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OVERVIEW

We appreciate the con-tinued support and concern you have for advancing our genealogical and his-torical work. We are having a reasonable rate of renewals along with new



members coming in regularly. It is your endorsement and support that brings in new family members. Please note that when you get the Winslow Farr Sr. Family Information form in correspondence, orders you may have placed, or in other ways, you do not need to fill it out a second time. Those forms are to pass on to family who are not members. You need fill that form out only once as we save them.

Last year we had a total of 150 members sign up. This year our sign-ups are 121 members with 10 being new members. If anyone in your family failed to sign up again and has not received this newsletter, please tell them it is not too late to receive it. We appreciate the fifty family members who have contributed additional funds to do our research. *A special report will be out this fall going into more detail on our efforts to trace the Farr line. You who have donated to research will be receiving this additional report.* These in depth reports will come out annually and as success is achieved on other lines we will also be reporting on those lines.

This newsletter will contain articles on Lorin and Aaron Farr, a Farr research report by Dr. Arlene Eakle, a special report on the possible

Pocahantas connection on our pedigree chart by Maybeth Farr Reimann and a report on our officer and trustee meeting held on June 4th. If you have a desire to write an article that would be of interest to the family members, please contact me.

You will see that we have a special section where we reprint comments that some of you have made in correspondence with us. Please continue to write us with your thoughts and suggestions, as they are appreciated.

We suggest that you three-hole punch these newsletters and save them for future reference in a notebook. They will be a valued resource to you and your family in the future.

OFFICERS AND TRUSTEE MEETING

Due to President Ezra Taft Benson's funeral in Salt Lake on Saturday, June 4th we had to cancel the research portion of our meeting in the Joseph Smith Memorial Bldg as the time conflicted with the funeral. We had looked forward to having Arlene Eakle instruct us on methods of research along with Maybeth Farr Reimann handing out additional information on the various ancestral lines. We are rescheduling that meeting for Saturday, October 29th at the Joseph Smith Memorial Bldg. at 10:00 A.M. It was suggested that we hold the officer/trustee meeting and research meetings twice a year at the end of October and April.

We did go ahead with the officer/trustee meeting in Provo on Saturday. We discussed the importance of developing a mission statement to

guide our organization and phrases involving adventure, fun, obtaining the spirit of Elijah, legacy, family gatherings, ties, etc., were mentioned. We would appreciate any comments you might have to guide in phrasing a mission statement that would give us motivation and direction. One of our overriding purposes is to gather names of our ancestry and have their ordinance work done in the various LDS temples that are built for that purpose. We want to see a binding together of our family both here and in eternity.

Doing work for the dead is one of the main missions of the LDS church. However, we do recognize there are those in our family who place more importance on the history, stories, family reunions and other benefits of the organization. Certainly these things are important and should be part of our mission statement. We want to include all in the family who wish to join with us regardless of religious belief or motivation for joining. We are in an earnest search for all the descendants of Winslow and Olive Farr and their ancestry before them who are interested in joining us.

We also discussed the next family reunion planned for Friday, August 2nd & Saturday, August 3rd, 1996 in Ogden, Utah. Please mark your calendars as this will be an enjoyable and inspiring event. Our Chairman, Dick West, has suggested holding the reunion at the Ogden Union Station with various recreational and family events filling the two days. There will be presentations on family history, family history tours, entertainment, picnics and other exciting events. We will fill you in as we plan more in detail in the coming months.

Maybeth Farr Reimann has handed out 12 packets on various ancestral lines on the nine generation chart. Please see enclosed sheet indicating who has what line. Their addresses and phone numbers are included in the event you are doing research on the same lines and wish to coordinate with them. Joe Reimann is

working on correcting the Farr data base in the family history library.

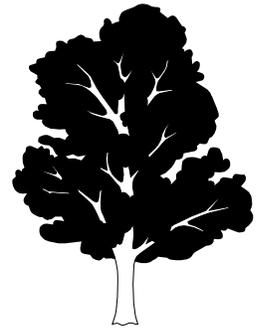
Dave Farr
Mission Viejo, Cal.

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FARR, FARE, FAWER, FARRER:
Which is our Surname?

Main research objective: The Parents of Stephen Farr (No. 32 on Winslow Farr chart).

Stephen Farr is recorded as being born in Concord, Middlesex, Massachusetts between 1646 and 1650. We know that he married Mary



Taylor 25 May 1674; although researchers report the marriage in Concord, Billerica, and Stow - no one seems to know the exact location of the marriage. We do not know when Stephen died or where he is buried.

