

Family History Notes

Winter 2021

“When the Legend Become Fact, Print the Legend”

You may recognize this well-known quote from the movie “The Man Who Shot Liberty Valence”. Legends and traditions can be told and repeated so often that they become inextricably linked with history and assumed as fact. The disclosure revealed at the end of “Liberty Valence” is an example of this circumstance.

So it is with the long-running local narrative that the traditional Kilby holiday in New Glarus is a celebration tied to the annual end of September descent of the men and cattle from the mountain pastures. Kilby is the rededication of the church often held on the anniversary of the original church dedication and is unrelated to the autumn descent of the cows. Kilby (known as *Kilbi* or *Chilbi* in Switzerland) is celebrated in various months in various Swiss towns which may or may not have mountain pastures.

And so it is with the description of the beautiful costumes worn by the Wilhelm Tell Usherettes which have been routinely pronounced as 13th century costumes. However, these Usherette costumes are based on 18th and 19th century fashions as depicted in the five reference volumes of Julie Heierli. It is the Wilhelm Tell drama characters, not the Usherettes, who are dressed in 13th and 14th century regalia. Pia Schubiger, a Swiss costume expert, has verified that the Usherette costumes are indeed 18th and 19th century designs and not from 500 years earlier.

Another local tradition, although one no longer practiced, may also have been based upon spurious origins. In the late 1800’s, local historian John Luchsinger wrote that the New Glarus Swiss Reformed Church engaged in a tradition of women sitting on one side of the church and exiting before the men. He explained that this custom was centuries old and based on a historical saga. Luchsinger said that



this church tradition had its roots in the 1388 Battle of Näfels when a woman leaving the church noticed the advancing enemy soldiers. She alerted the community who then went on to defeat the Habsburg forces. And in honor of this heroic woman, the women of the congregation were honored as a group. Luchsinger added a caveat that this tale may not have occurred in Näfels but rather in Canton Graubünden. This tradition, as told by Luchsinger, has been repeated over the years and can be found in numerous New Glarus histories. The quaint church custom reportedly passed into history around the time of WWI but remains a printed legend. (Pictured is the 19th century Swiss Reformed Church in New Glarus where this custom would have taken place.)

The her book “Lebendiges Glarnerland”, a book about Canton Glarus customs and traditions by Canton Glarus, historian Susanne Peter-Kubli makes no mention of this church practice in Näfels or elsewhere in Canton Glarus. She was not aware of this historical tale or any historical basis of the fourteenth century Näfels woman who warned of the advancing troops. But she went on to say that women did leave the church first while the men remained.

However Peter-Kubli's reason behind this practice was quite different. The men represented the *Kirchenrat* (the church council) which, in past days was known as the *Stillstand* (literally meaning "stand still"). The women were not being honored by leaving first but rather were removed from the men's church council discussions. And the men "stood still" until the women filed out of the church.

And it appears that John Luchsinger may have been correct that this tale had its origin in Canton Graubünden and not Näfels. It was in 1352 that the women of a remote corner of Switzerland near today's Lumnezia, Canton Graubünden fended off the enemy troops in the Lumnezia valley. The women of the nearby Pleif church were then honored by being allowed to sit on the right side of the church and were given the privilege to be the first to receive communion. (More on this in the following article.)

The Battle of Näfels (1388) and the Skirmish in the Lumnezia Valley (1352)

It was on Thursday, April 9, 1388 near the village of Näfels, Canton Glarus, that vastly outnumbered but courageous Glarner defeated the advancing Habsburg troops. The Glarner victory was the last of the 14th century battles between the Swiss and the Habsburgs. A year after the battle, a solemn procession to the battlefield took place (known as the *Näfelser Fahrt*) and has been held annually ever since -- although 2020 will henceforth have an asterisk noting the procession cancellation due to Covid. While there was no pilgrimage in 2020, the day remained a public holiday in Canton Glarus. The Näfels pilgrimage takes place on the first Thursday of April -- except if Holy Week occurs that first Thursday.



The Battle of Näfels was prompted by the 1387 Glarner declaration (at the first recorded *Landsgemeinde*) to be free of Habsburg control. The Habsburg troops moved in the following year to cut Glarus off from the rest of the Swiss Confederation by holding and blocking the strategic "mouth" of the Canton near Näfels. But the Glarner prevailed helping increase the autonomy of Glarus and the Swiss

Confederation from Holy Roman Empire control.

The leaders of the enemy forces at the Battle of Näfels were Count Donat of Toggenburg who led the main army of about 5000 men and Johann I Count of Werdenberg-Sargans who had a second column of 1500 men. These two men were from noble houses in the vicinity of Canton Glarus and were in fact first cousins. Johann I Count of Werdenberg-Sargans also is a direct ancestor of many newsletter readers by way of the Hohensax ancestral gateway.

In 1352, a generation before the Battle of Näfels, a small conflict arose in the Lumnezia Valley pitting Ulrich Walter of Belmont against Rudolf IV Count of Werdenberg-Sargans (the father of the aforementioned Johannes I). Belmont proved successful and the success of the battle was attributed to women of the valley who drove off the enemy. The women were accorded the honor of sitting on the right hand side of the nearby Pleif church and receiving communion first. This custom honoring the women at Pleif may have been the Canton Graubünden tale suggested by historian John Luchsinger as the basis for the New Glarus church traditions.

