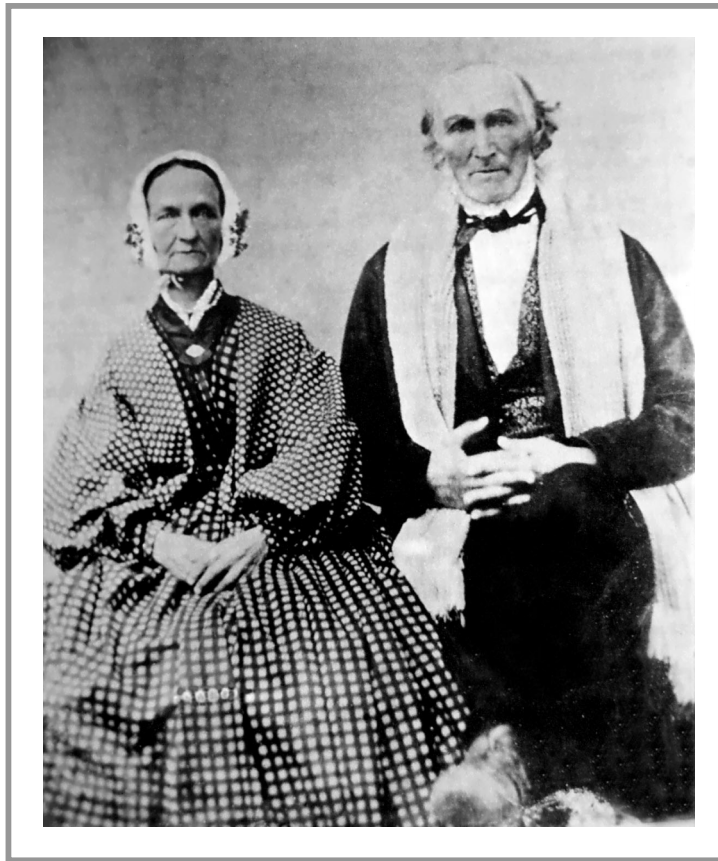


WINSLOW & OLIVE FARR



The Winslow Farr Sr. Family Organization

**THE FAMILY HISTORY
OF
WINSLOW AND OLIVE FARR**

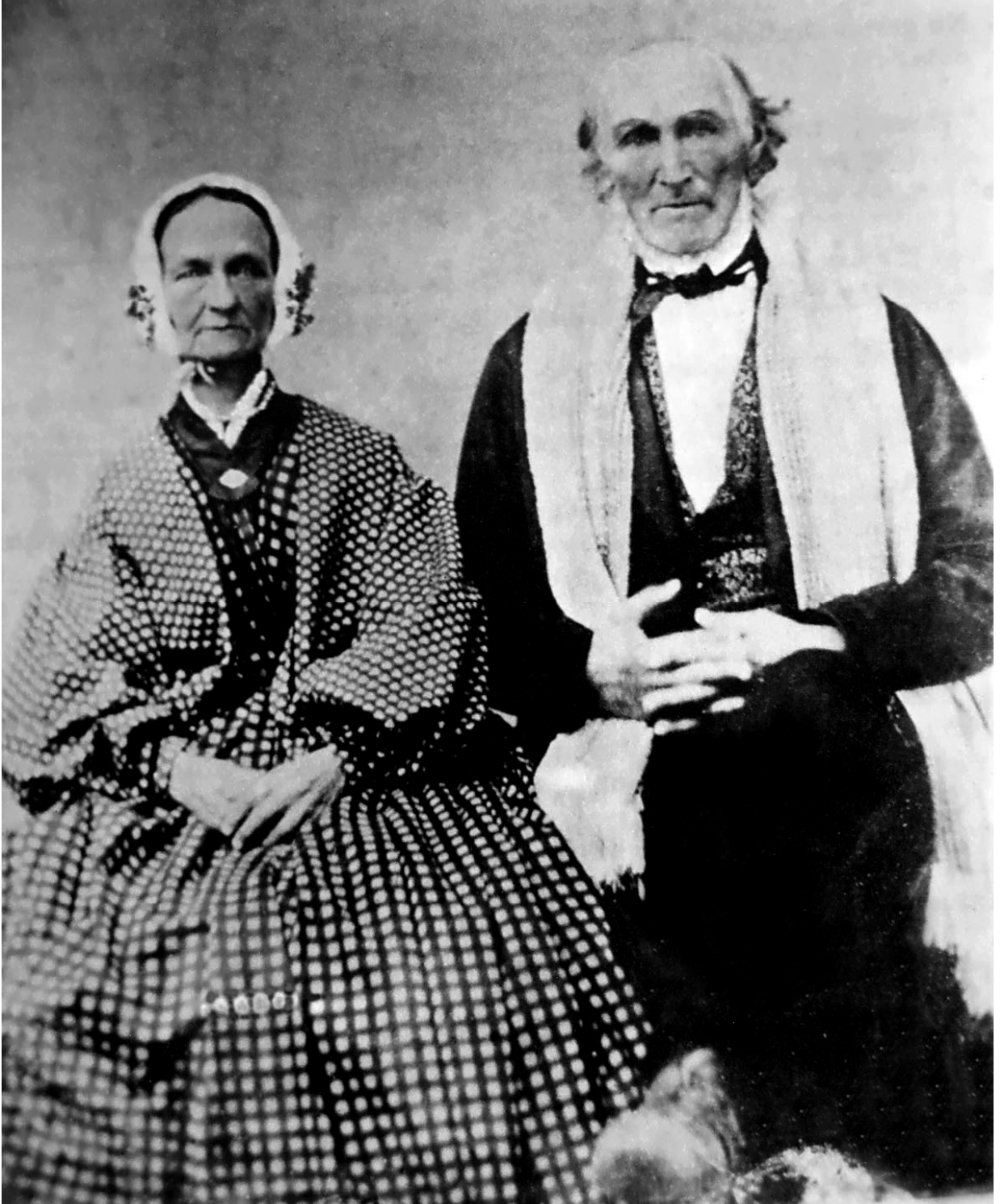
SEVENTH EDITON

July 2011

**By David J. Farr
Revised by Alyssa Iwata
Mission Viejo, California**

CONTENTS

| | |
|--|----|
| Picture of Winslow and Olive | 1 |
| Pedigree Chart | 3 |
| Pictures of Family and Places | 5 |
| Map Of Vermont | 11 |
| Map Of Missouri, Illinois, Iowa and Nebraska | 13 |
| Preface | 15 |
| Chapter I: New England Period (1794-1837) | 17 |
| Chapter II: Ohio, Missouri, Illinois (1837-1846) | 31 |
| Chapter III: The Exodus (1846-1850) | 43 |
| Chapter IV: In Salt Lake (1850-1893) | 53 |
| Appendix | 67 |
| Works Cited | 75 |
| Notes | 78 |



FARR FAMILY PEDIGREE CHART

Ancestors of Jonathan Farr

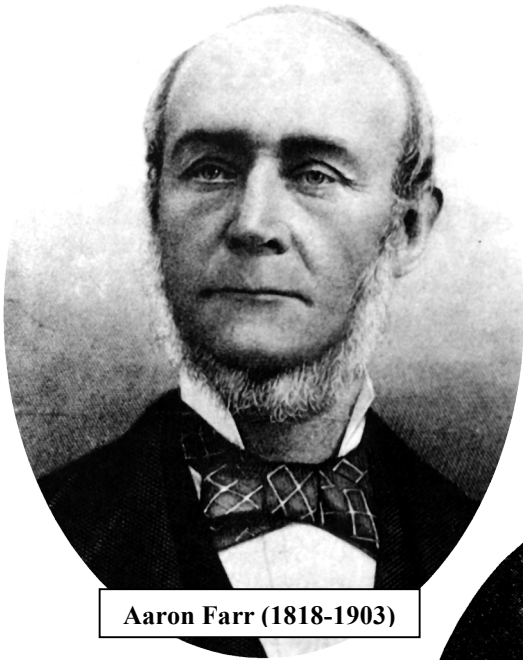
Thomas Farr b. 1685-8

Stephen Farr b. 1649

Thomas Farr ?

| | |
|---|---|
| <p>2 WINSLOW FARR-192----- BORN: 12 Jan 1794 PLACE: Chesterfield,C,New Hampshire MARR: 5 Dec 1816 --28 PLACE: Waterford,Caledonia,Vermont DIED: 22 Aug 1865 PLACE: Salt Lake City,Salt Lake,Utah</p> | <p>8 JONATHAN FARR-235----- BORN: 4 Feb 1725 PLACE: Littleton,Middx,Massachussetts MARR: 19 Jan 1757 --35 PLACE: Hardwick,W,Massachussetts DIED: Abt 1800 PLACE: Chesterfield,C,New Hampshire</p> |
| <p>1 AARON FREEMAN FARR-195----- BORN: 3 Oct 1818 PLACE: Waterford,Caledonia,Vermont MARR: 16 Jan 1844 --40 PLACE: Nauvoo,Hancock,Illinois DIED: 18 Nov 1903 PLACE: Salt Lake City,Salt Lake,Utah</p> | <p>9 MERCY WINSLOW-236----- BORN: 19 Aug 1736 PLACE: Rochester,P,Massachussetts DIED: PLACE:</p> |
| <p>3 OLIVE HOVEY FREEMAN-193----- BORN: 23 Jan 1799 PLACE: Hanover,Grafton,New Hampshire DIED: 10 Mar 1893 PLACE: Salt Lake City,Salt Lake,Utah</p> | <p>10 ZERUBABEL SNOW-237----- BORN: 12 Aug 1742 PLACE: Rutland,Worcs,Massachussetts MARR: --36 PLACE: DIED: 12 Apr 1795 PLACE: Chesterfield,C,New Hampshire</p> |
| <p>Children of Winslow and Olive</p> <ol style="list-style-type: none"> 1. Aaron Farr b. 31 Oct 1818 2. Lorin Farr b. 27 Jul 1820 3. Olive Farr b. 8 Mar 1825 4. Diantha Farr b. 12 Oct 1828 5. Winslow Farr b. 11 May 1837 | <p>11 MARY TROWBRIDGE-238----- BORN: 25 Feb 1745 PLACE: Worcester,W,Massachussetts DIED: 24 Jun 1818 PLACE: Chesterfield,C,New Hampshire</p> |
| <p>6 ELIJAH FREEMAN-239----- BORN: 3 Nov 1757 PLACE: Mansfield,Tolland,Connecticut MARR: 27 Dec 1781 --37 PLACE: Mansfield,Tolland,Connecticut DIED: 21 Dec 1828 PLACE: Waterford,Caledonia,Vermont</p> | <p>12 PRINCE FREEMAN-241----- BORN: 13 Mar 1713 PLACE: Mansfield,Tolland,Connecticut MARR: 12 Dec 1745 --38 PLACE: Mansfield,Tolland,Connecticut DIED: 25 Jun 1781 PLACE: Hanover,Grafton,New Hampshire</p> |
| <p>7 OLIVE HOVEY-240----- BORN: 30 Oct 1761 PLACE: Mansfield,Tolland,Connecticut DIED: 21 Oct 1820 PLACE: Waterford,Caledonia,Vermont</p> | <p>13 REBECCA JOHNSON-242----- BORN: 8 Apr 1723 PLACE: Woburn,Middx,Massachussetts DIED: 12 Dec 1775 PLACE: Mansfield,Tolland,Connecticut</p> |
| <p>15 OLIVE FARWELL-244----- BORN: 24 Jul 1740 PLACE: Mansfield,Tolland,Connecticut DIED: 21 Jul 1764 PLACE: Mansfield,Tolland,Connecticut</p> | <p>14 AARON HOVEY-243----- BORN: 22 Apr 1735 PLACE: Mansfield,Tolland,Connecticut MARR: 15 Jan 1761 --39 PLACE: Mansfield,Tolland,Connecticut DIED: 10 Mar 1812 PLACE: Mansfield,Tolland,Connecticut</p> |

THE CHILDREN OF WINSLOW & OLIVE FARR



Aaron Farr (1818-1903)



Lorin Farr (1820-1909)



Olive Hovey Walker (1824-1915)



Diantha Farr Clayton (1828-1850)



Winslow Farr Jr. (1827-1913)



A typical covered bridge, similar to the one on the Portland Post Road through which passed a hundred teams a day carrying farm produce to exchange for goods the farmers needed. Six-horse carriages also passed through carrying passengers and mail. The bridge was in Lower Waterford, Vermont.



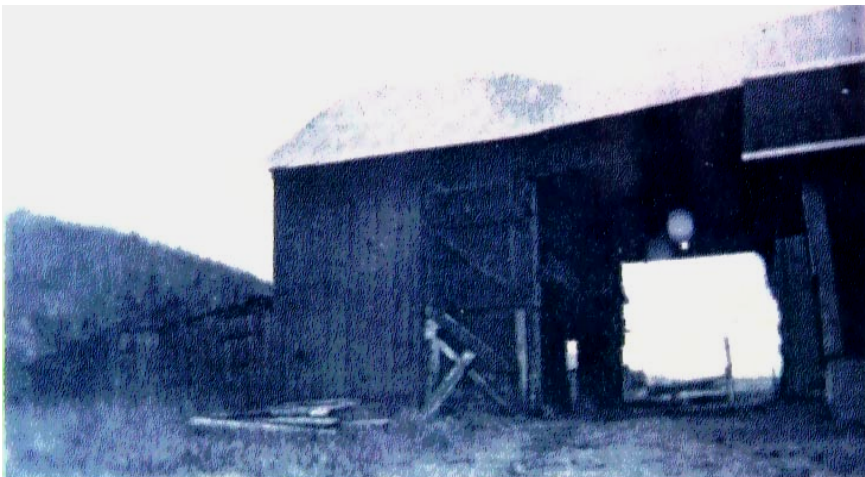
Chesterfield Hollow, near East St. Johnsbury, where a number of families (Snows & Badgers) were converted.



Lot # 11 in Waterford, VT, sold to Winslow Farr, Sr. by his father Asahel Farr for \$300 on Feb. 13, 1817

Lots #39 & #40 in Charleston, VT on the Clyde River, likely containing the 97 acres Winslow cleared.

The 'Mormon Barn' in Chesterfield Hollow where families would gather to hear the Mormon missionaries preach on Sundays.





The author is pictured with the recently replaced headstones of Asahel Farr, Lydia Snow, Elijah Freeman, and Olive Hovey.



The headstones of Olive Hovey Farr's parents, Elijah Freeman (1757-1828) and Olive Hovey (1761-1820), located in the Lower Waterford Cemetery.



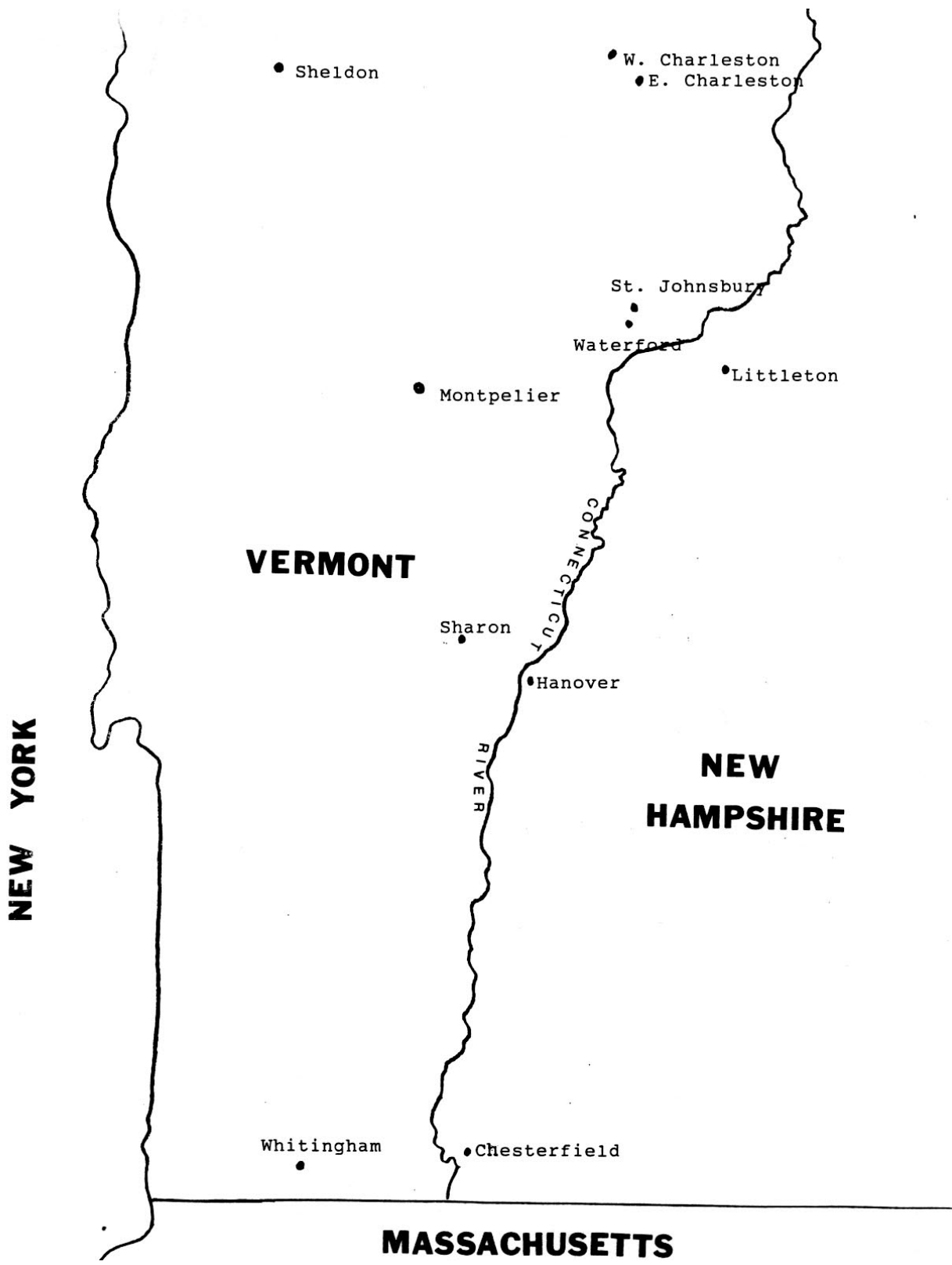
The home Winslow Farr built in Nauvoo in 1844. The door to the left was the entrance for the Aaron Farr family; the door to the right was for the Winslow Farr family.

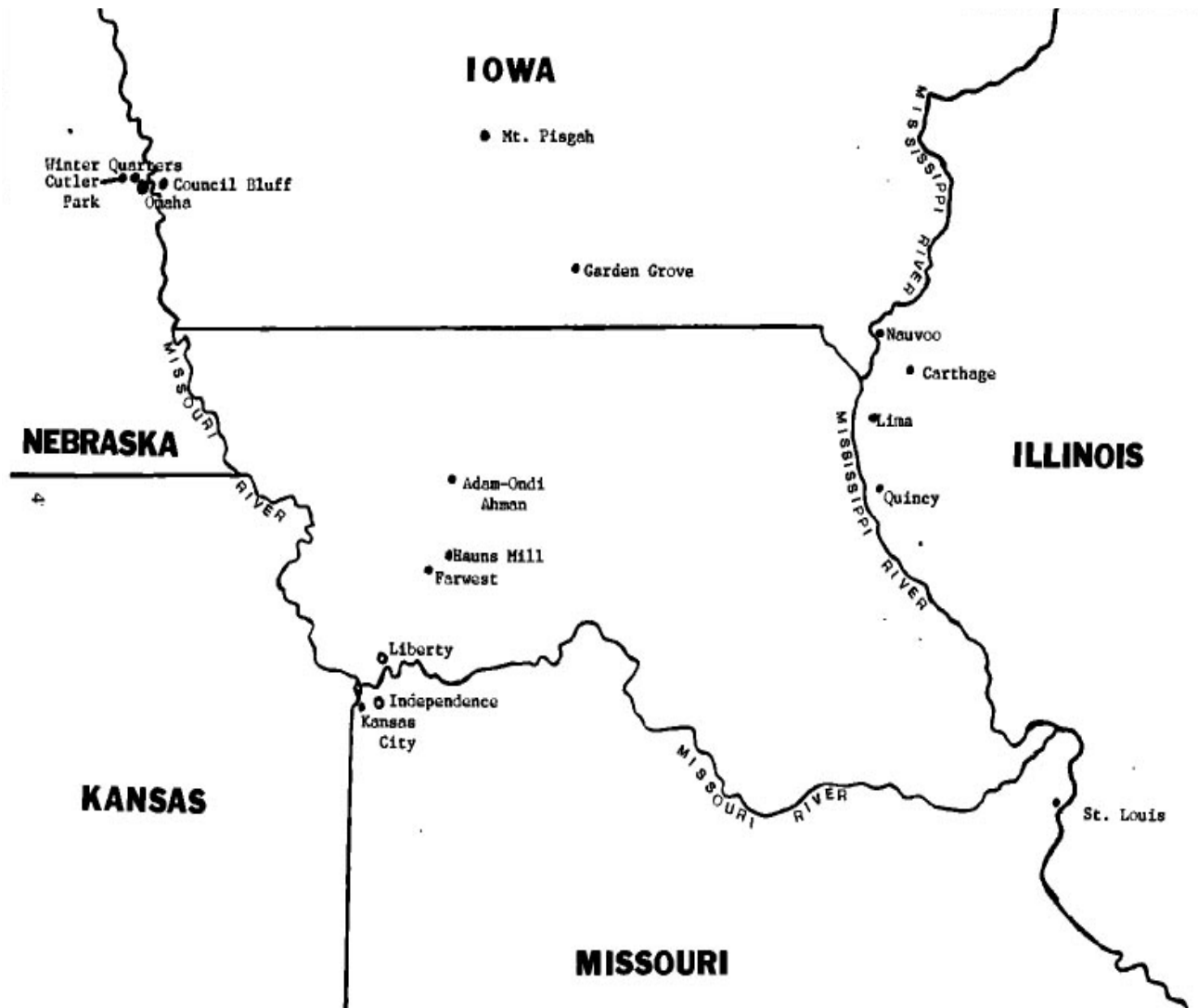
(Photo courtesy of Douglass Farr Higham)

Stone behind Winslow's home marks location of a house later build by Lorin Farr.