With the first part of our research survey almost completed to determine what other researchers and genealogists have recorded on the Farr family, these are the candidates proposed for Stephen's father:

1. "Old ffarr dyed 11th mo 22 1672 (22 Jan 1672/3)." Braintree, MA New England Historical and Genealogical Register, 37:169.
2. Barnabas Farr (also spelled Fower, Farre, Fawer) died 10th mo 1654 (13 Dec 1654) Boston, MA. He married a woman by the name of Dinah, we do not know her surname. Barnabas executed a deed as grantee 5 Oct 1654 in

Boston, Suffolk, MA with Francis Smith as grantor. His arrival in America between 1620 and 1650 is recorded by John Hotten and indexed in P. William Filby and Mary K. Meyer, Passenger and Immigration Lists, 1550-1900, Detroit: Gale Research Company, 1983. We have no exact date of arrival in New England for Barnabas.

3. George Farr was a resident of Lynn, MA in 1630 and admitted freeman in 1635. He married Elizabeth Stower about 1630; she appears to have died sometime in 1646. He came originally to Salem, MA where he was a shipwright, then he moved to Lynn and took up farming on his land allotments there. George died 24 Oct 1662 leaving sons - John, died 29 Oct 1672; Lazurus, died 9 Dec 1669; Benjamin; and Joseph; and 4 daughters. James Savage, Genealogical Dictionary of the First Settlers of New England, Baltimore: Genealogical Publishing Company, 1981, reprint of the original edition; and Clarence A. Torrey, New England Marriages Prior to 1700.

4. Robert Farr (also spelled Fare), carpenter. He died 22 Jan 1656 in Charlestown, MA, leaving wife Sarah Stower. Clarence A. Torrey, New England Marriages Prior to 1700, Baltimore: Genealogical Publishing Company, 1985. Archibald F. Bennett considered each of these persons as candidates for Stephen's father. Since he could not find conclusive evidence to tie them together, he uses such phrases as "believed to be..." and "probably the son of..." and "possibly the son of..."

5. Elianor Farre. Maybeth Reimann found another reference, overlooked by previous researchers in English Convicts in Colonial America, Volume 1: Middlesex, 1617-1775 edited by Peter Wilson Coldham and published by Polyanthus, New Orleans, "Farre, Elianor wife of Thomas AT Jan 1656." (AT = Transported) This index entry is not intended to be a comprehensive statement of the information available. It is an index entry only to the Middlesex Sessions Rolls on file at the Greater London Record Office. Most of the cases are petty larceny for which the court could sentence branding in the hand, public whipping, periods in the pillory, and transportation to the Colonies. An average of 35 persons per year were shipped to America during this early period of time.

6. Thomas Farrer. James Savage, in a footnote, states, "it has been supposed by some, that this name (i.e. Farr) is the same as Farrer." And Archibald F. Bennett also states, "It is demonstrated that Thomas Farrer of Lynn was also at times recorded as Thomas Farr." In a future newsletter article, we will summarize the known information about Thomas Farrer of Lynn, MA for all Farr family members to judge for themselves.

7. George Farr. Ipswich 1643. Herdsman, 1647; famous killer of foxes. Pope, Pioneers of Massachusetts. Baltimore, Genealogical Publishing Company, 1986 Reprint.

Each of these candidates are documented in a variety of the sources we have surveyed so far. (See Newsletter Jan 1994 for

partial list.) And we have searched both Farr and Farrer with the alternate spellings of each name in these records. Whichever direction our work takes, we will have access to the data on all names.

Before we can really consider these 6 candidates as parents in serious research, we must first establish a tangible link between any of them and our Stephen in Concord. We have only the proximity of the localities of Concord, Lynn, Charlestown, and Billerica where families that resided there in the 17th century were often related to each other.

The newly discovered sources, the research of the past now indexed for the first time, original sources made available in printed form and on microfilm may supply other entries like the one for Elianor Farre that may change both our need for the above candidates as parents and the eventual lineage that links our Stephen with his own parents.

* Refer to map on the following page for locations of various counties discussed in this article.

By: Arlene H. Eakle,
Researcher

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PART II OF "FACT, FICTION, OR TRADITION"

The above heading relates to the first article on this subject that was included in the Newsletter of the Winslow Farr, Sr. Family Organization, June, 1993. It concerned a story that had come down through several generations, but (as far as known), only by word of mouth.

Like well-written mystery stories, this too had a clue that might lead to the solution of our own family mystery: Did we, in fact, have an Indian Grandmother some generations back?