Ironically, the Belmont possessions, fought over in 1352, passed into Werdenberg hands less than 20 years later with the 1371 death of Ulrich Walter, the last remaining male of the Belmont dynasty. It took a marriage and not a battle to secure the Belmont lands. Ulrich Walter of Belmont's niece, Anna of Rätzins, had married Johannes I of Werdenberg-Sargans ensuring the Belmont lands would become part of the Werdenberg-Sargans realm.

The Lumnezia valley, while remote and relatively unimportant in Swiss history, was a trade route used by the cattle dealers of Elm, Canton Glarus (ancestors of many newsletter readers) up to the end of the 19th century. The route from Elm went over the Panixer Pass into the “Vorder” Rhine valley, up the Lumnezia valley to the village of Vals, over the Valserberg Pass and into the upper reaches of the “Hinter” Rhine valley, then up and over the San Bernardino Pass. Once over the San Bernardino, the trade route descended into the cattle markets of Canton Ticino. The high valley village of Vals owes its name to its Walser heritage (more about the Walsers in Family History Notes Summer 2007 issue).

Tolling of Church Bells

Another New Glarus tradition that some may recall was the pealing of the Swiss Reformed church bells every Saturday night at twilight. According to Miriam Theiler in her New Glarus history, this custom was known as “*Beta Lueta*”. She explained that it was a reminder to children yet playing that it was time to return home. This local tradition has all but faded from public memory.

I speculate that the Saturday night tolling of the New Glarus church bells was originally a call to prayer - both to reflect on week ending and the week about to begin and not about children being called home from play. The basis of this supposition is that Theiler’s term, *Beta Lueta*, is likely the dialect approximation of the German *Beten läuten*, which suggests a bell ringing for prayer. Across Europe the practice of church bells tolling for ecclesiastical purposes is centuries old. Church bells such as the Angelus bells were used religiously as a call to prayer, ringing morning, mid-day and evening. While the Angelus bells are often considered largely Roman Catholic practices, Angelus bell were also used by Protestant and Orthodox groups.

Bells were also rung for secular purposes. A ringing bell could be a call for help such as alerting of a fire or in celebration of a village event. The chime on the hour was considered a worldly or secular use of church bells, albeit with the subtle implication that God has the ultimate control on our time on earth.



Prayer or devotion was an aim of the ringing church bells as seen Jean-François Millet painting, “The Angelus” (pictured). The painting captures the moment at twilight when the church bells are ringing from the church in the distance and the peasant workers bow their heads in prayer. “*Hörst du zum Beten läuten? So handle fromm wie sie.*” -- “Do you hear the bell to pray? Act piously as they do.”

The online Swiss Church history, while stating the importance of bells to their church, only mentions secular practices of the bells such as a means of keeping time and as a fire alert. Interestingly it was not the church bells but the New Glarus Pet Milk factory whistle which blew every day at 11 a.m. serving as a call to prayer for the WWII men and women in service.

Visitors to Switzerland have the opportunity to hear the pealing church bells every day in Swiss locales, large and small. Tolling of church bells is a common and beloved long-standing Swiss practice. In recent years there have been complaints by those living in the proximity of churches (especially ex-pats) that the clanging is too loud and too frequent. And these complaints have resulted in law suits and court cases. But to quote “USA Today”, the Swiss high court rulings were “clear as a bell” -- church bell ringing is firmly rooted Swiss tradition and may continue. It was reported that a Dutch woman was denied Swiss citizenship due to her intolerance of bells and her insensitivity to longstanding Swiss traditions. Imagine having the expectation that new citizens have a respect for time-honored traditions.

Church Segregated Seating in “New” York

Segregated church seating by sex is another practice centuries old and which was found in many denominations. One area church which practiced segregated seating was the New York Lutheran congregation -- today's York Memorial Lutheran. But in 1938, a newly-married couple, Byron and Dora (Brusveen) Kittleson, broke this segregated seating tradition by sitting side-by-side, and another old time tradition was relegated to history. Byron and Dora were both descended from Norwegian immigrants who settled in the Town of York, Green County and the neighboring Town of Perry, Dane County. Byron Kittleson died in 1996 and Dora died in 2014 at age 99 at the New Glarus Home. They are buried side-by-side in the York Memorial cemetery.

In the second half of the 19th century, two York Lutheran churches were built by Norwegian immigrants in the Town of York in Green County, WI. The two



churches were known locally as the “Old York” and “New York” churches. The original York Lutheran congregation dated to 1855. Church construction, delayed due to the Civil War, was completed in 1872. But soon the congregation split due to religious practices and doctrine. In 1885 the nearby New York church was completed. Pictured are the Old York church which was razed in 1977 and the New York church, an 1885 frame church re-clad in Lannon Stone in 1948. The Mt. Horeb Area Historical Society has a wonderful online resource of area churches, cemeteries, cheese



factories and country schools which proved a useful tool in researching these two area churches.

