Translation

English

SCHAFFHAUSEN THROUGH THE AGES

1000 years of cultural history

UP-AND-COMING TOWN IN MEDIEVAL TIMES 1000–1500

In 1045, Schaffhausen was given the right to mint its own coins and, as a result, had a market. Four years later Count Eberhard von Nellenburg founded the Benedictine monastery *All Saints* which had a great influence on the fate of Schaffhausen for centuries.

Surrounded by walls, the town expanded in several stages and around 1300 reached the size it remained at for a long time. Houses standing on their own slowly grew into rows of houses. The buildings, made of wood, stone or wattlework, were gradually replaced by buildings made only of stone.

The town grew along the axis between Obertor and Schifflände, today's Vordergasse and Unterstadt. Important buildings were situated here as, for example, the parish church St. Johann, the town hall with the corn market and the warehouses at the Schifflände.

The once small settlement on the Rhine grew over the centuries to become an important market and trading town. Around 1400, about 4'000 people lived in Schaffhausen.

1.1
UNTERSTADT AND SCHIFFLÄNDE AROUND 1250

Scale 1:150

The model shows the buildings in the Unterstadt in the area between Fischergässchen and Läufergasse as they may have looked around 1250. It illustrates various stages in the development of the settlement during the first half of the 13th century. At that time, many significant structural alterations were carried out in the Unterstadt.

Around 1200, the town wall ran along the banks of the Rhine and turned off northwards at the Fischergässchen. In the middle of the 13th century, this wall was moved eastwards in order to include more houses in the Unterstadt. In the model, the old town wall is already almost completely demolished and only visible along the banks of the Rhine.

Originally, houses were erected using both wood and stone but more and more buildings made only of stone were constructed. Slowly the first rows of houses appeared.

The banks of the Rhine were constantly widened by depositing earth. The Schifflände was probably already developed to such an extent that larger ships could land.

Model construction:
Ulrich Hürten, Schaffhausen, 2007
Gift from the museum society, Schaffhausen

2
FORTIFIED GUILD TOWN 1500–1800

Crafts, trade and transit governed life in the town on the Rhine. Although Schaffhausen stopped spreading out between 1300 and 1800, the face of the town within the walls changed.

Important public buildings, such as the armoury, the granary and large warehouses at the Schifflände, were erected. Many guilds renovated or enlarged their guild houses. Splendid residences in Renaissance and Baroque style, some with painted facades, lined the streets and squares.

In the 16th and early 17th century, the council greatly reinforced the town fortification. Bastions strengthened the gates, and the imposing Munot was erected. The fortification was for military protection, but it also clearly demonstrated the dominance of town citizens over people from the country. Around 1800, Schaffhausen had about 6,200 inhabitants.

2.1
SCHWABENTOR AND THE OUTER VORSTADT AROUND 1820

Scale: 1:150

The model shows the town fortification at the Schwabentor with its main features as it existed from the 17th to the early 19th century.

Since medieval times a wall with gates and towers surrounded the town and it had a walkway along the battlements. A deep ditch ran round the bottom of the wall separating the town from the

surrounding countryside. In the north, the Schwabentor was the entrance to the town.

In the 16th and early 17th century, a second fortification ring was built with the Munot as its main feature. The town gates were strengthened by bastions. Two round towers were erected at the Schwabentor which were connected to the gate tower by high walls. A broad round tower, the Widder, was at the outer fortification ring, guarding the north-west corner of the town.

A second ditch was laid out around the town. Between the two ditches a rampart with walls and turrets was erected. Around 1820, the rampart fortification had already been demolished. The town ditches had been partly filled up and were used as gardens.

Model construction: Hans Bendel, Schaffhausen, 2007
Gift from the jubilee foundation of the Credit Suisse Group

3

INDUSTRIAL CITY AND AGGLOMERATION 1800–2000

In the middle of the 19th century the town walls and towers were demolished. The town quickly spread out of the old town centre and into the surrounding countryside.

The hydroelectric power station on the Rhine, erected between 1864 and 1866, provided many business enterprises and factories with energy and promoted the industrialisation of the town. Schaffhausen developed more and more into an important centre of industry. New factories, villas and working-class housing estates were built. The town and canton erected many public buildings. In 1910, 18,000 people lived in Schaffhausen.

During the 20th century the town and the neighbouring communities grew into one large populous region and the agglomeration Schaffhausen emerged.

In 2006, Schaffhausen had 33,500 inhabitants and 62,500 people lived in the agglomeration

3.1

SMALL GORGE – DAMMING WITH CHAINED UP STONES

Scale 1:20

The construction of the dam for the new hydroelectric power station was a technical feat. The dam crossed the Rhine in an arch, retained the water and directed it to the turbine plant on the left bank.

Blocking off the deep crevices in the bed of the Rhine (gorges) posed many problems. No matter how large a stone was lowered into them, it was swept away by the strong current.

Heinrich Moser therefore had a wall made of round stone blocks piled on top of each other and all attached to an iron support with thick link chains. This then withstood the current.

Model construction: Hans Meister, around 1942

3.2

SCHAFFHAUSEN'S HYDROELECTRIC POWER STATION 1866

Scale 1:100

The model shows the hydroelectric power station built by Heinrich Moser (1805–1874), the industrial pioneer from Schaffhausen. When it was put into operation in 1866, it was the largest hydroelectric power station in Switzerland at the time.

It essentially consisted of four components: the dam to retain the Rhine, the turbine plant, an underwater pipe for better use of the height difference and the powerful transmission plant. It directed the energy from the turbine plant across the Rhine and provided a lot of existing and newly established business enterprises and industries with power. Five transmission towers with turbines measuring 5,15 metres in diameter served to bridge the distance of about 500 metres up the Rhine. The three turbines were installed one by one by 1873 and provided a total of 760 hp.

Model construction: Oscar Oehler, Aarau, 1939
Restoration: Schaer Modellbau AG, Suhr, 2007/08

Restored with the support of the power station Schaffhausen Ltd and the town power plants in Schaffhausen and Neuhausen am Rheinfall.

3.3

THE TOWN OF SCHAFFHAUSEN 1900

The model shows Schaffhausen during the phase of industrialisation. In 1900, the town had 15'300 inhabitants.

Schaffhausen grew out of its old town centre. Factories were concentrated on the banks of the Rhine and in Mühlental. New residential areas and many public buildings sprang up around the old town.

Model construction: G. Ganz, Schaffhausen, around 1945

4
POWERFUL ARISTOCRATS

Nobility was important to the town of Schaffhausen in the Middle Ages. The nobles of Nellenburg founded the All Saints monastery in the 11th century and made Schaffhausen a town.

Families of the lower nobility, who resided in their castles in the vicinity, also influenced the fate of this up-and-coming market settlement. Many family members moved to the town where they acquired lucrative tenures in the monastery and held important offices. Because of their wealth and nobility, they soon became the urban elite. This elite completely controlled Schaffhausen until the revolution of the guilds in 1411. Their display of power was manifested in their residential towers made of stone which towered over the normal residents' houses made of wood.

The knights of Randenburg from Schleitheim are a good example of this development. In the 13th century, they settled in Schaffhausen. For over a century, they held the important office of head of the municipality. Their residence was the impressive *Fronwaagturm*.

4.1
KNIGHTS AND TOURNAMENTS

The origin of chivalry dates back to the weapons of warriors. The army reform of Charles the Great in 807 made warriors on horse more privileged than the militia army. Consequently, knights developed a status consciousness and rose to the lower nobility. They owned property and had governance rights which they acquired as tenures from the high nobility. The castle was their centre of rule and symbol of power.

In the 12th century, the ideal of the noble knight took root at the royal courts. He personified a fighting spirit and court culture. This ideal had such a charisma that soon all nobles called themselves knights.

Chivalrous court culture manifested itself clearly at tournaments. The knighthood assembled for contests to demonstrate their fitness for action. Celebrations and court ceremonies were always part of the tournaments. Noblewomen followed the contests, presented the winners with prizes and took part in banquets and balls.

Two major tournaments took place in Schaffhausen. In 1392, the 21st tournament of the Empire of the German Nation was held here. Knights from everywhere in the south of the Empire participated. The tournament in 1436 also brought hundreds of participants and guests into the town. A very rare tournament saddle bearing witness to this bygone culture has remained in Schaffhausen.

4.2
WAR AND ALLIANCE

In the Middle Ages all the large royal houses of the Empire tried to expand their territory. This often happened with force as war was a recognised method of exercising power. In order to strengthen their own positions and protect themselves from attack, the *reichsfreie*, that means towns and territories under the direct authority of the emperor, formed alliances. With these alliances mutual military aid was binding.

Relationships of dependence also made military service compulsory. When the town of Schaffhausen lost its imperial immediacy in 1330 and came under the control of the Habsburgs, men had to do military service for the new ruler. They took part in the battles at Rapperswil (1350), Sempach (1386), Näfels (1388) and in the Appenzell war (1403/08).

Through the centuries, Schaffhausen formed many alliances mostly with southern German towns. However, the most significant alliance was with the Confederates. In 1454, Schaffhausen joined as an associate and in 1501, as a full member of the Confederacy. Men from Schaffhausen now participated in military expeditions for the Confederates, as in the conquest of Thurgau (1460) and the siege of Waldshut (1468). They went to war in Burgundy (1474/76) and in Swabia (1499) and participated in military expeditions in Lombardy where the Confederates suffered a disastrous defeat near Marignano in 1515.

5.
TREASURE TROVES OF EVERYDAY LIFE

In the Middle Ages and early modern times, latrine trenches served as rubbish pits where unused or damaged objects were discarded. In the faecal layers they survived centuries. This applies to two latrines in the abbey of the All Saints monastery. The objects recovered here date back to the 12th till the early 17th century.

The findings are mainly ceramic vessels. The transition of time is visible on the cooking utensils and tableware. Plain bulbous pots and jugs date back to the Middle Ages. From the 16th century, new shapes emerge and the vessels have more decorations. Several decoratively painted plates and a goblet from Fayence are remarkable. Findings from ceramic stoves are varied and include the plain *Napf* tiles as well as the figuratively and ornamentally decorated leaf tiles. Glasses also have a wide range of shapes ranging from the *nuppenbecher* from the 13th and 14th century to the goblet with decorative knobs or *blusterschaft* from the 16th and 17th century.

6.
TOWN, MONEY AND RAM

From the 10th till the 14th century, a thick network of towns emerged in Central Europe. The nobility founded towns as fortified market places with their own laws in order to strengthen their control and to profit from the flourishing trade.

The earliest traces of a settlement in Schaffhausen date back to the 7th century. It was not until the turn of the millennium that a meaningful picture of the place could be gathered. Schaffhausen belongs to the early town foundations. The settlement is first mentioned in the 11th century as a fortified town with market rights and the right to mint coins. A list of properties from the All Saints monastery in 1110 conveys the picture of a lively town: 112 houses, beer and wine taverns, bakers, market stalls, mints, mills and ships.

With the right to mint and issue coins, granted by King Henry 111 in 1045, Schaffhausen was able to mint its own coins. Pfennigs from the time after 1160 are the oldest witnesses of Schaffhausen's history. They display the picture of a ram which was soon to become the up-and-coming town's coat of arms.

6.1
SCHAFFHAUSEN'S RIGHT TO MINT COINS 1045

On 10th July, 1045 King Henry 111 granted Count Eberhard of Nellenburg the right to run a mint in Schaffhausen. With this Latin charter the settlement is mentioned in writing for the first time.

This permission to mint suggests that Schaffhausen already had a market at that time and served as a trade centre for goods for shipping. For all goods transported on the Rhine had to be unloaded onto horse-drawn vehicles and transported by road to Neuhausen in order to bypass the Rhine Falls. In the 11th century, the market and trade settlement was fortified by a wall, giving it a definite urban character.

At the same time, the charter of 1045 is the earliest reference to the name of the settlement. While the second part of the Old High German name *Scafhusun* can be translated as being houses, the explanation of the first syllable has not yet been ascertained. It could mean *Schaf* (ram), *Schiff* (ship), *Schaft* (shaft) or *Schöpfgefäss* (ladle).

However, the name *Schaf–Hausen* gained acceptance in the 12th century. The oldest coins (from 1160) with the image of the *Schafbock* (ram) refer to this, as well as the naming of the abbot of the All Saints monastery as Abbas Ovidomensis (abbot of *Schaf–Hausen*) in a charter from 1190.

6.2
THE URBAN COMMUNITY EMANCIPATES ITSELF

In 1080, Count Burkhard of Nellenburg donated the town of Schaffhausen to the All Saints monastery. All sovereign rights, such as jurisdiction, market rights and the right to mint coins, were included. Therefore, the abbot was the town ruler.

The townspeople strove to break away from their dependence on the monastery and gain independence. By 1253 they had their own seal and formed institutions such as a council which is mentioned in 1272 for the first time.

As a clergyman, the abbot did not exercise the sovereign rights by himself. He gave them as tenures to wealthy town residents who paid him interest. As a result, these rights came more and more under the residents' influence until they were finally acquired by the township. Numerous conflicts between the monastery and the town testify to the successful emancipation of its citizens. The abbot formally remained the town ruler up to the Reformation but power was de facto in the hands of the council from the 13th/14th century.

This process of emancipation is also manifested in the change of the image on the coins : around 1300 the image of the monastery with a striding or standing ram was replaced by a new image matching the one on the town seal of 1253. It displays a ram coming out of a tower.

6.3
MINTS

The right to mint coins was granted by the king since the time of the Carolingians. The nobility and churchmen who had this sovereign right expected political and economic profit from this. Manufacturing coins promised a financial profit and supported the economic development of the place where coins were minted. Therefore, the grant to mint in 1045 was of great importance to the Count of Nellenburg and his settlement, Schaffhausen.

Not only the Counts of Nellenburg but also numerous other noblemen and religious dignitaries were given the right to mint coins in the high Middle Ages. Many mints emerged whose coins competed against each other.

The map below shows the mints in the area around Schaffhausen with a selection of coinage from the 13th century.

The area in which a certain coin was used mainly as a means of payment is called a *Münzkreis*. Its size depended on the economic influence of the place of minting. The map shows the *Münzkreis* and the approximate market area of the town of Schaffhausen, which was confined to the region. The neighbouring *Münzkreise* of Zurich, Basel, Constance and Freiburg im Breisgau were significantly bigger.

6.4
LEMBLIN AND MENLIN
+ 1401
Jews in Schaffhausen

In 1391, the Jews Menlin and Lemblin with their families and servants became naturalised citizens of Schaffhausen. Shortly after his arrival, Lemblin bought a house from a widow in the *Neustadt*. At the end of the 14th century, about 50 people of Jewish faith lived in Schaffhausen. Most of them lived in the upper *Neustadt* where there was also a synagogue.

The Jews were mainly money traders as they were prohibited from doing other jobs. Since Christians were not allowed to lend money for interest because of their church doctrine, towns welcomed the financially strong Jewish settlers.

As outsiders in a Christian society, Jews were subjected to many hostilities. They were often the scapegoats when culprits were sought for plagues or other catastrophes. In many places the Jews were persecuted, banished and even murdered. Such was the case also in Schaffhausen. In 1401, the Jews were accused of ritually murdering a Christian boy in Diessenhofen. The alleged ringleaders Menlin, Lemblin and Hirtz were brutally tortured and burnt at the stake together with thirty Jewish women, children and men.

The killing of the Jewish community in Schaffhausen was beneficial to many contemporaries: the debts made with the killed money lenders were thereby settled and their possessions went to the town treasury and to the Austrian rulers.

7.
THE COUNTS OF NELLENBURG

The Nellenburgs were high nobles in the duchy of Swabia from the 9th to the 12th century. Their estates and control were concentrated in Thurgau, Zurichgau as well as in Klettgau and Hegau. At times they possessed estates and rights which spread to the Necker and to Chiavenna. The family was named after their ancestral home near Stockach, the Nellen castle.

The counts of Nellenburg were very close to the king which underlines their high social standing. Between 950 and 1078 they were repeatedly owners of the bailiwick in Zurich, an important centre of the Swabian duchy.

Eberhard VI is the most important member of the noble family. Shortly after 1034 he donated a burial place to his father and brothers in the monastery Reichenau. He made Schaffhausen into a town and founded there, in 1049, the Benedictine All Saints monastery. With the death of his childless son Burkhard III around 1101/02, the inheritance of the Nellenburgs passed over to related noble families.

7.1
THE TOMB OF THE NELLENBURGS

In 1921, builders made a spectacular find in the minster. Under the floorboards of the nave they discovered the remains of the tomb of the noble family Nellenburg. Two slabs appeared portraying Count Eberhard VI and his son Burkhard III as full figures as well as a fragment of a head belonging to Eberhard's wife, Ita.

The tomb was originally placed in the nave in front of the altar with the cross. In 1537, it was partially dismantled and in 1750, completely dismantled and lowered into the ground.

The tomb's sandstone slabs were made in the first third of the 12th century. They rank among the earliest medieval tombs with life-sized figures.

The two portrayed men are draped in garments typical of the time. Eberhard, whose face is no longer recognisable, wears a church robe. It identifies him as the founder and donator of the All Saints monastery. In his hands Count Burkhard holds a little tree with bales of roots, a symbol of transfer of ownership.

In 1080, Burkhard had waived his claims of ownership of the monastery and donated the town of Schaffhausen to it with all its rights.

The Nellenburg tomb was reconstructed in 1928 and erected in the Erhard chapel.

7.1.1
BURKHARD III
circa 1050 – 1101/02
Count of Nellenburg

Burkhard succeeded his father as head of the noble family Nellenburg. Under his rule the All Saints monastery and the town of Schaffhausen enjoyed a period of prosperity.

In 1080, he introduced a monastery reform following the example of the abbey in Hirsau. The aim was to give All Saints the chance to legally gain independence and to modernise life at the monastery. Burkhard waived his right of ownership of the monastery. It now came under the Pope's authority and he could appoint his bailiff, who acted as court baron and patron.

At the same time, Burkhard donated the town of Schaffhausen to the monastery. All Saints thereby became the owner of land and holder of all state sovereign rights. Now the Count of Nellenburg was no longer the town ruler, but the abbot was.

All Saints became one of the most influential reform monasteries on the Upper Rhine. It had its own writing workshop and a large library. In addition, Burkhard expanded the monastery's estate with numerous donations. With his support, the convent St. Agnes was built and around 1095, a start was made on the new building of the All Saints monastery.

Without leaving a descendant, Burkhard died in 1101 or 1102.

7.1.2
COUNT EBERHARD VI
1010/15 – 1078/79
COUNTESS ITA
+ circa 1105

Count Eberhard of Nellenburg was a powerful man. At the age of about 20, he took charge of the House Nellenberg after his father's death. He had command over the counties of Zurichgau, Neckargau as well as Chiavenna and was owner of the bailiwick in Zurich. In 1046/47, he accompanied Emperor Heinrich III on his journey to Italy. In the investiture quarrel, the struggle for power between the Pope and the King, he sided with the Pope. As a result, the King took the county Zurichgau and the bailiwick away from him.

Eberhard actively supported the growth of the settlement Schaffhausen into a town. In 1045, he was granted the right to mint coins for Schaffhausen by King Heinrich III. Four years later, he founded the Benedictine monastery All Saints, which was consecrated in 1064 after a long construction time.

Eberhard was married to Ita who also came from high nobility. The couple had eight children with Burkhard III becoming his father's successor.

The book of donations of the All Saints monastery describes the noble couple as being extremely devout: around 1070, it is said they had gone on a pilgrimage to Santiago di Compostela in Spain. Eberhard spent the last years of his life as a monk in the All Saints monastery. Ita died as a nun in the St. Agnes convent which her son Burkhard had commissioned to be built for her around 1080/90.

7.2
THE MEMORIAL SLAB OF THE NELLENBURGERS

The sandstone slab was discovered during excavations in the left aisle of the All Saints minster. It had been used a second time as a slab for a floor. This also explains its bad state of preservation. The images are worn off and the Latin inscriptions are, to a great extent, well-trodden.

The carved slab is regarded as being a memorial stone for the donator family of the Nellenburgs. Eberhard and Ita of Nellenburg appear in

the centre as the main figures. They each hand over an object to a figure with a halo, to Christ and St. Agnes. Their six sons are placed in round arches arranged in fours. Their two daughters, Adelheid and Irmengard, are not portrayed.

The memorial was made by an unknown stonemason around 1100 from red reed sandstone from Schleitheim. The client and the original location in the minster are unknown. It is also not clear if the stone originally lay or stood. The memorial slab is one of the most important historical relicts from the early times of the town of Schaffhausen.

