

Background information/pictures available online at:

www.toy-worlds-museum-basle.ch

Media, password: swmb

Christmas, sweet and crunchy

Special exhibition of Christmas biscuits and cakes

from all around the world

30 November 2013 – 9 February 2014

This Christmas, the Toy Worlds Museum Basle will be featuring Christmas biscuits and cakes from all around the world. The museum will be filled with the smell of biscuits, *bûche de Noël*, *speculoos*, *Lebkuchen*, gingerbread, *Bredele*, panettone, *Stollen* and *Vanillekipferl* as well as of all the delightful exotic spices and ingredients, which are needed for Christmas baking.

Evidence from excavations and illustrations shows that baking for festive occasions existed even before Christ. However, the first Christmas biscuits were presumably baked by nuns and monks in the Middle Ages.

For this they needed expensive spices from distant lands. That explains why Christmas biscuits and cakes were made only for this important religious festival. With this in mind, it is not surprising that the earliest evidence of the use of cinnamon, cloves, ginger, cardamom and nutmeg can be traced back to rich monasteries and convents.

In the Toy Worlds Museum Basle this fascinating time is revived. Rare and unique flavours and odours, moulds and utensils that are needed to bake Christmas pastries can be found. From every Wednesday to Sunday between 13.30 and 17.30, visitors, big and small, can taste freshly baked biscuits at the exhibition.

Christmas baking from around the globe

Each country has their own well-known Christmas traditions. These include, not the least, many culinary delights. Christmas baking and Christmas cookies are predominantly sweet baked goods that were originally prepared and eaten during Advent.

Excavations and ancient illustrations show that there was already ritual baking at specific periods in pre-Christian times. Probably the origin of today's Christmas baking was in the medieval monasteries. It was common to commemorate the birth of Jesus with exquisite pastries. In rich monasteries expensive exotic oriental spices were used such as cinnamon, cloves, ginger and cardamom.

The name "Plätzchen (cookie)" is the diminutive of "Platz (place)", a flat-shaped cake, in southern Germany "Platzerl", "Brötle", "Gutsle", "Läuble"; in Switzerland "biscuit", in dialect "Güetzi" or "Guetzli".

Christmas cookies are traditionally baked, especially within families. The preparation of the various types of cookie is very different. Made from rolled-out shortcrust pastry the cookies can be customised with various cookie cutters. Springerle and Speculatius cookies are produced using moulds. Other types of cookies are moulded by hand or rolled up, such as vanilla crescents. Often cookies are named after an important ingredient, such as aniseed cookies and cinnamon stars.

The Swiss classics: Mailänderli, Brunslis, Zimstern and Chräbeli

The **Mailänderli** (Swiss shortbread) is different, as the name suggests, a typical Swiss German and South German Christmas cookie and largely unknown by this name in other countries.

However, there are similar butter cookies in other countries, but often without the typical Mailänderli lemon flavour. In Basle, it is also known by the name "Gaatoodemylängli" (Gâteau de Milan, French: cake from Milan).

The origin of the pastry and the its name is not known. After all, in Milan there are actually similar, traditional shortcrust pastry specialty cookies. It is possible, but not certain, that there is a link to the "Mailänderli", coat of arms, as in the 19th century several Swiss municipalities had crests designed in Milan.

Mailänderli are made from flour, sugar and butter in a 2:1:1 ratio with a slight lemon flavour. They are cut out from batter that is a few millimetres thick and generally not decorated, apart from being brushed with egg yolk.

A **Brunslis** is a dark Christmas cookie that is made and eaten in Switzerland, but has a particularly strong connection to Basle, which is why it is sometimes called Basle Brunslis. In the publication "Das süsse Basel" (The Sweet Basle) by Eugen A. Meyer a Brunslis recipe was published in 1750. In the classic cookbook "Basler Kochschule (Basle's cooking school)" dating from 1908 by Amelie Schneider-Schlöth the Brunslis recipe is characterised as a typical Basle recipe. In the description of "Basle customs" from the second half of the 19th century, one can read that Brunslis biscuits were baked in town houses at Christmas time, along with aniseed bread, hazelnut treats, cinnamon stars, rose hip meringue, Mailänderli (Swiss shortbread), Quittenpästli (quince sweets) and of course Basler Leckerli biscuits.