Another Legend in a Pickle

You may have heard of the German Christmas ornament in the shape of a green pickle. Bronner's Christmas Store in Frankenmuth, MI sells this item saying, *“You'll have no problems finding this pickle in your tree! Old German tradition holds that it is customary to hide a pickle among the branches of your tree and the first child to find it Christmas morning gets an extra gift. Our pickle legendary glass ornament is masterfully crafted in Germany and measures 3¾" tall.”* But it appears few in Germany know of this custom. Is this yet another old country legend which has little or no basis in fact? While no one seems to know the origin of the pickle tale, it has been reported that Woolworth's was selling German-made Christmas ornaments in the 1880s. Some were in the shape of vegetables and fruits. The pickle, it was speculated, didn't sell and so a creative salesman invented a story to add appeal to the lowly pickle. And today the German pickle ornament, legend and all, continues to be sold (see photo of Crate and Barrel ornament). And to make the pickle ornament even more tempting, a new “yodeling” pickle has entered the market



January, 1962

Two events – one major and one minor – occurred in New Glarus in January of 1962. The major event was the unexpected announcement of the closing of the Pet Milk factory. The condensed milk factory, built in 1910, was the major village employer and the plant's closing put scores of employees out of work. These workers found new employment locally, in neighboring villages and in Madison. This was perhaps the beginning of New Glarus becoming a commuter village with increasing number of people driving outside of the village for their employment. And it has been suggested many times that the Pet Milk plant closure triggered the development and re-invention of New Glarus as a tourist destination.

A minor event which occurred in January of 1962 was the publication and distribution of the Mt. Vernon Telephone Company telephone book. The “yellow pages” advertisement shown below was from that telephone book and featured a sketch of the forthcoming New Glarus Hotel remodel which took place in 1963. Swiss-style features were added to the then 110 year old historic structure including its now iconic balcony – originally open air and now enclosed. The owner of the Hotel was a recent Swiss immigrant, Robbie Schneider, who had a vision to propel New Glarus into the tourist industry. And his New Glarus Hotel was to become a key player in the tourist trade serving up both Swiss cuisine and Swiss entertainment.



This sketch of the hotel remodel indicates that the move toward developing a Swiss landscape in downtown New Glarus had started before the Pet Milk closure was publically announced. Goti Schutz’s Alpine Café and Glarner Stube remodels also preceded the factory closure by several years. Had Pet Milk remained operational there is no reason to believe that the community’s tourist focus would not have continued to develop. An operational Pet Milk factory and the development of ethnic tourism were not mutually exclusive.

Ethnic tourism has had a positive impact upon the village by increasing a sense of community identity and pride, and of course boosting revenues at local establishments. But the move to ethnic tourism has also commodified our Swiss heritage and has created a Swiss cultural experience that likely would have been unfamiliar to our early Swiss immigrant ancestors.

The African Queen – A Glarner Connection

The 1951 movie “The African Queen” is an American film classic which can be found in the American Film Institute’s top 100 films of all time. Directed by John Huston, the movie starred Humphrey Bogart and Katharine Hepburn. Bogart won his only “Best Actor” Oscar in the film. Another “star” of the film was the African Queen herself – the boat which carried the Bogart/Hepburn characters on their adventures down a Congolese jungle river. The boat was not a movie prop, but an actual 30-foot boat originally built in 1912. The boat’s original name was the Livingstone and had been used on the upper Nile River and Lake Albert to transport cargo and hunters. After filming the movie, the African Queen/Livingstone remained in use until 1968. In 1970 the boat resurfaced in Cairo, Egypt and was sold and shipped to America. The boat can now be found in Key Largo, FL and is listed on the United States National Register of Historic Places.



The boat African Queen has an interesting Glarner connection. It was the movie’s art director, John Hoesli, who found the boat. Movie director John Huston had sent Hoesli to locate a boat suitable for the film. Hoesli found the Livingstone in Butiaba on Lake Alfred in Uganda.

John Dennis Hoesli (1919-1997) was British, born to an English mother and a Glarner father. He was involved in the set and art design of many films also including another movie classic, “2001: A Space Odyssey” as well as Walt Disney’s “The Swiss Family Robinson”. John’s Hoesli paternal ancestry was connected to the village of Glarus and does not appear to be closely related to any New Glarus area Hoeslys.

Sebastian Marty's Interview

Sebastian Marty was a New Glarus native who lived his adult life in Columbus, NE. One year before his death in 1939, Sebastian took part in an interview which captured some key moments in his life and which today provides some interesting glimpses into the past. I have copied his story below, added some annotations and made some minor editorial changes.

My parents¹ were born in [Canton] Glarus, Switzerland in 1808, and immigrated to America in 1854, and for four years lived in Chicago, Illinois. They then moved to New Glarus, Wisconsin, where there were many Swiss colonists, and bought a small farm. I was born there on March 28, 1862, and there grew to manhood. I attended the primary and parochial schools only about three months out of a year, and after three years quit school when about fourteen years old.

I was just a small boy when I lived on the farm with my mother and brothers.² I remember there were so many wild pigeons there. They are almost as large as our tame pigeons here and of a grayish color. One day we were sowing some wheat. We didn't get [the wheat] harrowed in³ before noon and when we came back after dinner every kernel of it was gone. There were millions of [pigeons]. They would go north in the spring and come back in August. They are none left there now⁴.

