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ISSUE #17 WINTER '21/'22

HOME SERIES

PORTRAITS FEATURING ANDREAS FISCHER JULIE MILNEUVE DOROTHEA STUDERUS FRANCESCO ROCCA AND INTRODUCING CRISTIANA COSTA

WALDHAUS: PAST PRESENT FUTURE PRESENTED BY DIRECTOR JOHN DOE

OBJECTS WITH LOVE A LOCK INTO TAUSCHEÖRSE! BOOKS AND INTERIOR DETAILS

CHRISTMAS IS BACK! A WARM INVITATION FOR FOOD, MUSIC A MUCH MORE





WALDHAUS MAGAZINE

the 17th issure is a first and last issue of the Waldhaus magazine, which is created and edited by students of architecture at ETH Zürich.

The magazine deals with the questions of architecture, history and art and offers a personal view on current interim problem.

All individuals mentioned in the issue are based on real people and their stories underwent slight alterations.

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WALDHUUS and its residents STUDIO ADAM CARUSO, especially **ADAM CARUSO TIBOR BIELICKY EMILY APPERCÉ BARBARA THÜLER CLAUDIO SCHNEIDER** ETH ZÜRICH **PROJEKT INTERIM**

EDITORS' NOTE

What does the Waldhaus need for its interim to become more sustainable, even endless?

It does seem to be on a good path with the interim expiry date forever being pushed further down the road. There are many reasons for this delay and most of them remain out of our hands and out of our reach. We actually found the interim at the Waldhaus to be a quiet success story. While Project Interim enables it, it is the people living there that give it life and have shaped the interim over the years. During this semester we spent our time with this community, explored it and got to know its particularities. But what we observe is an anonymous building, a mystery for many people living around it. This unknowingness frightens people, makes them believe that it is

unfriendly or even sinister.

With this magazine we want to slot into this divide between outside and inside. On the one hand there is this Waldhaus. A building which is perceived as a placeholder that should really have been demolished years ago to make room for a newer, curvier, and more contemporary expression of architecture. The design competition was held for a new Waldhaus and a project was chosen, but now, many years later the old Waldhaus is still standing. On the other hand, there is a Waldhaus that accommodates a community of people and enables a different way of life which has proven successful and lasted much longer than it had been planned for.

And This side of the story in our opinion deserves more attention. It's the stories from within the Waldhaus that we find valuable and the community that has evolved. Why is living in the Waldhaus so cool, how do we show this, and what can we learn from this experiment for the future of the interim? So, to return to the questions first asked, we think that the Interim at the Waldhaus already works. It stands as an example of sustainable, long lasting, and successful temporary use and could be continued indefinitely. Waldhaus magazine talks about the interim, shows its people and traces their paths. It shows the life inside the building to the fullest and becomes a way for the dwellers to express themselves and open the building up to the neighborhood. In this magazine we mediate between the different perceptions of the Waldhaus, ultimately telling the story of the Waldhaus through ourselves and the people living in the interim. Through conversations we capture a different side to the Waldhaus and enhance it.

We enjoyed our time at the Waldhaus. It was an adventure that we took to understand its life from within and we are happy to share it with our readers.

With all respect,

LANCELOT BURWELL and **ANASTASIA ZHAROVA**





Galaxus für schlechte Werbung



6.90 Micasa Mesh Papierkorb



Fast alles für fast jeden.

ISSUE 17

7 The rise and fall of a luxury hotel

> 12 Andreas **Fischer**

27 **Objects** with love: Tauschbörse

> 30 **Dorothea Studerus**



46

Waldhaus: **Past Present** and Future

54

Francesco Rocca

38

Reading Circle: Pëtr Kropotkin Mutual Aid

72 Julie Milneuve

THE RISE AND FALL OF A LUXURY HOTEL

NE VIE



Dolder Waldhaus saw its start on the 1st of July 1895 as a restaurant and was converted into a hotel in 1907. Once an extravagant villa and restaurant, Dolder Waldhaus was a center of attraction for Zurich notables, as well as for international clients. In this first state Dolder Waldhaus stayed for seventy years until it was blown up in 1972. This dramatic event was preceded with a big house sale, where anybody who wanted could profit from buying the furniture and dinnerware for good prices.









After the first Dolder Waldhaus seeced to exist, the new project started to flourish. Today's Dolder Waldhaus is a visual outcome of this project. Created in the middle of the"-Bauboom" in the 70s, the construction profited from many technological inventions. The façade was prefabricated and brought together on the site. New materials and interesting solutions were used in the construction process, as well as well thought through interior design, that brough the new Dolder Waldhaus to the level of a modern high standard hotel. At the end, from a middle size "rustic" Waldhaus emerged an emblematic brutalist building with two towers that overlook the whole of Zurich. One tower is seven stories high, while the other is nine. In each tower there are hotel rooms and socalled apartments that were created for a new type of guest, "Dauergast", as the need for a longer stay was emerging



«Reifetests» für Bands e» - ein Treffpunkt der Jugen

Sleue Birther Beitun

us Dolder eröffnet





at the time. Apartments and even rooms were furnished with a style, as well as offered a kitchen or a kitchenette. Such furnishings offered an interesting flexibility and opportunities for a hotel at that time. However, Dolder Waldhaus was famous not because of its "modern" room "layout", but also from the social life that it was creating. The new building

STADT ZÜRICH Die Neubauten im I Zürich und Umgebung



agesrestaurant im neuen «Waldhaus Dolder»

Der Name «Waldhaus» wird hier mit verschiedenen originellen Wanddeho werkzeugen — wie Holzquerschnitten, kuriosen Wurzelformen und alten Wald werkzeugen — unterstrichen. (Keystone)

014/49

STADT ZÜRICH

en An-

Langwierige Unte

Unten in der Stadt haben die Hotels Konferenzräume. Darum hat das neue **Hotel Waldhaus Dolder*** viel Erholungsraum.



Gerade für Geschäftsleute.

Eröffnung: 18. Januar 1975



offered various kinds of activities for its guests and visitors. A big restaurant, famous Bähnli-Bar, pool with sauna, sport activities and immense greenery in the forest. The Waldhaus once again became a centre of attraction for a nice stay, dinner, or leisure. Also situated in a perfect spot with a breathtaking view and one-of-a-kind access by rack railway. The social life of the hotel extended

beyond dinners and casual drinks. The Waldhaus hosted various theater performances and masquerade balls, as well as traditional tearoom and seasonal restaurant competitions. Such a spectrum of events that took place just in one hotel made it one of the go to places in Zurich. But the story of the hotel changed after the year 2000. For some period, the Dolder Waldhaus together

with the Dolder Grand suffered financial troubles and the management was trying to find a solution to their problems. It was thought that the Dolder Waldhaus was going out of fashion and needed to be redone to correspond to the fashion of today. An international architecture competition took place and then another competition for interior design. Waldhaus, as we see it today, should already have dis-



Nobelhotel wehrt sich mit Stacheldraht gegen Besetzer

Immer im Schatten des grossen Dolder



appeared. The media coverage was also never favourable to the building. Even in the seventies, one of the most important Zurich newspapers, the NZZ, called the new towers "the grey monsters on a hill". The situation got worse after the hotel closed and its fate was unknown. There



were a variety of TV reportages, newspaper articles and talks about the "ugliness" of the building. One example is the comparison to "prison, military base or barracks" on the SRF news. The question arises, how was it possible that a luxury hotel and building that hosted a variety of high society events suddenly was neglected in this way or even hated by so many? Nonetheless,

Nobelhotel wehrt sich mit Stacheldraht gegen Besetzer



a big change came to Dolder Waldhaus that changed its face and purpose. In 2017, during the time of unknowns, the former hotel acquired the status of interim, offering to anyone willing to take a room to live in it. Life came back to the hotel, as thousands of people visited it to see if they would like to become a part of its story. At the end at least 2500 people applied for an apartment there, which seemed to be a great turn of events for the Waldhaus..





Andreas Fischer

1976 germany jornalist garden room lower ground floor since 2018

The whole interim use is pretty interesting at the moment anyway. It's such a pilot project for Project Interim, but also for a lot of people when you get into it. It is a kind of new biotope, a kind of coexistence which could perhaps be a model for the future. If you are also faniliar with well-known sociologists in Germany, then you see that it's already thought ahead. Here we are not a society, that make money with it, but we, a few people who live here - including me - we are already thinking a little further. At the moment everything is changing anyway, also living together is changing. We know people here who have had children, and some are older, in their mid-50s, and they all don't want to go back to their condominium. There is an isolation in society, but here we make great friends.

As for this isolation, we've spent time here in the common room a few times now, but there wasn't much going on here.

