

Chapter 1 : Sedgwick Research's Site for the Cyril and Sally Tiffany Call Family

*Anson Call and the Rocky Mountain Prophecy [Gwen Marler Barney] on calendrierdelascience.com *FREE* shipping on qualifying offers. The story of Anson Call and his equally courageous wives, deserves to be told.*

They sang hymns and preached sermons and tried to engage passersby in gospel conversations. Hecklers taunted and ridiculed. But sometimes listeners stopped and wanted to hear more about the new religion which sounded so different from that taught in churches by professional ministers garbed in cleric black. Street meeting drew in the curious, and some believed what they heard. Anson Call had no inkling that this work would affect his life. It was at the same time that he and Mary arrived in the Salt Lake Valley. Call plowed and planted, oblivious to what was happening to two British girls an ocean and a continent to the east of him. The missionaries proclaimed beliefs that were so natural to Margaretta, so plausible, that they seemed to fit her like a comforting garment. Her feeling told her these things were true. She determined to learn more. It would be interesting to know what John and Mark Clark thought of the unfamiliar religion that appealed to their twenty-year-old daughter. But if her parents spoke against the Church, they did not deter her from investigating it. Margaretta wanted her family to join the Church. Perhaps through her example and coaxing, the missionaries baptized her young sister Mary Ann on 10 October, , and her older sister Ann in the fall of Father John, brother William, and sister Eliza, declined. Mother Mary may have been baptized. There is an incomplete record for a Mark Clark who was baptized in by Elder Lees. Two brothers both named John, and two other brothers both named James, died as children or youth, and a little sister Matilda died at eighteen months. As Margaretta met with the few members of the Church in Nottingham and was taught more fully by the missionaries, she yearned to go to Utah to meet the Prophet Brigham Young and to live with the Saints. But even as she dreamed of a new life, the pain of leaving her family and her native England, never to return, caught her in a tangle of conflicting emotions. Besides, she had no money for such an expensive venture. Nevertheless, the desire to emigrate began to rule. To earn more, Margaretta changed her job from factory to hospital. There were several hospitals in Nottingham at that time, the main one being the Infirmary, or General Hospital, although it is not certain that this was the one in which she trained and worked for eight years as a nurse and midwife. Margaretta continuously disciplined herself to save a little money from her wages to emigrate. But she also allowed the purchase of items for her hope chest, perhaps linens for a future home, as well as new dresses and hats, clothing befitting a handsome young English woman going to a foreign country. Margaretta wanted to look fine in America. Over the years she had saved the substantial sum of eight pounds British. But it was not enough. Instead of building or buying expensive wagons and ox teams, at Iowa City, Iowa, the western United States railhead, Church agents built luggage carts for the Saints to push and pull along a thousand-three-hundred-mile walk to the Salt Lake Valley. John Chislett stated that the cost of this amount was more than most saints could afford. This is where the Perpetual Emigration Fund became effective. He arranged passage for shiploads of Mormons and allowed them to pay whatever amount they could obtain. The church lent what was lacking through the PEF, and expected each individually to repay his or her loan after arriving in Zion. Margaretta hoped to participate in the PEF. She worked and saved and waited. Finally, James Tanner and William Terrace, probably missionaries, notified her that she had been accepted. The ship *Horizon* was setting sail from Liverpool. The cost for her entire transportation across land and sea was nine British pounds. Both excited and sorrowful, she left home and family. She went alone except for a few Mormon girls she knew. The hope that perhaps Ann and Mary Ann, even though they had married, would some day follow her, diminished the sorrow of leaving home and family. The greatest number, , participated in the PEF, while paid full fare, and seven paid extra for cabins. There was little privacy on an emigration ship. Wooden bunks about six by four-and-a-half feet to accommodate two people were nailed to the sides of the ship, and in the case of the *Horizon*, on two lower decks. Small spaces and no walls separated the bunks. Waugh dispensed rations of salt pork, salt beef, sea biscuit, flour, rice, oatmeal, peas, sugar, and tea from the galley, and the Saints cooked their meals. The *Horizon* was late. It did not sail until 25 May. The next day on the Atlantic Ocean, Margaretta turned twenty-eight years old. Rather than retreating to her bunk in

