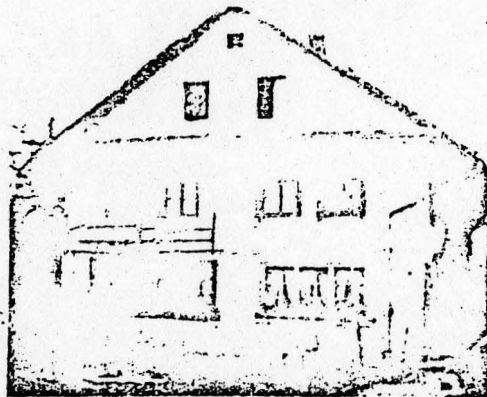


THE ZOLLINGER ANCESTRY

ITS HISTORY AND PEOPLE

Johannas
Zollinger
Home
in
Urdorf, Zurich
Switzerland
1861

Picture taken
in 1926



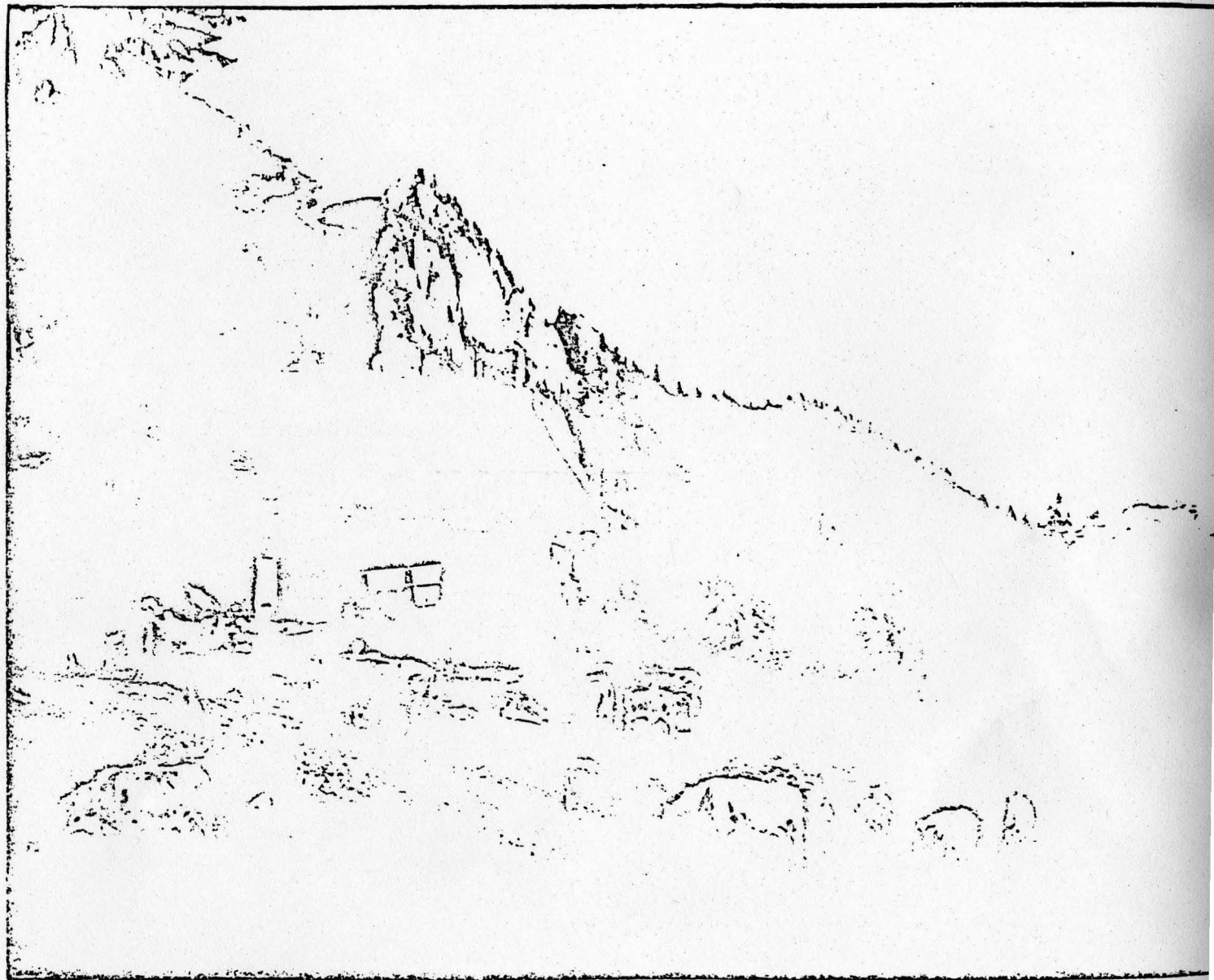
Foreword

This history was written primarily that the descendants of Johannes and Elisabetha Usteri Zollinger, might know something of their ancestry. It is with a sincere hope that it will inspire faith in the hearts of all who read it.

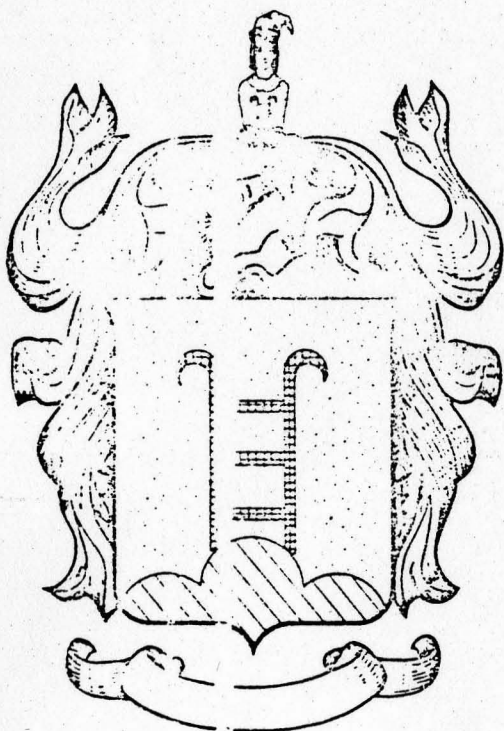
The final compilation of this history, is largely accredited to the perseverance of Jesse J. Zollinger, River Heights, Utah, and to members of the family who assisted.

We acknowledge the contribution to this work by Dr. Gustave Zollinger of Switzerland, Sadie June Zollinger Flanagan, of Jacksonville, Florida, Lawrence D Zollinger, Bethea Zollinger Dale, Willard Zollinger, of the Albert Zollinger family organization, which is of Rexburg, Idaho, and others.

In printing this book, some photographs of contributing artists are used to better illustrate and describe the many episodes related for which we give our thanks and so designate.



Coat of Arms



Zollinger

Historiography

The Zollinger Coat of Arms illustrated left was drawn by an heraldic artist from information officially recorded in ancient heraldic archives. Documentation for the Zollinger Coat of Arms design can be found in Siebmacher's Wappenbuch, Vol. 71, p. 74. Heraldic artists of old developed their own unique language to describe an individual Coat of Arms. In their language, the Arms (shield) is as follows:

"In g. auf gr. Dreiberg eine # Leiter mit drei Sprossen, die oberen Enden der Leiterbaume sind hakenformig nach aussen gebogen."

When translated the Arms description is:

"In gold: on a green mound of three hills a black ladder with three rungs, the upper ends in the form of hooks bent outward."

Above the shield and helmet is the Crest which is described as:

Mannesrumpf, Kleidung wie Schild, mit # gestulpter g. Mutze."

A translation of the Crest description is:

"The body and head of a man, clothing as the shield, with a gold cap turned up black."

Family mottos are believed to have originated as battle cries in medieval times. A Motto was not recorded with the Zollinger Coat of Arms.

Individual surnames originated for the purpose of more specific identification. The four primary sources for second names were: occupation, location, father's name and personal characteristics. The surname Zollinger appears to be locational in origin, and is believed to be associated with the Swiss and Germans, meaning, "one who came from Zollingen." The supplementary sheet included with this report is designed to give you more information to further your understanding of the origin of names. Different spellings of the same original surname are a common occurrence. Dictionaries of surnames indicated probable spelling variations. The most prominent variations of Zollinger are Zolliker and Zoelliker.

Information available to us indicates that in 1972 there were less than 350 heads of households in the United States with the old and distinguished Zollinger name. The United States Census Bureau in 1970 estimated that there were 3.1 persons per household, which means that fewer than 1085 people in the United States bear the Zollinger name. In comparison, some of the most common family names are shared by over two million people.

This report does not represent individual lineage or your family tree and no genealogical representation is intended or implied.

THE ZOLLINGER NAME

Zollo, was an old Teutonic name appearing in documents of the 9th century. The story goes that the Zollingers operated a ferry across the Rhine River near the Lake Constance and charged a toll. From this trade or occupation came the name Zoll, meaning toll collectors. They were not the only ones engaged in this profession, for the Romans, prior to this time, had officials appointed to supervise river traffic and collect tolls.

Farmers by trade, the Zollingers called their settlements Zollinc-hovun, meaning the farms of the Zolling clan. In that day Zollinc-hovun was the name of two different places, Zollikon and Zollikofen. The present cities, Zollikon near Zurich and Zollikofen near Bern are ample evidence of the settlements and estates once occupied by the Zollingers centuries ago.

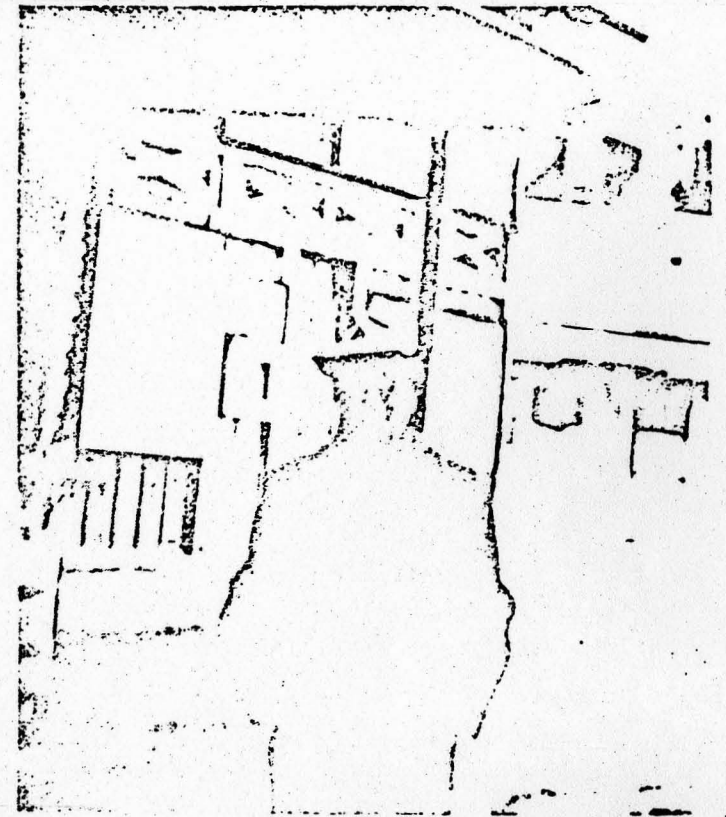
In a manuscript appearing in the periodical of the Swiss Genealogical Society "Der Schweizer Sammler und Familienforscher" in 1935, page 57-58 and 84-85, is an essay with the title "Uber Namensforschung: Der name Zollinger". Its author, Gustav Zollinger, Dr. Dentist and member of the Swiss Genealogical Society, brings to light in a very comprehensive way, the history and movements of our people in their many places and occupations, from which has evolved the name Zollinger in its many variable spellings. His work is well documented with sources from court, land, census, death, parish and tithing records.

How we came in possession of this volume of history is as unusual as the history itself. To my grandfather, Jacob Zollinger, ninety was not considered the retirement age. He was still active with his genealogical and temple work, As the writing out of the family group sheets and the recording of the completed ordinance dates demanded more and more of his time, members of the family came in to assist him. During this time, between 1934 and 1940, he re-lives the many rich experiences of his long and eventful life as he tells them to his granddaughter, Bethea Zollinger Dale, who wrote it down in long hand. In this work she was assisted by his daughter, Geneva Zollinger Worley.

To Bethea, this experience generated in her a great interest in genealogical research. She enjoyed writing to many distant Zollingers, throughout the country. One of these Zollingers, whom she found by correspondence, was a woman living in Springhill, Kansas. It was from this woman and from her cousin, Sadie June Zollinger Flanagan from Jacksonville, Florida, that our family was given the information about Gustav Zollinger and his "Voluminous" history as he referred to it on one occasion.

In search of some Zollinger history, Mrs. Flanagan wrote a letter to Mister Von Stieger in charge of the Swiss Archives, Her letter was forwarded by him to Mr. Gustav Zollinger, who answered her letter by giving her a brief summary of his work. A part of his letter, addressed to Mrs. Flanagan and dated March 19th, 1949, follows:

" Those who bear the Zollinger name today, are widely scattered in the county of Zurich. They are citizens of Zurich, Urdorf, Lutikon, Zollikon, Hombrechtikon, Mannedorf, Wadenswil, Stafa, Gruningen,



Dr. Gustav Zollinger

etc. I have made researches about the different branches, finding out the first ancestor of everyone and from where he has come. The result is, all Zollingers converge towards one union, that is, all branches have many centuries ago the same origin."

Mrs. Flanagan then sent a copy of this letter to her cousin in Springhill, Kansas, who in turn sent it on to my Uncle Lawrence D. Zollinger

Soon after receiving this letter, my Uncle Lawrence D. Zollinger, related to me a dream he had in which his father, Jacob Zollinger, came to him and pointing his finger to this letter said, "Something will come of this."

HISTORY IN STATE ARCHIVES

In 1956, Dennis, the son of Lawrence D. Zollinger, received his call to the Swiss-Austrian Mission. His father asked him to call upon Gustav Zollinger in hopes of obtaining this history. During the course of his missionary work, Dennis called to see Gustav Zollinger, who informed him that he had placed the history in the state archives with the stipulation that no one could gain access to it until after his death. Dennis then handed him a letter which he had written to his father, Lawrence, a few years previous and realizing then who Dennis was, granted him permission to microfilm the history.

A letter written to the State Archives releasing his work for microfilming follows:

Herzogenbuchsee, Bern Switzerland

February 28, 1957

"A story written by me about the Zollikers and Zollingers (from Zollikon) is deposited in the state archives, written in type on thick Bütten paper and bound in leather.

Mr. Zollinger from Providence, Utah, U.S.A. would like to make a few microfilms of it. I have nothing against it under the stipulation that the original is treated with the greatest of care and does not suffer any damage by spots from sweaty hands or such things."

Signed G. Zollinger

Common Ancestor shared by two great families

The history, now on film, which cost my Uncle Lawrence \$66.00, was the means of us bringing two family organizations together in a close working agreement - the Willard Zollinger family of Salt Lake City, family representative of the Albert Zollinger family organization of Rexberg, Idaho and Lawrence D. Zollinger of Providence, Utah, the family representative of the Jacob Zollinger family organization. Both pledged to pay half the cost of extracting the genealogical information for temple work, This was done by competent researcher who understood the old high-german. Willard Zollinger expressed the feeling that the lion's share of this information would favor their branch of the family but when the final tabulation came it was just the reverse. We had 75 of the 85 group sheets available. We not only extended our Zollinger surname line 2 more generations, to my 11th great grandfather, but the relationship between the two branches of Zollingers was finally established. Our common ancestors are Jacob and Heinrich Zollinger, (brothers) and sons of my great grandfather who married Elsi Tobler. Our branch is from the younger brother Jacob, and their's from Heinrich. Several bound volums in german have been printed from this film without cost, by Willard Zollinger's son who lives in Washington.

Zollingun, and Zulling were place names in south Germany in 748 -1030. According to professor A. Bachmann, most of the surnames ending in "inger", taken from the county of Zurich, originated from place names. For example: Zollinger from Zollikon, is near Zurich. Dollinger and Tollinger is from Dollikon, which was a place by Meilen on the Zurichsee and Uetinger from Uetikon. Von Zollikon, Zollikon, Zolliker and Zollinger were family surnames which were recorded in the monastery records of Rueti in the county of Zurich.

SOME EARLY NAMES

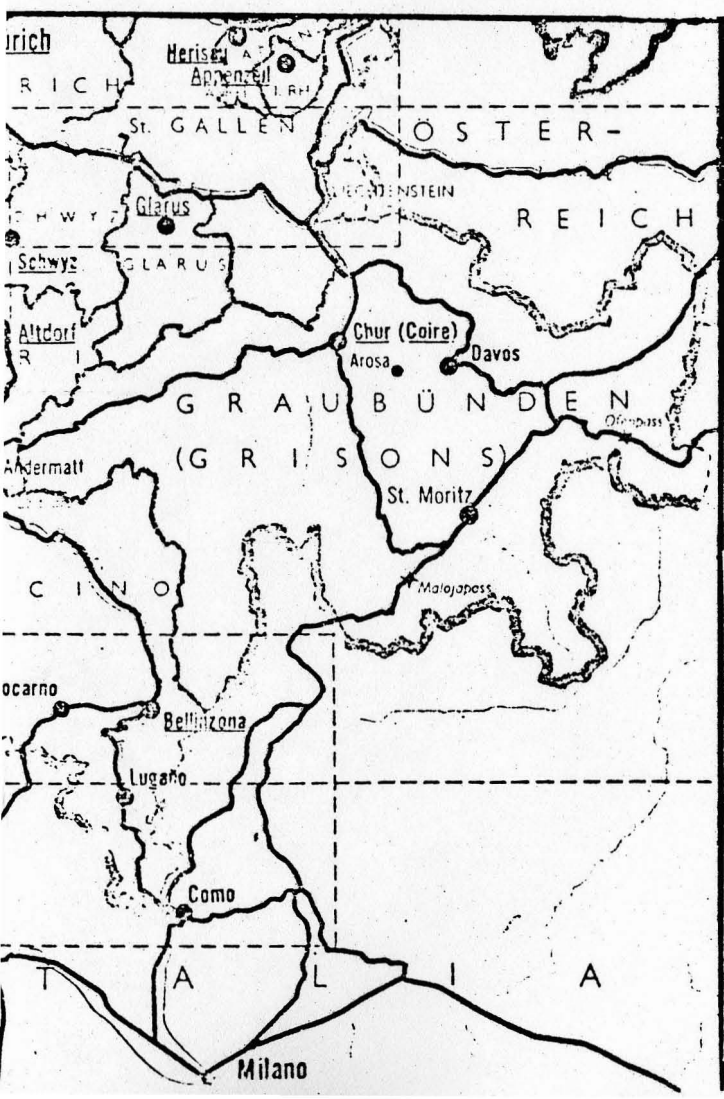
- Zoll - in the index of a brotherhood club, church of Reichenay in 826.
- Zollo - a benefactor of the monastery of St. Gallen.
- Zollin and Zolin - are witnesses in a St. Gallen record in 801.
- Zollin, Zoellig, Zollch, Zuelli and Zuelly - from a 1936 Zurich address.
- Zollin, Zol, Zoll-ing and Zull-ing were 8th century names.
- Zullini and Zullin in 778.

There is a definite correlation between a bit of early history and the names Zullini and Zullin which I think is very interesting and has some merit.