No, it's not that busy here. That's why it's good that you're talking to me, because I know everything. I was also responsible for this space in

the past, now I'm not anymore, I'm currently mostly working outside. I am a lawyer; I have been an international lawyer for a long time and have been an academic for a long time. I'm interested in the whole world, right? How things are connected, and this is also some kind of an experiment, but not for those who run it now - I would like to replace them to be honest. It is an original idea, and at the beginning we had a few people who were in this community who shared the same concepts. More similar to the way I thought. Then it was hijacked a bit and became more of a typical capitalist project. You could create everything wonderfully here, a lot! But the creativity is not there. How can you connect old and new? A synthesis of creating something new. That is not there because it is not in the head. The software does not exist. The hardware does, but not the software. You could do a lot here. And you're right, it's cool here, but you can't really invite people. It looks cool, it has a certain atmosphere. I cook here because I don't have a kitchen, that's why. And you could do



"It is a kind of new biotope, a kind of coexistence which could perhaps be a model for the future"

alot with the right ideas. Quite a few. But there must also be the will. Like everywhere. So we withdrew a little, even if at the beginning we had a lot of ideas. We wanted to get involved as a community. We have a lot of people here, you know. We're very diverse. We have architects here, we have artists, we have humanities scholars, we have economists, we have students. A diverse mess. Most of them are for themselves. They don't care. They are for themselves, but we - a certain group - we know each other very well and we are like a small family. We also wanted to create something out of it. For example, Tauschbörse is our project. We brought that to life. We started this kind of lost and found corner. We also have the kitchen one floor lower - I'm in charge of it, butnobody really cares. The problem of the commons. I cook here regularly. I know everything. Still, it's not possible to have a decent kitchen here - it's clean now because I always tidy up, but most of the people just use it and leave. They don't have the conscience for it. That's why it's a bit cold and we've withdrawn a bit. In the beginning everything was so creative. We had table tennis here and we had parties and barbecues here.

And did it work better in the beginning?

As so often, as in a relationship! You go in and WOW, everything is new! Then after some time a lot of people said goodbye and left. So small groups have formed. That was predictable. Actually, this space is not really used. Last week we wanted to have a barbecue, but the sun wasn't there. The energy that prevails a bit at the moment, even in the evening, is rather quiet. So, it's more like contracted, a bit withdrawn. When I moved in, I thought, "My God, we have 2000 applicants out here." And I only came in through luck. Most people were in before they even applied. The whole city wanted to come up here so how do you sort that out? It was also intended for people who don't have a lot of money to give them another chance. In the end, there are a lot of people here who don't need it. As I said, in terms of the idea, yes, wonderful. But in practice it is very

"It is a kind of flat share and yet not a flat share. I also like that bit of community feeling here but you have to live it too!"

difficult to get in. And there are also self-interests. You get here, if you know someone - your sister, your parents or friends. There is no priority list, but unofficially there is. I also worked a bit for Project Interim. I also have an office here in the former office of the manager of the hotel. But now I'm working outside, I've been here for a year. Tried to build something up on my own. After I changed my career path from academia to practice, I wanted to set up my own things, among other things I gave courses here, German, Spanish, English. Courses internally. I wanted to do something. Even with coaching. I wanted to get away from this 9 to 5 job. I did it for 15 years and I wanted to create something different and then I had my home office. But now I'm back to normal work. Now I'm trying to shuffle money and then become self-employed again, because a lot is changing at the moment and lawyers and other people also see and need this in order to create something new from what already exists. So that's a structure that we need here, but the structure that doesn't really live. Maybe you feel that too? You could also do little things, with charm. We think these rooms have a certain charm. Yes, a little. That's why I'm

happy. I am very grateful that I could be here. I have a very low rent, but I also notice that it feels a bit cold over time. Still I will miss the time. I'll look back at some point and say wow, we were here. Nice ambience, nice surroundings, the forest and the view is not bad either. But it can also happen that you come here in winter and you don't see anyone! And you think "my God, what's going on?" Everything is dark and you think "what am I doing here?" It does happen, very often. Then nobody is here, I cook here, then there is this huge architecture, this huge building, but nobody inside! It's not what I thought either. I imagined lwots of people, rambazamba... No, it's not like that, there are very few that you see again and again. Most people need team spirit. It is a kind of flat share and yet not flat share. One can withdraw. It is









It did take Andreas a while to set up all the fallen chess figures but the game that followed turned out to be especially thrilling. Andreas chose his side wisely, leaving his opponent with white - under different circumstances the stronger color - but Andreas used the afternoon light in the play room to his advantage. His opponent was blinded more and more harshly the lower the afternoon sun.







something in between, but a lot of people have also said "hey, I want to continue this with people I know." They set up a kind of shared apartment in the future. I also like that bit of community feeling here, if you live it too.

You really have everything here that many other buildings cannot offer. For example, I live in an apartment but without a large kitchen, large terrace, or large gym.

Ah, I was in the gym just before.

We haven't seen anyone in the gym yet.

Yes, we have two trainers. So sometimes everything is full, regularly. Now I don't know, but depending on the situation, there are sometimes really 10 people in it. We once had a boxing group who rented it. They're no longer here, they rented it 1.5 years ago. So, there is a lot going on sometimes. Now a little quieter, then maybe in the evening a bit more. Yes, we have two fitness trainers, they have their customers, they train here with a lot of music. You can hear that up to here. It's a bit quiet now, maybe because it's December. Well, most of people who live here, don't show up, go upstairs and go to work.

Everyone is free to decide for themselves, I think.

Yes, exactly. Many are no longer here either. This old clique that moved in here. They also wanted to have children, wanted a little bigger apartment. Maybe a little more comfort.

Do you think that has something to do with this fear that the Waldhaus could close at any time?

Yes, that was 3 or 4 times now. When you have children it's different. We don't know how it will go on now. So it's up to the city of Zurich. They have to give a preliminary notification and if it is positive and the project is approved, then we have to move out by January 2023.

Maybe that's why the people here didn't want to build anything permanent.

Absolutely. Other people wanted to put down roots, also psychologically. They didn't always want to live in a makeshift arrangement, and some would leave after a year or a year and a half. There were a few. They wanted security. An apartment where you know: I can stay here now. And how is that for you?

Nope for me it's all... well I'm very flexible. I used to live abroad. For me, uncertainty is a constant. I don't mind. The only security you have is in yourself. No, I am grateful that I can be here. Otherwise I wouldn't be able to make any savings and finance my projects on the side. But now I also notice that it is time. I would like to have a kitchen. Be able to cook for someone. I want to be able to withdraw and I cannot. I have a home office. This is actually my apartment and after three years I want to change again. At the moment it is more stagnant, I would say, also because the energy is now a bit withdrawn. So if there is an extension, then I'll be happy to stay here, then I'll see that I can get an apartment upstairs. So, do a swap?

Yes, exactly. Lots of people have done that too. I wanted toom but I gave them priority because it was more important for me to be able to finance my projects. But then you see how dark my rooms is. It is inconceivable. This is the case with many garden rooms, and it does something to you over time. Then you have to go again, so you can look forward to a reasonably presentable apartment with space. And also, with privacy. I would love to do something with a colleague, but we can't. It's all topdown. We had a lot of plans if I could only decide, but you know, as I said, the feeling isn't there. It is one project among many, and it is ultimately a money machine.

What were your plans? That would interest us.

Look, these books here, they were already here. Everything here at the beginning. That's how we moved in. So not much has changed since then. Project Interim only had a week to renovate the whole thing. The paint on the floor, for example, it is a garage paint to make it as stable as possible. I have photos, you can see how wonderful it was at the beginning. We used to have former employees - waiters - they came over





and it was WOW, they worked here, they lived here. It was a family for 30 years. This bar up here is the Bähnlibar. Blatter used to be come here too in the 80ies, 70ies. That was a huge thing. It was full of life. The whole city of Zurich came up here because of this bar. It has now been renovated. It can be rented for private events.

So, do you think more should come from Project Interim?

Look, temporary use, or the idea of community life, that's a concept. That comes from a certain idea. We also had the idea, but it was not approved - it was stalled - because it did not conform to the rules. Typical Swiss. Is just the way. When you're narrow-minded, you don't think far. And most people think very narrowly. We had also formed community with groups like this. We had architecture and other people, designers. Everyone with their talents and abilities. We wanted to develop more and that was not approved. For example, where the ping pong room is or where the billiard room is, we wanted to do a library or a tea room. Unfortunately, it was not approved. Yes, either you are open, or you are not open. Either you think creatively, innovatively and are open to what is possible, or you are rigid in a structure and you are afraid. And, ultimately, Project Interim is a property management company. And some people that worked there at the beginning came with different ideas, but then they dropped out.

Thank you very much, we've already taken so much of your time.