The "clue" came two or three months ago; I was looking through a book entitled, The Story of America in Pictures, by Alan C. Collins, 1953 edition. (It must have been on the Best Sellers list, as this was the 8th printing in as many years). Each page had an account of some historical epic (told briefly); also on each page was an etching or painting, depicting, visually, the event. I spent very little time on each page (the book is almost 500 pages), until I came to page 35: The picture here showed a man on his knees, while his upper body was draped over a large stone; his head was being shielded by the body of an Indian maiden, portraying the historical story of how Pocahontas saved the life of the man - - John Smith. In his own words, John left his account of what happened: Pocahontas had pled with her father, Chief Powhatan to spare his life. The picture showed the Chief, with his hand holding a large stone ax, and uplifted as to kill the knee-ling captive. I turned to the next page (36), and it was titled "The Marriage of Pocahontas to John Rolfe". Now this page had my full attention -- I knew that there was a John Rolfe (#214) (or a Henry/John



Rolfe) and his father was also a John Rolfe, on our pedigree. That was the first clue as to the possibility that we had an Indian Grandmother, somewhere, and it sent me on a search of all information that I could get at the Family History, as well as two older sets of encyclopedias I had at home. (World Book Encyclopedia, 1959 edition; and The Encyclopedia Americana, 1949 edition.) I'm sure there are more.

But was this John Rolfe OUR John Rolfe? Could Pocahantas really be our Grandmother? The answer, however, was "No". But that is not the end of the story.

This John Rolfe was born in England, about 1585, and came to Virginia in 1610. He was a widower, his wife (name not known) had died soon after arriving in Virginia. He had become a very prominent citizen, and a well-to-do businessman. After he was released by the Indians, there was peace between the Indian nation and the Colonists for a time, during which time the young Pocahantas visited the colonists and often took much needed food to them, such as the corn, squash, etc. While visiting them, she became converted to the Christian faith and was baptized by the name of Rebecca. She was said to be the first Christian from the Indian tribes.

Speaking of names, the sources I read said that the real name of Pocahantas was really Matoaka, and the other a nick-name. She was also known as Amonate, or Amonute, pronounced in different ways. So her correct name would be: Matoaka Pocahantas Amonate Rebecca. Her father was called Indian Chief Powhata, which was a union of the Algonquian tribes. Chief Powhatan's real name was Wahunsonacook. Can you imagine trying to write all the names of both Pocahantas and her father on a pedigree chart? And also since her father was believed to have had as many as 100 wives, trying to find out which was Pocahantas' mother? Well, we won't have to try to figure that mystery. Now we know. It was Tradition.

Was there a connection between John Rolfe, husband of Pocahantas, and OUR

Henry/John Rolfe of the pedigree chart. I believe so. But there is still more to the story.

Pocahantas and John were married on 5 April 1614 (or 22 April 1614), and about one year later there was a son born, which they named Thomas. (Their only child). In the Spring of 1616, John, Pocahantas, and Thomas took passage on the boat "Treasurer". With them also were "...a heterogenous group that included a Spanish spy, an Irish traitor, plus Pocahontas' sister, her sister's husband, and one of her father's tribal councilors - priests, and several young Indians of both sexes".

"On May 31, 1616, the "Treasurer" arrived in Plymouth (Eng.). And during the following months, Pocahantas was made or became the object of a considerable amount of publicity." Other accounts stated that she was introduced to London Society as "an Indian Princess", and she was treated with great respect and honor.

"But Pocahantas soon sickened, as did her baby son Thomas, and most probably, the other Indians." Arrangements were made for the John Rolfes to return to Virginia, aboard the "George"...."But as Pocahantas was returning homeward, (towards Virginia), she died in Gravesend, a Thames River port, located some twenty-odd miles downstream from London, and was buried there. ".....in the Gravesend Parish Register a record of Pocahantas' March 21, 1617 burial, referred to her as "a Virginia lady borne". (meaning, high born of rank).

Baby Thomas was still too ill to travel to return to Virginia with his father. He was cared for by "Sir Lewis Stukely, Vice-Admiral of Devonshire, the shire in which Plymouth was located, with the quotation 'desired the keeping of baby Thomas Rolfe...' and written also by John "was so Nobly mynded toward me, that he most earnestly entreated to have the keeping of (Thomas) until my Brother tooke further order"... "until he was of better strength to endure such a hard passage.

"And the probabilities seem to be that not long after John Rolfe departed in the "George", Thomas was in London under the care of his uncle, John Rolfe's merchant bro-ther Henry. (Underlining mine).

John Rolfe did return to Virginia, re-married, but died prior to October, 1622. His brother Henry was so notified.

Thomas stayed in England, apparently with relatives. "At St. James Church, Clerkenwell, London, September of 1632, one Thomas Rolfe married Elizabeth Washington, who, it is said, died soon after the birth of their daughter, Anne Rolfe, who it is said, married (in 1659) Peter Elwyn, and by him had three sons and four daughters."

