students with such backgrounds as art and architectural history, environmental history, geography and urban planning.

Forest Hill, which can be dated to 1857-58, began as an oak savanna and developed into what was known as a romantic rural cemetery. It’s meandering paths and park-like setting was a place for Madisonians to drive their carriages on Sundays for picnicking.

Notable Madison business families, politicians and scientists are buried at Forest Hill including such recognizable names as Elvehjem, Lafollette, Steenbock, Rennebohm, Frautschi, Vilas and Fairchild. People connected with New Glarus history who are buried there include brothers



John George and John Conrad Ott, Sol Levitan, Thomas R. Hefty (monument pictured), Melchior and Elsbeth (Zweifel) Schlittler, Elam S. and Ellen (Peebles) Hilton, and Alfred E. Kundert. Other early Glarner immigrants buried in the cemetery include names such as Reiner (Rhyner), Marty, Bram (Bräm), Winteler, Schneider, Speich and Zwicky.

Here is the link to the new Forest Hill website: [Forest Hill Cemetery Link](#)

And speaking of cemeteries, the Find A Grave (FAG) website continues to grow. In 2009, when this newsletter first mentioned FAG, there were 32 million entries. In 2014, when a subsequent newsletter article mentioned FAG, the database had grown to 121 million. Today there are 153 million graves listed. In addition to cemetery information, the site has grown to include historic photographs, obituaries and “clickable” links to family members.

### **The Riddle of the Disappearing Swiss Cheese Holes**

As a verb, riddle means “to make many holes in”. In Switzerland a mystery was occurring in their famous Emmentaler cheese. Instead of being riddled with holes, the iconic holes known as eyes, in their Swiss cheese were getting smaller and even disappearing. The famed Emmentaler was becoming blind – yes that is the term used to describe the loss of the Swiss cheese eyes. This phenomenon puzzled scientists. And since cheese, particularly Emmentaler, is vital to Switzerland’s culture and economy, the scientific community sought to identify the cause.

This phenomenon was observed to increase in recent times when stricter EU sanitation standards were imposed. And the issue of disappearing eyes was observed to increase in the summer months when milk is derived from cows grazing on grass and less on hay. This latter clue has led to the “hay hypothesis”. Over centuries, microscopic hay particulates found their way into the milk – especially in the winter – and served as nuclei around which the carbon dioxide could form thus producing the eyes. As sanitation measures increased, these hay particulates were less likely to be found in the milk and the resulting cheese did not have sufficient nuclei for the hole formation. The milk was too clean! Scientists added minute hay particulates into the filtered milk and as hypothesized, the eyes returned.



By the way, here is the answer to the riddle posed in the last issue -- Why is Bruce Workman’s Edelweiss Creamery near Monticello like a split-leaf philodendron? A split leaf philodendron (pictured) is also known as the Swiss cheese plant. And, of course, Bruce Workman’s facility is also a Swiss cheese plant (factory). Workman’s cheese is considered by many the most authentically produced Swiss (or Emmentaler) in America. The curd develops in traditional copper kettles and formed, not into rectangular blocks, but in the round wheel shape.



## **Curiosity**

A family story handed down in the Johann Jacob and Maria (Streiff) Hefty family goes back to 1849 and the birth of their first son, John Jacob. The family tale was shared with me by Art and Patty (Gardner) Marty – Art’s mother was Louisa Hefty, a granddaughter of Johann Jacob and Maria. This son John Jacob was born in Wisconsin shortly after the arrival of his parents from Canton Glarus. The Hefty family lived in northern Wisconsin (said to be in the area of Black River Falls) where there was an active lumber industry. It was said there were many Native Americans living in this area eager to see a white baby. As the family legend tells it, the Indians placed a wet blanket over the chimney of the Hefty home causing the smoke to drive the Heftys and their baby outside. Thus the curious Indians were able to view little John Jacob. And no doubt the Heftys were equally curious to closely observe “*die wilden Indianer*” of Wisconsin. The Heftys came to New Glarus shortly thereafter where they purchased farm land in Section 29 of the Town of New Glarus where their descendant Lawrence Hefty still lives.