8.
EARLY SETTLEMENTS

The settlement Schaffhausen is first mentioned in a charter in 1045. Archaeological excavations, however, verify that the place was already inhabited in the 7th century. Today's settlement structure in the region of Schaffhausen actually goes back to a large extent to the acquisition of land by the Alemanni. They gradually took possession of areas abandoned by the Romans in an advance from the Elbe to the Rhine which lasted about 200 years.

The earliest archaeological evidence of Alemannic settlements dates back to the 4th/5th century and applies to Schleitheim and Oberbargen. There is proof of 23 other places from the 6th to the 8th century. Afterwards written records began.

Many settlements founded in the early and high Middle Ages still exist today. Others disappeared again whether because the inhabitants moved away for unknown reasons or catastrophes destroyed the dwellings and left them desolate. Berslingen is such a deserted settlement. The settlement disappeared in the 12th century probably because its population migrated to the up-and-coming town of Schaffhausen.

8.1
BERSLINGEN A MISSING VILLAGE

The settlement of Berslingen began in the late 6th century in the course of the land expansion by the Franks and the Alemanni. The first homestead was a large byre dwelling at ground level and two pit houses. In the 8th century, another three or four farms emerged.

The long, rectangular farmhouses contained a living and working area as well as a barn for keeping animals. The adjacent pit houses were used for different purposes, for example, the storage of supplies or for weaving. The farmsteads were often enclosed by a fence. The buildings were supported by a construction of poles and had walls made of wooden planks or clay and wattle. Their roofs were covered with timber shingles or were thatched.

Around 800, the landowners built a simple, rectangular church, the only building made of stone. Near the church there was a cemetery where the people from Berslingen were laid to rest. At the turn of the

millennium, the village with a maximum of seven to eight farms and a population of 50 to 70, was prosperous.

Soon afterwards, large parts of the village were abandoned. In the 12th century, bloomeries for smelting iron characterised the greatly diminished settlement. Around 1200, probably nobody lived in the old place. Field names and perhaps neighbouring isolated farms temporarily kept the memory alive of today's forgotten village.

8.2
DOMESTIC WORK AND HANDICRAFT

In the Roman era, the production of many everyday goods was characterised by centralised mass production and organised trade. When the Romans retreated in the 4th/5th century, this system collapsed. Domestic production from then on was largely made by farmers for their own supply. Farmers processed their own raw materials to supply their need for food, textiles, leathergoods and utensils made of wood and bones.

Specialised craftsmen continued to manufacture sophisticated goods such as iron utensils or pottery, but only on small production sites in the country. The scarcity of archaeological metal findings and the many mended parts on clay vessels indicate that these goods were not available in bulk and were expensive. People had to treat them with care.

Imported goods and prestige objects were reserved for a small upper class. Until now, evidence of local handicraft for the upper-class lifestyle has only been found in Schleitheim.

With the foundation of the town of Schaffhausen in the 11th century, the predominately rural region now had a fast-growing centre with a variety of crafts.

9.
INTERMENT AND BURIAL CUSTOM

Early medieval cemeteries from the 5th to the 8th century are known to have had grave fields arranged in rows, for farming and village communities. Wrapped in a burial shroud, the deceased were carried to the grave on a board or in a coffin and buried in a simple pit, a stone box or a wooden chamber. For the most part, they were accompanied by burial objects, a pre-Christian behaviour and way of thinking which goes back thousands of years. Clothing, food and drink were meant as a supply for the hereafter. Weapons, parts of traditional costumes and jewellery could symbolise virtues, beauty and the ability to defend. Burial objects were supposed to enable a befitting life in the hereafter.

Burial objects are therefore an important source of information. They help to date and identify the person, for example, sex, age, profession, social standing and descent. Regarding graves as being a mirror of life is not unproblematic. The conditions handed down vary and antique grave robbery often provides an incomplete picture.

9.1
FOUNDER OF THE SETTLEMENT SCHLEITHEIM

In the middle of the grave field in Schleitheim-Hebsack , an unusual grave pit measuring just 3 x 3 metres attracted attention. The pit once contained a grave chamber probably made of oak planks. A 25 to 29-year-old woman in festive attire lay there, interred with belongings of wealth superior to all the other women's graves in Schleitheim (grave 363). The woman was interred around 420. Her native country can be traced to the Elbe. As a German immigrant, she probably founded the settlement Schleitheim.

With the help of preserved textile remnants, her attire could be reconstructed. She wore rich jewellery: an amber necklace, a chain of pearls, a silver choker, two silver rings, a silver head-dress and a belt in late Roman style.

Objects were placed in the grave to enable an existential and befitting life in the hereafter. Her personal textile belongings were put away safely in a chest made of poplar wood with iron fittings and a lock. Provisions for the journey were a sucking pig and other, now non-existent, food supplies in four ceramic vessels.

The comb placed there was for hair care. Figuratively, hair which grew again symbolised a source of vitality.

10.
CHRISTIANISATION AND CHURCH LIFE

Between the 4th and 7th century, Christianity spread in the territory of present-day Switzerland. Towards the end of this period, the Alemanni on the Upper Rhine also adopted the Christian faith. In the district of Schaffhausen, church buildings and burial objects with Christian symbolism from the 6th / 7th century are the earliest witnesses of this epochal development.

Records document that there was a church for the place Schaffhausen since about 1000. Initially, the population of the up-and-coming market settlement belonged to the parish in Büsingen. However, the town church, St. Johann, already had the right to baptise and bury. In the 13th century, it became an independent parish church with its own secular priest who read mass and administered the sacraments.

Archaeological studies record that a cemetery existed near the town church since the 11th century. Findings from this and other cemetery excavations deliver an exciting picture of late medieval devoutness and burial practices.

10.1
CHRISTIAN BURIALS

Since the turn of the 6th to the 7th century, the first objects pertaining to Christianity can be found in the row-grave cemeteries: ornamental disks with a cross, metal crosses as symbols of protection on pendants, cross motifs on disc brooches. The early indications of Christian faith can be found primarily in the well-provided graves of the upper class. The custom of covering the face of the deceased with a cloth bearing a cross sewn in gold plating came from Italy.

From the 7th century, rich families were church donators. They secured the right to bury their relatives in sanctified ground within the places of worship. Cemeteries were built near the churches and the traditional row-grave cemeteries were rapidly discontinued.

More and more, burial objects became dispensable or objects befitting social standing, such as precious import goods or valuable jewellery, were sufficient.

With the end of the custom of burial objects, an important source of information for archaeology ceased to exist. Interments without burial

objects can, for the most part, only be chronologically determined with the aid of scientific methods and they deliver very little information about the person.

10.2
THE SOUL MUST WORRY AND WAIT

Great distress characterised the 14th and 15th century. Famines alternated with disastrous wars and since 1346, deadly bouts of plague spread throughout Europe.

Omnipresent death dominated spiritual life. Scared by detailed descriptions of agonising pain, people awaited the predicted Last Judgement. Pictures and images of the devil, hell and purgatory became more and more vivid.

On the other hand, heaven took on a concrete form: as redemptive intercessors, the saints mediated between God and the faithful. Out of them all, Mary, the benevolent protector and mother of compassion, attained a unique position. Numerous works of art, churches, chapels and altars were founded in her honour for self-salvation.
The salvation of the soul became the most urgent matter of the epoch. The faithful thankfully accepted the offer from the church to shorten the agonising time in purgatory by devoutly donating lights or by saying a rosary.

An essential element of medieval devoutness was the belief in miracles which gained enormous impetus and in its shadow, superstition and magic. The belief in the miraculous effect of holy relics and the fear of revenants was widespread.

10.3
ELISABETH AM STAD
+ 1482
Noble town citizen

When the wealthy Elisabeth am Stad from Schaffhausen died in 1482, she did not want to be buried in the church cemetery. Being a member of the upper class, she claimed a place within the town church. Her gravestone with inscription and coat of arms still exists today.
Elisabeth came from a noble family in Zurich called Schwend. Around 1450, she married Conrad Am Stad from an old noble family

in Schaffhausen. The couple lived with their two daughters in Baden in Aargau where they owned the biggest hotel in town with baths and 160 beds. Baden was widely known for its baths. Thousands travelled there annually to take a health cure and for pleasure. In 1476, Conrad sold the hotel and moved to Schaffhausen with his family. In a contractual agreement, he reserved two rooms free of charge for future trips to Baden.

The couple zealously looked after their souls. In the Middle Ages, people believed that a person's soul had to roast in purgatory for a certain time before it went to heaven. Donations and gifts to the church were supposed to shorten this time. So, Conrad and Elisabeth donated a precious, embroidered chasuble made of red velvet to the town church in Baden in 1460. In 1469, they paid the same church a large amount to say mass four times a week for the salvation of their souls. At the end of her life, Elisabeth made a memorial foundation which can still be read in the remembrance book of the town church in Schaffhausen.

11.
MONASTERIES IN SCHAFFHAUSEN

In the Middle Ages, the town of Schaffhausen had three monasteries. The Benedictine monastery All Saints, donated by Count Eberhard of Nellenburg in 1049, was the oldest and largest of them. The first monastery was then replaced by a new building for reasons of space as early as about 1100. The present-day minster dates from this time.

Around 1080, the Nellenburgs founded another Benedictine community, the convent St. Agnes. The nuns probably first lived in the buildings of the All Saints monastery. Soon, however, they received their own building to the north of the town church St. Johann. The convent was under the control of the abbot of All Saints. Both Benedictine monasteries had extensive property.

Around 1250, the Franciscans settled in Schaffhausen. As opposed to the Benedictines, this order devoted itself completely to the poor and had no possessions apart from its monastery.

The Reformation of 1529 ended the existence of religious orders in Schaffhausen. The monasteries were closed and their property transferred to the town.

12.
ABBOT AND MONKS

The life of the monks in the Benedictine monastery All Saints was regulated by their founder of the order, Benedict of Nursia (480 – 547). The central elements in their daily life at the monastery were the praise of God, the reading of the Holy Script and work. Praying and working to a fixed routine determined the day, interrupted only by meals.

The monks lived a secluded life in the enclosure wing to which the laity had no access and which they could only leave with the abbot's permission. The abbot lived outside the enclosure in the abbey where he could socialise with the laity and accommodate guests.
The monks were committed to obey the abbot, the head of the community. However, since 1145, they had a say in administration issues. Many conflicts regarding economic matters show that life at the monastery did not always run peacefully.

In the 11th and 12th century, the number of monks increased considerably. In 1310, the size of the community was limited to 40 members. Monks came mostly from the nobility and later, also from merchant families.

12.1
MICHAEL EGGENSTORFER
circa 1475 – 1552
The last abbot of the All Saints

For 28 years, Michael Eggenstorfer controlled the fate of the All Saints monastery. His religious career ended with the Reformation in 1529 when the council in Schaffhausen closed the monastery.

There is very little information about the work of the last abbot or his views on the Reformation. During his abbacy, the Anna chapel was renovated and a new building with small rooms for monks was constructed. Eggenstorfer did not distinguish himself as being either an arduous opponent or a supporter of the Reformation. Apparently, he did not react against the last reformatory demands in Schaffhausen – the abolition of 24 holidays. And he also agreed to the transformation of the monastery into a canonical community in 1524. He remained head of the abbey which was now under the town's control.

In the following years, the citizens and council of Schaffhausen were for or against accepting or declining the Reformation. During this time, Eggenstorfer broke away from the old faith by breaking his vow on celibacy. In 1527, his first son was born and in 1528, his second. Their mother was a former nun at the convent in Töss in the Zurich region. In 1529, when Schaffhausen finally accepted the Reformation, the couple married. Eggenstorfer stayed with his family in Schaffhausen and spent the rest of his life as a wealthy citizen.

13.
MANORIAL SYSTEM AT THE MONASTERY

Like all Benedictine monasteries, All Saints had property. Initially, the monastery was able to expand under favourable circumstances because its founders had endowed it with extensive estates which included large parts of the estates of the Nellenburgers and the town of Schaffhausen with all its sovereign rights. Well into the 12th century, many gifts from Swabian nobles were added to that. Afterwards, the monastery expanded its property with additional purchases.

The property of the monastery was not a coherent complex, but was widespread. It stretched from Breisgau to the Iller and from the Neckar to Central Switzerland and to Raetia. The estates and sovereign rights gave the monastery a substantial revenue. It received all kinds of obligatory contributions from the farmers who lived on the monastery's property: natural produce such as corn, wine and animals, but also interest on money. In places centrally situated, the abbey had administrators in their own monasteries.
They controlled the property and made sure levies were paid on time.

13.1
ADELHEID LANG
circa 1438
Serf at the All Saints monastery

Adelheid Lang lived in Schüpfheim near Bülach and was a serf at the All Saints monastery. Around 1437, she married Kleinhans Ruch from the neighbouring village Stadel, serf of the barons of Rosenegg. In so doing, the couple broke the law that marriage between serfs of different landowners was not permitted.

The serfs at the All Saints monastery, for the most part, lived as farmers on the widespread property of the monastery. For the abbot they were an asset as they had to provide a labour service and pay levies. The monastery could even sell them or replace them. Serfs, in contrast to freemen, depended on their masters. However, they were neither without rights nor were they slaves, but just people with restricted rights.

On 15th March, 1438, the abbot of All Saints and the Baron of Rosenegg met to find a solution for the illegal marriage.

Their aim was to prevent the couple's future children from becoming serfs of different masters. They agreed on an exchange. Adelheid and her husband became serfs of the baron. In return, Kleinhans Ruch's sister was given to All Saints. There is no further information about Adelheid, her husband or her sister-in-law.

14.

ALL SAINTS IN ITS PRIME

In the late 11th and in the 12th century, the All Saints monastery experienced a time of prosperity. In 1080, Count Nellenburg summoned abbot Wilhelm from the abbey in Hirsau to Schaffhausen to completely reform his monastery.

The central idea behind the reform movement was to free religious institutions from their dependence on secular authorities. Filled with ideas of reform, Count Burkhard waived his rights of ownership of All Saints. He also gave the abbot the right to appoint the bailiff who presided over the high court for the monastery. At the same time, he donated many assets to the monastery to improve its economic situation, including the town of Schaffhausen with all its sovereign rights.

Wilhelm modernised life at the monastery by strictly adhering to the rules of the order. A writing workshop and a library were built. All Saints became a centre of the reform movement of Hirsau in the Lake Constance area. The abbey's prosperity led to the rebuilding of the whole monastery complex around 1100.

14.1

SCRIPTORIUM AND LIBRARY

During the monastic reform, All Saints obtained a writing workshop (scriptorium) and a library. A comprehensive stock of theological works was absolutely essential for a monastery which was led according to the principles of the reform movement of Hirsau.

In the All Saints scriptorium, a small group of monks copied books to build up a library. They borrowed text prototypes from the abbey in Reichenau on Lake Constance. Especially talented monks devoted themselves to decorating books. For text structure they used artistically designed first letters (initials) and ornate lettering. Books were copied for theological studies, education of the novices and for religious services.

The library continually expanded under the abbots Siegfried, Gerhard and Adalbert (1080 – 1131). It soon had all the works necessary for a Benedictine monastery to meet the requirements of the order.

The scriptorium had now served its purpose. In the following centuries, books were only copied sporadically.

Of all the precious manuscripts, written in the All Saints monastery, around 70 have survived.

14.2
SACRED BUILDING SCULPTURES

In the second half of the 12th century, the All Saints monastery went through a phase of reconstruction. The thirteen sandstone lunettes exhibited here date from this time. Together with other lost specimens, they must have decorated a monastery building, newly erected at that time.

It can only be guessed where the lunettes were erected. They were found in 1922 as fillers in the masonry in the left wing of the Kreuzsaal built in 1431. Originally, a chapel stood there and the lunettes could have belonged to it. Thanks to comparisons with other church buildings, it can be assumed that they once formed a frieze along the gutter. The impressive relief motifs are so designed that they can be seen from a far distance.

The thirteen lunettes belonged to a once larger series of images. Several stones can be combined to form scenes. They address the execution of Saint Steven, Saint John and Saint Lawrence as well as the fables of the fox and the stork. An image of Christ can be seen on a badly damaged lunette. More stones depict the death of the righteous as well as hunting dogs and a fleeing animal.

The inscriptions on the fragments of the arch stones can be identified only in particular cases and assigned to the lunettes.

14.3
ROMAN TERRACOTTA DISK

During the sinking of the north courtyard of the minster in 1954, a clay disk decorated with relief motifs was found. It had been broken by a pickaxe and could not be completely pieced together. Today, however, the disk is still regarded as being one of the most important relics of art history from Schaffhausen's past. Based on the depicted scenes, it can be dated back to the second half of the 12th century.

The find is the imprint from a wooden or stone negative (model). A Latin inscription runs along the edge of the slab. It can, however, no longer be deciphered as the imprint from the negative did not turn out well.

The relief on the front depicts in streaky compositions scenes from the life of Jesus : his birth and proclamation to the shepherds, the adoration of the Magi and their dream, the presentation at the temple as well as the baptism of Christ.

Suppositions can only be made as to the function of the disk as there are no pieces for comparison. One consideration is that it was used as an embellishment on a building or as a model for the bottom of a christening bowl. It could also have been a casting of a wooden model for goods baked at the monastery.

MARKETS AND TRADE

Schaffhausen's economy benefited from the town's very favourable situation. Several trade routes intersected here, connecting Upper German towns with the centre of Switzerland. However, the most important trade route was the Rhine. Every ship had to unload and store its cargo in Schaffhausen as the Rhine Falls prevented ships from continuing their journey. Transit goods were transported to the mooring by horse-drawn vehicles and loaded again onto boats.

Transit trade poured money into the town's finances as customs duties were imposed on all transit goods. In addition, trading brought the local transport industry and merchants good opportunities for earning money.

Some of the goods which arrived in Schaffhausen were intended for the town market. Schaffhausen was a regional market centre with weekly and annual markets where people in the Schaffhausen area could buy produce and sell foodstuffs. But traders and consumers in the vicinity and from neighbouring Southern Germany also visited the market in Schaffhausen.

15.1
WEIGHING, MEASURING AND PAYING DUTY

All the merchandise which was transported through the town or reached the market had to be weighed, measured and duty paid. Duties on salt, grain, wine, iron, cloth and other goods were a profitable source of revenue for the town. The duty on salt was considerable. An important salt trade route passed through Schaffhausen and the town market supplied the surrounding area with salt.

Since the duty on many goods was measured by weight, the town's scales were of crucial importance. The town's main customs office was located in the goods depots at the Schifflände where import and transit goods were weighed on large scales.
A second pair of scales was located in the Fronwaag tower. Mostly fats such as butter, cheese, bacon, lard and suet were weighed here and traded in large amounts on the square right in front of the scales.

In addition to this, merchants, tradesmen and market women had their own scales and measures for daily use. They were carefully checked by the town's inspectors of weights and measures for the protection of the market visitors. Nobody should suffer a loss due to false measures.

15.2
SCHAFFHAUSEN'S FOREIGN TRADE

Merchants from Schaffhausen were already engaged in nation-wide trade. In the 16th and early 17th centuries, Schaffhausen's foreign trade flourished. Members of the families Ziegler, Stokar, Oschwald and particularly the family Peyer founded enterprises which traded on a large scale.

Trade was made with all products which were profitable when transported over long distances. These mainly included cloth, iron, copper, salt, wine, corn and boxwood.

From the 16th century, the trade fair in Lyon gained importance for merchants from Schaffhausen. The flow of goods to Lyon was considerable. Around 1619, the haulage company Peyer & Huber alone transported about a thousand carriages loaded with goods to Lyon.

In the 18th century, the trading house Ammann did extensive trade with overseas goods. Dyes, cotton, sugar and coffee were purchased at sea ports and the goods were transported to Schaffhausen. The company's sales area encompassed north-east Switzerland and Southern Germany as well as far-away cities such as Prague, Vienna, Bratislava and Venice.

Considerable profits resulted from this foreign trade. Traders were always among the town's richest citizens.

15.2.1
DAVID PEYER
1549-1613
Merchant who traded with Lyon

David Peyer grew up in a merchant family. His grandfather had already been a trader. In the 16th century, when the Confederacy intensified its economic ties with France, his father Heinrich expanded trade to the trade-fair city Lyon. Among other things, the company dealt in cloth, pelts, oil and boxwood.

David joined his father's firm as a young man.
The Peyers cultivated close ties with the influential merchant family
Zollikofer from St. Gallen. In 1575 David married Sabina Zollikofer.
His two brothers, Heinrich and Hans Ludwig, also married women from
the same family.

After his father's death in 1582, David carried on the business with
three of his brothers and Gabriel Zollikofer from St. Gallen. Company
headquarters were in the house *Zur Fels* in Safrangasse. The focal point
of trade was still Lyon where the Peyers' trading house ran a branch
office. His network of connections, however, stretched from Southern
Germany, Austria and Italy to the Provence and Languedoc.