(Photo courtesy of Douglass Farr Higham)







PREFACE

In undertaking this History of Winslow Farr Sr. and his wife, Olive Hovey Freeman, my purpose was to begin research on a couple who had vast influence on their progenitors by joining the Church Of Jesus Christ of Latter-Day Saints (Mormon). Their trek West with family from the small Vermont village of Charleston began a saga of adventure that should stimulate and inspire all their descendants. Our objective as a family should be to work together in expanding this history to include all the stories and events that made their lives so interesting. Eventually it is hoped that we can produce a worthwhile book which will inspire our family in learning all we can about them, to emulate in our lives those pioneer virtues that made Winslow and Olive great.

Please write to give me your comments and suggestions. If you have any interesting stories or other historical information on Winslow and Olive not included herein, please send me copies. These stories are needed as we are short of anecdotes in their lives. I will act as a clearinghouse and organizer. We will need volunteers to research deeds, collect history, write, do research, proofread, take pictures, and to do whatever else it takes to create a valuable book. Let me know if you have an interest in participating. We will also need financial help. If you are interested send me a check made payable to the Winslow Farr Sr. Family Organization designating your contribution for the Winslow and Olive book. I'll make sure it gets into the hands of the current secretary-treasurer of the organization.

In the second edition, done in August of 1982, we added copies of two letters from Olive H. Walker (daughter of Winslow and Olive) and Olive H. Farr to Lorin or Aaron Farr along with interpretations. We also were fortunate to obtain copies of Winslow and Olive Farr's patriarchal blessings given in Nauvoo by Patriarch John Smith on July 23, 1845. We cannot publish it in full as it is against church policy so we have excerpted some of the most interesting parts. Full copies can be obtained through the Church Historical Department. In August of 1987 we completed the fourth edition of this work. Through the assistance of Dean McLeod, a Farr family descendant and full time researcher, we were able to obtain interesting historical references on the Exodus and the Utah years. It was a pleasure to read the full journal of William Clayton, husband of Diantha Farr, concerning the trek across the plains. Also, we were able to use excerpts from the Hosea Stout journal during the Winter Quarters period in Iowa concerning Winslow's activities. It was also beneficial to read some local Utah histories of the original Holladay settlement in Big Cottonwood. Other standard church histories were searched for accompanying data.

In the third and fourth editions further enlargement of this work came from many sources researched out by Dean McLeod, our Farr Family Research Specialist. Interesting journals including the Journal History of the Church, helped further to enlighten us as to conditions during the trek across the plains and the settlement of Salt Lake Valley.

The fifth edition illuminated some of the interpersonal family relationships among the Farris and gave greater detail to life in Nauvoo and the subsequent exodus beginning in 1846. We are primarily indebted to William Clayton's Journal as published by the Clayton Family Organization and a book about William Clayton, 'Trials of Discipleship' by James Allen. William Clayton married Diantha Farr, youngest daughter of Winslow and Olive.

The sixth edition saw some corrections and additions through further proofreading and a second trip to Vermont by yours truly in May of 1992. On this trip my wife, Pat, and I visited Charleston where Winslow and his family had gone from Waterford. Here they were more established economically and well integrated into the community as a family. They had their last two children, Diantha and Winslow Jr. here. I'm appreciative to my daughter, Stephanie Farr Boyd, for creating the two maps included in the book showing important locations in family travels.

The seventh edition has seen no further additions, but has been edited for clarity. I seek further biographical material such as journals and other data that might further illuminate their lives. I am particularly interested in journals that may have been kept by close family members or by Winslow and Olive themselves. Should you know of the existence of journals, letters or any other documents that would more fully tell the stories of their lives, please let me know. Your help is appreciated.

During this research my love and appreciation for these great ancestors has grown tremendously. Their faith and love in accepting the challenge of pioneer life and a much-persecuted religion will cause their descendants to be justly proud of them.

With warmest regards,

David J. Farr

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CHAPTER I

NEW ENGLAND PERIOD (1794 - 1837)

“On Monday June 1, 1981, myself, my wife, Patricia and my parents, Spencer and Thalys Farr, visited the Lower Waterford Cemetery in Waterford, Vermont. It was a beautiful day and we were thrilled to drive down the long road into the cemetery and to be able to view the headstones of our ancestors Elijah Freeman, Olive Hovey Freeman, Ashael Farr and his wife Lydia Snow Farr. It is a lovely rural setting with a number of trees surrounding the cemetery. Many of the trees are birch. The cemetery sits on about an acre of land overlooking the beautiful wide Connecticut River, which divides Vermont from New Hampshire. One feels a great sense of serenity and peace in this beautiful setting and can somewhat imagine the generations of families that have come to visit the revered gravesites of their ancestors. Here and there on various flagstones are small American flags that were planted last Memorial Day along with some beautiful flowers at the headstones of loved ones. In the field next door are a number of cows grazing peacefully and the song of birds can be heard in abundance.”

David J. Farr

The pioneering spirit that propelled Winslow Farr Sr. and Olive Hovey Freeman on their religious journey across the country was instilled in them from an early age. This same drive is displayed in the lives of their families who moved around New England in search of a better life.

Winslow Farr was born in Chesterfield, Cheshire County, New Hampshire on the 14th of January 1794 to Asahel Farr and Lydia Snow. Winslow's parents were natives of Chesterfield, though the Farr and Snow families had originally settled in Massachusetts.

Formally from Connecticut, Captain Elijah Freeman and his wife Olive Hovey moved to Hanover, Grafton County, New Hampshire, where their daughter Olive Hovey Freeman was born on the 23rd of June 1799. Hanover was the location of Dartmouth College, which was founded some thirty years prior to Olive's birth.

Chesterfield and Hanover were connected by the wide and slow moving Connecticut River. The river was a source of transportation and commerce, and small boats could go as far as St. Johnsbury in Northern Vermont. Olive's father continued to keep his family close to the river when they moved to Vermont:

Capt. Elijah Freeman took a good piece of land near a beautiful lake in a township called Littleton, Vermont. Soon after Elijah came to the village, a town meeting was called and petition the legislature to change the name to Waterford, to prevent confusion with the New Hampshire

town but a few miles east. By 1797 the Vermont authorities legally changed the name as desired, it being the second town of Vermont.

We are told that Waterford did more business, for some time than did its now more famous rival, St. Johnsbury. This was especially true before the coming of the railroad to Waterford's northern neighbor. This hamlet was an important station on the Portland Post Road. It was called the tunnel, through which passed as many as one hundred teams a day, farmers of northeastern Vermont, carrying their produce to Portland and exchanging it for some commodities as were needed in the home communities, such as rum, molasses, spices, etc. Six-horse stages passed through there regularly, carrying mail and passengers.¹

Waterford is comprised of West Waterford and Lower Waterford and is a beautiful and peaceful place. Today, the Samuel Moore Reservoir and the Connecticut River bound Waterford on the East. To the South is Darnett and to the West, St. Johnsbury. To the North is East St. Johnsbury and Concord. The Town line is about six miles long on the West, eight miles on the North, four miles on the South and six curving miles down the Connecticut River on the East.

The *Vermont Historical Magazine* provides a description Waterford and the history of its founding:

This town is pleasantly situated on the Connecticut River, lying along the 15 miles fall S.S.E. of St. Johnsbury, and 45 miles E. from Montpelier. The surface is generally broken, presenting that diversified scenery of mountain and valley so common to Vermont. The soil is fertile and well adapted to agriculture, especially to grazing, which as ever been the favorite pursuit of the inhabitants, and in which they have gained an honorable reputation. The valleys produce bountifully the usual varieties of grains and grasses, while the hills, arable to their tops and thickly dotted with maple groves, abound in rich pastures. The rocks are primitive and belong to the calcareo mica slate formation, and there is a range of clay slate running north through the town from which superior specimens of slate for roofing have been quarried by Messrs. Hale & Bracket. There are also many specimens of a peculiar formation of granite, sometimes called nodular granite. It contains balls, usually a little flattened, scattered in it like plums in a pudding. These balls are usually about an inch in diameter, and are composed essentially of black mica, leaving the plates arranged in concentric layers with a very thin deposit of quartz between the layers.

Except the Passumpsic, which flows through the west corner of the town, Waterford has no rivers, though it is well watered by numerous brooks and springs. Style's pond, covering an area of about 100 acres lies to the north part of the township.

Of the early settlement of Waterford, though probably attended with the trials and hardships incident to all early settlements, nothing has been handed down worthy of record. The town, by name of Littleton, was chartered November 8, 1789 to Benjamin Whipple and his associates. The name was changed to Waterford in 1797. Tradition says that James Adams was the first settler. The exact time of his coming is not now known. Thompson dates the first settlement of 1787, but we find by the proprietor's meeting, held in Barnet in the Fall of 1788, was adjourned to the home of James Adams in 'said Littleton,' which shows that Mr. Adams was here as early, at least, as 1788. The next settlers were Joseph and John Woods, who came as early as 1784 or '85, and settled on the Passumpsic River. Very soon after came the Pikes, who were the first settlers in the east part of the town. The first person born in town was Polly Woods, daughter of Joseph Woods. The first male born in Waterford was William Morgan. The town was organized in 1793. The first

town officers were: Selah Howe, clerk; Peter Sylvester, Daniel Pike and Nehemiah Hadley, selectmen; Levi Aldrich, Luther Pike and Levi Goss, listers; Samuel Fletcher, Constable, Able Goss, town treasurer. Population in 1791, 63; in 1800, 565; in 1810, 1180; in 1820, 1247; in 1830, 1358; in 1840, 1398; in 1850, 1412.²

Waterford continued to maintain its status as a quiet settlement as it developed. *The Gazetteer* attributes the lack of significant growth to the town's agrarian focus and notes that it maintained its quaint appearance for many years:

There being no valuable water power manufacturing establishments or central place of business, the occupation of the people has been confined exclusively to agriculture, and much of the business of that town goes to the adjoining towns of Barnet, St. Johnsbury and Concord; consequently, the population has for many years remained nearly stationary, and the two little villages present today nearly the same appearance as in the early days, when a rhyming son of Vulcan sang of his beloved village as:

-----A very fine place,
-----Adorned with majesty and grace;
-----Situated under Rabbit Hill,
With a tavern, store and a clover mill.

With this change, however, a beautiful church now stands in each village, and the clover mill has been changed to a starch mill, which suits the wants of the people quite as well, though it might grate a little to the poet's measure.³

Elijah Freeman joined The Waterford Congregational Church in 1809 and his wife, Olive, joined in 1810. The church was organized on May 30, 1798 at the home of Asa Grow. Eight town members attended and ordained Asa Carpenter as pastor. The Congregational Church was the established church in the area and it was hard to get along in the community without belonging.

A year later, there was a difficulty between Elijah and one Samuel Soper, which was brought before the church for settlement. The Congregational Church had a procedure for settling Church difficulties as outlined in Matthew 18:15-17. A member could be excommunicated for unchristian-like conduct, which would cut him off from communion and church membership. Elijah Freeman was very prominent in the community having served as bondsman, tax collector, town constable, lister (assessor of property taxes), tithing man (on duty-keeping order in meeting), fence viewer and auditor. One deed shows him owning 100 acres in Waterford. Elijah's difficulty with the church caused problems within the community and perhaps some lost financial support for the church. One man, Nathan Dewey, said he would not join the church until they had a satisfactory view between the church and Captain Freeman. For several years there seemed to be recurrent charges brought against Captain Freeman by church members. Neither side seemed satisfied and Elijah left the church.⁴

A discussion with a New England researcher Arlene Eakle, who has published over 30 books on family history, provides a new definition for a tithing (tything) man: An individual with the responsibility of overseeing ten families in a town to make sure they had all the public works like roads and water available to them in their section of town. It can be surmised that Elijah Freeman had been a prominent member of Waterford society.

Although Waterford may not have been a significant industrial town, it was closely associated with St. Johnsbury, a town only three miles away that was of major commercial and religious importance.

The 1981 folder prepared by the St. Johnsbury Chamber of Commerce provides a history of the town:

*In 1790 St. Johnsbury was officially organized and given its name at the first town meeting. Colonel Ethan Allen suggested the name of "St. John's as a tribute to St. Jean de Crevecoeur, French Consul in New York, who was considered a powerful friend of the young America. De Crevecoeur himself suggested the 'bury' be added to the name to distinguish it from the many 'St. John's' then in existence. At its birth, St. Johnsbury was unique as there was no other St. Johnsbury in the world. This distinction is still enjoyed. Much of the town's heritage comes from the invention of the platform scale by Thaddeus Fairbanks, who established a business that made the name Fairbanks and scales synonymous, and from George C. Cary, a drummer who sold the idea of using maple sugar to flavor plug tobacco and selected St. Johnsbury as the location for his venture. With the success and growth of the scale and maple sugar industries, so grew St. Johnsbury, and due to its rapid growth, St. Johnsbury became the county seat, rail and highway junction, and industrial, commercial and cultural center of Caledonia County--a position in which it is firmly secure today. St. Johnsbury now enjoys a population of about 9,000 and a 'million assets', quoting from the Boston Sunday Globe. The town has a select men form of government.*⁵

St. Johnsbury played an important role in early Mormon history. It was located in Chesterfield Hollow where several families heard the Gospel and converted before eventually relocating to Kirtland, Ohio. Among them was the Snow family, including Erastus Fairbanks Snow, early apostle, colonizer, and relative of Winslow Farr. It is thought that Snow may have received his middle name after one of the early Fairbank settlers in St. Johnsbury, who gave that town its economic impetus.

Waterford had also become the home of Winslow Farr, and this is where he presumably met Olive Hovey Freeman, who was skilled farmer: "*Olive Hovey knew how to drive oxen, cultivate fields, sap maple trees and even fall trees in a given direction. Both Winslow and Olive ended up in Waterford some 70 miles north of Hanover.*"⁶

Their marriage was recounted in the Waterford Index of Marriage Records (Book 2, page 229):

Be it remembered that at Waterford in the county of Caledonia, aforesaid on the 5th day of December A.D. 1816 that Winslow Farr and Olive H. Freeman both of Waterford aforesaid were duly joined in marriage by me.

*Sylvanius Hemingway
Justice of the Peace
Waterford, April 7, 1817 - the above is a true record.
Attest Joseph Carpenter
Town Clerk*⁷

Four children were born to Winslow and Olive while they lived in Waterford and two more were born after the move to Charleston, Vermont. With the exception of their firstborn, who did not live past infancy, Winslow and Olive's children all went on to make notable contributions to the Mormon Church.

John Farr (b. Dec. 14, 1817) – Died as an infant.

Aaron Farr (b. Oct. 31, 1818) – Aaron greatly resembled his father. He was one of the original pioneers selected to go west with Brigham Young and was a justice of the Peace in Salt Lake. He served missions in the Eastern and Northern States, and the West Indies. He was President of St. Louis Conference. Aaron entered into a plural marriage in 1855, and had eight children with his two wives. He was Deputy Sheriff

at Fillmore, Utah. In Ogden, Utah, he was elected Probate Judge, Selectman (City Councilman), Representative in Utah's Lower House and City Treasurer for many years before his death on Nov. 18, 1903.

Lorin Farr (b. Jul. 27, 1820) – Lorin resembled his grandfather, Elijah Freeman. A true pioneer, he was bodyguard to Joseph Smith, Stake President for twenty years, and founder of Ogden, Utah. He erected the first grist mill and sawmill in Northern Utah. As railroad contractor, he was responsible for the grading of over two hundred miles of the Central Pacific Railroad. He was the mayor of Ogden for twenty-two years and was also a member of Utah Legislature and Constitutional Convention. He had six wives and thirty-six children and was a faithful temple builder and worker, Bishop, Patriarch, and missionary. He died on Jan. 12, 1909.

Olive Hovey Farr (Walker) (b. Mar. 8, 1824) – Olive was a pioneer; she drove two oxen and arrived on foot in Utah on Oct. 1, 1847. She was married to William Walker. She served as President of Ward Relief Society and as a civic leader. Olive died on Dec. 31, 1915.

Diantha Farr (Clayton) (b. Oct. 12, 1828) – Diantha married William Clayton as a plural wife and bore three children before she died on Sep. 11, 1850.

Winslow Farr, Jr. (b. May 11, 1837) – Winslow Jr. was a militiaman, a farmer, a pioneer, and served a successful mission in Europe. He was an ordained Seventy, Patriarch, and twice a Bishop. He was imprisoned because of polygamy. Winslow Jr. was a devoted temple worker and civic servant; he died on Feb. 18, 1913.

Winslow and Olive left more than just a comfortable home in Waterford when they moved to Charleston. Although their new farm was excellent and near an abundance of water, the Farris left nearly all of their relatives behind, some in graves by the Connecticut River and others scattered throughout the valley.

“The Clyde”

By Franklin Gage

*Toward its great home the far off sea;
The Clyde still flows bright as ever;
And when the grave hides you and me,
The Clyde will still flow on forever*

Charleston was a township located in the easterly part of Orleans County, Vermont, some twenty miles south of the Canadian border and a little more than one hundred miles from Montreal, Canada. Charleston was granted by Governor Thomas Chittenden on November 6, 1780 and chartered on November 8th to the Honorable Abraham Whipple and his shipmates. Commodore Whipple was a distinguished naval officer in the Revolutionary War. The Township, first named Navy, originally was more than eight miles long by six miles wide and contained 23,040 acres. It was first divided into sixty-nine shares with a share each going to the settled minister, the college, and in the support of schools. None of the original grantees ever lived in the township. The soil was a rich loam producing good crops. The Clyde River was the largest stream in the township and ran from Island Pond into the town at a northwesterly direction, nearly through its center. The flats around the Clyde River were extensive, though many were initially too low for cultivation.

The town remained as unbroken wilderness until Abner Allyn came to inhabit it in June 1802. He

felled trees, planted potatoes, sowed grain, and built a log house before his family joined him in July 1803. The town of Navy was formerly organized in 1806 with nine voters (men) in town. The initial settlers suffered many hardships in clearing land, battling the elements, raising their own food, and beginning industry. They were mainly farmers, but they also set up sawmills, gristmills, and stores. Early roads were almost impassable, as horses would sink deep into the mud; Abner Allyn reported that the suction of the mud could pull the horseshoe off a horse's hoof. Bears terrorized the early settlers. After a bear killed one of Abner's sheep, Captain Page, a visitor, offered to erect a log bear-trap. Although they caught and killed the bear, other bears continued to break into the barn and kill sheep. With the aid of his dog, Abner drove off the bears. The next two nights, the settlers armed themselves with guns and one of Abner's neighbors shot and killed a bear. Another time, a pioneer mother had prepared a meal in a large kettle and placed a water pail over the lid. Having lain down with her infant, she heard footsteps she thought belonged to her husband. As the fire flared up, she saw a large black bear knock off her water pail and make short work of her dinner. He walked away without harming either the mother or her little one.⁸

In light of the rate of settlement growth it may be helpful to understand some of the relative wages paid along with the cost of goods in New England in the early 1800s. From the Old Sturbridge Village Museum in Massachusetts, we discover the annual earnings for the following occupations in the 1830s:

| Trade | Annual Income |
|-------------------------|----------------------|
| Female Factory Worker | \$ 125-150 |
| Farm Laborer | \$ 180-200 |
| Shoemaker | \$ 230-250 |
| Journeyman Printer | \$ 300-350 |
| Congregational Minister | \$ 400-700 |
| Country Lawyer | \$ 600-1000 |
| Top Boston Lawyer | \$ 10,000 |

In the same museum, we learn the cost of goods in the 1850s:

| Item | Cost |
|-------------------------|-------------|
| One Dozen Fancy Chairs | \$ 12.00 |
| Silver Watch | \$ 20.00 |
| Clock - Wooden Movement | \$ 5.00 |
| Mahogany Bureau | \$ 20.00 |
| Portrait by Artisan | \$ 10.00 |
| Parlor Carpet | \$ 20.00 |
| Cook Stove | \$ 25.00 |
| Sofa | \$ 40.00 |
| Horse | \$ 50.00 |
| Chaise Harness | \$ 75.00 |

In 1824, it was reported that Jonas Allyn purchased land at \$1.50 an acre and other land went for \$2.00 an acre. The town had a number of surveys dividing it into lots, which early settlers purchased. There was a total population of 100 people in 1820 and by 1824 it had grown to 212. In 1825, the town's name was changed from Navy to Charleston, with West Charleston and East Charleston separated by six miles. By 1828, when Winslow Farr moved his family to Charleston, there were fifty-six new families, which may have easily doubled or tripled the town's size.

The Farris saw an opportunity for affluence in Charleston and acquired two thousand acres of land,

which they intended to get into the best productive condition possible. They set about making another comfortable log cabin, adding hardwood floors and more bedrooms to accommodate their growing family. Winslow immediately took an active part in civic affairs, eventually becoming a selectman (city councilman) with responsibilities and a position of honor and trust in 1832. Olive planned on sending her boys to Dartmouth College, a place she new and loved, situated as it was in Hanover, her childhood home.

The Vermont Historical Magazine reports that Winslow's cousin, William Snow, moved to Charleston in 1830 and was a tax collector in 1833. William was the brother of Erastus Fairbanks Snow, later an apostle. Winslow owned a lot in town, which he sold to William. Real estate speculation was part of their endeavors. A family would build up several acres as a good farm, sell it at a profit and then move to new country.

Deeds show that Winslow bought Lots 9, 16, 22, 23, 39, 40, 70, 82, and 87 from a variety of people. Lots 9, 16, 22, and 23 were up on Dane Hill near West Charleston. Lot 70 was on the north side of Echo Pond and Lots 39, 40, 82, and 87 were down where Mad Brook flows into the Clyde River. These lots total some 1500 acres, just short of the two thousand acres Winslow was supposed to have owned.⁹

An attorney by the name of AC Farrington represented the sellers of the lots up on Dane Hill and Echo Pond. Later, some of these deeds were contested and Mr. Farrington ended up in jail for misrepresenting land titles to Winslow Farr and other settlers.¹⁰ Land fraud was not uncommon in early Vermont; people presented illegal claims in an attempt to drive people off their land. Usually, they were whipped and sent scurrying out of town. In fact, the Green Mountain Boys led by Ethan Allen were first raised up to take care of land grabbers; it was later that they fought the British.¹¹

You can still visit the locations of Lots 9 and 16, a total of 472 acres, which overlook West Charleston from Dane Hill. You can also travel the six miles down to East Charleston to see Lots 39 and 40 at Mad Brook, which gets its name from the way it roars down the mountain, swollen with melted snow and rainstorms. These lots amount to 97 acres and could be the one hundred acres Winslow and his sons cleared that T. Earl Pardoe refers to in his book on Lorin Farr. That book also mentioned the fact that Winslow had a sawmill, which might have been on Mad Brook as that water generates a lot more power in its downward course than the Clyde. About a mile up from the junction where Mad Brook runs into the Clyde, it is evident that a sawmill stood there at one time. Lorin Farr was quoted as saying that his father had another 200 acres of land covered with pine timber in addition to the 100 acres of cleared land. This could refer to Lot 87, which was almost two hundred acres and is now a cultivated farm near the sawmill.¹²

In order to successfully live off the land, Winslow and his oldest sons worked hard to farm the hundred acres of their first settlement by the Clyde:

*Aaron and Lorin were a considerable help to their parents and knew the pleasures and labors of a rocky farm. They had no railroads; there were no large population centers within many miles radius. The coaches went through the valley daily almost past their doorstep, and all the benefits of such commerce was easily available. Money was scarce, but Yankee ingenuity and community cooperation gave these pilgrim pioneers an independence almost unknown today.*¹³

The Farr family made their own leather and shoes, soap and starch, hats of straw or felt, and potash as needed. They dyed their own woolen clothes, and ground their corn and wheat. Dishes were shaped and burnished to order, wood and flax both filled the family loom, and furniture for every room was the

concern of both father and son. Olive Hovey had several homemade dresses dyed in Vermont. There were some twenty-nine different dyes used at that time. She took these dresses with her in later pioneer travels. The young boys became apprentices to their father, who had to possess an array of much needed skills. Their backs and arms soon became strong and sinewy as they felled trees, dressed lumber, and built a home with their hands. These Vermont lads learned to do many things that helped them later as mountain pioneers.

