

The History of James Radford Millard and His Wife Catherine Richards

Chapter 5: James Millard Marries Catherine Richards

During one of Catherine Millard's visits to see Jane and the new baby, she met James. It was love at first sight. They had a short courtship and married in Farmington on New Year's Day, 1855. James was twenty-seven and Catherine was thirty-two.¹ The next month, Catherine was re-baptized. This was typical for new arrivals, but this was also a practice commonly used for healing. Catherine soon became pregnant, which might have been a sought-for blessing.

In March of that year James was ordained a Seventy by Whitford G. Wilson, a neighbor and convert from Vermont who joined the Church in 1836 and had arrived in Utah in 1850. James became part of the 40th Quorum of Seventies.

In 1855, grasshoppers spread throughout the area, destroying crops and gardens. Unlike the miracle of the seagulls in a similar infestation in 1848, this time the pioneers had to battle the pests themselves. Catherine's neighbor Aurelia Rogers wrote, "They took us by surprise at first, but finally the people rallied and waged war with the enemy; ditches were dug, into which the grasshoppers were driven, and afterwards covered with dirt or drowned with water. Still, they came and swept the land, till scarcely a vestige of anything green could be seen; at times they were so thick in the air that we could hardly see the sun. This caused much suffering. Flour was scarce, and many people lived on bran bread." That fall Catherine gave birth to her first child, a son she named John James.



James and Catherine Millard, undated photo.



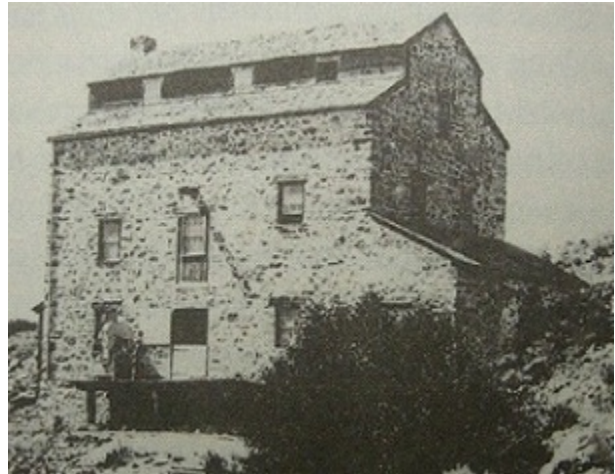
Early downtown Farmington.

Both Joseph Hadfield and James Millard worked with their pioneer neighbors to build their community. With a continuous wave of immigrants arriving each year, their town grew rapidly. The previous winter had been difficult throughout the state, and President Young and his counselors, Heber C. Kimball and Jedediah M. Grant, traveled extensively to speak to the members in conferences. They called for a general reformation and asked the saints to repent and live more closely to the teachings of the LDS Church.

The residents of Farmington took the words of their leaders to heart. As part of this reformation,

the ward members gathered on a Thursday fast meeting in the spring of 1856. There they blessed thirty-one infants and toddlers, including John James.²

This reformation came amidst a continuing effort to build and strengthen their community. The residents made adobe bricks for their homes and many of the buildings in Farmington, including a new school, which replaced an earlier log school. This one-room building doubled as the ward chapel. These early pioneers quarried rocks from the nearby mountains to construct homes, buildings, and even the mills in the canyons, one of which had been built by Apostle Willard Richards, who had been in Carthage Jail and witnessed Joseph Smith's death. Elder Richards died in 1854, and at that time his nephew, Apostle Franklin D. Richards, took over the operation of the mill.³



Apostle Willard Richards built this grist mill in Farmington Canyon. After his death in 1854, his nephew Franklin D. Richards took over its operation.

James and Catherine planted an orchard with apple and pear trees from seeds brought across the plains, carefully nurturing them until they were strong and healthy. These trees bore fruit for over a century.⁴



James fashioned leather shoes around a wooden last.

While James took care of his large farm and kept cows and horses on his property, he continued to work as a shoemaker. He fashioned his own lasts and made tiny wooden pegs to fasten the sole to the leather shoe.

Each year he made boots of new leather for all the men in town. He used the tops of their old boots to make softer shoes for the children and took the most worn leather to make dancing slippers for the young women. He often worked in the homes of the Farmington residents so he could make sure the shoes would fit properly.⁵

James was able to make a steady living for his family which was supplemented by the thrifty efforts of Catherine. They always had food, and they had enough to share with others.