David Peyer was co-founder of one of the first regular mail services
in Switzerland. From 1585, it connected Lyon to Nuremberg via
Schaffhausen.

Inheritances and, above all, profits from foreign trade made David
Peyer a wealthy man. When he died in 1613, he was the town's
fourth richest citizen.

POWER AND POLITICS

In the Middle Ages political power in Schaffhausen was in the hands of aristocratic families. The bourgeoisie was mostly made up of tradesmen and merchants. Since the 14th century they had been more and more successful in their struggle for political influence. At the same time and against opposition from the ruling class, they began to establish professional associations, the so-called guilds.

Tradesmen achieved their aim with the guild constitution in 1411. The predominance of the aristocracy was broken. The entire male bourgeoisie was divided into twelve political electoral guilds consisting of ten tradesmen's guilds and two associations for the merchants and the aristocracy. Each of the twelve corporations elected seven members from their own ranks to the council of 84. The council constituted the government of the town and rural region of Schaffhausen.

Power was thus distributed equally among guilds and associations. However, women, residents without town citizenship and the rural population were barred from a say in politics. The guild constitution of 1411 remained in force for almost 400 years until 1798.

16.1
GUILDS IN ECONOMY AND POLITICS

Since the 12th century, citizens in cities in Western and Central Europe had begun to organise guilds. Guilds were societies with particular professions such as tanners, blacksmiths or merchants. They regulated and controlled the interests of their trades with the aim of securing a livelihood for all guildsmen.

With the guild constitution of 1411, the guilds in Schaffhausen, in addition to their economic importance, gained political importance representing the interests of the state. They became electoral committees for the council. Members from ten tradesmen's guilds and two associations elected seven representatives from their ranks to the council.

Every town citizen belonged to a guild or association. In principle, everyone, whether poor or rich, had the chance of being elected to a political office.

However, the most influential posts such as mayor and councillors were increasingly occupied by members of rich families. Usually, the normal tradesman did not have the time nor money to make a political career. Despite this, the wealthy upper class were not able to gain complete monopolisation of power. The guild constitution with its democratic electoral procedure always enabled men from simple backgrounds to work their way up into influential posts.

16.2
LITTLE COUNCIL AND GREAT COUNCIL

The town hall was the centre of power where the town council with its 84 members held their meetings. 24 members of the Great Council formed their own board, the Little Council. The mayor presided over both councils. The mayor and the council determined the fate of Schaffhausen and its rural community. The council made laws, sat in judgement and administered the political system. The separation of legislative, judicial and executive powers, as we know it today, did not exist.

After the Reformation in 1529, the state took over former church functions. The council increasingly enjoyed being the guardian of public morals to educate its subjects to live in a godly manner. So, in 1662, the council decreed that neck violins should be acquired for rural areas. Young people who had been found guilty of premarital intercourse were to be fastened in them and shown publicly as a deterrent.

During the 16th and 17th centuries, the real power was concentrated more and more in the hands of the Little Council. It held several meetings a week and handled all the important items of business. The Little Council was the supreme judicial authority in civil and criminal cases holding in its hands, so to speak, the sword of execution for those sentenced to death.

16.2.1
TOBIAS HOLLÄNDER
1636–1711
Mayor with a princely manner

Although Tobias Holländer did not come from Schaffhausen's upper class, he succeeded in climbing the ladder to the top. He studied in Basle and Strasbourg and was elected to the council at the age of 25.

At the age of 29, he was master of a guild and at the age of 47, mayor. Numerous political missions took him abroad and often to confederate legislatures. The sophisticated and eloquent Holländer gained great influence not only in Schaffhausen but also in the Confederacy.

Full of determination, Holländer strove to climb the social ladder. His lifestyle was completely orientated to the role models of the absolutist princes. In 1678, he then succeeded in acquiring a title of nobility from Emperor Leopold. He married his daughter Barbara off to the electoral prince Karl Ludwig von der Pfalz. In 1684, Holländer bought a large country estate in Hofen and turned it into his seat of power. He surrounded it with palisades and kept his own bodyguards.

Due to the mixture of public and private interests and his penchant for pompous self-presentation, Holländer made many enemies. His autocratic behaviour led to political tension within the bourgeoisie and in 1695, almost to civil war. Tobias Holländer was the most controversial and , at the same time, the most enigmatic personality of his time. He died a rich man in 1711.

17
SCHAFFHAUSEN BECOMES CONFEDERATE

In the 15th century, the town of Schaffhausen turned more and more towards the Confederacy, at first as an associate in 1454, and then in 1501, as a full member. The twelve cantons sealed this step for Schaffhausen's future with the charter of 10th August, 1501.

The affiliation to the Confederacy was primarily for security and political reasons since the associates guaranteed each other military aid. In addition, Schaffhausen had the right to share in the profit from confederate conquests and thus ruled over four confederate protectorates in Ticino together with the other eleven cantons from 1512 till 1798.

As a full member, Schaffhausen took part in the confederate legislature where common business interests were discussed several times a year.

The city state of Schaffhausen converted to a new religion in 1529 and from then on, belonged to the Protestant faction within the Confederacy.

17.1
SUBJECTS IN TICINO

In 1512, the Confederates advanced into Northern Italy with an army of 18,000. They drove the French out of the duchy of Milan and conquered several dominions. The whole territory of present-day Ticino was now confederate.

The twelve confederate cantons imposed their rule on the newly acquired territories of Lugano, Locarno, Mendrisio and Vallemaggia. They sent bailiffs to the south who administered the four protectorates for two years at a time.

Jurisdiction and taxation were among the most important tasks for the bailiffs. They were personally entitled to a share in the fines and taxes. Besides financial interests, the position as bailiff was in great demand as it brought a display of power and honour. Schaffhausen appointed a total of 46 bailiffs between 1512 and 1798. They mostly came from the town's political elite.

Confederate envoys travelled over the Gotthard once a year to inspect the bailiffs' work. The ride from Schaffhausen to Lugano lasted 50 hours. Tobias Holländer, known for his penchant for pomp, left

Schaffhausen in 1669 accompanied by more than thirty horsemen. The commission of envoys held meetings in Lugano and Locarno. They received the four bailiffs' annual reports, checked the bills and granted audiences.

CITY STATE OF SCHAFFHAUSEN

The city state of Schaffhausen did not originate from political events or wars but in a peaceful way by purchase. The area of the monastery "All Saints" was the starting point. Gradually, the town purchased property and dominion rights from the aristocracy as well as from its citizens and added these to its state territory.

From the 16th century, the town ruled over an area which approximately corresponds to the present-day canton, however, without the communities Dörflingen, Hemishofen, Ramsen and Stein am Rhein. The rural areas were divided into ten protectorates administered by bailiffs from the town.

Striving for political power and economic advantage were the most important motives for creating a state of its own. Territorial expansion gave Schaffhausen more political weight over its neighbouring city states and principalities. Economically, the rural areas ensured the supply of foodstuffs for the town and, at the same time, were a market for products from the town's industries.

18.1
TOWN CITIZENS AND SUBJECTS

Class distinction between town citizens and farmers determined the relationship between town and country. Town citizens held a position of supremacy over the rural population in every respect. Country people were the town's subjects and, therefore, committed to obeying the town. They had no political say and had to submit to the economic interests of the town citizens. In return, they were under the town's protection.

On the whole, the rural population accepted this system of rule as being inspired by God. Occasionally, however, protests and conflicts arose. Especially the farmers from Klettgau resisted the town's effort to restrict their traditional village rights. Their resistance, however, remained unsuccessful. The town always succeeded in suppressing protest and insurgence.

It was not until the 18th century that the tide turned. The progressive call for equality and freedom also reached Schaffhausen. When the French army marched into Switzerland in 1798, the rural population of Schaffhausen revolted and forced the government to resign.

This marked the end of the city state of Schaffhausen and urban dominance over the rural communities.

18.1.1
JAKOB GYSEL
1682–1723
The insurgents' ringleader

In 1717, a fierce and long-lasting quarrel between the commune of Wilchingen and the town council in Schaffhausen was sparked off. From time immemorial, the commune had had the right to grant a tavern licence. When the council granted an application for a new inn on its own accord, the rural population revolted.

The charismatic and daring Jakob Gysel soon became head of the resistance movement. He loudly protested against the curtailment of the village's rights and encouraged the farmers to refuse to take the oath of allegiance to the authorities. This disobedience prompted the council to occupy the village. At the end of 1719, Jakob Gysel was arrested. He spent eight months in prison and then succeeded in fleeing from his dungeon in Schaffhausen. He was given a triumphant welcome in Wilchingen.

The conflict escalated and was soon a matter of concern for the confederate legislature and the government of the Austrian Reich in Vienna. Eloquent Gysel travelled personally to Vienna to speak to the emperor and canvass for the cause of the people in Wilchingen.

Gysel did not live to see the outcome of his actions in Wilchingen. He died on 9th July, 1723 for reasons unknown. The resistance of the people in Wilchingen was not broken until 1729. The villagers took the controversial oath of allegiance and paid a large sum of money as a penalty.

18.2
LIVING ROOM IN THAYNGEN

The interior of a living room shown here dates from the first decade of the 18th century, as can be seen on the oven (1706) and the quotation on the panel: *"If you ate food and drank. Then praise God, the Lord and thank 1709."*

Renaissance pilasters with plain inlays edge the panels. The carefully made sideboard has a niche with a pewter cask. A tiled stove with green relief tiles provided heat.

The interior comes from an impressive half-timbered building in Thayngen. The building was erected in 1693, documented by the date on the lintel of the cellar door. It is not known who built the house. The size and the furnishing of the half-timbered house, however, indicate that it belonged to a wealthy family. From the second half of the 18th century, there is proof that it was owned by the rich tanner family Müller.

In 1929, the living room was purchased and came to the museum. The complete equipment, consisting of panels, ceiling, sideboard and tiled stove could be acquired. In 1939, it was assembled here true to the original.

HANDICRAFTS AND TRADES

Most people in Schaffhausen had a trade for a living. The manufacturing industry and trade were the backbone of the urban economy. According to a census in 1766, there were 46 different skilled trades in the town with a total of 751 masters. Bakers, butchers, silversmiths, tanners and shoemakers were the most represented.

Skilled workers in Schaffhausen mostly produced for regional demand. Large export industries did not exist. The artistic craft of the silversmiths, which experienced a revival in the 17th century, was an exception. About 50 silversmiths worked in Schaffhausen in the second half of the 18th century. They delivered three quarters of their products to foreign customers.

Master craftsmen from different professions joined forces to form associations, so-called professional associations – to represent their interests and protect themselves against competition. These professional associations were politically assigned to ten craftsmen's guilds. For example, the blacksmith's guild did not only include the metal-working industry but also the wainwrights, carpenters and masons.

19.1
TRADE POLITICS

The politics of the authorities, guilds and professional associations were not orientated towards the idea of a free market economy. In contrast to today, the economy of the 16th to 18th century, was strictly regulated. The aim to secure a good livelihood for all town citizens and their families was first and foremost.

Every skilled worker had to obey to the conditions set by his professional association. Depending on the trade, a master craftsman could only employ up to three or four workmen. It was exactly stipulated which products could be manufactured by each individual profession. Prices and wages were sporadically fixed by the town council. From the 16th century, the town accepted hardly any new citizens in order to keep the numbers of master craftsmen as low as possible. For, without citizenship, exercising a trade was not possible.

At the same time, urban trade tried to undermine competition from the country. Skilled workers from the villages had to submit to many restrictions. Many jobs were kept exclusively for town citizens.

Trade politics in the early modern times thus protected skilled workers from too much competition. But, it also impeded economic growth and any kind of innovation.

19.2
FROM APPRENTICE TO MASTER

Learning a trade was only for men and not open to women. It was only when the master died that his widow carried on the workshop until a son took over or she married again.

Training to become a master was exactly regulated by the professional associations. After an apprenticeship lasting two to four years, a skilled worker travelled around. Depending on the trade, these travels could last three to six years and took young men to places far afield.

Life as a journeyman ended with the admission to the master profession, giving the right to found his own business. Charges for admission were very high indeed. The journeyman usually had to produce a masterpiece to prove his expertise. Carpenters in Schaffhausen, for example, demanded a two-and-a half metre high cupboard with two doors. In addition, the future master had to pay a fee to buy himself in, and depending on the trade, provide the assembled masters with wine or even a meal.

But not every journeyman attained the title of master. Especially in times of crisis and when the number of skilled workers was regarded as too high, professional associations made it more difficult for new masters to be admitted. Therefore, some remained journeymen all their lives or were taken on as day labourers.

19.2.1
JOHANN JAKOB OSCHWALD
1779–1839
A journeyman on the move

In 1799, Johann Jakob Oschwald ended his three-year apprenticeship at a confectioner's in Schaffhausen. His travels as a journeyman then followed. He made his way through half of Europe. He often covered long distances on foot.

Occasionally, a vehicle would give him a lift or he travelled by ship.

Johann Jakob described his adventurous experiences in many letters to his parents. He worked for confectioners in Stuttgart, Herisau, Bern, Regensburg and Mannheim. There, he felt badly treated and exploited by his master. After a few weeks, he resigned in anger and left the town. In Vienna he looked in vain for a job as confectioner. Cursed by bad luck, the young man travelled to Trieste, Venice and back to the east.

In Pest (Budapest) Johann Jakob finally found a job again. It was there that he met the daughter of a poor Catholic lieutenant in 1804 and fell in love with her. Soon a child was on the way. His well-off parents were shocked but agreed to the marriage.

In 1808, Johann Jakob succeeded in becoming a master. He opened his own confectionery in Pest, which he ran for five years. Then he returned to Schaffhausen with his wife and children where he spent the rest of his life as innkeeper at the inn *zum Schwert*.

COUNTRY LIFE AND IDYLLIC NATURE

Besides a prestigious town house, many wealthy families also owned a manor. These buildings, sometimes resembling castles, were erected mainly in the 17th and 18th centuries around the town; they had an economic function. With their extensive estates, they provided agricultural produce for their owners. Vine growing was of particular importance. Many townsmen produced wine not only for their own consumption but also for selling. The estates were cultivated by vine-grower families who came mostly from outside of the town.

Country houses were also places where families of the upper class could retreat. They spent the warm summer months here, surrounded by gardens and vineyards. Land ownership and country life were in keeping with the aristocratic way of life that the urban elite tried to emulate.

With the idealisation of nature in the 18th century, a country estate increasingly became a place of enjoyment with an emotional affinity to nature.

20.1
ROCOCO-STYLE ROOM FROM THE MANOR FRIEDBERG

With the Enlightenment, man's attitude to nature changed in the 18th century. Something that had previously been regarded as a threat was now admired and socially acceptable.

The panelling presented here with Rococo paintings from around 1750 brought, as it were, the idyll of country life into private chambers. Embedded in fantasy landscapes, it shows many figures which personify country life: hunters, fishermen, horsemen, hikers, shepherds and farmers.

Between the windows, two elegantly dressed ladies can be seen promenading with the Rhine Falls in the background. The impressive natural spectacle of the Rhine Falls became a popular destination for scholars and wealthy people from all over Europe in the 18th century.

The pictures on the panel are supplemented with religious motifs. The female figures in the door panels personify the virtues *hope* and *devotion by the will of God* and attached are the inscriptions

I await God and *The Lord willing*. A soldier guards the room *by day and night.*

The panelling, the oven and the stucco ceiling (copy) came from a lounge in the manor Friedberg on the Steig. Painted panels of this kind were fashionable in the 18th century and can still be found today in many town houses in Schaffhausen.

POVERTY AND DISEASE

As in other towns, many people in Schaffhausen had a meagre livelihood. Individual strokes of fate, such as disease or the breadwinner's death, plunged many families into poverty. Economic crises brought shortages and hardship to the broad population.

Christian ethics were committed to welfare. Poor and ill citizens could count on the support of the town and the guilds. They received charity in the form of money or food or a place in hospital.

However, the town started to restrict welfare services. From the 16th century, a difference was made between poor people capable or incapable of working. Healthy adults, who could not find any work and became poor, were quickly rated as idle and unworthy of support.

The life situation of *immigrants* was difficult. As inhabitants, who did not have any urban civil rights, they belonged to the low class. At the smallest offence or loss of job, they were often expelled and left to their own fate.

21.1
JOHANN JAKOB WEPFER
1620–1695
Doctor and pathologist

In 1647, 26-year-old Johann Jakob Wepfer took up his post as town doctor in Schaffhausen. The young man had trained to become a physician and surgeon in Basle, Strasbourg and Italy.

Soon after, Wepfer obtained the then rare permission from the council to dissect corpses. The deceased from the hospital and the poor houses were used for his anatomical studies. For religious reasons, an autopsy was still frowned on and he had to struggle against hostilities. In 1658, Wepfer furnished proof of the usefulness of post-mortem dissection with his work on strokes. His ground-breaking neurological findings made him famous in medical circles and laid the foundation for a great career.

Besides his research work and publications, Wepfer also worked as a medical practitioner. His reputation spread to places well beyond Schaffhausen. He was soon the personal physician at many monasteries, of high church dignitaries and princes.

Students from all over Europe were taught by Wepfer in Schaffhausen. He was at the centre of an independent medical school which brought forth famous doctors such as Johann Conrad Brunner (1653–1727) and Johann Conrad Peyer (1653–1712) from Schaffhausen.

21.2
INFIRMARY ON THE STEIG

Leprosy is a contagious disease, which attacks the skin, mucous membrane and nerves and leads to mutilation of the whole body. This dreaded disease was widespread in the whole of Europe well into the 17th century. Daily life radically changed for people who fell ill with leprosy. For fear of contamination, they were evacuated from their familiar surroundings and put in infirmaries. There they led a life on the fringe of society.

As everywhere, the infirmary in Schaffhausen was outside town. It had a chapel and cemetery and was fenced in. A caretaker couple, who usually also had leprosy, attended to the running of the hospital with the help of a maid. In this small area fenced off from the surroundings, the mental and physical needs of the inmates were taken care of.

Lepers, who could occasionally leave the infirmary to beg, had to warn healthy people with a noisy rattle. After the infirmary was transformed into a poor house, the tradition of the beggar with the rattle still lived on, the so-called *Brätschelima*. Beggars continued to move with their *Brätschele* through the town to beg for alms for the poor in the Steig until about 1850.

21.2.1
BARBARA KELLER
Around 1583
A child in the infirmary

Barbara Keller, a girl from Siblingen, came to the infirmary in Schaffhausen in 1583. According to the usual practice, she had been previously examined by the town doctor and identified as being leprous.

Admission to the infirmary was free for poor sick people. Wealthy and non-resident lepers, however, had to pay an admission fee stipulated in a contract. Depending on the amount of money paid, such contracts

defined the special services the infirmary had to provide for the sick person.

This was the same in the case of Barbara Keller. The girl's two grandfathers made a contract with the town for 100 florins, containing conditions which made Barbara better-off than the normal inmates. For example, she was entitled to a daily half measure of wine, she received 10 shillings a week and four times a year, a florin to buy meat and other extras. Consequently, there were different classes of inmates within the infirmary. Apart from that, the girl could count on the same basic provisions for food and lodgings like her inmates.

It is not known whether Barbara Keller convalesced or lived in the infirmary for a long time and died there.

21.3
EPIDEMICS THREATEN HUMANS

Epidemics such as the plague, typhus or cholera were a constant threat to people and were dreaded. As everywhere in Europe from the 14th century, the plague claimed many victims also in Schaffhausen. The last big plague epidemics ravaged in 1519, 1541, 1564–1566, 1611 and 1629. In November 1628, Schaffhausen had a population of about 6000 when the epidemic broke out. It raged until January 1630 and killed 2600 people.

Infected fleas transmit the plague from rodents to humans. Once the lung is afflicted, the disease spreads among humans through infected droplets.

The plague was understood to be God's punishment for the sins of mankind. Its causes and transmission methods were unknown and medicine could offer no effective remedy. Doctor Johannes Ammann from Schaffhausen recommended the following protective measures in 1667 : escape, prayers and keeping the air clean. It was believed that the air was contaminated by substances causing the plague. The burning of special herbs or the removal of dung heaps from the town were expected to bring a cleansing effect.

One successful measure against the spreading of the plague was the interruption of the movement of people and goods traffic. Areas in which the plague raged were closed off. The last outbreak of the plague reached Switzerland in 1667.

21.3.1
SIBLINGS VON WALDKIRCH
+ 1629
Five children became victims of the plague

1629 was a fateful year for family von Waldkirch. The couple Christoph von Waldkirch (1586–1617) and Margaretha Im Thurn (1573–1642) had six children. Five died of the plague in 1629. Their only surviving son, Hans Christoph, as sole heir, subsequently became one of the richest men in Schaffhausen.