Like many of the settlers, the Farris had a large potter's wheel in their yard. Their directing fingers and thumbs shaped milk pans, jugs, bottles, bowls, spoons, and pots of all sizes. 'Play pottery' for children, as well as dishes for 'company,' were made of clay found on 'the other hill.' One or two kilns were set up and the neighborhood would have a firing.

Cows were especially valuable to the frontiersman. Young boys were in charge of herding, feeding, and milking the cows; girls could churn, color and mold the butter, make cheese, separate cream from milk, and learn the many other uses for milk. As the animal lived in faithful beneficence, it died for further utility. Every piece of hide was saved and tanned. The father shod his own little brood until the traveling cobbler came along, and then the ladies got better fittings and dressier shoes. A good cobbler could work up trade for the year. This idea of the traveling 'shoeman' was used in Utah some years later, when Lorin employed an expert shoe fitter and maker to take care of his family needs. There never was a time when Lorin didn't wear boots. They may have increased in quality but boots remained on Lorin's feet.

Soap was a necessity. Fat and suet were carefully collected in a large receptacle during the winter until a sufficient quantity assured a year's supply. The father or one of the boys would spot a good, hollow tree trunk from which they would get a supply of leach. A strong barrel would be filled with wood ashes, and the lye would be drained off and poured into a large iron kettle, which often belonged to the community. As the grease boiled out of the winter's savings, the lye was mixed and stirred in, and scum would be skimmed off. This constant stirring often tired an entire family of mother, boys, and girls. Aaron, Lorin, Winslow, Olive, and Diantha all knew the soap mix, with its grayish color and vile odor. Sometimes this soap mixture would be stored in a barrel and cut as needed. The Farris cut their soap in long slabs, which dried and hardened. They would then use a good cleaver or heavy butcher knife to cut off the desired amount. Lorin always wondered how such "dirty looking, nasty smelling soap could get clothes so clean and smell so sweet."¹⁴

Although backbreaking work took up much of their time, the Farris and their neighbors enjoyed a number of pastimes:

Bear and wolf hunting was not uncommon and young boys had to be content with the tale of the deed more often than not. All kinds of parties and 'Bees' were very frequent. Harvesting of corn was a real festivity. Party 'penalties' were looked for. If a young fellow spied a girl with a red ear at a corn husking, he was entitled to a kiss. If he was observant and detected a black kernel he could spank the young lady or hold her while others assisted. These parties were given for almost any and every occasion. Quiltings for older ladies, spinnings for the young girls. Pea shellings, apple-paring, soap boiling, berry harvesting, pumpkin-squash gathering, all these were cause enough for a party. Candy pulling, corn popping over the big log, making moulds for the maple syrup and pouring of the maple candy - evening hours of happy candlelight. Feathers from geese and roosters became quills for the schoolroom. Little, if any, real study was done at night. As the candle was snuffed out, the open window of the log hut let in the honking of the night-flying geese, or the whir of a wild turkey disturbed in its rest; the wolf pack that often hurried by the woods

*edge, seeking some outlying hen house would awaken the young boys who hoped they would hear the bark of a vigilant flint lock. Sometimes the Indian would reconnoiter a small village, or pass it by as being too impoverished to promote an attack. But enough cause to whet a boy's imagination.*¹⁵

Wrestling was one of the most popular sports. Winslow's sons, Lorin and Winslow Jr., developed good wrestling skills. Lorin could throw many men larger than himself, and he even spoke of wrestling with Joseph Smith. The youth participated in bareback horseracing, horseshoes, ball playing, and throwing boulders. They played One-O-Cat, Rounders and Cross Out, which were all common in Charleston. A piece of rag, tied and wrapped tight with string made an acceptable ball. The bat was usually a trimmed hickory, though baseball bats could be purchased in most large cities. The bases were piles of willows, a flat rock or cow dropping. The underhand pitch was used and the fielders worked themselves up to bat.

In addition to these social pleasures, the early settlers attended church services. It was common practice in Vermont after 1810 for the church to ring a bell for the Sabbath and all gambling and heavy work would cease. The children washed and dressed in their best and went for their catechism. The first Charleston churches were erected in 1843 in West Charleston and in 1855 in East Charleston. Before the establishment of these churches, the Congregationalists, Calvinists, Baptists, and Methodists would hold circuit meetings at Abner Allyn's home. Winslow and his family found the Charleston community to be more religiously congenial than what they had met with at Waterford.

Like the Freemans, Winslow and Olive Farr were members of the Congregational Church. When a member relocated he was given a letter by the church, which would allow him to join the church in his new area and assume new duties. On May 5, 1832, the Farris were granted a letter to the Charleston church. However, their membership records remained in Waterford because there wasn't an established Congregational Church in Charleston when they moved in 1828, which is why the Congregational Church in Waterford excommunicated Winslow and Olive Hovey Farr from that church for joining the Mormon Church. Later minutes of the church in Waterford show that they voted to send an admonition to Winslow Farr and his wife on December 25, 1833, which was a year after the Farris joined the Mormon Church in Charleston. On November 12, 1835, the Congregational Church met in the schoolhouse at Lower Village to discuss the duty of the church members who became Mormons. They unanimously voted to excommunicate Winslow Farr, Olive Farr, Lydia C. Badger, Isaac Freeman, and Mrs. Curtis if they had become Mormon.¹⁶

Such was religious state of northern Vermont when two young Mormon missionaries came to Charleston. The Vermont Gazetteer explains what happened when the Mormon Elders came to town:

*Orson Pratt and Lyman E. Johnson, Mormon priests, came to town in 1832, formed a large church from East Charleston and Brighton; but in a few short years this whole church with the exception of one who renounced the faith, gathered up their effects and removed to Missouri their 'Promised Land.' This sect professed to work miracles, heal the sick and performed all to the satisfaction of their followers. Their numbers were greatly increased through the faith of the people in the healing of a Mrs. Farr who on account of sickness had been unable to leave her bed for 3 years. After a season of prayer, the Mormon priests commanded her to 'rise and walk'; upon which she immediately obeyed the injunction, declared herself healed, and the next day was baptized in the waters of the Clyde. After which she engaged in the busy avocations of active life during the remaining 3 or 4 years of her stay in Charleston.*¹⁷

In The Millennial Star account of “1832. May 14, Monday,” we read of the Mormon Elders further acts:

Elder Orson Pratt and Lyman E. Johnson left Bath, N.H., traveled north and came to a town of Charleston, Vermont, there they tarried ten days; preached seven times in this region and baptized fourteen, among them were Winslow Farr, William Snow, and Zarubabel Snow. In these parts the Lord wrought by his hands many miracles of healing . . . to Troy and baptized eighteen in extreme northern part of Vermont and returned to Charleston after baptizing eleven, one who was John Badger.

In Charleston, the Farris heard Orson Pratt, who by the laying on of hands was instrumental in healing Mrs. Farr of consumption and other ailments for which she had been a sufferer for five years. The healing was instantaneous and permanent. She was then an invalid of thirty-two years, living until she was ninety-four. This healing caused no little stir for miles around. Among the first to hear of this miracle were their cousins the Snows, who lived at St. Johnsbury and came immediately to hear Apostles Pratt and Johnson preach. With seven preachings, fourteen were converted and baptized in this small district. Young Lorin was baptized by Lyman E. Johnson in the Clyde River, near his father’s house, and was confirmed by Orson Pratt.¹⁸

Tullidge, the historian, lived at Lorin Farr’s home as much as a week at a time. From him we learn some addition details: “*When Lorin was eight years old, his parents moved from his native place to Charleston, Orleans County, Vermont. His parents embraced the Gospel at Charleston in May 1832. He also and his eldest brother, Aaron, joined the Church at the same time. When Erastus Snow was baptized, Lorin cut the ice for administration of the ordinance. Erastus Snow’s father and grandmother Farr were brother and sister.*”¹⁹

Pardoe quotes Tullidge, who wrote of the coming of Orson Pratt and Lyman Johnson in *Northern Utah and Southern Idaho*:

The country being new, principally a wilderness of timber consisting of hard maple, beach, birch, ash, basswood, pine, spruce, fir and tamerack, being the principal varieties of timber, but little had been cleared off. To do this necessarily involved a great deal of hard labor, so that in the course of about eight years his father had cleared up a farm of about one hundred acres, which had been covered with heavy timber, and had one of the best farms in that part of the country. In the spring of 1832, when Lorin was eleven years of age, in the month of May the family, for the first time, heard the gospel preached by Orson Pratt and Lymam E. Johnson, who had come all the way from Ohio to Charleston on foot, a distance of eight hundred miles. They stayed over night with his uncle Isaac Farwell Freeman, who came to Father Farr next morning, he being a prominent man in the town, to see if he could get permission for them to preach in the school house.

Father Farr asked what kind of religion they had to preach, and was answered that they said that the Lord had raised up a prophet by the name of Joseph Smith; that he had found a record of gold plates, and was inspired of the Lord to translate the characters on those plates which gave an account of the aborigines of this continent; that the Lord had revealed himself to this prophet, and had organized the true Church of Christ on the earth, with all the gifts and blessings of the ancient gospel. These elders represented that they had been commissioned by divine authority, had been sent there to preach the gospel and wanted to obtain a house to preach in. Accordingly Father Farr gave them the use of the schoolhouse and an appointment was given out for preaching that afternoon. Lorin and his father went to hear the elders. Orson Pratt spoke first neither of the

elders were twenty one years of age. Orson Pratt commenced to preach to a crowded house, and told them the nature of his mission.

He said they had come to preach the principles of the everlasting gospel, as taught by Jesus Christ and his apostles. In his discourse Orson said that the gifts of healing and the working of miracles was in the Church for the Lord's people in those days; that the Lord had called upon all men to repent for the true Church was not on the earth until organized by the Prophet Joseph Smith; after which they must be baptized for the remission of sins, and that they should then receive the gift of the Holy Ghost by the laying on of hands; he also discoursed on many other interesting things pertaining to the gospel. Afterwards Lyman Johnson arose and delivered one of the most powerful testimonies pertaining to the mission of Joseph Smith, and the great work of the last days, that Lorin ever heard. He also said that he knew the Book of Mormon was true, for he had seen an angel and he had made this known unto him.

Father Farr invited Orson Pratt home with him and Mr. Freeman took Lyman Johnson.

After supper the evening was spent in the house of Mr. Farr, to a late hour, in conversing upon the glorious principles advanced by Elder Pratt. Father and Mother Farr were devout people and belonged to the Congregational Church.

Before retiring to bed, Father Farr asked Elder Pratt to pray. In his prayer he prayed for the healing of Mrs. Farr who had been sick for nearly seven years with the liver complaint, and had been confined to her bed most of the time. Her husband had been to a great expense with the doctors, who said that she had gone into consumption, and could not live another year. After prayer Elder Pratt went to the bedside, where Mother Farr was lying, and as they had mentioned her sickness during the evening's conversation, and had talked freely upon the gifts of healing, he asked her if she had faith to believe that she could be healed. She said she had faith; she knew that all things were possible with God. If it was His will that she might be healed, she believed that it would be done.

Elder Pratt then took her by the right hand and asked her name, and said unto her, 'Olive, in the name of Jesus of Nazareth I command you to be made whole.' She was healed and made whole, in the twinkling of an eye. She raised herself and sat up in the bed, called for her clothes, dressed herself, walked the room and sang praises to God. It caused such rejoicing in the family that there was no sleep that night.

At one time Mrs. Farr was given up by the doctors and relatives for dead. While the family stood round thinking she was dead, the minister and the doctor prayed over her. Some of the doctors, after this miracle, said if she remained healed for twelve months, they would join the Church. This miracle caused a great sensation throughout the region of that country, Father Farr being a very popular man and one of the judges of the county. Next day, Mrs. Farr went to meeting, and the day after, and on hearing the third sermon, father, mother, and their cousin, William Smith, brother of Erastus Snow, since one of the Apostles, obeyed the gospel, they being the three first in that part of the country. Elders Pratt and Johnson continued to labor some two or three weeks, preaching nearly every day, and baptized and built up a branch of the Church of about sixty members.²⁰

In the Vermont Historical Magazine, we read another view of how Winslow Farr joined the church:

Esquire Farr thus became a Mormon: his wife had been confined to her bed a long time, and was much pitied by her towns people as a confirmed invalid. In 1832, two Mormon elders, Pratt and Johnson visited Charleston, and at this time came in and prayed with them, and laid hands on her in the name of the Lord. She believed she was healed, and arose and prayed with them that same night, and thanked God for it; and the next day she and her husband were baptized and joined the Mormon Church. And, at different times, in the course of 3 years, quite a flock from this town started for the 'Holy Land'.²¹

When Charleston Town Clerk Jeannie Bennett and the town historian, Richard Colburn were solicited for information on the Farr line in Charleston, they both asked if it was the same line as the Mrs. Farr that had been healed in Charleston back in the 1830s. The story of Olive's healing still remains as part of the town history.

His mother's healing must have had an impact on young Lorin Farr, and here we gain insight into Lorin's feelings about the church:

Young Lorin Farr believed in the testimony, every word they said on the first night, and never in his life since has he doubted. While Elder Pratt was preaching his first sermon, stating that the true Church of Christ was again on the earth, with all the gifts and blessings of the gospel, and spoke of the literal gathering of the House of Israel, to rebuild Jerusalem, his mind reverted back to what he had heard his Grandfather Freeman say.

When Lorin was about six years old, and Grandfather Freeman came to visit Father and Mother Farr, Lorin would, sitting in his little chair by their side, hear his grandfather often say that the true Church of Christ was not on the earth. Grandfather Freeman was a religious man, having been raised in the Congregational Church, and was a devout man. He had discovered that the church he belonged to, covered up sin and iniquity, and screened persons from justice. On this account he withdrew from the church, notwithstanding the urgent importuning of his minister to remain with them. He was very conversant with the scriptures; Lorin heard him talk for hours with his parents, showing to them when the true church should be restored to the earth that there would be in it apostles and prophets, and the believers would enjoy all the gifts and blessings of the Gospel, as they did in the days of Christ and his apostles; that the time would come when the children of Israel would be gathered back to their own lands to rebuild Jerusalem, and that we were living in the last days, and that Lorin's father and mother might live to see the true Church of Christ organized upon the earth.

It was about five years from the time that Lorin heard his grandfather talk thus, that he heard Elders Pratt and Johnson preach and tell the same things which his grandfather said would come to pass. Believing what he had heard his grandfather say, Lorin's mind was prepared to receive this testimony of the servants of God; and thus believing, he obeyed at eleven years of age, and was baptized by Lyman E. Johnson in the Clyde River, which was near his father's house. He was confirmed by Orson Pratt. He often retired to a bower which he had built in a grove nearby, and there obtained a testimony of the truths of the Latter-Day work, which has remained with him to the present day.

Grandfather Freeman passed away about two years before, but his children lived to realize what he said they would. Lorin has often said that his grandfather was to him and his parents, what John the Baptist was to his people. 'Why that is what my grandfather said,' he exclaimed to the elders.²²

Several of the new converts included the Farrs' relatives, the Snow family, who experienced some interesting Mormon activity of their own in New Hampshire:

The Mormon Barn

After the migration of the Snows, there was not much left to make Chesterfield a popular resort. In after years, the memory of the Mormon Invasion was vividly recalled by some who were youngsters at the time. A man in his eighty-third year told about the Sunday meetings at the barn. There was a big crowd that gathered at the Snow barn. The Mormon Elders sat along the high beams. They let the women folks in and gave them seats in the hay. The other men and we boys were packed in helter-skelter all around the best we could. It was Sunday, but a regular holiday for everybody.

That old barn is still standing on the Abel Hovey farm, and is familiarly spoken of as 'the meeting house' ... a meeting house lamentably out of repair, fit haunt for screech owls and bats. During the Mormon occupation it stood on the meadow by Gage's brook, not far from the highway; now it is in the edge of the maple grove on the hillside, and is used for a sugar house. While going up to visit this ancient shrine the other day, the shrill note of a whip-poor-will, unusual hereabout, seemed to be vehemently lashing it, as if determined to wake whatever old memories might be slumbering under its mouldering roof.²³

According to the Journal History, the Elders were able to convert a number of people throughout Vermont and New Hampshire:

1832, July 4, Wednesday - 'Elders Orson Pratt and Lyman E. Johnson again visited Bathe. . . . on the 9th of July they started again for Charleston, Vermont. Here they tarried six days, attended three meetings, baptized one and ordained John Badger an Elder, Wm. Snow a Priest and Winslow Farr, a Teacher' (M.S. 27:56).

1833, June 8, Saturday - 'A conference was held at Bath, Grafton county, N.H attended by eight High Priests, Lyman E. Johnson, Orson Pratt, Hazen Aldrich, Stephen Burnett, and John L. Carter; seven Elders, William Woodstock, Harlow Redfield, Wilburn Snow, John Badger, Benjamin Chase, Nathaniel Holmes and Orson Johnson; Priests, John Duncan and Winslow Farr, and Teacher, Harry Harriman.'

1833, July 24 - 'Conference held at Charleston, Vermont. Elders Lyman E. Johnson and Orson Pratt with Orson Johnson and John Badger ordained High Priests; Winslow Farr, Isaac Aldrich and Roswell Evans as Elders' (News 8:65).

That Winslow Farr was active in the church there can be no doubt. On October 10, 1836 while in Ogdensburgh, St. Lawrence County, New York, Elder Hazen Aldrich wrote of Winslow's dedication to the religion:

From Underhills, I went into the province of Lower Canada, took up a circuit in the towns of Stanstead, Hatley, Compton, Jamestown, Province of Quebec, where I spent the most of my time for three months. Schoolhouses were opened in almost every district, and I improved the time as the Lord gave me strength. I baptized eleven and many more were searching the scriptures to see if the things preached were so. I left them in the care of Winslow Farr to carry on the work for I believe that it has just begun...the Saints here are very anxious that I should tarry with them a little.²⁴

What's more, the Farr home at Charleston became a missionary rendezvous for Latter-Day Saints and the entire village was made 'religious' conscious. The Farr family became obsessed with the desire to journey west with the Saints. In the winter of 1836, Winslow and Olive announced to their neighbors that they were going west to join the growing group at Kirtland, Ohio, center of religious activities for the Prophet Joseph Smith and his fellow workers. The desire on the part of the Farris to depart for Ohio became a village concern and most of Winslow's friends tried to dissuade his going. It was no small task to sell 2,000 acres of land to reluctant buyers.

Tullidge, in his biographies of *Men of Northern Utah*, writes how Winslow worked hard to sell his Vermont acres at a fair price:

Father Farr sold out his property, he having some 2,000 acres of land, but found it difficult to sell for anything near its worth, his neighbors throwing every obstacle in his way to prevent him from selling as he was a prominent and an influential man in the country, they did not want him to leave to gather with the deluded Mormons. Determined, however, to leave in the fall and winter of '36-7, he sold a portion of his property for one-fourth less than its true value. By September 1837, he got his teams ready and the entire family prepared to go to Kirtland, Ohio.

A village party was given the Farris for their leaving, but many of Winslow's and Olive's friends stayed away, telling them frankly that such going showed little wisdom and warranted naught but trouble and ultimate disgrace.²⁵

It can be imagined that the Farr family felt conflicted as they left Vermont, where they had known the joys and sorrows of raising a family and building two homes. They had served the community of Chesterfield well and had known the respect of their neighbors. Their western trek brought the hope of a fresh start, but they left not knowing whether they would see their friends and relatives in New England ever again.

CHAPTER II

OHIO, MISSOURI, ILLINOIS (1837-1846)

Although the trek to Ohio brought the possibility of hardship, the young family left New England on the strength of their faith. Pardoe explains the difficulties and ultimate joys of their journey:

The exact date of leaving could not be ascertained because of uncertainty of payments for properties and land. Before they left Vermont, they drove their teams to Waterford and stood reverently over the graves of their beloved ancestors. Young Winslow, Junior, last baby of the family and born in mid-May, was four months old when the westward trek actually began. Eight hundred miles of up and down hills, fording rivers and creeks and when a road was found, it was deep in sticky mud or dust. The horses and cow could not go too long or too rapidly with heavy loads and time for browsing and feeding was necessary each day. From early morn until three or four in the afternoon was the usual time for travel. Wood to gather for the fire at each stopping; water to carry, sometimes for a great distance; grass or tree boughs for ground bedding; the stock to stake out for feeding but within watching distance of the camp; deer, fish or grouse to get to augment diminishing food supplies; these were daily chores.

Occasionally a lamp or candle would light the window of a log cabin in the distant clearing, but usually camp was made by a small fresh stream of water or by a friendly lake. By nightfall, some ten or thirty miles would have been advanced and state borders were not so important as trading centers with supplies and travel news. It was sometime near the first of October when the FARRS drove their teams into the fast growing city of Kirtland, Ohio.