Yes, thank you!•





YANDYANY

OBJECTS WITH LOVE

a sneak peek into this month's tauschbörse



14. Table light.

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12. Brown leather

shoes, brand un-

known.

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15. CD-disks collection, 80 disks.

• 3. Sweatshirt, Sunday morning originals.

4. Ernst Fisher, Was

5. Homer, Odyssee.

6. Small phone bag, handmade.

7. Two tote bags.

9. Crab figure, gips.

10. Mark Haddon, The Curious Incident of the Dog in the Night-Time.

•

28

roman.

broidery. •

17. Mattel Scene it Jr. DVD Game.

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18. Opernhaus Zurich, Strings, Ballet programm

19. Betty bossi, Desserts für Alle.

20. Paysage, author unknown, oil on paper.

Dorothea **Studerus**

1964 switzerland carpenter 2nd floor since may 2020



First of all, what is your name? Dorothea Studerus. And where do you live?

floor in the east tower. Is that the east tower? So, on this side - in a two room apartment.

And what do you do for a living?

I work in a carpenter's shop and take care of all the administrative work, we're 20 people. But I'm only working 60% at the moment. And otherwise, I do stuff myself. Yoga, walking the dog. Yes, he is quite old. Of course, I can take him to work with me, but that's actually why I only want to work 60%. I don't want him to have to sit in the office all day. Sadly, it is quite foreseeable. He is over 12 years old. That's old for a dog.

But actually, a beautiful place here.

to run out and I'm right in the forest. Really great! Otherwise, I take the car and drive up. He just can't walk that far anymore. Then sometimes we drive up first.

And how long have you been living here?

How long have I been living here...? Well officially since last March. My son has lived here since the beginning, so 4-5 years. And I just always wanted to live here. At first, I had a garden room. I lived there with my dog for a year.

Certainly not bad for the dog.

The garden room was 13m ^ 2! But he enjoyed it anyway. He's always with me anyway, always sitting next to me, so it doesn't really matter. There could be a palace all around and he is still sitting next to me. No, it was a very exciting time.

There are many opportunities for the community in the Waldhaus. The pool, now a gym, the bar, the kitchen, and garden plus terraces. How did you use these places and how is the feeling of community here in the Waldhaus?

Aha, so it's always a little bit the same. The same people who look after the rooms, so that they don't get completely out of hand. They make sure that the bins and recycling are kept tidy. Let's put it this way: It's often the same people who make the mess and

So, I live here on the second

Yes, especially for this dog.

Yes, it is perfect! I just have

the same people who tidy it up again. That's just the way it is. In terms of use, I actually used the gym less. But there are many who really use it on a regular basis and find it totally cool. I'm at the pool table now and then. Not so much outside in the garden. In general, I tend to go out into the front. Terrace yes! It is just great! And I also use the kitchen. Not that much now that I have my own kitchen. I'm really happy that I have my own kitchen. As soon as several people are together, it's always the same. The same subjects. No matter if 100 people or only 5. Who uses the rags? People taking stuff with them. "Oh, new wine glasses?" and then they're gone. Or plates. I've already given mountains of plates and in time there won't be any more. They just disappear. That is of course annoying. But we also have a chat that is used. Not so much of the newer people here.

> **"My dog is** always with me anyway, always sitting next to me, so it doesn't really matter. There could be a palace all around and he is still sitting next to me."

Yes, there aren't that many people in the chat.

Yes, there was a small change, or it seemed like it to me. A couple of simply stupid people. First of all, they just don't say hello. Totally selfishly walking around. So, I don't know either. I wouldn't put people like that in the house at all.

More private people?

So very private! They look at you like that and don't say a word. Ful-





ly GAGA! Then there were others too. It has something to do with prestige. Those who have an apartment but are never there. The west tower for example. You have to stop by at night. It's dark! The whole thing. They are just not there. It's a shame. It's cheap housing right! But what's cool is that it's pretty mixed. From old to young, from poor to rich. Personally, I think that's good. I'm not ta person who thinks: So now we have cheap living space and only put students in there. No, I don't think that's fair. I think the mix is cool! That was the intention of Project Interim too. It was important to them that people from different backgrounds and from different stages of life come together.

And do you have the feeling that the energy is no longer the same in the Waldhaus at the moment? It seems more and more foreseeable. The demolition is coming. I do not believe that!

No?

Tell me what they can do within a year? There is no project, there is no building permit, and it has not been sold either. So how does it make sense for him to close it at the end of next year. He won't find a buyer because of Covid. Nobody will pay 110 million anytime soon. It's also full of asbestos, you have to take that into account before you start building around. Ok, so you are confidence that the

temporary use will last longer.

Dead Sure! So, for me, if it lasts two years, then I'll be totally happy. Then I'll retire and go somewhere else anyway. Yes, I would find it a shame. I am extremely happy to be here. Really extremely happy. I think it's one of the few times in my life where I really feel at home. I sleep like a stone! Word of honour. Since the day I got there, also in the garden room. I really don't wake up. Really. This is really awesome. Especially in the garden room, it's like a uterus. Really has something calming and there is always someone there. I live alone and I can't stand on my sons mat all the time, although it's usually the other way around. You can just be alone here, but at the same time someone is always there in case something is wrong, someone is sick or something else.

Would you rate the community as stronger in relation to a conventional block apartment?

I think people are already aware that you are in a different space. I had a boyfriend who couldn't take it at all. We're not together now either. «You with your flat share groove! You will be 60 soon. " But I think I'm not that old vet.

And could you imagine living in a shared flat like that?

Yes, I can imagine that. But then really other rules would have to apply. In the kitchen, for instance. That doesn't work here at all. But I think it's cool like that. When I was 20, I lived like this before, but of course smaller. We had six apartments, and each had their own, but we always ate together and did a lot together. Unfortunately, a lot has been slowed down here. In the beginning there were a lot of initiatives to do stuff, but that was sometimes thwarted by Project Interim.

Could you also imagine the Waldhaus as a permanent residence?

As far as I am concerned, it can stay this way. It's a question of cost. As soon as you renovate and start tinkering around, it will be so expensive that I can no longer afford it. Then I have to move out.

Ok, but could you imagine a refurbishment would make life a little better?

Even the small renovation will cost me 500.- more. But what if we're not talking about money?

No nonsense! How so? It doesn't matter. Just leave it the way it is. I would prefer it if we could do something together. Like working on the garden together, things like that. But independently, without Interim saying anything. Maybe plant something together, but then without Interim saying, "Oh, you are not allowed to do that, and you are not allowed to do that."

And does Project Interim often say that you are not allowed to do something?

The problem isn't even necessarily Project Interim. I think it's because it was very difficult in the beginning, also because of the neighbours. They are all very rich people. Then it was said that

"If I want to improve something in my apartment, I just do it at my own expense. The moment there is investment. it simply costs more."



these people would come, and they would live there, and they would definitely make noise and be loud. Project Interim had to be very clear, so just say how it is so that the people in the area are not affected as much as possible. Because otherwise it could have happened that you just close it again. I think that it's a good source of money too. The less Project Interim invests, the more money. The house is alive, it is managed, we are monitored it in that sense. If it were empty you would have to hire someone to guard it. I think that this way the costs are more or less covered.

We were also in conversation with André Meier, and he said that the Dolder had paid 40,000.- per month for security before the temporary use.

Yes, of course it costs a lot of money. For me it is also purely selfish. For example, I have a bidet in my apartment. That didn't work and Interim said that it couldn't be fixed anymore. Then I just got a plumber, and he did it. If I want to improve something in an apartment, I just do it at my own expense. The moment there is investment, it simply costs more. Understandably, but yes, I prefer to pay what I want out of my own pocket. YES ok, one could see to it that the entrance doors close because it can get cold here or new seals in the kitchen. But we could solve that too. We have access to it. I work in a carpenter's shop. I can tell them, "Hey, come over and put in new seals." Or have them show me how to do it and we'll do it.

So, a problem was that Project Interim didn't make a lot of things possible?

Yes, I think it's probably because they weren't allowed to do a lot of things.

Apparently, the neighbours often get information about the Waldhaus Project before you found out?

Yes, that was just now with this letter, that came because of the building markers. Yes, that went to the neighbours. They probably just wanted to avoid a lot of inquiries from the neighbourhood. Otherwise so many phone calls are made.

Ok and one last question. Are there rooms that you don't like so much. For example, below or somewhere

else where you don't find it so nice?

No. It's like New York or something. I still remember how I ran down the first time. It's a little scary. Even at night when you come home. Or when it rains. Then the water runs down the walls inside. Can be scary. Sometimes people just stand there and say, "Oh, I worked there once" or "Oh, I was always here with my mother." And then come here to see what's here now. I remember when I was 18 or 19, there was this bar, and it still has the same carpet, really nasty! This bar was really a place to go. For a while all of Zurich was up here in this bar.