misery, she had herself tied to the rigging in the brow of the ship. Here, she now was closer to the rhythmic rise and collapse of the waves. She could feel a part of their motion, and therefore overcome her seasickness more quickly. Passengers later learned that Margaretta was a nurse. Many called on her to help them through various illnesses. Several babies were born. A few people died. Two children broke out with measles. Seasickness troubled many passengers. Some days were pleasant, though. When the water was calm, the Saints gathered on deck to sing and dance and socialize. The women worked together making tents for their future camps. The Saints held meetings. On Sundays there was a general service followed by separate meetings of the nine wards which had been organized the day before the Horizon sailed. She had successfully completed the first phase of this long journey. Some of the emigrants, who were no immigrants, elected to remain in New York, Boston, Philadelphia, and Minersville. Nathaniel Felt recorded that the luggage, except what had been forwarded ahead, and nearly of the original members boarded a train which eventually took them to Iowa City, 8 July. It was the end of the railroad. There would be no more ships, no more trains. From this point, the Saints would move on their own power, most of them placing their possessions in handcarts which they would push and pull over the next thirteen hundred miles. Margaretta experienced an even longer delay at the Iowa City camp while waiting for wagons and handcarts to be built, but finally, all was ready. Haven recorded in his journal that on the departure day, 22 July, the thermometer in the tent reached degrees. Assisting each handcart company was one mule-team wagon and two ox-team wagons loaded with food and tents. Sadly left behind, were items brought from home, that had fit into luggage on the ship and the train, but which exceeded that fateful seventeen pound limit for handcart packing. The two Martin groups continued until they reached Florence, Nebraska, on the 11th and 22nd of Augusts, just a few days after a portion of the Willie Company had departed. Five people quit the Haven Company on 1 August, and were followed by two men and their families. Many saints complained that food rations were not sufficient. Just as in the Willie company before them, several people decided to leave the journey or the Church or both or were disfellowshipped, or excommunicated. Even so, the general morale was loyal and optimistic. There was no such thing as ready-made handcarts for the Saints to buy, so the church retained a group of members in Iowa City to outfit new arrivals. The carts were generally oak or hickory boxes or platforms about three feet wide and four feet long and several inches high. Each box was set on a wooden axle with a wooden handle so that the cart could be pulled by a person at the front end and pushed by another at the rear. Each cart weighed approximately sixty pounds. Axles would break after only a few days of travel over lumpy, uneven ground. This kept repairmen busy in camp when the company stopped at night. But to the dismay of the immigrants, the handcarts had not been built and there was not enough seasoned wood readily available with which to build them. Neither had enough wagons been constructed to haul food and supplies to feed this large company. Luckily, the Martin company had tents to keep them dry that they had sewn while aboard the Horizon. In spite of the rains, the heat, the congestion, and the delay, there was very little discontent manifest. This was nine days after the Willie company left Florence. Most of the carts now carried a hundred pounds of flour besides the tents and individual baggage. Flour was the main item in the sixty-day provision of food, and the ration was one pound for an adult, and a half pound for a child. There was no wood on the prairies, except along creeks and rivers. When they came to a pond, the animals, parched with thirst charged into it and tromped around until the water was muddy. But because it was the only water available, the people had to drink it and cook with it, which made all their food quite black. Almon Babbit visited the camp and talked about reaching the Salt Lake Valley within fifteen days. He traveled in a light carriage. The immigrants stopped about six miles east of Bluff Creek and saw a harness, two wagon wheels, and springs of a burned buggy or carriage, and guessed that they were the Babbits. They continued as quickly as they could, spurred on by increasingly cold weather which was severe during the night and early morning before the sun gave a little warmth.

Chapter 2 : 'Great pioneer' — Anson Call memorialized - Church News

Anson Call had 6 wives in the polygamy days of the Church of Jesus Christ of Latter-day Saints. In the environment of the time, that meant lots and lots of children. I didn't even try to keep track of the 3rd generation - my eyes glazed over and the names just slid right by me.

They started out in Vermont, where they purchased and cleared land for a farm. After a while, they and their large family moved to north eastern Ohio where they again purchased and cleared property for a farm. They moved west with the Church to Missouri, then to Nauvoo, Illinois, and eventually settled in Davis County, Utah, in the area that is now called Bountiful. Perhaps the most famous of their vast posterity was their son, Anson. It is very well written and researched, and is filled with photographs, diagrams, maps, and other illustrations. We highly recommend it. If you have any questions or comments, or would like to share information about the Call family, please contact us at postmaster at sedgwickresearch dot com. Photograph of Cyril Call with his eye open: This picture was sent to us by Clint Booth. Cyril and Sally were buried in the Bountiful Cemetery. Their headstones were replaced a few years ago because the old ones were falling apart. Photo of the front of the new headstone. Photo of the back of the new stone. The back side lists all of their children. Photographs copyright and by Sedgwick Research. Please contact us if you would like to use any of our photos. We are willing to share, and can usually provide higher quality scans for you. The Autobiography of Anson Call: From the journal of Anson Call up to This is only part of his journal. If anyone has the rest of the journal and would like to share, please contact us. An excellent article, entitled " Anson Call: Click here to read the article. Anson built a nice home in Bountiful for his wife, Mary. Click here to see a picture of it. This picture was provided by Andrea Lee. Photo copyright by Sedgwick Research. Photo of Ann Call Sessions. Ann had a business in Chesterfield, Idaho , where she made and sold dairy products, such as butter. This photo of a butter wrapper and the photo of Ann were provided by Andrea Lee. Fanny is also the daughter of Anson and Emma Summers Call. She married Truman Heap Barlow. Truman and Fanny raised a wonderful family, and lived in both Bountiful, Utah, and Chesterfield, Idaho. For more information about the Call family throughout the world, please visit the Call Family GenForum. This is the Bountiful Cemetery where many Calls are buried. The Web site for the cemetery is very useful. It gives contact information, travel directions, the history of the cemetery, maps, and other information about the cemetery. Chesterfield was founded by people from Bountiful, Utah, including many Calls. In fact, it was founded by Chester Call. The Chesterfield foundation is working to restore historic Chesterfield to its former glory. Please visit their site and donate to the cause.

Chapter 3 : Anson Call and the Rocky Mountain prophecy by Gwen Marler Barney

Find helpful customer reviews and review ratings for Anson Call and the Rocky Mountain Prophecy at calendrierdelascience.com Read honest and unbiased product reviews from our users.