Hans was the first victim of the plague. He lived in Basle and was about to finish his studies when *the Black Death* struck him on 17 April. Three months later the plague entered the house in Vordergasse and carried off Anna Maria, Hans Conrad and finally, Hans Leopold. The youngest died at the age of 11, the eldest at the age of 22. At that time, Margaretha Im Thurn was already a widow. Although she, too, was near death, she recovered from the disease and lived another thirteen years.

The memorial plaque for the four siblings who died in Schaffhausen can still be seen today in the cloister of the
All Saints monastery and bears the inscription : *vicious the plague in this town / has raged for over a year / in August alone died from it / nine hundred children, women and men / we four siblings back then / had to pay nature's blame / it can only be for love / that is why God took us with others away.*

21.4
AT DEATH'S DOOR

In the past, death was a constant companion. Diseases, accidents and food crises often led to a fast death, carrying off not only the elderly but also many young people. In contrast to today, infant mortality was extremely high and life expectancy very low.

The omnipresence of death was echoed in literature and art. *Memento mori* means roughly *remember you will die. Memento mori* depictions were prevalent in painting and sculpture from the Middle Ages till the Baroque period.

Motifs such as the skull, the sand glass and the burning down candle were particularly popular. The hand of a portrayed lady rests casually on a skull or the painter places a sand glass in the background of the

picture. Symbols of this kind were often arranged as still life. *Memento mori* depictions can also be found on items of everyday use. They remind viewers that life and earthly goods are perishable and, at the same time, urge people to lead a godly life in order to be prepared for dying at any time.

THE GUILD HOUSE AS THE MAIN CENTRE OF SOCIETY

Guilds and associations in Schaffhausen had had their own meeting places since the 14th century. Initially they were humble taverns, then later prestigious houses at the best address.

The guild house was a place of communication and social life. Guildsmen met several times a year to discuss internal affairs concerning commercial and financial business as well as the admission or support of guild members. A particularly important event was the election of seven members to the guild board on Whit Monday.

In addition to this, the guild house served mainly as a place for social gatherings. Many tradesmen or traders met daily for an evening drink with their guildsmen. Numerous festivities were planned throughout the year where they dined and often wined in an exuberant way.

Membership to the guild and visiting the guild house were a male preserve. With the exception of a few events, women were not welcome there.

22.1
THE GUILDS' SILVER TREASURE

Since the 16th century, most guilds demanded a fee from newly-admitted members in the form of silver goblets. In addition, guildsmen who were elected into a municipal office had to give their guild a silver donation. Depending on the guild, importance of the office and the donator's financial status, these donations were different in value. They ranged from ordinary spoons and goblets to elaborate cups.

Gradually, the guilds acquired an enormous collection of silverware. The goblets and cups served as drinking vessels and exemplified the guild's wealth and standing. Silver was also a quickly available reserve of assets. The guilds had various expenses which regular takings could not always cover. In such cases, a part of the silver was sold. With the proceeds, for example, costs incurred for the renovation of a guild house were covered.

In the 18th century, the custom of silver donation was abolished and replaced by payment in cash. The guilds sold their silver little by little. Only a few pieces have survived, these include particularly magnificent cups and drinking bowls.

22.2
SPLENDID GUILD HALL

In 1734, the guild house of the tanners received a new, magnificent interior decoration. The guild had the banquet hall on the second floor lavishly redesigned. The carpenter, Johann Conrad Speissegger (1696–1781), created an artistic wall panelling made of walnut, oak, plum wood, peach wood and sycamore.

The panelling was sold to the arts and crafts museum in Karlsruhe at the beginning of the 20th century. In 1930, it was repurchased and returned to the All Saints Museum where it has been on exhibition since 1939.

The detailed inlays on the panelling are partially filled with pewter and lead. They show many human and animal figures: minstrels, hunters, a fool, a dancing woman with a skewer and wine jug as well as indigenous and exotic animals. Several times a monkey is depicted in comical poses. The picture language in the inlays refers to the hall as a place of festivity and merriment.

A stucco cornice with the crests of 23 guild chairmen runs over the wall panelling. The stucco ceiling and the ceiling painting are from Johann Ulrich Schnetzler (1704–1763), the latter showing Alexander the Great marching into Babylon. The stucco ceiling and paintings are copies, the originals are still in the Gerberstube.

SCHAFFHAUSEN NATIVES ABROAD

In pre-industrial times people's mobility was quite considerable. Many people from Schaffhausen left their home for a certain period of time or for good.

Journeymen's travels were part of a training to become skilled workmen. Young men moved from place to place and were on the road for many years in foreign parts. Traders also travelled abroad to open up new markets or run commercial branches. Some even worked in overseas colonies. Military service attracted many men from Schaffhausen. As soldiers or officers, they did military service in foreign armies for years.

Big cities, universities and royal courts lured students, artists and craftsmen. These places offered good training and education possibilities. At the same time, there was a high demand there for objects of art and luxury articles. A small town like Schaffhausen could only offer these things on a limited scale. Mainly in the 18th century, many artists from Schaffhausen looked for work and success in European centres of culture.

23.1
ARTISTS AND SCHOLARS IN THE 18TH CENTURY

Georg Michael Moser (1706–1783) established himself as a goldsmith and painter in enamel in London. He produced snuff boxes, watch cases, medals and miniatures which were in great demand in the London high society. Moser was an art teacher for the later king George III and co-founder of the Royal Academy of Arts. His daughter, Mary, also moved in artists' circles and made a name for herself as a floral painter.

The miniature painter Johann Heinrich Hurter (1734–1799) also lived with his family in London for a good ten years. It was here that he made his professional breakthrough. With his enamel portraits, he captured the fashion of that time and attained great recognition as an artist.

Lorenz Spengler (1720–1807) chose the royal city of Copenhagen as his place of work. He became very active as an ivory turner and was appointed director of the King's Kunstkammer in 1771.

Spengler gained international reputation as a natural scientist, particularly for his comprehensive shell collection.

Johannes von Müller (1752–1809) left Schaffhausen as a young man and worked from then on as a historian and statesman in Geneva, Kassel, Mainz, Berlin and Vienna. With his work on the history of Switzerland, he made a successful career. Müller was one of the most famous historians of his time in German-speaking areas.

23.1.1
JOHANN HEINRICH HURTER
1734–1799
Artist of European standing

Johann Heinrich Hurter was one of the most important miniature painters of his time. After his training, like many of his artist colleagues, he travelled through half of Europe looking for work. Born in Schaffhausen in 1734, he went to Geneva, Düsseldorf, Bern, Versailles, Amsterdam and the Haag before finally settling in London. From the end of the 1770s, he lived with his family in London where he made a successful breakthrough in his career. His miniature portraits and miniature copies from paintings of old masters sold extremely well. From 1779 till 1781 he participated in Royal Academy exhibitions. In those years his most important patron was Lord Dartey for whom he made many miniature paintings from copies of old family portraits.

In 1785, Hurter started off again on his travels throughout Europe and made miniatures for different clients. In 1787 in Paris, he received a commission from Empress Catherine the Great. From 1787, besides miniature paintings, he ran a factory for mathematical and scientific instruments in London.

Hurter was ennobled in 1789 by prince Charles Theodor von der Pfalz. Baron Johann Friedrich Hurter died on 2nd September 1799, in Düsseldorf.

23.1.2
MARY MOSER
1744–1819
Painter in London

Mary Moser was the daughter of the goldsmith and enamel painter from Schaffhausen, Georg Michael Moser. Since 1728, he had lived in London and had been a driving force in the founding of the Royal Academy.

At an early age, Mary benefited from her father's art tuition. At the age of fourteen, she won a silver medal with a picture of flowers at an art competition. Her father introduced her to the most important English artists of that time. From 1760, she participated in many exhibitions with still life pictures of flowers and historical paintings.

Mary Moser and the painter Angelika Kaufmann were the only female founding members of the Royal Academy in 1768. Since she was a woman, she could not take part in general assemblies and elections to the academy.

Few of her works remain. Mary Moser became famous mainly for her still life pictures of flowers and fruit. The decorative scheme in a room in Frogmore House (near Windsor Castle) , commissioned by Queen Charlotte, is an example of her great artistic maturity. Until her marriage in 1797, she gave art tuition to the queen and her daughters. Mary Moser died at the age of 74, respected as an artist and witty personality.

23.1.3
JOHANNES VON MÜLLER
1752–1809
Historian and statesman

Johannes Müller, son of a vicar, travelled to Göttigen at the age of 17 to study theology. After completing his studies, he returned to Schaffhausen in 1771. Müller did not feel a calling to be a theologian nor vicar. His true passion was history.

Müller found the way of thinking in his home town too restrictive. He left Schaffhausen in 1774 and found work as a teacher and tutor in Geneva for several years. He worked intensively on a publication on the history of Switzerland, the first volume appearing in 1780. The book incorporated the feeling of that time. The picturesque and

patriotic depictions of Swiss liberation were enthusiastically welcomed within intellectual European circles and made Müller a famous man. His later publications were received with interest.

Müller's career as historian and statesman took him to Kassel, Mainz, Vienna and Berlin. He had many connections to scholars, politicians and artists, such as Goethe, Herder, Wieland and Alexander von Humboldt. About 20,000 letters written to him, kept today in the town library of Schaffhausen, are witnesses of Müller's world-wide contacts. In 1791, he was ennobled by Emperor Leopold II. Johannes von Müller died as a high government official in Kassel in 1809.

23.1.4
LORENZ SPENGLER
1720 – 1807
Career at the Danish royal court

Lorenz Spengler was an artisan from Schaffhausen who achieved fame abroad. At the age of 14, he began an apprenticeship under the renowned silver and ivory turner Johann Martin Teuber in Regensburg. When his training was completed, he lived again in Switzerland from 1739 until he emigrated to Denmark in 1743, after staying in Holland and England.

In Copenhagen he gained professional recognition and found personal happiness. Two years after his arrival, he was appointed turner to the Danish royal court. In 1756, he married 17-year-old Gertraut Sabina Trott and started a family. From 1771, he was director of the King's Kunstkammer.

Lorenz Spengler was a man of many talents. Besides being an artistic turner, he made false teeth from ivory and developed a machine for health treatment using electricity. He also made a name for himself as a natural scientist. Between 1761 and 1797, he was elected member of ten scientific societies. Many animal species have been named after him. He collected paintings, books and minerals. His mussel and snail shell collection, which the Danish king acquired in 1804 when Spengler was still alive, made him famous all over Europe.

EMPIRE WALLPAPER

The wallpaper shown here in the Empire style comes from the house at Herrenacker 4. After returning as a rich trader from Surinam in 1802 and purchasing the house, it is presumed that Johann Konrad Winz had the wallpaper hung up. In 1937, the wallpaper was taken off shortly before the building's conversion and saved from destruction. The perimeters of the wallpaper strips are not original.

The wallpaper, which is printed in different shades of grey, was fabricated by Dufour in Mâcon (Burgundy). It is a coherently designed panorama picture, known under the name *Rivages Méditerranéens*. The picture shows the course of a river from its source to its estuary mouth in the Mediterranean. The original is in Schaffhausen, Switzerland.

Two smaller strips of wallpaper over the door and on the west wall are of different origin. These are sections of a wallpaper frieze which was produced by Hartmann Risler & Co. in Alsatian Rixheim around 1800.

The white Empire cylinder oven with female niche figures comes from the house *Zur Goldenen Lilie* (Vordergasse 34), the stucco ceiling (copy) from the country house *Zur Sommerlust* (Rheinhaldenstrasse 3).

NOBLE FAMILIES

In the Middle Ages, noble families such as Im Thurn or von Fulach were the social elite in the town. They lived mainly from their large estates. Since the 16th century, more and more traders moved up into the urban upper class.

Families such as Peyer, Oschwald or Ziegler had become very wealthy through foreign trade. A selective marriage policy paved their way for social advancement. Traders' families and noble families were joined together by many marriages. Both sides benefited from this; the nobility from the traders' wealth, the traders from the social standing of the nobility.

In this way a new upper class emerged, modelling itself totally on the lifestyle of the nobility. Ambitious families acquired titles of nobility from foreign rulers, invested in extensive estates and acted as creditors. The families of the upper class carried the title of squire to dissociate themselves from other citizens. They claimed a special status not only in life but also in death. They buried their dead in the cloister garden of the *All Saints* monastery, in the so-called squire cemetery.

24.1
MARRIAGE POLICY AND FAMILY TRADITION

Marriages in the Schaffhausen upper class were always arranged by parents or relatives. Love between the bridal couple was not a decisive factor for marriage, but rather social and economic motives. The ruling families kept up their ties through intermarriages. In this way they retained their high social standing and stood out from other citizens.

Marriages were also economic alliances because great wealth shifted from one family to the other through marriage and future inheritances. In marriage contracts, family boards regulated exactly how much money each side brought into the marriage. It was also stipulated how much legacy should be distributed in the case of death.

Family tradition was very important to the members of the Schaffhausen upper class. It was part of their self-esteem. The top priority in marriage was the birth of a male, ensuring the family's continuity and its name, which could only be given by a male member. Elaborate family trees and emblems are eloquent witnesses.

24.1.1
ELISABETH PEYER-IM THURN
1625-1697
A woman from a noble house

Elisabeth Im Thurn grew up in a noble old Schaffhausen family.
Her father, Hans Wilhelm, was an officer and owned extensive estates.
Five years after Elisabeth's birth, her mother died from the plague.

In 1643, Im Thurn married off his eighteen-year-old daughter to Hans
Friedrich Peyer (1615-1688), son of a successful trader. For both sides,
this was an extremely good bond as both families were among the
richest in town. Elisabeth brought 2000 florins and her bridegroom
4000 florins as dowry into the marriage. This total sum corresponded
to the worth of three large town houses. The family lived in the house
Zur mittleren Fels, a stately building in Safrangasse.

Elisabeth Peyer's life was characterised by pregnancies and births. In
the course of 26 years, she gave birth to 18 children, with 4 sons and
6 daughters reaching adulthood. In 1653, the couple had themselves
and their children immortalised in a large-sized oil painting by the
Zurich painter Conrad Meyer.

Elisabeth Peyer died at the age of 71. The inventory of her estate lists
more than a hundred different pieces of silverware and many pieces
of jewellery including a necklace made of gold and rings studded with
precious stones. With assets of 157,000 florins, she was one of the
wealthiest citizens in town.

TOWN RESIDENCES

In the 17th and 18th centuries, extensive construction work changed the appearance of the medieval town. Citizens who had acquired wealth through trade and credit businesses had prestigious residential buildings erected in the best areas or had their houses enlarged.

Two narrow houses were often joined together to make a spacious new building. The façades were decorated according to the spirit of the times either in the Renaissance, Baroque or Rococo style. Artistic paintings adorned the façades of some town residences.

Here and there splendid portals replaced simple Gothic entrances. Numerous oriels still characterise the streets today. Many a property developer added a multi-storeyed corner bay window to give his house a distinctive character.

Houses of the wealthy mostly consisted of a front-facing house with a courtyard at the back, linked together by pergolas. In their interior, there were rich furnishings. Artistic wooden panelling, stucco ceilings and large tiled stoves adorned living rooms and halls.

25.1
THE REFINED TABLE

Depictions of banquets from the 15th century mostly show tables with very little tableware. At that time, dining together meant sharing bowls, goblets and knives, also in noble circles. The following centuries saw an individualisation in gastronomic culture. There was an increase in the number and variety of drinking vessels and utensils on the table. From the 18th century, each person at the table had his own personal set.

What did the table of the upper class look like in the 16th and 17th centuries? Unknown in the Middle Ages, flat plates made of wood or pewter now came into use and were handed out to each diner. Eating directly from one bowl was no longer in use, food was now placed on individual plates.

The improvement in table manners can be seen in the use of cutlery. For a long time, only a knife was used for solids. The food was cut up with the knife, pierced and put in the mouth.

It was not until the 17th century that the fork slowly came into use in the urban upper class.

The noble household had table utensils made of expensive precious metal. Cups and goblets made of silver, some gold-plated and richly decorated, can be seen on many depictions. They were both status symbols and utensils.

25.2
LUXURIOUSLY PANELLED LIVING ROOM

Squire Hans Christoph von Waldkirch, one of Schaffhausen's wealthiest men, had the house *Zum Sittich* built in 1653/55. The two-day official opening was an event. Besides relatives and friends, all the members of the Little Council, the guilds and the clergy were invited. At that time, the *Sittich* was regarded as being one of the most splendid houses in town.

The interior decoration and furnishings also befitted the wealth and standing of its occupants. The massive house had two luxuriously panelled living rooms and a large banqueting hall. A smaller living room was used by the family. The *Grosse Stube* shown here was constructed in 1658 and was meant for functions, and here, the von Waldkirchs received and entertained their guests.

The room is dominated by a splendid Renaissance panelling with inlays. As was usual in those days, the sideboard is integrated into the panelling. It was used to display valuable tableware and to store other crockery. A stucco frieze with garlands separates the wood panelling from the massive coffered ceiling. The tower-like stove, painted in blue, dates from the 18th century. Folk characters and animals are portrayed on its tiles.

The living room from the *Sittich* is a splendid example of the style of home décor of the urban upper class in the 17th century.

REVOLUTION AND UPHEAVAL 1798–1848

For centuries the rural regions of Schaffhausen were subservient to the town. The council, whose members were town citizens only, ruled over the rural population until 1798. The city state of Schaffhausen was based on the concept of inequality between town citizens and people from the country. The same circumstances prevailed in other city states in the Confederacy.

With the Enlightenment in the 18th century an attitude of mind emerged advocating a completely new image of humanity and propagating liberal thought and equality for all. With the revolution of 1789, France put these new ideas into practice. In the years that followed the French army, on their military expeditions, spread this revolutionary thought all over Europe.

In 1798, the French army occupied Switzerland. A united state, the Helvetic Republic (1798–1803) emerged from the Confederacy. It created the foundations for the modern democratic federal state as we know it today. However, it took several decades and many setbacks and political crises before the new ideas could prevail.

26.1
FREEDOM, EQUALITY, FRATERNITY

For the Confederacy 1798 was a fateful year. In January, French troops occupied Vaud and quickly conquered large parts of the Confederacy. In some places revolutionary uprisings directed against the conservative governments in the towns broke out. Rural Schaffhausen also saw its chance. In the so-called congress of Neunkirch representatives from 22 districts assembled on 1 February and demanded from the government equality for all citizens in the town and in the country.

The government of Schaffhausen was dissolved on 13 March, 1798 under pressure from the rural population and the approaching French army. A new government was elected with suitable representatives from the rural community, thus sealing the end of the former city state.

After occupation by the French, the centrally-ruled Helvetic Republic (1798–1803) emerged from the old Swiss Confederacy.

Apart from equality for all citizens, it also introduced civil rights such as freedom of press and opinion, freedom of domicile and trade.

26.1.1
JOHANN GEORG MÜLLER
1759–1819
Scholar and politician

Johann Georg Müller grew up in a vicarage in Schaffhausen and embarked on the career of clergyman. After studies in Zurich, Göttingen and Weimar, he returned to Schaffhausen in 1782 where he worked at the grammar school as a private scholar and professor.

Revolutionary turmoil around 1798 led him to politics. In 1798/99 he was a member of the chamber of administration and governor of the district Schaffhausen. Müller could see the errors of the pre-revolutionary government system and advocated the abolition of subservience. However, he was against proportional representation of the peasantry in the government as he feared a "regiment of farmers". Although Müller advocated reforms, he was no friend of the French and the Helvetic central state.

He very regularly corresponded with his brother Johannes von Müller, historian and statesman, who lived in Vienna. Müller's letters are an extremely important historical source depicting the turbulent time of the Helvetic Republic in Schaffhausen and in the rest of Switzerland.

After 1803, Müller helped greatly to improve the school system. He published a considerable amount of historical and religious works and issued the complete edition of his brother's writings. Johann Georg Müller died in Schaffhausen in 1819.

26.2
THE BRIDGE BURNS

The short period of the Helvetic Republic (1798–1803) was a turbulent and belligerent epoch. France made war on many European nations and occupied Switzerland in 1798. In April 1799, Austrian troops attacked Schaffhausen. On retreating, the French burnt the wooden Rhine bridge, a masterpiece by the carpenter Hans Ulrich Grubenmann. The Austrian occupation lasted fourteen months. In May 1800, the French recaptured the town and the canton.

Troops marching through and confrontations created chaotic conditions throughout the country. The population suffered under the strain of billeting and feeding thousands upon thousands of soldiers. In some places there were uprisings against the French army of occupation and the Helvetic authorities.

After the temporary withdrawal of the French at the end of 1802, the Helvetic Republic collapsed under circumstances resembling civil war. Napoleon ordered his army to march in again and imposed a federal constitution on Switzerland and her cantons in 1803 thus giving the individual cantons their sovereignty back again.