THE OLD HIGH-GERMAN NAME

From his research, Gustav Zollinger makes the assumption with some degree of assurance, that the name Zollinger had it's beginning about 500 A.D. and was derived from the name Talum, the name of an army officer of Theodore the Great. Recorded in death records on the St Gallen area in 861, were the names Tallo, Tulla and Toli. Geographically, the names Zoll, Zollo, and Zolli, which are abbreviations of the names Zollinc, Zolling, and Zulling, came from Thueringaen. Germany and the names Zollinqen,

The years 400 B.C. to 400 A.D. saw the construction of the great military roads, two of which were the Alpine passes connecting Italy with southern and western Europe. The Simplon pass was a paved Roman road and the Septimer pass formed part of the route through Switzerland to the Rhine Valley and into southern Germany. Upon it's completion the workers returned to their homeland in Italy. A few remained and became citizens. The question arises, did the name Zullini and Zullin originate with these people the road builders?



ZOLLIKON

and it's nobilty

by Gustav Zollinger

"From the freemen of Regensberg comes the ministerial name Von Zollikon, meaning of the house of Zollikon, They were farmers by trade and highly respected and had the rank of noblemen or lords. From Zollikon came the farmers of the middle ages."

To understand what is meant by the term "freemen" the Encyclopedia Americana gives us a possible answer.

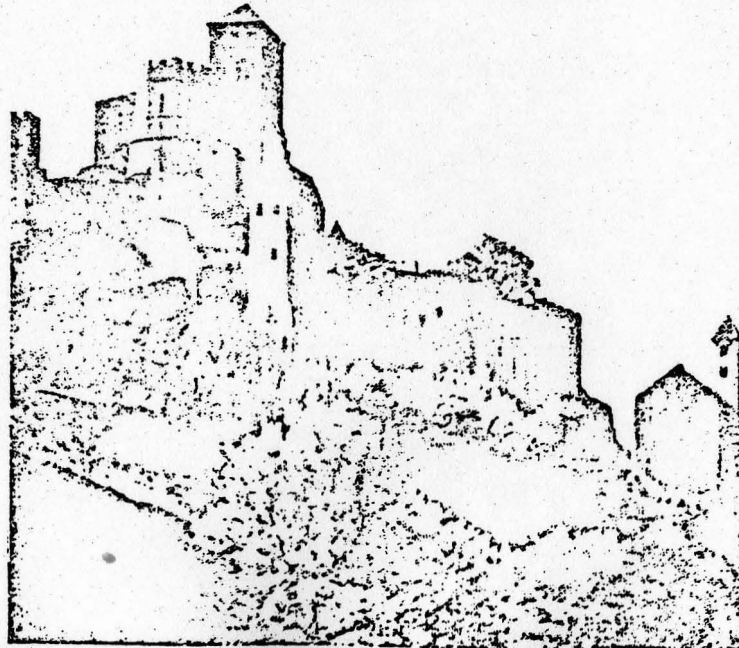
"Following the invasion of the Alimanni, Switzerland remained for many hundreds of years, merely a number of separate towns, villages, castles and fortresses, all supposedly loyal to the Holy Roman Emperor. From 1100 to early 1200 the Hapsburg family became rulers of much of Switzerland. The freemen of the counties of Schwyz and Uri, two small forest areas in central Switzerland, fearing the Hapsburg rule, sided with the Roman Emperor, Fredrick the 2nd, and against the Pope and the Hapsburgs. In return, Fredrick gave Schwyz and Uri a special position in the Roman Empire. When Rudolf the first of Hapsburg became Holy Roman Emperor in 1273, he tried to force Schwyz and Uri back to their old positions but was not successful so the two counties considered themselves free. They were free from then on."

The freemen of Regensberg owned the Regensberg Valley, the Wehn Valley, part of Bach's Valley and others. They also owned large estates in Aargau, Zollikon, Rueti, Gruningen, Hombrechtikon, Thurgau, Kloten, Mennesdorf, Dernton and a castle in Friedburg by Meilen on the Zurichsee.

Over the period of 431 years, the Von Zollikon owned many large estates which were the homes of many families. The names of the first owners of these estates, then known as Zollinc-hovun in 837 (Zollikon today), was Nidhard and his mother, Engelsind, who later gave this whole estate to the church of St Gallen on a yearly rental basis.

In the 10th century the present district of Hinwil was in the hands of the Counts of Rapperswil. It was sold to the church of St Gallen in 1300. Later it was given to the freemen of Regensberg to hold in trust. This transfer of property included a castle and the small town of Gruningen from which came many of the Zollingers later found in the localities throughout the county of Zurich.

In the year 1303-10, mention is made of a Lutold Von Zollikon, who was a freeman of knightly rank. As a government officer, he with others directed the affairs of the Freiherron Von Regensberg. They were the founders of a castle and the little town of Gruningen where they became citizens. (This castle was still standing in 1935).



The several preceeding incidents of property being given to another to hold in trust or on a yearly basis, is made more meaningful by the following explanation from the Encyclopedia Americana:

Rudolf Von Zollikon was given recognition as a freeman of knightly rank in 194. by the Heraldic Book "Edlibach".

In May 1956, Heinrich Von Zollikon gave a piece of land, which he had in Schmetlen, to the monastery for the welfare of his soul on condition that they keep it for life on a yearly interest basis.

Feudal system

"Roman society has a system of patronage whereby the weak or poor in search of security vowed to serve faithfully the great or the wealthy to obtain protection from oppression or attacks. This was known as the feudal system. It was a political and military system that prevailed during the 10th, 11th and 12th centuries. This feudal system was responsible for the rise of castles. Under this system charters were granted to Bishops, monasteries and secular lords, exempting their estates from taxation, from visitations of state officials and even from judicial jurisdiction. The immunist became sort of an administrative officer of the king on his estates. A proprietor on a farm or a small estate needing the protection of a great landowner, often requested the latter to take over his lands and grant him the continued use of them, thus avoiding oppression attacks and taxation."

"On the Zollinger estate in Kloten in 1274 our name appears for the first time in it's present spelling. Yet in the 14th century, one cannot find in church or court records any entries by that spelling. About 1300 one Von Zollikon was feudal tenant of the Count of Toggenburg.

Origin of the Zollinger name

The Von Zollikon of Lutikon owned many large possessions which in 1488, fell into the hands of an old woman. She made a donation of goods to the church of Hombrechtikon for the salvation of her soul. The many who had been living on these estates then became renters and not owners as before, having to pay fees to the church. In 1432, Johns de Zollikon de Gruningen, had many possessions in Itzikon near Gruningen and a cousin, Johannes de Zollikon de Lutikin, in 1467, lived on the farms in Lutikon.

Later the name changed and the noble (Von de) disappeared. The following surnames then came into use in the 15th century: Zollicon, Zollingcon, Zolliker, Zollyker, Zolligker, Zolliger and Zollinger. Here in Lutikon, my 11th great grandfather was born in 1486 and in 1500 the surname Zollinger was found in Hombrechtikon, the birth place of my 9th great grandfather, Jacob Zollinger, in 1540.

No mention is made of nobility, knight-hood or noblemen after 1268. "However, the record states that a Herman Von Zollikon, citizen of Gruningen, possessing a large area of the hills of Zollikon then called Zollikerberg, sells this forest area to the monastery of Oetenbach in 1449.

In 1408, the town of Gruningen became, by purchase, a part of Zurich, the people became ordinary citizens and there were no more Von Zollikon in Gruningen after that. That is to say, nobility passes and the name changed. The noble (Von de), meaning the noblemen of the house of Zollikon, disappear!"

In his book, "A Guide To Genealogical Research," Archibald F. Bennett indicates that the surnames now in use were derived from five different sources: 1. Patronymics or Sire names, 2. Place or locality names, 3. Occupation, trade or professional names, 4. Descriptive or nick names, 5. Names of animals and natural objects.

In our history we have an example of a locality name. The name Usteri was taken from the town of Uster. The oldest ancestor of Elizabetha Usteri, my great grandmother, was Hans Von Usteri, born in Uster about 1460. After he had moved to Zurich the people called him Hans of Uster. He took the name of Usteri from the town of Uster where the family originally came from.

The following are surnames of people of Swiss descent, living today, whose surnames were derived from one or another source that is mentioned above:

Fuhriman - teamster	Schmidt - blacksmith
Kaufman - salesman	Kuhfuss - cow foot
Hauptman - headman	Spuhler - Singer
Schiess - sharp-shooter	Ech - corner
Rinderknecht - cow servant	Vogal - bird
Stauffer - a steep place on the mountain	
Niederhauser - of the lower houses	
Hockstrasser - an elevated place	
Theurer - expensive article	
Baumgardner - tree gardner	

My progenitors, from my 11th great grandfather, who was born in Lutikon, Zurich, Switzerland, down to my great grandparents, Johannes and Elisabetha Usteri Zollinger, are a matter of record on proven pedigrees and on family group records. Johannes and Elisabetha were the parents of seven children, Jacob Zollinger, my grandfather, being the youngest.

In the history which follows, given by my grandfather, Jacob Zollinger, then in his ninetieth year, I have made some insertions such as dates, names of individuals and places not before mentioned. I have also, when I thought necessary, altered his wording to give better connotation. In doing so I have exercised the greatest of care to convey the meaning intended. Other facts and experiences remembered by his son, Lawrence D. Zollinger, are also added. Every effort has been made to present exact historical information and wherever possible the words of grandfather, Jacob Zollinger, are quoted as they came from him. They will be found set apart in quotation marks.

MY GRANDFATHER NOW TELLS HIS OWN STORY

My parents, Johannes and Elisabetha Usteri, were a very religious people. My mother came through a line of very prominent people who lived in the town of Zurich for 400 years. Three of her ancestors were ministers of the gospel, four were professors of theology and five were university professors. Other relatives were merchants, members of the city council, millers, doctors, captains and a poet. My grandmother was a very prayerful woman and every time she came to see us she always told my mother to always attend to her prayers.

My early life on the farm

IN URDORF ZURICH, SWITZERLAND

My parents taught us children to work and to be obedient. We had to go to school five and one half days a week and also had to take some lessons from the minister that didn't interest me at all. In my early youth I had little time to play as I always had to help at home. At the age of twelve I attended school only one day a week and spent two hours with the minister and the rest of the week was spent helping my father on the farm milking cows, feeding cattle and other work that a boy of my age could do. My father kept cows because they were the most profitable animals. With them he did all the work on the farm as well as selling the milk which they produced.

At the death of my grandfather, Heinrich Zollinger, my father inherited part of his father's farm. Then he purchased two thirds of the Zollinger home which was at this time more than one hundred years old. We shared our large house in Urdorf with my sister's family. The other half was occupied by our cousin and her family. The church and the cemetery were just over the wall from our house. I remember there were two large walnut trees growing in the corner of the church yard. Buried in this area were all the suicides. On the west side of the wall was a row of prune trees. My chums and I would pick up the ripe fruit on our side of the wall but were afraid to get the fruit on the other side.

My father bought more land and from his farm he sold cattle, grain, potatoes, peas, prunes and apples. From a grape vineyard located on a sunny slope, which produced excellent quality grapes, we made and sold wine. The produce from the farm, at first, had to be transported to market, a distance of six miles, by father and the older girls, on their heads.

My mother thinking there wasn't enough money coming in, began weaving silk for a large firm in Zurich. The girls were also taught to weave and there were also some men who kept the looms in good repair. As a rule no one outside of the city was allowed to do this kind of work, but as no one objected, the business became a profitable one. The woven silk material was sold in 35 yard lengths.

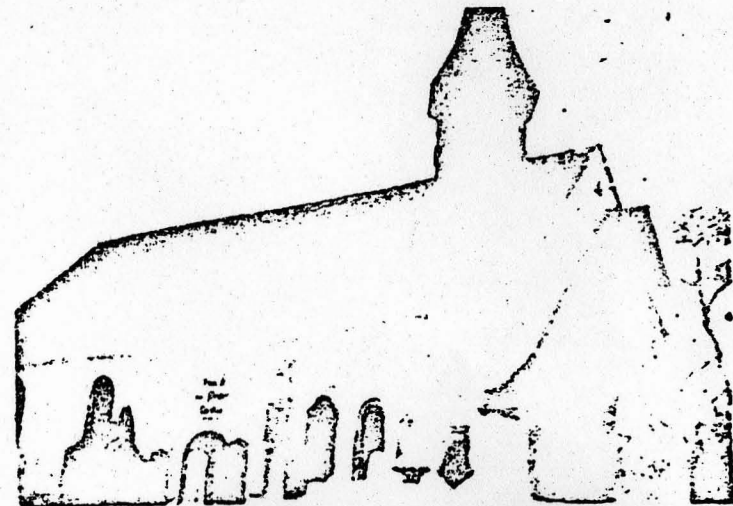
A LESSON IN OBEDIENCE

One of the things I liked to do was to go swimming on Sundays with my chums. On one particular Sunday, as soon as the preacher said amen, out the door we went to the river near by to swim. This was of course against the wishes of my mother. She was always quite strict with me and had told me to stay home that Sunday. When we boys were preparing to leave the swimming hole a group of younger boys came to swim. One of these boys, a cousin of mine then eleven years old, also had the name of Jacob Zollinger. He got too far down in a whirlpool and was drowned. When the news of his death reached the nearby town of Dietikon by the river, my parents who happened to be there on business, thinking it was I, became very much alarmed. As you may guess they thought it was I who was drowned. However, they were very much relieved upon returning home to find me safe and sound. I got a good slapping from my mother.

AN OLD FASHIONED WEDDING
November 30, 1856

*Correct wedding date
8 Dec 1856*

Not everyone could afford a wedding with all the old fashioned customs. When my eldest sister, Anna, was married to Hans Ulrich Haederli, they put in their order to the cabinet maker to have him make them a wardrobe, bedstead, chairs and table. They then engaged the miller who had four fine horses to go after their furniture. On the way back the wardrobe fell off and was broken. The cabinet maker who was along went back and took his wife's wardrobe to replace the one broken. Anna Barbara, next to the oldest of my sisters, rode in the wagon with the newlyweds, south to the city limits, the groom throwing money to the children who followed. The young couple then paraded to the hotel. A succession of parties were given in their honor which began at the hotel and then moved from house to house for a period of three days. Almost a year later, Anna Barbara was married to Konrad Meyer, October 12, 1857. She died 7 weeks later, December 5, 1857 at the age of twenty two. My brother Johannes was one month old when he died.



MORMONISM

comes into our lives

CIRCUMSTANCES SURROUNDING THE CONVERSION OF THE ZOLLINGER FAMILY

During the summer of 1861 my father hired two carpenters to remodel our house. One of them, who considered himself a bible scholar, tried to persuade my parents to join his church but they were not to be moved. The town Minister who lived across the street from us had in his employ a young lady by the name of Mary Horlacher. Through her daily visits to our home for their supply of milk, Mary and our family, especially my sisters, became very good friends. Then one day Mary decided to quit her job and return to her home. Her parents, in her absence, had accepted the gospel and were baptised. The Minister, needing her services again, insisted on her coming back to work. In her old job again, Mary made use of every opportunity to share the knowledge of her new found religion with us. My parents became interested. They began attending the meetings of the Elders in Zurich. Mother knew that this religion was much different than anything she had heard of. Their baptismal date was set for November 20, 1861. Ferdie and I were finishing the apple harvest that day when we noticed our parents walking along the public pathway that led in the direction of the Limmat River. Ferdie surmising what they were up to and being prejudiced against this new religion, began to swear and curse and threatened to stop them from going. But the Lord blocked his way, for he met with an accident.

It was the custom in those days for the farmers to help each other with the threshing of their grain. To keep it dry it was stacked in the barn. Ferdie was asked by a neighbor to come and help him. That evening while coming down a ladder, he slipped and fell injuring his leg. As a result he was confined to his bed for five or six weeks. Never did an opportunity to study and reflect on the teachings of Mormonism present itself in a better light than it did then. Ferdie was soon convinced of the truth and desired to be baptised.

My parents, now members of the Church Of Jesus Christ Of Latter-Day Saints, had in mind to sell the farm and home and emigrate to America. This would have been impossible had my brother Ferdie decided against joining the church. The Lord had his hand in it and directed matters for the good of all.

THE DAY OF MY BAPTISM - December 16, 1861

In my early youth I cared little for religion. My uppermost desire then was for enjoyment and that was only on Sundays when we boys got together. Since by brother Ferdie was laid up, it fell to my lot to look after the feeding of the stock and the milking. I was in the barn doing the farm chores when the Mormon Elders came to our house. My mother came out and said that Ferdie and my sister Dorothea, were going to be baptised and that she wanted me to go along too. I said that there was plenty of time for me, but I did as I was told. That evening my mother invited the town officers and neighbors to a meeting. The officers were the only ones who came into the house. The other people stayed outside until the meeting was over. After the meeting we walked about a mile to the mill race on the Limmat River. Ferdie walked with the aid of his crutches. There was four

inches of snow on the ground and it was cold. One of the Elders went into the cold water, something I had never seen before. When Ferdie came out of the water he did not have any need for his crutches. He was healed and walked as before. As for me, they never gave me any change of clothing, so I had to walk home in my wet clothes, but to my amazement, instead of freezing and being cold, I was not only warm but hot. So anybody can guess right there was the power of God made manifest, faith was planted in my heart and a real foundation was laid, I could not get away from it if I wanted to. I know it was the power of God. The baptisms and confirmations were performed by Elders Gerber and Miller. The next morning Ferdie loaded the wagon with 200 pound sacks of potatoes. The neighbors were astonished and wondered what had taken place, for the day before he was unable to walk without crutches.

MY BROTHER BECOMES ENGAGED TO BE MARRIED

Ferdie would have been the 3rd member of the family to be married, but since his fiancée would not join the church the marriage was called off. Shortly thereafter, in a meeting, he met Louisa Meyer and they became engaged to be married. She was the oldest in her family. When her father died and her mother re-married, she left home to work in the city as a weaver of silk. She stayed with her Aunt who had been bedfast for many years with rheumatism. When she was baptised she had to be carried down into the water and was healed by the power of the Priesthood and the next day she walked to Zurich a distance of twelve miles. She emigrated to Utah and married "Troubadoni" Stachli, He was nicknamed this because of his interest in music both in Switzerland and in St. George, Utah. He joined the church in the fifties.

Preparing to leave Switzerland

To a well-to-do farmer as my father was, the decision to sell all his property which represented almost a lifetime of accomplishment and hard work and to go to a strange land, was a most difficult one to make, but my mother, being more of a boss, assured my father that it was the right thing to do. We chose to dispose of our property by means of two public auctions, one before Christmas and the other in January of 1862. Notice of these had been posted according to law prior to the date of sale. My brother-in-law, J. Haederli, not as yet a member of the church and not wanting us to leave, persuaded the people not to bid, but the Lord knew the desires of my father and mother and took a hand in the matter. The people changed their attitude and everything was sold at a good price.

This was the year I was to receive my spiritual avocation into the Protestant church. I always attended the Luthern church but on confirmation day I would not go. No one could make me go. The minister sure made a fuss about it. The Catholics and the Lutherns met in the same church building in Urdorf because the nearest Catholic town, Uetikon, was two or three miles away. Neither would my mother go to church in Urdorf, saying it was all "humbug" and stayed home and studied the scriptures. She was a chosen woman, firm and true to the Lord.