Question: Was this Thomas Rolfe the son of Pocahantas?"

Answer: Probably not, although it was thought so by some.

"About 1635 Thomas Rolfe, son of Pocahantas, returned to Virginia ... Years later, on 10 October, Thomas Rolfe fathered a daughter, Jane.....

There are descendants of this daughter Jane, who have their own organization of Rolfe descendants.

Back to the connection between Henry Rolfe (#214) and John Rolfe. The evidence has not been proven, but there is much "circumstantial evidence" that they may, indeed be brothers. Our Henry was born about 1595, and was of Whiteparish, Wiltshire, Eng. There were quite a few John Rolfe's about that time, and possibly the one who was in Virginia, and son of a John Rolfe, may connect. It needs research.

If John and Henry were brothers, then Pocahantas, the "Indian Princess" would have been, I believe, the 5th great aunt of Olive Hovey Freeman (not Farr line); however, it would be by marriage, not by blood. But Thomas's line would

be real cousins, though somewhat distant.

This account has been abbreviated, so there could be "more to the story". Think of all the interesting tales to be told for each of our ancestors -- if we only knew.

Maybeth Farr Reimann
Salt Lake City, Utah

AARON FREEMAN FARR -- PIONEER AND MISSIONARY

Special unique characteristics are needed by those persons whose lives and actions mark them as pioneers. Aaron F. Farr was one of these special persons. Born to Winslow Farr Sr. and Olive Hovey Freeman on a farm in the State of Vermont, he soon learned how to work and work hard, which prepared him to be in the vanguard of those who trekked across the Plains to establish a haven for the Mormon saints.

These traits included a capacity to lead out when the need arises, but also to follow other leaders with enthusiasm and vigor. Meeting challenges and solving problems is a daily exercise for a pioneer whether it be hunting for food, repairing harness, or dealing with needs of their family.



In 1832 he and his brother, Lorin, heard the Restored Gospel message from Elders Orson Pratt and Lyman Johnson, firmly believed what they said. They were promptly baptized. Aaron moved with his father's family to Kirtland, Ohio in 1837. He then left for Missouri and Indiana. Later he traveled to Far West and was called by the Prophet Joseph Smith to accompany him to David County and to what became known as Adam-Ondi-Ahman. While there the Prophet identified the place where Adam had built altars after leaving the Garden of Eden. Finally in 1839 he settled in Nauvoo, Illinois.

Some ten years after his baptism, Aaron was called by the Prophet to go on a mission to Western Illinois, Indiana, and Ohio returning to Nauvoo in July 1843. As yet no journal of this mission has surfaced. After the martyrdom of the Prophet, and at the beginning of the exodus, March 1847, Aaron was selected by Brigham Young to be among the first group to go to the Rocky Mountains. The trek West began. March 1847 he received word from Brigham Young that he should start west with the first band of Pioneers. The trek West began at Winter Quarters April 7, 1847 with 73 wagons, one belonging to Aaron Farr. The 4th of July found the band at Green River. Here Aaron and four other men were sent back as guides for the remaining emigrants and in doing so, missed out on the history-making event of the Saints entering the valley on July 24th. He finally entered Great Salt Lake with the next company to come but it was not until September 20, 1847.

Five years later on September 15, 1852 Aaron, along with Darwin Richardson, Alfred B. Lambson, and Jesse Turpin were called on a mission to the West Indies. They started from Salt Lake with some eighty others going to many nations of the earth to promulgate the Gospel.

Rain began to fall during the nights and would be followed by frost on the ground in the mornings. Quoting from Aaron Farr's Journal:

"September, 18th.

Took an early breakfast and went out for our animals and a part of them were gone. I took old Charley and went for them and wrode (sic) some 20 mi. for them, found them with our main camp. I took them back and went on our journey at 2 o'clock, went 10 mi and camped (making me fifty mi. in one day riding 40 on horseback. I got very lame) while at supper our horses run into the mountains. After a long search Br. R. and myself found them at 10 o'clock in the knight (sic) in a good warm place.

Made them secure and went to camp. Very cold knight (sic) water frose (sic) in our pail 3/4 in."

Their travels generally followed rivers and creeks probably on a route they were already familiar with: Weber River, Bear River, Fort Bridger, Black Fork, Green River, Big Sandy Creek, Pacific Springs, Sweet Water. Such were the land marks they probably followed since they were the easiest passes to go over.

"Oct. 1 Saturday. Verry muddy and hard traviling (sic). Went to Platt River. Tarried there over the Sabbath. 2. Br. Brown and myself went into the mountains to get some meat. I killed a fine deer and we put it on our pack mule and came into camp in the dark."

