

TWELVE



JACOB TOBLER & ANNA BARBARA STAHELI

Switzerland, The Land of My Ancestors

by Mark and Christopher Rawlins

As the train snaked along the shores of Lake Geneva, Switzerland, I was once again moved and thrilled by the country of my ancestors. During our visit, we had visited mountains, valleys and picturesque towns, each seemingly more beautiful than the last. We had seen the clear blue waters of Lake Geneva and smelled the clean mountain air—that air you smell but a few places and times in your life—like at the Whitney (Nay) Ranch on a cool fall morning at sunrise.

Now riding the train, my mind wandered back to the 1850's, when the first Toblers, Staehelis, Stuckis and Rebers accepted the Gospel and left their homes for "Zion" and my mind was taken to that desert that I love.

I have grown up going to the deserts of the Whitney Pockets and the Whitney (Nay)

Ranch. The red rocks and desert foliage give me spiritual renewal and cause me to feel connected to a time and a people—my people. I love the beauty of the Desert. It is a harsh, untamed beauty that does not bend easily to the will of man. When I read in the scriptures, "To eat his bread by the sweat of his brow," I think of this place.

Then all at once my mind rushes back. I see a majestic waterfall coming down the Alps. Others on the train don't look up from their papers. I think of this land with its abundant water, fertile soil and thick forests—the kind of land that seems made to be tamed by man.

I had new appreciation for our ancestors who struggled across the plains and down to the harsh untamed country of Southern Utah to build a life for themselves. They struggled and some died, but they did not look back to the "Eden" they left behind in Switzerland.

I wonder, could I have done the same?

Jakob Tobler: Portrait Of A Saint

by Douglas F. Tobler

“There are some wonderful words in our language, words that are inseparably associated: home, mother, father, family – and in our thoughts they are linked in the fondest and most meaningful remembrance.

“Where the normal pattern prevails, father is more away and less closely acquainted with the daily problems and program. But fathers are people in whose footsteps sons are apt to follow, and with whose hearts daughters are likely to have their way.

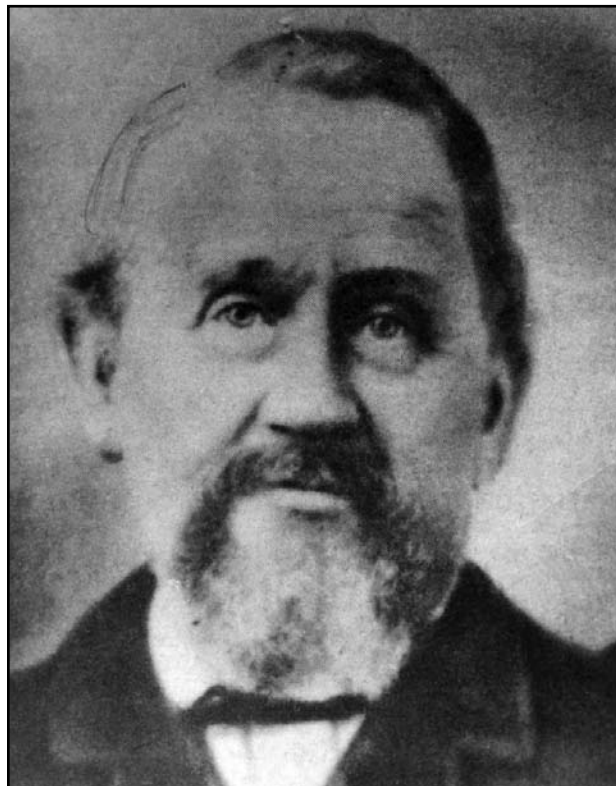
“Fathers are people by whose name the family is known. Fathers are people whom sons and daughters should feel free to approach with their problems. There are hazards in going it alone in life, and fathers are to talk to – even if they seem to be too busy; even if they are doing so much for the family in other ways that they are not enough at home.” --Richard L. Evans

“What a father says to his children is not heard by the world, but it will be heard by posterity.” --Jean Paul

“Not a day passes over the earth but men and women of no note do great deeds, speak great words and suffer noble sorrow. Of these obscure heroes, the greater part will never be known till that hour when many that were great shall be small, and the small great.” --Charles Reade

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord . . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.” --Joseph Smith 2:38-39

The hearts of this generation have been turned to an “obscure hero” whom most of us have not yet met, but whose life has had a powerful effect on our own “...down into the fourth and fifth generation.” Our grandfather, John Jacob Tobler, was born the sixth child of fifteen to Christian Tobler and Anna Buehler on February 15, 1833 in the home village of Schoenengrund, Canton Appenzel Ausser-Rhoden (this is the Protestant half-canton, to distinguish it from the Catholic one, Appenzel Inner-Rhoden) in the Northeastern part of Switzerland, not far from Lake Constance or from the Austrian border. The Appenzel cantons are small both in size and population (Ausser-Rhoden, 95 square miles and 44,756 population (1940); Inner-Rhoden, 67 square miles and 13,383 population) having joined the Swiss Confederation at the time of Martin Luther’s Reformation movement in the 16th Century.



Jakob Tobler

At the time when Grandfather Jacob lived in Appenzell, that canton was an example of direct democracy, although women had no right to vote. Every man

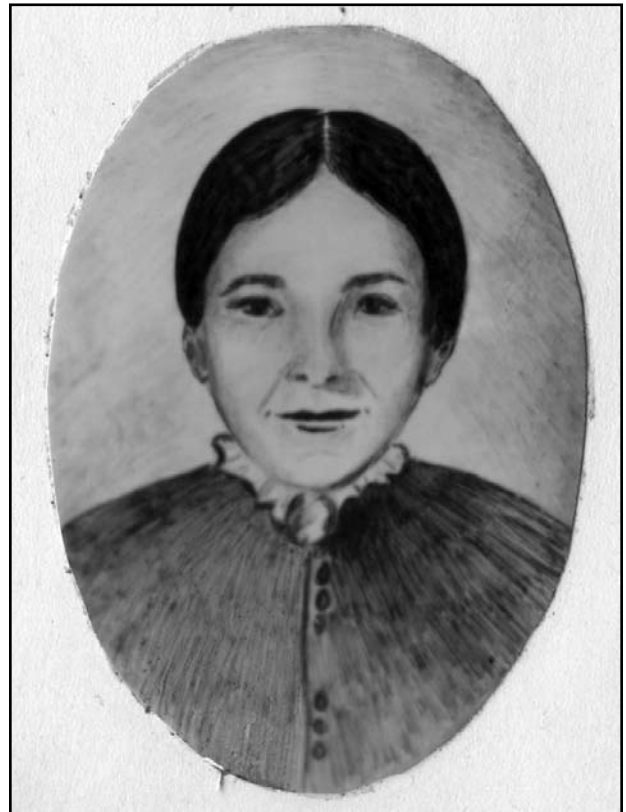
over sixteen who had been born in any Appenzell community was a citizen and had both the right and the obligations to vote. On the last Sunday in April each year all citizens carrying their swords as proof of citizenship, met alternately in Trogen or Hundwyl to enact legislation and elect the cantonal officials for the coming year. If a citizen failed to vote, he was fined ten francs, a sizable amount of money in those days. From age sixteen each citizen was also a soldier. In time of war, Appenzell-Ausser Rhoden was to furnish 771 men and 7720 Swiss francs for their share of the war effort. Appenzellers were traditionally very proud of their democratic traditions and guarded them with a vengeance.