Looking ahead to the time when they would make the long journey across the plains from Florence, Nebraska or Winter Quarters, to the great Salt Lake Valley, they ordered four yoke of oxen and a wagon through the church office in Bern. Having made all preparations, including new suits made for them by a tailor, they were ready to leave.



Picture taken April, 1862, in Urdorf, Zurich Switzerland a month before the family emigrated to America. From left to right, front row. John Ulrich Haderli, Anna (Zollinger) Haderli, Elisabeth (Usteri) Zollinger, Johannes Zollinger. Second row. Jacob Zollinger, Elisabeth (Zollinger) Neeser, Dorothea (Zollinger) Lau, Louise (Meyer) Zollinger and Ferdinand Zollinger at the right behind his bride. The other two gentlemen are friends of the family.

THE LONG JOURNEY TO AMERICA 54 days at sea

On the 30th of April, 1862, my parents, my brother Ferdie and his fiancée, Louisa Meyer and I, my two sisters, Elisabeth and Dorothea, bid farewell to our loved ones and our fatherland. It was hard to say goodby to my sister Anna Haederli and family. I did cry, but we left for the gospel's sake and we had faith in the Lord.

From Urdorf we traveled by train to Zurich. There we had our picture taken, (Tin type). On the second of May we were in Basel, Switzerland and the next day in Paris, France. Here we spent the day sight seeing. None of us had ever been away from home before. My mother was dressed in her old fashioned clothes and bonnet two hundred years behind the times, people were staring and laughing at us while others would point their finger and say, "look". You can guess what a spectacle we made of ourselves. The city people had never seen a bonnet just like my mother's neither had I.

We arrived at the sea port town of La Havre, France, on the 4th of May. The ship we had booked passage on had left the day before so we had to wait for two weeks for another. Here the marriage of my brother Ferdie, to Louisa Meyer, took place, which was on the 12th of May, 1862.

We left La Havre on the 15th of May, on the freighter, Windermere, manned by a very rough group of Irish Sailors. Some remodeling was done to accomodate the 109 people seeking passage. Two kitchens were improvised where the passengers could cook their meals which consisted mostly of potatoes. Berths, three high, were provided for sleeping quarters.

Brother Serge Ballif, an early Convert to the church from Lousanne, Switzerland, and who gave up a good position and comfortable home in order to devote himself to Missionary work, was in charge of our group. Among this group of saints from Switzerland and France, was Ferdie's chum, Henry Mathes and his sweetheart, who were later married in America and Brother and Sister Wintch and their two sons. Their son Jacob was in love with my sister Dora and they would have been married had he not became ill and died at Winter Quarters August 8th, 1862.

Disaster at sea

Our ship took a southern route along the coast of France, then west along the coast of Spain, then south along the coast of Portugal where we came into view of the city of Lisbon, on the fifth of June 1862. The second day out to sea we were caught in a terrible storm which lasted three days. It was impossible for anyone to walk on deck. The children had to be tied in their berths. Both kitchens were broken to pieces and caught fire. Repairs were made but they again caught fire and were burned beyond repair. Two children died and were buried at sea.

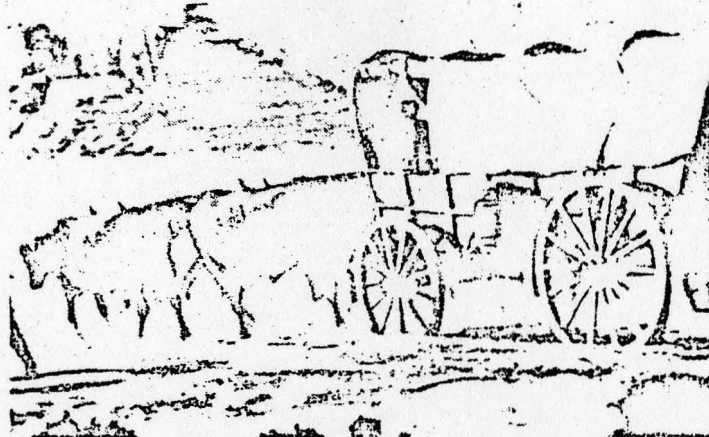
NEW YORK HARBOR July 8, 1862

After passing through quarantine and customs, we left by train the next day for Albany, New York, then to Niagara Falls, over the St. Lawrence River and down through Canada to Chicago. By July 13th we were in Quincy, Illinois and crossed the Mississippi River on the 14th, arriving in St Joseph, Missouri on the 16th of July. Here we stopped over night in a hotel. Jacob Wintch was very ill. My mother and Sister, Dora, stayed up with him during the night. Dora was to be his intended wife. They fell asleep and someone entered their room and began searching through their clothing and other articles in the room. My mother awoke and the intruder left. She reported the incident to the hotel manager and lectured him for allowing such characters to enter his hotel but he didn't seem a bit concerned.

We left for Florence or Winter Quarters on the 18th, going up the Missouri River by boat, arriving on the 20th of July. We spent

eighteen days at Winter Quarters making preparations for our trek across the plains. The four yoke of oxen and Schettler wagon, previously ordered through the church, were delivered to us and paid for. My father also bought two cows, a sheet iron stove, a tent plow, tools, dried fruit, rice, bacon and flour to take with us on our journey.

The treck westward



August 8, 1862

Our company consisted of sixty teams and wagons. We were among the six outfits independently owned and we traveled together. We were the last company to go west. At first all went well, then the roads became dusty with eight to ten inches of dust in some places. Progress became slow, feed scarce and the cattle began to lose flesh. Some of the people became sick and had to remain in their wagons. A wagon following our wagon was driven by an Englishman and his wife. She fell asleep and fell under the wheels of the heavy wagon killing her instantly. They stopped and buried her and then went on. On the 7th of September, Sister Wintch died. A few days later a child of Michlaus Jakobs died, and a son of Jacob Neaser, and October 1st, a man from England passed away.

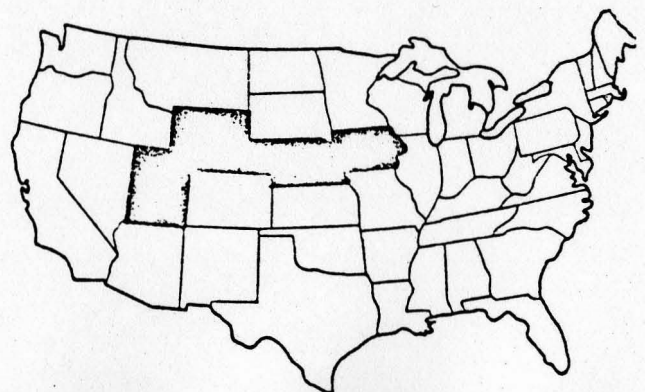
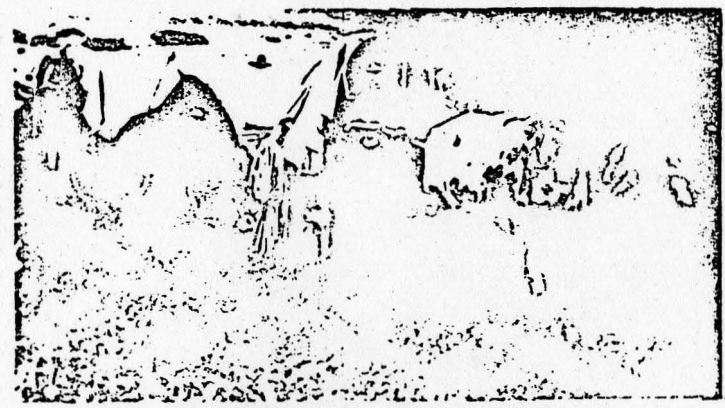
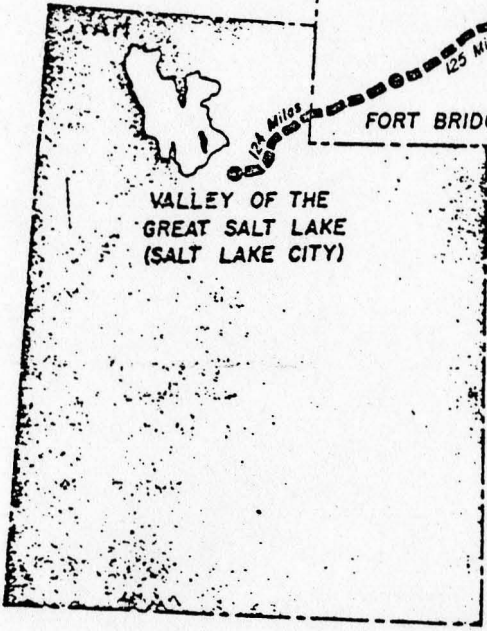
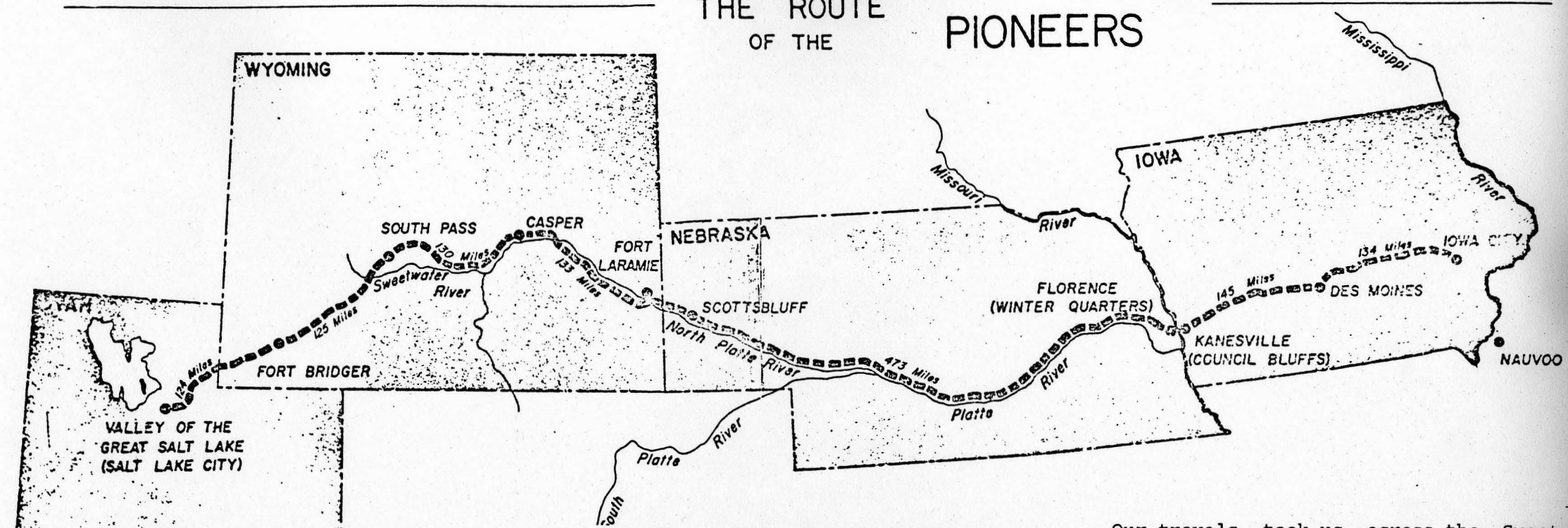
THE INCIDENT OF THE DEAD INDIAN at FORT LARAMIE

While passing through a grove of Cottonwood trees along the Platte River, Ferdie and his chum, Henry Mathes, noticed something tied in a bufflo robe hanging in a tree. Out of curiosity, Ferdie climbed up to investigate. To his astonishment he found a dead Indian. The stench made him sick.

Following the incident of the dead Indian, my brother Ferdie joined the rest of the family my mother, my two sisters and his wife Louisa, with what was then called the Mountain Fever. He never walked another step until we arrived in the Salt Lake Valley. My father, sixty three, drove the two cows and gathered wood for the fires each morning and evening as he walked along, so you may guess that most of the work was left to me. I hired a German woman to cook for us and care for the sick. I got a youngster about my age, 17, to help me with the oxen each morning and evening. Each evening a circle was made with the wagons, the oxen unyoked and kept confined to the inside perimeter, giving better protection against the Indians. I had to put up the tent, set up the stove and make the fire in addition to milking the cows and go after the water which was usually some distance away. With the assistance of a neighbor, the sick had to be carried back into the wagon and so it was day after day.



THE ROUTE OF THE PIONEERS



Approaching the mountain terrain and on to the south pass, having an elevation of 7550 feet, we moved through snow and experienced very cold temperatures. Many froze their feet. One man, upon reaching the Salt Lake Valley, had to have his toes amputated and on the 5th of October a man named Looser died. A day or so later, the Bachofen baby died at birth.

Our travels took us across the Sweet River several times. We had to carry some of the people across this river on our backs.. There was five inches of snow on the ground so you might guess the water was very cold. When we reached the Green River the snow was gone. We came down Echo Canyon and camped a number of miles south of what is now Coalville, on October 27th. I forgot to unyoke one pair of oxen and the next morning they were gone. Someone had stolen them, but we managed to keep going and on the 30th of October we arrived at the mouth of Emigration Canyon. Many people came to see if any of their relations were in our company. One man came all the way from St. George, Utah. On the 31st, we drove into the city and we camped in Emigration Square. The cattle were turned out to graze in the church pasture but being so late in the year the feed was about gone. Thirty five people had lost their lives in our company.



Salt Lake Valley

October 31st to November 7, 1862

We were strangers in a strange land. We didn't know a soul. Ferdie and his wife, Louise and my sister Dora were able to get out of the wagon for the first time. How glad they were. Mother and Elisabeth, my sister, were not so fortunate, Elisabeth's legs had been cramped for such a long time in the crowded wagon box that it took four months of constant massaging with bear grease before she could again gain the use of her legs. My mother had been so sick and helpless, but in time she was able to walk. Because of her great faith the power of the Priesthood was made manifest many times in her life. This was generally through the administrations of Brother Ballif who we became acquainted with as a missionary in Switzerland. In her Patriarchal Blessing, given a few years later, she was promised that sixteen years would be added to her life.

While in Salt Lake we received an invitation from Brother Ballif to come to Cache Valley which we accepted. It was delivered by Jacob I. Naef, who had come to Salt Lake on business and also to take emigrants back to Cache Valley. It took seven days to make the trip. Traveling was slow with only two yoke of oxen, having lost one on the way.



CACHE VALLEY

PROVIDENCE - The six and one half month journey ended. November 15, 1862

We arrived late at night and camped on the south end of town which was at that time a fort. How glad we were that our journey was ended and we could stop and rest. Nobody knew how tired we were. We were thankful to the Lord for sparing our lives during this long journey.

The next morning, among the people who came to see us, was a man by the name of Ulrich Traber who offered us his one room house, a log cabin, for a yoke of oxen. My father accepted his proposition and we moved right in. Here we all spent the winter of 1862 and 63. The people were very poor and had no money to purchase the things they needed so they desired to trade us out of some of the articles we had brought from Switzerland. Judging from the amount of goods we had they considered us rich.

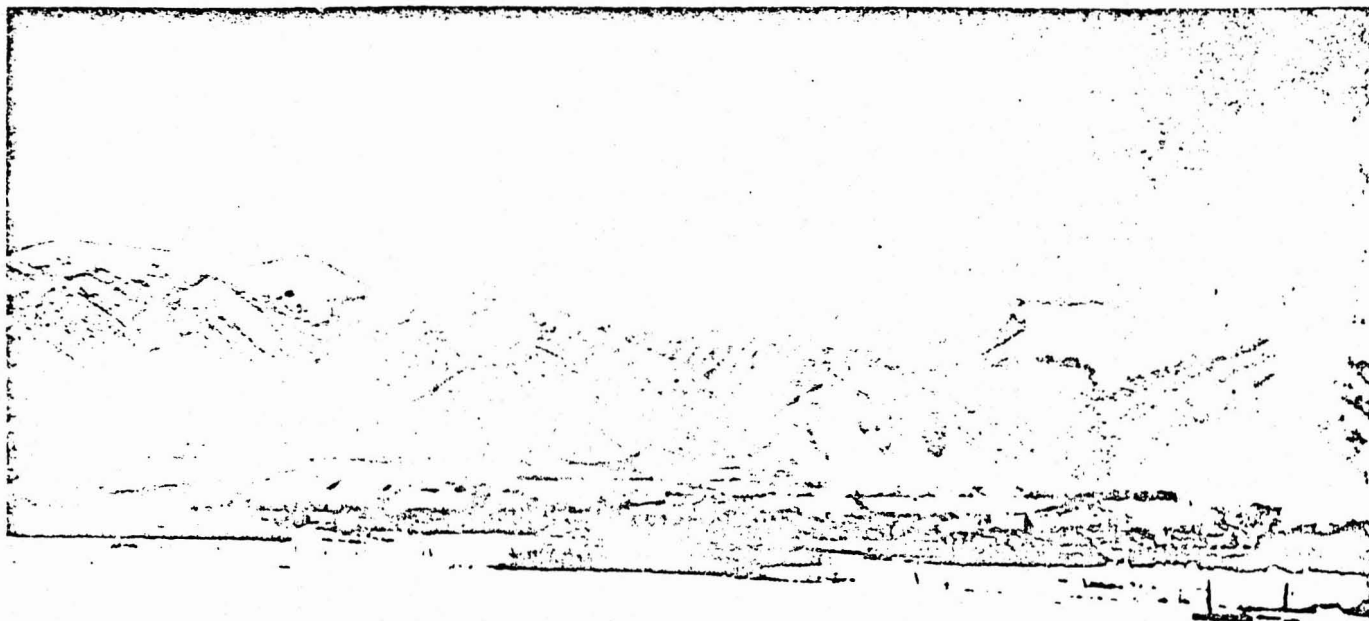
In 1863, my parents bought a piece of land north of town giving a tent and a pair of boots as part payment. That season because of the drought we only raised 150 bushels of wheat and oats. We did have a fine garden, however, and my father liked to fish and kept us supplied with fish which he caught in his traps.

In the fall of 1863 I took the tithing grain to Salt Lake. I drove the same yoke that my father purchased at Winter Quarters prior to making the trek across the plains.

My father loaned Apostle Rich some money and in exchange he gave us a number of sheep. The wool which we sheared from our flock of sheep was spun and woven into cloth. Everyone had clothes made of the same material.

I loaned Ulrich Traber a yoke of oxen and a wagon in 1863, so he could take a load of his wheat to Salt Lake for which he got thirty five cents per bushel. It took a week to make the trip. With the money he bought a little sugar, some matches and enough Calico at seventy five cents a yard to make his wife a dress. A man could easily carry under his arm the little bundle it made.

PROVIDENCE



Looking east toward the sloping plain of Providence City along the picturesque Wasatch range with Big Baldy to the right and Temple Baldy to the left

In 1864 the town site was changed and laid out into blocks as it now is. The lots and farming land were divided by the Bishopric and in the same year the people moved and began to build their homes in their own lots. Our lot, through a trade with Ulrich Haderli, was a corner lot which is now occupied by my son, Lawrence D. Zollinger.

By 1864 the mines in Montana were operating. Freighters and miners who came into our area to buy produce opened up an outlet for our farm products. Flour and salt sold for \$1.00 per pound at the mines. Eggs were \$2.00 per dozen and wheat \$6.00 per bushel. From the sale of our produce we bought a wagon and a span of mules.

