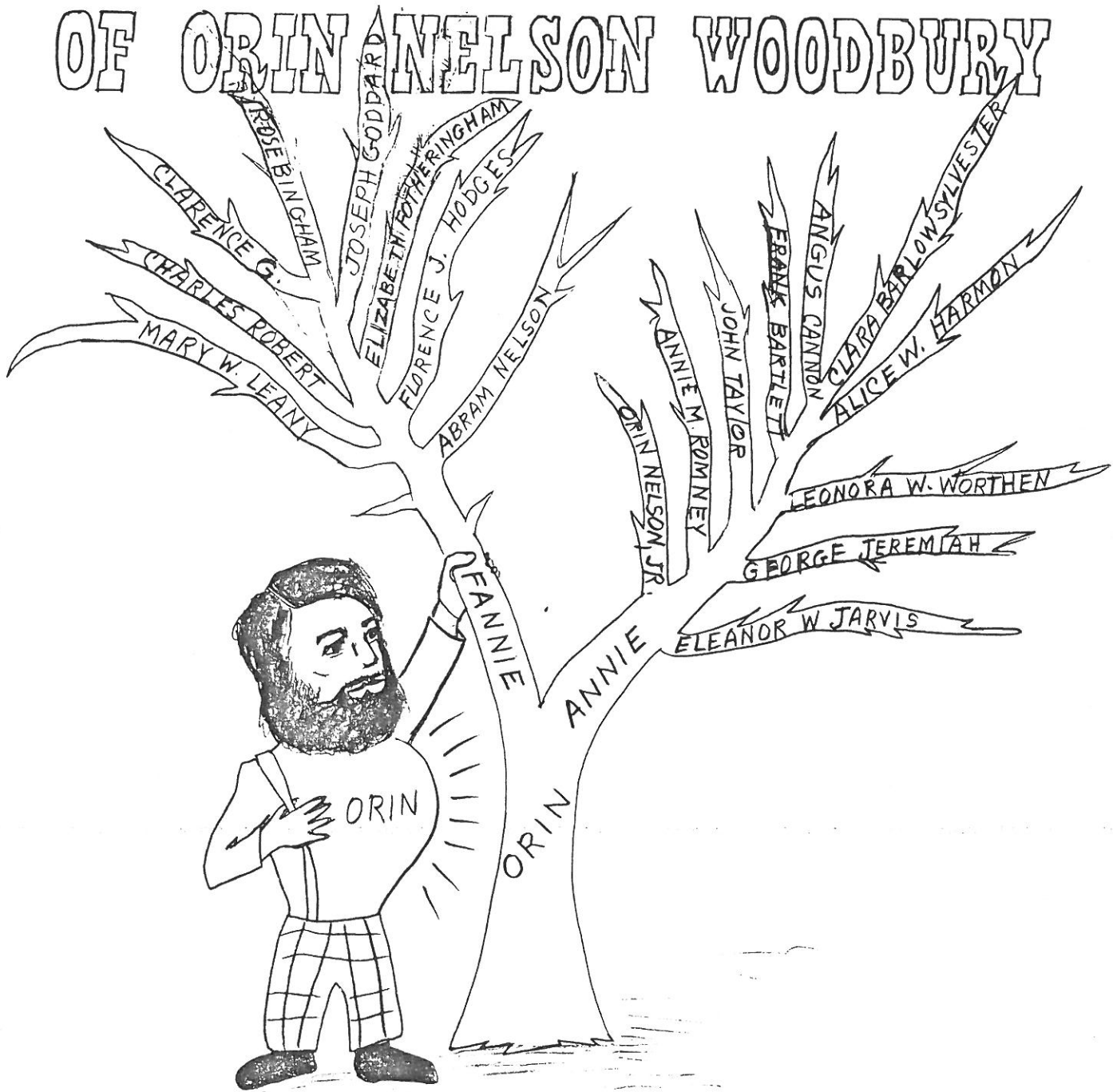


ORIN NELSON WOODBURY

AGE 36



CARTOON HIGHLIGHTS OF ORIN NELSON WOODBURY



BY GRACE ATKIN WOODBURY

CARTOON HIGHLIGHTS
OF ORIN NELSON WOODBURY

By Grace Atkin Woodbury
A Graft on the Woodbury Tree

With assistance from an unknown student artist and Carole Walker

" The Family Tree "

Tell me, did you ever see
A wider spreading family tree,
A tree whose hardy roots are pressed
Against the desert's sandy chest,
A tree that on its thriving stem
Has grown a thousand women, men,
A tree that once stood all alone
Has to a mighty orchard grown.
From whence comes fruit of good renown,
From city, country, farm and town.
Fruit that's grown by folks like me
Who helped to spread that family tree.