He moved to George County Ohio when he was seven years old. In his small autobiography he states, "I was sent to school in early life but after removing to Ohio there were but little opportunities for schools owing to the newness of country. Marry had been born on March 27th, She was the youngest in her family. Mary Vashti was born March 27, Their preaching created much excitement in our town but had little effect for nearly three years. I became dissatisfied with all denominations and myself. In the Elders passing through our country they frequently stopped at my house, and in discussing with them upon the principles of the gospel they would cuff me about like an old pair of boots. I came to the conclusion that the reason of my being handled so easy was because I did not understand the Bible and the Book of Mormon. I resolved to prepare myself for the conflict by investigating the two books. I accordingly furnished myself with the Book of Mormon. I then commenced the Book of Mormon and the Bible. Compared the two and read my Bible from Genesis right through, praying and searching diligently for six months. When I finished the two books I became a firm believer in the Book of Mormon. I was then taught by the Spirit to obey the principles of the gospel. My feelings were not known by any but my wife. I was proud and haughty and to obey the gospel was worse than death. I labored under those feelings for three months, becoming at times almost insane. To be called a Mormon, I thought, was more than I could endure. I lamented that my lot was cast in this dispensation. My dreams and my meditations made me miserable. I at last covenanted before the Lord that if he would give me confidence to face the world in Mormonism I would be baptized for the remission of my sins; before I arose from my knees the horrors of my mind were cleared; I feared no man, no set of men. The next day I went to the Methodist meeting and declared unto them the truth of Mormonism. I told them I should obey it as soon as I could get to Kirtland. My wife accompanied me. I was confirmed in the Kirtland Temple by David Whitmer. He returned after his baptism and preached in the Methodist church on every occasion possible. Within a few months he had raised a branch of twenty members. He sold a part of his farm and removed to Kirtland. He remained there until he received general orders to go to Missouri. While in route to Missouri he again faced up to the fact of being a Mormon. In conversation with Colonel Wilson of Jackson county who had been bragging of driving out the Mormons, told them not to go to far west because he was going to drive the Mormons out there too, as he did , on a steam boat Anson replied that if you will stop a moment or two I will tell you the way it can be done, stopping Joe Smiths career for there, is but one way of accomplishing it. I have forgotten to say that shortly after I joined the Church I was administered to for my stammering of speech from which I was reviened sp? Joseph Stated that he had come to visit us on a special errand. It was on the Sabbath; the day of his arrival, the brethren were congregated at my house for the purpose of meeting in connection with a number of Missourians. After the meeting was out he told me he wished to see the brethren together, on which he availed himself of the opportunity of slipping off into the cornfield with about twelve of the brethren. He then stated to us we must leave, for there was going to be difficulties. We inquired of him from what source. He said it was not for him to say, the message he had received was for us to leave and go to Far West or Adam Ondi Ahman. We Unanimously agreed to do so. We then inquired whether it was necessary for us to go forthwith or whether we could stay and save our crops and sell our farms. He said you need not sell your farms and he presumed we should have time to get away, but how much time he knew not. They then left us after the dinner. We found the whole country in arms on our return from bee hunting, betwixt us and Di Aham and Far West. Neal Gwilham had a company of mobers placed to prevent the Mormons from going to and from either place. We were watched day and night to see that we did not leave the county. They sought to kill Phineas Young. He hid himself in a band of corn stalks. After dark I placed a wagon and four horse teams before my door. Phineas Young and wife, Jackson and wife, my wife and her sister loaded a portion of their clothing and bedding in the wagon. Previous to our starting, two Missourians came and said they would show us the devil before we got far. We left most of our property

with exception of our clothing, upon the farm. The night being dark we took a route that the mob did not calculate we would, so they did not find us. After supper we were all called together at general orders and received instructions from Lyman Wight and Reynolds Cahoon. The General gave me a passport to Far West that we might travel and not be killed, too: While tarring at Di Ahman, two of the guards came to the tree top where I and my family were sitting, eating our dinner and asked me some questions. He said I was a damned liar and said he would shoot me. He cocked his gun and put it to my face. My family screamed and he lowered his gun and rode off. The second night after the surrender the snow fell about six inches deep. My children nearly froze to death. One of them froze his finger so that he lost part of his nail. After riding to Far West the weather continued severely cold so that many of the mob were obliged to leave. They killed our cattle, stole our horses, burned our houses, constantly killing and abusing all that they met with, insulted our women, and murdered some of our children. We were not permitted to leave for Far West only to get our firewood. We had not the privilege of hunting our cattle and horses, yet we were told that we had immediately to leave the state. We were deprived of holding meetings of any kind. Joseph Smith Senior and Brigham Young were our principle counselors. Some few times in the course of the winter we slyly congregated our selves in a schoolhouse about two miles from Far West to receive instructions from Joseph and others. They took me into the back part of a store, ordered me to disarm myself. I told them I had no arms about my person. They said I --as was a damn liar for the Mormons always carried arms. They ordered me to take the things out of my pockets and lay them in a chair. They threatened me and flourished their knives about me and said if I did not do it they would take my life. I accordingly removed everything out of my pockets. Turn your pockets wrong side out. I did so they then ordered me to put my things back into my pockets. I accordingly did so. They then told me to draw my coat. They then said, He carries his arms at his back, and they examined me until they became satisfied I had no arms about me. They then commenced tantalizing and saying I was a damned Mormon and was in the Bogard Battle. Each of them had a rifle which they set against the house. They sat themselves down and went to whittling with butcher knives. One of them by the name of James Ogle said, that he had suffered by the Mormons and that I had to atone for it. He said they had felt my back and they would see it bare before morning and I would feel kickory [sp? He then commenced beating me with a flat hand in the face. He then said he would not abuse a man that was not armed. He threw his butcher knife at my feet and told me to pick it up and fight. I told him I did not wish to fight. He said I had got to fight or die. He then picked up the knife and put it into my hand and told me to take it. I discovered all the rest of them had their hands. I refused to take it and leaned up against the side of the house. I then said in my heart, "Oh Lord, preserve me or they will take my life. He then struck me repeatedly between my eyes with the back of his knife. He tantalized me in this manner for over two hours, and struck me in the face with the back of the knife and his falt [sp? He said that it is getting near night and we must make a finish of the business. They took me into the street and said they would serve me as they served a Mormon the other day, strip me and tie me to a hickory and leave me till morning. While they were making arrangements to accomplish the deed a grocery keeper stood looking out of the window at us.