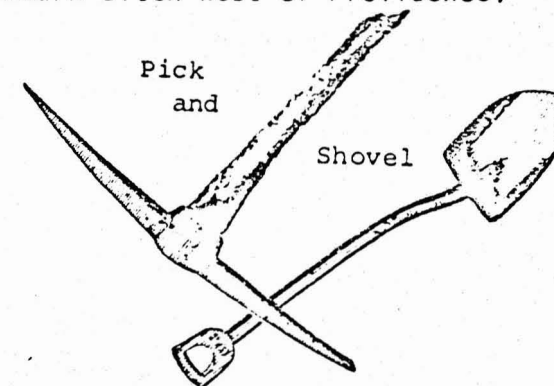
We rented some land from Daniel Lau and planted it into wheat. With no spring rains it didn't germinate and we had to re-plant and water it up. After irrigating this crop five times that season, it froze before it was ripe. We then had another problem to contend with. The grasshoppers and sometimes the crickets ruined our grain crop in 1868, leaving only a small corner of wheat untouched. That year we had only thirty five bushels of grain which we sold for \$5.00 a bushel. These ravenous insects infested our fields for a number of years. We tried in every way possible to destroy them but with no success.

COMMUNITIES BUILT UP BY COOPERATION

In the ward they had weekly teacher's meetings where all things pertaining to the welfare of the community were discussed. People were appointed to work on irrigation ditches, build roads, bridges, meeting and school houses and to visit the members of the ward. A week later they reported their labors after which their new assignments were made. That is the way the communities were built up by a system of cooperation through which they learned how to live and share with one another. In expressing himself in regard to working for the welfare of others, my grandfather said, "I was so busy with community affairs that I never knew the time when I could work for myself."

WORK BEGINS ON THE UPPER BLACKSMITH FORK CANAL - 1864

The people had no tools to work with and were too poor to buy them. My mother gave me five dollars for a pick which the blacksmith, Fred Theurer, made out of a steel rim of a wagon wheel. This pick was in constant use. When anyone laid it down, another would pick it up and go to work. The 6 mile canal south of Millville was dug with a pick and shovel and was finally finished with the aid of ox teams. I also helped on the Busenbark ditch west of Providence.



Construction Work

BUILDING OUR MEETING HOUSE - 1868-1870

We hauled the rocks for the walls from the canyon and the east bench. The rock for the corner stones and the window frames came from Hyrum. I hauled the lime rock, which was burned for the lime, from Spring Creek Canyon east of Providence. I had a difficult time finding two just the right size and strength. They were hewn by hand by Jacob Fuhriman Sr. Henry Bullock was the carpenter and the masonry work was done by James H. Brown..

SCHOOL HOUSE BUILT - 1877

A two story rock building

A large group of us worked on it all summer and had scarcely finished it when school started. I was also one of the first trustees on the school board and had to visit the parents of the children to get the means to pay the teachers.

WORK ON THE TEMPLE

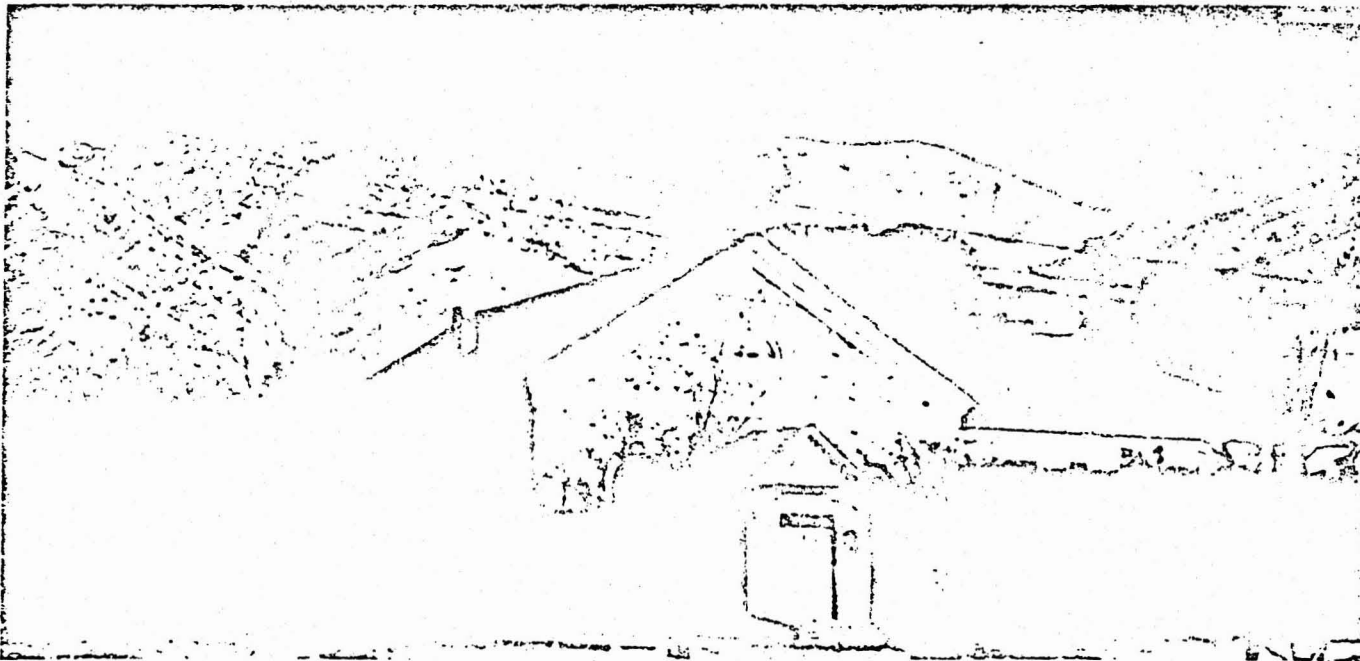
I helped to build the Tabernacle and the Logan Temple. Wheeling up rock in a wheelbarrow to the second story day after day was hard work. The stone used in building the temple was hauled from Green Canyon, north-east of Logan in Franklin, Idaho. Bishop Fred Theurer and I were among those who hauled the rock with a span of mules. One of my mules was named "Coyote", he had only one ear.

THE CONSTRUCTION OF THE UNION PACIFIC AND THE CENTRAL PACIFIC RAILROADS

The following information was taken from the book, The History of a Valley, page 172

"When the transcontinental railroad reached the borders of Utah in 1868, Cache Valley Citizens obtained employment in the construction of the Union Pacific line from Echo, Utah to Promontory and the Central Pacific from Ogden to Corinne and west around the great Salt Lake. These projects provided employment for an estimated 5000 persons largely Mormons under contract agreement with Brigham Young who let sub contracts to bishops from Cache Valley on the north to Utah Valley on the south. The pay ranged from three to six dollars per day for men and ten dollars a day for a man and team."

I worked for the Central Pacific with a team of mules moving dirt to shape the road bed for the laying of ties a few months in the fall of 1868, returning home just before Christmas. That winter I hauled ties out to to the railroad. I hauled one load to Corine Utah for which I received 15 cents each. I had a knack for cutting railroad ties. The trees were cut down and cut into lengths and hewn flat on two sides, then pulled by mules to the road for loading. I cut 50 ties in one day. Others cutting 35 or less would watch me to learn how to do it. One observer seeing he was no match for me said, "He can cut more ties than Joe Campbell can saw."



Providence First Ward chapel. It was the second meeting house built in Providence. The structure to the left is the original rock meeting house built in 1870 at a cost of \$12,800. The two-story brick section to the right is the annex, containing class rooms, built in 1926.

The Railroad

The summer of 1869 I went to work for the Union Pacific Railroad with a group of men from Hyrum, Utah. We loaded our mule teams and wagons on the train at Corrine, Utah. I and McBride worked our teams together on the plow building the road bed for the track between Echo, Utah and Fort Bridger, Wyoming. At a 4th of July celebration at Fort Bridger, I had my first and last taste of "Four Roses." We finished our work there on October 15th and took our outfits and started home, I had two lively teams of mules on my wagon. We followed the Weber River into Ogden Valley and then took a course up over the mountain and down Avon Canyon into Cache Valley, using long ropes to let our wagons down in places too steep to drive. Without a trail or road signs to guide us we made it home in good shape.

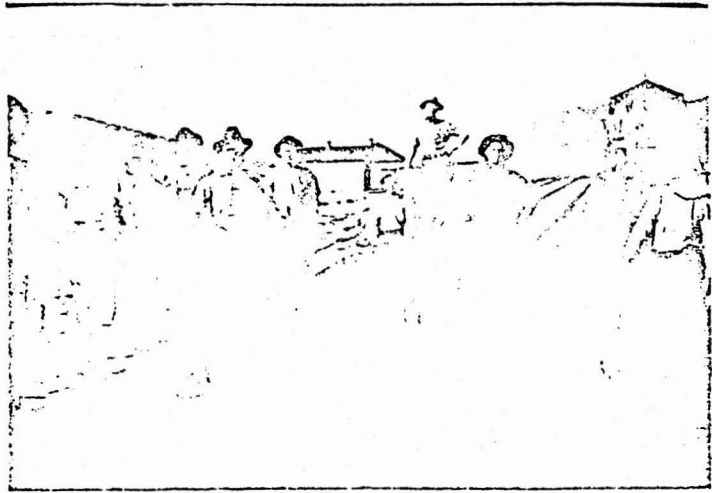
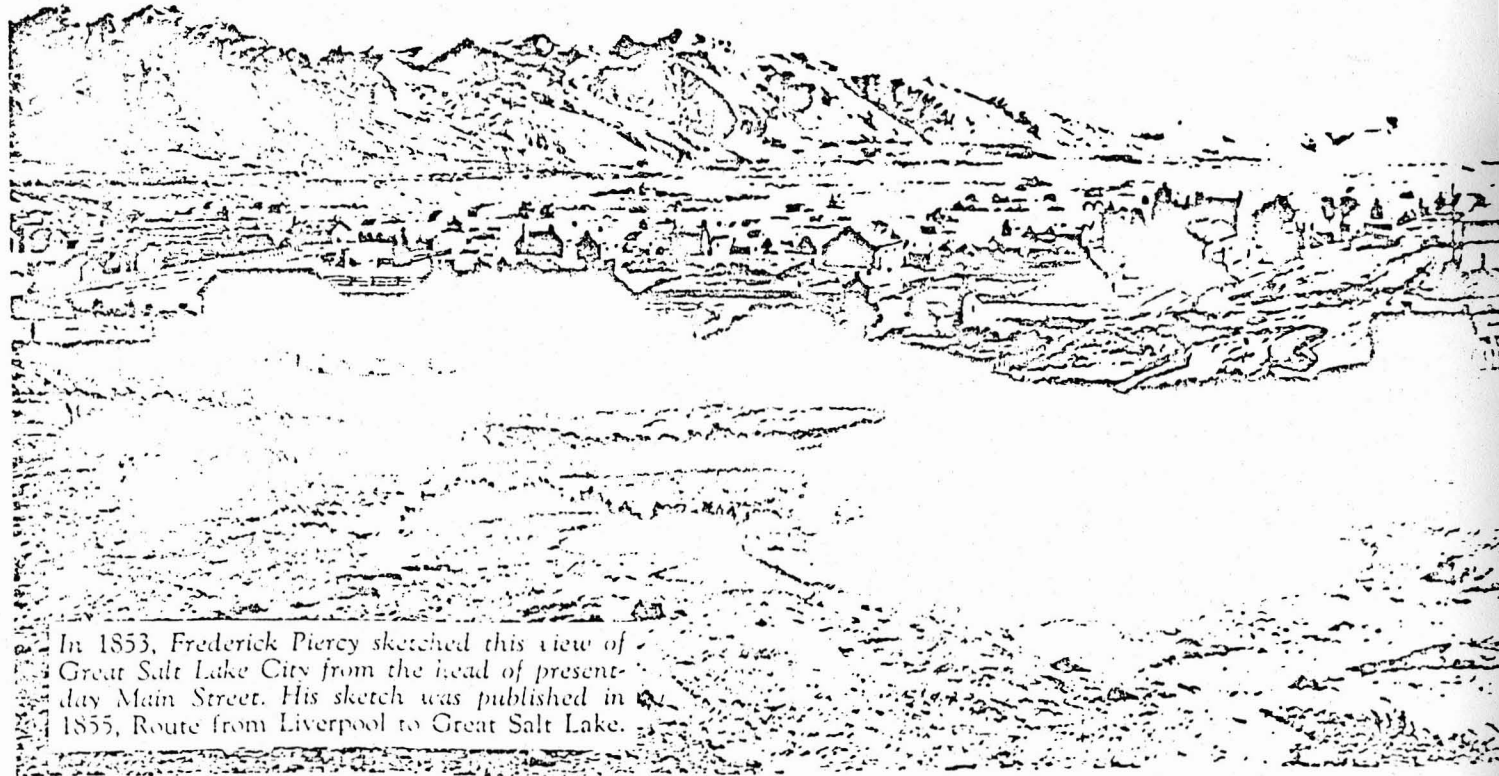


Photo by George Edward Anderson

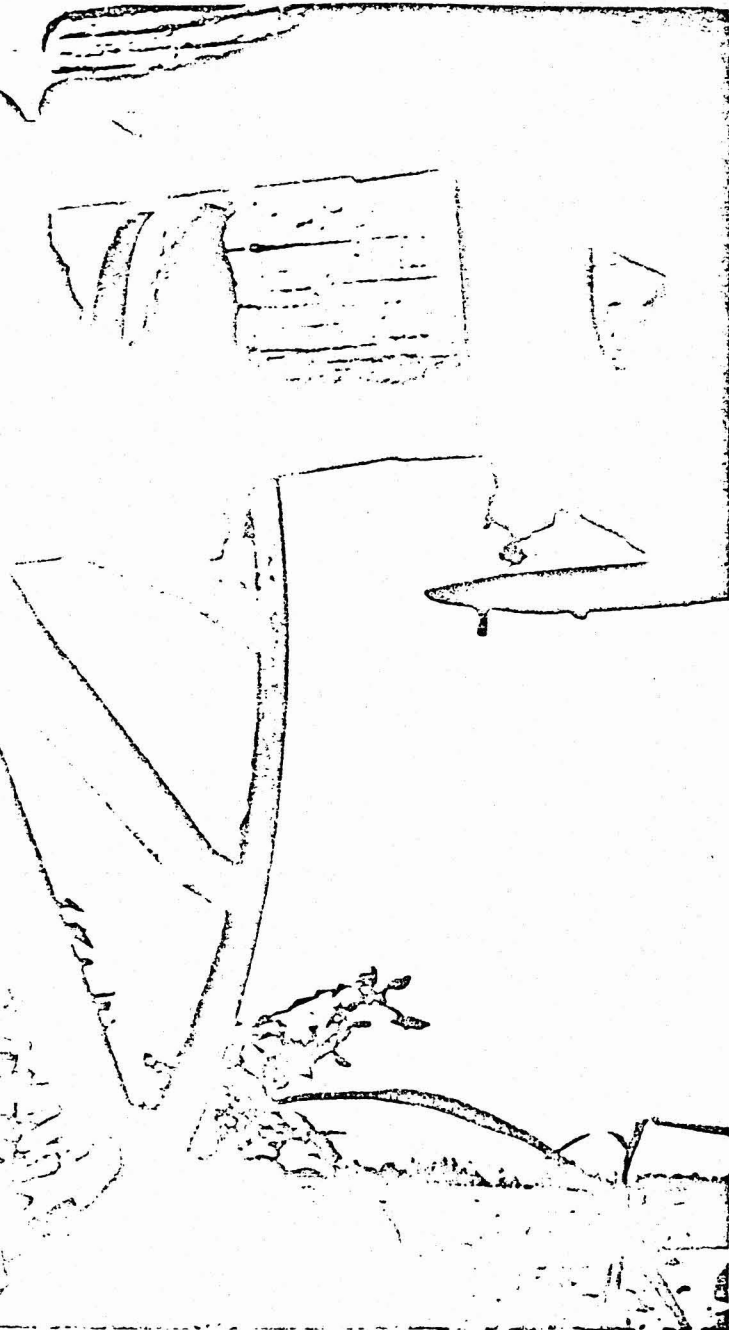
CALLED TO GO AFTER EMIGRANTS -
age 21 year 1866

We left on the 25th of April, our wagons heavily loaded with oats for the mail stations along the way. Two teams were required for each wagon. I was called as a teamster furnishing my own team of mules, my second team belonging to Daniel Lau. Other teamsters were Alexander Fleming, John Zweifel, and Ulrich Trauber, with Thomas E. Ricks as captain, Tithing credit was \$75.00 for a

teamster and \$150.00 for a man, team and a wagon, the trip taking about five months. We traveled north to Preston, Idaho and followed the Bear River up through Gentil Valley, to Soda Springs, Idaho. Here we connected with the Oregon Trail which took a southeasterly course to Montpelier, Idaho, and then over the mountain to what is now Cokeville, Wyoming. Above normal precipitation and high water in all the streams we had to cross, made traveling slow and difficult.



In 1853, Frederick Piercy sketched this view of Great Salt Lake City from the head of present-day Main Street. His sketch was published in 1855, Route from Liverpool to Great Salt Lake.



dead Indians on the top of this bluff as evidence that a battle had ensued. We made a detour around this hill and continued our journey by way of the Sublette Cutoff and to The Green River where we had to ferry our outfits across. We crossed the Big and Little Sandy Rivers, then crossed the Continental Divide or South Pass, followed the Sweet Water River to Independence Rock and forded the North Platte river east of Casper Wyoming. The course of the Oregon and Mormon Trail then paralleled the North Platte River into Nebraska.

We reached Omaha in June and camped on the banks of the Missouri River and waited for three weeks for the emigrants to arrive. The steamship with the emigrants aboard put ashore at our camp site. How fortunate I was to be here and not seven miles up stream at it's usual landing place. I was over joyed to find among the passengers, my sister, Anna and her husband, John Ulrich Haderli and their four children. It had been four years since we left Switzerland. Anna and her family had been living in our old home and had written to us a year previous about losing their property and that her husband had become a member of the church and of their great desire to come to Zion. To help them emigrate to America I was able to turn into the Salt Lake Tithing Office, one load of oats and two four hundred pound hogs in exchange for their emigration fees. All the arrangements for this transaction were made by Sister Lau who was then living in Salt Lake City. Later she and her husband lived in Providence across the street west of Theurer's Store.

With permission from the captain of our company to take Anna and her family in my wagon, I proceeded to make them as comfortable as possible. My sister was the happiest woman to be able to come to Zion and be united with the family again. Anna always thought a great deal of me and was glad I

was there to meet them. I encouraged them in the gospel and told them how things were in our new home. Before departing she made me bathe in the river while she boiled my clothes to rid me of lice.