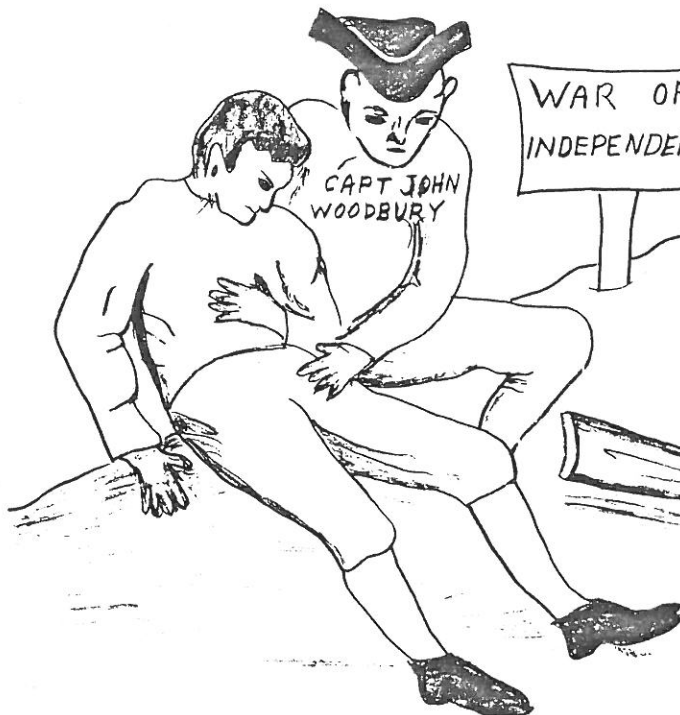
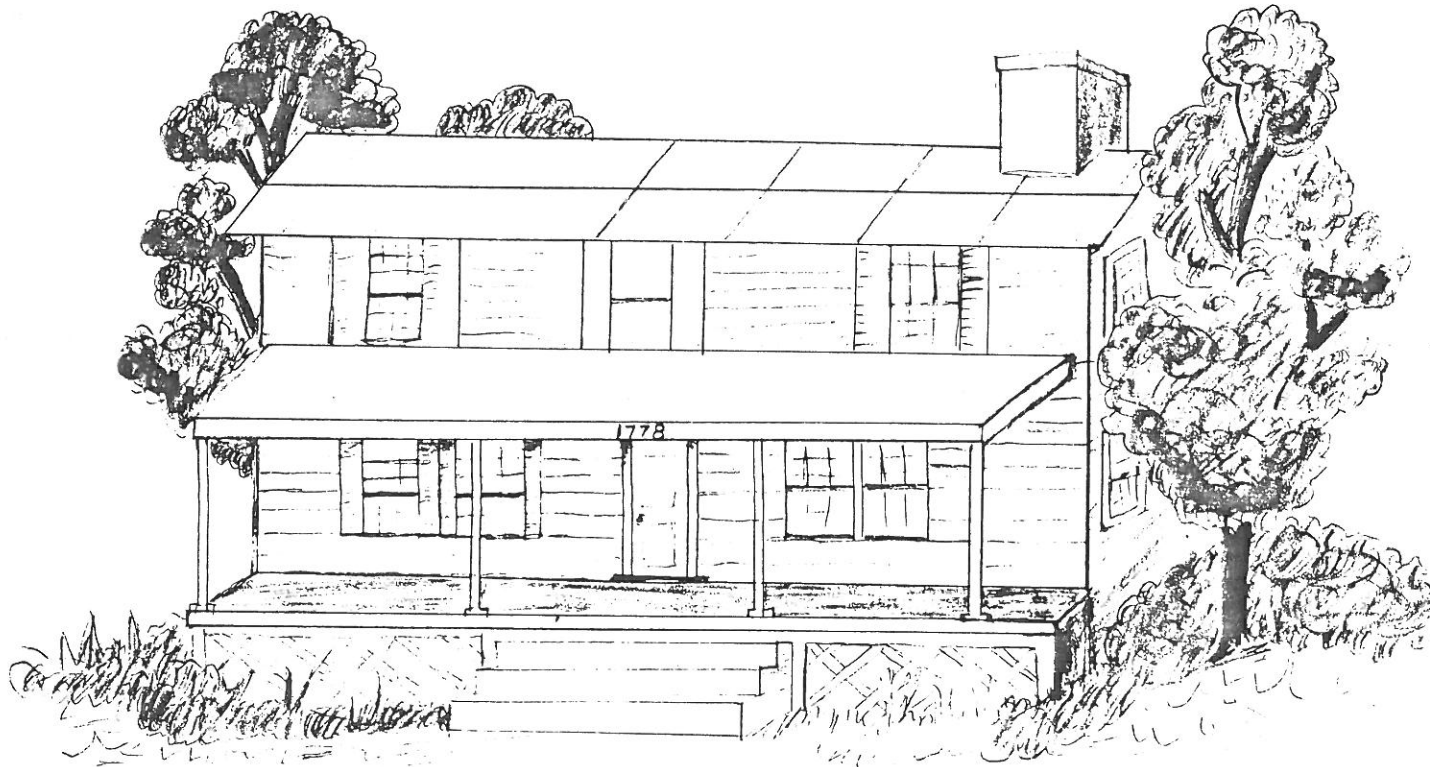
... Grace Atkin Woodbury

Edited and published for the
Orin Nelson Woodbury Family

by Angus M. Woodbury
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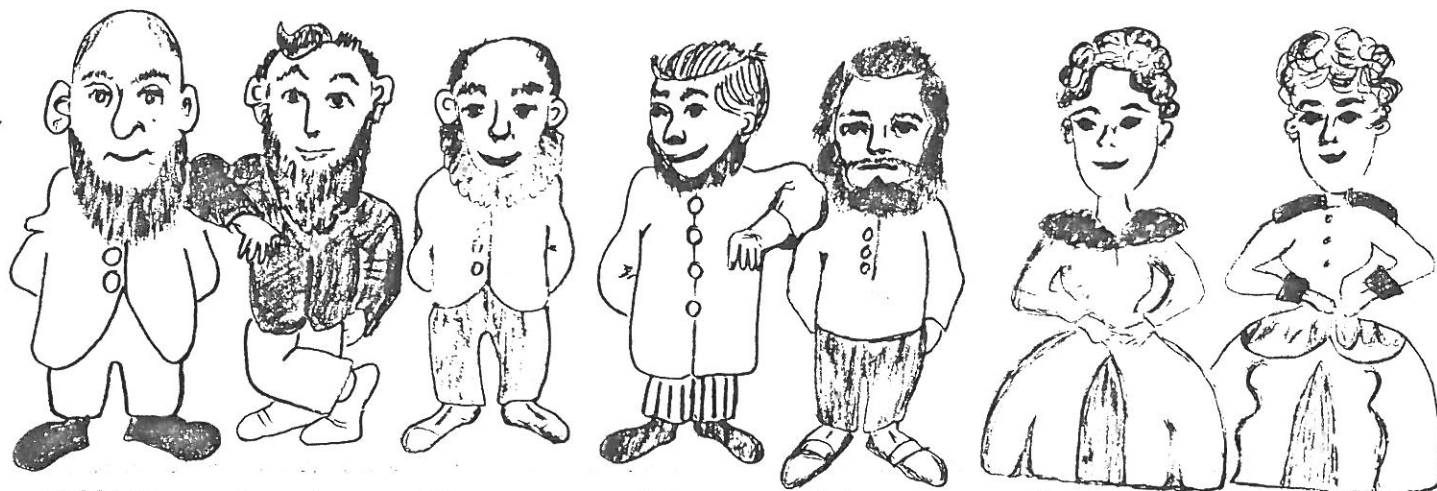
ORIN NELSON WOODBURY

Orin Nelson Woodbury, a pioneer of the Great Salt Lake Valley and of Utah's Dixie, descended from a long line of New England Woodburys dating back to 1628. In 1778, his grandfather, John Woodbury, built this house which is still standing in Leverett, Massachusetts. Orin's father, Jeremiah Woodbury, was born in this house March 9, 1791.



John Woodbury was a captain in the Revolutionary War -- our war of Independence. His son, Jeremiah, married his cousin Elizabeth (Betsy) Bartlett, June 20, 1815 and settled ten miles from his home in New Salem, Massachusetts, where he first taught school and then became a prosperous farmer and nurseryman until he was converted to Mormonism and moved to Nauvoo.