Chapter 4 : Call Anson - Once Upon A Family

Anson Call (May 13, - August 31,) was a Mormon pioneer and an early colonizer of many communities in Utah Territory and surrounding states, perhaps best remembered in Mormon history for recording Joseph Smith's Rocky Mountain prophecy.

Greene and Almon Babbitt. Call traveled to Kirtland to be baptized. After a few months there he relocated to Adam-ondi-Ahman, Missouri. He later returned to the Three Forks area where he was assaulted by the man who had taken over his farm. He moved to Nauvoo, Illinois in . He recorded the event and spiritual manifestation in his journal. Brethren, I have been killed in Carthage jail, and it will not make any difference with you, if you do as you are told. I shall continue to govern and control this kingdom as I have hitherto done. The keys of this kingdom were committed to me. I hold them and shall continue to hold them, worlds without end. I am dead, and I am out of the power of my enemies. I am now where I can do you good. Be no longer troubled. Be faithful, be diligent, do as you are told, and you shall see the salvation of God. In , he crossed the plains as a Mormon pioneer. He settled in Bountiful , Utah Territory , where he served as a bishop , beginning in . During its two-day dedication by President Heber C. Apostle Lorenzo Snow had dedicated the structural site six years earlier on 11 February . Among those whom he and others rescued were English immigrants Margaretta Unwin and Emma Summers, whom Call later wedded in February , at the suggestion of President Young. The site is now under Lake Mead. More plausibly, he helped to gather firewood in a canyon near Tooele with his brother Josiah , who did help to settle Tooele. And later, he was among that elite group of leading priesthood holders nine in all, including Anson, Lorenzo Snow and his sister Eliza who were sent by President Young in to rededicate the Holy Land for the return of the Jews. But because President George A. Anson never issued complaint for that personal loss of sacred experience and money which, in fact, he insisted that President Smith never repay him , going even further during his 5-month stay in the British Isles by providing funds for nine Saints in England to immigrate to Utah. They had three biological children and adopted two Native American children. Although not much is known about the circumstances of that separation, it was apparently the result of a tragic misunderstanding between the two, its details as they have come down through family reminiscence remaining both cloudy and contradictory. Both Margaretta and Emma gladly settled into the domestic life of housework, cooking, spinning, knitting, etc. And then into their midst came this energetic, sun-browned young woman who, at twenty-three years of age, already had six years of colonizing experience in primitive conditions, living in wickiups and tents, able to drive a wagon, ride and rope and herd cattle, and shoot as well as most men, in the meantime bearing and nurturing three small children. Mariah Bowen Call, alongside her husband Anson, had been a determined, effective latter-day colonizer of the intermountain West. Bowen was tutored by B. And all of this before continuing on to Mexico in " under prophetic direction, in order to legally enter into the practice of U. Merrill in the new Logan Temple and children. Bowen further called down rain from the heavens to save his people from drought, forgave a Mexican who brutally murdered two of his sons, and was himself miraculously saved from a rebel firing squad. His descendants now number in the thousands, approximating today 3, in number. Margaretta was 31 years old. Together, they had six children. Their wedding was intended to be a double wedding with Margaretta Unwin Clark, but illness delayed the marriage. The ceremony was performed on February 24, in Salt Lake City. They were sealed by Brigham Young. Emma was 29 years old. Anson Call and the Rocky Mountain Prophecy. Lane Johnson, Anson Bowen Call:

Chapter 5 : How Great Thou Art: Anson Call: Great Grandfather of Lois

Anson Call and the Rocky Mountain prophecy by Gwen Marler Barney, , Call Pub. edition, in English.