We averaged 20 to 30 miles a day on our trek across the plains. We were the first to leave, of our two mule trains, thus having the advantage of good feed and a choice of camping sites. The others were ox teams, four or eight animals to each wagon. There were also three men in a white top buggy traveling with us, one of them was a son of the Prophet Joseph Smith. We forded all the streams except the Green River and had to use four teams of mules on a wagon to ford the one mile span of the Platte river. The captain of the company did the hunting and provided the venison for the entire company, the teamsters receiving their portion first. After we had crossed the Big and Little Sandy Rivers, my sister's little girl died. We placed her in a food supply box and buried her along the trail. This was a very trying experience for them. We ferried our outfits across the Green River, crossed a stream called Ham's Fork and then onto Fort Bridger. By now our mules were becoming thin even though we had sufficient grain to feed them. We had just crossed the Bear River and was approaching Echo Canyon when another of my sister's girls, Emily, died. We didn't have a box to put her in so we wrapped her in a blanket and buried her by the trail. It was very hard for them to leave their dear Emily but we had to go on with the company. Down through Emigration Canyon and to the great Salt Lake Valley we traveled. At last we came to rest in the tithing office corral, located where the Hotel Utah now stands. People from a wide area came to welcome their loved ones. The teamsters were released to return to their homes. We arrived in Cache Valley on a Sunday, September 15, 1866 and you may guess how we were received. It was a joyous occasion.

Going for Emigrants

An unusual experience occurred one day as we approached a bluff. I was in the lead and my mules balked and refused to go on. Upon investigation we found a great many

C E R T I F I C A T E O F C I T I Z E N S H I P .

United States of America.



Territory of Utah—ss.

BE IT REMEMBERED, That on the *21st* day of *February* in the year of our Lord, One Thousand Eight Hundred and Seventy-*six*, *Jacob Zollerger* late of *Switzerland*, in the Kingdom of *Switzerland* at present of *Caché Co.* in the Territory aforesaid, appeared in the First Judicial District Court of the United States, in and for Utah Territory, and applied to the said Court to be admitted to become a Citizen of the United States of America, pursuant to the directions and requirements of the several Acts of Congress in relation thereto. And the said *Jacob Zollerger*, having thereupon produced to the Court such evidence, made such declaration and renunciation, and taken such oath as are by the said Acts required; thereupon it was ordered by the said Court that the said *Jacob Zollerger* be admitted, and he was accordingly admitted by the said Court to be a Citizen of the United States of America.

IN TESTIMONY WHEREOF, The Seal of the said Court is hereunto affixed, this *21* day of *Feb-*, in the year One Thousand Eight Hundred and Seventy-*six*, and in the year of our Independence the *one hundred and*

By the Court.

Chas. W. Emerson, Clerk.

Courtship and Marriage

It was in the winter of 1869 that I had one of my neighbors, John Haderli, who was a good carpenter, make me a box for my sleigh and after buying a good team, off I went to court the prettiest girl in Clarkston. She was quite tall, composed, medium complexion and exhibited the qualities of a good homemaker. "Such were the sentiments of Jacob Zollinger as he first met Rosetta Loosli, daughter of Ulrich Loosli and Magdalena Aeschmann, in a church meeting in 1864, shortly after the Loosli's moved to Providence? I didn't go with her too much while she lived in Providence as the family soon moved to Clarkston, Utah, where they built a home in 1866.

The Loosli family emigrated to Salt Lake City in 1860. Rosetta was the oldest of three children. Her two younger brothers were John and Jabez. The family made their home in the Eighteenth Ward in Salt Lake City. For the next four years Ulrich assisted in building the Salt Lake Temple. To his daughter, Rosetta, then ten, came the privilege to enroll in the Carl G. Maeser's school and also to be errand girl for the family. She drove their two cows belonging to President Brigham Young, too and from his pasture each day, a distance of three miles. His pasture was in the area where the present Hot Springs are now located. Most every day she took her father's lunch to him at the temple and went to the tithing office for the family needs of food and clothing which was her father's pay in his profession as a cabinet maker. Years later he made the casket for Martin Harris who died in Clarkston on July 10, 1875. In telling about their journey to Cache Valley in the fall of 1864, Rosetta said, "When we made camp for the night I had to sleep on the ground and when I awoke one morning I was surprised to find myself covered over with a blanket of snow."

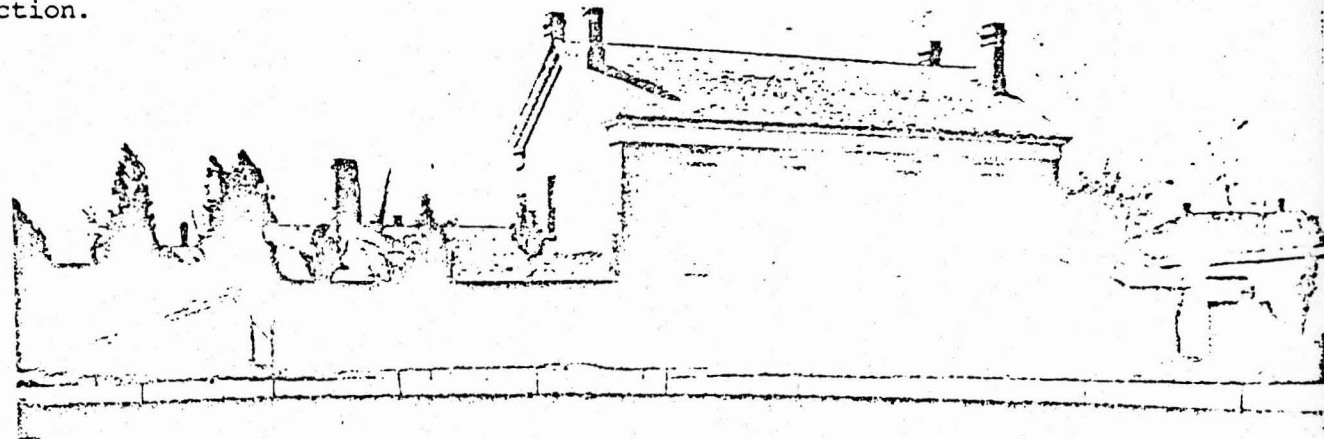
When I returned from working on the Central Pacific Railroad in the fall of 1868, I made frequent visits to the Loosli home in Clarkston. When Brother Myler and some of his friends would see me coming into town they would say, "This little runt comes to get our girl." They agreed that she was the prettiest girl in town. We had many good times together and went to the best dances which were then held in Providence. No one liked to dance better than I did and I always saw to it that I had a good pair of shoes for dancing, sometimes dancing until 5 a.m. and then going about my days work full of spirit and with plenty of ambition. Whenever the violinist, Chris "Fiddler" Jensen, was scheduled to play for a dance I could hardly wait. I had one foot already off the floor. On occasions when grandmother didn't care to dance I would take one of my Nieces to the dance. Among some of my favorite dancing partners were Verona Tibbitts and Sophia Thorpe, sisters of John and Barbara W. Theurer. At the age of ninety my partner and I were awarded a prize for dancing the "Suvianna" at the Providence Old Folks party.

On the 9th of May, 1870, in a wagon drawn by a lively pair of mules, we went to Salt Lake City and were married in the Endowment House by President Joseph F. Smith. It seemed we were meant for each other. Our marriage was not for time only but for all eternity, to arise as husband and wife in the first resurrection.

We lived with our folks for awhile until we moved into our own log house. We had a new stove while others only had fireplaces. From some logs which I got out of the canyon and sawed into finishing lumber, Brother Hafter, a cabinet maker in Logan, made us a set of furniture. We had a good team, cows and plenty to live on. We were a happy couple, Ma and I. We had full faith in the gospel and in the Lord Jesus Christ. We made a good deal of money and always paid a full tithing to the church. "For quite a number of years grandfather always referred to his wife, as Ma."

Mr. Lindquist, father of the proprietor of the Lindquist Mortuary in Logan, made Ma a rocking chair that she liked very much. It was in this same easy chair, forty eight years later, at the age of sixty seven, that she suddenly passed away.

Many times throughout my life I have been called out to administer to the sick. Shortly after we were married Rosetta was suffering from a painful toothach and had asked me to administer to her, which I did, but the pain persisted. I felt very badly about this and went into another room and called upon the Lord in prayer. She again asked me to bless her and before I had taken my hands off her head the pain had left. Such was her faith. We have witnessed the power of the Priesthood made manifest in our home many times.



HER GARDEN

Her vegetable and flower garden always had the appearance of being well cared for. No one had a better garden. In addition to all this, whenever possible, she would help in milking the cows and sharpening the machine knives on the old grinding stone during the busy harvest season. She learned to spin and from the wool we obtained from our sheep, she spun and prepared it to be woven into clothing. In reference to her busy life, grandfather said, "She was the hardest working woman in Providence." She was always there to help, whether it was a sore finger, a lame back or clothes needing mending. She would always say, "Come and I will fix it for you."

MISSION CALL

MISSION TO SWITZERLAND
April 8, 1889 to September 1891

At the mission training school in Salt Lake City, Jacob Zollinger was promised in a blessing that he would overcome all things and be successful in obtaining the genealogy of his progenitors. "I left my wife and family of nine children, to go out into the world to preach the ever-lasting gospel and to bear testimony to the truth. Soon after my arrival in the mission field, I was set apart as President of the East-Swiss Conference. As my travels took me over this entire district, I chose to go to Urdorf to see my relations and our old home. The night before I dreamed that a bear came after me, but I was successful in overcoming him. On calling upon my relations, a minister came to try to confound me. He came after me like the bear in my dream, but he couldn't confound me."

Salt Lake City, 17 November 1888

Elder Jacob Zollinger

Providence

Dear Brothers Your name has been suggested and accepted as a Missionary to Switzerland and Germany.

The work of the Lord is progressing in the nations, and faithful, energetic Elders are needed in the ministry to promulgate the everlasting Gospel, openings for doing good appearing in numerous directions. You self, with others, having been selected for this Mission, should there be no reasonable obstacles to hinder you from going we would be pleased to have you make your arrangements to start from this City at as early a date as Tuesday, 9th April 1889.

Please let us know, at your earliest convenience, what your feelings are with regard to this call.

Your Brother in the Gospel,

Wilford Woodruff

P. S. Please have your Bishop endorse your answer.

Family Organization

THE JACOB ZOLLINGER FAMILY ORGANIZATION

For the past 30 years we have functioned as the Jacob Zollinger family organization, involving just the decendants of Jacob Zollinger. At present our pedigree shows 60 surname lines completed as far as records will permit. 38 of these lines are the work of other patrons. Our family, over an 80 year period, has consistently and successfully completed 26 of these lines. This means that approximately 58,000 of our progenitors have been given the opportunity to accept the glorious blessings of the gospel of Jesus Christ Of Latter-Day-Saints.

FAITH PROMOTING EXPERIENCES

"I remember in 1963, when Brothers J.A. Stuechi and Gossman came as the ward teachers to visit our family and to give us good counsel and advice as members of our church need and before they departed they offered to have prayer with us. We all knelt down around the table in our small room, I with my back towards the door. A power came upon me so strong and powerful that I felt I could not live another minute, I wished that they would stop praying so I could arise. The prayer ended and I arose and that power left me. I have never mentioned this to anyone, but later in reading the history of the Prophet Joseph Smith, 'I recalled how the devil tried to destroy his life and also the Apostles when they arrived in England on their missions. They saw the hosts of evil spirits who nearly overcame them. It came to mind many times; why had Satan singled me out? Why in my early youth had he tried to destroy my life?'"

UNITED STATES OF AMERICA.

TERRITORY OF UTAH, }
 COUNTY OF CACHE. } ss.

I, the undersigned, Clerk of County Court in and for the County of Cache, in the Territory of Utah, do hereby certify that at a session of the County Court of said County, held on the 3 day of March A. D. 1884.

Jacob Zollinger was duly appointed by the said Court to the office of Road Supervisor for Providence Precinct

and I also certify that the said Jacob Zollinger has this day qualified by taking the Oath of Office, and filing Bonds, ^{approved by this Court} as prescribed by law.

IN WITNESS WHEREOF, I hereunto affix my hand and the seal of the County Court of said County, this 24 day of March

A. D. 1884
W. W. Maughan
 CLERK OF THE COUNTY COURT OF CACHE CO., UTAH.

By _____
 DEPUTY CLERK.

A PROPHECY

In the early days it was a policy of the church to invite or call the saints to receive their endowments then given in the Endowment House in Salt Lake City. I was invited to go when I was twenty one. Brother Fredrick Theurer and I went together in my sleigh on the 21st of January 1865. We had a canvas over the top of the sleigh to protect us from the cold and wind. Brother M.D. Hammond took four couples with him in his sleigh. They were a contentious and a quarrelsome group and he threatened to unload them if they didn't behave. On the following Sunday, Rosetta Loosli attended the services in the Tabernacle and heard Elder Heber C. Kimball say that with the exception of a few, all of those who received their endowments that week would go to hell. Those people who went down with Brother M.D. Hammond left the church and moved away.

A VISION TESTIFYING TO THE CORRECT RECORDING OF ORDINANCE WORK - August 1919

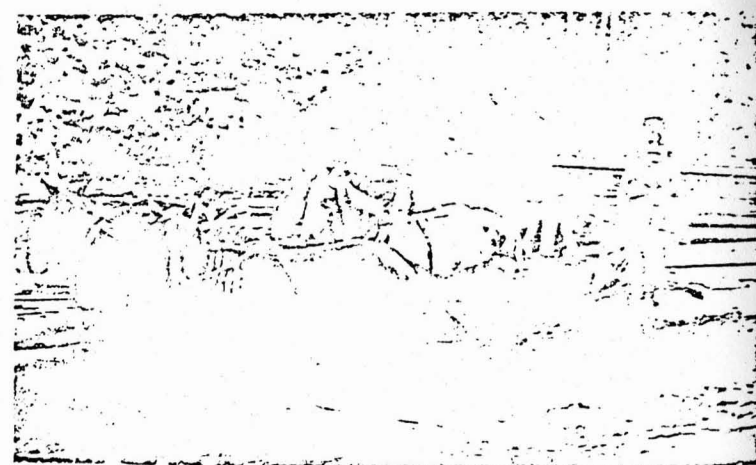
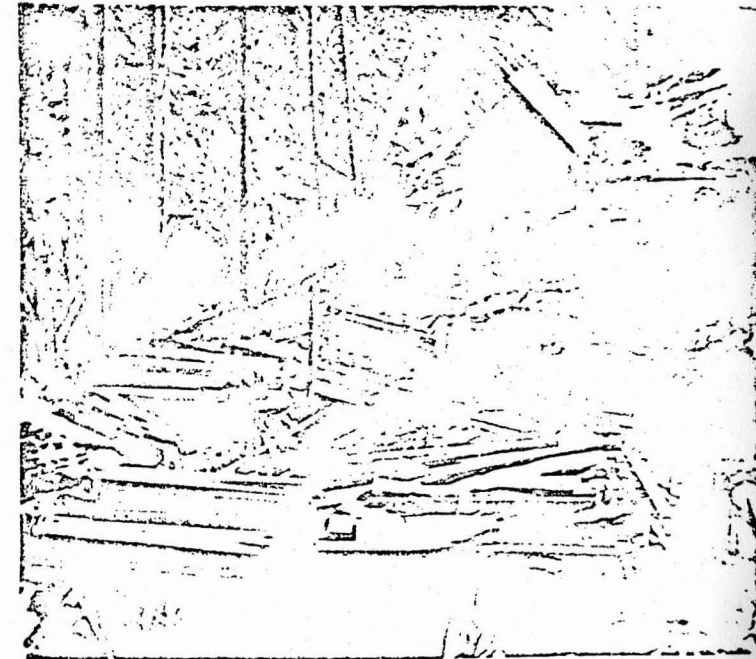
The temple had just closed for the yearly renovation period. I wanted to catch up on the recording of sealing ordinances just completed. I found that I had written the wrong womens names on one particular sheet, so I re-wrote the names correctly and then had the sealing ordinances done. I dreamed one night about these sealings and couldn't make anything out of it. The next night I dreamed again and all the people we had done the sealings for, passed in front of me and said, "The work is done alright and the recording is correct." I was surrounded by a glorious light brighter than the sun. I was wide awake and was so full of joy I wanted to wake my family. This is something of great importance. There is no light equal to it in existence, a light that was so filled with joy and happiness." (This experience occurred nineteen months after my wife passed away.)

A LOGGING ACCIDENT

After I returned from my mission in 1891, I decided to build a better house. Ten of our thirteen children were born in our old four room house which I built in 1875. It was quite uncomfortable and damp during the winter months not being properly insulated and these conditions, of course, did not help a toothache or an earache that continually troubled Rosetta during her early married life. I will now let my son William R. tell the rest of the story.

"In August of 1893 or 94, Father, John and I went with two teams and running gears up Millville Canyon and over the Hyrum dugway and north to the Providence Lake area where we cut some large trees and began to haul them down to the saw mill at the mouth of Millville canyon. One day after I had returned with some drinking water from the snow banks of Mount Logan, I took a team and began pulling our logs to our loading ramp. I hitched my team to the small end of a large tree and began pulling it down the draw and then left to follow a little furrow around the hill to our loading place. In making this left turn, I suddenly realized I was on the lower side of the log and before I knew it, the log rolled over me grinding the skin off my face and crushing my hips together. I yelled and my father came running down and saw at once what had happened. He placed his hands on my head and blessed me and then carried me to our camp site. Using some bedding and hay, he made a bed for me in the wagon and started over the rough road down Millville Canyon towards home. The pain was so severe that I had difficulty in keeping from fainting. We arrived home about sundown. A doctor was called and after examining me said that since no bones were broken and with good care I would be alright. After a month in bed I was able to get around. Why was I not crushed to death by the weight of

that log? It took two teams and running gears to haul it to the saw mill. It sawed 500 feet of green lumber besides the slabs. I am sure that my guardian angel stood by me and lifted that log so I did not get the full weight."



George Edward Anderson's photographs of early logging activities in Utah.

THE REALITY OF THE SPIRIT WORLD AS
EXPERIENCED BY HENRY ZOLLINGER
August 7, 1920

"About six miles west of Logan and just north of the Mendon Road I had rented forty acres of meadow hay land, I was moving a hay derrick under an electric power line to my property on the other side of the Mendon Road when the cable on the small end of the long derrick pole came in contact with a live electric wire. As a consequence, I received a shock which threw me to the ground and before the two teams of horses were stopped I was pinned under the frame of the derrick until help came. The boys who were with me were Henry Merchant, a hired man, LeGrande Stirland, a brother-in-law and my two older boys, Lyman and Ray. They all said I was dead. LeGrand took the boys away from the terrible scene while the Merchant boy, went to the nearest house to telephone for a doctor and for help. I lay there about an hour before the Doctors, Eliason and Wallace Budge came. They at once lifted me out from under the derrick and took me to the Utah Idaho Hospital in Logan, which is now the L.D.S. Hospital.

After LeGrand had the children quieted down a little and before the doctors had arrived, he said he saw me breathe and then he took my hat to the creek and brought some water and put it on my face and hands. While my body was under the derrick and they thought me dead, I had an experience in the Spirit World which I wish to relate.

My spirit left my body and I could see it lying under the derrick frame and at that moment my guardian angel, my mother who had died in January 1918 and my sister, Annie, who had died in infancy, were beside me. I saw that Annie's spirit was full grown in statue and also seemed very intelligent. We then visited many of the people whom my father had done the vicarious work for and although some still remained dormant, my mother hoped they would soon obey the gospel. She then warned me to be very careful and keep the faith. She also told me to warn my brothers and sisters to live more closely to the gospel and not let worldly things lead them astray as that was the way the Nephites of old were led away.