Fast-forward ahead about 115 years to Chicago’s Lincoln Park Zoo. The zoo director, Dr. Lester Fisher, had just completed the “Farm in the Zoo”. The zoo’s “farm” was Fisher’s vision to provide urban children with the experience of seeing farm animals. Brown Swiss cattle from the Voegeli farm were transported from rural Monticello to the zoo by my father. And I was



eager to accompany him to the city. As the cattle were led to the zoo’s red barn, a group of very excited and curious black children gathered around the cows. They were thrilled to see -- for the first time -- these large and docile dairy cows. And likewise, I was very

excited and curious, not because of the cows, but I had never seen black children before.

Some years later Dr. Lester Fisher, who envisioned the “Farm in the Zoo”, purchased the Melvin Schneider farm on Klassy Road and had an actual farm in the country. Pictured above is Lincoln Park Zoo’s dairy barn with the John Hancock Tower in the distance visible just above the tree line.

## **Attaining Swiss Citizenship Today**

Immigration into Switzerland today, like most countries today, is a politically and emotionally charged issue. Switzerland has set itself apart from many countries by a rigorous set of expectations demanded of the immigrants applying for citizenship. To become a Swiss citizen, applicants must be gainfully employed. They must be fluent in at least one of the national languages. Children born in Switzerland to non-citizens do not automatically become Swiss citizens at birth.

Interestingly, the pragmatic Swiss require a proven degree of assimilation into Swiss society and a healthy respect for existing customs, traditions and societal norms. Recently denied for citizenship were those who refused to shake a teacher’s hand and those who refused to participate in compulsory swimming lessons. Wearing sweatpants in public and refusing to greet passersby also were demerits toward the goal of getting citizenship. The failure to name any neighboring communities or Swiss friends also was seen as strong indicators that assimilation was lacking.

While many of the denials have been to Muslims, it is not exclusively so. A retired professor and an American, Irving Dunn, lived in Switzerland for 43 years. He was denied citizenship despite his being fluent in German and proven personal financial security. But Dunn failed an awareness of local traditions, area geography, and he was unable to name close Swiss friends.

The situation with refugees also invokes strong emotions. When most Swiss communities accepted government-mandated Syrian refugees, one village has received worldwide attention for voting to decline the refugees and instead pay a fine. The wealthy village Oberwil-Lieli, Canton Aargau, in a close vote, elected to pay an annual fine of 290,000 CHF rather than take 9 refugees. Andreas Glarner, the village president and an elected representative to the *Nationalrat* from Canton Aargau, agreed that the refugees need assistance. But he contended that assistance would be better served by building refugee camps closer to the Syrian homeland. Other Oberwil-Lieli residents were embarrassed by the refugee refusal in what they felt to be outright racism and hatred. (These arguments sound all too familiar!) By the way, the hardliner Andreas Glarner was born in the village of Glarus and his ancestral home is Diesbach, Canton Glarus. His origin makes him a Glarner with the name Glarner.

Since immigration is a significant issue in our times, the following is a small insight into immigration to America in 1859. (Re-printed: “Family History Notes” Spring, 2008.)

#### **A Document Tells Many Stories: Luchsinger Travel Contract**

The Johann Heinrich and Margreth (Legler) Luchsinger family left Luchsingen, Canton Glarus in 1859 bound for DeKalb County, Missouri where they became farmers. The voyage contract which they executed with the Andreas Zwilchenbart Company of Basel has survived. This single travel document tells many stories – names and ages of the family members, cost of the voyage, required provisions for the voyage, restrictions on who was permitted travel to America, and what was expected of the immigrants’ behavior while at sea. Here are some interesting highlights from this contract:

The contract fee included transportation from Basel via Le Havre (France) to New York (or other U.S. seaports). The Basel to Le Havre segment was via rail and the Atlantic crossing (for this contract) was via a three-mast sailing ship. Each passenger over 10 years was allowed 200 pounds of baggage free of charge. Meals were provided at the seaport until the actual departure. Breakfast consisted of bread and coffee with milk and sugar. Lunch and dinner were a soup, meat and vegetables.