With six total wives and 29 children, Anson Call is the primary founder of the Call clan in the Intermountain West. Pioneer, legislator, founder of six cities, missionary, man of action, entrepreneur, public citizen: Anson Call has been one of my greatest heroes. My middle name is Anson. Pointing to Shadrach Roundy and others, he said: Conversion and Emigration In while Mormonism was very young in England, Margaretta Unwin Clark Call, a girl of about 19 years, returning from her work in a factory in the big stocking and lace city of Nottingham, was attracted by a street meeting, the singing, not at all like the chanting in the churches, the hymns so entirely different, the preacher a young man dressed more like a laborer in his best, his manner different, his subject matter different, all had a magnetic power entirely unexplainable to the open mind and unburdened soul of this carefree girl. In this she had better success than many another has experienced, for her mother, her sisters Ann, Mary Ann and Eliza each espoused the revealed religion of the Latter-day Saints. And through their lives remained true to their new found faith. Dear Mother was one of the earliest to receive the Gospel in Nottingham, being baptized on the 8th of September by Elder Lees. Then followed eight years of struggle from within and from without—Eight years in which she could not cover from those whom she loved, her consuming wish to go to a foreign country, even though she knew that she must go alone. Margaretta was hardly a full fledged member of the church until the idea forced itself upon her that she should gather with the body of the church. Daily growing within her was the wish to enjoy the advantages, of the close association with the church and the prophets of the Lord in Zion; but quite early this girl of tender years, and of still more tender home training discovered that to emigrate to America would mean a separation for the rest of her mortal life from affectionate parents, loving brothers and sisters, home and all that nature had endeared to her young heart. Then followed eight years of struggle from within and from without, anticipated joys reaching into the eternities, daily remorse as she contemplated her seeming imperative filial failure. Eight years in which she could not cover from those whom she loved, her consuming wish to go to a foreign country, even though she knew that she must go alone. Eight years of constant training under the Elders of the church doing all that a girl could do to advance the work of the church. Eight years of almost penurious saving [Editor: In her eight years of financial struggle we are now willing to overlook her error in preparing to look nice when she should arrive in this great wilderness waste. The time of separation came and with a few girl acquaintances, who like her realized that their star led them west, Mother booked passage from Liverpool to New York on the ship Horizon, on May By the 25th their clearance papers were signed and the day after she was twenty eight years old she sailed down the Mercer River and for days and weeks they wandered on the waves. She was lashed to the rigging in the brow of the ship which was driven and tossed by the winds; that she might receive the full dip, and rise and rock of the vessel, and the quicker overcome the nausea of sea sickness. Being trained as a nurse, her services were needed by the hundreds of Mormon Emigrants with her headed for Great Salt Lake City, a mere village away out among the wild Indians, from which at that time there was no returning except on foot, a feat which none but the Elders going on missions could be expected to attempt, and so our little heroine remained. It is true that they stopped to rest over night in Chicago. Delays unavoidable in Iowa while hand carts were seasoning, being built and being commissioned for that tedious thirteen hundred mile trip, across plains, through the rivers and streams over the snow-covered Rocky Mountains, made it so late that the Martin Company really ought not to have ventured on that all but fatal hazard until the spring of another year, but the pleading of more than six hundred emigrants, none of whom had ever seen a mountain or an Indian and who knew very little of what thirst, hunger or fatigue meant, outweighed the better judgment of those in charge. And those foreign people who would have taxed the ingenuity of anyone to maintain at this terminal frontier over winter. Their song, their cheer, their courage, their prayerful solicitous courage supported them through the drear, the dust, and the rivers of the flat country. They were terrorized by Indians. At one time they met of these warlike redmen. Buffalo in herds that numbered thousands, defied their march. They just waited until the way was clear, then marched on. Some

days they suffered for water, and of course they had to wade the rivers and had to sleep in wet clothes. Mother seemed to stand these conditions better than many others, for she told us that she forded the North Platte many times to help those who were too weak to pull their carts across. John Jaques verifies this statement, of course without mentioning names and he says that the Platte River carried blocks of floating ice at the time. Uploaded by Norman Bosworth. By now they were hatless, shoeless and weary. Many were without courage, some had been overcome by the hardships, and their bones had been left to bleach upon the plains. They knew now that their food supply could not last them to the valley. The heavy grade, the rough roads, the snow, shortened their previous daily marches, increased sickness among them and death became daily occurrences. Their rations already insufficient were necessarily cut from day to day, and should an ox starve and fall in the road his carcass was carried into camp and eagerly devoured. These conditions, together with their having to scrape away the snow, and make their beds upon the ground, and their often finding their beds covered with snow in the morning all being entirely new to these pilgrims from foreign countries, completely undid them and the wonder is that any of the Martin Hand Cart Company survived that unprecedented journey. The Prophet Brigham Young became aware of their extreme condition, and urged volunteers to go to their rescue. I shall call upon the Bishops this day. I shall not wait until tomorrow nor until the next day, for sixty good teams and 12 or 15 wagons. I do not want to send oxen. I want good horses and mules. They are in the territory and we must have them. Also twelve tons of flour and 40 good teamsters beside those that drive the wagons. He came to Great Salt Lake with two teams about a month after the party of rescuers had gone to meet the emigrants, and he just continued right along the road to carry succor to these suffering brethren and sisters. We much push on. My teams start now. They had struggled hard, but though they felt that although they were almost within calling distance of the Zion of their God; they knew that they had reached their limit. They had almost ceased to struggle. We leave you each to picture for yourselves the joy of this dying company of loyal Latter-day Saints when Dan Jones and Abe Garr rode into their camp and lifted their hopes out of its snowy grave, with the glad shout that help was at hand that strong men of courage with food and good teams were only thirty miles away, and that they should be fed and taken on in safety. Among all of those who suffered to establish Zion upon the earth, whose children have greater reason to be proud of their mother, than those to whom Margareta U. Clark Call gave birth? Anson Call already the husband of two wives, was advised by the prophet Brigham Young that he should marry two of these handcart girls. This is how it started: While loads were being arranged our half starved, thinly clad heroine waited in his wagon gnawing at a frozen squash which Anson had intended for his horses. When the driver [Anson] saw the situation through the back of his wagon cover he knew that his passenger was freezing to death. With another man he ran her up and down in the snow to induce circulation and so saved for himself a wife, who later became the mother of six of his children. Father told us that he saw that she had passed the point of suffering in a freezing death, and that if left to herself her mortal life would soon be a thing only of memory. But mother always maintained that a gentleman from England would have been less rough and less persistent. Emaciated by starvation! She had no rouge, no lipstick and probably no comb. If you had heard her description of Anson Call with his bushy beard, his long coat and his slouch hat, you would surely wonder whether Cupid fired his first dart at the swain or at the maiden. She had no rouge, no lipstick and probably no comb. But successes were many, we think they were even more common in those pioneer days than they are now; and this union was surely one of them. She thought she was paying her way, but this store keeper soon began paying her compliments, and very soon asked for her hand in marriage. Her reply was that she would not consider a proposition of that kind from any man until she had been in Zion at least one year. And we believe that even before he had carried her in his wagon as far as Salt Lake, that he had seen her smile, and he knew that Margareta had a heart. The Endowment House was closed in February so dear mother received her endowments on the 28th of March, Their wedding supper was a pot of cornmeal mush and plenty of good milk to which the hired men were all invited; and life on the farm began in good earnest, for her husband was a man of affairs, and one of the most successful farmers in the intermountain west. There were lots of disadvantages, you know the war between the United States and England had been fought only a short while before and as her experiences were remembered from day to day, she began to wonder if the war was really over. We never appreciated this situation until we