My mother then introduced me to the heads of five generations of my father's people, all of whom were in the gospel. I noticed that people had their free agency there like we do here and that by gaining knowledge was the only way to progression. My mother informed me that my father would receive another large record of our dead kindred. Also at the death of my father, my brother Will would have the privilege of being in charge of the records.

My guide then showed me the spirits of the children that would yet come to my family if we would be faithful. They were full grown but not in the same sphere as those who had lived upon the earth. I could see many of the spirits that had been refused the privilege of having a body. There was much sorrow.

We then had the privilege of visiting my brothers-in-law who had died, William who had been on a mission in Australia, told me he was presiding over a large mission and was very happy in his labors and to tell his parents and his people not to mourn about him as he was losing nothing but doing much good. We next went to see his older brother John. I found him discussing the gospel to a large congregation, bearing a strong testimony to them. When he got through he told me he was very happy in his labors and had no regrets that he was there and to tell his people not to mourn.

My guide made known to me that my brother Oliver and two brother-in-laws would go on missions, Christian, not for some time and Byron would be called among the Indians and would perform a wonderful mission among the people.

Then as we were coming back, I saw a man who had been a Campbellite Minister down in Texas when I was upon my mission there three years ago. He was a great friend to us and had opened his house many times for us to preach in. He had died while I was still in the mission field, He asked me if I could do the work in the temple that was necessary for his salvation. I told him I would and he seemed pleased. I then met a man whom I had never seen before. His wife had come into the church and was baptized after he had died. She spoke to me while I was on my mission in regard to having the work done for him in the temple. As she had already spoken to other Elders about it, I thought it was already done but the man told me it was not yet done and was anxious that it be taken care of. I told him I would see to it. Then my guide told that Thomas Stirland would get a record of his dead relations. I then returned to my body and I understood all the time I was away from it that I would return to it as my guide had told me in the beginning.

Some Experiences

A LESSON IN OBEDIENCE

During the year of 1887 or 1888, an old Indian Buck who Ma had known in Clarkston, came quite often to Providence to see her. One day Henry was told to go after some wood and refused to do so and ran out of the door with his mother, stick in hand, after him. In the door way stood that six and one half foot Indian. He took Henry by the ears and booted him with his big mocassined foot. Henry was so frightened that he cried and the more he cried the more the Indian laughed Henry didn't lose any time in getting the wood after that.

SCARED BY INDIANS

When a small boy, Will went along with his mother to gather some hops down on the farm just west of the town of River Heights and north of Providence. I was along too and was loading some wild hay. Ma had left Will standing by her basket, when all of a sudden Will saw some Indians coming. He was so scared that he ran for home as fast as he could run. Thereafter, whenever any Indians would come around the house he would run and hide under the bed.

SALT IN THE POTATOES

Down on the Rich Land Acres one evening, the boys had just finished their work and had put in a very generous amount of salt in the potatoes. They had all washed up and were beginning to eat when Will, having tasted the salty potatoes, spit them out and went after Henry, exclaiming, "You greenhorn!" Henry ran out of the house and being somewhat afraid to come back in, slept in the barn that night.

AN HONEST TITHE PAYER

Brother Nelson from College Ward, an active temple worker, told me about a dream he had where he saw me among a large group of men and that I was standing head and shoulders above any of them because I was such an honest tithe payer.

No. 402 Dec 29 1915

Providence First WARD, CACHE STAKE

THIS IS TO CERTIFY THAT Jacob Zollinger
Has Voluntarily Donated to the Church of Jesus Christ of Latter-Day Saints as Tithing

Seventy nine & 5/100 DOLLARS, \$ 79 ⁵⁰/₁₀₀

Godfrey Fuhrman BISHOP

In 88 bu wheat @ 90¢ per bu BY _____

Brigh
Jacob
Dated Dec 29 1915
Filed for rec
1916 at H
in book H 6
12
(l. s.)
(l. s.)

TERRITORY OF UTAH, 65.
CACHE COUNTY,

W W Maughan Personally appeared before the subscribed
Clerk of the Probate Court for said County,
this 15 day of March A. D. 1884
Jacob Zollinger who, upon his oath, said that he will support
the Constitution of the United States, observe the laws of the Territory of Utah, and
fulfill the office of Road Supervisor to which he has
been appointed by the County Court of Cache
Territory of Utah, to the best of his knowledge and ability.

Sworn to and Subscribed before me the day and year aforesaid.
W W Maughan Clerk of said Court. Jacob Zollinger

Examination of title of said property made by Henry Smith, Deputy of Cache Co. on 15th day of March 1884. This is a correct copy of the original.

No. 1111

DEED.

—FROM—

Brigham Young College

Jacob Zollinger

Dated March 16th 1900

Filed for record April 25 A. D. 1900 at 4:15 o'clock P. M., and recorded in book 46 of Deeds, at page 409-410

Nati D. Preston

Recorder for Cache County, Utah

Deputy.

\$1708.00

[l. s.]

[l. s.]

he subscribed
said County,

will support
of Utah, and

which he has

Jacob Zollinger

Zollinger

LAND LEASED

THE BRIGHAM YOUNG COLLEGE

To Have and to Hold the said premises, with the appurtenances, unto the said party of the second part his heirs and assigns forever.

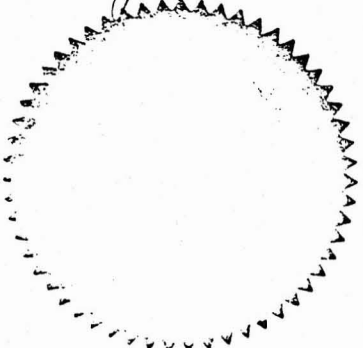
Done by authority of the Trustees of said first party, and in accordance with its by-laws, the day and year first above written.

BRIGHAM YOUNG COLLEGE.

By Brigham Young President.
and Herschel Bullen, Jr. Secretary.

Witness:

John Kirkman



State of Utah,
COUNTY OF San Juan ss.

On this 4th day of April A. D. 1904, personally appeared before me Brigham Young and Herschel Bullen, Jr. who each being by me duly sworn, did say: That they are the President and Secretary respectively, of Brigham Young College, a corporation, that said instrument was signed in behalf of said corporation, and by authority of its by-laws; and said Brigham Young and Herschel Bullen, Jr. acknowledged to me that said corporation executed the same.

My commission expires June 29, 1901 John Kirkman Notary Public.

The title to a tract of land known in the early days as the "Church Farm", containing about 10,000 acres of excellent farm land, was secured by Brigham Young from the government in 1871-72. The following information was taken from "The History of a Valley", page 80...

"Through the territorial legislation in 1855 granted Cache Valley to Brigham Young for herding purposes, he did not keep the whole region for himself but did reserve a choice tract of 9,543 acres, south of Logan. This was known as the Church Farm, and the Mormon leader kept herds of cattle there. In 1877, just a month before his death, he deeded this farm, which included all of what was College Ward, part of Wellsville area, part of western Millville, and part of Providence, to the local church authorities to endow a school--The Brigham Young College. Prior to this, the portions of the farm not utilized by Brigham Young were used by the people for grazing. After his death and after the founding of the school, the college authorities determined to lease the land to individuals with the rental price at two dollars a year for the best land. A number of people signed leases in 1878, and some plowed the land in preparation for planting the next spring. In 1879 the settlers moved upon the land and constructed houses. In 1890 President Willford Woodruff proposed that the lands be sold. Those who were renting purchased their farms and built finer homes and more substantial farm buildings."

When President Brigham Young called upon the people to take up land and then deed their rights over to the Brigham Young College to endow it with the necessary funds for its support, I exercised my right and filed on 160 acres south of the Logan Sugar Factory and west of the road going to Hyrum, which I then deeded to the School.

OUR LAND

This Deed, made this 16th day of March, A. D. 1900, between

Brigham Young College, a corporation, organized under the laws of the State of Utah, with its principal place of business at Logan City, Cache County, State of Utah, party of the first part, and

Jacob Zollinger, of Providence,

_____ of Cache County, State of Utah, party of the second part, WITNESSETH:

That Whereas, on the 24th day of July, A. D. 1877, Brigham Young, late of the city and county of Salt Lake, Utah, by a deed in fee simple, recorded in Book "D" of Deeds of the records of the Recorder of said Cache County, at pages 592 to 603 inclusive, did convey to certain Trustees therein named and their successors and assigns, certain lands therein described, a part of which lands is hereinafter described, with power to said Trustees, their successors and assigns, to sell the whole or any part of said lands, upon first obtaining the written consent of the successor of said Brigham Young in office as President of the Church of Jesus Christ of Latter-day Saints; and,

Whereas, said first party herein is the owner of said lands, and is the successor and assignee of said Trustees named in said will; and

Whereas, Lorenzo Snow is now President of the Church of Jesus Christ of Latter-day Saints, and successor of said Brigham Young as President of said Church, and has in a written instrument, dated the 23d day of December, A. D. 1899, recorded in Book "Two" of Miscellaneous, at pages 134-36 of the records of the County Recorder of Cache County, Utah, duly consented and authorized the said party of the first part, and its successors and assigns to sell the whole or any part of the aforesaid lands, a part of which is hereinafter described;

Now, Therefore, the party of the first part, in consideration of the sum of

Seventeen hundred eight (\$1,708.00) DOLLARS

to it paid by the party of the second part, the receipt of which is hereby acknowledged, does by these presents grant, bargain, sell, and convey unto the said party of the second part, and to his heirs and assigns forever, the following described premises, situated in Cache County, State of Utah, to wit:

The south half of the south-east quarter of Section Two (2) Township Eleven (11) North, Range One (1) West, Salt Lake Meridian, and all that part of the north half of the north-east quarter of Section Eleven (11), above named Township and Range, lying north of the Oregon Short Line Railway Track, containing in all One hundred ten and 60/100 (110.60) acres.

A right of way one rod in width on both sides and running the full length of all quarter section lines within the above described land is hereby reserved and forever dedicated to the public use as highways.

When we operated our own horsepower thresher, it was my job to crack the whip to keep the six teams moving which generated the power to run the thresher. In the forty five year period, from 1880 to 1925, we wore out two of these machines threshing our bumper crop of grain and alfalfa seed and doing custom work for others. We experienced big threshing days on our 230 acre farm located six miles west of Logan, then known as the Church Farm of Richland Acres. The Railroad that ran east from Mendon, divided this farm north and south. The north 110 acres I bought in 1900 from the Brigham Young College in Logan for \$1708.00. The deed to me was signed by President Young in 1877. We were told by Aaron Farr who had previously farmed this land for the church that if we over irrigated the land it would go to alkali. After experiencing a very noticeable decline in it's production we sold this north 110 acres. Later a company was organized who drained this property and brought it back into productivity. We drained the south 120 and later on I gave this property to my two boys, Joseph and Henry. The name Richland Acres was not a fantasy. This land did produce excellent crops. We threshed sometimes until Thanksgiving day and then began digging our beets. My daughters, Rose and Mary, would come down on this farm and cook for the twelve hungry threshing hands. In 1912 we shipped a carload of Alfalfa seed for eight cents a pound in the dirt. When the smaller tractor driven machines came into use, my boys Oliver and Lawrence, operated one for a number of years.



A GRANDFATHER

JOHN LEARNS TO BE A CARPENTER

I hired Ed. Hoffman, one of the best carpenters in Logan, for \$1.75 per day and his board and room. My son John assisted him in building the north addition to our house. Since there hadn't been any plumbing in the house up to this time, the entire house was then plumbed by my son-in-law, John Stauffer. The plastering was done by Walter Fife. The electrical work by Williard Chugg and another neighbor, Joe Theurer, built the cement porch around the house in 1918. The siding and finishing lumber came from trees we had cut in the Providence Lake area and hauled down Millville Canyon on carts to the Anderson Mill in Logan.

ON BECOMING A GRANDFATHER

"And your children shall be greatly blessed and you shall be blessed in your basket and store and live as long as you desire it."

This was a promise given by Patriarch C.W. Hatch in a blessing given to Jacob Zollinger in 1885. His long and eventful life, characterized by his service to God and fellowmen has certainly given fulfillment to these promises.

Few men have attained to the age of 97 to witness a century of progress and development as he did. To have made the gradual transition from his ox team to a modern Buick Sedan, must have been a great satisfaction to him. "After my daughter, Geneva, had returned from her mission and was called to be an officiator in the Logan Temple, I bought my first Buick in 1925 from the Blair Motor Company in Logan for \$1400.00. Geneva drove my car until I learned how myself, I

was then in my 80th year. We went to the temple together until she was married in 1928. Three years later I purchased a 1929 model from the Lundberg Buick company of Logan, who later recognized me as being the oldest Buick driver in the state of Utah. Grandfather enjoyed driving his car and often said he didn't know what he would do without it.

He had just returned home with some of his grandchildren who had completed a baptism assignment at the temple, and as one of the children had opened the gate to the yard for

continued on page 35

PROVIDENCE - June 17th 1885

A PATRIARCHAL BLESSING, given by L.W. Hatch Patriarch, on the head of Jacob Zollinger, son of John and Elizabeth Usteri, born July 3rd 1845 in Ober Urdorf, Zurich Switzerland.

Brother Jacob, in the name of Jesus Christ of Nazareth, I place my hands upon thy head and seal upon thee a Patriarchal and fathers blessing. Be of good cheer for the Lord is well pleased with the integrity of your heart and will pour out upon you His Spirit which shall guide you into all truth for you are a descendant of Joseph that was sold into Egypt and through the loins of Ephriam, and I seal upon you all the blessings of Abraham, Isaac, and Jacob, and your labors shall be accepted for your dead. Be not discouraged for the way shall be opened up and you shall obtain the names of many of your departed dead and stand at the head of your father's house. Your prayers shall be heard and answered with blessings upon your head. Your testimony that you have born to others is recorded in your favor. Your guardian angel will continue to watch over you and in as much as you are faithful, will

never forsake you. You shall receive the spirit of prophecy and revelation by which you will understand the mind and will of the Lord and your children shall be greatly blessed. You shall be blessed in your basket and your store and live as long as you desire it. Be faithful and no good thing shall be withheld from thee and I seal thee up unto a celestial crown that you may enjoy wives and posterity, all to be received through faithfulness. I seal these blessings by authority of the Holy Priesthood in the name of Jesus Christ Amen...

PROVIDENCE - July 12, 1881

A PATRIARCHAL BLESSING given by C.W. Hyde upon the head of Jacob Zollinger, son of John and Elizabeth Zollinger, born July 3rd 1845 in Switzerland.

Jacob, I place my hands upon your head and I seal upon you a Patriarchal blessing for ere long you will be called to proclaim this Gospel and thou shall proclaim it from land to land and from sea to sea and thou shall bind up the law and seal up the testimony for thou shall do a great work upon this earth and no arm shall stay thy hands for thou shall gather home the honest hearted and prepare for the coming of the Lord and Savior. Therefore I say unto thee, all things shall be added for thy glory. Thou art of Joseph and a right to the fullness of the Priesthood and you have a right to wives and a great kingdom upon the earth and you shall do a great and mighty work in the house of God and thou shall see the winding up scene of this generation. These blessings I seal upon your head and thou shall be crowned with glory and eternal lives with all thy fathers household for ever and ever. Amen.

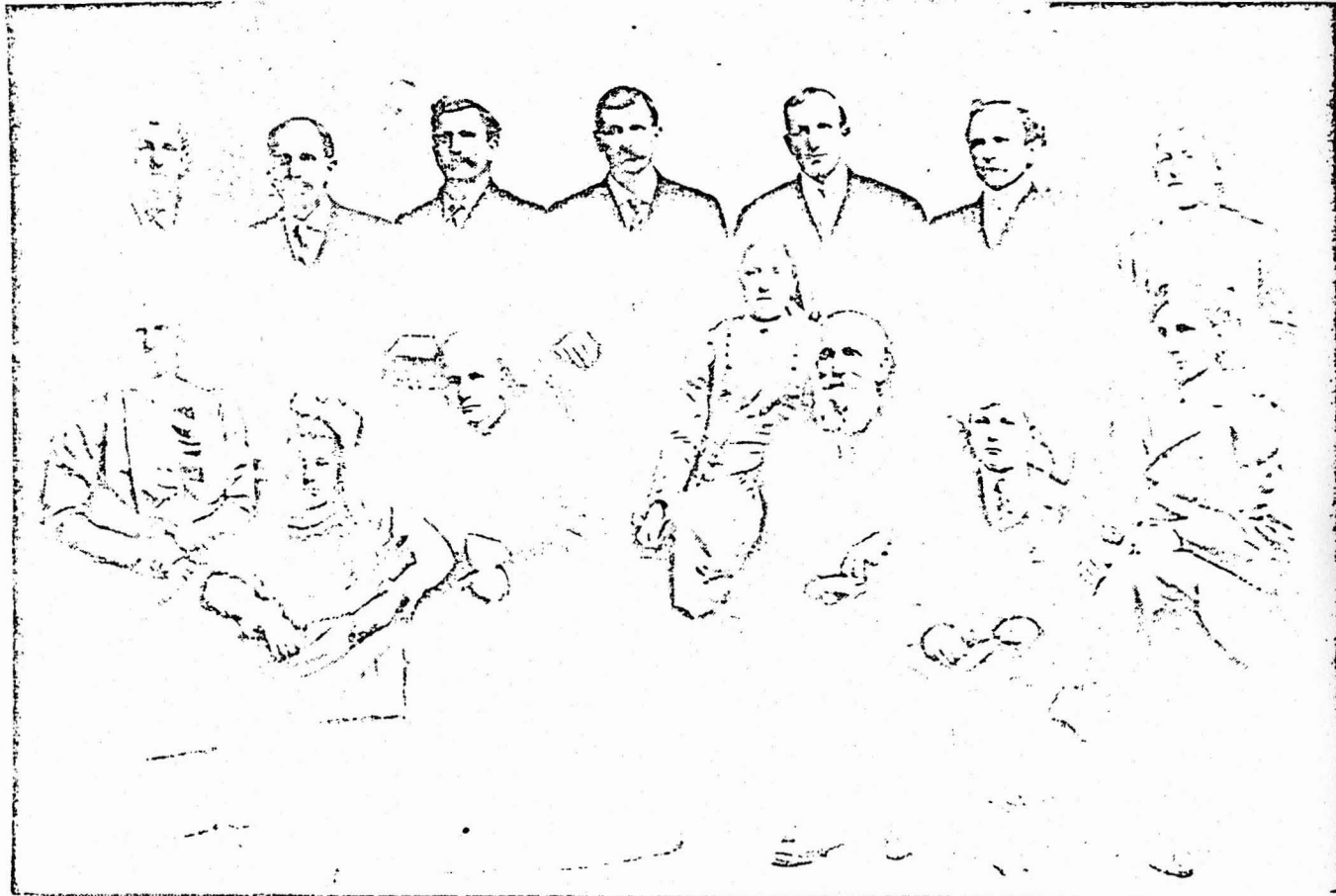
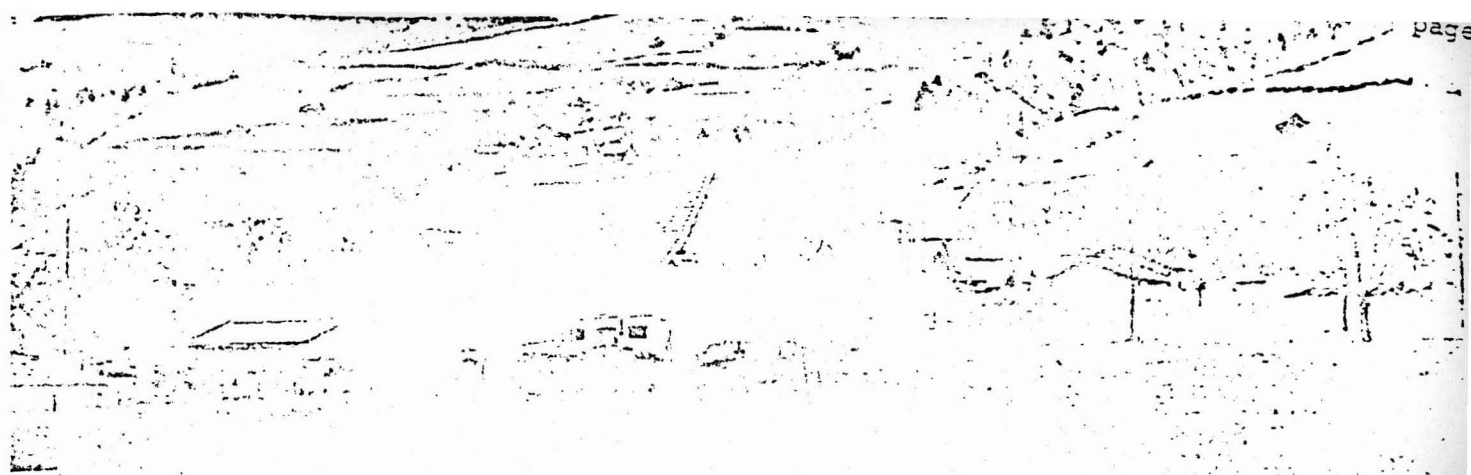
THE BUICK

continued from page 34

him to drive in, he caught his sleeve on the gas feed located on the steering wheel and with a roar the Buick lunged ahead picking up speed missing the garage and hitting the cement abruptly of the porch and bouncing up to come crashing down on a steel cot that was there. Another time when he almost took the front end of the garage out was almost too comical for words. He often laughed about his driving experiences. Even though he was denied a drivers license at ninety three because his eyes were not so good, he never was involved in an accident of any consequence during the twelve years he drove his car. My grandfather gave me his car in 1940, shortly after I had been called as a temple officiator in 1939. He wanted to make sure I had the transportation I needed to fulfill this important assignment.