The question of what is the "correct" Brunslis has occupied many Guetzli pastry bakers. Egg white, sugar, almonds, cloves, cinnamon and flour are needed for Brunslis. However, opinions differ as to whether one should use cocoa or chocolate. Previously, Brunslis was glazed after baking with egg white. To roll out the dough one had to use granulated sugar to prevent the dough from sticking to the cookie cutter.

The **Zimstern** is a star-shaped cinnamon Christmas cookie made with almonds, sugar and egg white. Cinnamon gives the typical star its intense flavour. The egg white glazing makes the surface smooth, slightly glossy, white to light beige and forms a thin crust. The pastry itself is soft.

The Zimstern originates in the 16th century. In the Middle Ages cinnamon was very precious and therefore more likely to be found on the tables of princes. In April 1536 in Rome Cardinal Lorenzo Campeggio served twelve courses including macaroons, pistachio and aniseed sweets, candied orange peel and cinnamon stars to the Emperor Charles V.

Recipes using cinnamon can be found in 18th-century German cookbooks. In Switzerland, the first recipes date back from before the second half of the 19th century. Johanna von der Mühl from

Basle reports that bourgeois Basle families used to have Zimstern, Basler treats, Brunsli, Mailänderli, rose hip sparkling wine as typical Christmas cookies.

Chräbeli (also referred to as aniseed Chräbeli or Baden Chräbeli) is a pale aniseed pastry, about five inches long and half an inch thick. It is easily bent and cut several times. The darker dots in the pastry are the aniseed and give the Chräbeli its incomparable taste. The Baden Chräbeli has been known for more than a century as a specialty from the town of Baden. Throughout German-speaking Switzerland it is also known as Christmas biscuit.

The origin of the Chräbeli is unknown. There is evidence that it was first mentioned in 1710. The oldest pictorial representation of a Chräbeli probably comes from Ernst Ludwig Rochholz, a teacher interested in folklore from the Canton of Aargau, and dated from around 1860. The Chräbeli shape changed slightly over the years, in Rochholz's picture it has only two notches, whereas in a recipe from 1944, it mentions four sections. In addition to the Chräbeli, in Switzerland there is a variety of aniseed pastries. Typically aniseed biscuits are shaped with a cookie cutter.

Gingerbread, Lebkuchen, Pfefferkuchen

Small, spiced honey cakes were already mentioned in writing from 350 BC. However the Egyptians have known about cakes sweetened with honey. Unlike today, the Lebkuchen (gingerbread) was not only consumed at Christmas time, but also at Easter and other times. Lebkuchen was part of fasting cuisine.

The Lebkuchen in the form it is known today was originally invented in Belgium. Via Aachen, it was finally adopted by French monasteries. Here the nuns prepared the pastry for dessert. As a "Pfefferkuchen" it was mentioned in about 1296 in Ulm. Lebkuchen was known in and around Nuremberg in probably the 14th century, where it was baked in the monasteries. Lebkuchen was popular because of its long shelf life and it was stored and distributed by the monks in hard times. As a supply of rare spices from distant lands was needed, there is a long tradition of Lebkuchen in cities at major trading hubs in particular. In addition to Nuremberg and Pulsnitz, these include Augsburg, Ulm, Cologne and Basle.

In Munich in 1370 a "Lebzelter" (gingerbread maker) is already listed in the tax directory, also a Lebkuchen bakery. Whereas the pastry was outdone in Munich with shapes and decorated with coloured sugar, in Nuremberg one was decorated with almonds and lemon peel. The name of Lebkuchen is said to be derived from the Latin "libum", which means cakes, flat cake or offering cake. According to another interpretation of the etymological origin of the word it comes from the Germanic word "Laib" (loaf), which means "Brotlaib" (bread loaf). The term "Pfefferkuchen" goes back to the Middle Ages, when the exotic spices that are an integral part of the pastry were generally referred to as "pepper". The term "honey cake" refers to another characteristic baking ingredient. Before the 16th century, Lebkuchen was formed in clay moulds prior to baking; later, wooden and stone moulds were also used. By 1840, production had changed fundamentally. With the invention of the steam engine, the fine pastries could now be produced by machine in much larger quantities.

Formerly, the weeks before Christmas were used for reflection, repentance, and changing ones ways. Thus fasting played a significant role. And here our Lebkuchen reappear. They were considered curative and medicinal products and not as sweets or food. Lebkuchen is now under its

different regional names and variations often the classic pastry at Christmas time. It is available with or without chocolate coating, with more or less nuts, almonds, etc.