My first job was working for the railroad. One day while standing around the depot watching the agent telegraphing, I told him I would like to learn that too. Then about a year later when I had forgotten all about it, he asked me if I still wanted to learn telegraphy and that is how I got started in that business.

I followed my trade as telegrapher for the C.N.W. Railroad⁵ in Brooklyn, Wisconsin, until 1883 and during that time I worked in the depot learned many lessons that could not be learned in school.⁶ As I had a brother living in Nebraska,⁷ I wanted to go there too, so during the year 1883 I came to Columbus, Nebraska and got a job as clerk in a meat market where I worked for two years. Then I bought a meat market of my own which I run for 28 years.⁸ One winter day when it was so terribly cold, we had just bought two big hogs, weighing about 400 pounds each, and that night a big snow storm came up and they did not get in the shed with the cattle that night and the next morning were dead and frozen stiff under the snow. The Indians came and picked them up. In those times the Indians used to pass our house in wagons 50 to 60 at a time; they were camped along the bottom near the river.⁹

¹ Sebastian Marty was the son of Fridolin Marti/Marty (1806-1869), a native of Engi, Canton Glarus and Anna Blumer (1815-1877) also an Engi native. Sebastian was born into a blended family. Fridolin Marty was first married to Ursula Zentner and their children included sons Heinrich, Jacob and Fridolin Marty all of New Glarus. Anna was the widow of Martin Luchsinger and their son was Fridolin Luchsinger.

² Father Fridolin died when Sebastian was only age 7 and he became an orphan at age 15 when his mother Anna died. The Marty farm was located about two miles west of New Glarus near today's intersection of Highway 39 and the west end of Durst Road.

³ Harrowing was used for breaking up plowed soil and also for covering seed with soil after sowing.

⁴ Passenger pigeons became extinct on September 1, 1914 with the death of "Martha" in a Cincinnati zoo – the last of her species.

⁵ The Chicago and North Western Railroad in Brooklyn, WI, a stop between Madison and Janesville.

⁶ In 1880, Sebastian Marty is recorded in the census as living in a Brooklyn, WI hotel operated by New Glarus natives Nicholas and Elsbeth (Streiff) Duerst.

⁷ Marty's half-brother was Fridolin Luchsinger who later lived in Grand Prairie, NE just north of Columbus, NE. Fridolin had enlisted in the 2nd Wisconsin Infantry (famed Iron Brigade) in 1861 when his mother was pregnant with Sebastian. After the war, Fridolin returned to meet now three year brother Sebastian.

⁸ The Columbus, NE meat market was owned by Glarner immigrant John Knobel of Betschwanden. Marty purchased the butcher shop from Knobel who then ventured west to Idaho and died in Spokane, WA. Sebastian Marty operated the meat market for nearly 3 decades and then sold it. He repurchased the market about 10 years later and sold it to his son Fred.

⁹ Columbus, NE lies near the confluence of the Platte and Loup Rivers.

Where we lived in our old house on 11th street, one terribly cold morning an Indian squaw came to our kitchen door and she had her smiling little papoose on her back. My wife¹⁰ was alone at home and she invited her to come in and get warm, and she said “me hungry, papoose hungry”. My wife gave her a loaf of bread and some sausage we had and some milk for her papoose. We had our baby's quilt hanging near the stove and as the squaw went out she grabbed it and said “for my papoose”, and then my wife grabbed the other corner and said “for my papoose”, then she showed her our baby and the [Indian squaw] smiled and went away.

Another time when we had our first watermelons, an Austrian woman, who had just come over, came to our house. She had never seen a watermelon before and she walked around the table waving her hands, saying, “My goodness, my goodness!” And when she put her teeth into it, she was just enraptured.

We use to have lots of good times and fun in the olden days. We always had a dance that was called the “broom dance” -- the men would line up on one side and the girls on the other side. Then one girl in the center would start the dance by dancing with a broom. All at once she would drop the broom and grab a partner and all the others would do the same. The one who did not get a partner would be the next one that would have to dance with the broom.

Mr. and Mrs. Marty have lived in this community for over half a century, were married in 1888 and have four children.¹¹ He was selected as Postmaster in 1915 which post he held for seven years. He is a man of progressive spirit and has been in business and public life for over 40 years. They have always lived and honest and righteous life and are held in high esteem by all who know them.¹²

Hazelton's “The Swiss Cookbook”

Cookbooks published in 1967 included Nika Standen Hazelton's collection of authentic recipes from all corners of Switzerland. Ms. Hazelton had collected Swiss recipes over a period of many years – ones which she believed never to have been published in English. And my brother recently found a copy of Hazelton's cookbook and passed it along to me. I had seen this book before but I never looked at it closely. This time I did and found two “herdsmen” recipes of particular interest to me. These two recipes required only basic ingredients – eggs, milk, flour and perhaps a bit of sugar and a pinch of salt

The first of Hazelton's recipes which caught my eye was a Canton Obwalden specialty called *Cholermus* (or *Cholermüs*). Obwalden is a small, rural and mountainous canton of central Switzerland, similar in many respects to Canton Glarus, although heavily Roman Catholic. *Cholermus* is a pancake heavy on eggs and light on flour and said to have originated by mountain herdsmen. The pancake is cut into pieces and often served with fruit sauces. The reason that the *Cholermus* recipe caught my eye was its strong resemblance to the Canton Glarus and New Glarus dish called *Tschüchel* and to Austrian *Kaiserschmarrn*. All are very similar recipes right down to the cutting the eggy pancake into pieces. More about *Tschüchel* (including recipes) can be found in the Family History Notes Summer 2019 and Spring 2014 newsletters.