Jeremiah and Betsy reared a family of five sons and two daughters.



William
Hamilton,
Aug. 28,
1816 to
1907.

Joseph
Jeremiah,
Sept. 25,
1819 to
1885.

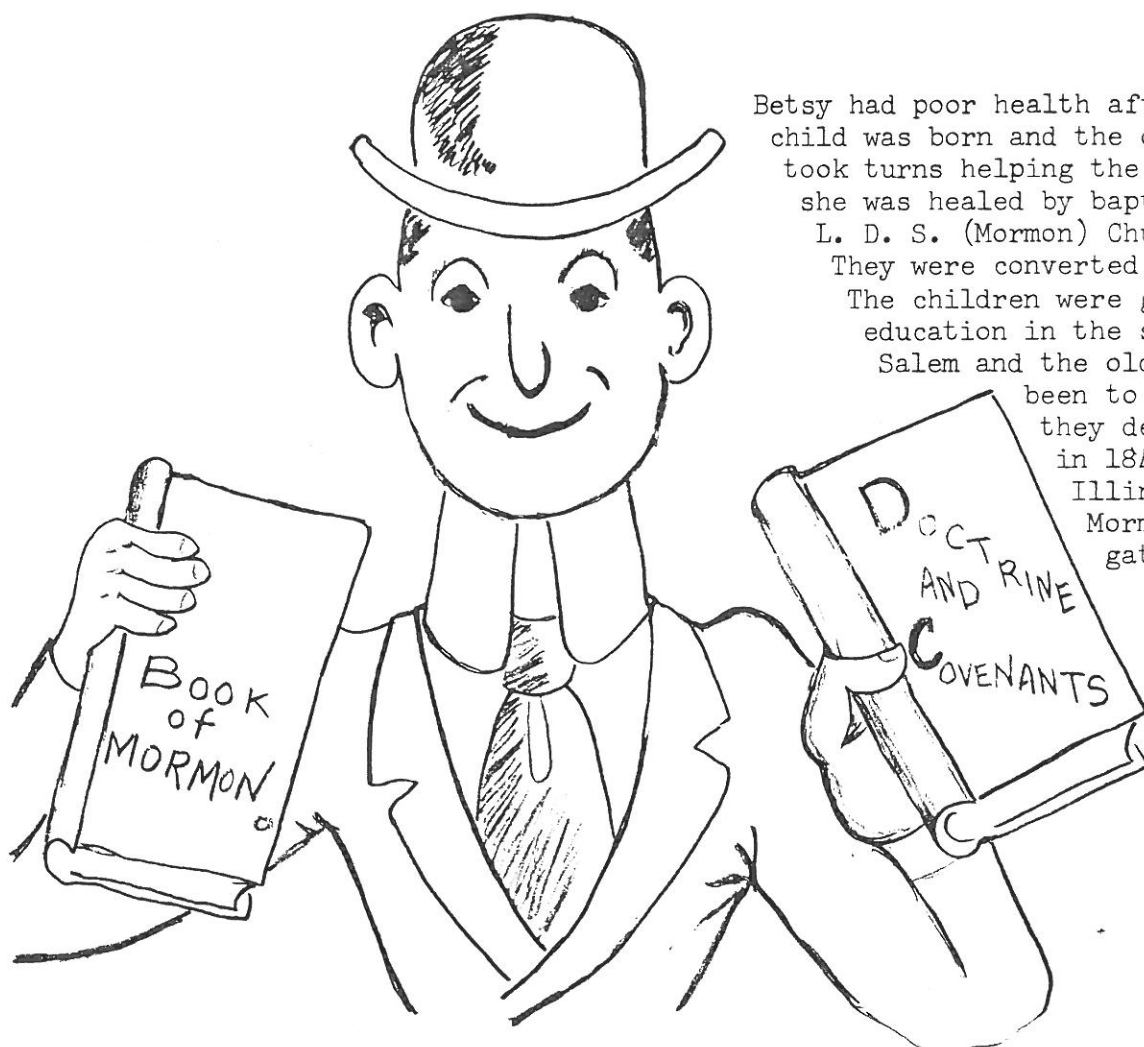
Thomas
Hobart,
July 4,
1822 to
June 16,
1899.

John
Stillman,
Nov. 20,
1825 to
Dec. 21,
1914.

Orin
Nelson,
Aug. 10,
1828 to
Aug. 25,
1890.

Susan
Elizabeth,
died in
Nauvoo.

Hannah Maria,
Jan. 14, 1834
to June 23,
1856.