It was directed that “Voyages themselves shall undertake to purchase and supply the necessary . . . provisions according to the relevant embarkation port”. For those traveling to New York via Le Havre [often a six or seven week ocean journey], the requisite supplies were 30 pounds of Zwieback, 70 pounds of potatoes or legumes, 5 pounds of rice, 4 pounds of peas, 10 pounds of flour, 8 pounds of salted pork (without bones) or bacon, 7 pounds of salted beef (without bones), 3 pounds of butter, 1.5 pounds of coffee, 2.5 pounds of brown sugar, 2 pounds of salt, and 1 liter of vinegar. Travel to New Orleans required “relatively more” of the aforementioned supplies. Packing supplies, cookware, and bedclothes for the sea voyage were the responsibility of the traveler. Travelers were responsible for labeling all of their baggage with the owner’s name and destination, and once the beds were assigned, the bed number.

Zwilchenbart and Company provided sweet (i.e. potable) water, wood, light, room in the kitchen for cooking, a bed, and a pharmacy if necessary. Travelers could remain on the ship 48 hours upon arrival in America. The agent would pay the traveler for any lost baggage, assuming the baggage had been properly delivered and labeled.



Transport was denied those emigrants not in possession of a legal passport to America. (This section of the contract was in boldface type.) These passes were issued by the police authority of the home canton. Furthermore, transport was not permitted for the

following persons – idiots, sleepwalkers, lunatics or those in any way mentally weak, one-eyed, blind, deaf or dumb; infirm, lame, mutilated or in any way crippled person; persons who have exceeded the sixtieth year of live, as well as children under thirteen years who are not under the protection of relatives; completely penniless persons who do not possess the necessary means upon arrival in America to move to the inner regions of the country.

The Ship's Rules clearly spelled out the expected behavior while on the seas. Beds were to be assigned and not taken possession of on one's own authority. Large trunks went into the ship's cellar along with the potatoes, ship's bread and wine. When at sea, the cellar would be opened so that each passenger could access any necessary items. Valuables and weapons were to be handed over to the Captain. Required food rations needed to be on board 12 hours prior to embarkation. Strict cleanliness was to be observed and beds were to be kept tidy. Sweet water was to be used for cooking and drinking and not for washing or cleaning. Smoking was permitted while at sea, only on the top deck and only from covered pipes. Lights were lit between decks only with the Captain's permission and never without a lantern. Disputes and trade among the passengers were to be avoided. It was forbidden to give the crew members wine or other beverages. Drunkenness may cause one's liquor to be locked up during the voyage. These rules were issued for the "safety, comfort and health" of the passengers.

Embarkation from the German port of Bremen required no provisions since cooked food was served to emigrants. The menu consisted of meat with pudding and potatoes on Sunday, bacon and peas or beans with potatoes on Mondays, meat or bacon and peas or beans with potatoes on Tuesdays, bacon and sauerkraut with potatoes on Wednesdays, rice or barley with plums and meat on Thursdays, a repeat of the Tuesday menu on Fridays, and meat and rice soup or oat porridge with potatoes on Saturdays. Additionally, each traveler was given 3 pounds of black bread, 2 pounds of white bread and 3/8 pound butter each week.

Margreth (Legler) Luchsinger mentioned above was the first cousin of Elsbeth (Heitz) Kundert of New Glarus. Elsbeth and Oswald Kundert lived in the log cabin which is now located at the Swiss Historical Village Museum in New Glarus.