There is even a contemporary cultural reference to *Cholermus* found in the TV sitcom “The Big Bang Theory”. Leonard is traveling to CERN in Switzerland and Sheldon, scheming to become his travel partner, prepares a Swiss breakfast of *Cholermus*.

¹⁰ Anna Maria née Marti was an 1883 immigrant from Canton Bern, Switzerland.

¹¹ Sebastian and Anna Maria married in Columbus on May 4, 1885. They had five children -- Louise, Anna, Frederick, Carl and an infant daughter who died in 1886.

¹² An aspect of Sebastian Marty's life not mentioned in the interview was the fact that he played the clarinet in a local orchestra for 35 years.

The other Hazelton recipe of interest was for *Fänz*. *Fänz* is also a herdsman's meal as little-known as *Cholermus* or *Tschüchel*. Hazelton specifically noted that *Fänz* was still consumed in Elm, Canton Glarus in the mid-1960s. *Fänz* is made in a kettle and served communally from the same pot. The porridge is prepared by creating a roux of butter and flour. Milk (or sometimes whey) and a pinch of salt are slowly added to the roux creating a thick pudding consistency. The fat from the butter often separates out toward the end. And if this recipe for Swiss *Fänz* sounds like Norwegian *Rømmegrøt*, that is because they are closely related dishes which use the same basic ingredients – butter/heavy cream, flour, milk and a pinch of salt. *Rømmegrøt* has become a holiday treat or dessert by descendants of Norwegian immigrants. And it is often a traditional dish served at many Norwegian-American church dinners. It would be an interesting culinary history project to compare and contrast these related Swiss and Norwegian recipes. More on the similarity between *Fänz* and *Rømmegrøt* can be found in the Family History Notes Fall 2017 issue.

Emmental Architecture in Green County

Swiss-born and Swiss-educated architect Jacob Rieder built the Bernese Oberland style chalet for Edwin Barlow in 1937-38 (see Family History Notes Fall 2020 newsletter issue). A decade later Rieder was



engaged by Swiss immigrant Ernst Thierstein to build another chalet in New Glarus (pictured right). Thierstein chose the Emmental style -- Emmental being another region found within Canton Bern and the area where the Thierstein name originated.



The Emmental style is characterized by a massive roof which protected the home from rain, snow and sun. But this substantial roof also made the home's interior very dark. The photo upper left shows an Emmental house in Switzerland with a fully intact gable or *Walmdach*. To open up and allow more light into the home, a rounded soffit or canopy was developed which could protect the home and at the same



time allow more light into the home. The rounded soffit is known in Switzerland as a *Rüнди* and the distinctive clipped gable is known as a *Krüppelwalmdach*, or “crippled” gable. In America this clipped gable is known as a jerkinhead roof.



The Thierstein chalet in New Glarus is a fine example of the graceful Emmental-style rounded canopy and a clipped gable. Another attractive example is the historic Turner Hall in Monroe. Turner Hall possesses a front and side facade featuring the Emmental rounded soffits and clipped gables. And Monroe's Twining Park bandshell creatively captures the flavor of the Emmental with its rounded features. The hard surfaces at the rear of the stage project the musical sounds outward to the audience.

The former Edward J. Willi Law Office on Fifth Avenue in New Glarus (at right; currently the Sugar River Shoppe) exhibits the Emmental style “Rüнди” and jerkinhead roof. Under the gable of the Willi building is the phrase “Uli der Pächter [sic] wohnt hier”. Does anyone know the reference or significance of this phrase?



Emmental Brätzeli

The *Gasthof zum Bären* (pictured) in the village of Trubschachen in Canton Bern's Emmental region is one of grandest Emmental-style buildings found in Switzerland. Trubschachen is also the home of the



Kambly Company of Switzerland, a concern operating for over 100 years baking cookies and making confections. The company's online history tells of its founder, Oscar Kambly, baking and supplying *Brätzeli* cookies to the people of Trubschachen using his grandmother's recipe. The spelling of this Swiss cookie ranges from Brätzeli, Brätzli, Bratzli and even Bricelets (in French) as well as other similar variations. Kambly spells it Bretzeli. It is generally pronounced as BRATZ-lee or BRETZ-lee.

Many of us recall this wafer-thin Swiss cookie from our New Glarus childhoods. And the Brätzeli cookies continue to be made today by many home bakers as well as the New Glarus Bakery. The cookie is formed using a *Brätzeli* iron (*Bretzeleisen*) to bake the cookie batter. (Think of waffle batter becoming a golden-brown waffle.) The early irons were cast iron plates with designs which would emboss an image or design onto the cookie. Over the years, the *Brätzeli* irons became electrified with non-stick coated plates. But the imported *Brätzeli* irons became extremely expensive (in excess of \$200 each). Enter the pizzelle iron. A pizzelle is an Italian wafer cookie, with an anise flavor. The word "pizze" means round and flat and is where the word pizza originated. "Elle" refers to a small size. And the irons used to make pizzelles are readily available, relatively inexpensive and can be used to make delicious Swiss *Brätzeli*.