26.2.1
HANS ULRICH GRUBENMANN
1709–1783
Brilliant bridge builder

Between 1755 and 1758, the civil engineer, Hans Ulrich Grubenmann erected a new Rhine bridge for Schaffhausen. The 110 metres long wooden bridge spanned the Rhine in two bold arches. In those days, it was regarded as being a technical and aesthetic masterpiece and attracted many onlookers. Goethe mentioned the *"beautifully carpentered"* bridge in his travel diary. Grubenmann had originally even suggested a bridge with only one arch. However, for safety reasons, the Schaffhausen Council demanded a middle pier for support.
Hans Ulrich Grubenmann came from a family of civil engineers in Teufen (AR). He learned the art of carpentry in the family business. Partly in co-operation with his brothers, Grubenmann built numerous bridges, churches and houses in the whole of north-east Switzerland. He demonstrated a special talent for static solutions in timber-frame construction. The long-spanned bridges of Schaffhausen and Wettingen (1765/1767) brought him recognition as a brilliant civil engineer. Today, only two of his fourteen bridges are still standing. Most of his church buildings still remain, such as those in Wädenswil (1765/67) and Trogen (1779/82).

Grubenmann died in his home town Teufen in 1783.

26.3
ARMED FARMERS IN FRONT OF THE TOWN

On 16 May 1831, more than 500 armed and angry people from Klettgau appeared in front of the walls of the town. When the scared bourgeoisie refused to let them in, they tried to break open the Mühlentor.

What had happened? The Helvetic revolution of 1798 had brought the rural population the same rights as the urban population. However, after only a few years, conservative circles in the town bourgeoisie succeeded in turning back the march of time. The cantonal constitution of 1803 and 1814 decisively curtailed the rights and the political influence of the rural population. Again, just as before 1798, the town had the greatest say.

In 1830, there were uprisings by the rural population against the towns in many Swiss cantons. Political equality was demanded at long last. Although the Swiss farmers were driven back militarily, they were politically successful in the end. With the help of liberal forces in the town bourgeoisie, a constitution was passed which met most of the demands of the rural population. The amendment to the constitution in 1834 finally brought complete equality to all citizens in the canton. From then on, the rural community was represented in the cantonal council in proportion to its total population.

26.4
CROP FAILURES AND FAMINE

"So many thousands craving food is appalling .. several times already no pound of bread was obtainable at the bakers' and potatoes are finishing." With these words a 66-year-old woman from Schaffhausen bemoaned the famine of 1817, the fourth and also the worst since her birth.

Food crises, which still occur today in Africa and Asia, were also known in European countries up to the 19th century. In 1816/17, bad weather conditions caused catastrophic crop failures. In canton Schaffhausen prices for bread, potatoes, grain and wine tripled and quadrupled. In good times, poorer people were more or less able to make both ends meet, but crises such as the one in 1817 quickly led to need and hunger in large sections of the population.

The classical famine crises disappeared after the middle of the century as, among other things, the railway enabled better and faster distribution of food.

26.5
MEASURES, COINS, CUSTOMS AND POSTAL SYSTEM

Currency and measures, customs and postal system have been standardised in Switzerland since the 19th century. Before 1850, however, great diversity and confusion existed.

In the cantons and even within a canton different measures were valid. A measure of wine in the rural areas of Schaffhausen was 1.3 litre, but only 1.1 litre in the town. The cantons minted their own coins. Besides cantonal currency, many foreign currencies were also in use. Customs obstructed trade. A delivery of goods from Schaffhausen to Bern had to go through numerous customs at the town and cantonal borders.

Gradually this diversity was discontinued. In 1838, thirteen cantons including Schaffhausen introduced a uniform measure. With the foundation of the Federal State in 1848 inland customs were abolished. In 1849, the postal system was nationalised and in 1850, the Swiss franc was introduced.

This standardisation was of great importance to industrial development. It got rid of trade barriers and formed a basis for a national economic area.

26.6
PICTURES OF PEOPLE

In the early decades of the 19th century there was a painter, Caroline Mezger (1787–1843), whose works convey a vivid picture of the people in her home town. With attention to detail and graphical ease, she depicts men, women and children not only from the middle-class milieu, but also from other social classes: relatives and friends, town characters and ordinary middle-class women, servants and foreign officers. At the same time she draws our attention to the diverse fashion of the Empire and Biedermeier styles.

The artist observed her contemporaries with an alert eye and humour. The urge to exaggerate can be seen in pictures full of irony and wit. She also depicts scenes from everyday life such as a sleigh ride in winter, a house concert or a maid at the well.

Caroline Mezger's pictures are rare testimonies of great documentary value for the history of Schaffhausen.

26.6.1
CAROLINE MEZGER
1787–1843
Painter

Caroline Mezger, born into a clerical family in Schaffhausen in 1787, showed a talent for drawing already at an early age.
When she was 23, she expressed her wish to study and become a painter. Although this was unusual for a woman at that time, she found support from her parents. For reasons unknown, Caroline Mezger soon broke off her first attempt at studying in Stuttgart. However, in the years that followed, she continued her studies and created numerous works and in 1818/19, she finally completed her training. For about a year she was taught by the painter, Heinrich Lips, in Zurich.

It was there that she fell in love with a young pastor who asked for her hand in marriage. However, he demanded that she should give up painting completely and conform to the role of a wife and mother. Faced with this choice, after a great deal of hesitation and against marriage and social expectations, Caroline Mezger decided in favour of art.

After a number of productive years painting, her creativity noticeably declined. Her last dated picture dates from the year 1824. Another unhappy affair and conflicts with her family drove her increasingly into isolation. Caroline Mezger spent the last years of her life in Feuerthalen where she died in 1843 in total seclusion.

FULL STEAM AHEAD INTO THE FUTURE

The invention of the steam engine revolutionised transportation in the 19th century. As from 1832, steamboats regularly operated between Constance and Schaffhausen. They quickly took over from the traditional cargo sailing vessels.

A few decades later, the era of the steam railway began. The population welcomed the first train coming from Winterthur to Schaffhausen in 1857 with jubilation and pomp. The region of Schaffhausen was gradually connected to the Swiss and German network. The railway transported large amounts of goods quickly and cheaply and therefore was of great importance for the growing industry.

Tourism also benefited from the new means of transport. The Rhine Falls attracted thousands of visitors who came by train from home and abroad and stayed in hotels in Neuhausen.

From 1901, electric trams transported passengers and goods in Schaffhausen, Neuhausen and to Schleitheim.

27.1
STEAMSHIP

In 1825, the *Max Joseph* was the first steamship to dock at Schaffhausen and in the summer of 1832, the *Helvetia* started regular shipping between Lake Constance and Schaffhausen.

The start of steam navigation spelt the end for the boatmen and horses in Schaffhausen. Up till then they had steered the freights ships down the Rhine or pulled the boats up the river on towpaths with as many as 24 horses. Now they had to gradually hand over the transportation of goods on the Rhine to the steamships.

In the 19th century the transportation of goods and animals was important for steam navigation. The railway, however, increasingly became a competitor. The income from freight transport on the Rhine dwindled and after the First World War it collapsed completely.

By way of contrast, the number of passengers transported kept increasing. Tourism became more and more important for steam navigation.

In the early 1920s, the Swiss steamboat association discontinued its winter schedule.
With this, the transition to an emphasis on tourism was complete.

27.2
STEAM RAILWAY

With the opening of the legendary Spanisch–Brötli–Bahn between Zurich and Baden in 1847, railway fever broke out in Switzerland. Being an extremely efficient means of transport for passengers and goods, the steam railway began its journey of triumph. Within a few decades, a close-knit railway network covered Switzerland.

Schaffhausen grew into a junction on the border to Germany. With the Rhine Falls railway between Schaffhausen and Winterthur, the town got its first railway connection in 1857. There then followed in 1863 the opening of the Baden route Basel–Schaffhausen–Singen–Constance. Between 1867 and 1869 the station building, which is still in use today, was erected. This impressive construction was designed as a joint station for the Swiss north-east railway and the Baden railway.

With the opening of the route Schaffhausen–Etzwilen in 1895, there was a direct connection to Kreuzlingen on Lake Constance. The most important route via Bülach to Zurich could not be put into operation until 1897 after the track between Neuhausen and Eglisau had been completed.

27.2.1
HEINRICH MOSER
1805–1874
Promoter of industrialisation

Heinrich Moser learned watch-making in his father's workshop in Schaffhausen. After further training in Le Locle, the 22-year-old moved to St. Petersburg in 1827 where he very successfully built up an international watch concern.

In 1848, Moser, now a very wealthy man, returned to Schaffhausen with his family. He was driven by the idea of fostering further development of the town and embarked on many business activities – his main interest being innovative projects in the transportation and energy sector.

Moser pressed ahead with steam navigation on the Rhine and was a co-founder of the wagon factory in Neuhausen which opened in 1853. He actively supported the construction of the first railway connection to Schaffhausen which was inaugurated in 1857.

His most important project, however, was the construction of the Schaffhausen hydroelectric power station. For this purpose, he built a dam across the Rhine and installed an enormous turbine and transmission plant. In 1866, the largest power station in Switzerland at that time was put into operation and was soon serving many industrial plants with low-priced energy.

Heinrich Moser died in 1874 at the age of 68. He ranks as one of the most important industrial personalities in Schaffhausen in the 19th century.

27.2.2
BATTISTA RIZZI
1856–1943
Railway worker from Italy

The construction of the Swiss railway network in the second half of the 19th century required thousands of workers. Many came from Italy, like Battista Rizzi from Mergozzo in the province of Novarra. The 19-year-old man came to Hemishofen at the beginning of April, 1875 to help to build the railway line from Winterthur to Singen. Rizzi worked for nine months on the section of track from Etzwilen to Ramsen. Among other things, he also helped to erect the imposing 254 metres long railway bridge over the Rhine.

Most of the 150 workers were accommodated in barracks near Hemishofen. Some lived in private homes and, therefore, had closer contact to the local inhabitants. Rizzi lived in the house of the carpenter, Jakob Götz and fell in love with his daughter, Barbara. This affection was reciprocal and they both got married that same year in Stein am Rhein.

After completion of the railway line, the couple moved to Winterthur in 1876 and six years later, to Giornico. There, on the basis of his experience, Rizzi was given a leading position as foreman in the construction of the Gotthard tunnel.

Battista Rizzi, who had contributed for decades to the building of the railway in Switzerland, died in 1943 at the age of 86 in Ticino.

27.3
TRAM SYSTEM

In the second half of the 19th century, Schaffhausen and Neuhausen underwent considerable structural expansion. In 1900, the population of both towns amounted to 19,000 inhabitants. Distances between the home and workplace could no longer be easily covered on foot.

In 1888, consideration was already being given to a tram system which would be driven by steam or electricity. When the electricity plant started operating in 1897, the requirements for constructing a tram system were met.

In 1901, the first route between Schaffhausen and Neuhausen was opened. By 1913 the public tram network had added three more routes: in 1901 to the Breite, in 1911 to Ebnat and in 1913 to Mühlental, the latter two also transporting goods for industry. From 1905, an electric tram also connected Schaffhausen with Schleitheim.

In 1928, buses replaced trams to the Breite and in the 1960s on all other routes. Only the tram carrying freight to the Georg Fischer works remained in operation until 1993.

27.4
TOURISM

As early as the 17th and 18th centuries tourists came to Schaffhausen first and foremost to visit the Rhine Falls.
Painters, writers and scholars wanted to admire the natural spectacle with their own eyes. Many captured their impressions in picture or in writing.

However, the Rhine Falls became a tourist magnet only in the second half of the 19th century. With the opening of the Rhine Falls railway in 1857 and the Baden railway in 1863, the region became easily accessible to guests from home and abroad.
Neuhausen developed into a popular, chic tourist resort. The luxury hotels Bellevue and Schweizerhof sat majestically enthroned on the high terrace overlooking the Rhine Falls. Among the wealthy guests who stayed there were aristocrats such as Empress Elisabeth of Austria and Queen Isabelle of Spain.

At the beginning of the 20th century, Neuhausen's star as a noble holiday resort was on the decline. Guests stayed for a shorter time and spent the night more often in the nearby town. In 1913, the first class hotel Schweizerhof had to close its doors. After the First World War, tourism at the Rhine Falls evolved more and more into a one day stay.

INDUSTRY ON THE ADVANCE

In the second half of the 19th century the town of Schaffhausen grew into an industrial centre. Neighbouring Neuhausen changed from a farming village to a manufacturing village. The first factories in Stein am Rhein and Thayngen also emerged.

The opening of railway lines in 1857 and 1863 as well as the inauguration of the large hydro-power station on the Rhine in 1866 greatly boosted industrialisation. Innovative people from Schaffhausen expanded their businesses by opening factories. Non-local businessmen chose the region as a location for their firms. The main focus was on the textile branch and, above all, the metal and engineering industry.

In the 20th century Schaffhausen was one of the most industrialised cantons in Switzerland with a mixed range of products leaving the local factories.

Structural change became apparent in the 1970s. As in the rest of Switzerland, industry became increasingly less important. Numerous firms drastically cut back on jobs or closed down their factories, and companies from the service branch took their place.

28.1
KNITTING WOOL AND WORSTED YARNS

In 1867, the German Rudolph Schoeller (1827–1902) opened a big worsted yarn spinning mill, which manufactured sheep's wool into yarn. He had decided on this location because the new power station on the Rhine provided the energy necessary to drive the machines.

The factory with roughly 350 employees was divided into two firms: the spinning mill for worsted yarn manufactured fine yarns for fabrics, while the spinning mill for knitting yarn produced coloured hand-knitting yarn. In 1912 the latter was moved to the newly developed industrial zone in Ebnat.
The knitting yarn factory put its products on the market in Switzerland and abroad under the label *Schaffhauser Wolle*. The firm launched into advertising. Besides advertisements in print, it started to advertise in 1925 using coloured posters. In the decades that followed, more than a hundred different posters made *Schaffhauser Wolle* a well-known brand. Fashion and knitting pattern books also

contributed to its popularity. The first was published in 1933 in an edition of 410,000 copies. The knitting yarn factory in Schaffhausen was closed in 1991 and the production was moved to Austria. The worsted yarn factory had already stopped its production in 1979.

28.2
COTTON SWAB AND MEDICAL MATERIAL

Bandages made of linen remnants were used for dressing wounds up till the 19th century. These were not sterile and often led to fatal infections. Around 1870 professor Victor von Bruns from Tübingen developed a technique to degrease cotton. Thanks to this innovation, surgical cotton wool, which was absorbent and hygienic, could be manufactured.

Heinrich Theophil Bäschlin (1845–1887), the founder of the Internationale Verbandstoff-Fabrik (IVF), recognised the value of this groundbreaking technique. In Schaffhausen in 1871, he pioneered the industrial production of surgical cotton wool made from absorbent cotton. The German-French war in 1870/1871 brought the young firm its first boom. From 1874, the Swiss army had all its first aid boxes equipped with material from IVF. Bäschlin also acquired the custom of numerous foreign armies. The firm founded a branch in Montpellier (F) in 1880 and extended its product range to include all kinds of medical material.

In 1909, the IVF in Neuhausen moved into a new building with modern machines. The factory was extended several times. In 1993, the German Hartmann group took over the company which had 365 employees in 2007.

28.3
SOUP SAUSAGES AND BOUILLON CUBES

The Knorr company from Heilbronn founded a branch in Thayngen to pack flour and soup mixtures for the Swiss market. With modern machines the firm began its own production of soups, bouillon and rolled oats after a few years.

Knorr steadily increased its product range. The soup sausage, a soup mixture in the shape of a sausage, was one of the products on the market from 1920.

Then the packet soup in 1949, the seasoning *Aromat* and the mashed potato mixture *Stocki* in 1960 came onto the market.
Knorr and its competitor Maggi belonged to the first industrial enterprises in Switzerland to produce ready-made meals. The soup mixture just had to be brought to the boil and the meal was prepared. The quality of the soups was constantly improved and the time for preparation shortened.

Knorr ran an extremely active advertising department. Advertisements, posters and then after 1930, films also helped to make the products of the firm well-known in all of Switzerland. Since 1948 the *Knorrli* figure has contributed to
the popularity of Knorr products.

Starting in the 1950s, Knorr then became one of the biggest companies in the canton with about 1000 employees. Since the year 2000 the firm has belonged to the global concern Unilever.

28.4
BEER FROM SCHAFFHAUSEN

In 1884, there were 17 breweries in the canton of Schaffhausen. The brewery *zum Falken*, grounded around 1800, bought up most of these other small firms one by one and closed their production plants. By 1916 it was the only brewery remaining in the canton.

Brewery *Falken* soon began to modernise and expand its business. Around 1890 it introduced beer in bottles, which enjoyed great popularity and boosted sales. In 1895, the company erected an imposing factory building with two high chimneys in Fulachtal. Falken Ltd had 43 employees in 1901.

Even before the First World War the brewery operated semiautomatic washing and bottling plants for beer in bottles and draught beer. Lorries for delivery were also in operation. The company documented the modernisation of its technical equipment in 1936 in an advertising film lasting a quarter of an hour.

In 2007, brewery *Falken* employed about 70 people and looked back on an over 200-year-old company history.

28.5
SILVER CUPS AND CUTLERY

The manufacture of gold and silver articles in Schaffhausen has a tradition that goes back to medieval times. In the 17th and 18th centuries it flourished, employing 54 goldsmiths and silversmiths in 1766.

In 1822, Johann Jacob Jezler (1796–1868) founded a small workshop, the later silverware factory. In the second half of the 19th century, the firm experienced a considerable boom. The small business grew into a factory. While handicraft was still important, machines were being used more and more. In 1904, the firm employed 104 workers and constantly expanded its range of silverware products. Jezler produced most of the silver gifts for the cantonal and confederate shooting festivals. In 1950, 39 models of cutlery were available in more than 100 designs.

Since the 1980s, economic problems led to changes in ownership and a reduction in the size of the firm. With about 20 employees, Jezler Ltd is the only existing silver manufacturing company in Switzerland today.

28.6
POCKET WATCHES FROM THE FACTORY

From 1864 till 1866, the industrial pioneer Heinrich Moser built a large hydroelectric power plant which produced cheap energy in great quantities by standards in those days, thus attracting manufacturers from abroad. One of those was the American, Florentine Ariosto Jones. In 1868, he founded the International Watch Co. (IWC) and built a factory on the Rhine connected to the power station.

In Switzerland at that time, watches were manufactured mainly by hand. Various workshops produced component parts which were then assembled in the workshops of the watch manufacturers. Jones introduced a new system based on the American model. He concentrated the whole production in one factory and began to produce watches mechanically and in series. He ordered the machines he required from the USA.

After several changes in ownership, IWC established itself as a producer of pocket and wrist watches of the highest technical quality. In 1901, the factory employed 190 people, and in 2007 about 400.

Today IWC belongs to the Richemont concern and its luxury watches are internationally renowned.

28.7
ALUMINIUM FROM THE RHINE FALLS

Neuhausen is considered to be the birthplace of the European aluminium industry. Here in 1888, AIAG (later Alusuisse) built a plant which manufactured aluminium according to the new technique of electrolysis.

Electrolysis needed tremendous amounts of electricity and the large difference in height at the Rhine Falls provided the best conditions for the production of the necessary energy. The company erected a power station with high-powered turbines and generators which were ranked among the largest and most modern in the world at that time.

Alusuisse quickly expanded at home and abroad. It built new production plants, opened processing plants and power stations. The light-weight metal became a popular material. In 1936, the company employed 15,000 people throughout the world.
In 1940, Alusuisse moved its place of business to Chippis (VS). Five years later it gave up its production site in Neuhausen and converted it into a research centre. In 2000, the company merged with the Canadian concern Alcan. As a result, the firm's name *Alusuisse* vanished.

28.8
RAILWAY CARRIAGES, WEAPONS AND MACHINES

The industrialists Heinrich Moser (1805–1874), Conrad Neher (1818–1877) and Friedrich Peyer im Hof (1817–1900), member of the upper chamber, founded a railway carriage plant in Neuhausen in 1853 – at the right place and at the right time. They erected a hydro-power station which provided energy for the large concern with its 150 workers. In those days, the demand for railway carriages was great because new railway lines were being built everywhere. All Europe was in railway fever. In the following 140 years, thousands of carriages left the workshops of the Schweizerische Industrie-Gesellschaft (SIG).

From 1860, SIG also manufactured weapons. The repeater rifle, designed by the factory director Friedrich Vetterli in 1868, was a sales success. SIG became supplier to the Swiss army and delivered hand guns to many foreign armies. In 1906, the company started the production of packaging machines.