But it does seem relatively small.

Yes, but they were always up there! We met there and it was totally trendy. Then it stopped at some point.

It is sometimes said that the Waldhaus is so grey and that this exposed aggregate concrete is not particularly beautiful. What do you think of that?

I think it's really cool. One shouldn't be so silly. Well, I have to say it's really not that nice. That's what I thought before, but since I've lived here I've found it super cool! And façades like this are no longer built today. Super beautiful elements. We already had a couple of good approaches in the community. I mean Project Interim does the administration and everything but we wanted to set up a committee where you take care of certain things like washing machines and things like that, so that it works more smoothly and goes faster. For example, after the washing machine broke, which was six months ago, I thought, "Hey instead of us waiting for ages, everyone just pick up 50.- and then we just buy a washing machine like that." It's much faster that way. Or just 20.-, you can buy one in Aldi for 200-300.-. It's no worse than a VZug, it's all from the same anyway. Ok great! Thanks for your time.



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Christiana Costa

Cleaning the Waldhaus



You take care of the building. What disposal twice a week, but general do you think of the building?

Yes, well I've been here for almost four ways have to look for themselves. years, I've always worked here. Always once a week and it's the biggest property I have. The others are all smaller than here. That gives me work for the whole day, actually more than one day a week, but we don't have time for everything.

And would you say that the communal kitchen is taken care of? So I only come once a week. Garbage

cleaning is once a week. So people al-So you have the feeling that people are taking care of the building or that the residents often just leave things behind. Yes, of couse. So sometimes peo-

ple leave a fork without washing it or something, but it doesn't happen that often. People are always interested in keeping everything clean and have respect for others.

And could you imagine living here or would it be too 'open' for you? So I almost never see people here. don't see people that much. Just hoi and ciao, but I think people are happy. I've known people who have been there for three years, so I think they are satisfied. Then do you like the building?

Yes, it's a lot, also so beautiful that we can see everything from Zurich. Many Thanks.•

movie review:

Wachaus Past Present Future







presented by director John Doe





This short film was released in October of this year. It was co-directed by Anastasia Zharova and Lancelot Burwell who created it as a part of a bigger project centred around the Hotel Dolder Waldhaus. The two directors also star in the short film.

We start in the early 70s in the former Dolder Waldhaus and witness the selling of all the furniture, kitchen equipment, and everything else that belonged to the building. After catching a glimpse of this former building we're quickly confronted with its demolition, thus revealing the plans for the building that stands there to this day.



Mit etwas Glück können Sie sich darin eine ganze Woche lang verwöhnen lassen.

Das neue riotei valandato Doloar steht auf der Sonnenseite von Zürich. Mit Sicht auf die Stadt, den See und die Alpen. Mit viel natür-lichem Erholungsraum rundum.

Das neue Hotel Waldhaus Dolder reichen Auswahl an Spezialitäter







Now comes the main part of the film. We follow the different narratives of the Dolder Waldhaus starting at its grand opening. After this we witness the gradual deterioration of the Waldhaus. Not its architectural, material or structural qualities, but the deterioration of its image.







We jump forward in time to the early 2010s where we find the mood surrounding the Waldhaus has completely shifted. Rather than the luxury hotel / resort with its trendy bar, sparkling glass windows and everything else that initially defined the Waldhaus, we find that the Waldhaus has fallen from grace.

All of a sudden, the luxury hotel is getting beaten up left and right. Its facade is too grey and too dark. The architecture is depicted as outdated and fit for demolition. In the last part of the film there is a final mood swing. The Waldhaus has become a place of interim use and along with this, its perception by the outside world has changed.









As for the format in which the film is shown, I find this use of a kind of tetraptych is quite well employed. It works to help enable the subtle shifts from one time in the history of the Waldhaus to the next. This way the changes in narrative almost creep up on the audience. Another interesting element is the playfulness employed in the tetraptych. Over the length of the movie it builds from one frame to four, and everything in between. Using these different states to emphasize important moments in the film or movement from one space to the next.

The music works in a similar way. Particularly during the shift from the former hotel to the new building. After this there is only little music during the rest of the film which is narrated over from then on. A further detail to keep an eye out for is the use of both video and photo throughout the film.













I find the mixing of found footage combined with the footage captured onsite very convincing. At times its even difficult to tell what is actually real found footage and which pictures are staged or acted. There is one thing that I didn't quite get though. The random rhythm employed for the changing images was sometimes a bit off-putting and I don't know if it helped the story. Another aspect that I thought was quite inventive was the manner in which the staging was done.

All in all, I enjoyed the film. The tempo was very good, not too fast, not too slow. I might have changed some minor things, but the message is clear and gets across well.•





1996 italy advertiser garden room since december 2019

"I lived experimentally, gave almost everything away except bed, table, and carpet."







Ok, so what's your name? Francesco.

And when did you live here?

Last year. So 2020. I moved in in December 2019 and I had a garden room here until April of this year. **What do you do for a living?**

I work in advertising. We are interested in the common spaces. Did you use these too? The gym, for example, or the communal kitchen.

I've never really been to the gym, but I did use the kitchen regularly. It's just cool, you cook something and then meet people, you can talk a little and good conversations arise.

We've been here a few times now and often it wasn't that busy. Would you say the common room is used a lot?

Yes, it depends very much. But actually every now and then. When everyone has something to eat, you just eat together.

And did you also spend time in the garden?

Yes, I went walking a lot in the forest. That's really nice. I was in the garden now and then by those benches, especially in the summer. Yes, I think if you have a garden room, then you can appropriate the garden quite well.

Yes. Someone did it even better. Someone hung up a hammock in the garden. Just by that cherry tree. And how are the other people? Do you sometimes do things together?

At the beginning I had the feeling that everyone kept very much to themselves and then we noticed, "Ah, that's the feeling many more have." And since then, I have had the feeling that a lot has been initiated. This exchange corner for example. You can bring things here and take something with you. Or that you do the garden together. There is also a WhatsApp chat and a Telegram chat. It's very well organized, you can write in your concerns or whatever.

Yes, the exchange corner is really growing there. Every time we're there, there are more things. And now even more with this cool table that you brought.

Yes, I got the table from there and now that I no longer need it, I put





"I did use the kitchen regularly. It's just cool, you cook something and then meet people, you can talk a little and good conversations arise." it back. Yes, these are really the last items of my furniture.

And would you change something here? Does anything feel out of place?

Um, no, I actually think it's cool. I think it has always been super experimental for everyone. And when you have a room, that's great. So, if it were to go on for a few more years now, then I would just leave it that way and see how it develops, but I don't have anything specific now where I would say that it bothers me, or I would change that.

And can you also imagine it as a permanent residence, or will it always be an interim use?

Not really in the garden room now. It's a little bit small. But it was cool for exactly this phase in my life. I lived experimentally, gave almost everything away except bed, table, carpet. Almost nothing else. I can definitely imagine living more permanently in the hotel rooms.

Then for you, life here in the interim was different than usual. What we also asked ourselves is whether parties or events are also organized here? For example, birthday parties, your own Waldhaus party or a Christmas dinner.

Maybe I wasn't here long enough for that. And it was also the Corona year and at the beginning nobody knew exactly what was going to happen. I think just recently, like this summer, a lot of other events or parties were held. I think if it went on like this for another five years it would become even more of a community. It's actually very un-Swiss that you just have a party like that together.

When it comes to eating and cooking, have you often spent time in the communal kitchen downstairs or more up here?

I haven't been down that often, I've mostly been here. The kitchen downstairs is a little too small for me. It felt a bit cramped.

Ok then, thank you very much for chatting with us for a bit. Thank you!•









Francesco really enjoys spending time in the play room now and then. He likes to challenge a random neighbour to a table tennis match. Julie (see p. 72) is his regular opponent, although she prefers a thoughtful game of chess.







OPERNHAUS ZÜRICH

ANNA BOLENA

GAETANO DONIZETTI





Reading Circle at ETH

Kropotkin D 0 utio 0 t 0 utual 0

The fifth chapter of the book by P. Kropotking is called "Mutual Aid in the Mediæval City". The capter tells a story of the foundation of guilds of master in the Middle Ages and the importance of those organizations in development of art and city. The performance by our editors and their colleagues put an attention to the importance of the guilds and resulted in a formation of the ONA Architecture guild. The new statute of the guild was presented in front of its new member and later sign by them. Some pages from original chapter, issued in 1904 could be found on the next page.

Reading Circle is a weekly event happening at Studio Caruso. The concept is easy - groups of four students gather together and read a text that is provided by semester reader. Based on the text each group performs an act that reflects their ideas on the read text. On October 12 the editors of WALD-HAUS Magazine also participated in the Reading Circle.