saw the humiliation of some of our German neighbors after the great World War. She was thousands of miles from all that she had known of faces, conditions and customs. If correspondents were prompt, it would be a year between letters. One little envelope carried the information, that her mother was dead, that her brother-in-law was dead and that her niece who was named for her was dead. Add to these conditions the fact that at thirty years of age, as a woman of a family she began to learn to cook, to sew, to spin and to do hundreds of other things just as new and strange to her. As mother told it to us in the midst of their band music, their speech making and their singing, two men rode into camp. These two messengers from the east were A. Smoot and Judson Stoddard. They were disheveled, road-stained and noticeably under tension. We will at once put ourselves on the defensive. If those soldiers come into these valleys with hostile intent, they will find them as we found them. Every house shall be burned, for the fruits of our ten years of hard labor our enemies shall not enjoy. This extremity was not required, but the whole community prepared for it. The northern Utah settlements were all abandoned. Our folks spent the winter and spring on the Provo bottoms; and there in a wagon this bride of a little over a year gave birth to her first born, Mary, who lived to be the mother of ten children. All told Margaretta had six children-four girls and two boys, all of whom survived her. Posterity, Perspective, and Legacy Do any of you suppose that Elder Lees when he baptized that little Clark girl eighty-two years ago could have imagined the numbers that would be added to the Mormon Church because of the ordinance which he performed on Sept. On the anniversary of her hundredth birthday, May 25, , she had seventy-one grand children, one hundred seventy great grandchildren. In all her direct posterity now number Oh, what are the possibilities of people who live close to nature and have a high regard for the revealed work of God! Would any of her posterity like to speculate as to the number of her descendants after another hundred years? Do any of you suppose that Elder Lees when he baptized that little Clark girl eighty-two years ago could have imagined the numbers that would be added to the Mormon Church because of the ordinance which he performed on Sept. Looking backward we must all agree that this little hazel-eyed girl, brown hair, who was only about five feet tall, who lived single until she was twenty-nine years old because she wanted her children to be born under a covenant with the Lord, had surely been remembered of Him. She was born in Nottingham and she never left Nottingham until she left for these western wilds. She came to Bountiful, Utah and during her fifty-three years of residence here was never out of the state. Mother was a natural nurse besides having had eight years of hospital training, so that her services, always gratuitous, were often demanded, and scores of mothers had occasion to feel obligated because of her skill and tender patience. She was sympathetic in the extreme and her loyal friends extended as far as her acquaintances. She was more generous than she could afford to be, particularly with her own children, and with the Elders who first brought her the Gospel.

Chapter 6 : Margaretta Unwin Clark is Rescued by Anson Call – Know Your Call

Get this from a library! Anson Call and the Rocky Mountain prophecy. [Gwen Marler Barney] -- Anson Call was born 13 May in Fletcher, Vermont. His parents were Cyril Call and Sally Tiffany.