In 1857, at the age of thirty-four, Catherine gave birth to her second child, this time a daughter whom she named Alice, after her mother.

On Pioneer Day that year, thousands of Saints gathered in Cottonwood Canyon for an enormous celebration to commemorate their tenth year in Utah Territory. The festivities were interrupted when word was brought to President Young that President James Buchanan had declared war on the Mormons and was sending an army to subdue their rebellion, having been deliberately misinformed by men seeking to gain his favor. President Young ended the celebration, which had been held under a large United States flag, and began making preparations for the inevitable war.

Missionaries serving in Europe and North America were called home. Among those returning was Apostle Franklin D. Richards. A polygamist, four of his families lived in Salt Lake City, but three of his wives and their children lived in Farmington. His mill in North Cottonwood canyon, was used to grind the flour which would be needed during their preparation for a possible war.

President Young held mass meetings and kept the saints informed. President Young declared a scorched-earth policy, with all agreeing that burning their farms and property was better than submitting to military rule by wicked men. Under President Young's direction, Lot Smith and Horton Haight, both of whom the Millard family knew well, led a small band of soldiers through the canyons and met the approaching army in October. President Young had ordered Captain Smith not to take any lives nor hinder any merchant trains heading to Salt Lake City.⁶

Initially, Captain Smith and Captain Haight challenged the captains of the wagon trains supplying the army. When those men would not back down, the Mormon Militia burned thousands of acres of grass so the approaching army would have no feed for their cattle. They burned Fort Bridger to keep its supplies from being used by the soldiers and broke up the road to make further travel impossible that season. Then, this small militia "liberated" two thousand head of cattle, in addition to horses traveling with the army's supply train. Recognizing the U.S. Army was planning to attack with the intent to kill the Mormons when they reached the valley, they took what they wanted for their own army's needs and then burned the wagons and remaining food. During the winter months, the militia continued to harass the army, building numerous night-time campfires in the mountains so the army believed their opponents were well-defended.



Heavy snow blocked Emigration Canyon during the winter of 1857, forcing the approaching U.S. Army to enter the valley through Echo Canyon farther north. Lot Smith, Horton Haight and their small band of soldiers from Davis County kept campfires burning on the canyon plateaus to indicate that the Mormon militia was larger than it actually was. Their efforts prevented a war until President Young was able to negotiate a truce.

Sister Rogers wrote, “President Young prophesied in the name of the Lord that [the army] would never enter the Valley of the Great Salt Lake until the Latter-day Saints permitted them to. His words were fulfilled, for the army was kept in the mountains all winter. Our men were interspersed through the canyons and ravines, and their numbers were perhaps magnified in the eyes of the enemy, as in days of old, when the Lord made a few men to appear like a multitude. The soldiers of the army were afraid to come any farther, and it was learned afterward that many of them suffered from cold and hunger. President Young, hearing that they had no salt, sent them some from Salt Lake, which they refused at first, but finally took it, as there was no other chance of getting any. My husband and many others were in the mountains standing guard in their turn from the middle of August until January, when they returned home.”

As a result, the U.S. Army, led by Sidney Johnston, who would later die leading Confederate forces during the Civil War, spent a miserable winter on the Wyoming plains. President Buchanan ordered three thousand additional soldiers west with supplies to aid Johnston’s hungry and cold men.

In the meantime, the pioneers in the northern counties worked all fall and winter to evacuate to Provo and communities farther south in the spring. President Young promised that all who left their homes would profit by the move. Many of the women of Farmington, including Catherine and her two young children, spent that winter in the old fort in Salt Lake because of the fears of an invasion. James and the other Farmington husbands and fathers returned home to carry on the farmwork and prepare for the move south, likely retrieving their families when the threat of imminent war subsided.

They harvested crops early in the spring and milled what they would need that summer into flour. They buried the rest of the grain in pits, using their furniture in place of boxes to hold the grain, hoping to protect both. At this time, James took a wagon load of wheat to Salt Lake City to buy cloth to make extra clothing for his family. However, he could not find even one yard to buy. He happened into the Deseret News Office and saw a lady’s dress hanging on the back of a door. He asked about it and the editor told him an actress had left it to pay for some advertising. James paid forty-seven bushels of grain for that dress, which was of course an extremely high price. The dress was not made of silk, though. It was a lightweight broadcloth, dark blue in color, with gold-colored thread running through it. The dress was in use for many years and the family felt it a blessing.