Selling his horse in St. Joseph, Missouri, he and his companions (some 17) secured passage on the Steamer Clared for St. Louis, following the meandering of the Missouri River. The price was \$15 each but Aaron bargained them down to \$10.

"Nov. 19. We arrived in St. Louis. Tarried in the city 10 days. I made it my home with my Brotherenlaw Atherton. Enjoyed myself verry there. Br. Richardson and myself went to several Spirit Circle meetings. Saw the medium write and perform under the influence of the Spirits. Some of the Saints there."

After their sojourn in St. Louis they boarded a boat by the name of Iowa for the next portion of their journey to New Orleans. Traveling down the mighty Mississippi river turned out to be a pleasant experience in contrast to their earlier struggles. On arriving in New Orleans, Dec. 6, 1852, almost three months since their travels began, Aaron describes the great time of mourning for the death of Clay

Calhoon, which had just happened with their arrival. This causes him to write a touching lament.

"What an ado and expense this Nation will make and go into for those Demagogues who have lived opulence and luxury, been carressed and worshiped and lived in ease faring sumptuously every day of their Lives at the Expense of this Nation. None to say why do ye so. On reflecting a moment my mind is turned back to the Saviour of the World who was slain, Prophets murdered and killed. Banished and cast out too for the testimony which they bore, to see men whipped, imprisoned, drove from cities and hunted and (this a free land) all for the salvation of man and holding the Priesthood of God. Does the Nation Mourn their Loss. No! Verily NO!"

Aaron must have enjoyed his experience on the sea, even though he was sea-sick some of the time. His journal is filled with a daily log of latitude, longitude, temperature readings, and the condition of the sea. Quoting from his record as of Saturday, January 1, 1853:

"....I am called to declare the gospel and the whole plan of Salvation to the Nations and Islands unknown to me. My desire is to always be found humble and meek and the Spirit of my mission with me. May the Angels of heaven go before me and prepare the way and may those who I may be called to travile among have visions of me that when I go among them they may know I am a servant of God come to do them good, guide thou my feet O Lord in paths of virtue and suffer not thy weak servant to go astray for my desire is to do good to all men to bless and swerve

not."

The ship landed at Kingston, Jamaica on January 9, 1853 some 20 days out of New Orleans with the Elders disembarking the next day, Sunday. They found a room for one dollar a week and then met up with a lawyer who was to help them secure licenses and permits to meet and preach in the city. Support from a local minister appeared to open the way for them to preach at a local hall of Professor Clunis. On their arrival the door was barred by the Professor. The reason given is that the Mayor had not been consulted and no preaching would be allowed in the hall.

"By this time the people had gathered outside wanted to come in. Mr. Clunis told them repeatedly they should not. Cries from the outsiders crying free toleration to all religions. They were crowding round by hundreds of the most respectable part of the community after our explanations he sent a servant out by a back way. Went in at the large end of the horn consequently were squeezed out at the little end. Came to our lodging house and some that knew where at we lodged came to know the why we did not hold forth. We told them and preached to them in one of our rooms."

This was the beginning of their struggles. The four Elders worked hard the following week to try to get acceptance to preach. They met with Mr. Anderson, a lawyer, with the Mayor, the Governor, the Attorney General, and the American Consul. Permissions to use the court house and other Council rooms was given and then permission was denied. They were constantly shuffled from one person to another, but still did not succeed in getting favorable places or conditions to teach. With the lack of success in Kingston the Elders separated and decided to go around the Island seeking better opportunities. They met with some success and Aaron and his companion Brother Richards

taught and baptized a few persons. They seemed to travel great distances in trying to find those who would listen to their message. Travelling without purse or script, they had difficulty in finding persons who would give them places to sleep or food to eat. Even other ministers were difficult:

"22. Called on the Rev. Dr. Wane, a American missionary from New York. He would not receive not so much talk with us but we were weary and asked for some thing to eat, a cup of coffee for breakfast had come 18 ms. We told him our particular mission to this Island. He said he had herd Dr. Nuet give an expose to our doctrine. He said he had a verry poor opinion of us. We told him we were hungry & thirsty. He said he would feed a hungry thief so his good lady got us a lunch the first we had ate that day."

On Sunday, Jan 23rd, 1853 they were invited to preach in a Black Baptist chapel. The conditions were favorable but the black congregation did not understand their teach-ings. While there a letter came from their companions who had returned to Kingston because of abuse they were suffering in Spanish Town. They said they were directed to return to Kingston for what they knew not.

Aaron returned to Kingston to council with the other brethren and then returned to his labors.