The Lord [warned] him through a dream. He too obeyed the revelation. From to , Joseph Smith Sr. The first two dreams strike a peculiar familiarity to the dream and vision of the tree of life given to Lehi. Some authors have suggested that there could be as many as thirty correlations between the two dreams. Another unique component of Joseph Smith Sr. It is no wonder that he distanced himself from organized religion prior to the First Vision, notwithstanding pressure from family and friends. Once he arrived in the garden he was healed of an infirmity and honored by twelve wooden images which made obeisance to him. In this dream, his guide appeared to him and confirmed his integrity and character to be acceptable to the Lord, adding that this would be the last time he would be visited by the guide. Strikingly, the guide told Joseph Smith Sr. The forthcoming events of the Restoration through his son Joseph Smith Jr. These dreams prepared Joseph Smith Sr. When Joseph Smith Jr. Though the dreams of Joseph Smith Sr. The Prophet recorded two significant dreams in the last four months of his life. These dreams seem to have been prescient relief to a man bogged down by the constant fury of his enemies. In early February , Joseph had a dream about overcoming troubled waters, which he related to Wilford Woodruff, Willard Richards, and W. I was standing on a peninsula, in the midst of a vast body of water where there appeared to be a large harbor or pier built out for boats to come to. I was surrounded by my friends, and while looking at this harbor I saw a steamboat approaching the harbor. There were bridges on the pier for persons to cross, and there came up a wind and drove the steamboat under one of the bridges and upset it. I ran up to the boat, expecting the persons would all drown; and wishing to do something to assist them, I put my hand against the side of the boat, and with one surge I shoved it under the bridge and righted it up, and then told them to take care of themselves. But it was not long before I saw them starting out into the channel or main body of the water again. The storms were raging and the waters rough. I said to my friends that if they did not understand the signs of the times and the spirit of prophecy, they would be apt to be lost. It was but a few moments after when we saw the waves break over the boat, and she soon foundered and went down with all on board. The storm and waters were still very rough; yet I told my friends around me that I believed I could stem those waves and that storm, and swim in the waters better than the steamboat did; at any rate I was determined to try it. But my friends laughed at me, and told me I could not stand at all, but would be drowned. The waters looked clear and beautiful, though exceedingly rough; and I said I believed I could swim, and I would try it anyhow. They said I would drown. I said I would have a frolic in the water first, if I did; and I drove off in the raging waves. I had swam but a short distance when a towering wave overwhelmed me for a time; but I soon found myself on the top of it, and soon I met the second wave in the same way; and for a while I struggled hard to live in the midst of the storm and waves, and soon found I gained upon every wave, and skimmed the torrent better; and I soon had power to swim with my head out of water: I asked him how he liked it. I was soon enabled to swim with my head and shoulders out of water, and I could swim as fast as any steamboat. In a little time it became calm, and I could rush through the water, and only go in to my loins, and soon I only went in to my knees, and finally could tread on the top of the water, and went almost with the speed of an arrow. I said to Samuel, See how swift I can go! I thought it was great sport and pleasure to travel with such speed, and I awoke. To dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power. I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather-boarding off, and was altogether in keeping with the farm. While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me. The leader of the party ordered me to leave the barn and farm, stating it was none of mine, and that I must give up all hope of ever possessing it. I told him the farm was given me by the Church, and although I had not

had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church. He then grew furious and began to rail upon me, and threaten me, and said it never did belong to me nor to the Church. I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with the destruction of my body. While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud. When I was a little distance from the barn, I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged, the dream or vision ended. So it can be viewed that the next day the Lord took Joseph to another sphere of existence to continue the work which leads to the salvation and exaltation of man. This dream confirms what the Lord taught his disciples: Through Joseph Smith Sr. There are a great many things taught us in dreams that are true, and if a man has the spirit of God he can tell the difference between what is from the Lord and what is not. Whenever you have a dream that you feel is from the Lord, pay attention to it. Smith, I dreamt that my wife came to me and told me that our first child had died. I believed my dream, and in the morning while at breakfast, I felt somewhat sad. It may be asked what use there was in such a thing. But what I wanted to say in regard to these matters is, that the Lord does communicate some things of importance to the children of men by means of visions and dreams as well as by the records of divine truth. And what is it all for? It is to teach us a principle. We may never see anything take place exactly as we see it in a dream or a vision, yet it is intended to teach us a principle. He was certain the communication was from God, and George A. Smith would stand as a second witness to the truthfulness of the account. However, Wilford Woodruff had to determine the principle the Lord was teaching him with this dream for himself. Likewise, we must wisely discern what we are supposed to learn from our own inspired dreams. A glimpse of our glorious potential. Dreams can encourage us in the path of righteousness and sustain us in afflictions. While frustrating mortal concerns bear down upon us, we may receive eternal glimpses of our future state of existence. In the winter of 1832 while suffering from an illness, Parley P. Pratt, who helped establish the settlement of the Saints in western Missouri, experienced the following dream: I thought I saw myself dressed in a clean and beautiful robe, white as snow, and extending from the neck down-ward in beautiful folds. On either breast were lines of golden writing, in large Roman letters, about a third of an inch in length, and the lines extending from the center of the breast on each side six or eight inches long. The upper line on each side appeared larger and more beautiful or conspicuous than the others; one of these lines was: He had quickly proven to be an avid missionary, exceptional teacher, and influential writer. Four years would lapse before Parley P. Pratt would be ordained an Apostle, and the New Jerusalem he and the other Saints sought to establish has yet to be built. Pratt noted the significance of the dream: As a young Apostle, Spencer W. Kimball was privileged to learn from George F. Richards " , [23] who was an alert man and attentive to God-given dreams. He did not think they were the least unusual for the faithful. While addressing the topic of dreams in a general conference, President Kimball referred to the following experience told by George F. Richards in council with the Quorum of the Twelve Apostles nearly thirty years earlier. I believe in dreams, brethren. The Lord has given me dreams which to me are just as real and as much from God as. It is not out of place for us to have important dreams. More than 40 years ago I had a dream which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it to him. I would have remained in his presence, but there was a power drawing me away from him. As a result of that dream, I had this feeling that no matter what might be required of my hands, what the gospel might entail unto me, I would do what I should be asked to do even to the laying down of my life. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life. He saw and, more importantly, felt a sense of love more gratifying than anything under his current situation.