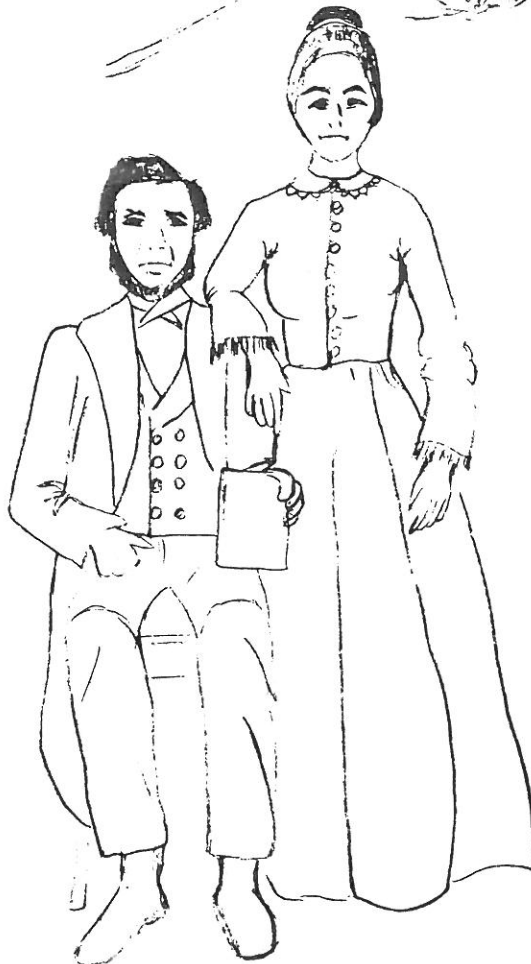
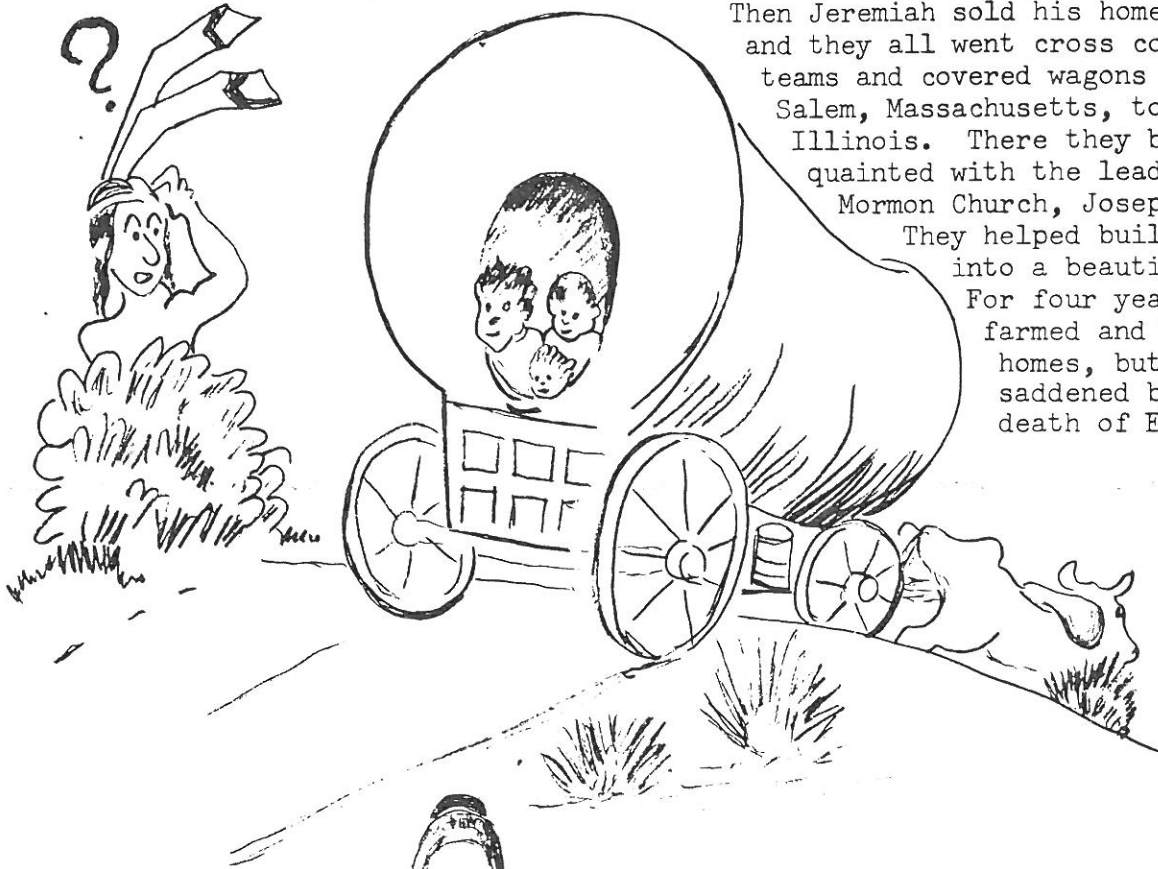
Betsy had poor health after her last child was born and the older boys took turns helping the mother until she was healed by baptism into the L. D. S. (Mormon) Church in 1841. They were converted by Elder Myers. The children were getting a good education in the schools of New Salem and the oldest boy had been to college when they decided to move, in 1842, to Nauvoo, Illinois, where the Mormons were gathering.

Before leaving for Nauvoo in 1842, the three older boys were advised by the Mormon elders to get married before they went, so they held a triple wedding.

Then Jeremiah sold his home and farm and they all went cross country with teams and covered wagons from New Salem, Massachusetts, to Nauvoo, Illinois. There they became acquainted with the leader of the Mormon Church, Joseph Smith.

They helped build Nauvoo into a beautiful city.

For four years they farmed and built homes, but were saddened by the death of Elizabeth.



William taught mathematics in the University of Nauvoo. In 1846, when the Mormons were expelled from the city, William and Joseph and their wives, who did not accept the new doctrine of polygamy being secretly taught at that time, refused to go west with the rest of the family. William stayed in Illinois but Joseph and his wife, shown on the left, went back to Massachusetts.

The rest joined the great westward Mormon trek across Iowa in 1846 and across the plains and Rocky Mountains in 1847, reaching the valley of the Great Salt Lake, then in Mexico, on September 26, 1847. They settled in the Pioneer Fort (300-400 South, 300-400 West) until a farm could be developed and a home built.

The Woodbury group lived in the Pioneer Fort two winters, 1847-48 and 1848-49, and spent the summers on a farm on the East Mill Creek bench along the road to Little Cottonwood, after which they moved into the Seventh Ward and built a home at approximately 450 South 200 West, where Jeremiah established an orchard and nursery and spent the rest of his life.