From miles away, they saw the prominent edifice on the top of the hill. A new kind of building dominated the entire landscape. Lorin was the first to cry out, the temple. The temple. Father Winslow could hardly restrain his two older boys from leaving the group. But a kindly voice told them, it will be there when we arrive. A brilliant shining seemed to emanate from the very walls themselves as the sun hit directly on the front of the temple. The thrill of accomplishment, the realization of their being near this important work of establishing Zion actually shook off their physical fatigue. The overworked Winslow, his indefatigable wife, with a nursing baby, young boys and girls who wondered if they would ever reach their most cherished goal. The boys and girls danced for joy, Olive sat in the heavy wagon seat with tears of happiness and Winslow put his strong hand on one of the faithful horses and took off his dust covered hat. Mother, now we can build a home in peace and in the very shadow of the temple.

The Vermont converts stopped their teams just outside the village and reverently looked at the temple and Father Farr uttered a prayer of gratitude for himself and his family. Now, they could

see the Prophet, mingle with the Saints and work on the House of the Lord. We have to understand their fervor and faith to comprehend, to any degree, their unfailing devotion and drive to achieve the most insurmountable difficulties yet to overtake them.

As an Elder, Winslow Farr, soon took his family to see the temple, to work on it and in it. He saw a two-storied sand-stone building with an attic, measuring some 50 x 79 feet. The architectural mixture of Venetian, Gothic, Egyptian, Grecian and Georgian blended in a beautiful harmony and set the pattern of the other temples yet to be built by the Latter-day Saints. Inside, the beauty of the finished rooms revealed artistry of the best trained carpenters and joiners. White oak, walnut and cherry were the woods for the several rooms; the stairways were graceful windings of the best possible artistry; the pews and pulpits were all hand carved ornate with beautiful simplicity. As Father Farr told his family after his first visit to the temple, only the world's best workmen could make a building like that. The father and boys soon met the Prophet and many of the leaders, including Brigham Young and Heber C. Kimball, and were daily counted among the workers for the temple and in town. As soon as Winslow and his family arrived in Kirtland, they were assigned a piece of property. Lumber and logs were assembled and a log cabin soon sheltered them from winter.²⁶

Due to internal turmoil in Kirtland, Winslow purchased nine-acre parcels of land for \$125 each on January 9, 1838 and sold them on June 22, 1838 for \$150 each.²⁷ The Bank Of Kirtland, started by the Prophet Joseph Smith and his associates, was one of the many bank failures that occurred in The United States of America in 1837. People claimed Joseph was a fallen prophet because of the subsequent difficulties that resulted from failed speculations and the collapse of the bank. There was a spirit of apostasy and persecution against the Church and many members, including former leaders, were cut off due to these feelings. On January 12, 1838 Joseph Smith and Sidney Rigdon fled for their lives because of the white-hot heat of persecution. John Smith wrote to his son George Albert that now was the time to buy land in Kirtland since it was much below what it had been in previous years. Many of the poorer saints remained true to the prophet and began to dispose of property to follow him to Missouri.²⁸ These saints headed for Missouri in a long wagon train called Kirtland's Camp, although some saints remained side by side with the excommunicated members in Ohio. It was in this situation that Winslow Farr was able to buy his land and sell it at a profit six months later. It was not long before Kirtland began to fade and was swallowed up in the expanding metropolis of Cleveland.

Pardoe recounts the actions the Farris were required to take during this period of uncertainty:

These anxious days were trying ones for the older as well as the new Saints in Kirtland and the Prophet's imminent capture was daily and hourly conversation. The temple and city work was carried on in quiet and solemn determination and the three Farris added their strength in the buildings. The Saints of Kirtland were later informed that the Prophet and his family had arrived safely in Far West two months and one day after their exodus from Ohio. Their safe arrival but whetted the desire of many of the Saints in Kirtland to follow their Prophet and leader and no one was more keen to gather with the groups in the promised Zion than Lorin Farr. If Joseph and his family could withstand the rigors of a most severe winter, he, as a young man, could easily travel in the spring. Many evening talks and plannings were shared by mother Olive with the three men of the family. Finally, a plan was agreed upon wherein the boys, Aaron and Lorin, were to go to Far West and join the Prophet, and Winslow would return to Vermont to make further collections on his lands.

Tullidge, after interviews with Lorin and Aaron, reports in his volume, pg. 177: 'In the spring of 1838, Lorin and his brother Aaron started for Far West on foot while their father started to

Vermont to settle up his business. The father and his sons parted at the temple at Kirtland. Lorin arrived at Far West on May 1, having left his brother at Terre Haute, on the Wabash River, Indiana (a distance of 433 miles from Kirtland) with old Dr. Modaset; and from thence Lorin journeyed in company with Israel Barlow and Cornelius P. Lott.'

It was hard parting that early spring when the father went to Vermont and the boys left for the Missouri Valley. It was difficult, because no major crop had been planted and the entire trip to Zion depended upon the success of Father Winslow's getting payments for his lands. Mother Olive waited patiently with her three younger children, worked at the spinning wheel and sewed for a partial subsistence. A stone oven had been built to cook and bake her food and ample wood had been cut and piled to last a winter. Money was given her to take care of bare necessities of eating. The girls herded and milked the cow. Winslow went to Vermont and returned without any exchange of communication. Some of the titles to the land he had purchased proved to be spurious and he received little for his efforts in attempts to redress. He left Charleston somewhat bitter and disappointed.²⁹

In the meantime, Lorin Farr lived with the Prophet Joseph Smith in Far West learning the life of a prophet and the associated trials firsthand. He saw many early Church leaders including Oliver Cowdery, Martin Harris, David Whitmer, and Lyman E Johnson become disaffected and leave the Church. He was especially saddened at Lyman Johnson's excommunication because Lyman, along with Orson Pratt, had first preached the gospel to the Farr family and had even baptized young Lorin in the Clyde River.

Far from his own family, Lorin learned to love Joseph's family as he saw their constant concern for him as the Missouri persecutions heated up:

At such times, Lorin wrote his parents to hasten their coming. Winslow did not want to come without sustenance. He worked and sold property to acquire money sufficient to buy land in Zion.

In the Fall of 1838, Winslow Farr and his family arrived at Far West with the families of Brigham Young, Heber C. Kimball, Orson Hyde and others, including Ephraim Badger and family as reported by Tullidge. Lorin had intended on meeting his parents but upon receiving word that they were on their way, sent teams for them up to the river port of Richmond. Some very pressing business concerning the defense of Far West held him from meeting his parents at the River, the details of which have been lost by time.³⁰

We learn from Stanley B. Kimball's "Discovering Mormon Trails," that Zion's Camp in 1834 traveled some 900 miles from Kirtland, Ohio to Independence Missouri. We must assume that the distance was somewhat the same for the Farr family. We also know from Mr. Kimball's book that it was 240 miles from St. Louis to Independence and that portion of the trail was called the Boonslick Trail after Daniel Boone. Trappers and Indians first traveled the trail in 1764. In 1805, Daniel Boone and his sons extended it to some salt springs, an animal licking place in Saline County, hence the name Boonslick. This trail became a main road to Far West and finally evolved into the better known Santa Fe, California, and Oregon Trails. This was the route almost all the saints used between 1831-1839, so we assume the Farr family would naturally have come this trail.³¹

At the battle of Crooked River, Captain David W. Patten was killed. Missouri Governor Lilliburn Boggs issued his infamous extermination order. The Saints were commanded to leave Missouri or be killed. October 30, 1838 found the Saints barricaded in Far West with three-thousand State Militiamen ready to march on the city. General Samuel Lucas took Joseph Smith and other leaders captive with his howling mob of militiamen. In the court martial, General Lucas ordered the Prophet and his friends to be

shot in the public square at Far West. Brigadier General Alexander Doniphan was ordered to carry out the execution but refused to do so because he believed it was cold-blooded murder. As the result of Doniphan's courageous stand, the execution order was never carried out. However, the Far West Militia was disarmed and the non-Mormon militia ransacked the city, forcing several hundred Saints out into the cold. Winslow Farr and his family had been living in wagons and a lean-to, and were not molested. As Winslow said, "*They couldn't get much from us.*"³²

Meanwhile, two-hundred-and-forty militiamen led by William O. Jennings rode against a group of Saints occupying Haun's Mill, a settlement some twelve miles east of Far West. Jennings' force killed seventeen Mormons in cold blood. It is reported that Winslow Farr had been camped nearby and hearing the shooting walked over to see what was happening. Fortunately, he concealed himself and was not among the victims.³³ He then proceeded to Far West and was involved in the siege of that city a few days later.

Far West was left destitute. The friction between the Mormons and their Gentile neighbors culminated in the aforementioned tragedies, and the Farrs were forced to flee to Illinois:

Like many other faithful Saints, Winslow and Olive must seek another location to build a house and make a home for their family. A good New England home in Waterford and a better one in Charleston; these they left for a message of the missionaries which took them to Ohio to a glorious gathering of converts in the midst of unfriendly neighbors. The dream of a beautiful home in a Prophet-led community was shattered almost before the Farr's arrived in Kirtland; the following of the Prophet to Missouri where Zion would be built again lifted their spirits and another journey of hundreds of miles were consummated and the family united. In cold bleak winter, with their leaders in jail for no proved offense to law or community, the Farrs crossed the Mississippi and started to build in Quincy, Illinois. In this state they received a welcome. Land was made available to them but buildings were scarce. A remodeled barn was their dwelling in Quincy. Tullidge, Northern Utah volume, pp. 177, states:

'Lorin Farr moved with his father's family to Quincy in the spring of 1839, and was there when Joseph and his brethren escaped from Liberty Jail and arrived in Quincy. His parents moved to a town called Lima, thirty miles below Nauvoo (then called Commerce). In the spring of 1839 they moved to Nauvoo.'

When they started their house in Nauvoo, it was their seventh building since marriage and five within three years since they left Vermont for the Church.

There is a note in the Journal History, May 6, 1839, which shows that Father Winslow Farr was active in church work and held in high esteem:

'General Conference of the Church was continued near Quincy, Illinois (History of the Church, Vol. 3, 347). Resolutions (passed) Resolution 5th: That the following of the Seventies have the sanction of this Council that they accompany the Twelve to Europe, namely; Theodore Turley, George Pitkin, Joseph Bates Noble, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes, Abram O. Smoot, Elias Smith; also the following High Priests, Henry H. Sherwood, John Murdock, Winslow Farr, William Snow and Hiram Clark.'

This call and privilege of going to Europe was a great joy to the Farr family and all hands set about making this possible.³⁴

After a short time in Quincy, the family moved about twenty miles north to Lima, Illinois. Lima is approximately thirty miles south of Nauvoo. Their next move was to Nauvoo in the spring of 1840. As soon as the Farris came to Nauvoo, they had a lot assigned to them and the family set about building yet another house that they hoped to occupy permanently in this newfound safe haven for the Saints. Ida Blum describes the house they built:

But let us go back to the old Winslow Farr home in Nauvoo and read what it was like. There have been four stairways in the historic Winslow Farr home, the original one being steep, much like a ship's ladder. This was determined by the original mortised and tenoned headers hidden in the floor's joist system and were discovered by architectural investigation. The floor joists of beautiful walnut indicated that kind of wood was commonly used at that time.

Since the original stairway was so steep, an outside door to the west was built upstairs to permit furniture to be brought in that could not be managed up the steep inside stairs. Workmen also found the original rear door to the north, that for many years had been hidden by plaster on both sides. The four-room house is being restored to its original appearance in 1846 when the Farr family left for the west during the exodus.

The house has two front entrances. Aaron, the eldest son was to be married January 1, 1844 and he and his new wife were to occupy the west room on the first floor. The other three rooms were to be used by Winslow, his wife and four children, Lorin 22, Olive 18, Diantha 14, and Winslow Jr. 5. The house had two original fireplaces, one in the east room being planked over, the other in the room above on the east.

An interesting item in this old house is a central brick partition from the basement floor to the attic, dividing the basement, first and second floors into two rooms each. The brick floor basement had an outside entrance on the west. This bulkhead exterior cellar entry is of stone and brick with oak barrel runners. The house originally had a Greek Revival roof which is a departure from the typical stepped fire-gabled room seen in various Nauvoo homes of that period. Under the post-Mormon steep roof, two thirds of the relatively flat roof rafters systems, and half of the sheathing were still intact as were all the ceiling joists, which provided the clue so the original roof could be accurately determined. Another interesting feature was the combination lightning rod and weather vane on the original roof. A daguerreotype made in 1846 shows a portion of the east roof adding to the authenticity of same. (Information was given by Rex Sohm.)

Winslow Farr and his two older sons labored on the Nauvoo Temple, and during 1845 and 1846 Lorin built a small brick house just north of his father's home. The Winslow Farr home did not change hands often. It was owned by a watchmaker in 1854, was a daguerreotype shop in 1860, a barbershop in 1862, and from 1881 until 1905 it was Dr. Brooks R. Hamilton's office and home. It was owned by the J. O. Boyer heirs when purchased by Nauvoo Restoration, Inc.³⁵

T. Earl Pardoe continues the narrative of what happened as they settled into their new circumstances in Nauvoo:

At last they were to have peace and they could confidently look to the future where the temple would be bigger and more beautiful. A swamp below the hill in the city of Nauvoo had to be drained before it became habitable. Part of this boggy land was given to Winslow and others, streets were indicated and later properly surveyed. River silt was to be gotten out of nearby banks and low waters and materials for fills were gathered, in some instances, from several miles distance. Each able bodied man was to help in getting all the land below the hill in a livable

*condition, with streets and proper ditches for the conveyance of water when needed. Wells were sunk on the hilltop for culinary water. Several springs were trapped for general use. Gravel was hauled for the streets. Many of the newcomers got very ill of swamp fever before the lands were properly drained and pure water was obtained. Great native trees near the river's edge were saved and many new saplings were planted.*³⁶

In September of 1840, the Saints' adversary in Missouri, Governor Lilliburn Boggs, made demands of Illinois Governor Carlin to turn over Joseph Smith and other Mormon leaders on invented charges. Smith and his friends had to actively avoid the sheriffs sent to arrest them, and Lorin Farr acted as guard for the Prophet. Despite the threat of incarceration, Joseph Smith urged for the continued development of the settlement:

*In the midst of these arising difficulties, Joseph Smith suggested in October conference in Nauvoo it was time to build a House of the Lord for the Saints. The resolution was passed and committees set up for immediate construction. Each tenth day was to be devoted to the building the Temple and the three Farr men were eager to participate. It was a great experience for them to watch a city grow to dignified proportions in so short a time.*³⁷

On December 15, 1840, Illinois granted Charters for the "City of Nauvoo," the Nauvoo Legion, and the University of the City of Nauvoo. The Charters provided a model for society:

*The operation of the City Council was especially interesting and Lorin Farr studied the several sections and made suggestions for their improvement. There is no record nor is there any verbal testimony that Winslow Farr was a part of these deliberations, though it is reasonable to assume that he was because of his experience of being selectman in Charleston, Vermont. Many critics of 'Mormonism' of the day greatly admired their city charter and asked where the original could be found. To these questions, Joseph Smith made reply: 'The City Charter of Nauvoo is my own plan and devise. I concocted it for the salvation of the Church, and on principles so broad that every honest man might dwell secure under its protective influence without destruction of sect or party.'*³⁸

While in hiding from his persecutors in August 1842, the prophet Joseph wrote his wife that he wanted William Clayton and Lorin Farr to come along and to bring all the writings and papers, books and histories, for he wanted a scribe in order that they might pour upon the world the truth, like the lava from Mount Vesuvius. This letter showed that Joseph depended on Lorin and his future brother-in-law William Clayton for assistance in vital matters.³⁹

It was on the foundation of the Charters that Nauvoo became a city of great beauty and industry. B. H. Robert's Comprehensive History of the Church shows that even non-Mormons admired Nauvoo:

In the spring of 1843, Nauvoo was visited by a Methodist minister, a Mr. Samuel A. Prior, who gave the following description of the city and her people: 'At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small, and of wood, yet bore the marks of neatness which I have not seen equaled in this country. The fair-spread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken and instead of being in Nauvoo, Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking

*loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease: and in two or three short years, rescued it from dreary waste to transform it into one of the first cities in the West. The hill upon which I stood was covered over with dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which was now raised fifteen or twenty feet above the ground . . . I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business, much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance: all were cheerful, polite and industrious.*⁴⁰

Nauvoo became the largest city in Illinois, surpassing even Chicago. Between 1839 and 1846, Nauvoo boasted the following industries:

| | |
|---|--|
| 20 schools | 3 coopers |
| One University | Surveyors |
| A circulation library | Brick masons |
| Over 2,000 well built homes | Plasterers |
| 35 General Stores | Painters |
| 14 Boot and Shoe Stores | Glazers |
| 9 Dressmaking & Millinery Shops | Artisans |
| 8 Tailor shops | Architects |
| 13 Physicians | 3 Notary Publics |
| 9 Law Offices | Photographers |
| 3 Newspapers | Phrenologist |
| 5 Potteries | 3 Rope walks |
| 4 Bakeries | 6 Silversmiths |
| 4 Stationers | Goldsmith |
| 6 Blacksmith Shops | Watch & Clock maker |
| 7 Wagon & Carriage Shops | Agricultural & Manufacturing Association |
| 5 Livery Stables | 11 Grist Mills |
| Farmer's Exchange | 3 Soap & candle factories |
| Carriage & Coach Assoc. | 3 Match factories |
| 7 Brickyards | 5 Horsebreeder & Teamsters Companies |
| 4 Limestone Kilns | 3 Lumber Yards |
| 3 Glass Factories | 7 Brickyards |
| Operas | 2 Iron Mongers |
| Drama-3 halls | Come Factory |
| Water & Power Co. | Straw Factory |
| Had started a dam to bring water traffic through the City, letting off & taking in at factories & businesses. | Cleaning and Pressing Shop |
| Slaughter house | Tanning Mill |
| | Cabinet making shops |
| | Building contractors |
| | Furniture factories ^{41, 42} |

During this time, Winslow and Olive began to build a life in Nauvoo. Winslow appeared on the tax rolls of the summer of 1842 for property owned on Durphy and Munson Streets. On January 2, 1844 a

land transaction shows him trading part of his city lot to Harriet Parker for a lot across from Munson St. where he built his main Nauvoo home. On April 14, 1842 Olive Farr was received as a member of the Relief Society and on the 28th of April donated \$.50. The First Ward Relief Society recorded that she donated a flap (exact meaning unknown) on July 7, 1843 because she had two more. The Hancock County Tax Assessment for 1842 values Winslow Farr's possessions as follows:

| | |
|-------------------------|-----------|
| 2 Cattle | \$ 20.00 |
| 1 Horse | 40.00 |
| Wagons | 0 |
| Clocks | 5.00 |
| Watches | 20.00 |
| Money Loaned | 0 |
| Stock in Trade | 0 |
| Other Personal Property | 30.00 |
| Total | \$ 115.00 |

Their growth was not limited to property, and it was in this Nauvoo period that Winslow's three eldest children, Aaron, Lorin, and Olive, met and married their spouses. Aaron married Persis Atherton in the Mansion House on January 16, 1844; the marriage was officiated by the Prophet Joseph Smith. Lorin and Nancy Bailey Chase on January 1, 1845 in the Nauvoo Temple by Brigham Young. Olive Hovey Farr wed William H. Walker in Nauvoo, November 3, 1843; they were also wed by Joseph Smith.

Joseph Smith III provides a colorful account of Olive's early married life and Diantha's supposed courtships:

At what point Mr. Walker was engaged I don't remember, but his eldest son William, a strong and hardy man used to work about the premises and upon the various buildings being erected and so continued according to my knowledge until a little while after my father's death... William Walker married Olive Farr, she was I think a sister of Lorin Farr, a prominent elder in the Church and then subsequently she had a sister Diantha, a very beautiful woman with whom Chauncey Higbee, son of Judge Elias Higbee and brother of Francis became enamored. It appeared she did not favor him and after the breakup and exodus west, she became a polygamist wife of Amasa Lyman according to Dame Rumor. [editor's note - Dame Rumor was wrong again, she actually married William Clayton.] Before father's death, William Walker and his wife Olive, boarded at the Mansion House and he did some teaming work with an out fit father procured for him. I remember that one day he delivered a load of wood at the Mansion and came into the house afterwards, while thus away from them, one of the horses shook his bridle off and the team started to move away. Finding themselves free from the customary restraint, they became frightened and began to run. Just below the bar they made a little turn and one became entangled in the lines and fell and struck her head on a stub in the road, which caused her death. William made claim upon mother for the value of the mare from the hypotheses that the accident happened when he was hauling wood to the house for her benefit. Mother could not see the justice of this reasoning and declined to pay, but offered to assist him to what extent she was able to purchase another. He became offended over the matter took his wife and established a home elsewhere.⁴³

Diantha Farr ultimately married William Clayton, a man who had close ties to her family. Considering the scope of martyrdom at the end 1844, William Clayton had some cause to rejoice in that he had taken two new wives, Margaret Moon and Alice Hardman, and had prospects of taking a third, Diantha Farr, which was a great source of satisfaction to him.⁴⁴ Incidentally, William's courtship of Margaret Moon, the

younger sister of his first wife Ruth, had serious ramifications for the Farr family. Ruth's mother and some of her children, Margaret included, were already living in William's home so it seemed a natural enough step. Joseph Smith also encouraged the marriage. Margaret, however, had a difficult choice to make; she was already engaged to Aaron Farr (older brother of Diantha), who was away on a mission. William courted Margaret, convincing her of the rightness of his proposal and the correctness of the eternal marriage covenant, and they were married. Still, she had a hard time getting Aaron out of her mind, especially when she received a letter from him in June 1844. Finally in July she wrote a letter to Aaron with William's help informing Aaron she could not marry him. Then on July 21st Aaron returned and found out for the first time of the doctrine of plurality of wives after a long talk with Margaret. William also talked to Aaron observing, "*Although the shock is severe he endures it patiently.*"⁴⁵

Nevertheless, feelings ran high and Margaret, still in conflict over Aaron, began to avoid William. William prayed that his affections might be weaned from her or her feelings to be given entirely to him because of the great agony this conflict caused, perhaps one of the greatest William had gone through. Margaret found herself two months pregnant and so she resolutely stayed on with William Clayton though unhappy in her current situation. Aaron Farr took a long time to realize that the marriage had been consummated and when he did he was ready to charge Clayton with immorality. Joseph had promised William that if such a thing occurred he would defend him to the utmost. So this doctrine brought great trial to the saints in its application.⁴⁶

When Aaron lost Margaret to William, his sister Diantha was fourteen. There was natural hostility between the Farr family over the incident, but young Diantha wanted to stay close both to Margaret and William. The family strain was so real that the Farris even neglected to invite the Claytons to the wedding of their daughter Olive. Within a year, however, William was actively courting Diantha and Brigham Young gave consent to their marriage on December 5, 1844. Diantha was still not convinced and frequently exercised her right to change her mind about William's advances. William sought the approval of Winslow Farr for Diantha's hand and it was given December 27th.⁴⁷