"Wed. Feb. 2. Some rain but we started after spending two nights in the castle without rest or sleep or much to eat. Our feet were sore and blistered, scalded by being in the wet. Our boots became verry hard caused us much pain and fatigue sore feet and starved bellyes. We travialed some 30 ms. to Cotage Estate. Here we obtained lodging by going on a old Sopha without charge."

On February 4th they returned to the capitol, Kingston, where they found Dr. Brown sick with a fever. A few days later two other Elders returned to the capitol, both were sick with a fever. Sickness, lack of success, and exposure to severe prejudice among civil authorities, other ministers, and both black and white citizens led them to try to get passage to New York City. After some difficulties in getting passage they left Jamaica on the 11th of February having served on this island for one month. So ended the first missionary effort in that land.

From New York City Aaron made his way to New Haven, Connecticut and spent his time preaching in Connecticut, Vermont, New York, Philadelphia and New Jersey. On the 3rd of April, 1854 he joined up with a company headed for the West. Arriving in St. Louis on April 21 he was promptly involved in helping the gathering of Saints in purchasing wagons and supplies as they prepared to head West. His talents were put to good use since he was already experienced in Westward travel over prairie and mountains.

Aaron Farr's daily record closes here. Included in further journal pages are information regarding baptisms, confirmations, ordinations, geographical and botanical data from Jamaica, tithing payments and contributions.

This glimpse in the life of Aaron Farr should give us a genuine feeling for the stamina, the dedication, and the spirit of this man who directed his life to serving his fellow men and of the Savior of the World who he represented.

--The earlier historical account is from Tullidge's Histories Vol. II.

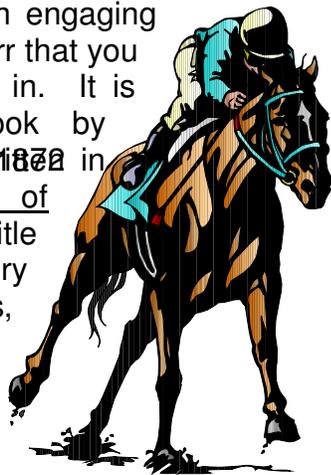
--Quotations are taken from Aaron F. Farr's Journal of 1852-54

(sic) spelling as given by Aaron.

By Robert Stum
Great-Grandson of Aaron
Provo, Utah

LORIN FARR IN KENTUCKY

We came across an engaging story about Lorin Farr that you might be interested in. It is taken from a book by ~~William B. Allen~~ ^{William B. Allen}, in 1872 in called A History of Kentucky. The title page says this history embraces "Gleanings, Reminiscences, Antiquities, Natural Curiosities, Statistics and Biographical Sketches of Pioneers, Soldiers, Jurists, Lawyers, Statesmen, Divines, Mechanics, Farmers, Merchants and other leading men, of all occupations and pursuits".



The author, Mr. Allen, beginning on page 229 of his book, tells of taking a boat from St. Louis, Missouri bound for Louisville, Kentucky. On Sunday June 18 (we don't know the exact year) Mr. Allen recorded in his diary that "on board the ship was a Mormon preacher, whose name was Lorin Farr." Mr. Allen then gives this description:

He was direct from the city of Nauvoo, Hancock County, Illinois. He was about twenty-three years of age, a little under average size, of good appearance, unassuming manners, and good natural sense, without the polish of education. He was on his way to Massachusetts with the view of assisting and conducting to the city of Nauvoo a number of individuals who had embraced the Mormon religion.

When it was known that there was a Mormon preacher on board, the passengers wanted him to speak which he consented to do. The following is Lorin Farr's talk as recorded by Mr. Allen. You may want to have a Bible handy to look up the references referred to.

"I am aware, my friends, of the reports of an unfavorable character and the prejudices which exist against the Mormon community. They have, as all must allow, been greatly persecuted. This, however, is no more than might be expected. Christ and his apostles were greatly persecuted, and how can we expect to be free from it. Now let it be distinctly understood and I appear before you at this time, not as the advocate of Joseph Smith, or of any other Mormon, but of the Mormon doctrine. I preach against the doctrine of none, but stand upon my own tub, and am willing that others may do the same. I desire that all should know and believe the Bible. We hold its precepts and truths as sacred as any people in the world, and would on no account detract from it in the smallest particular."

Lorin Farr then read from Galatians 1:6-12 regarding the proper Gospel of Christ and then from Mark 16:15-20 that tells of the signs that will follow the true believers of Christ.