Besides the Georg Fischer works, SIG was the largest industrial firm in the canton in the 20th century. In 1952, the company employed about 2,300 people. In 1995 and 2000, SIG sold the railway carriage and weapon sectors and was taken over by the New Zealand packaging concern Rank in 2007.

28.9
FITTINGS, WHEELS AND POTS

In 1802, Johann Conrad Fischer (1773–1854) set up a small metal foundry in Mühlental. Fischer was a talented inventor and developed various new casting processes and alloys.
But, it was his grandson Georg (1834–1887) who used these inventions in Schaffhausen for industrial purposes. In 1864, he was the first in Europe to start with the production of pipe coupling parts made of cast iron, so-called fittings. These were much superior to forged fittings both in price and quality.

The growing need for more water and gas supplies in towns boosted demand and made pipe coupling parts a sales hit. The production of fittings was of vital importance to the Georg Fischer works (GF), helping it to grow from a small firm into a large industrial enterprise. Steel casting was also introduced very early on. In 1910, GF was the biggest employer in the canton with 2,000 employees.

GF constantly expanded its range of casting products and, starting in 1921, also manufactured machines. Branches were set up in Singen, Germany in 1895, in Mettmann, Germany in 1928 and in Bedford (GB) in 1933. After the Second World War, GF became more and more active on an international scale. In 2007, the company employed 12,700 people world-wide.

28.10
ARTISTIC CERAMICS AND TEA CUPS

The earthenware factory Ziegler Ltd was one of the most renowned companies in the Swiss ceramic and earthenware industry.

It grew out of a firm established by the Winterthur industrialist Jakob Ziegler (1775–1863). In 1828, he leased the brick works in town and erected on both banks of the Rhine factory buildings and plants for the use of water power.

Besides brick-type products, the firm soon stocked a wide range of ceramic articles. Supply pipes, imitations of the black English Wedgwood crockery and ceramics designed by the sculptor Johann Jacob Oechslin were held in very high esteem.

Ziegler soon showed his products at national and international exhibitions. In 1851, he was the only Swiss ceramics exhibitor to attend the first world exhibition in London.

The bombing of Schaffhausen in 1944 destroyed a large part of the production building and the firm's archives. In the new manufacturing plants, an art department was opened in 1949 under the direction of Gustav Spoerri.

In the 1950s, the earthenware factory began to feel the pressure of the growing competition from foreign products. Despite the most modern manufacturing methods and innovative products, in 1965 production had to be gradually cut back and was then finally discontinued in 1973.

28.11
PLAYING CARDS AND RAILWAY TICKETS

The playing card factory Müller Ltd can be traced back to a workshop founded in 1828 in Schaffhausen. In 1838, Johannes Müller (1813–1873) took over the small business where all the cards were still made entirely by hand. Müller, and later his son, gradually mechanised the firm by installing machines which they partly designed themselves.

In 1855, Müller began with the production of railway tickets. He had come across the small printed cards on a trip in England. Soon he delivered tickets to almost every Swiss railway company.

In 1863, the firm Müller took over the playing card workshop Hurter in Schaffhausen and in 1889, the card factory in Hasle (BE).

At the end of the century it controlled the playing card business in Switzerland. From 1894, punched cards for weaving looms were also produced and, four years later the firm moved into a new factory building in Neuhausen.

In the 20th century the Neuhausen concern still dominated the production of playing cards and railway tickets in Switzerland. In 1970, with 127 employees on its books, it registered the largest number of staff in its history. In 1999, the Belgian firm Carta Mundi took over Müller Ltd and stopped the production of playing cards in Neuhausen.

MACHINERY SETS THE PACE

With industrialisation, daily work routine changed for many people. More and more men and women worked in factories. There were only 2,000 factory jobs in canton Schaffhausen in 1870, but as many as 7,400 in 1910.

In contrast to small trades and crafts and agriculture, where manual labour prevailed, factory work was largely mechanised. With a vast number of machines, factories produced large quantities of goods. The organisation of industrial mass production was furthermore based on the division of labour. The individual worker no longer manufactured a product from beginning to end, but usually did just one step in the production. One woman always stood at the same spinning machine, the other one operated the yarn machine and the third one packed the balls of wool.

Poor pay, long working hours and an often unhealthy and dangerous working environment were characteristic of factory conditions in the 19th and early 20th century. Protests from the workforce, government laws and social facilities gradually led to an improvement in working conditions and pay.

29.1
TIME CLOCK AND FACTORY BELL

Working hours in the factories were exactly regulated. The employer controlled the punctuality of his workers with a time clock which stood at the entrance next to the doorman. The factory bell announced the start and end of a working day. For many workers in the 19th century, work–time discipline was something new and something really hard to get used to. They often came from peasant and working–class families whose daily routine went by the position of the sun, and not by the clock.

Around 1870, people worked between 11 and 12 hours a day, also on Saturdays, depending on the factory. Long working hours were gradually reduced as a result of government factory acts and in response to pressure from the unions. From 1919, the working day lasted 9 hours with Saturday afternoons off, but holidays were still largely unknown at that time.

Until around 1900, skilled foundry workers in Schaffhausen's steel industry practised blue Monday, in other words, they sometimes did not appear at their place of work until the afternoon. They were able to get away with this defiance because their employer was dependent on their know-how and skills. This practice disappeared after 1900 with the introduction of new casting techniques, making punctuality absolutely essential. Now, under pressure from the industrialist, foundry workers had to conform to regular working hours.

29.2
MEN IN THE FACTORY

The metal and machine industry in Schaffhausen was a male domain. The Georg Fischer works (GF), the biggest plant in the branch, employed about 2000 workers around 1912, almost all men. Just under half of them were Swiss, a quarter came from Germany and Italy respectively.

At GF, castings made of iron and steel were produced in many stages. Metal was melted in large furnaces, then cast in moulds and processed. Men from different kinds of trades were involved in the manufacturing process. Well-paid skilled foundry workers were at the top of the hierarchy and at the bottom, unskilled mould cleaners with a poor wage. Their superiors were the foremen who acted as a connecting link between the workers and the management.

Work at the foundry demanded experience and precision. At the same time, it was strenuous and dangerous. Fire, heat, noise and dust were part of every working day. Accidents happened frequently. By the end of the 1920s, almost every third GF worker had had an accident at work.

The long tradition of iron and steel casting in Schaffhausen ended with the closure of the last GF steel foundry in 1991.

29.3
WOMEN IN THE FACTORY

Women worked primarily in Schaffhausen's textile industry. The biggest concerns were the worsted yarn and knitting yarn factories. Both factories employed just under 700 workers in 1911, 500 of which were women. Women's wages were generally lower than men's.

In those days, there were neither job training opportunities nor promotion prospects.

The modern spinning factory had nothing in common with traditional work at the spinning wheel. The production of the famous *Schaffhauser Wolle* was automated to a great extent as early as the 19th century. Machines rolled, combed, stretched, twisted and reeled the wool until a fine thread came out of the fleece, resulting finally in a ball of wool.

Women worked in large halls surrounded by machines. Their jobs were very monotonous, but demanded great concentration. They had to move quickly back and forth along the long machines, attach torn threads and change spools, while the speed of the clattering machines dictated the pace.

Today the spinning machines in Schaffhausen are silent. The last spinning mill closed its gates in 1991.

29.3.1
LUISE SPECK
1851–1913
Worker and single parent

In 1875, Luise Speck came with her husband from the South of Germany to Schaffhausen where he found a job with the German railways. Shortly after the birth of their third child, her husband had an accident. One night he fell into the Durach and was drowned. From then on, Luise Speck had to bring up her children alone with neither assets nor a widow's pension. She gave her youngest, Georg, to relatives in Singen for a few years. She kept her two daughters with her in the town.

Luise Speck found work in the worsted yarn factory. The double burden as worker and mother was hard. Daily, she stood eleven hours at the spinning machine, on Saturdays, an hour less. In the evenings, she had to do the housework. In 1889, Luise Speck gave birth to an illegitimate child, her fourth child. The family lived in very impoverished conditions for a long time. Wages in the textile industry were very low, especially for women. The children had to help out in the household at an early age and look after their younger brothers and sisters.
The situation began to improve once the children were older and were able to work in the factory themselves.

For 30 years, Luise Speck worked in the worsted yarn factory.
She died in 1913 at the age of 61.

29.4
CHILD LABOUR AND FACTORY ACT

General Ulrich Wille, who inspected the weapons factory SIG in
Neuhausen in 1871, wrote about his visit: *"Yesterday we were in the
rifle factory in Neuhausen. I spent a lot of time with the workers and
not much time with the weapons. Boys of 13 years of age gave the
impression of being terribly sad. Most of them did not have an easy
job at all and it was terribly monotonous. The poor boys had yellow
faces with deep lines and wrinkles."*

A nation-wide inspection in 1868 brought to light the catastrophic
situation of the factory children. The working and living conditions
of the children, and of the workers on the whole, became a social
and political topic. Schaffhausen's member of the National Council,
Wilhelm Joos, did his utmost for the fate of these people.

In 1873, Schaffhausen issued a cantonal factory act. Then in 1877
the federal factory act came into force. It forbade the employment of
children under the age of 14. From then on, a working day lasting
11 hours was the maximum for all employees. In addition, it also
regulated health protection at work and introduced company liability
in the case of accident and illness. The factory act gave the workforce
a minimal
degree of protection against the despotism of the industrialists.
It helped to gradually improve working conditions in the factories.

29.4.1
WILHELM JOOS
1821–1900
Doctor and visionary politician

Wilhelm Joos was an open-minded thinker who combined a thirst for
adventure with a thirst for argument in his social commitments. After
his medical studies in Germany, England and Austria, he spent many
years, from 1848 on in South America, where he was employed in
various places as a doctor. Back in Schaffhausen, he opened a doctor's
surgery and became actively involved in politics. For many decades, he
was a controversial loner in the cantonal council, in the town council
and, from 1863 till 1900, in the National Council.

Joos fought for the abolition of child labour on a cantonal and national level and for better working conditions in the factories. Many of his demands found acceptance in the Factory Act of 1877.

Joos was familiar with the economic difficulties of the rural population in his own country and the sad fate of many of his fellow citizens who had emigrated to South America. In order to solve the problem of poverty and to open up new perspectives for people, Joos propagated emigration regulated and supported by the state. His proposals, however, found no consensus in the National Council.

Joos' ideas were often met with disapproval. But, the fact that many of his political proposals were actually realised after his death, just proves the visionary power of his thought.

29.5
CANTEEN AND ANNIVERSARY

Towards the end of the 19th century, many employers began to provide social services for their staff. These included illness and assistance schemes, company-owned housing for the workers, canteens and washrooms. Company excursions, Christmas parties and anniversary presents became common everywhere.

Workers welcomed these services which made their lives easier and helped to supplement their wages.

Social amenities were a means of binding employees more strongly to the firm. It was in the interest of the employer that especially workers with know-how remained loyal to the company as long as possible. By identifying with the firm, the workforce were also less willing to protest and strike. A foundry man, who lived in company-owned housing and could hope for Christmas money, was less inclined to form a union and participate in strikes.

29.5.1
RUDOLF MÜNZER
1913–1994
Anniversary at SIG

Rudolf Münzer spent his life working in the same firm. In 1938, he started as a sheet-iron worker at the Schweizerische Industrie-gesellschaft (SIG) in Neuhausen, initially in the manufacturing of wagons and then, for decades, in the production of packaging machines.

It was there that he also became acquainted with his future wife who was secretary to the managing director.

For Münzer, his workplace was his second home. A great feeling of loyalty bound him to the firm and his colleagues. In 1963, he was able to celebrate 25 years of service at the firm and in 1976 his 40th anniversary, taking into account the two years (1929–1930) he had spent at SIG as a very young man.

Rudolf Münzer was proud to be a worker and was deeply rooted in the Catholic community. As president, he was involved in the Catholic workman's club for many years. As member of the Christian metal workers' club, he had moderate views. He did not take part in the 1 May parades as they were too socialist oriented for his liking.

Rudolf Münzer was pensioned in 1978 after 42 years of service at SIG.

29.6
WORKER'S WAGE AND HOUSEHOLD BUDGET

A factory worker's household budget from the year 1908 shows how difficult it was to provide for a family of four:

Monthly wage: 100 francs

Food: 64 francs
Rent :   20 francs
Miscellaneous: 16 francs

The family needed 64 percent of the wage just for foodstuffs. Only 16 francs were left for clothes, shoes, heating, taxes, insurance or medical expenses.

The wages of factory workers were low in those days. They ranged from 70 to 170 francs a month depending on the branch of industry, qualifications and sex. For the majority of working-class families a monthly wage was not enough to cover basic needs. Many were dependent on extra income: the wife or the older children had a job, rooms or beds were rented to singles, and in many places, a garden provided vegetables and fruit.

Most working-class families lived in impoverished and unsafe conditions. A marked improvement in wages and living conditions did not come until after the Second World War with the start of the economic boom.

YESTERDAY A SPINNING MILL – TODAY A MUSEUM

Starting in the 1970s, a radical change in the structure of the economy took place in Schaffhausen, as in the whole of Switzerland. New jobs were created mainly in the service sector. In industry, however, jobs disappeared and were frequently moved abroad where production costs were lower.

The textile industry in Schaffhausen, which still had as many as 1500 employees in 1965, no longer exists today.

The worsted yarn factory on the Rhine stopped its production in 1979. The women and the spinning machines have disappeared from the big halls and new users have moved in. Today, the old factory building houses cultural institutions – the cultural centre *Kammgarn*, the *Hallen für neue Kunst* as well as the exhibition and storage rooms of the All Saints Museum.

URBAN LIFE AROUND 1900

Industrialisation changed the way of life of urban society in the second half of the 19th century. A manufacturing town developed from a small town of craftsmen and tradesmen. Between 1850 and 1910, the population increased from 7,700 to 18,000. In search of work, thousands poured into the up-and-coming town from the countryside, from the Baden neighbourhood and even from Italy.

Schaffhausen broke out of the narrow alleys of its Old Town and spread out into the surrounds. Villas of the wealthy sprang up on the slopes around the town. A new social group, the bourgeoisie, had the greatest say both economically and socially. Businessmen and traders, academics, executives and officials had acquired influence and affluence because of industrialisation and the growth of public institutions. Workers, however, made up the bulk of the population. They found jobs in the many industrial concerns in the region.

30.1
MIDDLE-CLASS VALUES AND NORMS

The way of life of the bourgeoisie was characterised by specific ideals, values and norms which included education and culture, success, diligence and fulfilment of duty. These values also spread to other classes of society.

The middle-class family ideal recognised a clear role division between the sexes: the man led a public life, earned a wage and took part in political and military life. The woman did not have a paid job, but was responsible for the home. She ran the household and attended to the upbringing of the children.

Values and norms were already imparted in their upbringing. Everyday life at school could be re-enacted by playing with the doll's school room. With the puppet theatre, children rehearsed cultural performances. Boys played with weapons, tin soldiers, horses and building blocks, thus preparing them for their future role as man. Girls spent their childhood with dolls, children's cooking stoves and doll's houses. With the vanity unit in toy size, they very early internalised the middle-class ideal of cleanliness which they had to emulate as future housewives.

ALFRED AND FRIDA AMSLER-RAUSCHENBACH
1857–1940
1864–1946
A middle-class couple

Alfred Amsler's training was directly aimed at taking over his father's business, which was a factory for precision instruments. After studies at home and abroad and his doctorate, Amsler gathered his first practical experience in France and England. In 1885, he joined his father's firm which he later took over and expanded to a large concern. Amsler was a well-known figure in public life. He politicised in the town council, was a first lieutenant and a member and patron of numerous scientific and cultural societies.

Frida Rauschenbach, daughter of an industrialist, had a strict up-bringing to prepare her for marriage within her social class. After boarding school in Geneva, there followed a stay in Berlin for further cultural studies and a prolonged journey to Italy. In 1888, she married Alfred Amsler. In 1901, the couple moved into the newly built villa Rheinbühl with their six children. Frida Amsler ran the large household with the support of many servants and turned the villa into a cultural meeting place for artists and scholars.

Her public commitment was extraordinary for a woman from the bourgeoisie. From 1919 on, she presided over a commission whose aim was to introduce women's right to vote and actively support other issues concerning women.

30.2
LIVING IN THE VILLA

For centuries the urban elite lived within the town walls. When, in 1850, the Old Town became more and more populated, the wealthy started to move their domiciles to the surrounds of the town. Villas and large houses with spacious parks emerged on the slopes around Schaffhausen.

This type of castle villa with turrets and oriels reflected the self-confidence of the bourgeoisie. The owners of such villas regarded themselves as modern lords of the castle to whose feet the town spread out.

The doll's house with salon, piano and sofa is a typical reproduction of the ideal of the middle-class style of life. By playing with this, children were introduced to the way of life and the aesthetic sense of the bourgeoisie.

Servants belonged to a middle-class household thus demonstrating an elevated lifestyle and distance from the lower social classes. Having servants allowed the wife to delegate housework and to devote herself more to cultural activities. A family's affluence and prestige could be deduced not least from the number of servants it had.

30.2.1
BARBARA VEESER
1831–1909
Cook at noble Engelgut

As a young woman, Barbara Veeser came from the South of Germany to Schaffhausen where she was employed as a servant in various homes. In 1870, she started a job as cook in the house of the family Peyer at Engelgut. She earned 600 francs yearly, board and lodging included. With the help of a servant, she took care of the household for 25 years.

Such a long period of service was an exception. Maids usually changed jobs after a few years or married. Servants worked hard and long hours and lived in the home of their employer. This meant that their life was controlled to a great extent by the man or lady of the house. A private sphere and leisure time were rare luxuries for servants.

At the age of 65, Barbara Veeser left her job. Thanks to her long period of service and good reputation, she was able to acquire citizenship of the town. With her hard-earned savings, she bought her way into the old people's home in 1896. There she spent her remaining years and occasionally helped out in the house of her former employer. She died in 1909 at the age of 77.

30.3
HOUSING FOR WORKING-CLASS FAMILIES

An inspection in 1896 of the housing conditions of the poorer classes in the town of Schaffhausen brought to light bad conditions. As in other Swiss towns, most working-class families lived in small, poky, unhygienic and often overpriced flats. The report registered *"that*

many families furnish every possible usable living space with beds and rent it as a dormitory by bed. Sharing beds happens frequently."

As early as the 1870s, charitable institutions as well as industrialists tried to alleviate the situation by building working-class housing estates. The middle-class lifestyle and family ideal acted as a model. The concept of a healthy home was to separate living rooms and bedrooms and have separate bedrooms for adults and children. Since these houses and flats were still mostly too expensive for low-income earners, skilled workers and employees benefited most of all.

After the First World War, co-operative societies began to build more low-priced housing. They were supported by the town with subsidies.

30.3.1
FAMILY MOSER
1912
A working-class family in Rittergut

On New Year's Day 1912, the family Moser had their portrait taken in a photographer's studio. Their clothes made the Mosers look like a solid middle-class family. Appearances are deceptive. The father and his sons were workers, one daughter was a shop assistant.

As a skilled foundry worker, father Samuel still earned a little more than the average factory worker. In 1889, he was able to buy a little house in Rittergut for 5,000 francs. Soon the family was living in very confined space. After the birth of their last child in 1903, eleven people had to share four little bedrooms, a living room and a kitchen.

For a long time it was extremely difficult for the father to feed his family with an annual wage of 1500 francs. The financial situation eased once the grown-up children began to work, thus increasing the family's income. Their living conditions also improved when Moser had another storey added to his house in 1910.

In the years that followed, several daughters and sons married and moved out. In order to secure the family's livelihood, two vacant rooms were let to strangers. In 1920, the Moser's household accommodated six people: the elderly parents, two unmarried daughters, a lathe operator apprentice and a town policeman.

CLUBS AND FESTIVITIES

The 19th century was the age of the clubs. The constitution of 1831 guaranteed club freedom and freedom of assembly. Subsequently, clubs mushroomed: gymnastics clubs, choral societies and shooting clubs, but also associations with scientific or social orientation.

The choral societies, which were formed in almost every community, had a great influence on cultural life. An article on the purpose of the cantonal choral society expresses their patriotic spirit: *"instructing and refining folk song, reviving sublime feelings for God, freedom and fatherland..."*

An active festival culture also belonged to clubs and societies. People got together for cantonal and national celebrations and competitions. The Swiss federal shooting festival in 1865 with a huge gala hut full of gifts in the Breite was impressive. The slogan *"Word and Deed for the Fatherland"* was displayed over the tribune.

30.5
DEALING WITH DEATH

Social change in the course of industrialisation altered the way people handled death. Death was increasingly driven out of the urban area and public life.

Originally, the main cemetery was situated in the middle of the town, east of the minster. In 1864 it was relocated in front of the town walls on the Emmersberg. Even further away from the town, the new central cemetery was set up in 1914 in Rheinhard in the middle of a forest.