Before the residents left the northern counties late in the spring of 1858, they planted crops. Over thirty thousand people, many hatless and shoeless, walked south, the Farmington residents following their new bishop, John W. Hess. President Young had organized this evacuation so the roads south were not jammed. The saints in the southern counties handled the incoming cattle on their grazing ranges and opened their homes and found camping grounds for the evacuees, who ate from their own supplies but supplemented their diets with the bounty of fish from Utah Lake.

Only a few men remained in the northern counties, keeping a watchful eye on the empty communities. They were under orders to burn everything – crops, homes and fields – if Johnston’s army arrived. Sister Rogers wrote, “By the middle of May every town and village north, and nearly all the homes in Salt Lake City, were vacated. A few men were left to stand

guard and to apply the torch to their houses if necessary; for they had made preparations to burn their dwellings rather than let their enemies inhabit them. Never was such a thing known in modern history, such union among a people in listening to the call of one man. But this was by reason of the same Spirit inspiring the people of God as that by which His Prophet spoke. The sheep knew the voice of the good shepherd.”

Colonel Thomas L. Kane, who had long been a friend to the Mormons, was able to broker a peace agreement. On June 26th, the army, with the newly appointed governor, Alfred Cumming, came through Echo Canyon, arriving long after dark. They were met in Farmington by the Deseret Brass Band, who played *The Star Spangled Banner*. The governor and his accompanying army found the rest of Farmington deserted. The governor spent the night in Farmington and the next morning moved south to Salt Lake City accompanied by the brass band. As they marched through the desolate city, many of the soldiers removed their hats out of respect toward the Mormons. Without diverting from their pre-arranged path, the army traveled directly to Camp Williams, near the Point of the Mountain to the south. President Young relinquished his governorship to the new governor, who found no rebellion and telegraphed as much to President Buchanan. The national press at the time vilified the president, calling this war, “Buchanan’s Blunder.” They accused him of listening to self-serving men with an ax to grind against the Mormons, and chastised him for sending troops west without verifying any of the reports of rebellion.

By fall all the residents were back in their own homes and James planted crops and cared for his orchard. Sister Rogers wrote, “When we arrived in Farmington, it was the very picture of a deserted village. Having been gone two months, the gardens and yards were over-run with weeds and grass. A few potatoes that had been left in our house had withered and dried up; but I soaked some of them out and cooked them. Some of the farmers had sowed considerable wheat in the spring before leaving their homes, and had returned at different times to water it, thereby saving enough for their bread.”

However, Catherine’s father William had struggled during the trek south. At the age of sixty, his health was poor. The family left their small home and moved in with William where Catherine could take care of him.⁷

On May 2nd, 1860, when Catherine was seven months pregnant with her third child, James and Catherine traveled to Salt Lake City, likely at the invitation of their bishop, to be sealed together in the Endowment House. This building was completed in 1855, having been built directly west of the Salt Lake Temple which had been under construction since 1853. It was typical at that time for a couple to be married among friends and family and then wait for an invitation from their bishop, who had usually received direction from Church leaders, to be sealed in the temple with other ward

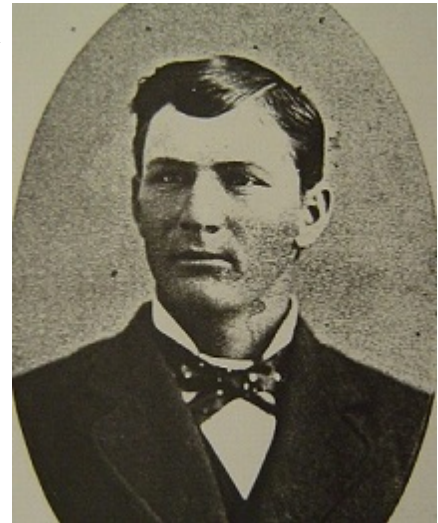


The Endowment House was built in 1855 on the northwest corner of Temple Square and was used for living ordinances and proxy baptisms. James and Catherine were sealed here in 1860.

members who traveled together. Sixteen couples were sealed that day by President Brigham Young. Four were from Farmington, and nine were from Ogden, fitting the assumption that they had been invited by Church leaders.

