

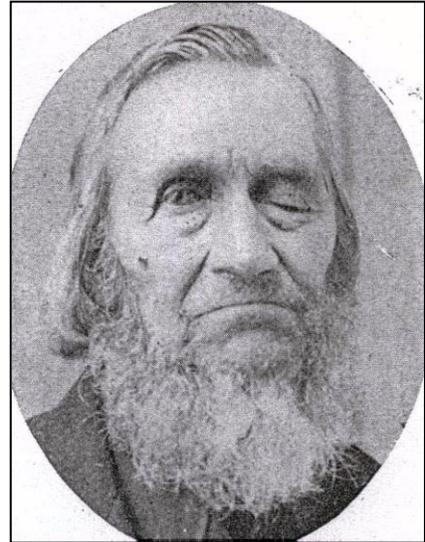
A life sketch of
Cyril Call

1785 – 1873

by Karla Knapp Oswald a 3rd great granddaughter of Cyril Call

Cyril Call was born June 29, 1785 at Woodstock, Windsor County, Vermont. He was the youngest of eight children born to Joseph and Mary Sanderson Call.¹

Cyril's father, Joseph, was an active member of the Baptist faith and served as deacon, preacher and later Pastor in various congregations where the Call's lived.² Cyril was raised in a home where family members not only understood the 'Word of God' but shared it with others on a daily basis. Cyril grew up with strong religious convictions of his own, which helped him search for and recognize true gospel principles later in his life.



As a young boy, Cyril helped with chores around the Call home. As he grew older, he became part of the Call family farm workforce, which included his father, brothers, uncles, and cousins. He learned many important lessons from their examples, including the value of hard physical labor. His father's church responsibilities kept him traveling and required the family to move several times. Cyril's family gained plenty of experience in clearing land for farming, planting and harvesting crops. Cyril learned to be resourceful, and facing the daily challenges of frontier life helped him develop skills that would help him be successful throughout his life.

In addition to farming, Cyril taught school while living in the Cambridge, Vermont area. One young pupil in particular caught Cyril's eye, and he fell in love with Sarah 'Sally' Tiffany. They were married April 6, 1806 at Cambridge,³ Chittenden County, Vermont,¹ by Cyril's father. Cyril was twenty and Sally was sixteen.

Sally, as she preferred to be called, was the daughter of Christopher and Rebeckah Ellis Tiffany. She was born November 17, 1790 at Cambridge.¹ The Call family had moved to Cambridge in 1793,² and since the Tiffanys had lived in Cambridge when their first child was born in 1784,¹ it is likely that Cyril and Sally knew of each other as they grew up.

Cyril and Sally began their life together on farm ground they would later purchase at Fletcher, Franklin County, Vermont.⁴ Cyril was able to put into practice the skills and knowledge he had gained from the examples and experiences with his family. Over the years Cyril would move his family several times, and like his forefathers, each move would challenge and bless him.

Cyril worked hard to clear and improve ground to farm. Sally was obviously busy and talented at managing all the responsibilities that come with taking care of a home, husband and a growing family. Sally gave birth to their first child, Harvey on September 6, 1808; Anson was born May 13, 1810; Salmon was born July 27, 1812 but died the next year, and Samantha was born November 15, 1814. Each of these children were born at Fletcher, Franklin County, Vermont.¹

The Calls learned that success in farming was not always determined by hard work. Unusual weather, financial woes in the banking system and the difficult challenges of turning wooded country into fertile farm ground tested Cyril's ability to provide for his growing family. In addition to the concerns of personal survival, additional struggles came when the news that the War of 1812 had erupted.

Like generations before him, Cyril answered the call to serve his country. He enlisted July 15, 1812, and became a private under Captain Roswell Wilson's Company commanded by Colonel Williams in the Vermont Militia. The Company served from August 3, 1812 until December 8, 1812.⁵

Cyril's service must have placed an extra heavy load on Sally and his extended family while he was away fulfilling his military duties. When his service was over Cyril received an honorable release and returned home to his family and resumed his farming endeavors.

Good news came with the birth of another daughter. Fanny was born on May 11, 1816 at Fairfax, Franklin County, Vermont.¹ Their growing family brought joy and many blessings to Cyril and Sally, but also continued to add an urgency to the question of how were they going to provide and survive?

Cyril's parents, Joseph and Mary, along with his brother Rufus and his family, had already left Vermont and moved to Ohio in 1815. Two years later, Cyril and Sally made the decision to join them.⁶

The reports that attracted immigration to the new open frontier of Ohio were full of promises of a bright future and fortune for all. They did not advise, however, that the area was supportive to disease such as malaria and dysentery. The sickness did not just attack a few; it

set into entire communities where victims suffered with the dreaded perspiring, chills, shakes, nausea and diarrhea. This unexpected challenge was understandably upsetting to the Calls.⁶

Cyril and Sally settled in an area called Perry, which was not too far from Madison, where Cyril's parents were living. Other family members were living in this area also. Their livelihood depended on their ability to work, and dealing with diseases slowed their ability to build homes, clear land, and plant and harvest crops. The families combined their efforts and support to each other. Slowly they began to see progress. The land they had chosen to develop proved to have good soil and that of course meant good crops. Their move to Ohio began to look full of promise; just what they had hoped for.⁶

For a short time, Cyril and his family were citizens of Mentor, Geauga County, Ohio.⁷ While living there Cyril and Sally welcomed another daughter, who they named Lucina. She was born September 29, 1819.¹ The family continued to grow when Josiah Howe was born on August 12, 1822; then Mary was born February 21, 1824; Sonora Rosaline was born December 29, 1826; Sarah was born December 19, 1828; and Melissa Cynthia was born March 29, 1830. On January 9, 1834, Sally gave birth to twins, Omer and Homer. The last seven children were born at Madison, Geauga County, Ohio.¹

During these years, there began a growing unrest regarding differing opinions involving religion. Cyril had always followed the Baptist Church, as did his father and other family members. After Joseph passed away, many of his family members defected from the Baptist Church to the Disciples Church. Cyril left the Baptist Church also, but he joined the Methodist Religion.⁸

In 1832, Cyril was introduced to a strange book called The Book of Mormon. He learned about Joseph Smith who was believed to be a latter-day prophet who claimed to have seen God and had translated the book. Cyril studied and prayed and became converted to Mormonism. In November 1832, Cyril was baptized a member of The Church of Jesus Christ of Latter-day Saints by Elder John Murdock.⁹ As he was the only member of his family to join the Church at this time, Cyril faced resistance and ridicule not only from the community, but also from members of the Call family.

Cyril was disappointed that Sally and some of his children did not join the Church when he did. Cyril had become friends with The Prophet Joseph Smith and expressed his concern to him. The Prophet gave Cyril a blessing, and in that blessing Cyril heard the promise that... "his wife and every one of his children should be converted to the gospel; be baptized into the Church; be faithful workers and remain loyal advocates of their religion to the day of their death, and that his posterity should be lovers of the truth and workers in the Lord's vineyard."¹⁰

Many early Church records that were or should have been preserved have been lost. The actual record of Sally's baptism has not been found, but she did accept the Gospel message and also became a member of the Church as Cyril had been promised. Each of Cyril and Sally's children also became active and faithful members of the Church.¹

Other members of the extended Call families gradually became converted to the Church as well. This common thread among them sparked a desire to gather closer to Church headquarters, which was then located at Kirtland, Ohio.

In February of 1837, Cyril and Anson bought some property on the Kirtland Flats. The move from their property in the Madison area to the Kirtland community brought the Calls into close association with other Church members and their leaders.¹¹

Pressures continued to mount from those who were opposed to the 'Mormons', a nickname that had been given to members of the Church. In spite of troubles affecting them from outside of the Church, the Call's continued to be faithful. They could not have known the truths they were learning and the faith they were developing would be what would sustain them in the trials that lay ahead.

Under the direction of Church President Joseph Smith the Saints began construction of the Kirtland Temple in June of 1833. Cyril was able to contribute financially, as well as physically laboring at the Temple site as he could. It was an exciting time for the Saints and building the temple gave them a positive goal in spite of the negative influences and dangers growing around them. The Saints experienced many miraculous events that helped them complete the building of the Kirtland Temple, which was dedicated in March of 1836.

On May 21, 1836, Cyril received a Patriarchal Blessing from Joseph Smith, Sr., who was the father of The Prophet. In this blessing Cyril was promised that, 'thy posterity...shall be numerous.' He was also advised that he should, "consecrate thy family and all thy substance to the Lord." Cyril was told that if he did, "He shall bless thee with great knowledge and wisdom."¹² This blessing, with its wonderful promises for Cyril and his family, must have been a great source of comfort to him in spite of the huge responsibility it placed on his shoulders.

Threats from mobs and government leaders finally pressed Joseph Smith and other Church authorities to leave Kirtland. There was no choice but to explore other areas where the growing number of Church converts could migrate. It was decided that the locality of Far West, Missouri would be a good choice and encouraging invitations were sent to any and all who felt inclined to join them there.

Cyril, son, Anson, and several other men booked passage on a steamboat headed to Missouri. The trip by boat was the easiest way for the men to make the ninety mile journey.

Their plan was to scout out the Far West countryside in hopes of locating suitable homesteads where they could move their families.

Once on board they were set for what they thought would be a pleasant voyage up the Missouri River. Not long after boarding a man they did not know knocked on their door. He stated that he had heard there were 'Mormons' on the boat. In Anson's journal is recorded the following conversation:

"Yes, we are Mormons." said Asael Smith.

"Where are you going?" demanded the stranger.

"To Far West Sir," was the reply.

"I am sorry to see so respectable a looking company journeying to that place."

"Why so?" asked Smith.

"Because you will be driven from there before six months."

"By whom?"

"By the Missourians, gentlemen."

Then Cyril asked, "Is there not human beings in that country as well as others?"

"Gentlemen, I presume you are not aware of the gentleman you are talking to."

"A Missourian..."

"Yes, Gentlemen, I am Colonel Wilson of Jackson County. I was one of the principle actors in driving the Mormons from that county and expect to be soon engaged in driving them from Caldwell County."

The intruder then advised Cyril and his friends not to go to Far West, but to settle in a different place. He warned them that if they insisted on continuing to Far West they "were sure to be butchered."

Cyril and the other Mormon travelers were not stopped by the stranger's threats, and told him that they were determined to join the other Saints at Far West and if they were required to give their life they were prepared to do so.

Colonel Wilson said, "Gentlemen you appear to be very determined in your minds. Mormonism must and shall be put down." He then read a letter from a companion who

was also a persecutor of the Saints. The letter was full of information that was not favorable about the Church or its members.

The men told the Colonel that the accusations in the letter were “a bundle of falsehoods,” to which Wilson replied, “True or false, Joe’s career must and shall be stopped!”

At this point, Anson said, “If you will stop a moment or two I will tell you the way it can be done, for there is one way of accomplishing it.”

“What is that Sir?”

“Dethrone the Almighty and Joseph’s career is ended, and never until then!”

Colonel Wilson left the room.

Soon after the conversation, the boat docked at Jefferson City and the men went ashore. On shore they met Colonel Wilson again. He introduced them to a group of Missourians, including Governor Lilburn W. Boggs. Their conversation was short and unfriendly.

The men left the river and walked the rest of the way to Far West.¹³

Cyril and Anson purchased several plots of land at and near Far West, which they intended to sell to friends and family who were planning to join them in Missouri. They looked for property for themselves in the more remote areas where the price was not so high, but the land was good for farming. Finally they found what they were looking for. It was located within a thirty to thirty-five mile radius of Adam-ondi-Ahman and Far West. The area was known as the Three Forks of Grand River.¹⁴

Cyril returned to his waiting family in Ohio and began preparations to move them to their new home. When he and Sally were packed they set out to join Anson and his family who had already moved.¹⁴

It wasn’t long before trouble followed the Saints again. The words of Colonel Wilson must have rung in their ears as the Calls realized that opposition was facing them just as he had predicted.

Sometime later, The Prophet Joseph Smith met with the Calls and some of their neighbors. The men met in a nearby cornfield and were told by The Prophet that they must leave for there was going to be difficulties. He advised that they should go into Far West or Adam-ondi-Ahman. The men asked The Prophet if they had time to harvest their crops and sell

their farms. They were told they need not sell their farms and that he presumed they would have time to get away.¹⁵

The Calls determined it was the right thing to follow the given counsel and prepared to leave. Over the course of the next few days, the Call family tried to tie up loose ends and get better prepared to make their exit. The delay in their departure resulted in Cyril's son, Anson, being severely beaten. The fact that they were indeed living in harm's way, just as The Prophet had told them, quickly became more evident. No more time was taken to worry about their property, or investments. The Call's packed up and left Three Forks at Grand River.

On October 27, 1838, Missouri Governor Lilburn W. Boggs ordered the extermination of the Mormons. Within the order was the statement, "The Mormons must be treated as enemies and must be exterminated or driven from the state."¹⁶ The city of Far West was under siege and Church leaders, including Joseph Smith, had been taken into custody. These events were enough to motivate the Saints to leave Missouri in droves.

Cyril and his family loaded their possessions into their wagons and traveled on to Illinois. Soon after their arrival, Cyril made a survey of the countryside and once again found just what he was hoping for: a prime location with good farming potential. Cyril preferred to be on the outskirts of the main settlements. The land he chose was just east of Warsaw, Illinois.¹⁷

A building site for Church headquarters and a gathering place for the Saints in Illinois had been selected along the banks of the Mississippi River. The Prophet told members of the Church that what was now just a swampy waste land would become a city of thriving, happy Saints. He named the settlement Nauvoo, which means beautiful in Hebrew. The land was approximately eighty miles up the Mississippi River from Warsaw. Cyril and Sally decided to stay at Warsaw for the time being and continue their efforts to develop their new property and farm.

For several years the Saints did prosper in their new land. They were industrious and worked hard to convert swamps into a city that lived up to its name: Nauvoo the Beautiful.

In April 1841, cornerstones were laid for a new Temple. The Calls again had the opportunity to help build a House of the Lord. All seemed well. Cyril and his family must have felt settled and at home.

Sadly this period of peace and prosperity did not last long. With the assassination of ex-Governor Boggs, anti-Mormon groups blamed his killing on the Church and persecutions began again. Personal belongings were destroyed, homes were burned, animals killed and people

forced from their homes. The community of Warsaw where Cyril and Sally were living became one of the first targets for the renewed attacks. Fear hung over them day and night.

Along with the constant concern for personal safety there was the concern each felt for the safety of their Prophet. Joseph had been harassed and arrested many times by different groups of individuals. In the summer of 1844, Joseph and his brother Hyrum traveled to Carthage Jail to face the latest string of charges brought against them. The general membership of the Church feared for their leader, as did Cyril and his family.

On the evening of June 27, 1844, the sound of horse hoofs and the shouts of O. Porter Rockwell stopped men women and children in their tracks as he rode through the streets of Nauvoo shouting, "Joseph is killed! Joseph is killed! They have killed him, they have killed him...damn them they have killed him!"¹⁸

Word traveled quickly, and it was not long before Cyril was aware of the devastating news. His friend, The Prophet, was gone. Cyril and his family joined with the entire body of faithful Latter-day Saints in mourning the loss of Joseph Smith and his brother, Hyrum, who had also been killed. The next few days must have seemed like a bad dream as Cyril and his family faced the reality of the martyrdom. The Calls had known and loved The Prophet. Joseph had visited their home many times and had rocked their small twin sons, Omer and Homer, on his knee. He had talked with them, laughed with them, counseled with them, blessed them and loved them. They again relied on their faith and the support they gathered from family and fellow believers to sustain them through this tragedy.

Brigham Young, who was serving as the senior apostle in the Quorum of the Twelve Apostles of the Church, stepped up to lead the Saints with the assistance of the other members of the Quorum. Cyril and his family stood behind him in support and remained committed to faithfully follow their sustained Church leaders.

For a short time all seemed quiet, but soon the mob violence began again with all kinds of vicious and destructive acts forced upon the Saints. Groups of men were organized to help watch and warn the members of coming trouble. Their assignment was to help and protect those vulnerable to threats and violence. Cyril's son, Anson, had obtained special permission to watch over his parents and their property.¹⁹

While on watch one night, Anson noticed smoke coming from the vicinity of his father's farm. He raced to the fire and reined in his horse at the burning remains of his parents' home. Strewn on the ground were the belongings of his father and mother, brothers and sisters. There were no bodies, but there were few places of refuge where his family could have fled. Anson could not see anyone. He walked into the field of corn and softly called, "Father," again and

again. He walked deeper into the field, but the only sounds were the ones he made as he rustled through leaves on the corn stalks. Then he heard a faint whisper, "Anson is that you?"¹⁹

Cyril had aimed his gun at the rustling noises in the cornfield until he was convinced that the person coming toward him was indeed his son and not the mob returning to kill his family. Father and son rejoiced in each other's safety. Anson asked where his mother was and Cyril led him into the middle of the cornfield where Sally lay on a makeshift bed with her younger children around her. Sally had been sick and was worn and weary. The family had watched the flames of their burning home redden the darkening sky. Neighbors of the Call family who lived nearby suffered a similar fate, losing their homes and property to fire that night.¹⁹

Cyril gathered his family and left the confines of the cornfield for the protection of Nauvoo. It was obvious they were in grave danger as Anson told him there were mobs everywhere and that they would have to travel carefully. They loaded what few belongings had survived the fire into their wagon and started for Anson's home in Nauvoo. They left at midnight and traveled under the night sky. They arrived safely about noon the next day.¹⁹

Cyril later recalled the experience and identified a blacksmith from Warsaw as one of the men who had come to his home. Cyril was an active member of the Masonic Order of the Warsaw Lodge called "The Rising Son", where he served as a Warden. Cyril identified the Master of the lodge as the same man who had set torch to his home. Cyril explained that when the mob arrived, their leader gave the family ten minutes to remove their possessions from their home. He then dismounted his horse and turned to Cyril. He told Cyril that he had nothing against him as a man, but because Cyril was a Mormon, he must be treated like the rest. He then turned to his men and said, "Gentlemen, do your duty." The man Cyril thought he knew as a friend then set fire to a bale of hay in one corner of the house and rode off with his men as the wood home became engulfed in flames.¹⁹

When Cyril arrived in Nauvoo, the city was in a state of urgency to finish the Nauvoo Temple. Plans to organize the Saints into wagon trains were being formalized as Church leaders hastened efforts to move, leaving Nauvoo for refuge in the west. It was a busy time amid the constant fear of mob violence. While in Nauvoo, much of Cyril's attention was focused on providing for his family and helping others who had been displaced by the mobs.

In December of 1845, the Nauvoo Temple was opened for Saints to do sacred ordinances there. Cyril and Sally and their married children and their spouses were endowed December 22, 1845, in the Nauvoo Temple.²⁰ This event must have been a glorious accomplishment for the family. Cyril's blessing, received at the hands of his friend, The Prophet Joseph Smith, was again realized that day.

It was obvious Cyril would be moving again. Everyone was suffering great losses financially. If someone was willing to buy the Saints' property the price they offered was lower than what the land was worth; most people had to walk away from their property and many of their belongings. With what Cyril had been able to accumulate and sell, he was able to start gathering supplies and making plans for his family's next move.

Church leader Brigham Young had built several encampments along the westward trail, which were intended to facilitate the continuous migration of the Saints in their travels west. In these camps exiled saints were able to recover from sickness, plant crops, obtain wagons and other much needed supplies. Great efforts were encouraged and made to get better prepared before groups of saints would continue west. One such camp was called Council Bluffs. This camp was located about 300 miles west of Nauvoo near the Iowa-Nebraska boarder. This is where the Calls gathered and along with other family members and fellow saints made the best of their temporary situation.

In February 1846, in the worst of winter conditions, Church Leaders and groups of Saints began to leave Council Bluffs headed west. Those who could not travel at this time stayed in the temporary camps and continued to prepare themselves for travel with other wagon trains at a later date. Times were hard and deprivations and sickness was everywhere. The Saints struggled to find shelter and obtain enough food to keep their families going. While at Council Bluffs, Cyril and Sally's son Harvey died May 18, 1849.¹

Some family records show that Cyril and Sally left with these first wagon trains. The Church data base collection of wagon train records lists Cyril and Sally as being members of the Warren Foote Wagon Train Company, which left Council Bluffs June 17, 1850 and arrived in the Great Salt Lake September 1850, sometime between the 17th and the 26th. At this time Cyril was sixty-four years old and Sally was fifty-nine. They traveled with their twin sons, Omer and Homer, who were sixteen. Also in the Foote Wagon Train was Cyril's daughter, Sonora Rosaline and her husband, Fornatus Dustin. With them was their two children, Fornatus Andrew and Oscar Cyril.²¹

After Cyril and Sally and the twins arrived in the Great Salt Lake Valley, they traveled just north of Salt Lake and settled at North Canyon, which later became part of Bountiful, Utah.

The Calls obtained farm ground and in 1854 they built a home on the property in Bountiful believed to be across the road and south of Anson's home. Records found within Cyril's application for pension indicate that he was awarded forty acres, and one-hundred-twenty acres of land as part of his pension benefit for serving in the War of 1812. At the time of his application he was a resident of Farmington, Davis County, Utah Territory.²² The application does not indicate where the property was located.

Sally only lived a few years after their home was completed, passing away March 15, 1856 at Bountiful.¹ She was buried in the Bountiful Memorial Park at Bountiful, Davis County, Utah.²³

In November 1858, Cyril received word that his son Josiah had been killed. Josiah had been sent on a fact-finding mission for the Church to investigate the possibility of driving cattle from Chicken Creek to Pahvant Valley, both located in southern Utah. Hostile Indians caught up with Josiah and his partner, whom they ambushed and killed.²⁴

Not much is known about Cyril's years in Utah. Cyril was married for a brief time to a woman named Mary. The marriage record has not been found, but a judge's decision on a bill of divorce was issued to Cyril Call in Box Elder County, Utah.²⁵

During the long and lonely nineteen years without Sally, Cyril lived mostly in Bountiful. Sometimes he went to Brigham City to spend time with Omer and Homer. The United States Census of 1860 shows Cyril Call residing in the household of his daughter and son-in-law, Samantha and Jeremiah Willey at Bountiful, Davis, Utah Territory.²⁶ Cyril's Application for Pension shows his residence in 1871 as Willard City, Box Elder County, Utah.²⁷

Cyril's granddaughter shared some interesting information about her grandfather as follows:

He was not a handsome man but he was a wonderful person. He was not blind in one eye as so many people believed he was because of the photograph we have of him, but rather he had a paralyzed or drooping heavy eyelid. He would take his finger and raise the eyelid and use the eye with the other one.²⁸

On May 23, 1875, just prior to his eighty-eighth birthday, Cyril died after suffering from jaundice for six weeks.¹ Cyril was buried May 25, 1875, in the Bountiful Memorial Park, Bountiful, Davis County, Utah.²⁹

At the time of his death The Deseret News reported that his posterity consisted of ninety-seven boys and ninety-seven girls, on hundred and fifty-four of whom survived him.³⁰

Cyril's grandson, Israel, recorded an interesting experience. During some troublesome years of his life when he was young, living reckless and doing foolish things Israel had a dream that continued to reflect Cyril's testimony and commitment to family even after he was gone. The dream is recorded as follows:

I thought my father (Anson) sent me on an errand of urgency, about one mile from home. I ran the distance and on my return I met my grandfather (Cyril) who had been dead less than a year and I began asking questions. The first question was, 'What is

Vasco (Uncle) doing?' The answer was, 'He is preaching to the spirits in prison' ...then the question came to my mind and I asked, 'Is Mormonism true?' The answer was, 'Yes, and if you will follow the council of your father and Brigham Young, I will guarantee that you will receive an exaltation in the Celestial Kingdom.' I met my father...(who) said, 'Go and do as I wanted you to.' I soon awoke and found it was a dream. That satisfied me and from that time to the present I have striven to the best of my ability to keep the commandments of the Lord.³¹

The influence and testimony of Cyril continues to influence his posterity for good.

A tribute to Cyril and Sally Tiffany Call was included in the eulogy given at Cyril's funeral by his grandson, Benjamin C. Call. The tribute follows:

Cyril met the vicissitudes of life with rare courage and fidelity. He was honest and knowingly did wrong to no man. He had great faith in a religion to which he became converted while in middle life. He had no ambition for high office, but acted his part upon an obscure stage at a time when men holding high positions in the church turned traitor to their leader. No trumpet or fame or words of great praise cheered him in his onerous and hazardous tasks.

Cyril followed the life of a farmer and displayed excellent judgment in his choice of land, which he homesteaded or purchased. He was a well-built man, weighing about 170 pounds. He had a strong face, stern, humorous, wistful and at times a little sad. The highbrow, soft brown hair, eyes, nose and chin bespeak his real pedigree.

Cyril Call was personally acquainted with the notorious Governor Boggs, of Missouri, and would have, without fear, furnished relevant and material testimony against members of the mob who shot Joseph and Hyrum if he had been permitted to testify in the kangaroo court called to try these criminals.

He was a good judge of character. He was not impressed with Stephen A. Douglas at the time he pretended to be friendly to the Mormons, but voted for Abraham Lincoln.

No eulogy of Cyril Call would be complete without reference to the courageous woman who shared with him the hardships of early pioneer days. The ease, comforts, companionship so essential to a woman's life were sternly set aside, given over to Cyril,

by his faithful wife, Sally. The inspiring presence of Sally as she worked with Cyril, tinted and softened the coarser outlines of his rugged life, with devotion and denial. By day or night, in health or in sickness, she watched with attention to everything. She was the mother of thirteen children, all born mentally and physically sound. Childbirth, under the most favorable conditions, is not a bed of roses, but she was equal to every difficult situation as it arose.

We owe our ancestors a debt of gratitude - the self-sacrificing devotion and courageous deeds of Cyril and Sally Tiffany Call, and their sons and daughters are a model for us to follow. When the Calls meet in distant ages to do honor to their ancestors, they will be able to say: There were great giants on the earth in those days and the Calls will be known among them.

*Tell ye your children of it, and let your children tell their children,
and their children another generation. (Joel 1:3) ³²*

-
- 1 Family Records in the possession of Karla Knapp Oswald. Dates, locations and other vital facts have been compared to and verified with records preserved within the *FamilySearch* data base maintained by The Church of Jesus Christ of Latter-day Saints available at FamilySearch.org.

Note: Some family records show Cambridge, Lamoille County, Vermont for many of the Call and Tiffany family records of location. In 1790, at the time of Sarah 'Sally' Tiffany's birth, Cambridge was within the boundaries of the Independent Republic of Vermont, however it appears that no county was officially defined at that time. Vermont became a state March 4, 1791. Chittenden County was created October 22, 1787 and included the town of Cambridge. Lamoille County was created October 26, 1835 and at that time Cambridge became part of Lamoille County, Vermont.

Chittenden County, Vermont (Learn) FamilySearch.org
https://familysearch.org/learn/wiki/en/Chittenden_County,_Vermont

Lamoille County, Vermont (Learn) FamilySearch.org
https://familysearch.org/learn/wiki/en/Lamoille_County,_Vermont

Note: Some family records show Mentor, Lake County, Ohio. Geauga County, Ohio was formed in 1806 and would have been the location where daughter Lucina was born. Lake County was not formed until 1840.

<http://dgmweb.net/Ancillary/Geog/OH/OH-Timeline.html>

- 2 Henry Crocker, *History of the Baptists in Vermont*, (Bellow's Falls, Vermont, The P. H. Grobie Press, 1913) p. 257, pp. 331-332.
- 3 War of 1812 – Brief of Claim for a Survivor's Pension in the case of Cyril Call – admitted December 29, 1871.

Note: The application includes the statement, "Cyril Call aged 86 years, a resident of Willard City Box Elder County in the Territory of Utah who being by me duly sworn according to law, declares that he is married, that his wife's name Sally Tiffany to whom he was married at Cambridge, Vermont on the 6th day of April 1806." Statement was signed by Cyril Call and witnessed by William W. Willey and Omer Call as being a true and correct admission.