The relocation of the graves was for various reasons: not only because of lack of space, the fear of infection by the products of decomposition, but also due to a growing taboo on the subject of death. The town council believed they could no longer expect people to put up with the daily sight of graves and the constant reminder of death.

Mourning and funeral rituals also changed. From 1914 on, the custody of the dead person until burial no longer took place at home. Within 36 hours after death the dead person had to be transferred to the mortuary in the cemetery. The cortège of mourners with the coffin from the house of mourning to the cemetery was abolished.

Burial and mourning rituals now took place entirely in the seclusion of the forest cemetery.

31
CONFLICTS BETWEEN THE RIGHT-WING AND THE LEFT-WING

Industrialisation in the 19th century led to upheavals with drastic consequences also in Schaffhausen. A growing number of workers lived in financial distress. Wages were poor and living conditions precarious. Politically, the workforce had hardly any representatives in parliament and government. Towards the end of the century, workers began to organise themselves in unions, clubs and later also in political parties. The labour movement gained more and more influence and power.

With the founding of the Social Democratic Party in 1904, workers in Schaffhausen now had their political mouthpiece to fight against the powerful Free Democratic Party which represented the interests of the middle-class oriented employers, officials, academics and tradesmen.

In the following three decades, tension and fierce conflicts determined the relationship between the left-wing workforce and the right-wing bourgeoisie. It resulted in a strong polarisation within the population, termed class conflict.

31.1
LABOUR MOVEMENT AND CLASS CONFLICT

The labour movement was rooted in Socialism and later also in Communism. It aimed to abolish a class society, in other words, to overcome social and economic differences and to fight against the bourgeoisie and capitalism.

The labour movement in Schaffhausen had numerous unions, co-operative societies, cultural societies and political parties. Its own newspapers served as an organ for information and propaganda. Unions vehemently fought for better working conditions and wage increases in the concerns, often with success. Strikes were very common in Schaffhausen and Neuhausen during the early decades of the 20th century.
The labour movement demonstrated its strength at rallies and celebrations. The most important day symbolising struggle and celebration was 1 May when workers marched through the town with flags and banners.

From the middle of the 1930s, in the face of fascist danger and approaching war, the labour movement in the whole of Switzerland adopted a more moderate approach.

31.1.1
MARIE HAMBURGER
1876–1948
Communist and campaigner for women's rights

Marie Hamburger grew up in humble conditions in Mühlental. At the age of 21, she married a German metal worker who was active in the trade union.

At first, the couple lived in Singen and then in the Webergasse in Schaffhausen. Marie Hamburger brought up four children, ran the household and made lunches for workers. In addition, she knitted clothes to order, cleaned offices and worked in vineyards.

Hamburger was involved in the labour movement at the forefront. She became president of the working woman's society when she was just a young woman. In a fiery speech from the year 1905, she called on women to organise themselves and fight at their husbands' sides for an improvement in the social conditions of the working-class. She was particularly interested in the emancipation of women, which she tried to encourage by offering possibilities for further education. She was a dedicated communist and was very involved in the party's committee for many years.

During the National Socialist era in Germany, the house of the family Hamburger provided shelter for Antifascists seeking refuge. Her daughter, Marie, was an active escape helper. Marie Hamburger died in Schaffhausen in 1948 at the age of 72.

31.2
WORKERS' CLUBS

Workers founded their own choral societies and education clubs to distance themselves from the traditional middle-class clubs. From the turn of the century, parallel clubs and societies sprang up in the industrial towns Schaffhausen, Neuhausen and Thayngen: on one side the gymnastics clubs and the choral societies of the working class, and on the other, those of the middle class. However, the separation was not strict.

Members of the working class were also frequently seen at the middle-class clubs.

Besides social gatherings, the working-class cultural movement always pursued political goals. Working-class clubs fostered solidarity among the workers and were used for propaganda. Culture and politics intermingled, for instance, when working-class songs were sung or when festival productions with militant content were performed.

The organisation of leisure time was similar in working-class and middle-class clubs. For instance, gymnastic exercise and competitions hardly differed. The workers' clubs, as well as the middle-class clubs, were actively involved in festivities and celebrations. They regularly took part in rallies and festivities and got together at national sports and song events.

31.3
PARTIES IN THE CLINCH

Political parties, as we know them today, did not emerge in canton Schaffhausen until the 20th century. The founding of the Social Democratic Party (SP) and the Free Democratic Party (FDP) took place in 1904. For the first time, with the SP, workers now had their own voice in the town parliament. However, the FDP, representing the interests of middle-class circles, was much more powerful.

Although only poorly represented at first, the SP soon won more seats in the town parliament. In 1920, the Left with the SP and Grütliverein occupied 22 of the total 50 seats. In 1921, almost the entire SP joined the Communist Party.

The decades between 1920 and 1950 were an extremely turbulent time politically. The Right and the Left fought for dominance in parliament and in the town council. The fascist front in the 1930s caused additional conflict. The Left twice gained the majority in the town parliament: in 1936 and in 1944. A left-winger, Walther Bringolf, was town president from 1933 till 1968.

Disputes among political opponents were waged in an extremely fierce manner, not only in the town but also in the canton. Newspaper articles, posters and pamphlets eloquently bear witness to this.

31.3.1
WALTHER BRINGOLF
1895–1981
Fighter of the Left

Walther Bringolf, son of a night watchman and a cleaning lady, learned the bricklaying trade. He had to break off a training course at the technical college in Winterthur for financial reasons. He began as journalist to write for left-wing papers in Zurich and Schaffhausen.

In 1919, Bringolf joined the Social Democratic Party (SP). Two years later, he participated in the founding of the Communist Party of Switzerland (KP). As a talented orator and fervent fighter for the cause of the working class, he embarked on a successful political career. He was soon elected into the town and cantonal parliament. In 1925, Bringolf surprisingly gained a seat as communist in the National Council, which he held on to until 1971. After an intensive election campaign, he became town president of Schaffhausen in 1932. With the entry of the KP into the SP in 1935, Bringolf returned to the Social Democrats. From 1952 till 1962, he presided over the SP Switzerland. In 1959, he was nominated as candidate for the Federal Council, but was not elected.

As longstanding town president, Bringolf was actively engaged in issues concerning economy and culture but, above all, the All Saints Museum and the Bach Festival.

Walther Bringolf was, without question, the most prominent politician from Schaffhausen in the 20th century.

31.3.2
HEINRICH BOLLI
1858–1938
Lawyer of the middle-class

Heinrich Bolli, son of a cobbler from Beringen, made a remarkable career. At the age of 26, the qualified lawyer was elected into political office. For a number of decades he was politically active as a member of the town council, cantonal council and the Council of States. In 1904, he was one of the founders of the Free Democratic Party and presided over it with an authoritarian hand.

Bolli was a fierce opponent of the Social Democrats at a time when the fronts between workers and the bourgeoisie were hardening.

In Socialism, he saw a danger for democracy. He showed little sympathy for the demands of the workforce, and in 1918, demanded harsh punishment for the leaders of the national strike.

As a successful lawyer, Bolli ran an office and was involved in legislation. His contribution to the bill of code of criminal procedure for Schaffhausen earned him an honorary doctorate from the University of Basle in 1924.

As chairman of the board of numerous industrial firms and banks, Bolli was able to exercise a great deal of economic influence. In the army, he held the rank of colonel.

In 1933, Bolli left the political arena and died five years later in Neuhausen am Rheinfall.

31.4
THE FAR RIGHT – THE NATIONAL FRONT

In Switzerland in the early 1930s, a movement arose which sympathised with National Socialism: the National Front. The right-wing extremist movement also found sympathisers in canton Schaffhausen. In 1933, many young men, who had turned their backs on the FDP out of disappointment, founded the New Front. For a short time, the party was also successful in middle-class circles. In the by-election for the Upper Chamber in 1933, its candidate, Rolf Henne, with 27 percent of the votes, was able to count on broad support in the canton. With its anti-communistic and fascist orientation, the National Front provoked hard, and sometimes violent confrontations with the Left.

The antisemitic stance of the National Front was presented in its programme for the National Council elections in 1935: *"One of the greatest dangers threatening Switzerland today is the influx of Jews from abroad."*

The more the National Front emulated German National Socialism in spirit and behaviour, the less support it got from the people. After 1933, its percentage of votes at elections slumped considerably. In 1943, the National Front movement was banned by the government in the whole of Switzerland.

ROLF HENNE
1901–1966
Leader of the National Front of Switzerland

Rolf Henne, born in Schaffhausen in 1901 son of a doctor, studied jurisprudence in Zurich and Heidelberg. After his doctorate in 1927, he worked as a lawyer for seven years in Schaffhausen and joined the Free Democratic Party.

Henne felt drawn to the National Front movement, which fought against Communism and had features of Fascism. He welcomed Hitler's successes and longed for a gifted leader. In 1933, Henne resigned from the FDP and founded a party of the National Front in Schaffhausen. In a by–election for the Council of States in 1933, Henne and his party achieved great success taking 27 percent of the votes. In 1934, he took over the leadership of the National Front movement in Switzerland. That same year Henne organised a regional meeting of the National Front in Schaffhausen, which was attended by hundreds of members of the National Front from all over Switzerland.

Henne was a demagogic leader who implanted the ideas of National Socialism in his own party. However, political success dwindled. Because of opposition within the party, he resigned from his office as national leader of the party in 1938 and withdrew from active politics. Henne died in Küssnacht near Zurich in 1966.

SCHAFFHAUSEN IN WORLD WAR II

The Second World War broke out with the invasion of Poland by the German Reich on 1 September, 1939. Even though Switzerland was not directly involved in the war, the war always posed a constant threat.

Because of its exposed location at the border, almost completely surrounded by Germany, canton Schaffhausen was especially hit by the war.

The local population came in contact with refugees from the German Reich. Seeking rescue from persecution by the Nazis, many crossed the border into Schaffhausen territory as there was no river there to hinder them. Many were successful in their escape, others were turned back by the border guards.

With the bombing of 1 April, 1944, the people of Schaffhausen experienced their darkest hours during the war. Some 40 people were killed, 270 were injured. 560 buildings were destroyed or damaged and priceless cultural heritage became a victim of the flames.

32.1
MILITARY SERVICE AND PROTECTION OF THE BORDER

With the mobilisation of the Swiss army on 2 September, 1939, about 430,000 soldiers were called up for military service.
In border regions, such as Schaffhausen, troops of border guards took up their positions. Most soldiers from Schaffhausen performed their duty in the 6th frontier brigade in the Zurich or Thurgau neighbourhood. For many soldiers and officers, military service became routine in the years that followed. During the war, many of them were subjected to 900 to 1,000 days in service, often without any contact with their families for weeks on end.

As early as 1939, the government in Schaffhausen demanded a border marking to protect against air raids. However, the National Council rejected this proposal. In 1940, under German pressure, it ordered blackouts in all of Switzerland. The border to Germany was therefore no longer recognisable since there was a blackout there too.

After the bombing of Schaffhausen, the National Council changed its strategy. The border region was now illuminated during the night and also marked with Swiss crosses during the day.

32.2
ECONOMIC RECOVERY IN WARTIME

The economic crisis in the early 1930s was followed by a remarkable economic recovery from 1936, which continued throughout wartime. The great demand for arms at home and abroad brought a great deal of orders to many firms in Schaffhausen.

The metal and machine industry benefited most of all from the international surge in demand for weapons. The Georg Fischer works (GF) and the Schweizerische Industriegesellschaft (SIG) delivered component parts for war equipment and weapons for the Swiss army. Both firms sold arms and also domestic products abroad. They exported to the allies as well as to the axis powers. The GF works in Singen and Mettmann made munition for the German armed forces, the GF works in England manufactured tank component parts for the British army.

After the fall of France in 1940, Switzerland was completely surrounded by the German Reich and its allies. While trade with the allies came to a standstill, business relations with Germany became more and more important. They were based on reciprocal deals. Switzerland delivered the necessary arms and electricity, and, in turn, received urgently needed raw materials such as coal and steel.

32.3
REFUGEES

Between 1933 and 1945, thousands fleeing from the Nazis tried to cross the Schaffhausen border: politically pursued people, Jewish women and men, prisoners of war, deserters and forced labourers. Many were admitted, many, however, were turned back and left to their own fate.

Up till July 1944, drastic measures were in force when entering the country. With the exception of deserters and war prisoners who had escaped, refugees were not welcome in Switzerland even if they had to fear for their lives in Germany. Their only choice was the illegal border crossing.

Many people reached Switzerland with the aid of helpers. Others, who were accepted contrary to the federal regulations, were lucky.

Many people searching for help, however, were not successful. Border guards intercepted and sent them back over the green border or handed them over to the German authorities.

During the war, about 17,000 people managed to flee over the Schaffhausen border. Most of them, about 12,000, were only able to flee in the last months of the war when the German Reich began to sink in chaos and the Swiss government opened the borders.

32.3.1
EDITH DIETZ-KÖNIGSBERGER
*1921
Admitted to Switzerland as refugee

Edith Dietz-Königsberger was born in Bad Ems on the Lahn in 1921, daughter of Jewish parents. After Hitler's seizure of power in 1933, the family, like all Jews in Germany, were increasingly subjected to persecution. In 1936, 15-year-old Edith moved
to Berlin where she was trained to become a kindergarten teacher. She worked in Jewish kindergartens and day nurseries until 1942.

When the Nazis deported her relatives to a concentration camp, she fled to the South of Germany with her sister. On 2 September, 1942, they both secretly crossed the border near Schaffhausen and were picked up by Swiss border guards. They courageously resisted being turned back immediately, and were allowed to stay in Switzerland, spending the following four years in various detention camps.

In 1946, Edith Dietz returned to Germany. From 1990 on, she published three autobiographies in which she describes, among other things, her experiences during the Nazi period and her escape to Switzerland. Afterwards, Edith Dietz, a living witness of that period, tried to explain the persecution of the Jews by visiting schools and by contributing to documentaries. For this commitment she received the Ludwig-Marum award in 2000 and in 2005, the ribboned Cross of Merit of the Federal Republic of Germany.

32.3.2
GISELA LAVIE-MÜLLER
*1924
Refugee, turned back at the border

Gisela Lavie-Müller was born in Berlin in 1924, daughter of a Jew and a Christian. Her father's Christian background protected the family from persecution during the early years of the Nazi dictatorship. After the Kristallnacht in 1938, Gisela and her mother suffered increasingly under Nazi repression. In 1941, her father had a fatal accident and mother and daughter were subsequently made to do forced labour in the factory. When Gisela came home on the evening of 27 February, 1943, her mother was gone. She had been taken away and deported to the extermination camp in Auschwitz.

Gisela went into hiding and fled with a friend to the Black Forest. With the help of a map given to them by an escape helper, the two girls crossed the Swiss border in the dark on 4 April, 1943. Near Bargen they reached a farmstead and were taken in and fed by the farmers. However, a border guard had been summoned, and they were promptly returned to the border. Their escape was unsuccessful.

Gisela Müller spent the following two years in different places in Germany in constant fear of discovery. Only with a lot of luck, and help from many people who gave her shelter, was she able to survive the Nazi period. In 1949, Gisela Müller emigrated to Israel. There she married and started a family. Today she lives in Haifa.

32.4
LIFE DURING THE WAR

War led to a shortage of essential goods in all of Switzerland. Imports from abroad slumped considerably. Foodstuffs, energy and other raw materials had to be rationalised. Saving was the motto.

In order to counter the scarcity, old materials such as metal, rubber and bones were collected and recycled. The National Council tried to meet the food shortage with the so-called
Wahlen plan. Unused land areas, parks, sports grounds, meadows and also woodland were transformed into fields for the production of food.

Most households received ration stamps which allowed them to purchase a minimum amount of foodstuffs.

People had to be very economical when dealing with gas and coal. In contrast to the First World War, the authorities were able to provide the population with basic supplies for the duration of the war.

Passenger traffic at the border was already restricted from 1933 and, especially during the war, even more so. At times, it came to a complete standstill. Those affected were mainly people from the surrounding regions.

32.5
BOMBS ON SCHAFFHAUSEN

While people in many European cities had to suffer numerous bombings during the Second World War, Switzerland remained spared to a large extent.

However, Schaffhausen experienced a severe bombing raid by American planes on 1 April, 1944. Around 10.50am, 500 fire bombs and high-explosive bombs fell on the urban area and triggered off almost 50 fires. Some 40 people lost their lives, 270 were injured and many buildings were destroyed. In the All Saints Museum and the Natural History Museum, priceless cultural heritage fell victim to the flames.

The bombing of Schaffhausen was a mistake. It was not – as is sometimes speculated – a warning to Schaffhausen, for delivering weapons and industrial goods to Germany. The bombs should actually have destroyed factories in Ludwigshafen in Germany.

Bombs with fatal casualties also fell in Thayngen in 1944, and in Neuhausen and Stein am Rhein in 1945.

33
ECONOMIC BOOM AND CONSUMPTION

In the 1950s, there was a significant upturn in the economy. Wages rose, increasing the purchasing power of broad levels of the population. The motto was no longer saving, but consuming.

American-style self-service shops, which were also opened in the region Schaffhausen, symbolised the new consumer culture. Electrical appliances such as refrigerators and washing machines took the households by storm and the television moved in.

More and more people could afford a motor scooter or a car. The demand for electricity and petrol increased sharply. An unprecedented increase in population and a building boom were registered in the industrial region Schaffhausen.

Belief in progress and growth characterised the 1950s and the following decade.

33.1
THE WORLD OF CONSUMPTION

In 1952 and 1953, the co-operative society and *Migros* in Schaffhausen and Neuhausen opened the first self-service shops in the canton. A few years later two modern department stores, offering a wide range of products for sale on several floors, were built on the Fronwagplatz in Schaffhausen.

The new self-service shops combined shopping comfort with the desire to consume. The customer no longer had to queue in order to be served, but was able to reach into the shelf and compare prices. The big selection of products with their colourful, consumer-friendly packaging encouraged the customer to buy.

Shopping increasingly became an experience and a leisure time enjoyment.

33.2
MOUNTAIN OF REFUSE

Rising consumption and the increase in packaging materials for all kinds of goods brought more and more refuse. As a result, the town of Schaffhausen purchased modern vehicles in 1955 for refuse collection.

The rubbish was deposited in numerous open dumps on the outskirts of the town. An environmental problem was hardly even considered. The authorities did not begin to deal with the problematic nature of refuse until the 60s and started to look for less dangerous waste disposal possibilities.

33.3
TELEVISION

The age of television began in Switzerland in 1953. For the first time, television brought entertainment and information from all over the world in animated pictures directly into the home.

In the 50s, shared television in restaurants and cafés was popular. However, television increasingly conquered the living rooms and became a popular mass medium. In 1960, eight percent of Swiss households had a television, by 1970, this was 62 percent.

33.4
LONGING FOR A CAR

In the first half of the 20th century, the car was a luxury good of the wealthy. With the economic progress of the 50s, the age of mass motorization started. More and more people could afford a motor scooter or a car. The car became the symbol of affluence, freedom and modernity.

Between 1950 and 1960, the number of cars in canton Schaffhausen rose from 1,700 to 5,700. In 1950, there were 10 cars to 100 households and in 1960, almost 30. According to statistics in 2006, each household had at least one car.

33.5
BUILDING BOOM

The rapid economic upturn in the industrial region of Schaffhausen attracted a lot of workers. The number of inhabitants in the town rose from 26,000 to 31,000 between 1950 and 1960. Never before and never again did Schaffhausen register such a big increase in the population in just one decade.

People needed housing. Housing estates sprang up on the outskirts. Between 1950 and 1961, construction volume in the town quadrupled.

A total of 2,616 new flats were erected. Exemplary for the building boom in the 50s is the first high-rise residential building with ten storeys which was erected in 1956 in the Mühlenstrasse 50.

33.6
WORKERS FROM ITALY

From the 50s, industry and the building trade had a great need for workers which could not be met within the country. Schaffhausen firms started to actively recruit workers in Italy. Large scale immigration set in.

Between 1950 and 1960, the number of Italian nationals in canton Schaffhausen rose from 1,450 to 4,430. This was by far the largest group of foreigners.

It was not easy for the immigrants. As workers they were in demand, as foreigners they frequently had to face up to rejection by the local population. They organised their own clubs, such as the Colonia Libera Italiana di Sciaffusa, to foster their culture and support each other.

33.7
FAMILY IDEAL

The family ideal in the 50s was the small family with the husband as breadwinner and the wife as housewife and mother. In the lower social classes more and more men earned enough to feed a family on one income. The social pressure on women to retire to the kitchen and children increased. The percentage of women who had a job outside of the home sank.

In the 50s, couples married at an earlier age than their parents and had their first child earlier. Getting married and having children was the social norm, but also the wish of many young women.