The village of Schoenengrund is located on the edge of the canton. Lutz' *Handlexikon* for 1827 describes it as a village with thirty-six houses and "...a mechanical spinning factory." Here cotton towels, smooth muslin and other textiles had been produced for generations, but the wealth from this industry had caused a severe neglect of farming and cattle raising in the area. At the time of Jacob's birth, one cotton manufacturer in the town was even experimenting with a new kind of muslin from colored thread, which would improve the markings and detail work. Undoubtedly, it was from this background that Jacob received his training as a weaver.

We know little or nothing about Grandfather Jacob's family, education, first marriage (Anna Katherina Preisig), etc., only that he came in contact with Mormon missionaries, probably Heinrich Hug from the Zurich area, sometime during the summer of 1856.

Jacob had first married a woman five years older than himself, Anna Katherina Preisig, from the neighboring village of Schwellbrunn, less than three miles away, and they were baptized and confirmed, according to the Church records and Brother Hug's diary, August 10, 1856 in the village of Schwanden, eight miles west of Schoenengrund. So zealous a missionary

was Elder Hug that they were number 167 and 168 of the 201 persons he baptized prior to emigrating to the U.S. in 1859. Jacob and Katherina are recorded as the nineteenth and twentieth members of the flourishing Herisau branch, some five miles from where they lived, and were active for over four and a half years prior to their own departure for the States. This steadfastness was the result of the testimony and the "joyous heart" Jacob received at the time of his baptism, as he later recalled it in 1897.



Anna Katherina Preisig

The missionary work in Appenzell in those days was difficult but fruitful. The Church's Manuscript History records for Wednesday, August 26, 1857, a year after Jacob's baptism states, that "The authorities in the canton of Appenzell have commenced persecuting the Saints, and sending some of the Brethren out of their native towns to stop them preaching 'Mormonism.' The Elders driven from the Cantons of Zurich and Appenzell have taken refuge in the Bern Conference."

Although neither Jacob nor Katherina had any luck interesting their own families in the Gospel (at a Fast Meeting on 6 February 1898 it was recorded that "Counselor Jacob Tobler said he was the only one of eleven children of his father's house who excepted (sic) the Gospel." Jacob was recorded as having baptized 17 persons and confirming another 16 prior to their departure. In any case, he had received the Melchizedek Priesthood before December 19, 1859, the first recorded confirmation he performed. Like most of the European Saints, Jacob and Katherina Tobler were under constant pressure to immigrate to Zion to build the kingdom here. They seemed reluctant to leave, but the record shows the date of departure as May 3, 1861. By May 16, they were in Liverpool, England, and had joined the throng of 947 other Saints, mostly from Scandinavia, aboard the ship, Monarch of the Sea, one of the last emigrant ships of the season.

Prior to departure, they had attended a conference for the whole group conducted by Apostles Amasa Lyman, Charles C. Rich and George Q. Cannon. Afterwards, the group was divided into wards with the Swiss in the 11th Ward under Bishop Ignaz Willie, Barbara Hafen Willie Tobler's first husband. Besides having a Bishop appointed, the group elected a marshal for the thirty-four day trip who was to organize the guards for the hatchways, "... see that no lights are left burning at nights, and, in fine, preserve order and cleanliness throughout the ship." He was also to serve as a Lost and Found Office and enforce the agreed-upon rule that "...no smoking be allowed between decks."

The report of the company's clerk, Brother E. L. T. Harrison, to President Cannon, at the conclusion of the voyage was quite favorable:

"The generality of our company are enjoying good health. All seem rejoiced at the termination of our sea voyage and grateful to God for his mercies that have manifestly been over us.

"I do not think any company that ever crossed the ocean could have felt, on the whole, a happier or more united spirit, especially considering the diversity of nations represented, there being ten languages spoken on board.

"...We sailed with a fair breeze, and had a most successful passage through the channel. Since then we had little or anything but contrary or indirect winds; but the Monarch has behaved splendidly under all kinds of weather."

The good ship Monarch arrived faithfully in New York on June 19, 1861 with a good portion of the company already reaching Florence, Nebraska (Winter Quarters) by July 1. Here, tragedy befell the couple as Katherina, with hundreds of others, contracted cholera and died. Jacob was left to pursue their dream alone.

Soon after burying his wife, Jacob joined the company of fifty or sixty wagons, including President Jabez Woodard, former President of the Swiss Mission, and also Anna Barbara Staheli, under the leadership of Captain Sextus E. Johnson. By Friday, September 27, 1861, they had arrived in the Salt Lake Valley. At the General Conference of the Church held less than two weeks later, Jacob heard his name read, along with other Swiss brethren, to go to Santa Clara and help re-settle the area.

Aunt Cecilia Ence Tobler has recorded how Jacob went to Mill Creek, found and married Barbara, because President Young would not permit them to go so far away unmarried. (Barbara Staheli had joined the Church on August 25, 1860 in the Landschlacht Branch in Canton Thurgau. She was two years to the day younger than Jacob.)

The name roster of the Swiss Saints who arrived at Fort Santa Clara on November 28, 1861 under the leadership of Daniel Bonelli reads like a Who's Who of historic Santa Clara. Besides Jacob and Barbara Tobler the following family heads were listed:

Solomon Bliggenstorfer; John Enz (Ence); _____ Feldtman; Rudolf Frei; Casper Gubler, John Gubler; Conrad Hafen; John Hafen; John G. Hafen; Gottlieb Hirschi; Henry (Heinrich) Hug; John Hug; John Rudolf Itten; John Keller; Henry Kuhn; Christian Moosman; Henry Muller; Conrad Naegeli; John Reber; Samuel Reber; John Riedel; Friedrich Roulet; George Staheli, Sr.; George Staheli; Niklaus Stauper; John Stucki, Samuel Stucki; Christian Wittwer; Jacob Graff and Ignatz Willie.



Anna Barbara Staheli

According to the arrangements worked out with the old settlers by Elders Erastus Snow and George A. Smith, they (the old settlers) were to relinquish their claims on the large bend or bottom below the fort to the newcomers, and receive compensation according to a valuation of a committee of their own number. The Manuscript History then records: "The bench part of this bend was accordingly surveyed during the month of December 1861 for a town and a vineyard, and the Swiss Brethren built a dam in the creek and the ditches completed for the town on the 25th. The labor of their construction was valued at \$1,030. On the 22nd (December) the brethren and sisters assembled on the site of the new city, the

present location of Santa Clara, and Daniel Bonelli offered a prayer of dedication, and the lots were apportioned."

The mood of optimism among the group was severely chastened less than a month later when floods swept through the little community on the 17, 18 and 19th of January 1862. The destruction included the fort, most of the homes and much valuable land. Moreover, it "... changed the appearance of the whole valley and also the prospects and chances of the settlers to a great extent. In fact, it reduced the first settlers to almost new beginners." The families were thus forced to live in dugouts until more substantial housing could be built. By March 16, work on a new ditch had been completed at a total cost of \$4,000 with each man's labor computed at \$2.00 per day.

But all did not go well between the "Old" settlers, more involved in stock raising, and the "new," whose crops were easy prey for the foraging animals. Thus when the new bishop, Edward Bunker, called in October 1861 from his position as bishop of Ogden City 2nd Ward to go South, arrived in Santa Clara "... he found division existing between the early settlers and those who had been there but a year... He endeavored to get the stockowners to take the cattle, goats and sheep out of the fields. He also advised (them) to fence the land under cultivation. This latter was promptly done. An adobe meeting house 40' by 28' has been commenced and is being busily worked upon during the winter." Notwithstanding the efforts of Bishop Bunker, squabbles with the Saints in Saint George over the insufficient water reaching Santa Clara caused half of the population to pull up stakes and resettle in the greener pastures of Clover and Meadow Valley.

By the end of December 1866, life for everyone in Santa Clara had acquired a slightly rosier hue. A local historian waxed philosophical:

“The greater portion of the people had come from the heart of Europe’s continent where the civilization for ages had framed institutions and laws regulating a dense population with rigid exactness. Another one, a considerable one, was accustomed to the life of the frontier with the habits of the Western farmers on the great public domain of the American States, and the first mention portion being principally without means and unable to speak the English language suffered considerable privation in gathering the knowledge and experience they now possess. But time, the common destiny of all, and above all the Spirit of the Gospel have assimilated to a great extent unequal elements and paved the way for a greater progress than the year of the past had accomplished in the days of the coming future.”

These were busy days and years both in establishing a livelihood and, more importantly for Jacob, a family. By 1866 the two oldest children, Bertha and Barbara, had been born, and with the spread of plural marriage Jacob had married the widow of Elder Ignatz Willie, Barbara Hafen. By the time President Brigham Young reported to Bishop Edward Hunter on the conditions of the “Clara Settlement” during one of his winter visits in January, 1873, Grandfather had produced a substantial family of five girls and one boy, John Jacob (three girls, Selina, Wilhelmina Ida, and Wilhelmina died in infancy) by Barbara Staheli and two boys (William and Albert) and two girls (the girl, Barbara Ema died in infancy as did her unnamed sister a little over a year later) by Barbara Hafen who also died shortly after in 1873. President Young took considerable pride in noting:

“The Clara Settlement, consisting of 20 families, twelve of whom are Swiss and were sent there by the Perpetual Emigration Fund, without a dollar, have all got houses, land, vineyards, horses, wagons, and cattle, and are sending one hundred children to school, besides having a number too small to go. The donations they handed in to Bishop Bunker he sent to the poor in St.

George, they having no poor. I learn that they all paid their tithing and feel united and blessed of the Lord.”

These were the years of the United Order and Jacob and Barbara Staheli Tobler were baptized for the third time (the second was after arrival in Santa Clara) on August 6, 1875 by James Niven and Erastus Snow to show their willingness to live according to the order. In 1877, United Order appraiser Eli Whipple reported in the Santa Clara settlement field: “26 acres of Lucerne (hay); 5 acres of barley; 73 acres of wheat, and 96 acres to be put into cane, cotton and corn.”

The United Order did not function as well as many in Santa Clara, including Bishop Bunker and his family, had hoped. Consequently, in 1877, they founded Bunkerville in the faith that the higher law could be more fully lived. In the reconstructed Santa Clara ward bishopric, Grandfather Jacob was ordained a High Priest by Henry Eyring and set apart along with Samuel Knight as Counselors to Bishop Marius Ensign, for whom his son, George E., born in 1876, was named.

Two years earlier, because of his dependability, he had been called to serve as ward clerk, a position he was to hold for over thirty years. His service as first and second counselor, then first counselor ran concurrently under two bishops, Ensign and John G. Hafen, until his release from that calling in 1901. His own report for July, 1877 shows “...26 members in the YLMIA, 16 members in the YMMIA, a Sunday School in Santa Clara proper and a Branch Sunday School in Gunlock; 368 acres of land under cultivation and the settlement owned twenty-nine teams, 73 milk cows, 4 cane mills, 4 mowers, 1 cotton gin, etc. etc.”

The minutes of a business meeting held in the schoolhouse on June 7, 1882 tell a great deal about the community and about Jacob Tobler, just as he recorded it. We can note his reputation for dependability as well

as reasonably good command of English he had acquired:

“Bp. M. Ensign said to the Brethren, (sic) that it is necessary to have a good man for a Deacon to take care of the schoolhouse, and to keep everything in good order, and ring the bell 15 minutes before (sic) meeting, asking the Brethren who they want. A motion was made that Bro. Jacob Tobler should take this and, also, do the clerking for Santa Clara Ward for \$75.00 a year which was unanimously sustained by a vote of the people.”

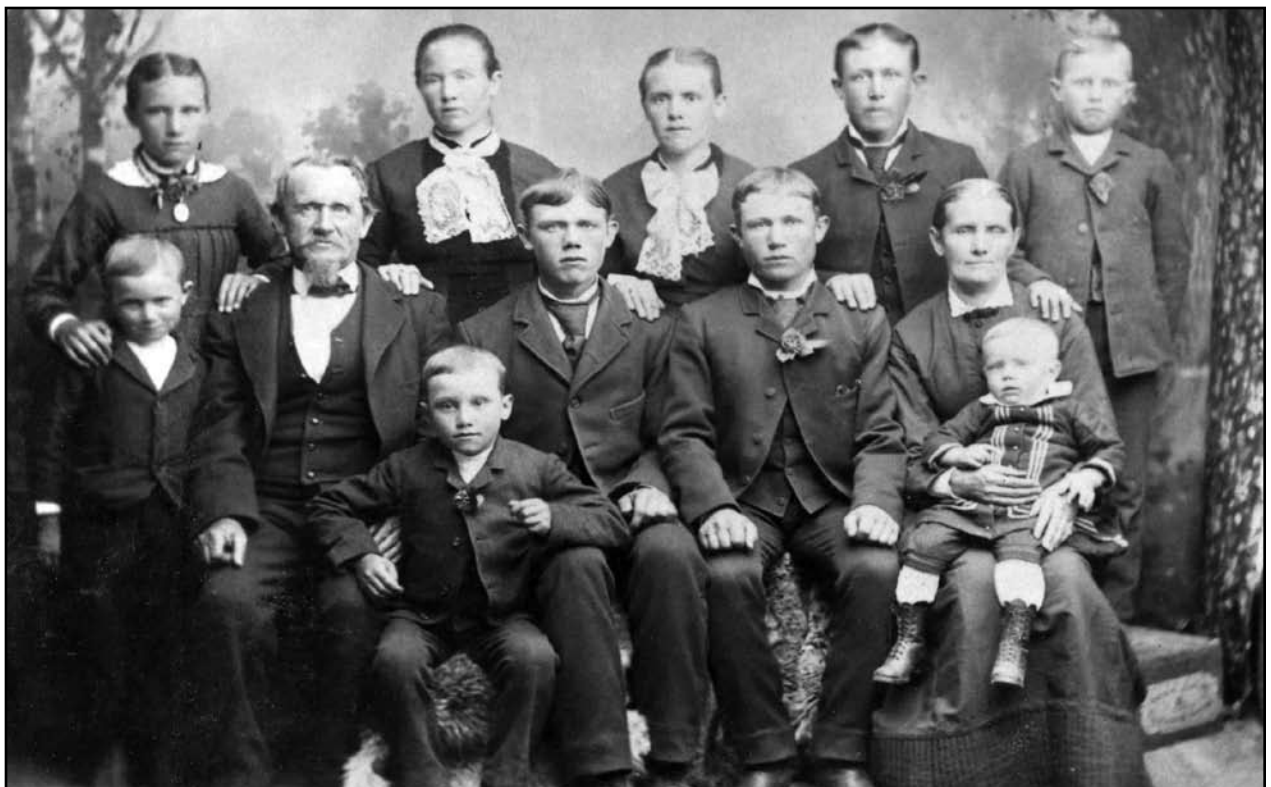
As early as 1879, the Church records showed that Grandfather paid \$7.00 to the Perpetual Emigration Fund, \$1.00 to the Missionary Fund and \$6.00 and 7 bushels of grapes for the construction of the Manti Temple. The following year his contributions included another dollar to the PEP (Perpetual Emigration Program) (some Santa Clara saints paid as much as \$5.00) \$2.75 to the “Sanpete” Temple, \$5.00 for

the “poor in Zion.” In 1884, he donated: 50 cents for the BY Academy (Heaven knows it needed it!), \$1.00 to the Swiss-German Mission; \$1.00 for a Missionary; 50 cents extra for the Manti Temple. The year before Grandfather had made an additional donation of one load of wood for the Manti Temple.

When Bp. Ensign passed away in 1884, Grandfather was a speaker at the funeral and also assumed new responsibilities as first counselor to Bishop Hafen, especially since the new bishop’s work required him to be away often. In reading the minutes of Church meetings during those years, I was struck by how often Grandfather conducted meetings, spoke or blessed the sacrament, or, on occasion, did all three.

These were also the years of increased family responsibilities. On October 8, 1881 Grandfather married Rosina Reber Staheli by whom he was to raise a wonderful family of six children; 3 boys, Alfred, Edward and

Family of Anna Barbara Staheli and Jakob Tobler: Bottom row left to right: John H., Grandpa Jakob Tobler, Harmon, Jake, William; Grandma Anna Barbara Staheli, Ernest. Top row left to right: Hermina, Barbara, Bertha, Albert, George



Vernon, and 3 girls, Josephine, Lillie and Rhoda. He was particularly concerned as he got older that he would live long enough to raise this last family properly. With the addition of Hermina, Christian Harmon, John Henry and Ernest – the latter when he was fifty-three and Grandmother Barbara was fifty-one – his family was complete.

On April 30, 1899 he reported with some considerable pride that he had "... 21 children and 21 grandchildren." Nevertheless, he had had his share of the trials and tribulations, which he recognized as integral to life. His second son, John Jacob, died of appendicitis in 1887, and there was always the struggle to provide financially for the growing family. Grandfather was apparently not very aggressive in this regard; his great strength was in his spiritual endowment and power.

On March 28 1894, some thirty years after the Swiss first came to Santa Clara, the Desert News carried an article entitled "Fair Clara" by C. Page:

"Perhaps you have never heard of the pretty and industrious town, Santa Clara. It is situated about five miles a little south of west from the city of St. George, Washington County, Utah. Its residents are naturally proud of their town, and one of them tells me he believes it is one of the prettiest places in Utah. He also gives me the following: spring has come and makes everything look pleasing and beautiful. Most all the fruit trees, except pears and apple, are in bloom; fall grain is about five to six inches, spring grain two or three inches, and Lucerne about three inches high. All these give the place a very pretty appearance. Leaves are beginning to come forth from our shade trees, such as cottonwood, poplar and mulberry. There is but one weeping willow in the place, which John Graf owns.

"The people of Clara suffered many hardships from want of food, clothing, etc. when they first came to settle the country.

My parents lived in a cellar dug in the ground with a willow and mud roof, which they thought was very nice at that time. They have suffered from a flood, which washed away the whole settlement, save one house, standing at present about one mile above the present location.



Rosena Reber Staheli and Jakob Tobler Family:
Front Row: Josephine Tobler (Graf), Rosena Reber Staheli Tobler, Lillie Tobler Ence, Vernon Tobler, (in back of Vernon) Edward Tobler, Back Row: Alfred Tobler, Rosena Staheli (Reber), Frank Staheli. Insert: Rhoda Tobler (Frei)

"The population of Clara is small, numbering about 225 souls, yet it has a very good showing. There are five missionaries laboring in the Swiss and German missions, namely Theodore Graff, Harmon Hafen, William Tobler, Edward Frei and Henry Gubler. They are all young and inexperienced men, still they are meeting with good success. Clara has a good record in regard to missionaries and tithing. The people fulfill their duties and try to live up to their callings and requirements. We have an aged brother, Samuel Stucki, who came

with the handcart company. He is blind now of old age.

“I have been informed that a very sudden accident occurred to Susetta Hafen – a paralytic stroke striking the left side of her body. She is now recovering.

“The people of Clara are talking of building a new meeting house, which they need, because the old one will not hold the people much longer, their increase is so rapid.”

By 1895 the new meetinghouse had been started. With dimensions of 54' x 36' it was better suited to handle the attendance then undoubtedly in excess of one hundred. Records report attendance at 147 in late October 1918 and 184 by January 1919.

Most of the reports of Grandfather's sermons that have been preserved come from the 1890's and 1900. I will present here a few excerpts, which, I trust, will give a cross-section of his spiritual thought and interests during his mature active years. At a Ward Meeting held March 22, 1896 where he was conducting:

“Counselor Jacob Tobler was the next speaker who made remarks upon the laying on of hands for the sick. He felt to thank God that none of our children have been called away through the present illness in our midst... Spoke of the regulations at dances that it is not proper to get up too close while waltzing. We should behave everywhere no matter wherever we are...”

In the ward meeting held June 21, 1896: “Brother Jacob Tobler next addressed the congregation, stated many of us emigrated to this country, forsook friends, and homes for the Gospel's sake, spoke of the importance of good singing, felt greatly encouraged in the cause he espoused, spoke some upon the subject of the gathering (of) Israel, and the first principles of the Gospel. Stated what a grand privilege it was for us that the Lord retained our spirits in the spirit world, and permitted us to come forth in this last

dispensation of the fullness of times, said something on rearing children in the proper way, stated there was a slack of attendance in meeting and exhorted us to be faithful at all times in the great cause.”

Grandfather often spoke on the law of tithing (he handled it all as clerk). It was to him a “standing law to the church,” and on supporting the leaders of the Church. When but a youth in Switzerland, he had always had a desire to see apostles or prophets, a factor, no doubt in his conversion, and in his continued devotion to the Brethren. He was also very grateful to live in a Latter-Day Saint community among fine people.

Again while conducting the Sabbath meeting of October 18, 1896: “Elder Jacob Tobler... referred to the time when he was baptized, said the evil one tried to make it appear that he was being led astray, but after he was confirmed a member of the Church, this spirit left him. Said parents should be strict in keeping a record of the birth, baptism, blessing and confirmation of their children...”

One of the poignant glimpses came in an expression in the Sabbath Meeting on February 17, 1901: *“First Counselor Jacob Tobler was the next speaker. Said that forty years had passed since they first came here and a very few of the first company were still living here. Said that many had left all that were dear to them and came to Zion and not knowing what kind of people or what kind of land they were coming to. He felt to thank God that he had remained firm, through all the struggles that the people have passed through. We as parents should be examples for good unto our children and teach them the principles of the Gospel. Spoke of the great posterity that we as parents have here for they are jewels in the crown of eternal life. Bro. Tobler's feelings at this point were very much affected.”*

Grandfather was an early earnest advocate of full compliance with the Word of Wisdom, when many were having trouble or causing trouble. At the Ward meeting

on March 27, 1898: "Brother Tobler, first counselor, spoke some closing remarks, said we do not have to keep the Word of Wisdom for nobody (sic) but ourselves..." On February 18, 1900 he "spoke concerning those who sold wine to their brethren... The speaker said that the Lord could see in the dark and we should not sin in the dark. The time would soon come when the people would be called to build Jackson County, but such that do not keep the Word of Wisdom will not be called up to go back and help build it up."

Finally, one of his last preserved sermons was recorded by his son, Harmon, On July 29, 1900. It seems a fitting summary for what he believed and thought important:

"Counselor Jacob Tobler said he felt he was not able to speak to us without the Spirit of God, and felt thankful to the Lord that he had been privileged to live in this day and age of the world. Said that the Lord did not always punish us by way of chastisements for our neglectfulness, but he sometimes chastens us to prove our faith in God. Said that each one of us would receive the reward of which he has worked out for himself. Related the difference in the two spirits: the good one and the bad one. When the Spirit of God is with us we feel good and (it) helps us to live good lives. That when we have sick in our midst, if we have a good spirit with us through faith the sick will be healed. Related incidents where the sick was healed by the administration of the Elders. Said that he hoped that the testimony of which he had would always remain with him."

Grandfather Jacob Tobler died on November 22, 1918 at the age of 85 of "old age or senile disability." His wife, Barbara Staheli, who had helped raise all the children after Rosina Reber Staheli passed away in 1900, lived on until 1920. Some of his grandchildren, now the family's elder statesmen, remember him in his old age as a kindly man who made them feel welcome at his home. He permitted them to help him with the chores, to water the cows and

pigs and work in the garden. He had fairly good health until his late years when his legs went bad and he had to walk with a cane. When he passed away, he had truly filled the purpose for coming into mortality. As we, his descendants learn more about him, we feel a profound gratitude to bear his name.

Life Story of Jacob Tobler

by Cecilia Ence Tobler

In a beautiful village in Switzerland named Shonengrund, in the county of Appenzell, lived a family whose father's name was Christian Tobler and the mother was Ann Buhler. Fifteen children were born to this family. Seven girls and eight boys. The sixth child was a boy, Jacob, born 15 January 1833, who is the hero of this history. He grew up with the companionship of his brothers and sisters and developed the peaceful disposition he was credited with. He loved his parents, brothers and sisters. It was necessary as each child reached the age of twelve, (this was factory age) to go to work in a factory. Jacob became a weaver of cloth and did this kind of labor to help his parents provide for the family. Jacob also had other talents, which I will disclose as I proceed.

When he reached the age of 18 years, it was the rule for boys to be drafted into the armed forces. When he was examined, they found he had flat feet, which would be a handicap in marching as soldiers must do. They discovered Jacob's musical talent and had him as one of their drummers while he was in the army.

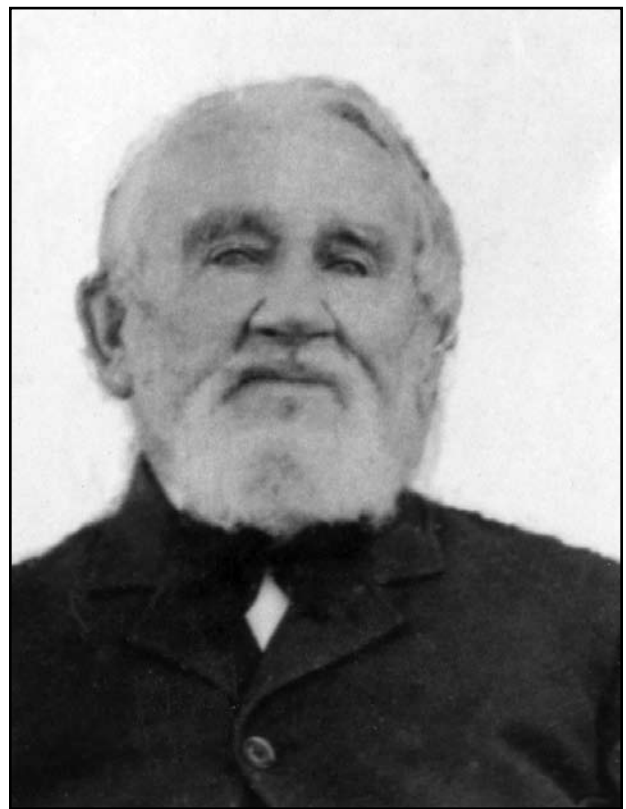
It seemed that he had to go to another town for this training, perhaps it was during this training that he became acquainted with a girl by the name of Anna Katherina Preisig. She was from Schwellbrum, a different place than where he lived. They were married on the 16th day of May 1854. No children were born to this union. They joined the Church of Jesus Christ of Latter-day Saints and were on their way to Zion in

the year 1861. While traveling on the plains they reached Florence, Nebraska. Here they remained for a few days to get some much-needed rest. One evening after this good lady had helped prepare the evening meal, she was weary and went into the tent where they were to sleep for the night. When Jacob went in, to his great surprise and terror, he found his good wife had passed away. A great sorrow filled his soul. We can all imagine. No other relatives and so far from home, but he was among friends. They were all so sympathetic and kind and helped in every way they could to comfort and sustain him. Barbara Staheli, a young convert from Amerswill, Switzerland, became acquainted with Jacob and Anna Katherina at Liverpool, England. She was very kind and helpful to Jacob through the trying journey to Salt Lake City. These emigrants remained in Salt Lake City for two weeks. No doubt Brigham Young gave them work during this time. Barbara Staheli had been employed by an English couple at Mill Creek. This was rather a difficult time for her as she spoke German and they English, so they had to make each other know by motions of the hands. She was very lonely here and longed to be with the other Swiss emigrants.

President Young, after a two weeks rest, called the Swiss company to go to Dixie or Southern Utah and asked that all men be married, or if single to take wives on this journey. So Jacob went to Mill Creek and asked Barbara to be his wife. She gladly accepted his proposal and they were married in the Endowment House in Salt Lake City, 18 October 1861. President Young desired them to do this as it would have necessitated them to return in a short time for this purpose. This is the only place where they could obtain their endowments at that time. They were advised to go down into Southern Utah and grow grapes and cotton as it had been found they would grow there.

The Swiss group left Salt Lake City under the leadership of Daniel Bonelli. Jacob and Barbara had few belongings and

little means. Barbara stated how she had taken the full skirts of his other wife who had died to make coverings for their beds. They would use brush for the mattress and with these coverings, would make their beds. When they reached St. George, Anthony Ivan's father brought them over to Santa Clara in November 1861 and they were dumped out among the greasewood and sagebrush which was frequented by the Indians. Here is where these noble Swiss began to make this little valley blossom as the rose. At first they commenced by living in a fort which was built by Jacob Hamblin and others, but not for long as a great flood came down and washed the fort away, necessitating them to move to the present site, where the town of Santa Clara is.



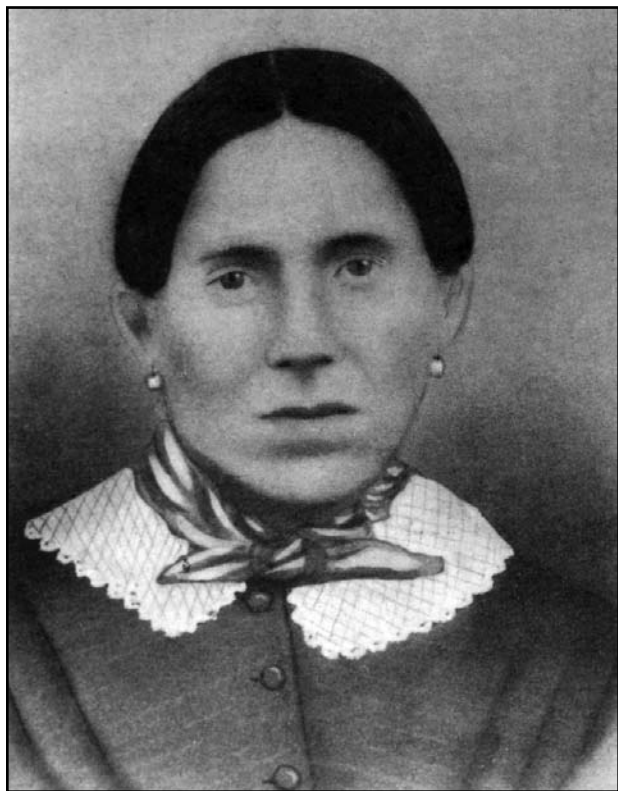
Jacob Tobler

Of course the first homes were dugouts until they had time to collect materials to build log cabins and some made willow huts.

In the beginning the town site was surveyed and each settler was given a lot

in town and an acre plot beyond the lot as a vineyard, and then they obtained other land as they were able to buy it. Jacob Tobler's lot was in the southeast part. It was the lot, which later Jacob Frie owned. Later Father Tobler traded it to Bishop John G. Hafen for the lot now owned by his son Ernest. No doubt he desired to be more in the center of town. At both places he build a log room. His two daughters Bertha and Barbara were born there.

Father Tobler came with very little means and so it necessitated him to begin in a very humble way. He had to rely on those who had more than he did and exchanged labor for the use of tools. These pioneers were a wonderful group. Always helping each other out in work and when sickness or death hit, they were always there to help.



Barbara Hafen

Their house furnishings were very crude. Split logs for tables and chairs, clean chips of wood for dishes. Posts driven into the ground for beds with limbs for stringers

and the thinner limbs for cross bars. Their mattresses were of brush until grain was raised and then they filled the ticks with straw. Later when sufficient corn was raised, the shucks from the corn was used and each year this was replaced with clean shucks. This continued for many years; even down to the year of 1909 and even later, people still had these kinds of beds. Their first pillows were filled from cattail fur and the fur from the milkweed. Of course, as soon as chickens became plentiful, the pillows were filled with feathers and feather beds were also made. The Swiss were accustomed to having these on their beds in their homeland.

These Swiss people soon began to till their ground. Gardens were planted into cotton. Father Tobler rented a piece of land up at three-mile as it was called, where he raised cotton. He also had other land.

Polygamy was the order at that time, so Jacob consulted his wife Barbara and she consented for him to marry Barbara Hafen Willie, the widow of Ignatz Willie. These two women lived in the same one-room log house until father Tobler rented a house on the lot where later John and Barbara Staheli lived.

To Barbara Hafen Willie Tobler, four children were born. Two boys and two girls. William Ignatz and John Albert; the girls died young and I haven't learned their names. William and Albert grew to manhood and William married Mary Magdalena Wittwer and Albert married Barbara Stucki. These two couples moved to Washington where they lived and raised their families. Albert passed away 15 November 1915 from pneumonia leaving a large family who are a credit to him. William is still living and is 93 years of age. He lost his wife Mary on the 13 January 1951. He also lost four children. He has been spending his time working in the St. George Temple and has a wonderful family.

Jacob Tobler filled many positions in the Priesthood. He was Ward Clerk for

many years and he was first counselor to Bishop John G. Hafen and remained for many years in this capacity. He filled this position very efficiently. Often the greater part of the time, the responsibility fell on his shoulders as Bishop Hafen was away from home peddling and the second counselor, Samuel Wittwer, had a family in Bunkerville, Nevada. He always took care of the fast offering, which came in produce such as flour, potatoes, wood and what not. He was very honest and upright. Always doing the Lord's work first and then considering his as secondary.

While he was in the Bishopric, George Staheli, the bandleader, died leaving a wife and two children. She lived neighbors to Father Tobler and in her sadness, often had father called to comfort her. She was of a melancholy disposition. It occurred so often that no doubt he decided he could help her more if he married her, so he consulted his wife Barbara and the children and it was agreeably decided, so he married Rosena Reber Staheli. She continued to live in her home. To this union were born six children. Three boys and three girls. They were Alfred, Edward, Vernon, Josephine, Lillie, and Rhoda. This good woman died from appendicitis when Rhoda was only 14 months old. Father Jacob and Mother Barbara were beginning to be old, but they accepted the responsibility of this family and did a wonderful job.

Father Tobler was no great financier, but with the help of his families and wives, they made a living and were satisfied with their lot. They never had many material comforts of life, but I know they no doubt are possessors of mansions in Heaven because they were able to send the building materials up through their diligence and sacrificing natures while here.

Jacob and Barbara had a family of eleven children. Eight of whom grew to adulthood, three dying in childhood. They were Bertha, Barbara, Jacob, Hermina, George, Harmon Christian, John Henry,

and Ernest. Jacob, the son passed away in his 19th year of appendicitis.

Jacob Tobler was a source of comfort in his community. He was a man of great faith and went among the sick, blessing them, and in many instances people were healed through his faith and blessing. He also possessed a musical talent. He played the big bass horn in the Staheli Band. He had a rich bass voice and used it singing in the assemblies. Father Tobler lived so near the church that he was responsible for the ringing of the bell for all gatherings. He had a good clock, which he obtained from some of the gold seekers in 1873 who went to California. His son Ernest and family were given this clock and it is still in good running order. It has now been in the Tobler's possession for 86 years. It could be 100 years old.

In his later years, he with members of Rosena's family, took care of the Church as janitors. Father Tobler has a large posterity and an honorable one. At this writing I know of none who have ever been sent to prison and none that are not members of the church and in good standing. Many have filled missions and served their country well in the armed forces.

I, as his daughter-in-law, do honor and revere his memory and feel I was highly privileged to become the wife of one of his noble sons – to be counted among his posterity. May the Lord help all his posterity to strive to emulate his example and prove worthy to meet him in that Heavenly Home and hear him say, "Welcome" to them all, is the desire of his daughter-in-law, Cecelia.

Barbara Staheli Tobler

by Cecilia Tobler

Barbara Staheli was the daughter of Joachim or John Staheli and Anna Kreis. They lived in a town of one thousand population called Ameriswil, Canton, Thurgau, Switzerland. At the age of 26 years she immigrated to Utah, coming with

the same company that Jacob Tobler came with in 1861.

Her parents and brother Joachim and wife came one year later. Her father died at Florence, Nebraska on his way across the plains in 1862. Her mother died in Santa Clara, Utah in 1863.

The night her company stopped at Florence, Nebraska, the wife of Jacob Tobler had prepared the evening meal and after it was over, she retired into the tent, which was their abode for the night. When her husband went into the tent to retire, he found that his wife had passed away. This was a great sorrow to him, many of the company sympathized with him. Barbara Staheli was one whose sympathy was keenly aroused. She tried to be of service to him and to comfort him in his great trial on the remaining part of the journey. She had known Jacob Tobler in Switzerland.

When the company reached Salt Lake City, it was customary for relatives and friends to meet the emigrants in a large tent, which was located where the city and county building now stands. There was no one there to meet Barbara because up to this time, none of her folks had come to Utah. So she waited, thinking perhaps someone would take her home, but it was getting late in the afternoon and only she and a deaf and dumb man were in the tent. She stated that she began to feel frightened. At last an English couple from Mill Creek came and offered her work, which she gladly accepted. These people spoke English and Barbara spoke Swiss. She could not understand them nor they her, only by motions of the hands. She became very lonely and was thinking how she would love to be back in Salt Lake City with her immigrant friends.

President Brigham Young called this group of Swiss immigrants to go to Dixie for the purpose of raising grapes and cotton. He advised the men who were without wives to get some before leaving Salt Lake City. Jacob Tobler went to Mill

Creek to see if Barbara would consent to be his wife and go to Dixie with him. She was happy to accept. They were married in the Endowment House the 18th of October 1851. Barbara had worked for the English family two weeks. She said those were the loneliest two weeks she has ever experienced.



Anna Barbara Staheli

Barbara and Jacob were very happy to join the others of the company and travel to their new home. They were very poor and had very little in the line of living commodities so Barbara took the big full skirts of his other wife who had died and sewed them together and made coverings from them to be used as sheets and quilts. They gathered brush and laid it on the ground to supply a mattress and spread the covers over them. She states they never noticed the hardness of the bed because they were young and happy. Things like this meant nothing to them.

This couple traveled with the group doing their part along the way. They were among the first settlers of Santa

Clara. Those among the group were the Toblers, Stahelis, Ences, Graffs, Samuel and John Reber, Stuckis, Freis, Gublers, Wittwers, Hafens, Ruttle Boshards, Hugs, Coons, Millers, and Blickenstorfers. It has been said that this spot known as Santa Clara was covered with sagebrush and greasewood. Can we as daughters of these noble pioneers even imagine the courage and fortitude these women must have possessed when they had to face such trials. They were indeed women of God, filled with a purpose for leaving their lovely Swiss homeland to brave the wilds of a new land, filled with wild animals and the red man who at this time, was dangerous to white settlers.

An instance in Barbara's life was one day an Indian came to her door and demanded bread and he showed her that he had a knife by his side. She only had a small amount of bread, but gave it gladly to get rid of him. We have heard many heart-stirring stories that the pioneers encountered.

Jacob Tobler and his good wife first lived in a dugout, as did the others. Their first furniture was a bed, or we might call it a bunk, made with posts driven into the ground. The stringers made by splitting logs were the sides, and slender limbs made the crossbars and the thinner limbs the length strips. At first, brush was all they had for mattresses. Later when grain was raised, straw-filled ticks made their mattresses.

Their table was made of a large log split or sawed in half, their chairs were also logs of the right height. Their first dishes were clean wood chips. To think of these things now seems almost impossible. Their stove was the open fireplace and the fireplace was all they had to heat their homes.

Barbara was a very thrifty woman. She had learned many things before she left her home in Amerswill. She was able to cook the things they had at that time. She was handy with the needle and did all her sewing by hand up to her death.

One of her daughters made the statement, she would rather open machine stitching than mother's hand sewing. She knit all the stockings for the family, using every moment she had for this purpose.

These thrifty pioneers were not satisfied for long in the dugout, but soon built themselves log houses. Perhaps only one room, but this was much better than the dugout.

These dear women not only had the material hardships, but they had to suffer greatly through childbirth. They could not feel that they would be cared for by expert doctors, but had to depend on the mercy of the lord and the kind hands of an experienced midwife and in many cases, just a neighbor who had perhaps seen it done. I remember Barbara stating the instance of when her first child was born, who was Bertha Wittwer. It was so cold that those who were helping her at the bedside would have to go to the fireplace to get warm every few minutes. She also stated that the fire was a large one, but the room just couldn't get warm. This good woman bore eleven children. Eight of them grew to adulthood. They are: Bertha, born January 1, 1863 – died November 1937; Barbara, born 15 August 1865 – died 1941; Jacob, born 1 March 1868 – died 1 May 1887; Hermina, born 13 April 1873 – died 7 January 1925; George Ensign, born 9 March 1876; Harmon, born 18 December 1877 – died 1938; John Henry, born 22 December 1879 – died 28 July 1956; Ernest, born 20 April 1885; and three she buried in infancy.

She raised two boys, William and Albert and a baby girl, caring for it six weeks and it died after their mother Barbara passed away. Their mother was Barbara Hafen, sister of John G. Hafen. She died of childbed fever.

Mother Tobler also shared her husband with other women, obeying the plural marriage law. This was not easy we all would say, but I believe no woman accepted it more nobly than did she. She even took

her children and left the house so that her husband would have a place to court his other wife. At one time, she and Barbara Hafen lived together in this one-room house until it was possible for Father Tobler to supply another home for his third wife. It was said that these two women got along congenially, never having any trouble with each other.

In those early days, it was necessary to go elsewhere to obtain foodstuff such as grain. Now Cedar City had been settled earlier than the Dixie country and they were growing grain abundantly, so these good people took their children, even babies, to Cedar City to glean wheat for their winter bread supply. Of course the babies could not glean, but if mother went, it meant baby must go also. Mother Tobler told me how she made a bed outside the grain field and would leave her baby there while she worked. I know under what strain these women must have worked, because snakes at that time were plentiful and especially around Cedar City where rattlers were plentiful. I don't remember her saying that any time was a child harmed.

She was in very deed a helpmate to her husband. She worked very diligently in her home from Monday morning until Saturday night, then when the Sabbath dawned, she would do nothing that could wait until Monday, on this the Lord's day. When she was able to go to church, she bore her testimony many times to the truthfulness of the gospel. This good woman kept the Word of Wisdom to the letter. None could keep it better. She loved the Lord and she was a firm observer of His commandments. She studied the scriptures and made herself acquainted with His laws.

Again, during her life, Barbara was called upon to share her husband with another good woman, Rosina R. Staheli, widow of George Staheli, the bandleader. Sister Staheli being left a widow with two small children, found it hard to live alone. She would often seek council from Father Tobler, a member of the Bishopric. She was

of a melancholy nature. It seemed the death of her husband had been almost more than she could bear.

No doubt Brother Tobler began to see that about the only thing that would console here was to have a husband to care for her and her children and it was agreed, after he had consulted with his wife and children, that he make the proposal. We know it was accepted and Barbara and Rosina lived side by side the remaining years of Rosina's life.

Again, I want to state that Barbara was a wonderful unselfish woman. She did much to help Rosina who was much younger and who was just bearing her children. Barbara had one more child at the age of 50 years after Father Tobler married Sister Staheli. This child happens to be my dear husband, Ernest. Her posterity numbers 11 children, 65 grandchildren, 229 great-grandchildren, and 3 great, great grandchildren.

Mother Tobler held few positions in the organizations, but her husband was a member of the Bishopric for many years and she sustained him in his work. I desire here to pay respect and honor to her; I learned to love her dearly. She was one of those kind, chaste, honest, honorable women who lived the word of God, through the words of their prophets.

Sister Rosina bore 6 children to Father Tobler and she had 2 small children from Brother Staheli, making a family of 8 children. During the years that followed, Mother Tobler worked very hard to help raise means to sustain the two families. Many was the time she would take one of the boys and go to St. George and peddle fruit all day and then she would spend the proceeds for supplies for both families. She was a splendid manager and a good financier. She never knew the luxuries of this life, not because she wasn't thrifty or that through her frugality she might have had such, but when you know how much she shared with others. I vouch to say that the material she sent up to heaven has built

her a beautiful mansion and that she has gained much through her sacrifices here.

When Rosina's youngest child was 14 months old, Rosina took very ill and died, leaving her family of six young children. Again, the responsibility fell on Mother Tobler to mother these children. She was kind to them, teaching them the ways of right. She was old and it did not come easy, but she never faltered, but helped make a home for them. They were good children and some were old enough to help. I remember how wonderful she and Father Tobler cared for the little girl. When Christmas came around, what a beautiful tree they had just for Rhoda. Many of we young mothers could not do better for our own.

Mother Tobler loved her family and through her life was a source of comfort to them. She lived to the age of 85 and died the 16th of September 1920 from an illness and from old age. ■

Family Group Record for Jakob Tobler

1

Husband		Jakob Tobler		
<small>LDS Ordinance Data</small>				
Born	15 Jan 1833	Schonengrund, Appenzell, , Switzerland		B 11 Aug 1856
Christened				E 18 Oct 1861 EHOUS
Died	22 Nov 1918	Santa Clara, Washington, Utah		
Buried	24 Nov 1918	Santa Clara, Washington, Utah		
Father	Christian Tobler (1802-1876)	Mother	Anna Buhler (1803-1883)	SP 22 Mar 1945 SGEOR
Marriage	18 Oct 1861	Salt Lake City, Salt Lake, Utah		SS 18 Oct 1861 EHOUS
Other Spouse	Anna Katherina Preisig (1828-1861)	16 May 1854		SS 17 Feb 1879
Other Spouse	Barbara Hafen (1866-1873)	18 Oct 1865		SS
Other Spouse	Rosina Reber (1851-)	8 Oct 1881 - St. George, Washington, Utah		SS DNS
Wife		Anna Barbara Staeheli		
Born	14 Feb 1835	Amriswil, Thurgau, Switzerland		B 25 Aug 1860
Christened				E 18 Oct 1861 EHOUS
Died	16 Sep 1920	Santa Clara, Washington, Utah		
Buried	Sep 1920	Santa Clara, Washington, Utah		
Father	Joachim Staeheli (1797-1862)			SP 9 Oct 1894 SLAKE
Mother	Anna Katharina Kreis (1797-1863)			
Children				
1	F	Bertha Tobler		
Born	1 Jan 1863	Santa Clara, Washington, Utah		B 6 Jul 1871
Christened				E 3 Mar 1877 SGEOR
Died	26 Nov 1937	Logandale, Clark, Nevada		
Buried	28 Nov 1937	Santa Clara, Washington, Utah		
Spouse	Samuel Wittwer (1847-1927)	18 Nov 1881 - St. George, Washington, Utah		SS 18 Nov 1881 SGEOR
2	F	Barbara Tobler		
Born	15 Aug 1865	Santa Clara, Washington, Utah		B 17 Sep 1873
Christened				E 18 Jan 1882
Died	19 Sep 1941	Cedar City, Iron, Utah		
Buried	22 Sep 1941	Enterprise, Washington, Utah		
Spouse	John (or Johannes) Staeheli (1857-1942)			SS 18 Jan 1882 SGEOR
Marr. Date	18 Jan 1882 - St. George, Washington, Utah			
3	F	Salena Tobler		
Born	10 Feb 1867	Santa Clara, Washington, Utah		B Child
Christened				E Child
Died				SP BIC
Buried				
Spouse				SS
4	M	John Jacob Tobler		
Born	1 May 1868	Santa Clara, Washington, Utah		B 11 Aug 1877
Christened				E 18 Jan 1882
Died	23 Sep 1887			SP BIC
Buried				
Spouse				SS

Family Group Record for Jakob Tobler

2

Children (cont.)					
5	F	Wilhelmina Ida Tobler			
Born	25 Feb 1870	Santa Clara, Washington, Utah		B	Child
Christened				E	Child
Died	1870-1871	Santa Clara, Washington, Utah		SP	BIC
Buried					
Spouse				SS	
6	F	Wilhelmina Tobler			
Born	10 Jul 1871	Santa Clara, Washington, Utah		B	Child
Christened				E	Child
Died	22 May 1872			SP	BIC
Buried					
Spouse				SS	
7	F	Hermina Tobler			
Born	13 Apr 1873	Santa Clara, Washington, Utah		B	5 May 1881
Christened				E	15 Dec 1897 SGEOR
Died	7 Jan 1925	Santa Clara, Washington, Utah		SP	BIC
Buried					
Spouse	Karl Albert Graff (1875-1976)	15 Dec 1897 - St. George, Washington, Utah		SS	15 Dec 1897 SGEOR
8	M	George Ensign Tobler			
Born	9 Mar 1876	Santa Clara, Washington, Utah		B	1 Jun 1884
Christened	4 May 1876	Santa Clara, Washington, Utah		E	9 Mar 1898 SGEOR
Died	1 Apr 1953	Santa Clara, Washington, Utah		SP	BIC
Buried	4 Apr 1953	Santa Clara, Washington, Utah			
Spouse	Mary Magdalena Stucki (1879-1910)			SS	9 Mar 1898 SGEOR
Marr. Date	9 Mar 1898 - St. George, Washington, Utah				
Spouse	Katherina Otilia Ence (1876-1945)	4 Dec 1912 - St. George, Washington, Utah		SS	4 Dec 1912 SGEOR
Spouse	Martha Ann Burgess (-)	3 Aug 1945		SS	
9	M	Harmon Christian Tobler			
Born	18 Dec 1877	Santa Clara, Washington, Utah		B	1 Apr 1886
Christened				E	3 Mar 1903 SGEOR
Died	1 Dec 1938	Las Vegas, Clark, Nevada		SP	BIC
Buried	3 Dec 1938	Bunkerville, Clark, Nevada			
Spouse	Lillian Emma Graff (1882-1923)	3 Mar 1903 - St. George, Washington, Utah		SS	3 Mar 1903 SGEOR
Spouse	Leah Leavitt (1896-)	17 Dec 1924		SS	17 Dec 1924
10	M	John Henry Tobler			
Born	22 Dec 1879	Santa Clara, Washington, Utah		B	1 Jan 1888
Christened	5 Feb 1880	Santa Clara, Washington, Utah		E	28 Feb 1900 SGEOR
Died	28 Jul 1956	St. George, Washington, Utah		SP	BIC
Buried	31 Jul 1956	Santa Clara, Washington, Utah			
Spouse	Mary Elizabeth Stucki (1882-1973)			SS	28 Feb 1900 SGEOR
Marr. Date	28 Feb 1900 - St. George, Washington, Utah				

Family Group Record for Jakob Tobler

3

Children (cont.)						
11	M	Ernest Tobler				
Born	20 Apr 1885	Santa Clara, Washington, Utah			B	4 Jun 1893
Christened					E	15 Sep 1909 SGEOR
Died	26 Oct 1954	Las Vegas, Clark, Nevada			SP	BIC
Buried	28 Oct 1954	Santa Clara, Washington, Utah				
Spouse	Cecilia Hulda Ence (1889-1960)	15 Sep 1909 - St. George, Washington, Utah		SS	15 Sep 1909	SGEOR

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Pedigree Chart for Jakob Tobler