Bednar shared an experience in general conference having to do with dreams. He spoke of an alert stake president who was prompted to know the names of all the youth in his stake. Shortly after learning all of their names from snapshots he had had taken, the Lord sent him a dream. Elder Bednar described the experience: One night the priesthood leader had a dream about one of the young men whom he knew only from a picture. In the dream he saw the young man dressed in a white shirt and wearing a missionary name tag. With a companion seated at his side, the young man was teaching a family.

Chapter 7 : Stories of Faith--The Early Mormon Saints and Pioneers: Joseph Smith's Rocky Mountain Prophecy

If you would like to learn more about anson call we recommend the book "Anson Call and the Rocky Mountain Prophecy" by Gwen Marler Barney. If you would like to read the journal entries of anson call we recommend the book "The Journal of Anson Call" by Shann I.

Salt Lake City has become a major U. He was most impressed with this one in particular. Yet he also wanted proof of its authenticity. While preparing his book, he visited the Church headquarters and requested to see the original manuscript. Why would the LDS Church leaders refuse to show Morris the evidence verifying such a remarkable prophecy, especially since Morris was trying to defend the Prophet? In their research, Jerald and Sandra Tanner discovered a likely reason why the request was denied. On page of Shadow, the Tanners provide a reprint of the actual manuscript page, and it is obvious that the information was addedâ€”squeezed between the lines amid the dates of Thursday 4 August, Friday 5 August, and Saturday 6 August. The handwriting on the page, the Tanners believe, appears to be that of Thomas Bullock, the recorder of the original information on the page. But exactly when he added the extra material cannot be definitely determined. Smith died in June This means the entry itself in the History cannot be accepted as definite proof that Smith made the prediction. But was the prophecy added to the manuscript before or after the Saints moved to Utah? We cannot know for sure. The possibility remains that the material could have been added to the page after the Church had already settled in the Great Salt Lake Valley. In order to prove the prophecy authentic, we must look to other datable sources. Though Morris claims it was printed in , the photograph of the prophecy from that paper which he includes in his book was from the 7 November issueâ€”more than eight years after the Mormons had already settled in the Salt Lake Valley see page and footnote. The work on compiling and finalizing the History did not begin in earnest until 10 April under the direction of the new church historian George A. The prophecy was printed for the first time in the 7 November issue of the Deseret News p. Stenhouse, once a faithful Mormon, later wrote an expose called the Rocky Mountain Saints. Yet the entry cited does not mention the Rocky Mountains. Morris suggests that several people had early knowledge of this prophecy. He cites, among other things, an entry from the journal of Heber C. Kimball on 31 December concerning the move of the Saints to the west Prophecies of Joseph Smith, p. Examination of that journal entry, however, shows that Kimball did not know where the Saints would settle. This fits perfectly with plans held by Young at that time, since the Battalion was to be discharged in California. Mormon historians James B. Allen and Glen M. In his book titled Brigham Young, M. Just where in the West they were going, the Mormons did not know, but Oregon and California were in the mind of Brigham Young. There had been vague ideas afloat of Oregon, Vancouver and Upper California as probable places of refuge. The prophecy had been widely published by that point. A hymn written by John Taylor also gives the impression that the Mormons were headed for the northern Pacific Coast. The Mormons sang it often on their journey across the plains and Rocky Mountains: It lies between the mountains and the great Pacific Sea; The Saints can be supported there, And taste the sweets of liberty. They did not know where they were going. There was an indefinite idea that they were going to California; for you may remember that in some of the old editions of our hymn book there is a hymn: While many Mormons had already left Nauvoo on their way to the west, other leaders of the Church had been discharged to England. An idea of where the main body of the Church would be going was sent along with them. The evidence tells us that Young had no firm intentions of settling in the Great Salt Lake Valley until after the Mormons had left Nauvoo. He even said as much in a sermon he gave in Had he known, he would have followed the revelation to the letter. All this tends to disprove the notion that Young had made up his mind in January of As the Saints journeyed west, Young contracted Mountain fever, a sickness that is accompanied by fever, chills, and aching muscles. It was while he was in this condition that his wagon train reached the Great Salt Lake Valley. Upon seeing it, Young decided that this was where they would stop. In a speech commemorating their arrival to the valley, Wilford Woodruff made the following comment: He was taken sick on East Canyon Creek, and I made a bed for him in my carriage. When we came upon the bench, where we had a fair view of the valley before us, I turned the side of the vehicle to the west,

so that he could obtain a fair view of the valley. President Young arose from his bed and took a survey of the country before him for several minutes. I have seen it before in vision. In this valley will be built the City of the Saints and the Temple of our God. It could very well have been his illness that decided the matter for him. It is quite possible that he would not have wanted to continue the difficult and uncomfortable journey in that condition. By his own account, Young was unable to even get out of the carriage and view the Great Salt Lake Valley when they arrived. When exactly Young made the decision to settle in Utah may never be known. One thing is certain: For more articles on Joseph Smith, [click here](#).

Chapter 8 : 'Great pioneer' &#; Anson Call memorialized | Deseret News

Key source material for more Anson Call history must include the detailed, carefully researched book, [Anson Call and the Rocky Mountain Prophecy](#), by Gwen Marler Barney (). [calendrierdelascience.com's](#) entry on Anson Call contains over source references, and an additional story and photo entries.

Chapter 9 : Margaretta Clark â€“ Walker Boot

Joseph Smith's Rocky Mountain Prophecy Saturday, 6 [Aug]. -- Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois.