

A life sketch of

Sarah 'Sally' Tiffany Call

1790 – 1856

by Karla Knapp Oswald a 3rd great granddaughter of Sarah 'Sally' Tiffany Call

Sarah 'Sally' Tiffany was born November 17, 1790, at Cambridge, Vermont.¹ Sally, as she preferred to be called, was the fourth child born to Christopher and Rebeckah Ellis Tiffany. The Tiffany family eventually had eight daughters and two sons; all born and raised in Cambridge.¹

Sally's father was an immigrant from Germany. It is believed that he fought in The American Revolution for the British as a Hessian Soldier. Her mother was born and raised in Cambridge. The Tiffany family was well accepted in Cambridge and became some of its most prominent and respected citizens.

As a young school girl, Sally became attracted to her school teacher, Cyril Call. They were married April 6, 1806 at Cambridge,² Chittenden County, Vermont,¹ by Cyril's father who was a Baptist Preacher. Cyril was twenty and Sally was sixteen.

Cyril and Sally began their life together on farm ground they would later purchase at Fletcher, Franklin County, Vermont.³

Cyril worked hard to clear, farm and help settle the community around them. Sally busied herself with the demands of a growing family. She was obviously busy and talented at managing all the responsibilities that come with taking care of a home, husband and children

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 War of 1812 brought challenges to many including the Calls. Cyril enlisted in the Vermont Militia.² Cyril's service must have placed an extra heavy load on Sally while he was away. When Cyril returned, he and Sally continued to work at farming and raising their family.

Good news came to the Calls once again 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; it also added to their financial worries.

In 1817, Sally and Cyril moved their family to Ohio and joined other members of the Call family who had moved in 1815. 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.⁴

Sally and Cyril 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.⁴

For a short time, Sally and her family were citizens of Mentor, Geauga County, Ohio,⁵ where they welcomed another daughter, who they named Lucina. She was born September 29, 1819.¹

Sally's 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

About this time there developed a growing interest in religion. Sally and her family had been followers of the Baptist faith. Cyril was introduced to missionaries from The Church of Jesus Christ of Latter-day Saints. Cyril believed what they taught was baptized a member of the Church in November of 1832.⁶ Sally was not as quickly converted as Cyril.

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

On May 21, 1835, at Kirtland, Ohio, Sally received a Patriarchal Blessing from Joseph Smith Sr. In the blessing Sally heard the words, "if thou wilt go down into the waters of baptism thy blessings shall be great for thou shalt have knowledge. Angels shalt visit thee. Thou shalt behold the heavens in righteousness; stand on the land of Zion."⁷

It was obviously after this blessing that Sally accepted the Gospel message and was baptized. 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 in family records it is recorded as having occurred in 1835.¹ Each of her children also became active and faithful members of the Church.¹

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 Calls continued to be faithful. They could not have known that the truths and the faith they were developing would be what would sustain them in the unforeseen trials that lay ahead.

Under the direction of Church President Joseph Smith the Saints began construction of the Kirtland Temple in June of 1833. Sally and Cyril must have witnessed many miraculous events that helped the Church complete the building of the Kirtland Temple, which was dedicated in March of 1836.

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.⁸

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 and Anson traveled to the Far West area and purchased several plots of land. 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. They found the right spot 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.⁹

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.⁹

It wasn't long before trouble followed the Saints again. After receiving counsel from The Prophet Joseph Smith, Sally and Cyril made the decision to move into the larger settlement of Far West for protection. The Calls packed up and left Three Forks at Grand River.¹⁰

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."¹¹ 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.

Sally again helped load possessions into their wagons and gathered her children together to travel on to Illinois. Soon after their arrival, a prime location with good farming potential was located and Sally no doubt enlisted her children in unpacking and making a comfortable new home. Cyril preferred to be on the outskirts of the main settlements. The land he chose was just east of Warsaw, Illinois.¹²

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 it 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 this new land in spite of the disease and sickness that plagued them. 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 were again able to support and help build a House of the Lord. All seemed well. Sally must have felt excited at the prospect of making this her 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 Sally and Cyril 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 Sally and her 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!"¹³

Word traveled quickly, and it was not long before the Calls were aware of the devastating news. Their friend, The Prophet, was gone. Sally and her 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 the 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. Sally and her 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. Sally's son, Anson, had obtained special permission to watch over his parents and their property.¹⁴

While on watch one night, Anson noticed smoke coming from the vicinity of his mother and 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?"¹⁴

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.¹⁴

Cyril, Sally and the children 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.¹⁴

When they 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 leader's 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 Sally's attention must have been focused on providing for the necessities of her family as they had lost most of their possessions in the fire at Warsaw.

In December of 1845, the Nauvoo Temple was opened for Saints to do sacred ordinances there. Sally and Cyril along with their married children and their spouses were endowed December 22, 1845 in the Nauvoo Temple.¹⁵ This event must have been a glorious accomplishment for the family.

It was obvious Sally 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, 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 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 were their two children, Fornatus Andrew and Oscar Cyril.¹⁶

After Sally, Cyril 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.

Due to poor health, Sally lived with her daughter, Samantha. In the Willey home Sally was looked after and cared for. At the age of sixty-five, Sally passed away March 15, 1856 at Bountiful.¹ She was buried in the Bountiful Memorial Park at Bountiful, Davis County, Utah.¹⁷

A tribute to Cyril and Sally Tiffany Call was included in the eulogy given at Cyril's funeral. The tribute follows:

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)¹⁸*

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- 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 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

- 3 State of Vermont, Fletcher, Franklin County Town Records, Deeds Vol. 3, 1815-1826, p. 150.
- 4 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
- 5 “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
- 6 Anson Call, *The Journal of Anson Call - Special Edition*, Shann L. Call and Hadyn Call (Eborn Books, 2007) p. 6
- 7 Patriarchal Blessing of Sally Call, Kirtland – May 21, 1835, given by Joseph Smith Sr. Blessing recorded and kept in the records of The Church of Jesus Christ of Latter-day Saints.
- 8 Barney, p.39
- 9 Call, pp. 9-10
- 10 Call, p. 10
- 11 *History of the Church* (1948) Vol. III, p. 175

- 12 Call, p. 20
 - 13 Call, p. 28
 - 14 Call, ppp. 33-35
 - 15 Nauvoo Temple Endowment Index <http://user.xmission.com/~research/family/familypage.htm>
 - 16 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 Sally Call also shows the year he immigrated to Utah as 1850. (see endnote 20)
- 17 FindAGrave, Sarah Tiffany Call Memorial # 13844164 <http://www.findagrave.com>
 - 18 Cyril Call Eulogy given by his grandson Benjamin Call at Cyril's funeral, May 1873, 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 Hadyen Call

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