"You may here, then, learn the difference between Mormons and other denominations professing Christianity. We believe that to obtain salvation, the signs which I have enumerated from the Bible must follow the believer. You know that on the day of Pentecost they spoke with new tongues, etc. It is also necessary to salvation that you repent and be baptized, and the promise is unto you and your children, etc. I know that different opinions prevail as to the mode of baptism, and I am only astonished that there should be a contrariety of sentiment upon the subject among any enlightened people. As for the Mormons, they believe that the only proper mode is by immersion. This

was the way Christ was baptized, as is evident from the fact that he went down into the water, and came up straightway out of the water; otherwise it is not a birth, or being born. We are commanded, then, first to believe, then to repent, and then to be baptized, which last brings forcibly to our memories the death, burial and resurrection of the Savior." Lorin Farr then read from Romans 6:3-7.

"Now planting means to cover up. When you hear an individual say that a thing is planted, you know at once that it is covered up with earth or something else. If, therefore, you plant corn or any other seed, you cover it up; and if you be yourself planted in the likeness of Christ, like him you must be covered up, or immersed in the liquid grave. . . I am at a loss to conceive how any intelligent mind can read the story of Philip and the eunuch, and doubt that immersion was the mode then practiced. There is but one Lord, one faith, and one baptism, which baptism, in my feeble way, I have discoursed about, and which you must adopt if you would walk in obedience to the commands of Christ." He then read Acts 19:1-7.

Lorin Farr went on to say:

"There is not a more persecuted set of beings in the world than these people called Mormons; and this persecution proceeds in a great degree from erroneous apprehensions and false reports concerning them. Ninetenths of all that is said against them is untrue, not only as regards the morality and general conduct, but in regard also to their belief and doctrines which they teach. I own we have bad men

among us, men of whom we would gladly rid ourselves, and so has every community, but do not condemn a whole community because of some unworthy members. . . .Our rule is, and it would be a good one for others to pursue, to condemn no creed until we know what it is."

At the conclusion of Lorin Farr's remarks and "an appropriate prayer", a gentleman in the crowd stood and "expressing himself with vehemence and apparently with great emotion" said basically that followers of that "scamp and villain Jo Smith" were dupes and ignorant people. He further said that "if any man upon the top of the earth deserved the halter more than any other, that man was Jo Smith."

Lorin Farr replied:

"The gentleman just seated acted the part he had seen and heard others play before in regard to the Mormons. Because he had formed a poor estimate of Joseph Smith, or course all the Mormons must necessarily be a trifling, ignorant, and deluded set. . . My object (in speaking to the group) was merely, by particular request of these people, to say something about the peculiarities or doctrines of the Mormons, and to give some of the reasons upon which their belief is founded; and although the gentleman has not disagreed with me in anything I have said, yet he attempts to answer me by a tirade of abuse against Joseph Smith. Sir, I have nothing to say on this occasion for or against Joseph Smith, but for the Mormon doctrine I am an advocate, and will defend it with my best abilities on all proper occasions.:

Mr. Allen concludes his narrative with this statement:

Thus ended the sermon of Lorin Farr, and his controversy with the stranger. The writer has never sought or availed himself of any other means of acquiring a knowledge of the doctrines or tenets of the Mormons, and gives the foregoing account rather as a matter of curiosity, and with the belief, also, that it embraces truly the sentiments of the Mormon people.

By Bruce Lloyd
Kaysville, Utah

FROM THE MAILBAG

"The newsletters are saved in my 'Farr' notebook. I'm grateful for all the information the newsletter contains! What a great family we belong to!!"



Eldrena Farr Lee
Mesa, Arizona

"When I was on my mission in Maryland and Virginia (1970-72) I was able to do some phone contacting on days that we missionaries couldn't go out and I was able to talk to a lot of Farris....a lot of them had never heard of the Mormons. Some of them belonged to the Southern Baptist Church, some were Catholic, some belonged to other denominations. I also found some were preachers and ministers in their own church."

Mary Ann Farr
Mesa, Arizona

"I am excited about the family organization. My hope is to sell our house here and move closer to Salt Lake and the BYU libraries, and to be able to participate with all of you. Thank you for your letters and interest in the family."

Ronald Farr
Lodi, Calif.

"My daughter, Claudia, and granddaughter Clachelle Taylor and I drove to Monterey, Ca the week of February 17th and we were able to enjoy the sights as well as spending a delightful afternoon visiting with 89 year old Melva Herbert. Melva is the granddaughter of Winslow Farr Jr. and his 2nd wife, Melvida Bingham Farr. Melva, who lives in a retirement home in Monterey, was happy to meet us and insisted we stay and share lunch with her. She has written a descriptive, colorful account of her early life in Mexico, Arizona and Utah."