So-called Bildlebkuchen, i.e. Lebkuchen cut or pressed into shapes, has been around since the 15th century, traditionally depicting religious motifs; later, worldly images were also depicted. A gingerbread house, also known as "Pfefferkuchenhäuschen", will be built from Lebkuchen, which dates back to the fairy tale of Hansel and Gretel.

Christmas Stollen, *Christstollen*

The making of the Christmas Stollen cake is probably one of the longest traditions in Germany. The origins of this fine Christmas cake can be traced back to the 1400s. Already in the year 1329 a Christmas Stollen was mentioned in a document as a Christmas bonus for the Bishop Heinrich von Naumburg. In contrast, the famous Dresden Stollen is still positively "young" because it was only mentioned in 1471 on the bill of Christian Bartholomew's Hospital at the Dresden Court as fasting pastries.

In Middle High German language pastries in an elongated, partly braided cake are called "Struzel" or "Striezel (Christmas cake)". In some Saxony cities the "Christ Bread" was called "Stollen" because of its bulbous nature. It should probably remind us of the child wrapped in swaddling clothes of the Christian Christmas story. The Christmas loaf came under the ecclesiastical dogma. At that time during the Church fasting periods one did without butter, milk and eggs. So the pastries were only made from oats, water and rapeseed oil. Giving a corresponding taste.

Therefore, Elector Ernst of Saxony and his brother requested Pope Innocent VIII to lift the ban on butter. In 1491 the Holy Father wrote the so-called "butter letter", which allowed the use of butter instead of oil. The butter letter was conditional on paying penances. The letter was only for the ruling house and its suppliers, but was soon liberally interpreted. According to tradition, the court baker Heinrich Drasdo in Torgau (Saxony) refined the Advent fasting Stollen for Christmas with richer ingredients such as raisins, almonds and fruit.

Around 1500, Christmas loaves were already sold in the Striezel market in Dresden. Over time, the baking ingredients were refined and the recipes passed down from generation to generation. Bakers and home bakers still retain their recipes. Since 1617 Stollen has been an integral part of the Christmas feast.

Speculatius cookies, speculoos

Speculatius cookies are shortcrust cookies and originated from Belgium and the Netherlands, and also from the Rhineland and Westphalia. While speculatius Cookies are typical Christmas cookies in Germany, they are eaten all year round in the Netherlands and Belgium.

The speculoos originate in the 18th century, and differ from the older Lebkuchen. It is difficult to show their development. Starting with the name, it is clear that the country of origin is the Lower Rhine / Holland / Belgium region. Some derive the name "Speculatius" cookies from the most venerated Saint Nicholas, surnamed Spekulator. For the Greek word "episcopus" (overseer), from which our word "bishop" is derived, the Latin equivalent is "speculator" (scout / observer). Another interpretation is also very obvious. The derivation of the word that seems to fit best is from "speculum", which refers to the visible side of a cloth. "Speculatius" are embossed or imprinted cookies.

Speculatius cookies are definitely Christmas pastries. In Lower Saxony they are rarely baked by families, but by bakers. Additionally, and very popular, are the spicy Speculatius cookies that get their characteristic flavour from cardamom, cloves and cinnamon, and almond Speculatius cookies, which are seasoned a bit more discreetly and are coated with a large amount of almond flour and baked with almond slivers on their base. Not to forget the butter Speculatius cookies, which, as their name suggests, contain a significant amount of butter.

The Speculatius cookies's dough is provided with a motif through a mould of wood or metal before baking. The pictures on the pastries traditionally represent the Santa Claus story.

Due to the high price of spices, Speculatius cookies were quite expensive and not always affordable by the general public until after the Second World War. The pastry had a reputation as an exotic and valuable speciality.