THE ONA ARCHITECTURE GUILD foundation statute

As we are now at the mercy of the hall of ONA, each one must be equal to each other. In these sacred halls where motivation and pleasure have priority, but where we are still surrounded by stress, expectations, time consuming tasks, critics and other challenges, we must keep a strict order that we may bring our voyage to a good end. That is why we shall pronounce the wish for a good drive and good success, and, according to the law of common coexistence, we shall name ourselves as the judges of our own acts. What we experience is for the sake of our growth and the unlocking of our unique potential. What happens in ONA we shall cherish and consider as enrichment. This is why we beg all present, in the name of peaceful cooperation, to forget all the animosity one may nourish against other students, teachers and other users of this space, and to promise that they will not think of it in bad spirit. We plea for harmonious community where one has the courage to overcome interpersonal conflicts. If anyone, however, considers themselves wronged, they shall not be afraid of speaking loud to their friends, colleagues and teachers. Their opinion shall be heard, respected and answered.

We are all co-users of this building, the ONA, to which we have been allocated by a superior ordering. As equal users of ONA we are all free to appropriate its rooms and halls not only for our tasks and projects but also for our cohesive recreation. We plea for the definition of a communal space worth its name, where the members of this guild and its guests could share, exchange and behave according to the above mentioned principles.

Zurich, October 12, A.D. MMXXI pol Set Minin

MUTUAL AID

A FACTOR OF EVOLUTION

P. KROPOTKIN

Revised and Cheaper Edition



LONDON WILLIAM HEINEMANN 1904

CHAPTER V MUTUAL AID IN THE MEDLEVAL CITY

Growth of authority in Barbarian Society.—Serfdom in the villages.—Revolt of fortified towns: their liberation; their charts.— The guild.—Double origin of the free mediward lity.—Self-jurisdic-tion, self-administration.—Honourable position of labour.—Trade by the guild and by the city.

SOCIABILITY and need of mutual aid and support are

Sociamizity and need of mutual aid and support are such inherent parts of human nature that at no time of history can we discover men living in small isolated families, fighting each other for the means of sub-sistence. On the contrary, modern research, as we saw it in the two preceding chapters, proves that since the very beginning of their prehistoric life men used to agglomerate into geneta, clans, or tribes, maintained by an idea of common descent and by worship of common ancestors. For thousands and thousands of common ancestors. For thousands and thousands of the tas deeply impressed all subsequent development of mankind; and when the bonds of common descent had been loosened by migrations on a grand scale, while

manking; and when the bonds of common descent has been loosened by migrations on a grand scale, while the development of the separated family within the clan itself had destroyed the old unity of the clan, a new form of union, territorial in its principle—the village community—was called into existence by the

MUTUAL AID

MUTUAL AID Some press Opinions

The Review of Reviews: There are few more delight-ful books to read than "Mutual Aid as a Factor in Evolution." It is a good, healthy, cheerful, delightful book which due are used to the second tot book, which does one good to read. **Nature:** The book is underniably readable through-out. The author has a creed which he preaches with all the fervour of germine conviction. He is anxious to make converts, but his real never leads him to forget fairness and courtesy. Those who disagree with him may learn much by studying the book.

The Speaker : Prince Kropotkin has done an import-The British Weekly: The array of facts from all epartments of life which be here collects is overwhelm

y each of the factors in evolution, but that mutual ai s an essential and important factor no one can doub tho reads this book. Though so full of facts, it is neve edious and never dry, but carries the reader with it. The Clarion : If I described this new work of Prin Record for several years. I should not be guilty of excess lished for several years. I should not be guilty of excess If any work of like value has appeared within the last ten years, I do not remember it. Read it! Read it!

LONDON: WILLIAM HEINEMANN

the masses for mutual support. And the progress-economical, intellectual, and moral-which mankind accomplished under this new popular form of organiz-ation, was so great that the States, when they were called later on into existence, simply took possession, in the interest of the minorities, of all the judicial, economical, and administrative functions which the village community already had exercised in the interest

MUTUAL AID

134 NUTUAL ADD so that a genius of man. This institution, again, kept men together for a number of centuries, permitting to past through some of the darkest periods of history, without being dissolved into loose aggregations of evolution, and to work out a number of secondary social institutions, several of which have survived down to the present time. We have now to follow the social institutions several of which have survived down to the present time. We have now to follow the social de barbarians at a time when they were making a new start of civilization after the fall of the socialed barbarians at a time when they were making an ew start of civilization after the fall of the socialed several of the barbarians of the first one compared to the barbarians of the first Araba, and so on, who stall continue in the same with the social work of the market of the star-tarians of the result of civilization after the social social several of the barbarians of the first provide ages, and especially on the barbarians of the first provide ages on the social barbarian of civilization after the social social several of the barbarians of the first provide ages on the barbarians of the first provide ages on the social barbarian several to the same provide ages on the social barbarian several to the same provide ages on the social continue in the same provide the social barbarian several to the same provide ages on the social barbarian several to the same provide the same several to the same several to the same provide the same several to the same se

have, and so only who say to the total to a same barbarian stage) invariably preferred pace to war. With the exception of a few tribes which had been driven during the great migrations into unproductive deserts or highlands, and were thus compelled period-ically to prey upon their better-favoured neighbours deserts or highlands, and were thus compelled period-ically to prey upon their better-favoured neighbours— apart from these, the great balk of the Teutons, the Saxons, the Celts, the Slavonians, and so on, very soon after they had settled in their newly-conquered abodes, reverted to the spade or to their herds. The earliest barbarian codes already represent to us societies composed of peaceful agricultural communi-ties, not hordes of men at war with each other. These barbarians covered the country with villages

MUTUAL AID IN THE MEDIÆVAL CITY 155

MUTUAL AID IN THE MEDLÆVAL CITY 155 and farmhouses;¹ they cleared the forests, bridged the torrents, and colonized the formerly quite un-inhabited wilderness; and they left the uncertain warlike pursuits to brotherhoods, *skoleka*, or "trusts" of unruly men, gathered round temporary chiefains, who wandered about, offering their adventurous spirit, their arms, and their knowledge of warfare for the protection of populations, only too arxious to be left in peace. The warrior bands came and went, prosecuting their family feuds; but the great mass continued to till the soil, taking but little notice of their would-be rulers, so long as they did not interfere with the independence of their village communities.³ The new occupiers of Europe evolved the systems of land tenure and soil culture which are still in force with hundreds of millions of men; they worked out their systems of compensation for wrongs, instead of with numeress of minors of men; they worked out their systems of compensation for wrongs, instead of the old tribal blood-revenge; they learned the first rudiments of industry; and while they fortified their villages with palisaded walls, or erected towers and earthen forts whereto to repair in case of a new invasion, they soon abandoned the task of defending these towers and forts to those who made of war a seecility.

speciality. The very peacefulness of the barbarians, certainly not their supposed warlike instincts, thus became the source of their subsequent subjection to the military chieftains. It is evident that the very mode of life of

¹ W. Arnold, in his Wanderungen und Ansiedelungen der deutschen Sähmen, p. 431, even maintains that one-half of the now arabie area in middle Geransary must have been reclaimed from bei sinh to the ninth century. Nitzsch (*Geschichte des deutschen Veldes*, Leipzig, 1882, vol. i.) härest the same opinion. ² Leo and Botta, *Histoire d Intic*, French edition, 1844, t. i.,

MUTUAL AID IN THE MEDIÆVAL CITY 157

156 MUTUAL AID

the armed brotherhoods offered them more facilities for enrichment than the tillers of the soil could find in their agricultural communities. Even now we see down Matabeles and to rob them of their droves of earth, though the Matabeles only want peace and are ready to buy it at a high price. The scholar of old our own time. Droves of cattle, iron (which was appropriated in this way; and alhough most acquisi-tions were wated on the spot in those glorious feasts of which epic probled riches was used for further enrich-ment. There was plenty of waste land, and no lack of men ready to till it, if only they could obtain the necessary cattle and implements. Whole villages, ruined by to till it, if only they could obtain the necessary cattle and almolements. Whole villages, ruined by murrains, pester of one wabodes. They still do so in Russia in similar circumstances. And if one of the *Kirohem* of the armed brotherhoods offered thake any object in the syster in the strates, who went anywhere in search of new abodes. They still do so in Russia in similar circumstances. And if one of the *Kirohem* of the armed brotherhoods offered place by in the syster of the strates, some iron to make a plough, if no the plough itself, his protection of urbare raids, and a number of years free form all obligations, before they should begin to repay the owhen, after a hard fight with bad cronys, inundations all obligations place the strates of a simple keige was the of other in parts of a mill's questific dives may reader and of the inorparts of a mill questific dives may reader and of the inorparts of a mill questific marked was the strates of a dotted inorparts of a mill questific marke and the strates of the strates of the strates of the marked markes in a dotted by the strates of the markes and markes in the markes of the strates of the strates of the markes and the strates of the strates of the strates of the markes and the strates of the strates of the strates of the markes in the markes of the markes of the strates of the st the armed brotherhoods offered them more facilities

where, after a funct again with out crops, influence on 1 The composition for the stating of a simple knike ways $g_{\rm sub}(k)$, and of the iron parts of a mill, $g_{\rm s}$ solidit. (See on this subject Lampecht's Wirthought and Roch der Fondom in Runner's Roch and Roch and