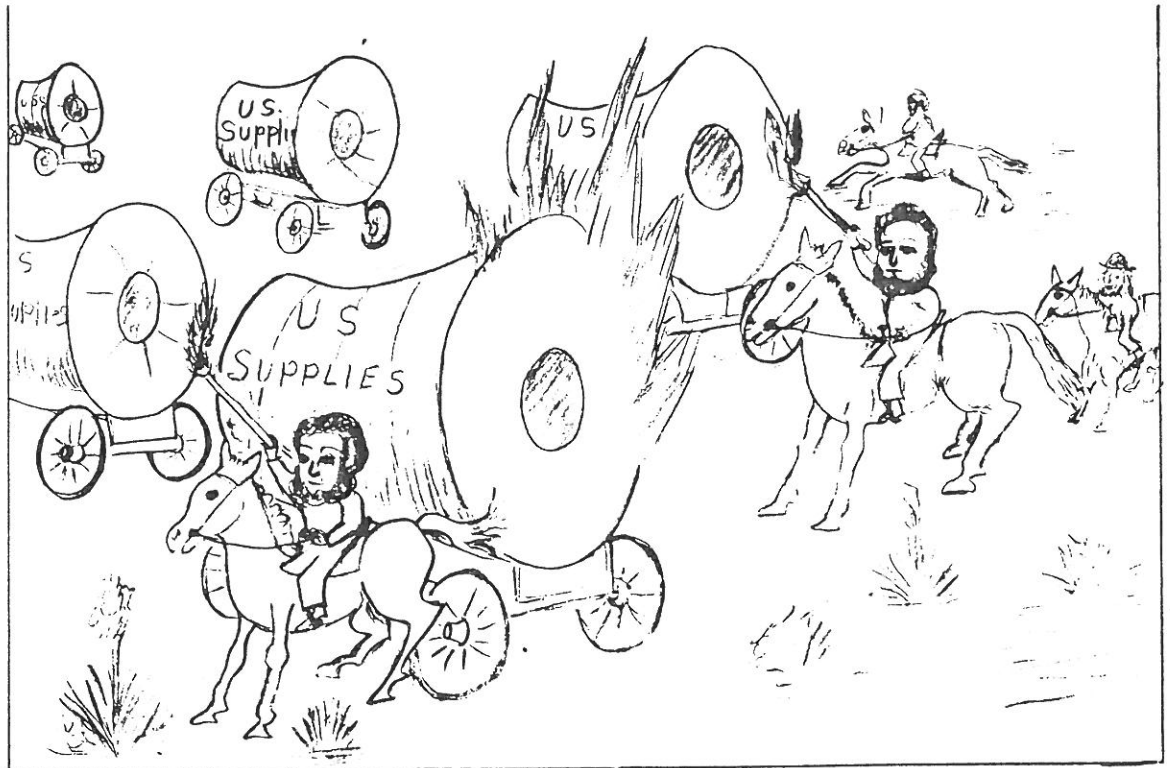
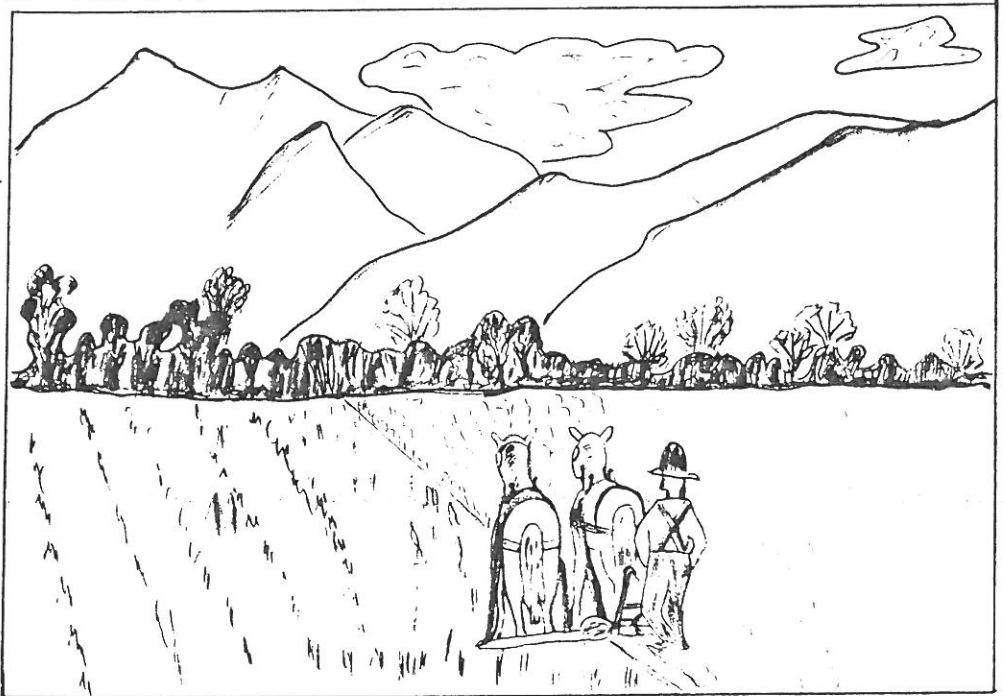
Betsy died May 18, 1851 and Jeremiah married Charlotte Frost Train during the fall of 1851. They lived together about 32 years and died almost together on October 6 and 8, 1883.

In fast meeting one Sunday, Orin met and was attracted to a young lady, Ann Cannon, who had come to Utah in the same emigration movement with him, but they had not known each other. After a short and effective romance, they were married on February 7, 1853. In the spring, they left the Woodbury home and moved out onto the farm on Mill Creek bench.



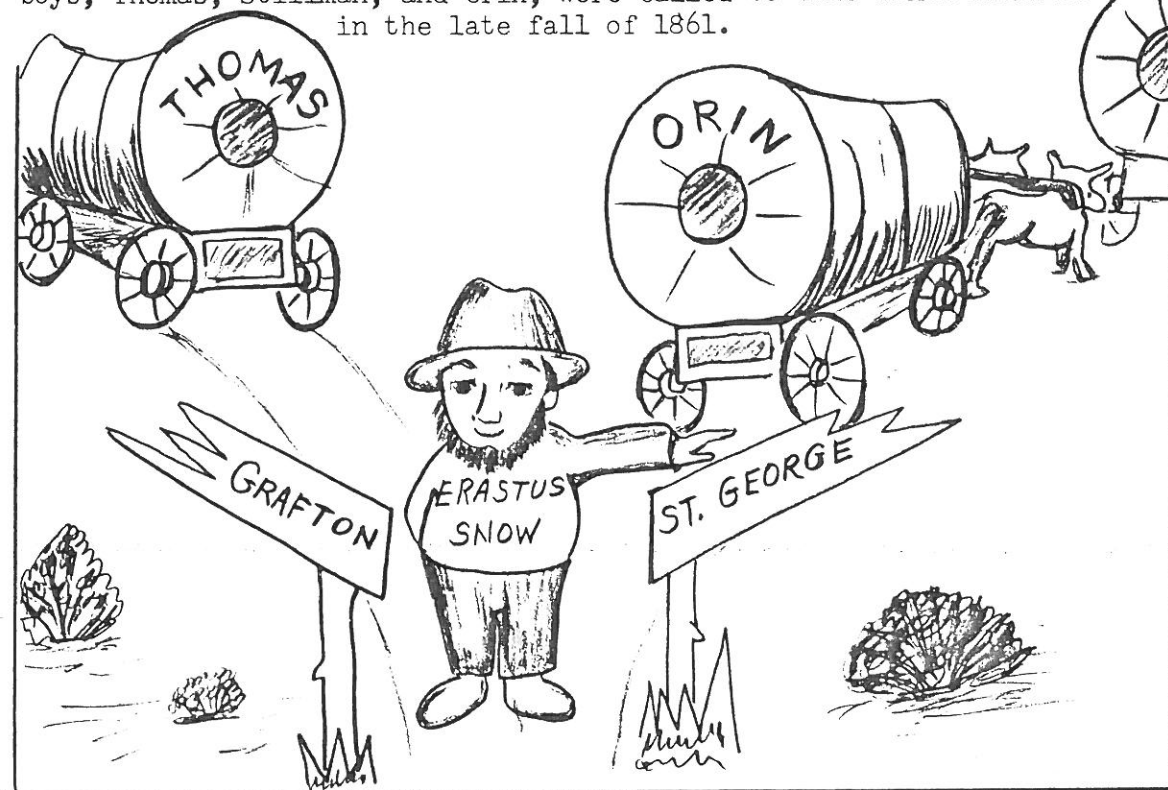
While living on the farm, they went to Brighton in Big Cottonwood Canyon with hundreds of other people to help celebrate a decade of settlement July 24, 1857.