Through all of this, Diantha had developed other interests including a Franklin Cutler. However, Clayton had not offended her and they continued the strange courtship. There were many differences between the straight-laced thirty-year-old clerk and the carefree sixteen-year-old girl, but still there was an attraction and Diantha did not discourage William. Finally on the night of January 9, 1845, William, Heber C. Kimball, Winslow, his wife Olive, their daughter Olive and her husband William Walker, and Lorin Farr and his wife Nancy gathered in the home of Winslow Farr. Kimball asked the Farris if they would freely give up their daughter, Diantha, to which they agreed. Heber sealed Diantha to William, also sealing Winslow and Olive in the same gathering. So William and Diantha were married, but at a sacrifice to the romantic young bride. She could not make the marriage public nor could she be with her husband on their wedding night.⁴⁸ Diantha continued to live at home and attend school, although her husband visited her often and occasionally she stayed at his home. Though Ruth and Margaret welcomed her into the home, there were strains as Diantha wondered if she was really welcomed by the other wives and as trusted by their husband. William was contacted one evening by Olive, worried because her daughter was not yet home from school. They had a long talk about what had happened in the past several weeks and Clayton was assured of his mother-in-law's affection for him. Finally, about 7:30 p.m., Diantha arrived. William wrote that evening after he got home, "*She grows more and more endearing.*"⁴⁹

The endearment grew and Diantha became pregnant some time later in the summer of 1845. On December 29th, William escorted Diantha through the temple for her endowments, and on January 26th he took Ruth, Margaret and Diantha all to the temple at the same time to be sealed in white robes by Brigham Young, which was a spiritual high. When seventeen year-old Diantha was a month away from delivering her first child in February of 1846, William was forced to leave his home with the exodus of

the Saints across the frozen Mississippi, leaving the frail and pregnant Diantha in Nauvoo with her parents. He took his other three wives and four children with no certain place to live except on the frozen prairies of Iowa.⁵⁰

The Saints experienced great opposition in Illinois while a number of the Twelve Apostles, including Brigham Young, were on missions in the east. A mob of desperate men attacked the jail at Carthage where the Prophet Joseph, his brother Hyrum, John Taylor, and Willard Richards were housed, despite assurances from Governor Thomas Ford that they would be safe. In the ensuing struggle Hyrum was mortally wounded with a shot to the head, and Joseph fell from the second story window having received four balls, exclaiming “O Lord My God” All the Saints were in shock and disbelief, including the Farr family who had been so close to the Smith family in their daily Nauvoo activities. A pall of gloom deepened over Nauvoo as the Saints prepared the bodies of the two martyred brothers for burial in their beloved city. In life they were not separated and in death not parted. This tragic event took place on June 27, 1844. Back east, Brigham Young sat in gloom with his chair propped back next to Orson Pratt after having the news confirmed that Joseph had indeed died. All of a sudden, Young brought his hand down on his knee and said that the keys of the kingdom were still with them. It is interesting to note on the day of the martyrdom, Brigham recorded in his journal (while in Boston) that he felt a sense of depression to the point he couldn’t communicate with any degree of interest.⁵¹

The martyrdom of Joseph and Hyrum was a blow to the whole Farr family, as it was to all the faithful Saints. Joseph’s death must have been particularly hard on Lorin, since he had lived with the Smith family for a time, and had become so close to Joseph as his bodyguard and a teacher to his children.⁵²

According to “Times and Seasons” (January 15, 1845), Winslow began to take on roles of greater importance within the church around this time:

This may notify that... William Snow, Lorenzo Snow, Franklin S. Richards, etc... Winslow Farr, and some 25 others have been appointed by the proper authorities of the Church of Jesus Christ of Latter-day Saints, agents, to collect donations and tithings for the Temple in the City of Nauvoo and for other purposes, and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel. (N.K. Whitney and George Miller)

On arrival in Nauvoo, Brigham Young and the Quorum of the Twelve took charge and were sustained by the majority of the Saints. Brigham Young oversaw the finishing of the Temple and other church affairs. The following shows that Winslow was actively involved:

In October Conference, Brigham Young proceeded to select men from the High Priests Quorum to go abroad in all the congressional districts of the U. S. to preside over the branches of the Church as follows: David Evans, Abram O. Smoot, Lorenzo Snow, William Snow, Simeon Carter, Franklin D. Richards, Isaac Clark, John Murdock, Ezra T. Benson, Isaac Higbee, Willard Snow, Winslow Farr and some fifty others ... Object of being sent out ... to go and settle down where they could take their families and tarry until the Temple is built and then come and get their endowments and return to their families and build up a Stake as large as this...⁵³

Winslow believed that he was going to be remaining in the east on a permanent basis. In early spring of 1845, Winslow went on a mission to the Eastern States and left the boys to farm and to take care of Olive and the family. We read in Times and Seasons, City of Nauvoo:

*In 1845 May 4th - Minutes of a Conference held in Batavia, Genesee County, N. Y. on the third and fourth of May, 1845. The house was called to order by Elder Stephen Taylor, and on a motion by him, it was resolved that Winslow Farr act as President and C. H. Clark as clerk. The president then arose and stated the object of the conference, which was then opened by singing and prayer by the president. Affairs of the conference were heard and matters attended for better harmony of the branch. . . . Brother Farr read a paragraph from Parley P. Pratt's proclamation and then called for an expression from the conference, if they would uphold and sustain the Twelve and authorities in Nauvoo, which was unanimous in the affirmative. They then made a few remarks from the proclamation. On reassembly the conference was very appropriately and instructively addressed by Brother Farr.*⁵⁴

On the 23rd of July 1845, Olive and Winslow received their patriarchal blessings under the hand of Patriarch John Smith. (Excerpts are available for review at the end of this book; completed copies can be obtained through the Historical Department of the Church.) According to the chronological listing of the Nauvoo Temple Endowment Register, Winslow and Olive Farr had their washing and anointings done the same day as their endowment: December 15, 1845. Although the record didn't indicate it, we presume that they were sealed the same day.

During 1845, the Illinois Legislature repealed the Nauvoo Charter. The men who killed Joseph and Hyrum sat in that body and denounced the Mormons. The prediction by Joseph that after his blood was shed they would seek the lives of every soul in whom was found the testimony of the Gospel was fulfilled. Attacks upon scattered Saints in the area were made and many were driven from their homes. Mass meetings were held in Quincy and Carthage demanding that the Saints move. There was much bitterness of feeling in these meetings. In September of 1846, a mob attacked, determined to drive the remaining Mormons from the city. Although outnumbered three to one, the Nauvoo defenders led by Major Benjamin Clifford, Jr., put up a determined resistance and drove the surprised mob back. Three defenders were killed and it was impossible to determine how many of the mob lost their lives. Finally a trial was entered into and the Saints agreed to forever leave their beloved Nauvoo. They were urged to do so by Squire Daniel Wells, as there was not much sense in inhabiting Nauvoo any longer. Even though under a treaty of peace, the mob harassed the departing Saints and scattered wagon contents and confiscated firearms. Families of the poor were ordered from Nauvoo at bayonet point. The mob entered the Temple, ascended the tower, rang the bell, and gave vent to filthy oaths in a fiendish manner. Lorin Farr and his wife were in the city at the time of this battle, but we have no record of their participation.⁵⁵

After Winslow's return to Nauvoo, he was selected along with many others in September of 1845 to move outlying families into Nauvoo for their protection and safety. In the entry for September 24, 1845 in Hosea Stout's journal, we find Brigham Young appointing fifty-eight brethren to assist the outlying saints to gather in Nauvoo by the use of teams. These families are warned that no more assistance will be forthcoming other than teams for removal to Nauvoo.⁵⁶ Winslow was also appointed to a committee to help sell property in preparation for leaving Nauvoo.

With the completion of the temple, baptisms for the dead, marriages, and other ordinance work could be lawfully completed. Some marriages and baptisms had been performed before the temple was completed, but now all ordinances must be done in the Lord's authorized House. Joseph Smith had known the doctrine of polygamy, as it related to the Old Testament Prophets and its current requirement among the Saints, as early as 1831. It was not put into practice until the late 1830's because the Saints were not prepared. Many of the leaders such as Brigham Young and Heber C. Kimball were greatly disturbed by the Lord's requirement that they have more than one wife, but dutifully obeyed the commandment. Others who had proved themselves faithful to the Lord were asked to enter this sacred covenant of marriage for eternity to more than one wife. Winslow Farr because of his trustworthiness was asked to have more than

one wife. We don't know his reaction, but can imagine it was a great trial to obey this injunction as it had been to his brethren. Thereafter he was sealed to the following wives for time and all eternity in addition to his beloved Olive.⁵⁷

| | |
|----------------------|------------------|
| Almena Randall | 22 January 1846 |
| Adelia Maria Clemens | 22 January 1846 |
| Amanda Bower Coburn | 7 February 1846 |
| Roxana Porter | 22 February 1846 |

We learn of Almena Randall's character from her obituary in the Deseret News in 1891:

Death of a True Woman

At no time in the history of the Church have so many of the veterans of both sexes, of the community passed away as during the last few months. The latest of this class, in Salt Lake City, to depart to the other life, is Almena Farr, of the Seventeenth Ward, a widely known and greatly respected lady. Her death occurred at fifteen minutes past two o'clock this morning, the immediate cause being general debility super induced by old age. Almena Farr was a daughter of Henry and Sarah Randall, and was born in St. Lawrence County, New York, November 28, 1814; removed, when about twenty years old, to Niagara County, where she embraced "Mormonism", being baptized by Elder Samuel Mulliner in April 1834, Formerly she has been a staunch Methodist. In 1845, she migrated to Nauvoo, Ill. where she became the wife of Elder Winslow Farr, and passed through all the trying and self sacrificing ordeals, under which the Saints of that time suffered. Together with the rest of the family she left Nauvoo for the West in June, 1846, tarried at Winter Quarters and Kanessville, nearly four years, her husband in the meantime performing a mission to the Eastern States. After her arrival in Great Salt Lake Valley, in 1850, she occupied a lone habitation near the mouth of Little Cottonwood Canyon, where she was often exposed to great danger by marauding Indians. Subsequently she lived on a farm on Big Cottonwood Canyon, where her husband died in August, 1866 (actually 1865). Previous to his death, she had removed to Salt Lake City. For over forty years, she followed the profession of midwife, and in that capacity waited upon thousands of her sisters. Her life has been an example of unfaltering faith and unwavering integrity. The funeral will be held tomorrow (Saturday) at 1 p.m. in the Seventeenth Ward meeting house.⁵⁸

Because of the increasing pressure on the Saints to move, temple work was done day and night so all that wished could have their work done. Brigham Young spent hours in the temple, doing work and praying for divine guidance during this critical period as he faced a task as great as Moses leading the Children of Israel to the Promised Land.

CHAPTER III

THE EXODUS (1846 - 1850)

1845 was a year of great activity for the Saints in Nauvoo as they completed their temple, protected themselves against the mob forces, and prepared for a trek to the west. Bathsheeba Smith said that Nauvoo was like one vast mechanics shop as families built wagons to leave Nauvoo. In February of 1846 the first company of Saints crossed the providentially frozen Mississippi River and settled in their first encampment known as "Sugar Creek." In this camp on the 5th of February Eliza R. Snow, a woman of refinement and a poetess, tells of the conditions:

We had been preceded (from Nauvoo) by thousands, and I was informed that on the first night of the encampment, nine children were born into the world, and from that time, as we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons - in rainstorms and in snowstorms. I heard of one birth which occurred under the rude shelter of a hut, the sides of which were formed of blankets fastened to poles stuck in the ground, with a bark of roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water as it fell, thus protecting the newcomer and its mother from a shower bath as the little innocent first entered on the stage of human life: and through faith in the Great Ruler of events, no harm resulted to either.

Let it be remembered that the mothers of these wilderness-born babies were not savages, accustomed to roam the forest and brave the storm and tempest - those who had never known the comforts and delicacies of civilization and refinement. They were not those who, in the wilds of nature, nursed their offspring amid reeds and rushes, or in the recesses of rocky caverns: most of them were born and educated in the eastern states - had there embraced the gospel as taught by Jesus and his apostles, and, for the sake of their religion, had gathered with the saints, and under trying circumstances had assisted, by their faith, patience and energies, in making Nauvoo what its name indicates, 'the Beautiful.' There they had lovely homes, decorated with flowers and enriched with choice fruit trees, just beginning to yield plentifully. To these homes, without lease or sale, they had just bade a final adieu, and with what little of their substance could be packed into one, two and in some instances, three wagons, had started out, desert ward, for - where? To this question the only response at that time was, God knows.⁵⁹

It is roughly estimated that over 12,000 Saints made the exodus out of Nauvoo to Iowa by May of 1846 leaving only the poor and those too sick to travel in Nauvoo. Diantha Farr Clayton, daughter of Winslow and Olive and wife of William Clayton, was one of those left in Nauvoo. She was heavy with child and unable to make the journey. William wrote in his journal of crossing the Mississippi River on

February 27th amidst very cold and trying conditions. He had written Diantha and received a letter from her (and presumably her father Winslow) on Tuesday, March 31st. These letters were written and carried across the frozen Mississippi as brethren went back and forth to assist new families in crossing and carrying out business. On Wednesday, April 15th, William Clayton recorded in his journal the following:

This morning Ellen Kimball came to me and wished me much joy. She said Diantha has a son. I told her I was afraid it was not so, but she said Brother Pond had received a letter. I went over to Pond's and he read that she had a fine fat boy on the 30th, ult., but she was very sick with ague and mumps. Truly I feel to rejoice at this intelligence but feel sorry to hear of her sickness. We had a very pleasant time playing and singing until about twelve o'clock and drank health to my son. We named him William Adriel Benoni Clayton... This morning I composed a new song - "All is well." (Come, Come ye Saints) I feel to thank my heavenly father for my boy and pray that he will spare and preserve his life and that of his mother and so order it so that we may soon meet again. O Lord bless thine handmaid and fill her with thy spirit, make her healthy that her life may be prolonged and that we may live upon the earth and honor the cause of truth. In the evening I asked the President if he would not suffer me to send for Diantha. He consented and said we would send when we got to Grand River.⁶⁰

William Clayton's journal entry provides insight into the circumstances that inspired the immortal song, "Come Come Ye Saints," and shows that it was written out of rejoicing over the healthy birth of his son as much as it was intended to lift the hearts of the Saints in their difficulties.

As the Saints moved across Iowa they had the brass band of William Pitt to lift their spirits and provide happiness amidst trial. Near the town of Farmington, Iowa, a number of residents came out from that little town to witness the song and dance of the Saints and were so enchantingly inspired that they invited the band to come and play in their town. This musical feat was accomplished all across Iowa with the same good effect.⁶¹

John Taylor reports in the Millennial Star, Vol. VIII, Nos. 7 and 8, that in spite of the exposure to cold and storms the Saints fared well:

We sustained no injury therefrom: our health and our lives were preserved - we outlived the trying scenes - we felt contented and happy - the songs of Zion resounded from wagon to wagon - from tent to tent: the sound reverberated through the woods, and its echo was returned from the distant hills: peace, harmony, and contentment reigned in the habitations of the saints.

In speaking of the privations of camp life he wrote:

It is true that in our sojourning we do not possess all the luxuries and delicacies of old established countries and cities, but we have an abundance of the staple commodities, such as flour, meal, beef, mutton, pork, coffee, tea, etc., etc. We feel contented and happy in our wilderness. The God of Israel is with us - union and peace prevail: as we journey, as did Abraham of old, with our flocks and herds to a distant land, we feel that like him, we are doing the will of our Heavenly Father and relying upon his word and promises: and having his blessing, we feel that we are children of the same promise and hope, and that the great Jehovah is our God.

References to the movements and whereabouts of the Farr family are found in William Clayton's journal. After he heard of the birth of his son in 1846, he recorded that he wrote a number of letters to Diantha during the months of April through June and also received letters from her, which gave him painful feelings when he heard of her situation. He even noted a dream in which he saw Diantha bending

over their baby; the infant was dressed in white with his eyes closed and Diantha was sorrowful.⁶² William recorded his travels with President Young and that he borrowed a robe and ornaments from Aaron Farr on Saturday, May 30th. On June 4th, William fixed a wagon as he waited for Diantha, who was expected in about two weeks.⁶³ On Monday June 22nd, William heard that Diantha was twenty miles back from Mt. Pisgah, with her father, Winslow, still farther back. Her chest had been sent on to Mt. Pisgah and she was with Lorin, her brother.⁶⁴ William recorded on Tuesday, June 23rd that he received two letters (dated May 17th in Nauvoo and June 18th from Big Prairie), which confirmed that Winslow had sent Diantha on with Lorin and that she anxiously wanted William to send for her. William told President Young on June 24th of his intentions to meet Diantha and offered to get cattle for him. Heber C. Kimball told him to "Go and Prosper."⁶⁵

Finally, William recounted the long-awaited reunion on Sunday, June 28th:

*We continued on and about two o'clock fed. We arrived at Father Chase's between four and five o'clock. Diantha was very glad to see me and burst into tears. My little boy is far beyond all my expectations. He is very fat and well formed and has a noble countenance. They are both well and I feel to thank my heavenly Father for his mercies to them and Father Chase and to his family and may the Lord bless them for it, and oh Lord, bless my family and preserve them forever. Bless my Diantha and my boy and preserve their lives on the earth to bring honor to Thy name and give us a prosperous journey back again is the prayer of thy servant William. Amen.*⁶⁶

They headed back from this happy meeting, stopping over at Brother Huntington's in Mt. Pisgah, before the trek through the big prairie and various camps along the way towards Council Bluffs. William Clayton spoke of the Missourians being in terror of the Mormon migration and was concerned about how they might be treated because of the persecution. He also recorded that there was talk of the unjust treatment of the Mormon people by citizens of the United States in the government councils in Britain. At this time, Britain was considering war against the United States and had sent troops to Canada.⁶⁷

The arrival at Council Bluffs on the Missouri River marked the first stage of what was to be a remarkable journey of families, wagons, animals and supplies to the Intermountain West. This smaller journey from Nauvoo to the Missouri River was, perhaps, a trial run in which the Lord was able to give His people and their leaders a chance to practice the principles that would allow them to be successful in the longer journey they yet faced. By the time they set up camp at Council Bluffs, some 15,000 Saints had arrived, becoming like a Camp of Israel with some 3,000 wagons, 30,000 head of cattle, a great number of mules and horses, and immense flocks of sheep. It was decided in Nauvoo that there should be organization to this migration. They selected twenty-five men to be captains of hundreds (families), who selected captains of fifties and tens with clerks, guards, etc. The organization broke down in the initial stages because of constant need for family members to go back and forth between their present encampments and Nauvoo. Also, many had to seek temporary employment along the way in order to support themselves. At Chariton River in March, they regrouped and better order prevailed. Brigham Young was chosen as camp president, Willard Richards as historian and William Clayton as clerk. In various encampments such as Garden Grove they divided labor thusly: a hundred men to split rails, ten appointed to build fences, forty-eight to build houses, twelve to dig wells, ten to build bridges and the remaining men to clear land, plow and plant. There was no place for idleness and, because of this, all felt well and happy.⁶⁸

On the 14th of June 1846, the main encampment was on the bluffs on the east side of the Missouri River. Originally, they went into the river bottoms, but moved back on the bluffs because of better water and to be some distance from the Omaha Indians. There were several other camps scattered throughout the area, one of which was Cutler's Park, located about three miles west of where the more permanent

settlement of Winter Quarters was to be made. Cutler's Park is of interest because this is where Winslow and Olive Farr were to settle. Brigham Young proposed that they settle in city form with a house for counsel and prayer and one for a school. They were to choose a committee to settle families and regulate town affairs. This committee was called the municipal High Council, having both secular and religious duties. On August 7th, this council was organized with Alpheus Cutler as President and the following as members of the council: Andrew Cahoon, Daniel Russell, A.P. Rockwood, J.M. Grant, B.L. Clapp, Winslow Farr, Thomas Grover, Samuel Russell, Ezra Chase and Corneilus P. Lott. A count revealed that on August 13th there were a total of 324 men and boys over age ten, 358 wagons, 146 horses, 1264 oxen, 49 mules, 828 cows and 416 sheep. We are left to wonder how many women were in camp hoping that they had the status they deserved.^{69,70} On Sunday, August 9th, in the cool shade of a grove north of the camp, Winslow Farr along with Brothers Woodruff, Clapp and Lorenzo Young spoke in a meeting.⁷¹

While the Saints were camped at Council Bluffs in June 1846, the United States Army represented by Captain James Allen, under the direction of Colonel Stephen W. Kearney, contacted Brigham Young about raising a company of Mormons to march to California. Originally the government had wanted 2000 men, but they later cut that number to 500. Brigham Young supported the effort and called for volunteers, saying that he would feed the families left behind from his own table as long as he had anything to eat.⁷² After a family conference, it was decided that Lorin Farr should represent the family. His wife Nancy's tears were soon turned to joy when Brigham Young decided to keep Lorin Farr with him to negotiate the settlement of property and the obtaining funds in Illinois. Although this second oldest son of Winslow and Olive had stood fearlessly for the church, Lorin had been able to avoid the confrontations with the mobs and was therefore given several important assignments in relation to land settlement in Illinois and the organization of the westward journey.⁷³

According to Hosea Stout's journal, when Brigham announced that a Council House, which would serve as a recreation center, assembly hall and civic headquarters, was to be built, building began almost before the words were out of his mouth. On August 11th, they moved the camp to allow for a bigger population; they located the camp in a beautiful hollow square, allowing for pens for cattle and horses on the outside. Brigham Young headed one division in camp and Heber C. Kimball another. No doubt Winslow also played an important part in helping with the building, regulation and carrying out of the many duties of the pioneer city.⁷⁴

It took most of the remainder of 1846 for the Saints to remove to Winter Quarters. We learn of Winslow's activities during that time:

*On October 2, 1846, the High Council at Winter Quarters met to settle several matters. Voted that Winslow Farr administer on the estate of John Proctor and report to the Council. Voted that Amasa Lyman, Orson Pratt, and Wilford Woodruff be a committee to divide the city into wards.*⁷⁵

On November 8, 1846, a Sunday, the Journal History says: "*Voted that Bros. Cahoon, H. Eldredge, W. Farr and J. M. Grant borrow money from Bro. Neff, which is necessary to be paid on the corn contracts.*"⁷⁶