Wilma S. Smith
Winslow Farr Jr. Biographer,
Fair Oaks, California

"I am continually thrilled by the forward movement of the Farr Organization.....The newsletter is great and reading about all the other thrusts is exciting.....Continued success to you."

Robert W. Stum
Provo, Utah

"Thank you for keeping me updated on the Winslow Farr family through your newsletter...Best wishes for continued success on this great endeavor."

Susan Easton Black
Professor of Church
History at BYU

Editors Note - Please continue to write us and let us know your feelings, observations and recommendations about our family organization. Your input and support are so important to the advancement of this historical and family history cause. Thanks to all who have written.

(2) Contributing a sum of money to the organization and setting up a Charitable Remainder Uni-Trust where by you get an annuity of 5%-15% of the sum donated for life and a partial income and estate tax deduction.

Thank You,
Douglas Farr Higham
Vice President Finance

FINANCIAL REPORT

In 1994 so far we have taken in \$2,846 of which \$1,635 is for memberships, \$682 for research, \$522 for books and \$7 for charts. Last year we had \$1,843 contributed for research giving us a grand total of \$2,525 to be used towards our research efforts. So far we have spent \$1,397 to advance research on the Farr line. This leaves us a balance of \$1,128 to spend on our 1994 research efforts.

Dr. Arlene Eakle will be going to visit the New England Historical Society in the fall and plans to do considerable research on the Farr line there. She estimates that she will need an additional \$2,000 to complete this survey and to write an in depth report to our research contributors after the trip. Our plan is to use all the funds contributed towards research to make progress on the Farr and related lines so your extra contributions will have 100% impact in the area which you intended them to be used.

Our hope is to build up a fund for research in future years that will allow extensive progress to be made on lines where our family efforts have been stymied. We will continue to train and encourage family members to push forth the work on lines where progress might more easily be made. There are creative ways to bring down your taxes and help this important cause since we are tax exempt.

(1) Assigning or applying for a life insurance policy made payable to the organization. This gives you a deduction for current premiums.

FAMILY NEEDS

1. We need stories of Winslow, Olive, Aaron, Lorin, Olive, Diantha and Winslow Farr Jr. to help us complete biographies over the coming years. We have a lot of the published works-church histories, Lorin Farr, Pioneer and other published references to the Farr family. Other than Winslow Farr, Jr.'s diary we do not have any other diaries of the family. If you know of the whereabouts of any family diaries please let us know. We don't need the originals just the copies. If you have any hand me down stories, newspaper clippings or other printed stories or references that you think would help in compiling our biographies please send them to me at our organization address and they will be distributed to those working on the biographies. If you have any relatives that have good stories and information that would be of interest please do oral histories and send us a copy of the tape. We will reimburse you for any unusual costs you may incur. We need biographies that will truly portray our ancestors and their character traits that will inspire and interest all family members.

2. I am personally looking for a copy of the book, 'Beneath Ben Lomond's Peak' by Milton R. Hunter that I can purchase. This book has a lot of great history on early Ogden .

3. Arlene Eakle is still seeking information on any Farr research that would help her as she spends time back at the New England Historical Society in Boston this fall. She is also looking for any temple books from the past where ordinances and notes might have been listed by hand in our early family's research and ordinance work. Any clues on Farr research will be greatly appreciated by Arlene. We also continue to need donations to support our professional research on the Farr line. We forgot to list Arlene under the 'Research Group' but as you know she has the assignment of the Farr line.

4. I have a lot of interesting video tape of the Vermont area where the Farris originally came from. This footage could be compiled into an interesting video for sale and distribution to all interested family members. It covers my trip to Vermont in 1992 and shows the lots owned by Elijah Freeman, Ashael and Winslow Farr along with interviews with historians in the Waterford, St. Johns and Charleston towns of Vermont. If you know anyone with the video skill and equipment to put together a tape it would be of great benefit to us as a family.

5. Our reunion planning for August 1996 continues forward. Our chairman, Dick West, is seeking volunteers to take various committee assignments. If you desire to be involved let us know. Our reunion doesn't supplant the many other Farr reunions that occur more frequently with family of closer generations. For those of you holding these reunions we would be happy to send a representative to help in making Family History Presentations. Just let me know your needs.

6. We recently had a grandson of Lorin Farr join the organization. We will be featuring an article on him in the December issue of our newsletter. If you have a relative that is a grandson or daughter or of a later generation that you think would be of interest please contact us for a possible article. We would like to cover all the living grandchildren of Winslow and Olive's children first as they are the oldest so let us know.

7. If you would like to do an article on an aspect of Farr history or one of our other ancestral lines please let me know so we can get it included. We have room in the December issue. Thank You.

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