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MUTUAL AID

had heard the case, it settled the amount of compos had heard the case, it settled the amount of composi-tion (werged) to be paid to the wronged person, or to his family, as well as the *fred*, or fine for breach of peace, which had to be paid to the community. Interior quarrels were easily appeased in this way. But when feuds broke out between two different tribes, or two confederations of tribes, notwithstanding all measures taken to prevent them.¹ the difficulty was to find an arbiter or sentence-finder whose decision should be accessed by both parties allies both for his all measures taken to prevent them, the difficulty was to find an arbiter or sentence-finder whose decision should be accepted by both parties alike, both for his impartiality and for his knowledge of the oldest law. The difficulty was the greater as the customary laws of different tribes and confederations were at variance as to the compensation due in different cases. It there-fore became habitual to take the sentence-finder from among such families, or such tribes, as were reputed for keeping the law of old in its purity; of being versed in the songs, triads, sagas, etc., by means of which law was perpetuated in memory: and to retain law in this way became a sort of art, a "mystery," carefully transmitted in certain families from genera-tion to generation. Thus in Iceland, and in other Seandinarian lands, at every All/Mingr or national folkmote, a *linesignatikr* used to recite the whole law from memory for the enlightening of the assenbly; and in freland there was, as is known, a special class of men reputed for the knowledge of the old traditions, and therefore enjoying a great authority as judges.³ and therefore enjoying a great authority as judges.² Again, when we are told by the Russian annals that some stems of North-West Russia, moved by the

¹ See Sir Henry Maine's International Late, London, 1888. ³ Ancient Laws of Ireland, Introduction ; E. Nys, Endes de droit International, L. 1, 1856, pp. 56 seg. Among the Ossetes the arbiters from three oldert villages enjoy a special reputation (M. Kovalevsky's Modern Custom and Old Laws, Moscow, 1856, it. 217, Russian).

MUTUAL AID

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¹ It was distinctly stated in the charter of St. Quentin of the year root that the ransom for houses which had to be demolished for crimes went for the city walls. The same destination was given to the Ungeld in German cities. At Pikov the cathedral was the bank for the intes, and from this fault money was taken for the walls. ⁸ Solm, Frienkielse Rechts- and Gerichtree/gaussig, p. 23; also Nitsch, Gerichte die destuchts Weits, i, 58.

MUTUAL AID

103 MUTUAL ADD To be an expected of the second of the elements just indicated. Historians, such as Mr. Mrs. Green for this country, Augustin Thierry, Mr. Arnold, and even Nitsch, for Germany, Leo and Followers for Russin, and many others, have fully told free, and simply agreening 'to feed' a certain portion for the second of the second of the second of the free and simply agreening 'to feed'' a certain portion of these protectors; how 'commendation'' to the freeman's how each lord's and bishop's casele became word- and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack, by freeing the serifs who avoid and how the crustack of the serifs who avoid and how the crusta

genus of the masses in their mutual-aid institutions. At a time when the last vestiges of barbarian freedom second to disappear, and Europe, fallen under the dominion of thousands of petty rulers, was marching towards the constitution of such theocracies and despotie States as had followed the barbarian stage during the previous starts of civilization, or of barbarian monarchies, such as we see now in Africa, life in Europe took another direction. It went on on lines similar to those it had once taken in the cities of antique Greece. With a unanimity which seems almost incomprehensible, and for a long time was not understood by historians, the urban aggiomerations, down to the smallest burge, began to shake off the yoke of their worldly and clerical lords. The fortified

MUTUAL AID 164

<text><text><text><text> ¹ Dr. F. Dahn, Urgeschichte der germanischen und romanischen Völker, Berlin, 1881, Bd. I. 96.

MUTUAL AID IN THE MEDLÆVAL CITY 159

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¹ It is permissible to think that this conception (related to the conception of tanistry) played an important part in the life of the period; but research has not yet been directed that way.

MUTUAL AID IN THE MEDIÆVAL CITY 161

autorAL and its the another term for of a band of men. The commander of a fabilla of boats, or even of a single pirate boat, was also a *hommag*, and till the present day the commander of fabing in Norway is named *Mot.donge*—the king of the nets.¹⁴ The veneration attached later on to the personality of a king did not yet exist, and while treason to the kin was punished by death, the slaying of a king could be recourded by the payment of compensation : a king simply was valued so much more than a freeman.² And when King Knu (or Canute) had killed one man of his own *schola*, the saga represents him convolving his comrades to a <text><text><text><footnote><text>

MUTUAL AID IN THE MEDIÆVAL CITY 163

MUTUAL AID IN THE MEDLÆVAL CITY 165 village rose against the lord's castle, defied it first, attacked it next, and finally destroyed it. The move-ment spread from spot to spot, involving every town on the surface of Europe, and in less than a hundred years free cities had been called into existence on the coasts of the Mediterranean, the North Sea, the Baltie, the Atlantic Ocean, down to the fjords of Scandinavia; at the feet of the Apennines, the Alps, the Black Forest, the Grampians, and the Carpathians; in the plans of Russia, Hungary, France and Spain. Every-where the same revolt took place, with the same features, passing through the same phases, leading to the same results. Wherever men had found, or expected to find, some protection behind their town wills, they instituted their "co-jurations," their "fra-ternitics," their "friendships," united in one common idea, and boldly marching towards a new life of mutual support and liberty. And they succeeded so will that in three or four hundred years they had changed the very face of Europe. They had covered pressing the genius of free unions of free mes-unrivalled since for their beauty and expressiveness; and they bequeathed to the following generations all civilization, with all its achievements and promises for the future, is only a further development. And when we now look to the forces which have produced the bare pressing theorees, next indevenentian of pindvidual herese, next in the michty recenting of individual herese next in the michty recenting the michty recenting of individual herese next in the michty recenting the michty recenting of individual

MUTUAL AID IN THE MEDLEVAL CITY 165 Multiply domain, the folkmote retained its supremary and (as shown by Maurer) often claimed submission for the lord himself in land tenare matters. No growth of teudalism could break this resistance; the the initian and tench centuries, the invasions of the situation of the over Europe for fortiging the villages with stone a common interest had been cereated in this new a common interest had been cereated in this sense they could beneforward resist the encreachments of the situation of the situation of the situation of fortigings. A new life of freedom began to develop within the fortified enclosures. The mediareau all it is to they the way log une advocated by Maure

city was born.¹
¹ If thus follow the views long since advocated by Marrer (*Genkinkin de Saldheregisnaug & Danishlang Edingen*, 1866, http://wilkg.community.io the mediered city, and that his views alone can explain the kernismally of the communit movement. Savign and Eichhorn and their followers have extrainly proved that the tradition of the Roman seawainly had never toursent. Savign and that the views alone can explain the Roman seawainly had never toursent. Savign and the Roman seawainly had never toursent. Savign and the the seawain seawain the seawain the

MUTUAL AID

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Rankia) were a continuation of the Roman cities. They were a continuation of the barbarian willage community, influenced to a certain attest by the traditions of the Roman torus, the Roman torus, and the Roman torus, the Roman torus of the rows of Roman torus, the Roman to Roman torus, the Roman torus, the Roma

168 MUTUAL AID

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Desattuni Gome of Frais in 1005. If Back the Intel-14. Lichtier, I.C. Genemose requestion, a local kicksha, Ge-skinkis die Geströfrieden, 1857. L. Semichon (Le pairs et als röre Dien, 2 vols., Nin, 1860) has tried to represent the command movement as instead from that institution. In reality, the *tragge Dat* both the robbert of the robbits and the Norman investion, was a thoroughly popular movement. The only historian who mentions in last lenges—their (National-Generic is an a "spoular com-change Tailery's Cherrer, Paris, 1865), p. 191 and model. ⁹ Formati, 12, edg, etc. ⁹ Parma, Mainier de Mersen, 1, 183; Fermid, Le, 1, 885. ⁹ Parma, Mainier de Mersen, 1, 183; Fermid, Le, 1, 885. ⁹ Parma, Lange and send the Aires Mark Spons, 1955, p. 444, mol.