While there, they learned of the death of Orin's sister, Maria Haskell, accidentally killed by an Indian at Santa Clara and also heard that the U. S. Government was sending an army to Utah. The Mormon leaders decided to stop that army from entering Utah until assurances of peaceful intent could be negotiated. In late September, 1857, Orin was called to service in the Utah militia (Nauvoo Legion).

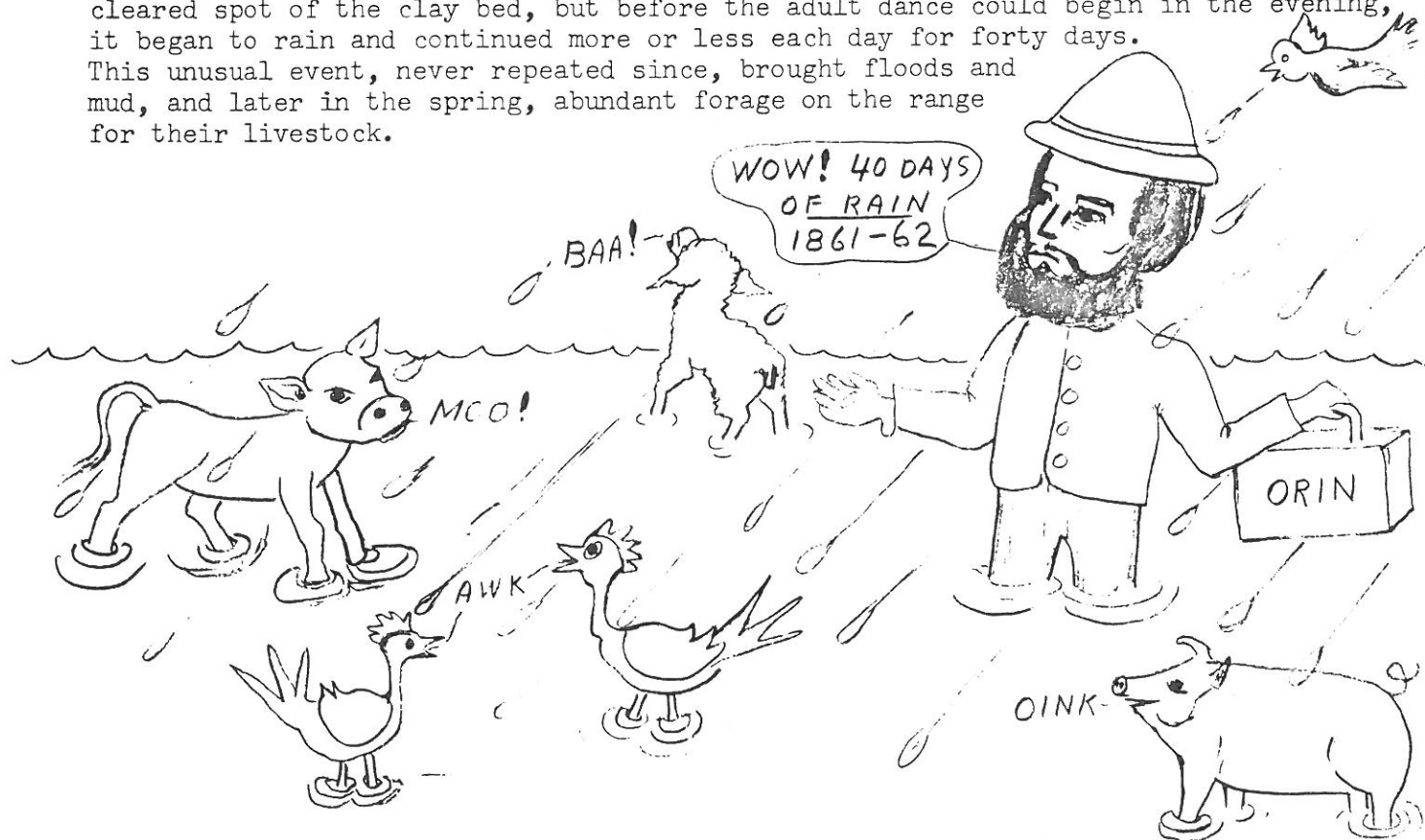


He went out with Captain Lot Smith to help other units harass the army and slow its march into Salt Lake valley. He was with Lot on Green River, Wyoming, when they burned 74 wagons of army supply trains and also when they met Captain Marcy of the army with a detachment trying to capture Smith's men.

Because of the shortage of cotton at the beginning of the Civil War, Brigham Young established a Cotton Mission in southern Utah. The three Woodbury boys, Thomas, Stillman, and Orin, were called to this Dixie Mission in the late fall of 1861.



At the forks of the road, Thomas went up the Virgin River to Grafton, but Erastus Snow sent Orin's group downstream. Orin and Ann, with four children, reached St. George valley December 3, 1861. They camped in the east side of the valley with others on a clay bed where adobes were already being made while a townsite was laid out. On Christmas day, a dance was given for the children on a cleared spot of the clay bed, but before the adult dance could begin in the evening, it began to rain and continued more or less each day for forty days. This unusual event, never repeated since, brought floods and mud, and later in the spring, abundant forage on the range for their livestock.

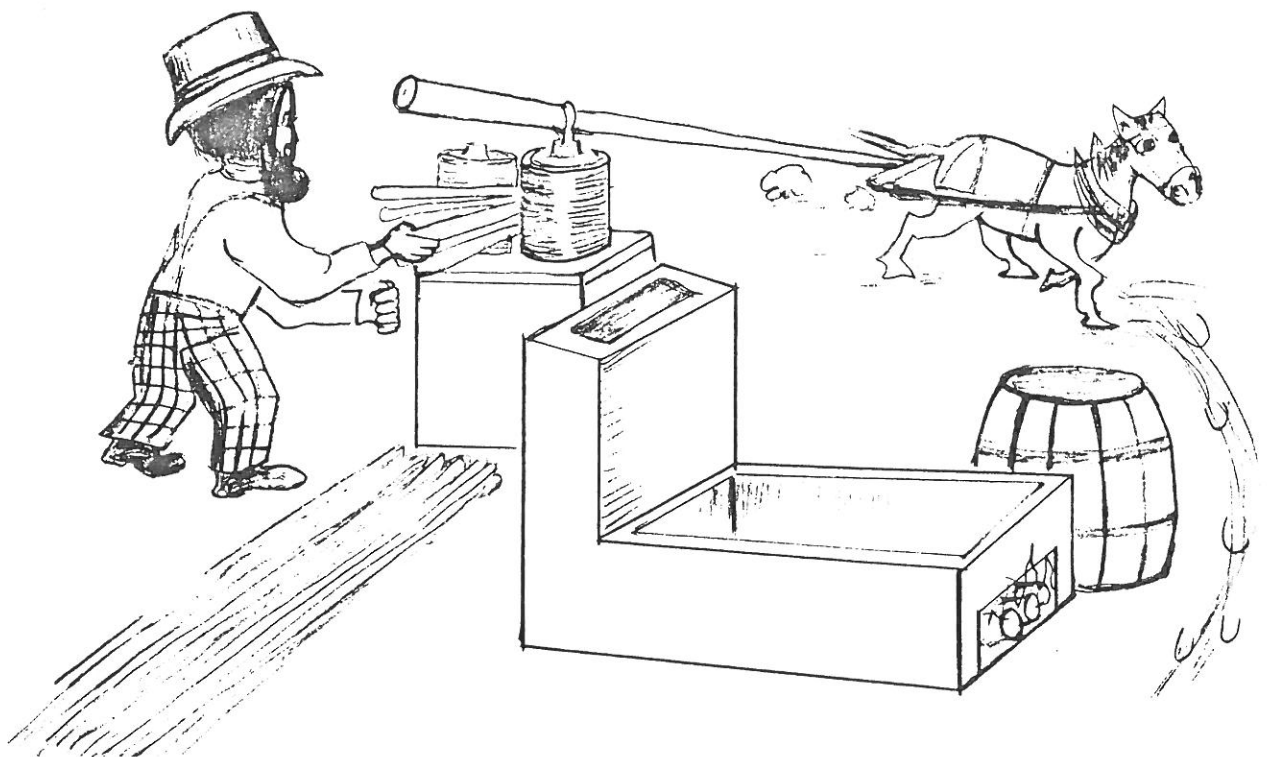




" Snakes Alive! "

In the division of property after the St. George townsite had been surveyed, Orin drew a lot at 86 South 100 East and a small farm in Tonaquint along the Santa Clara Creek just above its junction with the Virgin River. In clearing the brush and plowing the land, he often found rattlesnakes. After the crops were growing, they used to come down in the fields adding to the danger of harvesting the crops. At a later time, his dog was bitten by a rattlesnake.

He planted trees and raised an orchard. He also planted cotton, corn, and sorghum cane. Cotton was used to spin and weave cloth and also was sent north to market. Later, a factory was built at Washington where the cotton was woven into yarn, cloth, and blankets. Corn was used for stock feed and also for corn meal. Juice was squeezed from the cane and run into boilers to make sorghum molasses.



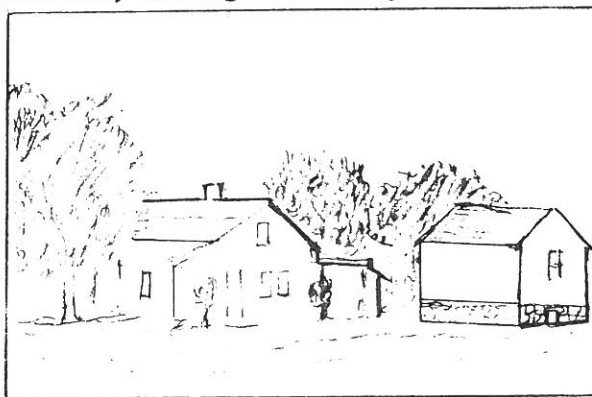
After the cane juice was boiled into a syrupy molasses and put into the molasses barrel, Orin usually left a little in the bottom of the boiler that continued to cook until it made molasses candy. Since there was no other kind of candy available at that time, the children hailed it with delight and "hollered" for others to come. They got a wad in their hands and pulled it by stretching and re-stretching until it was creamy white and almost stiff. When cooled, it could be broken into pieces. During the winter, a "molasses candy-pull" was a favorite form of entertainment.



When peaches were ripe, Orin had the women and children peel and cut three or four bushels into sections that he put into the boiler with half-cooked cane juice and cook the mixture into a delicious peach preserve to be stored in one of the molasses barrels for use during the winter.

After Orin's fruit orchard in Tonaquint came into full bearing, a late summer flood coming down Santa Clara Creek undermined the banks and toppled the heavily laden fruit trees, one after another, into the raging torrent which swept them into the Virgin River on its way to join the Colorado. This serious loss robbed the family of much needed fresh fruit for summer and dried fruit for winter.