I recently obtained a mini-pizzelle iron (mini refers to the size of the iron, not the pizzelle size) manufactured by Dash (pictured). Although the mini-iron makes only one cookie at a time (in about 2 minutes), it came with a mini-price tag of less than \$10. And it is actually a good size for small households that do not make *Brätzeli* by the dozens.

The pizzelle is said to be the world's oldest cookie and, if true, it is certainly likely that this Italian wafer cookie made its way into neighboring Switzerland. And a multitude of various wafer cookies baked on a cookie iron are found throughout Europe and are thought to be culinary descendants of pizzelles. It is reported in Wikipedia that the Norwegian *Krumkake* is a derivative of the pizzelle. In addition to *Krumkake*, Norway also has wafer-thin *Strull/Stryll* and *Goro*. And other similar buttery wafer cookies include Holland's *Stroopwafeln*, the French *Belgi galettes* and the German *Rullerkes* and *Knetwaffeln*.

Kambly Trivia Question

In 1958 Oscar Kambly II created a savory snack item for his wife in honor of her birthday. And this snack has become popular throughout the world. Does anyone know or can anyone guess this little snack item which was developed in Switzerland? Hint -- Mrs. Kambly was a Pisces.

Earthquakes in Elm

Elm, Canton Glarus has been an epicenter of seismic activity which began around the end of May and has continued throughout 2020. Minor earthquakes and aftershocks (*Erdbeben* and *Nachbeben* in German) by the dozens have been registered by seismologists. The largest single earthquake occurred on October 25 and measured 4.3 on the Richter scale. This tremor was felt at various places around the Canton of Glarus but did little damage. The vast majority of the Elm quakes and aftershocks are not felt. Earthquakes under the Alps are caused by plate tectonics, specifically the collision of African and European plates.

Swiss Historical Village: A Study in Brown?

Henry Ford reportedly said that his customers could have any color Model T “so long as it was black”. And indeed Model T cars came only in black for a number of years. (Black paint apparently dried more quickly than other colors and assembly line speed was a high priority.) But a variety of colors were available in 1926 and after.



Ford’s supposed quote reminded me of a similar sentiment expressed at the Swiss Historical Village museum in

New Glarus in the late 1960s when it was said the museum buildings could be painted in any color as long as the color was brown. For in those days the museum’s frame buildings were all painted brown as verified by the accompanying photos. And like the Model T, the buildings eventually were painted a variety of colors.



Back to Henry Ford -- he also said, “History is more or less bunk. We want to live in the present and the only history that is worth a tinker's damn is the history we make today.” Perhaps most people, unlike Ford, believe history something to be cherished and respected when our history is

honorable. Or it can be something from which lessons are learned when our history is less than stellar. Our history need not be glorified with inauthentic tales which enhance a narrative. Nor does history need to be erased when displeasing to some.

Speech Islands

Recordings made by UW graduate student and later Professor Brian A. Lewis sought to capture the unique Swiss-German dialect spoken in the New Glarus area. It has been said that the language here was frozen in time. Words which have passed from the Glarner dialect in Canton Glarus remained in New Glarus. And additionally, English words, mainly nouns, found their way into the local dialect. Brian’s report, “New Glarus, A Swiss-German Speech Island in the Midwest”, can be found in the book, “New Glarus 1845- 1970”.

The Brian Lewis materials and recordings can be found at the Max Kade Institute in Madison, WI. The recordings are not generally available to the public to protect those private citizens who volunteered to participate. But one snippet of a conversation is found on the MKI website. It is a recording of a local woman made in 1968. She is telling the interviewer (in Swiss-German) how her mother baked bread. Here is the [link](#). By the way, the speaker has been identified as the late Verena (Elmer) Grossenbacher who was a willing participant in Lewis’ studies. And here is a transcription of that recording segment:

Question: “How did you bake bread?” Answer: “We used to bake our own bread. I can still remember when Mother used to bake bread. At that time people used old baking ovens and fired them with wood. And then they prepared the yeast. I remember my mother saving the water left over from boiling potatoes [Härdöpfelwasser] and adding yeast to it. She prepared the yeast in the evening and covered it, then made the dough the next morning, let it rise, and then baked the bread. She usually baked bread twice a week. And for Christmas people used to make pear bread [Birebrot]. All kinds of dried fruit, pears, apples, plums, and so on, and raisins, got kneaded into the dough. And that was to celebrate Christmas and New Year’s. And the Glarner also made a butter pastry [Ankezelte], and that’s still made today. And to make that, you put butter, raisins, eggs, and sugar into the dough.

A German “Speech Island” can be found in Texas in the areas surrounding New Braunfels and Fredericksburg. The German language spoken there by immigrants five generations back can sometimes be heard there yet today. And in a parallel with New Glarus’ Swiss-German dialect, certain archaic German words have remained while mixing with new contributions from the English language. Here is a [video link](#) about this Texas dialect parallel with New Glarus. Auf Wiedersehen, y’all!