Winter Quarters was divided into twenty-two wards with a bishopric over each to conduct the required spiritual and temporal duties. Hosea Stout indicated that these bishops acted as well as any bishops he had seen.⁷⁷ There was a great deal of sickness at Winter Quarters due to a fever that the Saints called 'black canker' and sometimes 'blackleg,' which was caused by a lack of fruits and vegetables. It was similar to scurvy and it caused limbs to swell and become black. The consumption of local horseradish and potatoes from Missouri did much to alleviate the disease. Colonel Kane reported that 37% of the camp was overcome by the frequently fatal illness and over six hundred people died.⁷⁸

The Journal History of the Church gives an idea of the work conditions and accommodations at Winter Quarters:

Pleasant warm day met with President Young in his new house with doors but no windows, and chimneys built of brick obtained from the ruins of an old fort at Council Bluffs, but no floor. President Young spoke to the presidents (Seventies) and related a dream which he had concerning the Rocky Mountains. Voted that every able bodied man be required to work half a day on the roads or pay thirty-seven and a half cents and that Alpheus Carter (Cutler) be surveyor of the streets.⁷⁹

Trade conditions and relationships were detailed in the journal of Hosea Stout:

The most opposition we have in Missouri is in consequence of the Stories of the dissenters otherwise the Missourians are very friendly. Pork can be bought from two to four cents a pound. Corn from 40 to 50 cents a bushel. Wheat from 31 to 40 to 50 cents a bushel and other things in proportion. I have seen potatoes sell at one dollar per bushel here. Had not the Saints been here (1847) the Missourians could not have sold anything for previous to our coming they had no market for their produce... Dr. Willard Richards has a house with 8 sides and covered with dirt and forms an oval and is called by the names of the Octagon, potato heap, apple heap, coal pit, round house, the doctor's den.⁸⁰

The cost of goods could be quite expensive on the frontier, so “Brigham Young in the summer at Cutler's Park had recommended buying merchandise in St. Louis at wholesale prices rather than pay double at the Bluffs.”⁸¹

Despite the vast amount of work and planning that went into the development of their new settlement, William Clayton's journal shows that the Saints still found time to socialize:

Friday, January 1, 1847. Morning at the store. At 2:00 p.m. went with Diantha to her father's and partook of a roast turkey for dinner. At 4:00 met the band at the Basket Shop and played about an hour and a half. The basket makers made each of us a present of a new basket and showed their gratitude various ways. At 6:00 p.m. met with the band at Father Kimball's and played for a party till after one o'clock. President Young and Kimball danced considerable and all seemed to feel well... Sunday, January 31st. At home all day. Dined with Diantha, Ruth, Margaret and mother Farr on turkey... Wednesday, 3rd ... Afterwards at the Council House with the Quadrille Band to play for a family meeting of the Young family. President Young was quite sick and seemed low spirited. After the meeting had been opened by prayer, the President called on his brothers to stand up by him in the center of the room which they did according to age. John Young took his place at the head, then Phineas, Joseph, Brigham and Lorenzo. The President then called on Heber to take his place in the line inasmuch as he had been recognized about fifteen years as member of the Young family. He took his place between Joseph and Brigham. The President then said this was the first time that Father Young's boys had been together in the same capacity for a number of years, etc. After a few remarks the evening was spent by partaking of a good supper and cheerful dancing till about two in the morning, when the party broke up in the best of spirits and good feeling.⁸²

Hosea Stout continued in his journal of January 1847 about the sturdy nature of the houses, which made the town defensible:

The Council decided to have this place stockaded or picketed in to keep out the Omahas. There are a great number of houses on the line, but it does not yet look like a fortified place as the line is not half filled. The place has the appearance of a log town some dirt ruffs & a number of caves or 'dug outs' made in the banks sometimes called 'Dens' & such like names. The town would be hard to set on fire & burnt down for there are so many 'dirt topped & dirt houses.' ”⁸³

Winter Quarters would not be their permanent home, however, and soon the Saints began to prepare to move again:

At 12:00 P.M. Pres. Young met with Elders Kimball, Orson Pratt, Wilford Woodruff, Geo. A. Smith, Ezra T. Pratt, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, and Captain Hosea Stout at Elder Kimball's. Pres. Young proposed that letters be written to instruct the brethren how to organize companies for emigration, and that Ezra T. Benson and Erastus Snow form an Emigration company. Number three, appoint a presidency of three, and captains of hundreds, fifties and tens, a clerk, and oversee them. Also that Orson Pratt and Wilford Woodruff organize another company. Number four, that Amasa Lyman and George A. Smith organize company number five.⁸⁴

On January 16, 1847, Brigham Young met with the municipal high council including Winslow Farr to discuss timber for wagons. Elder Richards read the “Word and the Will of the Lord” (D. & C. 13, received by Brigham Young January 14th) and Reynolds Cahoon moved that the communication be received as the Word and Will of God. It was seconded by Isaac Morley. Winslow Farr said, “*It reminded him of the first reading of the Book of Mormon; he was perfectly satisfied and knew it was from the Lord.*” Thomas Grover felt that it was the voice of the Spirit. The vote passed unanimously.⁸⁵ Hosea Stout said if there is anything in Mormonism that it is the voice of the Lord to the people, so it is the word and will of the Lord. He meant to live up to it. Council adjourned.⁸⁶

On Tuesday, January 26, 1847, President Young met with Elder Kimball and his company, which was organized once Alpheus Cutler was elected President, and Winslow Farr and Daniel Russell as counselors. Captains of hundreds and fifties were also elected; this was in accordance with the revelation in D&C 136, which called for the organization of companies, captains of hundreds, fifties and tens.⁸⁷

Preparations continued for the pioneer trek as a number of the General Authorities were sent to Mt. Pisgah and Garden Grove to organize additional companies of pioneers. On Saturday, March 13, 1847, President Young met with many brethren including Winslow Farr to discuss what should be done about government and the directions of affairs after the pioneers left Winter Quarters. It was agreed upon that Winter Quarters should be stockaded, a guard be kept up, the brethren should labor unitedly, and that the women whose husbands were in the Army be immigrated with the companies that followed the pioneers.⁸⁸

Winslow signed a proclamation of instructions to owners of stray cattle on May 20, 1847. In reviewing the Journal History of the Church for 1847-1848, we read of other proclamations signed by Winslow Farr and meetings attended, so we know he was actively engaged in these important happenings.

We learn that by mid-March plans for the pioneer trek to the West were nearly complete. A meeting was held to decide what to do when the Twelve went West. A rule was made that no family would be permitted to start without showing they could present 300 pounds of food for each person in the family. It was recommended that only small families make the first trip. Brigham announced that the pioneer company would proceed to the Great Basin without stopping, locate a Stake of Zion and then return to Winter Quarters in the fall. It was decided to place the acts and decisions of the Council before the people

for a vote of approval or disapproval to avoid future problems. The Indian problem was also discussed and it was decided if any man killed an Indian without good cause that he should be turned over to the Indians.⁸⁹

Despite the intended order, these challenging circumstances faced by the pioneers sometimes bred discord. Even some of the faithful found themselves at crossed swords: William Clayton, camp chronicler, musician and son-in-law to Winslow Farr, apparently was a bitter enemy of Hosea Stout. Hosea was a faithful church member and chief of police at Winter Quarters. William's journal revealed that he consulted with Winslow Farr on this controversy, saying that Hosea Stout had threatened to take his life after the Twelve had gone. Winslow told William to be on guard, so apparently he took the threat seriously. William went to Brigham Young with concerns of Brother Stout's calculations. Wisely, Brigham Young didn't take sides, but ordered William to accompany him on the initial journey as Camp Historian and told Hosea Stout, who was originally was slated to go as Captain of the Guard, that he was needed at Winter Quarters because of the difficulties that might arise in the absence of the Twelve. Thus, we can see the wisdom of President Young in separating the men rather than entering the controversy.^{90, 91}

In his journal, William Clayton mentioned writing a letter to his beloved Diantha, who had been left behind and was waiting to be delivered by Bishop Whitney. He also described February 16, 1847 as being dark, gloomy and cold when the camp was called together for the final organization and naming of leaders for the trek West. He wrote:

*148 souls who have started to go west of the mountains as pioneers to find a home where the saints can live in peace and enjoy the fruits of their labors, and where we shall not be under the dominion of gentile governments, subject to the wrath of mobs and where the standard of peace can be raised, the Ensign to nations reared and the kingdom of God flourish until truth shall prevail, and the saints enjoy the fulness of the gospel.*⁹²

In February 1847, Aaron Farr, the oldest surviving son of Winslow and Olive, was chosen to accompany the original 148 pioneers to be designated for the journey. His traveling companion was to be Nathaniel Fairbanks and, indeed, Camp Historian William Clayton listed them together in the original company.⁹³ His outfit consisted of a mule team and wagon with farmer utensils, seeds and provisions for two persons. Aaron left another outfit for his family to follow in June 1847. At the crossing of Green River, President Young deemed it advisable to send back a small detachment to pilot the oncoming emigration through the Black Hills. Aaron Farr and five others were selected for this task. They returned and met Daniel Spencer's hundred about two hundred miles below Fort Laramie. Aaron was assigned a position with Ira Eldrege's fifty and traveling on was to arrive in the valley on September 20th.⁹⁴

Aaron Farr and his brother-in-law William Walker met up with their wives, Persis Farr and Olive F. Walker, as well as Lorin Farr and his wife Nancy in the Samuel Russell fifty. They apparently left that group for they finished up their journey to the valley in Captain Horace Eldrege's fifty. It showed how close these groups were to each other to make those changes occasioned by circumstances. Pardoe tells us that Lorin drove a large wagon filled with implements, furniture, seeds, bedding and other household goods. A good milk cow was part of the outfit and, although it delayed travel, it would pay for itself many times over. Nancy drove a specially equipped spring buggy that could be rain proofed and had good sleeping facilities. They did not complain at their inconveniences and hardships; they met each day's new challenges with a willing heart and looked forward to the eating, dancing and storytelling that occurred after they circled the wagons when evening came.⁹⁵

Early on, the leaders indicated what it would take for a family to have in making a successful journey to the West. The following list provides an example of the provisions the Farris would have needed:

Outfit Necessary For A Family Of Five

| | |
|---|---|
| 1 good strong wagon well covered with a light box | 1 good musket or rifle to each male over the age of 12 years. |
| 2 or 3 good yoke of oxen between age of 4 and 10 years | 1 lb. of powder. 4 lbs of lead |
| 2 or more milch cows. | 1 do. tea |
| 1 or more good beefs. | 5 do. coffee |
| 3 sheep if they can be obtained | 100 do. sugar |
| 1000 lbs. of flour or other bread, or bread stuffs in good sacks. | 1 do. sugar |
| 2 do. black do. | 1/2 lb. of mustard. |
| 1 good seine and hook for each company. | 10 do. rice for each family. |
| 2 sets pulley blocks and ropes for each company for crossing rivers. | 1 do. cinnamon |
| From 25 -100 lbs. of farming and mechanical tools. | 1/2 do. clove |
| Cooking utensils to consist of bake kettle, frying pan, coffee pot and tea kettle | 25 lbs. salt. |
| Tin cups, plates, knives, forks, spoons and pans as few will do. | 5 lbs. saleratus |
| A good tent and furniture to each 2 families. | 1 bushel of beans |
| Clothing and bedding to each family not to exceed 500 lbs. | 10 do. dried apples |
| A few lbs. of dried beef or bacon | One or more sets of saw or grist mill irons to company of 100 families. |
| 5 lbs. dried peaches | A few lbs. of wrought nails. |
| 20 do. do. pumkin | 25 do seed grain |
| 1 gal of alcohol. | 20 lbs. of soap each family. |
| 4 or 5 fish hooks and lines. | Ten extra teams for each company of ten families. |
| 5 lbs. iron and steel | 1 doz. nutmegs |

*N.B. - In addition to the above list, horse and mule teams can be used as well as oxen. Many items of comfort and convenience will suggest themselves to a wise and provident people, and can be laid in season; but none should start without filling the original bill.*⁹⁶

William's journal provides line after line of interesting description of the journey by this courageous band of Mormon Pioneers as they crossed the 1,000 miles that separated them from their goal of settling a new land. He described in detail the spotting of a herd of some 200 buffalo on May 1st. A number of hunters were dispatched from the camp, some on horses others on foot. Brother Heber C. Kimball was astride a horse with a fifteen shooter, which he shot through a cow. He almost fell off his horse as the discharge of his gun frightened his mount. Brother Porter Rockwell, after wounding the aforementioned cow, chased after a furious bull. He got in front of him and fired his rifle right at his head. All it did was raise dust off the bull's head and onward he charged. Finally, the bull was shot through and killed by some of the other hunters. During this exciting chase, William rested his glass on Aaron Farr's shoulder and watched the whole episode. Later, at Brother Brigham Young's request, Aaron Farr and some other pioneers unloaded their wagons and went to fetch in the buffalo. The final count for that day appears to have been five large buffalo and seven calves, exceeding the pioneers' expectation when first the chase began. William examined the head of the buffalo shot by Porter and found the bullet had barely cut through the outer surface or grain of the hide. As soon as enough buffalo had been killed for fresh meat, President Young ordered that no more be dispatched. They passed several thousand buffalo on a later day, and William described the prairie as being black with them.⁹⁷

Later, William Clayton told of some ill will in the camp: Brother Thomas Tanner took Aaron Farr prisoner for part of the night on May 13th because Aaron supposedly was a little out of order for conversing loudly after the horn blew for prayers. However, Aaron felt Tanner's angry spirit more to blame.⁹⁸ William also noted in his diary that Brother Nathaniel Fairbanks was bitten by a rattlesnake while on the bluffs with Aaron Farr and Brother Rolf. The brethren applied tobacco juice, leaves and turpentine, and bound up his swollen leg.⁹⁹ William's diary then recounted a sermon by Brigham Young in which he told the brethren that a faithful man who desires eternal glory will seek after knowledge all the time and his ideas never suffered to rust but are always bright. He further stated that the faithful man will not throw away the knowledge of small things, but grasp all he can and keep doing so and by retaining many small things he will thus gain a large pile.¹⁰⁰ William gave many other descriptions of bad weather, Indians and other adversities. They persevered through much bodily hardship to seek the land of promise. Brother Brigham was described as "insensible and raving," with Colonel Rockwell also sick and "deranged" on July 13th, and later others were sick and delirious with this fever.¹⁰¹ Finally, William recorded on Thursday, July 22, 1847 that he followed the old road to the top of the hill to get a view of the Salt Lake Valley while others were busy cutting a new road:

...On arriving there was much cheered by a handsome view of the Great Salt Lake lying, as I should judge, from twenty-five to thirty miles to the west of us; and at eleven o'clock I sat down to contemplate and view the surrounding scenery. There is an extensive, beautiful, level looking valley from here to the lake which I should judge from the numerous deep green patches must be fertile and rich . . . There is no prospect for building log houses without spending a vast amount of time and labor, but we can make Spanish brick and dry them in the sun; or we can build loadges as the Pawnee Indians do in their villages. For my own part I am happily disappointed in the appearance of the valley of the Salt Lake, but if the land be as rich as it has the appearance of being, I have no fears but the Saints can live here and do well while we will do right. When I commune with my own heart and ask myself whether I would choose to dwell here in this wild looking country amongst the Saints surrounded by friends, though poor, enjoying the privileges and blessings of the everlasting priesthood, with God for our King and Father; or dwell amongst

*the gentiles with all their wealth and good things of the earth, to be eternally mobbed, harassed, hunted, our best men murdered and every good man's life continually in danger, the soft whisper echoes loud and reverberates back in tones of stern determination; give me the quiet wilderness and my family to associate with surrounded by the Saints and adieu to the gentile world till God says return and avenge you of your enemies.*¹⁰²

William's journal tells of the meeting with Father Eldrege's company on August 30th, and of reuniting with Lorin, Aaron, their wives and also William Walker and his wife, Olive Farr Walker. He commented on meeting with Lorin to give him some maps of the trail and also a plot of the city of Salt Lake. He told the Farris of the surveying of the city and how it was to be laid out on the same basis as Nauvoo and that the city was likely to be called the Great Salt Lake City.^{103, 104} The Farris, no doubt, were full of eagerness to hear the news William brought them. On September 20th, the Farris finally arrived in Salt Lake with a great deal of joy and relief at being able again to colonize in what was to become a permanent home for the Saints. William Clayton recorded that he had measured the whole distance from Salt Lake back to Winter Quarters, and except for a few miles, he found the total distance to be 1,032 miles. He indicated it required much time and care, continually laboring under disadvantages in consequence of the companies feeling no interest in the project. He rejoiced in the health of his family at Winter Quarters and the blessings that the Lord poured out upon them in his absence.¹⁰⁵

Two days after arriving in the valley, Lorin and Nancy along with their toddling baby went to conference voting with hundreds present to accept the name, "Great Salt Lake City." Some two-dozen log cabins were already built and Lorin was given space for his cabin north and west of the Temple Block on First West and North Temple Street. He was next to his brother Aaron and his brother-in-law William Clayton. Led by Orson Pratt, the survey was done using the most modern equipment then available and did not require changing when it was rechecked by government officials.¹⁰⁶ Salt Lake was rapidly beginning to grow. A second child, Sarah, was born to Lorin and Nancy in Salt Lake on Oct. 30, 1849; she would later become the mother of President George Albert Smith, eighth president of the church.¹⁰⁷

Meanwhile, Winslow Farr, his wife Olive and Diantha Farr Clayton had been left in Winter Quarters and in Kanesville, Iowa. From there, Winslow served a two-year mission in the Eastern States from 1847-49.¹⁰⁸ Later in his book on Lorin Farr, T. Earl Pardoe mentions that Winslow returned from his successful mission in the East. Winslow said that the heroic struggle made by his wife and children in Winter Quarters and Kanesville during his absence would make a book in itself, as there were no rest centers. March 27th, 1848 was the last time the Winslow Farris had seen Brigham Young until they met again in Winter Quarters in 1850:

*...At 10:40 o'clock p.m. the meeting was called to order in the Log Tabernacle when Brigham Young was elected chairman and Evan M. Green, secretary. The following prominent citizens were present by invitation, Brigham Young, Heber C. Kimball, Phineas H. Young... Winslow Farr.*¹⁰⁹

At this meeting, Brigham Young outlined what must be done to get all the people out to Utah. It was with joy that Winslow and his family looked forward to the journey West and reunion with the rest of the family. By August 1850, Winslow was en route:

*Captain Garner Snow's company of emigrating Saints... left the Missouri River for G.S.L. Valley. From a letter written August 28, 1850... signed by Joseph Young and Gardner Snow and addressed to the First Presidency in the Valley, we cull the following: 'We are the second fifty of Captain Snow's hundred; Gardner Snow is captain, Joseph Young, president; Winslow Farr, counselor.'*¹¹⁰

CHAPTER IV

IN SALT LAKE (1850 - 1893)

Upon first entering the valley, Brigham Young had given the Saints good instruction to be unselfish, live humbly and keep the commandments of God so that they might prosper in the valley. Also, he instructed them not to hunt or fish on the Sabbath or work thereon. Those that wished to do otherwise could live somewhere else. Brigham also instructed that there was to be no land sold, but land would be measured off to everyone. They were to receive no more than they could use effectively in cultivation.¹¹¹

Winslow Farr Sr. arrived with his family in the Salt Lake Valley in the summer of 1850. He was a counselor to President Joseph Young, who was leading this particular company. It is not clear where he first lived, but early on he was associated with the 16th, 17th and Big Cottonwood Wards. Residences for the Farr families were listed on plat maps, both on First West and Third West in the Seventeenth Ward. It is also known that Aaron Farr and his brother-in-law, William Walker, were allocated land in the Big Cottonwood Creek area in the Spring of 1848 and they built the first two log cabins in what was to become Holladay's Settlement. The cabins were on Spring Creek, a tributary of Big Cottonwood Creek, three miles below the mouth of Big Cottonwood Canyon. John Holladay was named the first Presiding Elder in the settlement. The branch was called the Mississippi Branch for the first few months, but then changed to the Big Cottonwood Branch. Some of the settlers rode into Salt Lake to attend church.¹¹² The original houses of the Salt Lake Valley were ruggedly built, and the settlers soon adjusted the construction in order to accommodate the challenges of the new terrain:

*A number of very rough log cabins were built near where Spring Creek crosses the road south of Forty-eighth South. These cabins were without windows or doors, although openings were provided for both. If anyone had a door it was either a wagon cover hung up, or a piece of rawhide. The roofs and floors were of dirt. A large stone fireplace occupied nearly the whole of one side... William H. Walker, a member of the Mormon Battalion, and Aaron F. Farr, an original pioneer of 1847, built the first houses of logs... The settlement was nearly abandoned next spring; some of the parties moved away and some built cabins along Big Cottonwood Creek... In the spring of 1849, the large swale which runs north of Forty-eighth South and east and west of Highland Drive was settled... Nearly all the houses built between 1848 and 1860 were of logs, which were chopped and hauled from the nearby canyons. These houses were built in an oblong shape, the logs being smoothed and edged with a broad ax. After they were cut the right lengths, they were laid in the wall with the ends dovetailed together, thus forming the sides and the ends. The gable was three logs higher than the square on which extended the log which held the boughs, lumber, rushes, or dirt which made the roof. The fireplace was in one side of the room and was from three to four feet wide. Because of rattlesnakes the people did not live in these houses very long but soon learned to make adobes.*¹¹³

The first houses of the Holladay Settlement were also temporary:

While most of the settlers, including John Holladay, spent the 1847-48 winter in the fort at Great Salt Lake City, two or three men stayed on Spring Creek with makeshift dugouts. The upper stretches of Spring Creek had eroded deeper into the hillside than the lower areas. The steep banks were dug out to a 12 foot square area some four feet deep; then eight foot logs were planted in the corners and split logs fastened to the upright logs for walls. More slabs, willows, and sod were laid across the top forming the roof. A piece of rawhide or sheet of canvas served for a door. With the fireplace in the middle of the floor, the owners just kept the butt of a dead tree in the fire with the other end sticking out the doorway. When the butt burned down, they just pulled another length into the fire. Shelters such as this sufficed for a year or two till more substantial log and adobe ones were built.¹¹⁴

Water was a foremost concern on the minds of the settlers, and major settlements were formed close to abundant streams on the Wasatch Front. This was what led John Holladay and his original Mississippi Company of Saints to settle in Big Cottonwood. They planted Mississippi wheat near the settlement, which yielded a hundred-and-ten bushels that Fall. Listed among the heads of families in the Holladay Burgh for 1848-49 were Aaron Farr, Lorin Farr, Wes Farr, Winslow Farr and William Walker. Apparently they had dual residences for they show homes in the main settlement of Salt Lake, also.¹¹⁵

Initially, land sold for approximately \$4.50 an acre in Holladay, raising to \$25 in 1911 and in 1974 anywhere from \$25,000 to \$60,000 an acre. The building of a canal from the mouth of Big Cottonwood Creek to provide irrigation was the biggest cooperative project tackled by the residents. John Neff had lugged his milling machinery across the plains, reassembled it into a log framework on Mill Creek, and was producing the first flour in Utah by late 1848. This was located near where the East Mill Creek First Ward is now at 37th and Hillside Lane.¹¹⁶

Although life in Salt Lake held great promise, it was not free of controversy. On a Monday night, February 18, 1850, William had agreed to play in a band for a dancing party. He took his young wife Diantha along, and during the course of the evening suggested that she dance with a gentile, Mr. Grist. They danced a waltz, which brought the dancers in closer contact and was still frowned upon by those of the Victorian disposition who favored traditional jigs and square dances. What's more, Diantha was waltzing with a gentile! Tongues began to wag. On Wednesday morning, an apostle and another elder arrived at William's home after he had gone to work and confronted Diantha, accusing her of waltzing with a gentile, harboring and encouraging gentiles in her home during the past winter, and slandering the authorities of the church to the gentiles. William was deeply disturbed and wrote a letter to Brigham Young, filling six legal-sized pages in defense of Diantha. He said that he had suggested dancing with Mr. Grist, that he had invited two gentiles into their home last winter and he was present at all times. He also said that Diantha had invariably spoken well of the leaders of the church to the gentiles. He suggested the brethren could have been more discreet and discussed their concerns with him present. Such were the conflicts that arose as these families settled the Salt Lake Valley and tried to live the gospel apart from a nation that had mistreated them.¹¹⁷

The story of William and Diantha Clayton ended suddenly when the frail young wife died on September 11, 1850 after giving birth to their third child. He wrote a poem, showing the love he felt for Diantha and his concern for an apparent jealousy:

Sweet in life, beautiful in death. Aged twenty one years, ten months and 29 days.

*Diantha has gone to the regions of rest,
To commune with her friends in the realms of the blest,
Her sufferings are o'er, her deep sorrows past.
And the long sighed-for-peace is her portion at last.
No more shall the poison of jealousy fill
That bosom so pure, so free from all ill.
Henceforth thou are free from all sorrow and pain.
Our deeply felt loss is thy infinite gain.*

William had an abiding concern for their children and later counseled their son Moroni when he was sixteen:

My great anxiety is, as I have often told you, to have you do well for yourself, and to do this you, with all the rest of us, will have to work and work hard, for there are but few men who can live without hard work of one kind or another. Idleness begets mischief, and a long train of other evils, while the hardworking, industrious man is generally virtuous, honest and respected... And as I have said previously, I want you to listen to Uncle Winslow's counsel, and not follow, too much, your own opinions. You are young yet in experience, and if you will listen to your uncle he will do you good.

He was also very upset when Rachel Amelia, their last child, eloped and married a young non-member, Jimmy Day. Even though he took the extreme measure of disowning her for this, they were later reconciled and Jimmy joined the church.¹¹⁸

The very first schools in Holladay appeared to have been conducted in the homes of early settlers such as William Walker. An adobe meetinghouse was constructed in 1849 on the south side of what is now 48th South where it is crossed by the Jordan and Salt Lake City Canal. The small fourteen-foot by fourteen-foot structure was used as the school during the week, town hall when needed, and as the chapel on Sundays. The books used were those brought across the plains by families, which were not always appropriate schoolbooks. They would take turns if there were more students than could be accommodated. The first teacher, Lyman Wood, received \$1 per student per month and was paid by the parents. Sometimes payment was in kind. The worst punishment that Schoolmaster Wood could inflict on a misbehaving boy was to sit him between two girls. The school was also used for socials, corn husking, quilting bees and other events. Sometimes the ticket to a dance was a potato, some corn, bacon, flour or a small jug of molasses.¹¹⁹

By 1877, when Brigham Young died, 349 Mormon cities had been settled in Utah, Nevada, Arizona, California, Idaho and Canada. Salt Lake City was the first and Holladay (Big Cottonwood) the second. Holladay's settlement was known interchangeably as Big Cottonwood, Holladay's Burgh, Holladay Burgh, Holladaysburgh, Holladaysburg and probably several more. These names had reference to the original settlement and later established business area from Lincoln Lane (42nd South) to Big Cottonwood Creek and the foothills to 13th East at 48th South. Whenever Big Cottonwood was mentioned it could refer to anything within an eleven square mile area - 39th South to 62nd South and from the foothills west to 13th East.¹²⁰

President John D. Holladay and his family, along with other Southerners, were called to go with Apostles Amasa Lyman and Charles Rich to settle in San Bernardino. Many of these brethren were called back during the Utah War in 1857. John Holladay ended up in Santaquin, where he died in 1862.¹²¹

In 1850, John D. Lee arrived in the valley and was allotted the largest tract in Holladay Settlement. He received 112 acres on the Southeast boundary south of 48th south on the west of Highland Drive, near the Cottonwood Mall. The following year Brother Lee was called on a colonizing mission to Southern Utah and Winslow Farr acquired 106 1/4 acres of Lee's property.¹²²

In 1853-4, Chief Walker of the Ute Tribe went on a rampage because of difficulties with several whites, mostly outsiders. This was known as the Walker Indian War and threatened to engulf the region. Several forts were quickly assembled around the area, with one ten-acre fort constructed at South Cottonwood and a four-acre one in Holladay. The South Cottonwood forts had walls that were twelve feet high with bases of six feet, indicating the extent of their concerns. The fort at Holladay was on the property deeded to William Casto and those walls were eighteen inches at the base and about five or six feet high.¹²³ This fort was never completed and few settlers moved in. The so-called war was over in short order. The population of Big Cottonwood then was 161. In 1854, David Brinton was made Bishop of the Big Cottonwood Ward and Winslow Farr was called as a home teacher.¹²⁴

Through the many meetings made necessary by religious and civic matters, the Farris became better acquainted with their leader, Brigham Young. They found him very approachable; he liked good stories and especially appreciated brief reports with all the salient facts. A June 3, 1851 meeting recorded that Brigham Young conversed with Winslow Farr and Orrin P. Rockwell about the first rise of the Church, the Urim and Thummim, the Seer Stone, the Hill Cumorah and many other interesting subjects.¹²⁵ Winslow Farr was to have an even closer association with Brigham Young and the other church leaders after his name was read out and he was appointed to fill a vacancy in the High Council of the Salt Lake Stake at the Church's Semi-annual Conference on September 7, 1851. At fifty-six years of age, Winslow would find himself with many responsibilities. He and his wife Olive, age fifty-one, had known eleven habitations since their marriage, eight of them with the church: Waterford, VT; Charleston, VT; Kirtland, OH; Far West, MO; Quincy, IL; Nauvoo, IL; Winter Quarters, MO; Kaneshville, IA; near the temple site in Salt Lake; and Holladay, UT. Olive was quoted as saying, "*The happiest day of my life was the one when two boy apostles lay their hands upon my head and blessed me well. The prophet's death sealed my testimony, which I never fail to bear at every opportunity.*"¹²⁶

Winslow Farr was a member of the High Council from 1851 until the day of his death in 1865. He was a mediator in many difficulties that arose. On Monday, September 8, 1851 Winslow Farr was sustained in the same meeting with the General Authorities to the High Council. On Thursday, the city council of Salt Lake met at Albert P. Rockwood's home and Winslow Farr was appointed a member of the city council. The following is a description of the 'Old Tabernacle' where many early meetings were held:

*On April 6, 1952, the "Old Tabernacle" (where the Assembly Hall now stands) was dedicated. This was one of the first good-sized buildings the Saints had to hold their meetings in the mountains. It was 126 feet long and 64 feet wide, said to hold 2,500 people, made of adobe. Winslow Farr helped in building the edifice and enjoyed a seat of prominence on its stands as High Councilman until he died.*¹²⁷

On May 12, 1852, Elder William Appleby reported to Brigham Young the names of members of a prayer circle being held on Monday evenings. One of those was Winslow Farr. We read in a Deseret News article dated August 21, 1862 that Winslow Farr was elected a city referee and Aaron Farr, Justice of the Peace. On the 7th of October 1852 in General Conference, Winslow Farr and his cousin, William Snow, were sustained as members of the Salt Lake High Council. Winslow was also called to preach to Israel in the valley of the mountains. At a High Priest Conference held at Mill Creek, the minutes

recorded that Brigham Young called for business pertaining to the High Priest Quorum, if any, and expressed his determination to have the members of the quorum live their religion. Many of the brethren expressed their desire to do anything required of them in the Kingdom of God. Brother Winslow Farr testified that he rejoiced in the truth.

Amidst the many public and church duties, Winslow Farr participated in the rigorous life of sustaining himself and his family. This could be a full-time occupation in and of itself, considering the great struggles in settling the Salt Lake Valley and surrounding communities. In 1847-8, the Salt Lake Valley was infested with black Mormon crickets, which devoured everything in sight until, in answer to prayer, seagulls appeared. In 1855 and 1867 new plagues of locusts descended on the valley, decimating all crops except David Brinton's castor bean plants. Large fields of wheat were cut to the earth. Farmers tried everything they could, including the use of mobile chicken coops that could be placed amongst the Rocky Mountain crickets, allowing the chickens to eat to their hearts' content. They also tried driving the crickets so they wouldn't stop and eat. All proved quite futile until a violent east wind finally blew the crickets into the Great Salt Lake. Families took to eating sego lily bulbs and wild asparagus, and they ground sunflower seeds for flour. In the 1867 invasion, it was reported that Big Cottonwood was worse off than Salt Lake, and not only were fresh green shoots of grain taken, the land was swept clean of clover, grass, carrot tops and even plain old weeds.¹²⁸

In spite of the intense hardship, the Saints found and valued means of diversion. Brigham Young was given leadership in the area of entertainment. Seeing the need for an uplifting spirit while crossing the plains, he encouraged community singing and dancing. He had seen the effects of bans on this kind of activity as he grew up in his own home. He was determined that these socially progressive ideas, which enhanced the people's sociability and well-being, be enjoyed. Under his leadership, the theater was established, parades encouraged, ward socials promoted and other forms of clean uplifting entertainment brought to the forefront. Family get-togethers featuring debates, taffy pulls, quilting, sewing bees, ice-skating and bob sleigh riding parties took place in the Big Cottonwood areas. Homespun theatrics and dramas were put on for many years. Friday night dances could last until dawn.¹²⁹

In the early 1850s, several roads were built out from Salt Lake City into the southern parts of the County. The State Road ran directly south, then angled up past the South Cottonwood Ward house and up into the granite quarries at the mouth of Little Cottonwood Canyon. This appeared to be the main thoroughfare for transporting the massive granite blocks that were used in constructing the Salt Lake Temple. Another road ran just below the east foothills to the mouth of Big Cottonwood Canyon. There is some indication that this road was also used to an extent in carrying the granite blocks for the temple and other buildings. It was probably more widely used in transporting logs and timbers from the mills in the canyon. This road became the present day Highland Drive, although the present name only goes back to the 1920's when the subdivision called Highland Park was built up around it at 25th South. The early name appears to have been the County Road. In later years, a good team and buggy could run into Salt Lake in an hour. A work team and wagon would take a lot longer. Various other roads sprung up as needed.¹³⁰

Brigham Young encouraged and personally supported home industries of all kinds. He also saw the necessity of manufacturing their own goods in order that the mountain community could become independent of eastern sources. The supply of sugar brought from the east was soon consumed. As an alternate to sugar, the Saints would cook parsnips, carrots, or beets until a thick syrup formed. Watermelon sugar was also produced. Sugar cane seed was brought into Utah, and canes were grown for the production of molasses. None of these substitutes were satisfying to the leaders or the people. As early as 1851, Elder John Taylor was studying ways of manufacturing sugar in Salt Lake Valley by carefully

evaluating production and machinery used in France. The Deseret Manufacturing Company was organized in Liverpool, England to accomplish the task of manufacturing and transporting sugar-manufacturing equipment to Utah. Elder Taylor contracted the firm of Faucett, Preston and Company to manufacture the equipment at a cost of \$12,500. The machinery required over two hundred yoke of cattle to bring it across the plains. It was, as far as it is known, the first sugar manufacturing concern in the United States. They ran into many obstacles, the first being a \$5,000 tariff levied at New Orleans. Then the fifty-two wagons manufactured in Omaha for the purpose of hauling the machinery broke down shortly after they left Fort Leavenworth, Kansas. These wagons were replaced by forty heavyweight Santa Fe Wagons, which successfully brought the machinery across the plains.¹³¹

The arrival of the machinery was announced with fanfare and it was set up in Provo. Later it was moved to an adobe building on Parley's Creek southeast of Salt Lake in that section of the valley that later became known as Sugar House. Several attempts and \$100,000 later, they were unable to effectively crystallize the sugar from the locally grown beets because the Utah soil did not produce the same chemical reactions as it had in France. The production was discontinued for a time. However, after the death of Brigham Young, people discovered a method of changing the alkaline content of the beets so that the sugar would crystallize. From that time on, the sugar beet industry was one of the major industries in Utah.¹³²

Other industries, such as Dixie-raised cotton, flax, silk and wool, were started and successfully carried out. Besides manufacturing all of their clothes in those early days, the pioneers manufactured furniture, soap, brooms, combs, dyes and many other useful articles. Leather and iron industries were also established. Raising herds of sheep and cattle provided constant work, as did major crops.¹³³

Another major industry was that of making paper. Brigham Young counseled the sisters to save all their old rags for use in the manufacture of paper, for he felt they had some of the best machinery for it in the United States and, possibly, the world. It cost \$25,000 to bring the equipment to the valley. Brigham Young estimated that some \$30,000 worth of paper was used annually (1861) in the territory. He felt it important to locally manufacture schoolbooks and other paper products, rather than paying the cost of importing. The rags and old paper were gathered at the Bishop's tithing office. The Saints were then given script or credit by which they could buy other needed articles at the Tithing Store, which was situated where the Hotel Utah now stands.

The first paper mill was started in the old sugar factory when that commodity was temporarily discontinued. Later the Granite Mill in Cottonwood Canyon was erected for the production of paper. Up to five cents per pound was paid for rags at the Tithing Store and many a boy earned extra money for collecting rags. Often around special holidays, clothes hanging on the line might be too much an invitation to an industrious boy. One did well not to be careless by leaving clothes lying around. The Deseret News advertised for rags, carpeting and other cloth items to meet the growing need for paper.¹³⁴

In numerous sermons, Brigham Young encouraged the use of home industry. One can almost hear the pleading in his voice in this April 7, 1861 conference address to the Saints:

*I look forward, at no distant period, when this people, called Latter-day Saints, will be obliged to sustain themselves. We must prepare together around us every necessity of life, to make the implements we may wish to use and produce from the earth grain, vegetables and fruits and produce articles of clothing and stop this importation we are now encumbered with.*¹³⁵

The Farr family labored to contribute to the common good, both spiritually and temporally, amidst the building of this inland empire. We get a glimpse of the physical toils and activities by reading the journal of Winslow Farr Jr., the last of the children born to Winslow and Olive. He was born in 1837, and was a small infant at the time the removal to Kirtland, Ohio from Vermont. In 1856, Winslow Jr., then nineteen, recorded the difficult work they faced everyday (original spelling preserved):

Thursday, May 22: Father and Lorin and Bro. Kesler started for Big cottonwood kanyon, along with President Young and associates...Father and Lorin & Bro. Kesler returned from the kanyon in the evening.

May 27: The weather very hot today. Father and Bro White work on the canal.

May 29: I went up to the city with a load of wood for my mother. Almena went with me. I returned in the evening.

June 14: Father went to the city.

June 21: Today my father went to the city on horseback.

June 27: Trough the day father is watering wheat in the Bottom.

July 2: My father and Almena went to the city in the afternoon.

July 3: My father returned from the city, bringing news that my brother's wife was better.

July 8: I went to the city with a load of wood for my mother. I returned in the evening.

July 16: I, along with my father, went to look for our oxen. We found them about 2 o'clock p.m.

July 23: Great excitement for Big Cottonwood Kanyon to spend the 24th of July. They was something like 300 wagons and carriages. My father and mother and brother and wife started for the lake in Big Cottonwood this forenoon.

Aug 6: People are very busy harvesting. We are cutting ours with all of our might.

Aug 8: My father bought him a horse. He got him for one ox and 800 weight of flour. Horse 8 years old.

Aug 9: My father hauled wheat for ourselves.

Sep 1: My father went to the city.

Sep 7: I staid to home today. My father is to let his farm to I and J. White and F. Knolls for the space of one year.

Dec 19: My father went up to the city and brought my mother from the city.

Dec 20: My father went up to the city and he bought me a pair of buckskin pants.

Dec 25: I went with my father to Bro. Tow's to see about a steer of ours.

Dec 29: I, along with my father, came up to the city. I came up to go to school. My father went up to Cottonwood.¹³⁶

Winslow Jr. continued his diary throughout 1857:

Jan 23: We was visited by one Bro. McAllester one of the Missionaries of the Ward. We read the Chakise to us and also took dinner with us.

Jan 25: Deepest snow we had within the last 9 years.

Feb 20: Great deal of marrying going on in the Reformation.

Feb 21: In the afternoon I went to Cottonwood to my father.

Mar 3: I walked down to Cottonwood to my father's. Arrived there this 12 a.m.

Mar 12: Set stakes for brush fence.

Mar 23: My father went to the city and brought the news that one of my brother's little girls was dead. She was taken sick Saturday and died on Monday the 23. Supposed to have been brain fever and by eating poison Segos through mistake. She was 8 years old.

Mar 24: I went up to Milo Andrus to get his carriage to go to the city. My father and folks went to the city to the funeral. I grubed brush today.

Mar 25: I was catechized by David Brinton, Bishop of Big Cottonwood Ward and Milo Andrus Counselor...

Mar 27: Re-baptized... We are all baptized for the last time to renew our covenants honest before the Lord and returned home 4 o'clock and had some fun yokeing some steers.

Apr 13: I whitewashed our new home with lime but did not finish. My father came up from Cottonwood to move my mother.

Apr 14: I and my father moved my mother up to the new house in the 17th ward. In the afternoon I came home to Cottonwood.

Apr 25: My father has moved one of his women to the city.

May 11: My birthday... I watered the gardin in the city of Salt Lake. I came home to Cottonwood, the distance of 10 miles in the country.

May 25: I went to the city with a load of wood for my mother. Got there at 10 o'clock a.m. Watered the garden till 3 1/2, returned home from the city.

June 5: I irigated some wheat for Isaac White, the my father rented the farm to.

Jun 9: In the afternoon i wrote two letters. One my father, one for one of my father's women.

Jun 11: I and my father burnt some brush off the meadow.

Jun 17: I went with my father on the mountain to cut cedar post.

Jun 23: In the afternoon my father and me grubed up some cottonwood for to put in some turnip.

Jun 24: Very warm today. My father and myself grubed cottonwoods in the fore noon. In the afternoon I helped put fence across the creek between A. Green and our farm...busy time with all us here.

July 2: My father and myself grubed some cottonwoods. Quite windy.

Jul 3: ...My father & myself grubed some cottonwood. Quit 3 p.m. We then repaired for the 4th.¹³⁷

These entries detail the strenuous labors in the fields and the effort of keeping separate homes in Big Cottonwood and Salt Lake City. We also see Winslow Sr.'s activities in maintaining his other wives (or as Winslow Jr. refers to them, "Father's Women"). We must wonder if this is how the polygamous wives were referred to, whether Winslow Jr. felt some reserve towards them, or whether he felt the term "wives" would indicated polygamy and thus might engender persecution from the territorial authorities sent from Washington should his writings fall into their hands. It would be interesting to know more about these interrelationships and how the various parties in this great pioneer family responded to one another. We are in a dearth of this knowledge since only the journals of William Clayton and Winslow Farr Jr. have been available for the research of this book. From other journals, we see the physical, emotional and spiritual struggles that go on in the family unit. Perhaps the surprising thing is that these polygamous families were so able to unify under the patriarchal order to follow the leaders of the church and have as little contention and problems as they did have.

Throughout 1857, the Saints met with significant threats to their community. Associate Justice William Drummond had come to Utah with a woman of dubious character, whom he introduced as his wife, though he had left his real wife and family in Illinois. From the bench, he dispensed advice on morality to the Mormons, all while displaying dishonest and licentious behavior in his own life. When his duplicity was discovered, he left the territory in disgrace. Another individual, George P. Sitles, who had been excommunicated from the church for immoral conduct, was also appointed a judge. These two men swore false affidavits against the church authorities, accusing them of destroying court records, pardoning Mormon criminals, imprisoning innocent "Gentiles" and murdering Almon W. Babbitt, etc. These charges were denied. Without any further investigation, President James Buchanan determined to appoint new judges and remove Brigham Young as governor. He requested that an army accompany those newly appointed for protection and to suppress rebellion among the "Mormon" people. On May 28, 1857, orders were issued from the War Department for the assembling of an army at Fort Leavenworth to march to Utah as soon as possible. Elder Abraham Smoot heard of the rumors of the coming of the army and all the contracts for food and supplies being made for the army's provision as he traveled east with the mail. He met Orrin Porter Rockwell, and they along with Judson L. Stoddard, returned to Salt Lake City, arriving on the evening of July 23.¹³⁸

That same day Winslow Farr Jr. recorded in his diary, "*I with my father and family started for the kanyon about daylight. We passed through the toll gate where we had to deliver our ticket for admittance.*"¹³⁹ A group of Satins, including the Farris and Brigham Young, were going up Cottonwood

Canyon to celebrate the founding of their inland empire ten years prior. Pardoe describes the celebration of that memorable occasion and the drama with the United States Army that unfolded:

The glory of this mountain paradise had been lauded by all Cottonwood settlers, including Winslow Farr, Wm. Walker and Aaron F. Farr. The first trip Brigham Young made up this canyon was with Winslow and Aaron Farr. Winslow suggested the road to the Silver Lake and offered part of his land through which the road should properly go. Once before Lorin had been up to Silver Lake, on horseback. On this, the 10th anniversary of the state's founding, he brought many Ogden celebrants to share this canyon retreat. The Big Cottonwood Lumber Company had made "a good road" up to Silver Lake... It was a motley yet merry site to see them come; wagons loaded with camping outfits, bedding provisions and human beings of all sizes and ages, from the tottering, silver haired veterans to the toddling or nursing child; wending their way by different routes toward the place of gathering, greeting with glad faces and happy hearts, friends and kindred along the way... Little dreamed they, as they laughed and chatted, shook hands and congratulated, talked of old times at Kirtland, Nauvoo and Winter Quarters, spoke of their past toils and trials in subduing the desert, or of the glorious time they anticipated having in the mountains; ere they returned therefrom news would come that should cause the ears of all who heard it to tingle.

In the group were Co. Chauncey W. West of the Weber Military District, Captain Ballo's band, the Nauvoo, Springville and Ogden City brass bands and the Salt Lake City and Ogden martial bands. 'Nearly twenty six hundred persons with about five hundred vehicles and 1,500 animals - horses, mules, oxen and cows - composed the calvacade'. When President Young addressed them on the evening of the 23rd, he recounted 'the mercies of the Lord in delivering them from their enemies in the past, and in bounteously blessing the land which they inhabited.' Two American flags swung to the breeze on the two highest peaks near the camp. The following day was the glorious native holiday, July the 24th. At noon, four grim men sought the tent of Brigham Young, Smoot, Rockwell, Stoddard and Smith travel stained, had reported to the U.S. Postmaster at Salt Lake, Elias Smith, that authorities in Independence had refused to deliver the west-bound mail - an army was well on its way to Utah.¹⁴⁰

Winslow Jr. provides a first-hand look into the historic turn of events:

Thursday July 23rd, I met with my father and family started for the Kanyon about daylight we passed through the toll gate where we had to deliver our ticket for admittance roads good quite dusty kanyon well timbered we passed a saw mill got there about 4 o'clock PM we then camped in an opening there they had a large lake and turned out our animals we had several bands of music at night we was all called to gather for prayers at the sound of the Bugle after prayers we commenced dancing. Friday, July 24, very cold in morning the camp arose to the sound of the bugle after breakfast we was called to prayers as usual after prayers the several Bands of music was marched down to the Lake some 2 hundred yards from camp we had firing of canons the assembly then marched to the President's tent where we had some comic songs and some few speeches by different men we dismissed for dinner and then after dinner went to dancing on floors made for that purpose 40 ft long 20 ft wide. I with my cousin O. Badger went to some Lakes 2 miles from camp I caught a fish with 4 legs I brought to camp alive in my hand today we heard the news from the States that 2,500 troops were on the way for the valley to kill off the Mormons & dancing all night'. Saturday, July 25th, very cold air we all started for our homes as soon as our animals could be procured we got home about 3 PM.

Dr. Milton R. Hunter, who put considerable time into this particular phase of Ogden's history, juxtaposes the celebration of freedom with the onset of war:

The celebration of July 24th, 1857, was noteworthy as a ten year interim since the coming of the Saints to Utah. The Legislature of 1882 had set aside this July date as a holiday. The ten year advance of Utah was to be highly honored as a state celebration in Big Cottonwood Canyon. On July 21, 1857, some eighty people of Ogden left this growing northern city with 2 bands, gay banners and food laden wagons and buggies for Salt Lake City, President Lorin Farr, Colonel Chauncey W. West, Adjutant F. A. Brown, Capt. James Brown, Aaron Farr and other prominent men with their wives and families reached Salt Lake City before night fall and made bed in wagon boxes for those who could not find sleeping space in homes of the capitol. At early morning the Ogden City Band vied with the martial band in arousing the People of Salt Lake and helped the military men in their well drilled marching. On the evening of July 22nd, Lorin took some of his friends to have supper with his father and mother, Winslow and Olive Farr, who lived in Big Cottonwood. The next morning some 3,000 Latter-day Saints followed their great leader up to Silver Lake for the celebration. A joyous evening of song, music and drama was held about a great bonfire, to break up to groups around smaller fires near tents and wagons....

July 24 was indeed a memorable day. A happy program had been carried on through the morning with song, band numbers, raising of flags, saluting of the First Presidency of the Church -When four horsemen rode into noonday camp. With solemn faces, Orin Porter Rockwell, Abraham O. Smoot, Judson Stoddard and Elias Smith carried information that federal troops were headed for Utah. The camp was immediately advised orderly return to Salt Lake. The Weber group were counseled to stay in Salt Lake until Sunday for ultimate instructions. Governor B. Young called a council of leading citizens including Weber leaders with Lorin Farr and with prayer and discussion, determined to resist the coming of the troops into Deseret. On July 27, early Monday morning the Weber group, with silent bands, took their homeward journey. Each group and wagon buzzed with discussion of how best to protect their homes and families and make sure of their religion and freedom.¹⁴¹

After the startling news that the U.S. Army was coming to the territory of Utah, the Saints were forced to contemplate their next steps. While Brigham Young prayerfully considered what position to take, life seemed to go on routinely for the Farrs, with the exception that their minds were on the protection of their homes and families, as were the rest of the Saints. Winslow Jr. outlines the continued routine of their lives, along with the added element of military training in the latter part of 1857:

Saturday first of August quite warm I bound wheat for O. Badger in the forenoon in the afternoon I went to the hay field wind blew quite hard to day we hauled one load of hay for O. Badger.

Saturday 15 quite warm I went to training and give in my name as a volenteer to go back on the road if called on and to be ready at a minite warning I returned home about 2 oclock p.m. I went and helped dig a grave for George Scoles who died friday 14th instant another young man and my self set all night with the corpse

Monday 24 quite warm I with my father went to the hay field hauled two loads of hay we staid all night in the hay field

Friday 11th (Sept) cloudy we finished hauling grain about 8 o'clock I then prepared to go the City with Capt Andrus Company for inspection.¹⁴²

There is not much else in Winslow Jr.'s diary to tell us of these troublesome times in 1857, so we turn to other sources to hear of overall preparations and steps to repel the invaders. General W. S. Harney was in command of the army sent to put down rebellion in Utah and was visited by Captain Stewart Van Vliet, who had come ahead to Utah to check out commissary provisions. He had been treated with kindness by Brigham Young but told emphatically that no army would be allowed in the territory. Federal officers could come in peace, but no hostile force would be allowed. Captain Van Vliet was impressed with the Saints' kindness and strength. He also saw their determination to lay waste to their houses and farms before allowing them to be turned over to hostile troops. He communicated all of this to General Harney, who said, "*I am ordered here and I will winter in the valley, or in hell.*"¹⁴³

Colonel Albert Sidney Johnston replaced General Harney, with the rank of brevet brigadier general. Colonel E. B. Alexander, a kindly officer who seemed inclined to establish peace, led the vanguard of the army from Ft. Leavenworth. Captain Van Vliet met the army at South Pass on the borders of Utah and warned them not to try entering Utah, as they would be resisted. The general attitude among the troops was that the Mormons were fair game and their lands, crops, possessions and women would be divided up among the troops. Their battle cry seemed to be 'Booty and Beauty.' With this alarming reaction among the troops and most of their leaders, it is no wonder that Brigham Young declared martial law and raised militia under General Daniel Wells. The order was to stop the troops and avoid bloodshed unless it was unavoidable. To this end, twelve-hundred-and-fifty militiamen operating under the name of the Nauvoo Legion were ordered to Echo Canyon to harass and hold the US Army from invasion. There was much guerilla activity in the region: the stampeding of army cattle; trains set on fire; the burning of the country before them; and keeping the army awake at night. Major Lot Smith led these attacks without any blood being shed.¹⁴⁴

After attempting to go the forty miles from their army camp to Fort Bridger, the army met with barrenness. No sage for fuel, no forage for the animals and not much water. The animals died in their traces, still trying to pull the wagons. The cattle also died and the army met with utter disappointment when they found that the Utah Militia had burned both Fort Bridger and Fort Supply. They had no other choice but to give up General Johnston's avowed purpose to enter the Salt Lake Valley by November. They were now forced to remain there until spring. In the meantime, the long-time friend of the Mormons, Colonel Kane, had interceded between the government and the Mormons in an attempt to bring peace to the territory of Utah. Colonel Kane persuaded the newly appointed territorial governor of Utah who was traveling with the army, Alfred Cumming, to come with him to meet with Brigham Young to learn of the true situation. He did so and was able to communicate that the territorial government and court records were in good order and that many false reports had been sent to the government, which had caused this unnecessary call to arms. After the Governor and his wife saw the march of many of the Saints to the south, driving their herds before them and leaving their homes deserted, their hearts were softened. Governor Cummings' wife tearfully begged him to intervene on the Mormons' behalf and communicate to the U.S. leaders the futile and unnecessary use of the army.¹⁴⁵

As these events were unfolding, Winslow Jr. depicts both his activities and those of his close associates, and from this we might also infer those of his father, Winslow Sr.:

April first 1858 I was called on by Bishop Andrus to go out in the Mountains to prevent the Soldiers from coming in they was somethin like about 1500 men went out at the same time as I did we started about 12 AM we arrived on the 4th on Weber we had to pack our Donage on our backs for about 25 miles on the acount deep snow on the Big Mountain which hindered the wagons from going over I was taken very sick on the night of the 3rd in the morning of the 4rth I felt some better we traveled to Weber station the distance of 4 miles from where we was camped the night

Major Casper's Battallion was ordered to go stream called lost creek about 10 miles west of Weber station I am in his Battalion. Capt. Rollin's Company and Capt of 5th too I enjoyed my self well while out there helped build some Battereys and make Wickiaups etc. my health is good no fighting done get not so much as a gun fired at the Enemy evrybody is mooving out from the City of Salt Lake and Northen Countrys and moving South to what called the White Mountain.

May 23rd 1858 I went a rafting on the Weber and Lost my boots a socks wich floated of raft 24th we started for home I come in barefooted all the way we got in Salt Lake City on the 25th the City is pretty well vacated and People have pretty well all moved Back the Soldiers have got in and are camped bout 40 miles from Salt Lake City in Cedar Valley I done some harvesting. etc.¹⁴⁶

After writing of his marriage to Emily Jane Covington in Southern Utah, Winslow Jr. writes of his 330-mile trip back to the Great Salt Lake and living with Winslow Sr. for the time being. He received one third of his father's crop for helping him plant and harvest the wheat, which proved to be a thin crop.¹⁴⁷

The threat of the armies intended ravaging of Utah faded out. In the spring of 1858, President Buchanan pardoned the people of Utah for their sedition and treasons heretofore committed, though they were warned to expect no further leniency. Except for their part in delaying the army through guerilla warfare, the authorities of the church denied they had been disloyal and disputed the statements in the lengthy document. President Buchanan was roundly criticized in the press and by statesmen at home and abroad for his great blunder in sending the army to Utah in the first place. On June 26, 1858 the army under General Johnston marched in to the Salt Lake Valley, finding many of the homes and farms vacant as the people had gone south. Colonel Cooke bared his head as he passed through Salt Lake in honor of the Mormon Battalion who had served with loyalty and valiance. The army headed south and settled in Cedar City at Camp Floyd, named in honor of the Secretary of War. This would be their scene of activity for years to come.¹⁴⁸

Not much is known about Winslow Sr.'s declining years. We know he maintained his farm at Big Cottonwood since the Jordan Canyon Canal Committee refers to it as being forty rods above the County Road. T. Earl Pardoe refers to his death with a short biographical sketch:

Winslow Farr, father of Lorin, died in Salt Lake on August 22, 1865 at the age of 71 years. Lorin expressed regret many times, that church and civic affairs kept him away from the companionship of his father and mother. Neither of them were talkative, reflecting something of their Quaker associations. Winslow was deliberate in speech, ready for a joke and illustrated much of his talking with apt stories and pithy remarks. He loved the mountains almost to a passion. Trees, rivers, and wild life all fascinated him. No joy was greater than taking his family up to Silver Lake and spend the afternoon. He was keen in council and measured words before he spoke them. 'He got things done.' Winslow came to Utah September 30, 1850 and died at the age of 71 years. His chief activities were with the Salt Lake High Council and helping neighbors.¹⁴⁹

The Deseret News of August 30, 1865 reports Winslow's death:

Died: On Big Cottonwood Canyon, at his residence, August 22, of dropsy WINSLOW FARR, AGED 71 years and 8 months. He embraced the gospel in the state of Vermont in 1832; gathered with the saints in Kirtland, Ohio in 1837, moved to Far West, Mos., in July, 1838 and moved with the Saints to Nauvoo, Ill. in 1839; remained there until the Church was expelled from the State, when he came with the Saints to Nauvoo, Ill. in 1839; remained there until the Church was expelled from the State, when he came with the saints to this Valley. He was a High Priest and

took several missions to the Eastern States; was a member of the High Council in Zion for many years; was ever ready to advocate the cause of the Saints and has always been ready to move without question in the channel marked out for him by those having authority to counsel. He leaves us in honorable remembrance of all his past life, and has left many relatives and warm friends to mourn his absence. He has gone down to his grave like a shock of corn fully ripe, with a clear hope of a glorious resurrection.

Olive Hovey Farr lived another twenty-eight years and died on March 11, 1893. The Deseret News of March 11, records:

Mrs. Olive Hovey Farr, mother of ex-Mayor Lorin Farr, of Ogden, Winslow Farr, Aaron Farr and Mrs. Olive H. Walker, died yesterday evening at her residence in South Cottonwood, Salt Lake County, in her 94th year. The deceased was one of the first pioneers, having come to Utah in 1847. Funeral services will be held at the residence of John Henry Smith at No. 23 North, West Temple Street on Tuesday next at 12 o'clock noon. Friends are respectfully invited to attend.

Winslow Jr. was in Mexico in 1893 when Lorin notified him of their mother's death. Winslow had been the closest to his mother of any of the boys; being the youngest son, he had remained home the longest to help his parents in the making of their last home. He wrote in his diary:

My mother was healed by the Power of God & Br. Orson Pratt who was afterward Ordained an Apostle. The circumstances are these in which my Mother was healed she had been an invalid for about ten years. Br. Pratt asked my Mother if she would like to get well, she said she would. Br. Pratt said had she faith she might be healed & if the Lord would heal her would she be baptized. She said she certainly would. He then took her by the right hand & Said these words, 'Olive in the name of Jesus Christ, I Command you to be made whole' and it was done and she never felt anything of that Pain or sickness up to the time of her death. This took place in Charleston, Vermont, 5 years before I was born and to the Blessings of the Gospel, I owe My existence & being I am very thankful that I was born in the Church & that My lot was cast in the dispensation of the fullness of times. I have lived to go into the House of the Lord the Temple of God.¹⁵⁰

So ends the lives of two great pioneers and faithful Saints of whom we can be justly proud. Their lives of heavy labor, dedication to service, and faithfulness to a great cause should inspire all of us with a desire to know them better.

APPENDIX

LETTER # 1

**Interpretation of Partial Letter to
Aaron Farr From Olive H. Walker**

When you write to Belle please remember me to her and husband also to Enoch and family, tell Belle I think the photograph is good, and very natural. I hope for her sake they will soon make way with all of the originals. I think she is braeving it out good, hope she will hold out faithful to the end and continue to have health and strength to pass threw where ever her lot is cast, and live to come home and meet with her friends in peace, it seemed so nice to have a short visit with-Willie Walker he was down on business has gone back we are quite lonesome no one to come in to see us very often. Mother seems quite smart now we have not had much spring weather ye hope she will continue in good health. Please write as often as you can.

O.H.W.

Mother wishes to be remembered to Nancy never will forget her kindness to her, my love her also we would be pleased to have her come down and make us a visit hope she has good health.

(Note on right side of page - O.H. Walker From Mother April 9, 1886)

LETTER # 2

Interpretation Of Letter To Lorin Or Aaron Farr From Olive H. Farr

As it regards our dear friends I think my mother's mother (Olive Farewell) has not been sealed to Aaron Hovey her husband. She was his first wife, but died when my mother was 2 years old. Your great grandfather (Aaron Hovey) afterwards married Abigail Freeman - there is opportunity for you to attend to such things I hope you will not forget it.

(Note on left margin - It has been attended to L. Farr) Olive H. Farr

As Olive says you can read my old fashioned writing. I will try you, as my health is better now than when I saw you last I was very much pleased to get and hear Olive read those interesting letters from your children as also from you, hope it will not be the last privilege I shall have if I live long - when you write to them say I send love and many thanks. It does me good to hear from those I love. One word about your Exiled brother. I have not heard from him since you was here. Hope and expect you will give him council and caution him to be wise in all his words and writings. My prayer is that he and yourself also may not get into the hands of wicked Tyrants. - - I must stop for I cannot write half I would say if I would see you - Love and respect to all enquiring friends. Please ask Aaron if he expects he has a mother a live if has she would be more than glad to hear from him more so to see him. I have not received a word from him nor his family since I left Ogden last Oct.

May the Lord bless you Amen, O.H. Farr

[Editor's note - We are indebted to Dean McLeod for interpreting the letters.]

**Excerpts From A Patriarchal Blessing Given By
Patriarch John Smith On The Head Of Winslow Farr Sr.
On 7/23/1845 at Nauvoo, IL**

...Thou has obeyed the Gospel with an honest heart, hast not regarded the scorn of thy friends, nor the persecutions of thine enemies, has suffered and labored much for the moving forward the cause of Zion. The lord is well pleased with thee and thy name is written in the Lamb's Book of Life to remain there forever. Thou are of the Blood of Ephraim . . . thy posterity shall be exceedingly numerous and I seal upon thee a continuation of lives . . . Thou art called to be a counselor in the House of Israel and this shall be thy salvation through all the generations of thy posterity, thou shall do a great work to bring about much restoration for the House of Israel and gather thy thousands into the church and establish them in the Land of Zion with very much treasure . . . thou shalt be able to do any miracle that ever was done by man when it is necessary to forward thy work. Thou shall be able to prevail over thy enemies and not a hair of thy head shall fall by their hands . . .¹⁵¹

**Excerpts From A Patriarchal Blessing Given By
Patriarch John Smith On The Head Of Olive H. Farr On
7/23/1845 at Nauvoo, IL**

...Thou art of the same lineage with thy companion and a heir to the priesthood and all blessings and powers which are sealed upon him in common with him, tis thy privilege to have faith to heal the sick in thine house by the laying on of hands in the absence of thy companion and to drive the adversary from they habitation; thou shalt be blest in thy basket in thy store and thou shalt be blest in all things that you put your hands to do. Thy table shall be well supplied with the best fruits of the earth and thy posterity shall be exceeding numerous and if your faith does not fail you shall live to see the fourth generation of Jacob. Thou shalt be able with the help of thy companion to redeem thy Father's house back to where they held the priesthood . . . if you desire it with a perfect heart, you shall live to see the closing scene of this generation and behold all the glory of the gathering of Israel and shall attain a Celestial glory with thy companion, children and friends . . .

(Albert Carrington, Recorder)¹⁵²

72

Asahel Farr Deed to Winslow Farr

Know all men by these presents that I Asahel Farr of Waterford in the County of Caledonia and State of Vermont for and in consideration of three hundred dollars to me well and truly paid before the delivery hereof by Winslow Farr of Waterford Vermont the Receipt whereof I do hereby acknowledge have given granted bargained and sold and by these presents do give grant bargain sell alien enfeoff convey and confirm unto the said Winslow Farr his heirs and assigns forever the following tract or parcel of land lying and being in Waterford Vermont described as follows viz Lot number Eleven in tenth range and is the first division of the Right of Washenden except thirty five acres off of the South end of said which I have heretofore Deeded

To have and to hold the said granted premises with all privileges and appurtenances to the same belonging to the said Winslow Farr his heirs and assigns to his and own proper use and benefit forever and I the said Asahel Farr for myself my heirs executors and administrators do covenant grant and agree to and with the said Winslow Farr his heirs and assigns that at and untill the sealing these presents I am the lawful owner of the said premises and possess the same in my own right in fee simple have good right and lawful authority to sell and convey the same in manner aforesaid and that the said premises are free and clear of all and every incumbrance whatsoever and I the said Asahel Farr for myself my heirs executors and administrators engage to warrant and defend the said premises to him the said Winslow Farr his heirs and assigns against the lawful claims and demands of any person or persons whomsoever unless whereof I have hereto set my hand and seal this thirteenth day of February one thousand eight hundred and Seventeen

Witness my hand and seal of office this thirteenth day of February one thousand eight hundred and Seventeen
Sylus Hemingway Justice Peace
County of Caledonia Vermont

Asahel Farr (Ls)

Waterford February 13th 1817

(Personally appeared Asahel Farr signer of the above instrument and acknowledged the same to be his free act and Deed

Sylus Hemingway Justice Peace

April 1st 1824 the above is a true record

Sylus Hemingway Town Clerk

Asahel Farr Deed To Winslow Farr

Know all men by these presents that I Asahel Farr of Waterford in the count of Caledonia and State of Vermont for and in consideration of three hundred dollars to me well and truly paid before the delivery hereof by Winslow Farr of Waterford aforesaid the Receipt whereof I do hereby acknowledge have given granted bargained and Sold and by these presents do give grant bargain sell alien enfeoff convey and confirm unto him the said Winslow Farr his heirs and assigns forever the following tract or parcel of land lying and being in Waterford aforesaid described as follows, viz. Lot number Eleven in the tenth range and is the first division of the Right of Noah Crittenden except thirty five acres off of the south end of said lot which I have heretofore Deeded.

To have and to hold the said granted premises with all the privileges and appurtenances to the same belonging to him the said Winslow Farr his heirs and assigns to him and their own proper use and benefit forever and I the said Asahel Farr for myself my heirs executors and administrators do hereby covenant grant and agree to and with the said Winslow Farr his heirs and assigns that at and untill the sealing these presents I am the lawful owner of the said premises am _____ thereof in my own right in fee Simple to have good right and lawful authority to sell and convey the same in manner aforesaid and that the said premises are free and clear of all and every incumbrance whatsoever And I the said Asahel Farr for myself my heirs executors and administrators engage to warrant and defend the said premises to him the said Winslow Farr his heirs and assigns against the lawful claims and demands of any person or persons whomsoever.

In witness whereof I have hereunto set my hand and on the thirteenth day of February one thousand eight hundred and seventeen.

Signed and Sealed and delivered in the presence of Sylvanus Hemingway _____ Hemingway
Asahel Farr (Ls)

State of Vermont} Waterford February 13, 1817
Caledonia County} Personally appeared Asahel Farr Signer and Sealer of the above instrument and
acknowledged the _____ to be his free act and Deed.

Sylv. S. Hemingway Justice Peace

Aforesaid April 1st 1824 the above is a true record
Attest. Sylv. S. Hemingway, Town Clerk

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