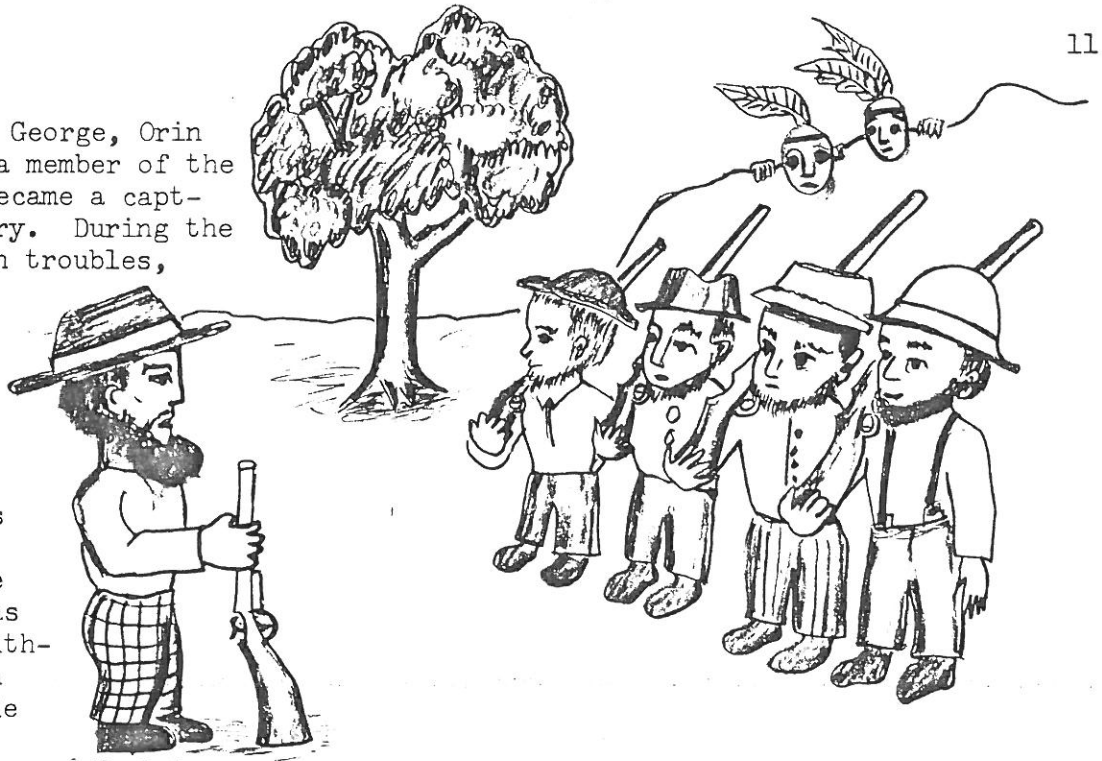
At the home lot in town, Orin and Ann with their four children, established their first living quarters in a wagon box, a lumber shanty, and a tent with a lumber floor until they could build a home. Ann had, during her life, come from England across the ocean, up the Mississippi River to Nauvoo in 1842, across the prairies, plains and mountains to Salt Lake in 1846-47, and to the cotton mission at St. George in 1861-62. When they settled here, she vowed she would never move again. They built a home of adobes with a black volcanic rock foundation. She spent the rest of her life in this home.



At that time, it was a Mormon Church teaching that to gain the highest degree of glory in heaven, a man must enter plural marriage. Ann willingly gave her consent for Orin to marry a young English girl, Frances (Fannie) Goddard. All three went to Salt Lake for the wedding when Orin married Fannie on October 10, 1863. Ann had five children at the time and had five more later. Fannie also had ten children but lost the first two in childhood. The two families lived together in this home for fifteen years until the families were so large, Orin had to provide more room. He bought a farm on the Santa Clara Creek about 16 miles from St. George and moved his second family there in 1879. Two or three years later, he bought a home in St. George for Fannie, where she returned in the winter time to send her children to school.



In St. George, Orin continued as a member of the militia and became a captain of infantry. During the time of Indian troubles, about 1866-1867, he was not called into active service. Cavalry were mainly used. Ever since his trip with Lot Smith where he rode as much as sixty miles without rest, Orin refused to ride horses.

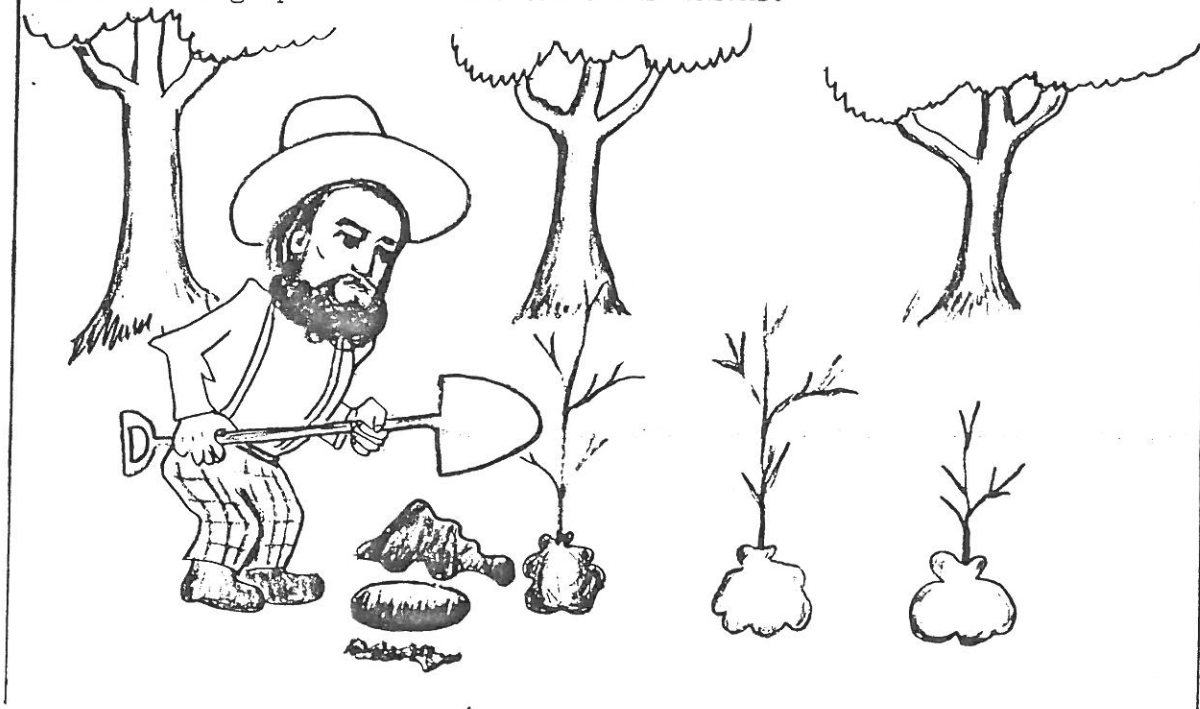


Captain Orin drilling his infantry.

As Orin's families grew, Ann found ways to improve her standard of living by raising bees that supplied them with honey and raising silkworms that provided silk for clothing. Orin continued to raise cotton, corn, cane and other crops as well as sheep, cattle, pigs, horses and chickens. His home lot was filled with trees and vines. He also built a granary, shown in the picture, a corral and a large barn with stables for horses and milk cows.



After Orin moved his second family to the farm on the Santa Clara, he developed, over a period of 11 years, a good fruit and livestock family farm. He planted over 1,000 peaches, apples, pears, apricots, almonds and grapes and raised delicious melons.



Orin moved to the farm at the time polygamy was outlawed by the U. S. Supreme Court in 1879, but he had been there about seven years before the federal government developed its great persecution crusade against Mormon polygamists. He avoided the raids of the marshals at the farm until June, 1890, when they woke Charles up at daybreak and then caught his father in the hayfield. He died before he could be tried for polygamy.



History of Orin Nelson Woodbury
to be Provided