That is Enough: das ist genug; ‘s isch g’nueg; ‘s isch plänti

In German class we would have learned “*das ist genug*” meaning “that is enough”. In Swiss dialect this may be heard or seen as “*‘s isch g’nueg*”. But in New Glarus in times past, there was another version of “that is enough”. And that version was “*‘s isch plänti*”. It may have been presumed that “*plänti*” was a dialect word, but it really was an old grandparent’s way of saying “plenty”. This came from the era when Swiss dialect was still widely spoken, but English words were creeping into the vocabularies.

Green Fire Farm – Sixth reGeneration

Jacob Marty (pictured below) is the sixth generation Marty on what is called today the Green Fire Farm. The farm is located in the Town of Mount Pleasant, five miles southeast of Monticello, WI. The Marty stewardship of the land began around 1854 when Canton Glarus immigrant Jacob Marty (1826-1912) purchased the farm land. The Green Fire Farm LLC began in 2015 as a partnership between Jacob and his fifth generation father James.

While one of the most historic family farms in Green County, the Marty’s Green Fire Farm is also proving to be one of the most forward-thinking and progressive. To give a sense of the new approach to the Marty farming methods, the following is taken from the farm [website \(link here\)](#): “*Green Fire Farm focuses on agricultural and lifestyle practices that regenerate and build soil, sequester carbon, and enhance the health of the local water, air, and nutrient cycles by observing and replicating naturally occurring patterns. Livestock are managed in ways that mimic their natural history and behavior. This results in healthy and happy animals that produce high quality meat in the process.*” (Note: “Green Fire” harkens back to Aldo Leopold’s conservationism and land ethic.)



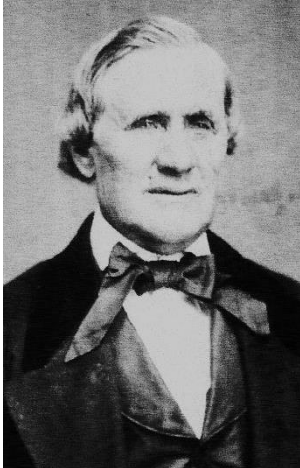
“Along with livestock, perennial silvopasture plants like apples, chestnuts, mulberries, pecans, mushrooms, and many other fruits and nuts are being established to recreate a resilient and robust agro-ecosystem while providing food for human consumption and forage for livestock. A thriving farm produces healthy foods that feed healthy families!” Jacob has been quoted as stating that the Martys “manage the land and animals in a way that works with, not against, their natural history and behavior.”

Silvopasture is a scientifically managed pasture/grazing system which incorporates trees into the grazing area – imagine cows in a walnut grove or sheep in an apple orchard. The Martys have planted thousands of fruit and nut trees and shrubs to create the silvopasture environment. This pollinator habitat welcomes bees, insects and butterflies. Woodcocks and bobolinks have returned to the Marty farm. The dappled sunlight permits growth of forage for the animals. Rotational grazing practices allow the forage to recover. The Martys are retail entrepreneurs selling a variety of meats (such as beef, poultry, pork and lamb in bundles, individual cuts, or sausages) along with eggs and honey. They sell online and at area farmers’ markets.

By the way, Jacob Marty is not yet 30 years old. He acknowledges the guidance and tutelage he receives from his partner and father James. It is indeed rare for a farm to have such an unbroken link to the past and for that same farm to have such a bright and promising future.

Marty (originally Marti) is one of the more common Glarner family names found Green County. And there have been many Jacob, Mathias, Johannes (John), Heinrich (Henry) and Fridolin (Fred) Marty in the area in immigrant and subsequent generations. This Marty family who operate the Marty farm originated in Engi, Canton Glarus at the Marti homestead known as the *Gigerhof* – a locale which can still be found on Canton Glarus maps. Interestingly, this branch of the Marti/Marty family has lived at two locales since the 1700s (perhaps earlier) – at the *Gigerhof* near Engi, Canton Glarus, Switzerland and the Marty farm in Mt. Pleasant, Green County, Wisconsin.

Immigrant Jacob Marty (1826-1912) purchased the Marty farm land around 1854. At the time of the publication of the 1861 map of Green County he owned 240 acres. Jacob and his older brother Mathias (1824-1903) were acknowledged as up-and-coming businessmen and had owned much of the land in what is today the village core of Monticello. In 1850 Jacob gave one lot of land to a carpenter, Peter Wilson, with the understanding Wilson would construct a house. And Wilson's simple one-story frame house was the first residence in Monticello. Jacob later owned a Monticello hotel and Mathias was a local merchant. Mathias was elected Green County Clerk in 1860. After the Civil War, both Jacob and Mathias Marty left Monticello with their Yankee wives and moved west – living in Missouri, Kansas, Texas and California. Mathias Marty died in Kansas City, MO a successful real estate entrepreneur and his brother Jacob is buried in Anaheim, CA.