33.8
ART SHOWS

Between 1947 and 1963, the All Saints Museum – under the management of its director, Walter U. Guyan, and with active support from the town president, Walther Bringolf, held ten large exhibitions which attracted a lot of attention well beyond the boundaries of Schaffhausen.

The exhibitions were a great success with the public. They were all well publicised in the Swiss news in cinemas throughout the country. Each of the six large exhibitions in the 50s attracted between 30,000 and 105,000 visitors to the All Saints Museum.

33.9
CONSERVATION

On 27 January, 1952, about 10,000 men, women and children marched to Rheinau to protest against the planned power station there. The power plant opponents feared that the damming of the Rhine would badly damage the Rhine Falls countryside. Several demonstrations and petitions for a referendum could not, however, prevent it from being built.

The opposition to the Rheinau power station represented, for the first time in the history of the region Schaffhausen, a broad movement fighting for the interests of conservation.

ART BETWEEN PIETY AND REPRESENTATION

Churches in the Middle Ages were richly adorned with works of art. Splendid altars, wall paintings and holy figures were there to honour God and meet the needs of the people to provide for the salvation of their souls. Donating church decoration paved the donator's way into heaven. The great demand for sacred objects created work for many artists and craftsmen.

The supporters of the Reformation vehemently opposed the veneration of religious sculptures. So, in 1529, altars, figures and paintings were banned from the churches and largely destroyed. Artists consequently lost important clients and had to turn their attention more to producing mundane objects.

Between the 16th and the 18th century, various branches of handiwork in Schaffhausen experienced a time of prosperity. Particularly glass painters and goldsmiths established a good reputation with their high-quality products. And Tobias Stimmer created the most important façade fresco north of the Alps by painting the house *zum Ritter*.

35.
SACRED ART AND PROVISION FOR THE HEREAFTER

According to religious belief in the Middle Ages, a rich person could only go to heaven if he gave part of his wealth to the poor. This could be done by giving alms, supporting the church service or donating church decoration. And so, the payment of a church building, the donation of an altar or holy figure, were they not also gifts, a kind of spiritual nourishment for the poor? Decorating a church thus became a special form of alms giving and served the donator's salvation.

The invention of purgatory encouraged this procedure. After death, whoever wanted to go to heaven fast and not roast in purgatory for centuries, donated to the House of God. So, churches became full of all kinds of sculptures. Scenes and biblical figures were represented and a multitude of fervently revered saints. Because of this, art production experienced a golden age. The great demand for sacred objects created work for an increasing number of sculptors, painters and goldsmiths. Trade in religious works of art for churches, monasteries and private individuals flourished.

Hardly anything from the movable possessions of the churches in Schaffhausen survived the Reformation. The figures and panel paintings displayed here are almost all, without exception, of foreign origin and did not come into the museum until the 20th century.

CONVENT CELL ST. AGNES

Since 1928, the room has housed a late Gothic cell arrangement from the Benedictine convent St. Agnes. Circa 1080, Count Burkhard of Nellenburg founded the convent for his mother Ita. After the Reformation, the buildings were used as a hospital and then, from the 19th century, as a home for the elderly.

The nuns, who came from noble families or respectable middle-class families, furnished their cells appropriately. With the exception of the exhibited interior here, practically all the cells, which were decorated partly with paintings and carvings, were destroyed during renovation in 1824.

This cell from the 15th century displays beautiful flat carvings on the corner cabinet, on the ceiling and as a wall frieze. Besides plant adornments and a stag, the Arms of Christ Cross is represented in the form of the hidden inscription Jesus in the middle of the frieze. The curved top part of the interior door is decorated with delicate grape motifs and two empty shields.

REFORMATION AND ICONOCLASM

In 1529, Schaffhausen introduced the Reformation after Zurich, Bern, St. Gallen and Basle. The council abolished mass, closed the monasteries and put the church under state control.

The important Zurich reformer, Huldrych Zwingli, vehemently condemned the veneration of religious images. He called for the abolition of image and religious cult and castigated the pomposity of the church, which was at the expense of the poor. As elsewhere, iconoclasm came to Schaffhausen. In 1529, on the orders of the council, images and alters were removed from the churches and destroyed or sold. Valuable liturgical utensils and materials suffered the same fate. Very few sacred objects survived the iconoclasm. One surviving object is the Madonna on the tower of *St. Johann* church, which was imbedded in her niche. With the abolition of religious image cult, artists and craftsmen suffered a sensitive loss in assignments.

After the Reformation, property from the abolished monasteries was given to the state. Due to these circumstances, Schaffhausen came into the possession of the so-called cameo of Schaffhausen, an extremely precious piece of jewellery. The gem was probably in the treasury of the monastery in *Paradies*, which was confiscated by the council in Schaffhausen. The gem probably escaped destruction because it did not display any sacred characteristics.

37.1
AUGUSTIN HENCKEL
circa 1477 until circa 1548
Wood and stone sculptor

In 1514, the council of Schaffhausen commissioned Augustin Henckel to construct a ram in stone for the town hall. Today, the original sculpture is in the All Saints Museum.

Augustin Henckel was the most important sculptor in Schaffhausen in the late Middle Ages. Born in Constance, he moved to Schaffhausen around 1500 where he started an active career. He worked for local clients and also for clients in Eastern and Central Switzerland, in the Grisons, in South Baden and in Tyrol. His major works are the high altar in the monastery Einsiedeln, the choir stalls in the monastery

in Katharinental, as well as the altars of churches in Stierva and Unterschächen. Statues on the grave of Emperor Maximilian I are attributed to him as well as a Madonna with child, which is exhibited in the All Saints museum.

With its hostility towards images, the Reformation seemed to have lamed artistic activity. In Schaffhausen and other reformed areas, many previous church commissions were cancelled. In need, Henckel turned to the carpentry trade. This led to conflicts with carpenters who brought legal action against undesirable competitors to the council. From then on, former successful sculptors had to make a living under hard economic conditions.

37.2
SEBASTIAN HOFMEISTER
Circa 1494 – 1533
Reformer from Schaffhausen

Sebastian Hofmeister is regarded as being the most important Reformer from Schaffhausen. Although he worked in Schaffhausen for only a few years, he gave the Reformation movement there lasting impetus.

Born in Schaffhausen circa 1494, Hofmeister joined the Franciscan Order at an early age. He studied theology and graduated with a doctorate around 1520. After that he worked as a teacher and lecturer with brotherhood monks in Zurich, Constance and Lucerne. Because of his attacks against the veneration of the saints, the council expelled him from Lucerne in 1522.

Hofmeister returned to Schaffhausen and became a preacher in the town church St. Johann. In the following years he vehemently campaigned for the introduction of the Reformation. He was in frequent contact with Zwingli and other Reformers.

When the winegrowers' and fishermen's guilds staged protests against the authorities in 1525, Hofmeister fell out of favour with the council. He was accused of being the mastermind behind the uprising and was expelled from the town. Hofmeister kept fighting for the Reformation elsewhere and died in Zofingen in 1533.

After his expulsion, it took another four years until the council decided to introduce the Reformation. Not least because of the pressure from reformed places such as Zurich, Bern, Basle, St.Gallen and Mühlhausen did the town finally turn to the new faith in 1529.

38.

GOLDSMITHS' CRAFT

The artistic working of gold and silver has a long tradition in Schaffhausen. Proof exists that there were goldsmiths here since the 14th century. Churches and monasteries in the town were important buyers of silver objects. With the Reformation in 1529, liturgical utensils made of precious metal were banished from the church so that goldsmiths had to turn their attention more to producing mundane objects.

The wealthy middle class placed orders with the local goldsmiths for jewellery and particularly for tableware. This included drinking cups, beakers, plates, bowls, vessels for spices, cutlery and from the 18th century, tea and coffee pots, sugar bowls and candlesticks.

Guilds were also the goldsmiths' clients. Plain silver cups and gold-plated silver beakers were used in the guild rooms as drinking utensils and as exhibition objects. Today the silver from the guilds is displayed in the tanners' guild hall.

Since the 17th century, goldsmiths began at last to produce sacred objects such as chalices and monstrances for churches and monasteries in Catholic areas.

The golden age of the goldsmiths' handiwork in Schaffhausen was in the late 17th and 18th century. The quality of the work and the large number of workshops made the town a centre of gold work in the Confederation.

38.1

HANS HEINRICH SPEISSEGGER
1687 – 1759
Goldsmith and silversmith

Around the middle of the 18th century, Hans Heinrich Speissegger was the leading goldsmith in Schaffhausen. His business connections extended to Central Switzerland and Southern Germany. Many silver objects preserved to this day bear witness to his craftsmanship and the variety of his work.

Speissegger passed through the typical stages of a craftsman's career. He completed his three-year apprenticeship with his step-father Hans Georg Ott. On his travels as a journeyman he stayed in Augsburg in

1707, a centre of gold work. In 1710, he attained the title of master, allowing him to set up his own workshop. That same year he married Cleophea Wepfer, the daughter of Schaffhausen's wealthy town doctor, Johann Conrad Wepfer.

Besides his successful professional work, Speissegger also made a career in politics. In 1725, he became a member of the canton parliament and in 1741, a master of the bakers' guild. As a guild master he sat in the Little Council, the centre of power in the town state of Schaffhausen.

Three of his nine children reached adulthood. His two sons, Johann Conrad (1720 – 1789) and Johann Heinrich (1721 – 1785) followed in their father's footsteps. Speissegger's connections to Augsburg, a centre of silver, is evident in the marriage of his daughter, Anna Margaretha, to the local goldsmith there, Johannes Huber.

39.
STAINED GLASS PAINTING

In the late Middle Ages, stained glass painting was at its height with the production of monumental church windows. When the custom arose around 1500 of gifting windows and panes, small-sized glass paintings were increasingly produced. Local or friendly authorities donated money for window glazing as well as for colourful coats of arms in the construction of churches, town halls, guild houses and clubhouses. The windows were considered to be a token of respect and displayed the donator's coat of arms. Soon the custom of gifting windows also proved popular with the bourgeoisie and wealthy farmers. Besides construction projects, weddings and jubilees were also reasons for donating glass paintings.

Colourful coats of arms were especially popular in the Confederation. While glass painting lost its importance elsewhere around 1500, it experienced its heyday here in the 16th and 17th century.

Besides Zurich, Bern and Basle, Schaffhausen was a main centre of glass painting. Around 1600, about a dozen glass painting workshops existed in the town, working also for customers from outside. The glass painter dynasties Lindtmayer and Lang dominated local business for several generations. The most famous glass painters in Schaffhausen were also Lienhard Brun, Tobias Stimmer, Marx Grimm as well as Werner Kübler and his son with the same name.

FAÇADE PAINTING

During the Renaissance, façade painting spread widely. Many house façades were decorated with paintings covering a large area.
The wall paintings on the houses *Zum Ritter, Zum Grossen Käfig* and *Zum Goldenen Ochsen* are among those which have been preserved in the original or as copies.

The frescoes on the house *Zum Ritter* are considered to be one of the most important examples of Renaissance façade painting. Born in Schaffhausen, the painter Tobias Stimmer (1539 – 1584) created the monumental mural between 1568 and 1570 commissioned by the house owner, Hans von Waldkirch.

The work is composed as a unity, representing civic virtues such as honour, patriotism and self-sacrifice in the form of ancient mythology. In the right spandrel Stimmer painted himself and in the left one, the house owner.

From 1570, Stimmer worked in Strasbourg and Baden-Baden and was an extremely versatile artist. Besides façade painting, he made a name for himself as a portrait painter, drawer and illustrator. Along with Albrecht Dürer (1471 – 1528) and Hans Holbein the Younger (1497/98 – 1543), Tobias Stimmer is regarded as being one of the most important artists of the Late Renaissance in the German area.

REFECTORY

In 1496, abbot Heinrich Wittenhan (in office 1489 – 1501) had another storey built on the south wing of the monks' enclosure. On the first floor, he installed a refectory. Sitting at long wooden tables, the monks took their daily meals here in silence while a fellow brother read out of the Bible.

The walls are made of massive, transverse pinewood planks. A slightly arched timbered ceiling with tracery carvings spans the hall. The tiled stove is heated from the outside so that the room remains smoke-free. The stove shown here is not the original. It comes from Hallau and is dated from the 16th century. The glass façade is subdivided by three octagonal window columns. The middle column bears the date 1496 in Gothic numerals.

The refectory lost its initial function when the monastery was closed in 1529. From 1543 till 1848, it housed the German school, a primary school for boys from the middle classes. Some pupils immortalised themselves with their initials or names on the eastern window column ; as, for example, *Abell Stymer*, a brother of the artist, Tobias Stimmer (1539 – 1584). After 1848, the space was partitioned and flats were made. During renovation in 1923, the Late Gothic hall was rediscovered, restored and opened to the public.

K2
ROMANESQUE WALL

The limestone wall, built between 1049 and 1064, dates back to the first monastery complex. At that time it was the outer wall of the monastery's south wing. With the construction of the second larger monastery around 1100, it was used as an inner wall. Three Romanesque arched windows from the late 11th century have remained.

LOGGIA

The long open arcade was built at the beginning of the 13th century. It served as a connecting passage between the abbot's rooms and those of his guests. The Romanesque windows in the north wall belong to the chapel of St. John.

Three groups, each containing four arched windows, decorate the loggia and look out onto the *Pfalzhof*. The intermediate columns show allegorical relief motifs whose significance has not yet been completely clarified (from east to west):

1. a plant ornament with seven shoots growing out of two branches, perhaps signifying the tree of life

2. an elephant carrying a stylised tower on its back, probably a symbol of moderation (temperentia)

3. a naked man riding on a winged, dragon-like animal, perhaps the apocalyptic rider

4. a lion attacking a dragon, probably the symbol of the devil

LATRINES

In the old abbey there are two brick shafts where wooden latrines had probably been installed when the monastery existed as such. The latrine situated in the east was entered from the south and was part of the guest wing (observable). The abbot's latrine, entered from the north, was next to it. The latrine was constructed around 1200 and about a hundred years later, a facility with two sections was made. In 1431, the original height of the shafts, about 8,5 metres, was raised to now cover three floors. From 1639 at the latest, the latrines were no longer in use.

During the restoration of the old abbey in 1921, the two shafts were discovered and their contents retrieved. In the layers of faeces and building rubble, the remains of ceramic, glass and wooden utensils as well as animal bones were found. The findings dated from the late 12th century up to the early 17th century.

Latrines were always used as rubbish pits for damaged or unusable materials. For this reason they are very important to archaeology. A part of the restored ceramic and glass findings is exhibited in the west shaft of the latrine.

FIRESIDE ROOM

The old abbey housed the abbot's working and living quarters, accommodation rooms for guests and several chapels.

In the centre of the abbey there was the so-called fireplace room, erected during a renovation around 1200. It probably served the abbot as an office, conference or reception room for guests. The room could be heated, evidence of this are the two Romanesque columns for a chimney flue on the south-east side.

The door in the south wall led to the latrine. Through the east wall door, the abbot reached the *Erhard* chapel and through a staircase in the nearby courtyard, the upper floor of the abbey.

Latrines were always used as rubbish pits for damaged or unusable materials. For this reason they are very important to archaeology. A part of the restored ceramic and glass findings is exhibited in the west shaft of the latrine.

THE EHRHARD CHAPEL

The chapel was built towards the end of the 12th century. Of all the three chapels in the abbey, it has maintained its Romanesque character best of all.

The wall paintings date back to the early 13th century. Lunettes on the east wall are divided into three groups. The middle lunette shows the crucifixion of Jesus with Mary and John. The other groups display Old Testament examples of Christ's sacrificial death. On the left side, Abraham is depicted with an upraised sword , about to decapitate his son, Isaac. On the right, snake worship is depicted. Moses holds onto a snake caught hanging in a fork of a branch. The people of Israel are represented by two statues. In the church nave, remains of Greek ceiling frescoes from that same time have survived.

After the earliest altar patronage in 1299, the chapel was originally dedicated to the Ascension of Christ. The *Erhard* or *Eberhard* chapel are probably popular names from the late Middle Ages.

The three tomb slabs of the noble family Nellenburg were not exhibited here until 1928.

THE CHAPEL OF ST. JOHN

The chapel of St. John dates from the time of the first monastery construction 1049 – 1064 and was at that time the south chapel at the front of the monastery. It is, therefore, the oldest upright structure in Schaffhausen.

Around 1200 the chapel was extended towards the west and a Romanesque portal was built in the north wall. It displays on the outside a richly profiled dado with tympanon and an inscription with the names of the titular patron saints John the Evangelist and John the Baptist. At the same time, the chancel was curved and decorated with frescoes. The four-part series of paintings depicts the homage of the church and its saints to Christ with all the painted figures gazing at Him. The large figures are clothed in splendid garments and bear gifts.

The stone tomb of abbot Berchtold II from Sissach from the year 1425 is in the chancel. It shows the figure relief of the clergyman in a monk's habit with the abbot's staff and a book in his hands.

The church nave was initially lower. Around 1431, when the two overlying Romanesque chapels were demolished, the ceiling was raised by about two metres, thus creating the high room.

COURTYARD – LOGGIA

The loggia with its continuation along the west side of the small court served as a connecting passage between the abbot's chambers and the chapel of St. Michael . Stairs to the small courtyard joined the upper floor and the ground floor of the abbey. Since only parts of the stairs and the loggia had remained, both were reconstructed in 1922.

There is a Romanesque relief from the 13th century on the partly original west supporting column of the loggia. It depicts an animal (monkey or sheep?) in human form, tied to the left column by a rope around its neck. The creature has its right hand on its mouth and holds the foot of its bent leg with its left hand. The figure is probably meant to symbolise the devil.

K9
COURTYARD WITH WELLS

The small courtyard is situated on the site of the walled-in forecourt of the first monastery, demolished around 1100. In the south wall there is a Romanesque portal with a round arch and a round-arched window in three parts with small double columns. In place of the present-day staircase, there was probably already a narrow flight of stairs in the 13th century, leading up to a loggia which opened up to the abbot's chambers and the St. Michael chapel. Since only parts of the stairs and loggia had remained, both were reconstructed in 1922.

In the courtyard there is a well where the monks drew water. It is the second largest of a total of twelve wells which have been discovered on the monastery grounds. Groundwater resources at a depth of only two to three metres enabled the construction of such wells whose shafts were lined with masonry.

THE MICHAEL CHAPEL

The chapel dedicated to the archangel Michael was probably built over the Erhard chapel in the 13th century. Alterations in the 17th century destroyed the chancel and most of the wall paintings. Subsequently, the chapel was used partly as a schoolroom and partly as a hallway for the library in the *Kreuzsaal*.

During the renovation of the old abbey in 1922, the chapel was rebuilt and the chancel reconstructed. Only a few remains of the original paint work have been left: fragments of a meander frieze and a tendril pattern from the 13th century on the north wall, the fragment of a fresco of Our Father from around 1450. It displays a female figure with a chalice in her hand, flanked by two banners with the inscriptions *vater unser* and *din nam*. To the left, there is the half-figure portrait of a pope with a tiara.

KREUZSAAL

The *Kreuzsaal* was built in stages between 1431 and 1639. In place of a Romanesque chapel, the west wing with its splendid late Gothic windows and carved timbered ceiling was erected. The hall was a gift from the bishop of Constance, Otto III, who found refuge with his entourage in the All Saints monastery in 1429 from the insurgent tradesmen in his home town. Two window alcoves in the south wall and three stone heads in the window columns are visible remains of the lost chapel.

The transept was built in the 15th century. The north wing displays well-kept frescoes from around 1500. They show delicate leafy tendril patterns, on the west wall with many birds and other animals. On the east wall, Mary is depicted with an attacking unicorn, symbol of the Immaculate Conception, the pelican above symbolising the sacrificial death of Christ.

The hall received its present-day form of a cross during the alterations in 1639 when the east wing was added and the library installed. A coffered ceiling was put in to span the whole hall.

In the 19th century, the hall was subdivided but re-established in 1925. Since then it has been used as an exhibition room.

GOTHIC ROOM

The room, completely in wood, was built at an unknown time between the 15th and 17th century. The late Gothic ceiling and the west wall with the door are original. These parts were probably placed somewhere else in the monastery building and were then installed here in 1639 when the *Kreuzsaal* was converted to a library.

The semicircular beams of the arched pinewood roof end in shapes of hearts and cloverleaves. The shields in the middle show the painted coats of arms of the twelve guilds and societies in Schaffhausen. The green tiled stove from 1663 was installed here.

Through the door in the west wall, a small outdoor room with a view on the *Pfalzhof* can be reached. The Romanesque arcade stylistically matches those of the great loggias of the 13th century. Here, however, it is not an original of that time but a window frontage inserted in the 15th century probably from parts of the great loggia.