Vanilla crescents, *Vanillekipferl*

According to legend, the crescent was supposedly invented in Vienna. When the Turks in 1683 besieged the city of Vienna for the second time, the bakers, who were busy baking bread in the middle of the night, heard unusual pounding and hammering. The Turks were about to tunnel under the city to take Vienna. The bakers immediately raised the alarm and notified the imperial troops. By this feat Vienna is said to have been delivered forever from the Turkish occupation. To commemorate the liberation of Vienna from the Turks, the bakers invented a pastry in the form of the Turkish Crescent. The crescents were born. The traditional vanilla crescent has been known for more than 100 years as a Christmas cookie. However, its spread is due to a discovery that was made at the end of the 19th century. At that time a German researcher found that there was a synthetic material, which had the same taste as pure vanilla. Thus vanillin was born and with it the key ingredient for the popular vanilla crescent. Quickly the German researchers began to produce industrially the synthetic substitute for vanilla, and so laid the foundation for the further spread of the vanilla crescent. They were in the end so well known that an EU directive firmly established their curvature and odour intensity.

Panettone (Italy)

While the Germans enjoy Christmas Stollen, Lebkuchen and Speculatius biscuits, the Italians prefer to eat Panettone: a soft yeast dough dome-shaped fruit cake. It was originally from Milan. The origins of Panettone are hidden in numerous stories. The following is well known and also by far the most romantic.

Ugo, the falconer of Ludovico Sforza, night after night crept into a bakery in the centre of Milan to help a baker, in difficulties, as a baker's assistant. In reality, however, he took that night hardships upon himself to be closer to his beloved, the young baker's daughter Adalgisa. The baker, Toni, who knew nothing of the noble origins of his new assistant, was grateful for any help. But however much they all tried, the expected success was missing – especially as a new bakery had just opened not far from his.

In desperation, Ugo stole two hawks from his master Ludovico il Moro and sold them. With this money, without Toni's knowledge, he bought butter and added it to the dough he prepared every night. On the morning of the next day, word spread quickly that Toni's bread had an extraordinary taste and people were queuing up to buy the "pan di Toni" (Toni's bread).

This bread, to which eggs, raisins and candied fruits were also added in the Christmas season, became a great success. Toni's financial situation abruptly improved and also his reputation increased, so that nothing stood in the way of the wedding between Ugo and Adalgisa. Thus, the "pan di Toni", the Panettone, spread throughout Italy. Meanwhile, the fine Christmas cake with its unusual shape is also appreciated in Europe. Since 2005, the purity of Panettone has been protected by a government statute.

Bredala and Yule log, *bûche de Noël* (Alsace)

Bredalas are small Christmas biscuits that date back to the time of the Renaissance. They are probably one of the best known traditions of Alsace. Bredalas, called bredele or Bredela, are small biscuits that are baked during the Christmas season. They have varied shapes and flavours such as anise fennel, cinnamon, ginger, coriander, cardamom, cloves, nutmeg and hot red pepper. They are gladly handed over as a gift to family and friends and are beautifully packaged.

Christmas in the Alsace region is a great tradition. The first Christmas tree to have been seen was in the small town of Sélestat in Alsace (between Colmar and Strasbourg). It was decorated with red apples and biscuits.

The **Yule log** is also called the Christmas tree trunk or log. It is a traditional Christmas cake from France and other French-speaking countries and is traditionally served as dessert after Christmas dinner. The Yule log consists of a rectangular sponge cake, which is filled with chocolate butter cream and rolled up. One end is cut and placed laterally (sometimes both) to indicate the appearance of a tree trunk. The outer layer of cream is decorated with grooves to mimic the bark. Often, mushrooms, berries and leaves made of marzipan are added as decorations and sprinkled with icing sugar, which represents frost.

In France, it was usually a Celtic tradition, as in many countries, to burn a Christmas log in the fireplace at Christmas. This goes back to a custom of the Celts, where a large tree trunk was burned on the shortest day of the year, the feast of the winter solstice. Another ritual learned from the tribe was the pouring of wine over the log and the subsequent blessings. This was a symbolic thanksgiving for the rebirth of the sun. The pagan tradition was later adopted by the Catholic Church.

The whole family gathered on Christmas Eve by the fireplace. The children sang carols and listened to the stories of their grandparents, while a huge wooden log burned in the fireplace. This piece of wood was very hard wood, so at least it burned all night long. Decorated with leaves and ribbons, the wooden log was lit by the youngest and by the oldest daughter after it had been blessed by the father with oil or alcohol. The ashes were then kept to protect the house in the following year from lightning and from the devil. This custom, which goes back to the 12th century, is common in most European countries.