In 1864, the older brother of Mathias and Jacob, Johannes (John) Marty (1818-1911; pictured left), had emigrated from Switzerland with his wife Maria née Stauffacher, their children, and what was described as “a very substantial amount of Swiss money”. In addition to his brothers Mathias and Jacob in the Monticello area, John also reunited with his mother Magdalena (Marti) Marti (1781-1875), sisters Verena (Mrs. J. U. Elmer) and Magdalena (Mrs. Anton Baumgartner), and a brother-in-law, Dietrich Stauffacher, all living in the Monticello vicinity. John purchased Jacob's farmland southeast of Monticello which has continued in the John Marty, Sr. family now for six generations. The Marty farm comprised about 400 acres in the 1870s. And by 1891 the adjoining farms operated by John Marty's sons John Jr. and Jacob had encompassed over 600 acres. The John Marty farm also included a stone

cheese factory which produced cheese as early as 1868 and was considered one of the pioneering cheese factories in Green County.

Late in life and after the death of his first wife Maria, John Marty Sr. married a second time. He was 72 years old and his new bride, Elisabeth née Baumgartner was 33. John and Elisabeth became the parents of a daughter Maria Magdalena in 1891 when John was 73 years old and a son Fred born in 1896 when John was 77!

To document this Marty family and their farm stewardship – it began with immigrant Jacob Marty (married to Electa Hills), then to his brother John Sr. (wife Maria Stauffacher), then to John's son John Jr. (Anna Babler), then to John Jr.'s sons Henry M. (Rose Gehrig) and Jacob H. (a bachelor), then to Henry M.'s son Henry J. (Carol Priewe), then to Henry J.'s son James and now into the sixth generation with James' son Jacob. Jacob refers to their farm as the sixth “re-generation” – an affirmation of the farm's multi-generational history and of Jacob's vision to transform this former dairy farm into one of the most innovative and multi-faceted agricultural endeavors in the area.

Another Marty Feat: Lucas Marty's Incredible Basketball Shot

A full-court basketball shot attracted national attention. Lucas Marty (Jacob Marty's brother) hurled the basketball discus-style with seconds to spare before the halftime buzzer. Seemingly effortlessly the ball went through the net. Media outlets like ESPN and the Huffington Post picked up on the incredible shot and reposted it. Here is a link to the Associated Press' video of [Lucas Marty's Basketball Shot](#).

An Immigration Story (and not from Switzerland)

I have previously written about how several of New Glarus schoolmates of mine had Swiss-born grandparents. One such classmate with Swiss-born grandparents was Beverly Bircher, now Mrs. John Campbell of Turangi, New Zealand. Beverly's immigrant grandparents, Fred and Rosa (Feller) Bircher, lived in New Glarus across from the Historical Village. Beverly's parents, John and Norma (Callin) Bircher, farmed on the Waldo Freitag farm west of New Glarus and later farmed near Blanchardville.

I recall Beverly had mentioned that her maternal ancestors hailed from the Isle of Man – a small and distant island unknown to most. The Isle of Man is located in the Irish Sea situated between Ireland and Great Britain and is a self-governing dependency of the British Crown.

Beverly's grandfather, Alexander Claude "Sandy" Callin was born on the Isle of Man in 1896 to Alexander Claude "Sandy" Callin Sr. and his wife Louisa Kelly. The senior Sandy Callin was killed at age 24 in a mining tragedy which occurred at the zinc and lead Snaefell Mine on May 10, 1897. The Snaefell tragedy remains the Isle of Man's most disastrous mining event. Nineteen miners were killed due to carbon monoxide build-up and inadequate ventilation. Sandy Callin's widow Louisa, pregnant at the time of the mining accident, gave birth to a daughter just a few months later.

In 1906, Louisa Callin married a second time to William Henry "Harry" Quayle, also a native of the Isle of Man. In 1914 the Quayle/Callin family immigrated to the United States and Harry became employed as a miner at the Barnes-Hecker iron mine near Ishpeming, MI. And in 1926 tragedy struck this family again when the Barnes-Hecker mine flooded killing 51 miners. Among the dead was Harry Quayle. And similar to the Snaefell disaster, the Barnes-Hecker mining accident remains the worst such disaster in Michigan history.



Pictured is Beverly (Bircher) Campbell's great-grandmother Louisa Kelly Callin Quayle, an immigrant from the Isle of Man and twice-widowed as a result of mining accidents. Note regarding other Quayles: Martha (Quayle) Thomas of rural New Glarus and her brother former Vice President Dan Quayle were among the great-grandchildren of Robert Quayle, also an immigrant from the Isle of Man. And British actor Anthony Quayle had Isle of Man ancestry.

Trivia Answers

1) The thirteen boys mentioned in the Fall 2020 issue were the original Wilhelm Tell drama choir boys who appear in the Baron von Attinghausen "death" scene. These local boys were all born around the years 1929 to 1932. The choir boys first appeared in the Tell play in 1941. Eugene Matzinger, the 13th boy was referred to as making the group a "baker's dozen" because his parents, Herman and Marie (Strahm) Matzinger, operated the local bakery for years. 2) The Tell Guild was unsuccessful in placing flowers at Friedrich Schiller's grave in 1959 (on the 200th anniversary of Schiller's birth) due to the fact that his grave was located in Weimar, Germany which was behind the Iron Curtain. 3) The halberd found in the Chalet of the Golden Fleece museum was purchased by Edwin Barlow from the collection of William Randolph Hearst. Hearst had encountered financial setbacks in the 1930's causing him to sell items from his massive antique collection.