Fold3.com/image #3023700330 and image #302370332

- 4 State of Vermont, Fletcher, Franklin County Town Records, Deeds Vol. 3, 1815-1826, p. 150.
- 5 War of 1812, Fold3.com/image #302370316
- 6 Gwen Marler Barney, *Anson Call and the Rocky Mountain Prophecy*, (Call Publishing, Salt Lake City, UT – Paragon Press, 2012) p. 13, p. 15, p. 17
- 7 "United States Census, 1820" Index and images, *FamilySearch* (<https://familysearch.org/pal:MM9.1.1/XHL3-DN0> : accessed 08 Apr 2014), Cyrel (Unknown) Call, Mentor, Geauga, Ohio; citing "1820 United States Federal Census," *Ancestry.com* p., NARA microfilm publication M33, roll 91, National Archives and Records Administration, Washington D. C.; FHL microfilm 0181397
- 8 Barney, p. 26
- 9 Anson Call, *The Journal of Anson Call - Special Edition*, Shann L. Call and Hadyn Call (Eborn Books, 2007) p.6
- 10 Ester Call Stewart, *Sketch of Omer Call*," in Eleanor Call Neeley, "Call Family Genealogy," 1960 p.35
- 11 Barney, p.39
- 12 Patriarchal Blessing of Cyril Call, Kirtland – May 21, 1836, given by Joseph Smith, Sr. Blessing recorded and kept in the records of The Church of Jesus Christ of Latter-day Saints.
- 13 Call, ppp. 7-9
- 14 Call, pp. 9-10
- 15 Call, p. 10
- 16 *History of the Church* (1948) Vol. III, p. 175
- 17 Call, p. 20
- 18 Call, p. 28
- 19 Call, ppp. 33-35
- 20 Nauvoo Temple Endowment Index <http://user.xmission.com/~research/family/familypage.htm>
- 21 Some records indicate Cyril and Sally Call left with the Brigham Young Wagon Train Company, February 1846, along with their son Anson Call and other members of the Call family. A record of their travel found at Mormon Pioneer Overland Travel, 1847-1868, shows Cyril, Sally, Omer and Homer as members of the Warren Foote Company (1850), which is the record cited in this Life Sketch.
<http://history.lds.org/overlandtravels/pioneerDetail?lang=eng&pioneerId=6218>

Note: The obituary for Cyril Call also shows the year he immigrated to Utah as 1850. (see endnote 20)

- 22 War of 1812, Fold3.com/image #302370312
- 23 Find A Grave, Sarah Tiffany Call Memorial #13844164 <http://www.findagrave.com>
- 24 Barney, pp. 287-288
- 25 Conditions of Divorce issued by Box Elder County, Utah. Cyril Call papers/Manuscript Collections archived at Harold B. Lee Library at Brigham Young University, Provo, Utah.
- 26 "United States Census, 1860," Index, FamilySearch (<http://familysearch.org/pal:MM9.1.1/MH24-757> : accessed 25 May 2014), Cyril Call in household of Jeremiah Wylley, Bountiful, Davis, Utah Territory, United States; citing "1860 U.S. Federal Census – Population," Fold3.com p.17, household ID 109, NARA microfilm publication M653; FHL microfilm 805313
- 27 War of 1812 – Fold3.com/image #302370306
- 28 Lucina Call Perkins, Unknown Book, p. 1639 – Michele Call shared the recorded memory, which is available at FamilySearch Photos and Stories, FamilySearch.org
- 29 Find A Grave, Cyril Call Memorial #19442520 <http://www.findagrave.com>
- 30 The Deseret News, 4 June, 1873, No. 18, Vol. XXII, p. 282
- 31 Israel Call, *A Life Sketch of Israel Call* pp. 2-5, typescript in the Historical Archives of The Church of Jesus Christ of Latter-day Saints in Gwen Marler Barney, Anson Call and the Rocky Mountain Prophecy, see endnote #7
- 32 Cyril Call Eulogy given by his grandson Benjamin Call at Cyril's funeral, May 1873, at Bountiful, Utah.

For more detailed information about the Call Family –

Anson Call and the Rocky Mountain Prophecy by Gwen Marler Barney

The Journal of Anson Call, edited by Shann L. Call and Hadyn Call

-July 2014