A PATRIARCH TO HIS FAMILY

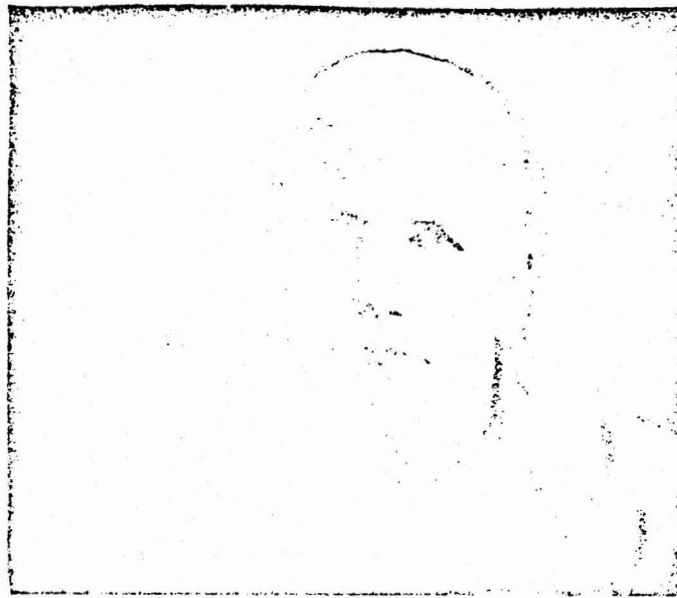
Like the great Patriarch he was, grandfather found joy and comfort in visiting with his family. He always took a great interest in what his children were doing and how they were getting along. Whether it was a family gathering or a reunion, all family members felt honored by his presence and appreciated his concern for them. He always admonished his family to be united and to keep the commandments of the Lord. No matter what the occasion was, extemporaneously he would respond with his bit of humor and wit which would always add enthusiasm and interest to the family social. Then as soon as one of these events were over he would say, "We ought to have another get-together."



Jacob and Rosetta Zollinger family group picture taken in 1910. One child, Anna Elizabeth, died at the age of four in 1892. Seated from left to right are: Rosetta, Eveline, Grandmother, Geneva, Grandfather, Lawrence D. and Oliver H. In the back row from left to right: Aaron A., Jacob E., John D., William R., Henry M., Joseph H., and Mary.

WHEN DEATH CAME to Rosetta Loosli Zollinger

On January 31, 1918, we were just commencing with our farm chores and the milking when Geneva came running and said, "Mother is dying". We hurried into the house to find her sitting in another room where she had gone some time before. Her daughters, Geneva and Evelyn, took her back to the front room and had no sooner sat her in her easy chair when she said, "I'm dying, goodby, goodby," and she was gone. For some time grandmother had been afflicted with rheumatism of the worst kind and by New Years day of 1918, Pneumonia had set in. Her daughter, Rosetta and her two daughters-in-law, Bertha F. and Bertha A. took care of her and did all they could to relieve her of her suffering. We administered to her and in a few weeks she was up and doing her work again. That afternoon of the 31st, in her easy chair which she liked so well, grandmother was busy as usual mending a blanket. Some of the children, Jacob E. and Joseph H. and families had come to see her. We all spent an enjoyable afternoon together talking about different



things and decided to build an open cement porch around the house when she suggested that the entrance to the wash house, a little building east of the kitchen, be repaired. As the memories of a pleasant afternoon lingered and evening came, grandmother quickly and peacefully passed away. We were all filled with sorrow, yet thankful to the Lord for a noble mother.

With the approval of the First Presidency of the Church, Henry, then serving in the Texas Mission, was released to return home. He was so sick with a fever, more like Malaria than Typhoid, that he could hardly go to his mother's funeral. We had grandmother laid away in the very best of everything. Nothing was too good for her. Her funeral was held in the Providence 1st Ward Chapel and was very well attended inspite of the cold wintry day. The Pallbearers were her oldest sons. In tribute to a wonderful and dear companion, grandfather, in referring to the time when he was on his mission, said, "Grandmother worked hard to help keep me on my mission. Besides looking after the family, she took care of the farm and garden and saw to it that our tithing was paid in full."

JACOB ZOLLINGER'S SISTERS
DOROTHEA AND ELIZABETH!

When just a young man of twenty, Daniel Lau was converted to the church and emigrated to Salt Lake City in 1854. He was then called to help settle Cache Valley and moved to Providence in 1859 where he acquired some land and built a house. He assisted in bringing some of the saints across the plains as a teamster. He married Dorothea Zollinger in March 28, 1863 in the Endowment House in Salt Lake City. In 1870, he was called by Brigham Young with three other families to settle southeastern Idaho. He and his father-in-law, Jacob Zollinger, went to Soda Springs Idaho, where they built a one room house and a lean-to for a kitchen. They then returned to Providence. Daniel then moved his wife and four children to Soda Springs. The rest of the story you may read in their history written by his daughter, Rose Torgenson.

Elizabeth was twenty six years old when she married Jacob Neeser in March 28, 1863. Her parents, Johannes and Elisabetha Usteri Zollinger, were good friends of the Neesers and paid their way to America. Her husband's first wife was Regula Laubi, who he married in Switzerland in September 19, 1831, at the age of twenty one. They had thirteen children, all born in Allstetten, Zurich, Switzerland. He became a convert to the church in 1855, after which the family emigrated to America. Mrs. Neeser died and was buried at Winter Quarters, Nebraska. The rest of the family came with the William H. Dame hand cart company arriving in Utah November 2, 1862. They came to Providence and in the spring of 1863 He and Elisabeth were married. Seven children were born, Elisabeth Neeser (Cardon) was the oldest. She was called Lizzie. The story which follows was written by a great great granddaughter of Elisabeth Zollinger Neeser, Mrs. Milton Cardon Payne of Burley, Idaho.

Rosetta Loosli Zollinger and son William R.
Picture taken home of William before 1918.

Providence Resident Is Observing 94th Birthday

In honor of the ninety-fourth birthday anniversary of Jacob Zollinger, highly respected pioneer resident of Providence, the Zollinger family is holding an open house Sunday, July 2, from 1 to 7 p.m., at Mr. Zollinger's home in Providence. H. M. Zollinger is president of the family organization.

During the afternoon, his many friends and relatives will visit him to honor a life of service and enterprise, for as he nears his ninety-fourth milestone, Jacob Zollinger can look back upon a serviceable and well-spent life.

He was born 1845 in Zurich, Switzerland, and immigrated to Providence in 1862 as a boy of 17. In 1863 he began work on the canals in this valley with a pick made from an old wagon tire. In 1868 he joined the railroad gang at Kelton, went from there to Wyoming, and then married Rosetta Loosli from Clarkston in 1870 at the Salt Lake Endowment house. With a pair of mules, it took the young couple a week to make the round trip to the major Utah city.

Jacob Zollinger was one of the first to haul rock for the Logan temple, transporting it from Green Canyon. He assisted in the construction of the meeting house in Providence which was started in 1868, and later filled a mission to Switzerland. When he entered the mission field in 1889, he had a family of nine children for Mrs. Zollinger to support.

In 1893, he began building the home which stands at the present time, and the timber was secured from Providence canyon. Since 1885 he has worked in the Logan temple, having completed records for 19,000 of his ancestors. He still works in the temple today. While on his mission he secured a record of 25,292 ancestor names.

There are 12 living children: seven sons and one daughter have completed foreign missions. Nine grandsons and one grand daughter—three of them out at the present time—have entered mission fields, and to all of these, Mr. Zollinger has given assistance. One son served in the Spanish American war, two in the World War. He has 71 grandchildren and 50 great grandchildren.



Jacob Zollinger

Cache Valley Pioneer Nears 94th Birthday

PROVIDENCE, June 30.—A man who has lived 77 of his 94 years in Cache Valley, who was one of the founders of Providence, and who has done temple work for 19,000 of his ancestors will be honored Sunday from 1 to 7 p.m. in an open house reception.

He is Jacob Zollinger, highly respected Cache Valley pioneer. The open house at his family home in Providence is being held in observance of his ninety-fourth birthday. During the afternoon, his many friends and relatives will visit him to honor a life of service and enterprise.

As he nears his ninety-fourth milestone, Jacob Zollinger can look back upon a life of a builder in a new country, of a faithful servant to his community and religion. He is the father of 12 living children, eight of whom have completed foreign missions. He has been a vital factor in the construction of railroads, irrigation systems, the Logan Temple, the Providence meetinghouse and other enterprises.



Is 95 Years Old Today

NEARS A CENTURY

Cache Valley Pioneer Nears 97th Birthday

PROVIDENCE, July 2.—A man who has lived 80 of his 97 years in Cache Valley, who was one of the founders of Providence, and who has done temple work for more than 19,000 of his ancestors, will observe his birthday anniversary on July 3.

He is Jacob Zollinger, highly respected Cache Valley pioneer.

As he nears his ninety-seventh milestone, Jacob Zollinger can look back upon a life of a builder in a new country, of a faithful servant to his community and religion.

He is the father of 12 living children, eight of whom have completed foreign missions. He has been a vital factor in the construction of railroads, irrigation systems, the Logan Temple, the Providence meeting house and other enterprises.

Mr. Zollinger was born in Zurich, Switzerland, and immigrated to Providence as a boy of 17. He began work on the canals in Cache Valley, joined a railroad gang and worked from Kelton to Laramie.

In 1870 he married Rosetta Loosli from Clarkston in the Salt Lake Endowment House, and then settled down to live in Providence.

When the Logan Temple was being constructed, he hauled rock from Green Canyon, later assisted in the construction of the Providence meeting house in 1868, then left in 1889 for a mission to Switzerland. At the time, there were nine children in the family.

In 1893, Mr. Zollinger began building the home which stands at the present time. Since 1885 he has worked regularly in the Logan Temple.

Besides the eight children who have filled foreign missions, several grandsons and granddaugh-



Anniversary Is July 3

Jacob Zollinger, Cache Valley pioneer, will be 97 Friday.

ters have entered mission fields, assisted by Mr. Zollinger.

His first wife died in 1918 and 10 years later Mr. Zollinger married Eliza Boyce of Louisa, Va.

Enjoys Jousts With Traffic



Jacob Zollinger, above, had little trouble in convincing license clerks he was "old enough" to drive a car.

Mr. Zollinger started driving when he was 80 years old, and he has been driving daily for the past 12 years. He has bought four different cars, all the same kind, and has never been in an accident while he has been driving. Mr. Zollinger was born in Switzerland, in 1845, and came to the United States when 17 years old.

"In driving an automobile there are two essentials that should never be forgotten—be alert, and be cautious," declared Mr. Zollinger. In commenting on present day drivers, Mr. Zollinger deplored the fact they take too many unnecessary risks in order to save a few minutes. Although Mr. Zollinger's eight sons and four daughters want him to stop driving, the old gentleman replies with a firm "nothing doing!"

In giving advice to young drivers, Mr. Zollinger said the main thing to do is to have control of your own car at all times, and to constantly watch the other fellow.

The first record of a county fire run was made on Oct. 15, 1901 to the Jacob Zollinger home in Providence, and the first record of arson was made on Dec. 5, 1902

Fire destroyed a large quantity of straw and sheds belonging to Jacob Zollinger of Providence, this afternoon. Soon after the fire started the Logan Fire Department was telephoned for and Chief Robbins made the run to Providence in about twelve minutes. They did effective work and prevented the fire from spreading.

It is also the first time that mention was made that Grandad sent the boys down the lane to the pub for a case of beer to treat every one who had helped put out the fire.

Age Fails to Hinder Loganite From Driving Own Auto

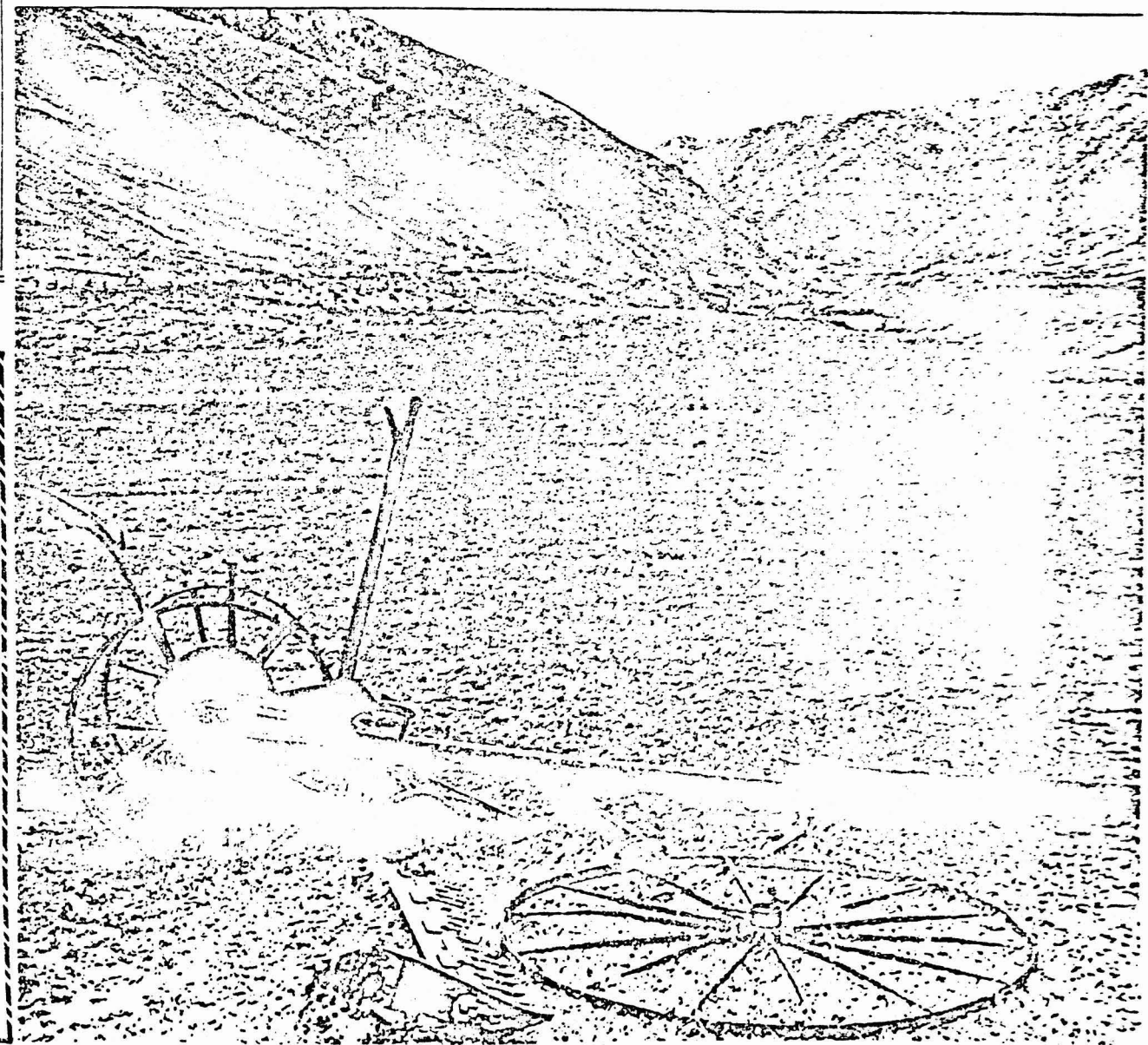
1937.

Tribune Intermountain Service

LOGAN—Age is no hindrance to Jacob Zollinger, 92, of Logan. Although nearing the century mark, Mr. Zollinger still gets plenty of pleasure and enjoyment out of his one major hobby—automobile driving. He insists he is old enough to have a driver's license.

Ghosts of the past

The horse drawn mowing machine and rake wheel will suggest to any old timer, some of the many difficulties which faced them when farm machines were first beginning to make their appearance. Today the gas engine has taken the place of the horse and we wonder what will replace the gasoline engine tomorrow. Over the years the farms have become a junk yard of old worn out machinery, each however, an improvement over the past.



Familiar To Him



Riding an old prairie "freighter" comes natural to Jacob Zollinger 96-year-old Providence Pioneer. He is shown, to the right, in a wagon similar to the many he drove in the freighting days of the 1870's.

True-to-life experiences of Jacob Zollinger, 96-year-old Cache valley pioneer, will be relived in the colorful "Winning of the West" outdoor pageant which Providence will stage during its Pioneer day celebration July 23 and 24.

Mr. Zollinger, who observed his ninety-sixth birthday anniversary today, is recognized as one of the most energetic builders of agricultural enterprise and shipping in the valley. Members of his family met in reunion at a canyon resort to commemorate his birthday.

According to George Anderson, member of the celebration committee, more than 25 descendants of Mr. Zollinger's family will carry roles in the Pioneer day pageant which will depict the rise of the intermountain empire. Mr. Zollinger, himself, will participate in the last act, riding into the outdoor stage in an old freight wagon similar to those in which he hauled freight from Corinne, Utah, to Montana in the early 1870'.

Hale and hearty at 96, Mr. Zollinger often recounts his experiences as a youth when he came to

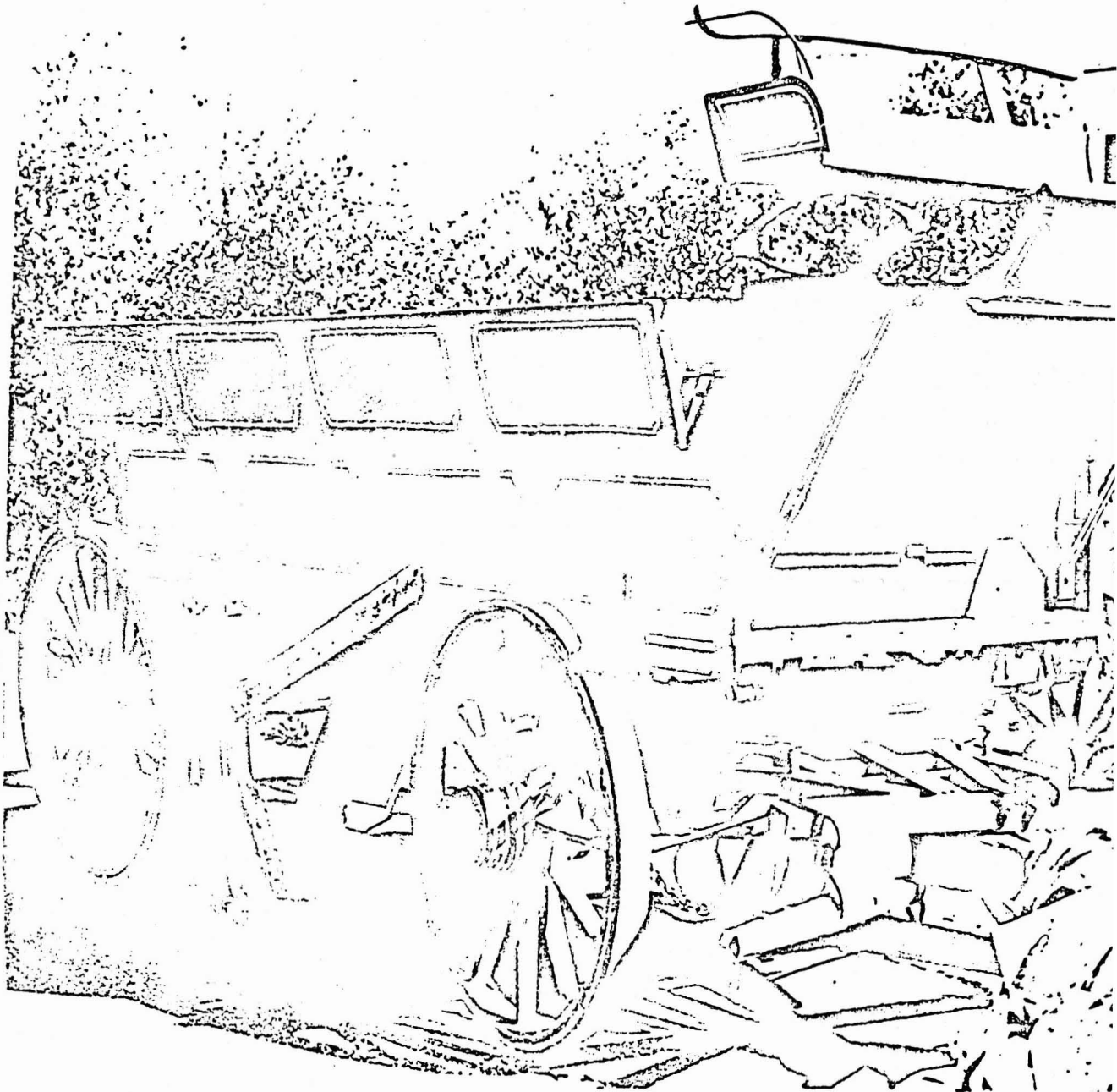
Providence in 1862 at the age of 17, and immediately became identified with the freighting business. For several years he drove teams across the plains, transporting immigrants to Utah. Then he drove on the freight route from Corinne to the northwest.

Three of his sons are taking part on the Pioneer day pageant—Oliver, Lawrence and Henry. A granddaughter, Vendla Zollinger, is carrying a leading feminine role. About 20 other grandchildren are included in the cast.

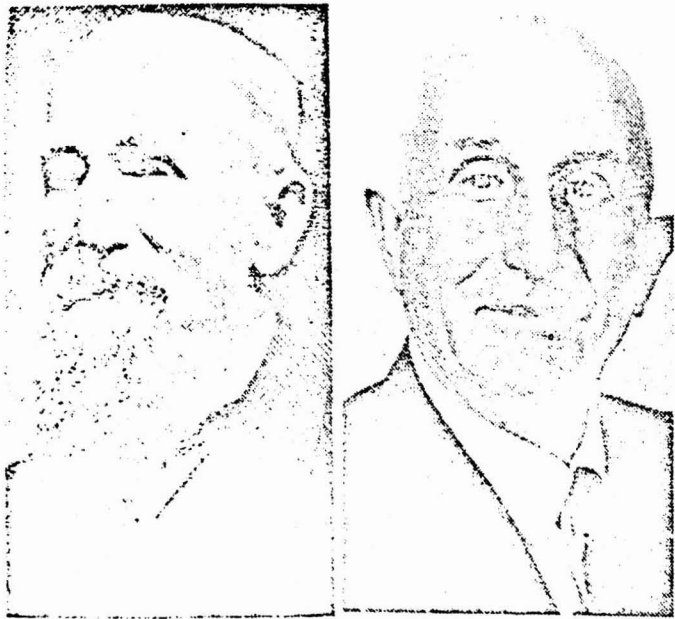
During his life in Providence, he has been a successful farmer, a vigorous civic worker and progressive in various pursuits. His family has an enviable record in L D S missionary work.

Following are his children: J. E. Zollinger of College ward; William R. H. M., Joseph H. O. H., L. D. Zollinger and Mrs. John Stauffer of Providence; Aaron and John Stauffer of Idaho, Mary Neddo of Idaho, Geneva Worley and Evalena Zollinger of Logan.

Cache Pioneer Observes 96th Birthday Anniversary



A WAGON LIKE THIS WAS ONE OF HIS MOST PRIZED POSSESSIONS



JACOB ZOLLINGER, left, a Cache pioneer who served on the Union Pacific, is shown with a son, Lawrence Zollinger.

Stories Recalled Of Rail Pioneers

Editor's Note: With the Golden Spike Centennial coming up May 10, Cache Valley residents are invited to share the story of their ancestors who either attended the original Golden Spike Ceremony at Promontory in 1869 or who worked for either the Union Pacific or Central Pacific Railroad as they built through Utah.

Anyone with a story to tell is invited to contact John Stewart, editor at Utah State University, who is serving as Cache County chairman of the Golden Spike Centennial.

Alex Galant, a senior journalism major at USU, is serving as local publicity chairman. Following is his account of one Cache Valley pioneer, Jacob Zollinger, who served on the Union Pacific.

—o—
By Alex Galant

The Union Pacific was paying five to ten cents a tie during the winters of 1867 and 1868.

Ties were needed to build between Ogden and Corinne "or Tough Creek as it was known then." Jacob Zollinger and other men from Cache Valley went into Logan and Dry Canyons during the winter of '67 and cut

ties. The men averaged 30 to 40 ties a day. Jacob, who had learned to work with wood in Switzerland, averaged 55 ties a day.

During the winter of '68 Jacob and other men spent most of their time cutting ties in Dry Canyon.

This information about Jacob Zollinger's life and especially his experience with the railroad and information about life in the Valley from 1862 until 1940 comes from a journal left by Jacob with his son Lawrence Zollinger of Providence.

Lawrence Zollinger is sprightly and full of zest at 70. A "retired farmer," he is a modest man who does not like to talk about himself because "someone'd just think, what's he bragging for?" and who didn't want to submit a picture of himself because "it'd spoil the whole thing" is always ready to talk about his hobby—genealogy.

Zollinger would like to get the members of his family to compile separate family histories that he could put together in a book. The keystone of the book is already complete, the journal left by his father.

Jacob Zollinger was born in Zurich, Switzerland and died in Logan at age 97. His journal covers his own history and the history of this area from 1862, when he got here at 17, until 1940, two years before his death. His journal was dictated to his niece Bethea from 1934 to 1940.

The Zollinger family joined the Church of Jesus Christ of Latter-Day Saints in 1860. Jacob, his father and three sisters came to Utah in 1862. Another sister came with her husband in 1866.

The family settled in Spring Creek, later called Providence, and Jacob became a farmer.

The Zollinger family came to the United States at the time that

Congress passed a bill giving checkerboards of land, along the lines that they were to lay, to the Union and Central Pacific railroads. It was the beginning of what was to become "the great railroad race." The Central Pacific was starting east from Sacramento and the Union Pacific was starting west from Omaha.

The railroads built their lines while Jacob Zollinger built his farm. The two railroads, Central and Union Pacific, reached Utah at almost the same time. They both needed help from the Mormons. Although there would be some disadvantages Brigham Young knew the railroad would be best for Utah and offered to help both lines as much as possible. In fact, Brigham Young became the contractor for the Union Pacific and immediately asked for help in getting ties and workers, especially during the critical years of 1863-69, the year the race ended and the rails joined.

After cutting ties for the railroad during '67 and '68 Jacob Zollinger returned to his farm. However, crickets destroyed his crops in '68 and he had to go back to the railroad.

In July he took his mule team and wagon and went to work, hauling dirt and helping to clear dirt for the graders, down Weber Canyon to Ogden. Most of his working time was spent in the Canyon.

Jacob only worked until December of '68. In the spring of 1869 he worked for the railroad again. First he took a load of lumber down to Tough Creek (Corinne.) The railroad paid him 15 cents a foot for the lumber and used it to build tables and benches for the railroad camp. The Union Pacific was regrading already laid track in the area.

The months until December

'69, when Jacob stopped working, were spent plowing ground for the regrading operation.

The journal says that the men Jacob worked with were all good men and "very peaceful men." Only a few of the men he worked with were the Irishmen hired by Union Pacific. Most of the men were Mormons who had answered Brigham Young's call for workers just as Jacob had.

Jacob married in 1870 and had 13 children. Only Lawrence Zollinger and his sister Mary Luthi, 85, of Freedom, Wyoming are still living.



Esteemed Pioneer Is Taken

Jacob Zollinger, 97, Passes After Serviceable Career

Jacob Zollinger, pioneer and well known resident of Cache Valley, died late Saturday afternoon at the home of a son, William R. Zollinger of Providence.

He was born July 3, 1845, at Urdorf, Zurich, Switzerland, a son of Johannes and Elizabeth Usteri Zollinger. His family joined the church in 1861 and made preparations to come to America. On May 4, 1862, all the members of his family except one married sister, sailed from Harve, France, in an old cattle freighter which had been remodeled to accommodate passengers.

The journey was rough and tedious taking 87 days to complete the trip, landing in New York. They remained 18 days at Winter Quarters, making preparations for the trek across the plains. On Aug. 8, 1862, they started west with the last company of Saints. Food for cattle along the way was scarce since it had been eaten by cattle that had gone ahead. Dust was 10 inches deep and the cattle were losing flesh. The entire family except Jacob and his father, contracted mountain fever and were sick most of the trip. The food was scarce, consisting mostly of milk and a soup made from ur and water.

On Oct. 30th, they arrived at Celebration canyon. The next day they camped on the square in Salt Lake City, and after a week's journey arrived at Providence, which had been settled three years be-

fore. Mr. Zollinger purchased a log cabin and made it as comfortable as possible for his folks, happy that the journey was ended and thankful that their lives had been spared.

In 1864 he was called to bring immigrants from Winter Quarters, at which time his remaining sister and family came back with him. He helped build the first canals and railroads, and worked in the canyons cutting and hewing ties; getting out lumber for buildings and for fuel. When the temple and tabernacle at Logan were being constructed, he hauled rock from Green canyon, afterwards assisting in the building of the Providence meeting house in 1868.

On May 9, 1870, he was married to Rosetta Loosli of Clarkston, in the Salt Lake Endowment house. They were comfortably "fixed" for those days, owning 25 acres of land, some machinery, cattle and a team. He served several years as a school trustee, and left in 1889 for a mission to Switzerland. At this time there were nine children in the family. In 1895, he began building the home which stands in Providence at the present time, where he lived for 67 years. He later moved to Logan.

Beside eight children who have filled missions, 15 grandsons and granddaughters have entered the mission fields, assisted by Mr. Zollinger.

Mr. Zollinger has been an ardent church worker all his life. Since 1885 he has worked regularly at the Logan temple, having done temple work for more than 19,000 of his ancestors. His wife has been one of faithfulness and service to his religion and community. He always contributed generously. He has been a vital factor in the construction of railroads, irrigation systems, Logan temple and tabernacle, school houses and meeting houses and other enterprises.

He is the father of 13 children, 12 of whom are now living: Jacob E. of College ward; William R., Joseph H., Henry M., Oliver H., Lawrence D., Mrs. Rosetta Stauffer, all of Providence; John D., of Wendell, Idaho, Aaron A., of Sublet, Idaho, Mrs. Mary Luthi, Freedom, Wyo., Mrs. Geneva Worby and Eveline Zollinger of Logan.

Speakers Praise Industry And Integrity Of Jacob Zollinger

Ninety-seven years of industry and application to a high Christian life were lauded at the funeral services of Jacob Zollinger, Cache valley's oldest citizen, at funeral services in the Providence First ward Wednesday, Bishop Ira N. Hayward of the Logan Fourth ward presided. Among those seated on the stand with the local officers were Presidents C. W. Dunn, E. J. Passey, W. W. Owens, A. E. Anderson, O. H. Budge, Joseph Quinney, Jr. and Dr. D. C. Budge. The large chapel was comfortably filled with friends and relatives, and a large floral offering banked the stand.

The choir under the direction of John E. Spuhler with Mrs. Oliver Hanson at the organ sang, "Though Deep'ning Trials" and "O My Father". A duet was sung by Mr. Spuhler and Marie Schies. A duet was sung by Frank H.

Baugh, Sr., and Mrs. Elizabeth Thorpe, accompanied by Mrs. Grace Baugh. A solo was sung by Charles O. Peterson, accompanied by Mrs. Letha Coleman.

Prayers were offered by John F. Astle and Joseph Torgensen.

All of the speakers, six in number, praised the industry and integrity of Mr. Zollinger, whom they pictured as the last of a long line of pioneers to make the long trek across the unchartered prairies to establish their homes in the mountains with the Saints from many lands. They told of his desire for good stock and splendid home environments. They retold how he had built schools and homes and meeting houses and how he had sent his posterity on missions for the LDS church, while in later years he had been a constant worker in the Logan temple. They emphasized that he

(Continued)

had measured up to high standards of life, and what he had accumulated had come as a result of honest toil.

David O. Theurer and Conrad Alder, two of his neighbors, told of his energy and integrity and lauded him as a most valuable citizen. William Selek of Lewisville, Idaho, brother of the present Mrs. Zollinger, praised him for his kindness to his sister and for his interest in the missionary work of the church. President Joseph Quinney, Jr., of the Logan temple characterized Mr. Zollinger as a great exemplar whose faith was built on the foundation of work. President C. W. Dunn likened him to an oak which has stood in the rock almost for a century in all kinds of weather. He lauded him for his pioneer activities, his own missionary work among his own people and the missionary work of his sons and grandsons. He

declared that the branches of the tree are bringing forth the same kind of good fruit as did the main trunk of the tree. Bishop Hayward spoke of Mr. Zollinger's participation in the Fourth ward and of his willingness to pay his share of the cost of the ward maintenance. He said that Mr. Zollinger had a deep and sincere faith. He said that there is cause to rejoice today over the good life that this man has lived. He maintained that the future is not determined by the spectacular but more often by humble men who know work and who are not found short.

The grave in the Providence cemetery was dedicated by Jacob Zollinger, oldest son of the departed. Pallbearers were grandsons of Mr. Zollinger, Royce Stauffer, Orson, Dean, Melvin, Nathan, and Clinton Zollinger.

Death Takes Colorful Pioneer Of Cache Valley

Services Announced For Wednesday At 2 P. M. In Providence Ward

PROVIDENCE, July 13.—When Logan Stake old folks hold their summer outing this season, one of the pioneer personalities who for the past several years has been honored as the "patriarch of the assembly" will be absent.

For during the weekend death took 97-year-old Jacob Zollinger, prominent Utah pioneer, and conceded to be the oldest man in Cache Valley.

He died Saturday at 4 p. m. at the home of a son, William R. Zollinger, in Providence. Only last winter he had entertained Providence residents by participating in an "old-time" dance during a ward reunion. But his health, in recent months, continued to fail.

SERVICES WEDNESDAY

Funeral services will be held Wednesday at 2 p. m. in the Providence First Ward Chapel, with Bishop Leon Alder in charge.

Friends may call at the family home, 215 East Third North Street in Logan, Tuesday from 1 to 7 p. m., and at the old family home in Providence Tuesday after 8 p. m. and Wednesday until time of services.

Burial will take place in the Providence Cemetery, under direction of the W. Loyal Hall Mortuary of Logan.

Mr. Zollinger was a native of Switzerland, but he had lived in Cache Valley since 1862—just three years after Logan was settled. He had been identified with many of the leading pioneer projects of this area, and until his death remained a living symbol of pioneer endeavor and spirit.

Born in Urdorf, Zurich, Switzerland on July 3, 1815, he was a son of Johannes and Elizabeth Usteri Zollinger. His ancestors had lived in the small Swiss farming community for more than 200 years.

HELPED ON RAILROAD

In 1862, Jacob came to the United States with his family, settling in Providence. He was employed in the construction of the first transcontinental rail-

road, was a leader in establishing the Holstein cattle strain in Cache Valley, assisted with the building of several of the valley's church houses, and was leader of the group which constructed the historic stone schoolhouse in Providence.

Mr. Zollinger—one of the earliest engineers of irrigation canals—is credited with launching a system out of Blacksmith Fork Canyon which now serves Providence. An expert woodsman, he was noted for his feat of cutting 55 ties in one day in Logan Canyon.

In 1866, Mr. Zollinger went back to the L. D. S. Winter Quarters to assist in bringing a sister's family and other members of a wagon train to Utah. He served on a mission to Switzerland from 1899 to 1901. It is a notable fact that eight of his sons and daughters and 14 grandchildren also have filled missions.

MARRIED IN 1870

In 1870 he married Rosetta Loosh in the Salt Lake Endowment House. She died in 1916. Ten years later he married Eliza Boyce of Lewisville, Ida. He had lived in Logan since his second marriage, where he worked in the Logan Temple. In his genealogical endeavors, he is credited with working on more than 20,000 names.

Until the age of 94, Mr. Zollinger was able to drive an automobile. He had always been active and alert, and was admired for his progressive spirit. A year ago he was honored by—and participated in—the Providence Pioneer Day celebration.

Prominent in Church and civic work, he had served as a school trustee in the community for 20 years, held a road supervisor position for many years, and devoted much time to welfare of Church organizations.