When big ovens disappeared, the tradition was modified. In place of real tree trunks, the sweet version was used, which led to the tradition of Christmas cake. The Yule log was first mentioned in 1879. However, it has not been agreed whether the cake was invented by a Lyon or a Parisian patisserie. Another popular legend has it that Napoleon I ordered the population of Paris to seal their chimneys in winter, as the cold air was causing health problems. This prevented the Parisians from being able to use their fireplaces and so hindered the many associated French Christmas

traditions. The French pastry Yule log was then developed as symbolic replacement around which the family could gather for storytelling and other festive traditions.

Lussekatter, Pepparkakor, Knäck and Northern Konsuljas

Lussekatter (St. Lucia bun) or **Lussering** is a typical Swedish Christmas bun. These dough products are mainly made with saffron and raisins in the period between the St. Lucia celebration on 13 December and Christmas.

Pepparkakor (Pfefferkuchen) are the thin Swedish Christmas cookies. Seasoned with cardamom, cloves and ginger, they have a spicy flavourful taste with a slight piquancy, similar to the Lebkuchen common in Germany.

Another classic home-made Christmas sweet is called **Knäck**, Swedish toffee. The sweet is made from syrup, sugar and whipped cream. The ingredients are boiled together and sometimes topped with chopped almonds. The mixture is usually transferred into small paper moulds in order to cool it down.

Northern Konsuljas is a famous gingerbread in Russia, which is believed to bring the recipient good luck and wealth.

Christmas pudding (England) and Cloutie Dumpling (Scotland)

The **Christmas pudding** is traditionally served in the United Kingdom, Ireland and some Commonwealth countries on Christmas Day. Originally Christmas pudding was not a sweet dish. In the 15th century in England it was already known and referred to as plum pudding. Raisins and other dried fruit used to be called "plums", hence the name. The dish was served as the first course of a meal and contained beef or mutton, onions, dried fruit, bread crumbs, spices and wine. In 1670 it was referred to as Christmas pottage and the meat was omitted.

The present form of the Christmas pudding emerged in the 19th century. It is a boiled or steamed pudding and contains, among other things dried fruit (such as raisins), sugar, syrup, bread crumbs, eggs, spices and alcohol, sometimes even flour, orange or lemon peel, grated carrots or apples and almonds and originally even suet. Over time the latter was replaced by vegetable fat.

Originally, the Christmas pudding was boiled in a pudding cloth. Since the beginning of the 20th century, it is cooked in a pudding mould. The dark-brown pudding has a fairly solid consistency and can be prepared a few weeks before Christmas. Before serving the pudding is cooked and then removed from the mould and usually doused with brandy and flambéed at the table. After cooking the pudding can be stored for about a year when kept at 4–7 degrees Celsius. Many families have their own recipes, which may also vary by region.

Cloutie Dumpling is one of the most traditional Scottish dishes. It is served warm and is a must at a Christmas party in Scotland. "Cloutie" means cloth and points out that the "Dumpling" dough is wrapped in cloth.

This dessert comes from a time when there was not an oven in all Scottish households and dishes were cooked over the fire. The recipes have been passed down orally in families from generation to generation. Only in later times have they been written down.

The main ingredients in most recipes are flour, suet, bread crumbs or oatmeal, eggs, cinnamon, ginger, currants, sultanas, sugar syrup and some milk. The dough is wrapped in a cloth and boiled for several hours in hot water. Still wet it is then generously dusted with flour and some sugar, so

that an outer skin or crust forms, and dried in the oven before the ceremony. At holidays like Christmas good-luck coins are wrapped in greaseproof paper and added to the dumpling. The recipe can easily change again and again according to region. A Clootie Dumpling becomes more tasty, the longer it is stored. For this reason it is often made in November.

Gingerbread and sugar cookies (USA)

It is hard to believe, but in colonial times from 1659 to 1681, celebrating Christmas was banned in Massachusetts under penalty of a five shillings fine.

In the cookbook "American Cookery" (the first American cookbook, published in 1796) by Amelia Simmons a recipe can be found for Christmas cookies called "Christmas Cookeys". It was a "Sugar Cookie", which is a pastry made with sugar, water, "pearl ash" (potassium carbonate), milk, flour, butter and coriander (as powder).

From the mid-18th century large quantities of cookie cutters from Germany were introduced. They were very decorative and ideally suited for Christmas cookies. At that time to outdo them, Dutch immigrant children came to Pennsylvania with the custom of "Yule Dollies". These were pastries in human form, decorated with icing and the face was always of a "scrap" (paper sticker) from a magazine that you had to remove before eating. This was the forerunner of the famous "gingerbread man".