MUTUAL AID

we maintain with full confidence that these brother-hoods were but a further development of the same principles which we saw at work in the gens and the village community. Nothing illustrates better these mediaeval brother-

Nothing illustrates better these mediaval brother-hoods than those temporary guilds which were formed on board ships. When a ship of the Hansa had accomplished her first half-day passage after having left the port, the captain (*Schiffer*) gathered all crew and passengers on the deck, and held the following language, as reported by a contemporary :--

language, as reported by a contemporary :— "A we are now sit is mercy of Gol of the area is summarized by a contemporary i— "I was a the now sit is mercy of Gol of the area is summarized by a contemporary in the site of the area is good end. That is why we shall presonce the prayer for a good wind and good success, and, according to marine law, "I was an another than the site of the area is and an another of the site of the area is an another of the area is their judges. At the end of the voyage the Vogt the the coaffer addicated their functions and addressed the present of the site of the site of the site of the site of wind the coaffer and addressed the functions and addressed the rest as follows: — What has happened on board ship, we pastice, to forget all the animoticy one may noorth against another, and to swear on bread and sait that he will not think working and the swear or bread and sait that he will not think working and the swear or bread and sait that he will not think the board over the head Vogt of the scape for disti-tions was handled over to the Vogt of the scape for disti-tions among the poor." This simple narrative, perhaps better than anything the site of the stape of the site of the scape of the site of the site of the scape of the poor." This simple narrative, perhaps better than anything the site of the scape of the scape

This simple narrative, perhaps better than anything

Lambert, Hull, 1891. On the Georgian améarri, see S. Eghiazarov, Gerothiye Thebhi ("Organization of Transcaucasian Amkari"), in Menvirr of the Caucasian Georgaphical Society, siv. 2, 189. ¹ J. D. Wunderef's "Reisebericht" in Fichard's Frankfurite Archir, in 245; quoted by Janssen, Geokichte des deutschen Völker, 1 535.

172 MUTUAL AID

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¹ Koido Ancher, Om gamle Danske Gölder og deræ Undergång, Copenhagen, 1755. Stattate of a Kran guid.
¹ Upon the position of vonsen in guidds, see Miss Toulanin Smith introductory remarks to the *English Guidl* of her father. One of the Cambridge stattates (n. 28) of the year 3 gog i guide positive in the following sentence: "Typs statute is made by the compre assent of all the bretherme and sisteme of allallowe yelde."

MUTUAL AID IN THE MEDIÆVAL CITY 167

MUTUAL AID IN THE MEDIAVAL CITY 167 min most cities of Western and Southern Europe, the tendency was to take for defouse a bishop whom the tendency was to take for defouse a bishop whom the tendency may be the tendency of the towns and the second tendency of the towns and the second tendency of the towns and the second tendency of the towns of different cities. St. Uthelred of Winehester, St. Utifs of Augsburg: St. Wolfgang of Ratisbon So on, as well as many abbots and monks, became so the other of Cologne, St. Adalbert of Prague, and so on, as well as many abbots and monks, became so and self-administration for their follmores, "The whole process of liberation progressed by a series of imperceptible acts of devotion progressed by a series of imperceptible acts of devotion to the com-masse-by unknown. hercose whose very amose have mone of Bod's pacse (*Pragga Def*) which the topolar masses endeavoured to put a limit to the nodless family feuds of the noble families, was born to the noble sproces whose the trigens the subsidiation and self-administration for the noble families, was born to the god's pacse (*Pragga Def*) which the nodless family feuds of the noble families, was born to the noble shores and the citizens trigent and self-administration for the noble families, was born to the noble shores and the citizens trigent and self-administration for the noble families, was born to the noble shore house the house the stabilished to actual the noble families, was born to come the noble shore stabilished to the stabilished to the noble shores and the citizens trigent and the noble shore stabilished to the stabilished to the noble shore to shore years and the stabilished to the noble shores to the houle families, was born to come the noble shore to the noble families, was born to come the noble shore to the noble families, was born to come the noble shore to the noble families, was born to come the noble shore to the noble families, was born to come the noble shore to the noble families, was born to come the no

M. Kovalevsky, in Rambaud's *History of Russia*, and, in a short summary, in the article "Russia" of the last edition of *Chambers's Exceedence*

M. notre, inv., inv., in the "Russis" of the last edition of Lasmerry Decodynamics. Decodynamics 2-modynamics and the second second

MUTUAL AID IN THE MEDIÆVAL CITY 169

lectual movement which has been described as the Tweifth Century Renaissance¹ and the Tweifth Cen-tury Rationalism-the precursor of the Reform ²-date from that period, when most cities were still simple agglomerations of small village communities enclosed by walls.

enclosed by walls. However, another element, besides the village-formanity principle, was required to give to these inity of thought and action, and the powers of thirteenth centuries. With the growing diversity of commerce in distant lands, some new form of union commerce in distant lands, some new form of union supplied by the guids. Volumes and volumes have the guids, brotherbooks, friendships and dra-ticket the guids, brotherbooks, friendships and dra-ticket, minue, arteli in Russia, ranaijt in Servi and thritees, the surface in the emacipation of the supplied by device the surface in the surface of the surface in the surface in the surface of the surface the surface in the surface of the surface of the surface the surface in the surface of the surface of the surface surface in the surface of the surface of the surface surface of the surface of the surface of the surface surface of the surface o

F. Rocquain, "La Renaissance au XII* sibele," in Études sur Phithier de France, Paris, 1875, pp. 55-117.
 N. Rostonaroll, "The Kationalists of the Twelfth Century," in his Homographic and Heararck (Bassian).
 ¹ Very interesting facts relative to the universality of guilds will be found in "Two Thousand Veran of Guild Like," by Rev. J. M.

MUTUAL AID IN THE MEDLEVAL CITY 171

NUTUAL AID IN THE MEDLEVAL CITY 171 spin and the second se

As to the social characters of the memory a guid, any guid-statute may illustrate them. Taking, for instance, the *skraa* of some early Danish guild, we read in it, first, a statement of the general brotherly feelings which must reign in the guild; next come the regula-tions relative to self-jurisdiction in cases of quarrels

¹ Dr. Leonard Ennen, Der Dom zu Köln, Historische Einleitung, Köln, 1871, pp. 46, 50. ³ See nervious chanter.

MUTUAL AID IN THE MEDIÆVAL CITY 173

MUTUAL AD IN THE MEDLEVAL CITY 173 might to a peaceful end. So long as his was not a force aggression—in which case he would have been there aggression—in which case he would have been the offence at once by a new aggression, the brokher-hod supplied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied him with a horse to run away, or with a phot applied by a strain and in the meanime they apport by each the truthfundess of his statements, and him and become a slave through not paying the du-potent in the strain applied in the strain applied by a strain which gradually covered hor borber had horken the shore challed from the borberhood "with a Nothing's au(a). Such were the leading ideas of those brotherhoods which gradually covered how hole of mediaval life, fact, we know of guids among all possible profes-ions: guids of sets, "guids of freemen, and guids of the special purpose of huming, faining, or a trading -1 in metional time, only spect aggression surent as a surent.

when we now look to the forces which have produced these grand results, we find them—not in the genuis of individual herces, not in the mighty organization of huge States or the political capacities of their rulers, but in the very same current of mutual aid and support which we saw at work in the village community, and which was virticed and reinforced in the Middle Ages

MUTUAL AID IN THE MEDIÆVAL CITY 165

176

MUTUAL AID

3.4 MUTUAL ADD The problem of the special purpose and special problem of the special purpose and special protection. So we see not only and special protection. So we see not only and special protection of the variety in guilds grew in proportion. So we see not only and special protection of the special pro-special protection of the special pro-posed of the special pro-special protection of the special pro-special pro-tection of the special pro-special pro-posed pro-

they wanted to see the essence of the institution in its 1 To motive plants phase were also capacite in guida, which because it have operative to the second second second of those times its mercess of the number of the second second reversio, yerona, and so on, although al these cities were under the way of varios, this wan does -1. Paul Kickter remarks—to the far with the guida of one second and the second second second the second second second second second second second reversion (yerona, and so on, although a separate cabacters). The oldest guidatatus harons in that of Verona, during from 1955, build the guidatatus harons in that of Verona, during from 1955, build behaviord body of whatever kindl, "booptiality towards strangers, behaviord body (Westerski Charler), Nor, 1850, and Aug. Polylic behaviord body matter with does a mande in the article "Kunsis" of the member (Westerski Charler), Nor, 1850, and Aug. 1950. . The third works on the ardia are samed the obligations of the Legodynetic Arrisonsing, the doiling, the second second second the member (Westerski Charler), Nor, 1850, and Aug. 1950. . The third works on the ardia are samed in the article "Kunsis" of the Legodynetic Arrisonsing, the doiling, the second secon

MUTUAL AID

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It is evident that an institution so well suited to serve the need of union, without depriving the individual of his initiative, could but spread, grow, and fortify. The difficulty was only to find such form as would permit to federate the unions of the guilds without interfering with the unions of the village com-¹ See Appendix X.