Gingerbread men are represented in simplified human form with no hands and feet. The Lebkuchen (gingerbread) is cut into shape and decorated with icing. It is internationally known in the English-speaking world as the gingerbread man.

Sugar cookies are traditional Christmas cookies. They have a very colourful surface. The ingredients for these cookies are flour, baking powder, salt, butter, sugar, eggs and vanilla powder. This colourful and highly decorative surface is referred to as "royal icing" and is a glaze of egg white, fresh lemon juice and powdered sugar.

Wooden mould, pastries and moulds

The "engraving" of the **wooden mould** is a folk art tradition which emerged from Lebkuchen production and chandlery. The oldest known Swiss wooden mould was carved in the 14th century. This circular mould shows the passover lamb, and comes from the Monastery of St. Catherine in Wil (St. Gallen).

The development of these moulds progressed from the xylographer to the skilful journeyman gingerbread maker, to the self-cutting confectioner and baker, through to the cutting machine. Many old moulds were engraved by metal engravers, stonemasons, punch cutters and xylographers. The very high quality of old moulds in particular is due to the craftsmanship and artistic skills of these tradespeople. Gradually, gingerbread makers and confectioners began to engrave moulds themselves. This skilful craftsmanship enabled them to become independent and to establish their own workshops. In the 17th and 18th century moulds were widely distributed. Therefore, you can often find almost the same motifs in different regions. This high standard of the art of woodcarving continued until the beginning of the 20th century.

Even, knotless, hard wood with dense structure and narrow annual rings is particularly suitable for carving a mould, as it gets worn out by frequent washing and in the long run the engraving fades.

Metal cookie cutters from Steiermark have been known about since 1766. They are often referred to as moulds.

The golden age for the production of moulds was in the 19th and 20th century. Above all, the Anton Reiche company in Dresden specialised in them. Anton Reiche introduced tin plate moulds, and thus displaced the copper ones that had been used thus far. Copper had been problematic because of the formation of verdigris. Their motifs came from all walks of life. Of course for Christmas there was a dazzling array of shapes. These could weigh up to 25 kg and have a size of 90 cm.

Anyone who looks at the moulds closely will notice that behind the designs were skilled draftsmen and modellers. Thus any mould is a small sculpture in itself. The various designs were created by hand (moulded) and demanded great skill and sensitivity. If one broke the mould too early or too late, the chocolate could tear and the hard work would have been for nothing.

Chocolate, which has only been pourable since the invention of conching (rolling), was not the only thing that became a material for imaginative casters of folding and hollow moulds. In the special exhibition, other moulds can be seen: Sulphur moulds with gypsum coating for marzipan, lead moulds for sugar products and folding moulds for hollow figures. If you want to get fully sculpted figures, a two-part mould for front and rear is required, with a so-called folding or clamshell fit.

What is nowadays produced from a belt machine used to be a job for a skilled craftsman.

The mould is one thing, the other is the skill needed so that the appropriate delicacies can be brilliantly made so that the eye mists up with joy.

Show bakery with tasting and baking workshops

During the exhibition Gutzi and Guetsli are baked every Wednesday to Sunday between 13.30 and 17.30. During this time visitors, young and old, are invited to watch the baking and taste the fine Christmas cookies.

In addition on the four Advent weekends between 13.30 and 17.30, there is a chance to prepare the dough in the bakery workshops, cut out Gutzi and Guetsli, and to bake and take them home at the end.

Facts & figures

Opening hours.

Museum, shop and restaurant
from 10.00–18.00 daily

The Swiss and Upper Rhine Museum Passes are valid for the Toy Worlds Museum Basle.

Admission.

CHF 7.00/5.00

Children up to 16 years of age are admitted free of charge and only in the company of adults.

No additional charge for the special exhibition.
The entire building is wheelchair-accessible.

Media contact

Further information is available from:

Laura Sinanovitch

Managing Director/Curator

Toy Worlds Museum Basle

Spielzeug Welten Museum Basel

Steinenvorstadt 1

CH-4051 Basel

Telephone +41 (0)61 225 95 95

sina@swm-basel.ch

www.toy-worlds-museum-basle.ch

Background information/pictures available online at:

www.toy-worlds-museum-basle.ch

Media, password: swmb