MUTUAL AID

178

"The Commane," Guillert de Nogent wrote, "is an oath of mutual aid (metric adjurcti conjuratio)... A new and detea-able word. Through it the serie (copies senia) as freed from all seridom; through it, they can only be condemned to a legality determined fine for breaches of the law; it frough it, they cause to be liable to payments which the serie always used to pay-"

the case to be labele to payments which the serie always that the series always and the power series of the continent, involving the power set owns. And if we have the power set owns and the power set owns. And if we have the power have the power set owns and the power set owns. And the power have the power set of the power set owns and the power set of the power set owns and the power set owns are set owns ar

¹ Guilbert de Nogent, De vita sua, quoted by Luchaire, 4.c., p. 14.

180 MUTUAL AID

30 ΜΟΤΟΡΑ ΡΟΝ πορ προθερικό το ματιρό το μαρ το

¹ Lebert, Histoire de Vonise, i. 203; also Marin, quoted by Leo and Botta in Histoire de Inniie, French estition, 1844, L. 500. ² Dr. W. Arnold, Verferungsgeneidelicht der destaudune Breiniklur, 1854, Bd. ii. 227 ap; Ennen, Geschicht der Stadt Keder, Bd. i. 248-289; also the documents published by Ennen and Eckert. ² Compart of England, 1853, p. 433.

MUTUAL AID IN THE MEDIÆVAL CITY 175

MUTUAL AID IN THE MEDLÆVAL CITY 175 media vas averages the day of the common meal was always the day, or the morrow of the day, of election of aldermen, of discussion of alterations in the statutes, and very often the day of judgment of quarrels allegiance to the guild. The common meal, like the featival at the old tribal folkmote—the wadd or madum —or the Buryate ada, or the parish feast and the harvest supper, was simply an afirmation of borther-hood. It symbolized the times when everything was kept in common by the clan. This day, at least, all belonged to all; all sate at the same table and partook of the same meal. Even at a much later time the waster of the almshouse of a London guild sat this day by the side of the rich alderman. As to the oscalled "social" or "religious" guilds—all were fish guilds in the sense above mentioned,¹ and all were ¹ so, for in the common the disc and partonellar the social of the times fish guilds in the sense above mentioned,¹ and all were

MUTUAL AID IN THE MEDIÆVAL CITY 177

munities, and to federate all these into one harmonious whole. And when this form of combination had been found, and a series of favourable circumstances per-mitted the cities to affirm their independence, they did so with a unity of thought which can but excite our administion are in our carefurctor failware theorem. so with a unity of thought which can but excite our admiration, even in our century of railways, telegraphs, and printing. Hundreds of charters in which the cities inscribed their liberation have reached us, and through all of them—notwithstanding the infinite variety of details, which depended upon the more or less greater fulness of emancipation—the same leading ideas run. The city organized itself as a federation of both small village communities and guids.

both small village communities and guids. "All those who belong to the firedhip of the town"—so provide the second second second second second second both small village communities and guids. "All those who belong to the firedhip of the town"—so provide the second second second second second second by full and cost that they will aid each other as brethren, in whatever is useful and honest. That if one commiss against how the second people ... he will lodge a complaint and the offender will be second sec

Reweil des ordonnenzes des rois de France, L xil. 563; quoted by Aug. Thierry in Considérations sur l'histoire de France, p. 196, ed. zeno.
 A. Luchaire, Les Communes françaises, pp. 45-46.

MUTUAL AID IN THE MEDIÆVAL CITY 179

MUTUAL AID IN THE MEDLEVAL CITY 179 mune was not simply an "autonomous" part of the State—such ambiguous words had not yet been in-vented by that time—it was a State in itself. It had the right of war and peace, of federation and alliance with its neighbours. It was sovereign in its own affairs, and mixed with no others. The supreme political power could be vested entirely in a democratic forum, as was the case in Pskov, whose typeke sent and received ambassadors, concluded treaties, accepted and sent away princes, or went on without them for dozens of years; or it was vested in, or usurped by, an aristocracy of merchants or even nobles, as was the case in hundreds of Italian and middle European cities. The principle, nevertheless, remained the same : the city was a State and—what was perhaps still more remarkable—when the power in the city was usurped

The principle, State and—what was perhaps still more remarkable—when the power in the city was usurped by an aristocracy of merchants or even nobles, the inner life of the city and the democratism of its daily life idd not disappear: they depended but little upon what may be called the political form of the State. The secret of this seeming anomaly lies in the fact that a mediaeval city was not a centralized State. During the first centuries of its existence, the city hardly could be named a State as regards its interior organization, because the middle ages knew no more of the present centralization of functions than of the present territorial centralization. Each group had its share of sovereignty. The city was usually divided into four quarters, or into five to seven sections radiating from a centre, each quarter or section roughly corresponding to a certain trade or profession which prevaled in it, but nevertheless containing inhabitants of different social positions and occupations—mobles, merchants, artisans, or even half-serfs; and each

MUTUAL AID IN THE MEDIÆVAL CITY 181 forum ; its own militia, as also its self-elected priests

torum; its own mutat, as also its sen-elected presss and its own collective life and collective enterprise.⁴ The mediaval city thus appears as a double federa-tion: of all householders muted into small territorial unions—the street, the parish, the section—and of individuals muted by oath into guilds according to their professions; the former being a produce of the village-community origin of the city, while the second is a subsequent growth called to life by new conditions.

Byclaeff, Russian History, vols. ii. and iii.
 W. Gramich, Verfatzungs- und Verweitlungsgeschichte der Stad Würchurg im 13. bis zum 15. Jahrhundert, Würzburg, 1852, p 34.



Julie Milneuve

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So Julie, how long have you been living in the Waldhaus?

I moved in about four years ago now. I got quite lucky in that a good friend of mine was just moving out. I guess I was just at the right place at the right time I guess. In that case am I right in thinking that you like it here?

Oh I'd say so yes. At the beginning I was hesitant just because of knowing that I might have to move out again really soon. But that is often the case anyway, subletting and so on... After making the decision I haven't had any real regrets though. Although I have gotten a bit paranoid about not knowing how long it will last. We'll just have to see I guess. So have you found it helpful to talk about this with the other tenants? Would you say this a concern that many share?

Well yes, it often seems like we are the last to hear about what's happening with the Waldhaus. So tell me, what does a normal day look like for you in the Waldhaus?

Ok, well for the last month I've had to work from home because of the pandemic. To be honest I've enjoyed this quite alot. I usually have a small bight to eat in my appartment and then hed down to the community rooms where I have more than enough space to set up the socalled homeoffice.

> "whenever someone **I** know drops in, we often end up drinking a coffee together."

All I really nead is my laptop so it's no problem. It's also good for me to seperate my working space from my living space and the community room is generally quite quiete during the day. The coffee machine in the kitchen area is very nice to have as-





well, whenever someone I know drops in, we often end up having a coffee together. It's also a cool place to be to meet some new people although I do have to concentrate on my work too! For lunch I'll either order something or just cook something in my flat and unless I've panned to cook with a friend I'll eat upstairs too.

So I gues there must be more going on in the evenings when everyone gets back from work?

So so. It really depends. Some nights we do organize to eat together. I'm lucky to have made some good friends here and it's often more fun to eat together than alone. Then it's easier to cook in the common kitchen, as it's much bigger than in any one apartment. It is also a cool place to invite friends for an evening to watch TV or hang out but it's important to let the other tenants know beforehand so that not too many parties meet at the same time haha.

So we saw that the pool has been converted to a gym area. How cool! Do you use that very often?

Well no, not really actually. It's a shame really, I'm sure others





would kill to have a pivate gym like this. I prefer to go for a walk every other day. The woods are really close, but that's no surprise considering the buildings name haha. I also go swimming once a week so for me it would have been nicer to keep the pool. Oh well. Ah well, you can't have everything I guess.

So to conclude I'd like to ask you if there are any spaces in the Waldhaus that you particularly like? Maybe a favourite space to read a book or listen to some music.

> "I'm sure others would kill to have a pivate gym like this."

Well last summer I sort of discovered the living room area downstairs next to the gym. It's a really cosy space and there are some really compfy chairs. That's a great place to chill out for a couple of hours.

When the weather is good it's really fun to go explore the garden too. I have found some hidden spots and it's just great to have such a big garden so centraly in Zürich.•



Julie is a work-

sunny day, she

loves to work

on her sketch-

es and new

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> **Please contact Andreas Fischer for** more information.



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