In June of 1860, Catherine, now thirty-seven, gave birth to her third child, a daughter she named Mary Catherine. In October, William Richards died at the age of sixty-three and was buried in the Farmington Cemetery. The next month Abraham Lincoln was elected president.

Also that fall, Walter Grover was born, not far from the Millard home, the thirty-first child of Thomas Grover by his last and youngest wife, Elizabeth Walker. Thomas Grover's large family lived in a two-story home, and Elizabeth lived in an upstairs room with Walter and her oldest child, Clara. All the wood Elizabeth used for heating was carried up those stairs. The ashes were taken back down those stairs. The family was fortunate to have a deep well at the edge of their property. Elizabeth would draw water and carry the bucket, again, up the stairs. Walter grew up learning how to work. He and his brothers took care of their father's sheep in the foothills east of Farmington in the summers. With oxen and wagons they scouted the canyons for wood used for fences and fuel. Walter and his brothers generally only attended school in the winter when farming chores subsided.



Young Walter Grover worked hard as a young man caring for his mother.

That same year of 1860, Joseph Morris, a convert from England, convinced many that he had received revelations which named him as the new prophet of God. His followers grew to hundreds, many of whom were disenchanted Mormons, and they gathered to an abandoned fort on the Weber River ten miles north of Farmington. There they waited for the advent of the Second Coming of Jesus Christ which Joseph Morris said was imminent. President Young soon excommunicated Brother Morris. Over a period of two years Joseph declared various dates when the Savior would return. As these dates passed, some followers desired to leave the fort, but Joseph and the majority refused to let anyone leave, keeping some of the families captive.

Because this group believed the world would end soon, they did not plant crops. President Young had ordered the Mormons in the neighboring communities to have nothing to do with these people, and conditions in the fort became desperate. Some of the congregants began stealing cattle from their neighbors.⁸ Lot Smith, by this time the Davis County sheriff, worked with the local Justice of the Peace to free the prisoners. Ultimately the territorial governor, Stephen S. Harding who had been appointed by President Abraham Lincoln to replace Alfred Cumming, became involved. The problems with the Morrisites, as they were called, occurred in the background of the Civil War, which opened in April of 1861 when Confederate forces attacked federal troops in Fort Sumter, South Carolina.

On June 15th, 1862, the Utah Territorial Militia, comprised of hundreds of local men, was ordered to arrest Joseph Morris. A battle broke out when the Morrisites resisted the militia and a member of the militia was killed. Joseph Morris and several members of his congregation died that night,

but ninety men were arrested and marched to Salt Lake City to stand trial. Governor Harding pardoned all the Morrisites, but ultimately he was removed from office for incompetence.

The same night as the Morrisite War, as it was called at the time, an enormous cloudburst poured rain over the mountains east of Farmington and flooded all the farms.

On the morning of June 16th, 1862, Catherine Millard, now age thirty-nine, gave birth to her fourth child, a daughter she named Cecelia. However, James always called this daughter Celia, and that is the name she used throughout her life.⁹ Celia would later remember that when her birth was recounted, family members always mentioned the big flood and the Morrisite War. James was a captain in the Utah Militia, but because of his wife's imminent delivery, he was not involved in this war.

Also in 1862, the Farmington residents completed a new chapel which they had spent a year building from the local rock. The entire town worked under the direction of Bishop Hess, who by now had six plural wives.

The older people worked with the stone and mortar while the young people brought water and food. This building was constructed so well that it is still in place today, although it has been added onto several times.



Construction on the Old Rock Church began in 1861. This building with an addition is still used as a ward chapel in Farmington today. It is well-known for being the location of the first Primary meeting.

Endnotes Chapter 5:

1. In my research of Somerset County records, I came across uncountable instances where the bride was five or more years older than the groom and typically in her thirties when she married. This is a very British pattern, not at all what I have found when studying American marriage records.
2. I gained valuable information from reading early Farmington Ward records.
3. *A History of Davis County*, by Glen M. Leonard, Salt Lake City, Utah: 1999, pages 103-4. Elder Richards kept the mill running during several missions in Europe during the 1850s as the British Mission president, but in 1860 he rebuilt the mill and replaced the mill stones with high-quality imported stones.
4. In her 1976 history of Farmington, Margaret S. Hess wrote, "Some of the fruit trees planted by our pioneers are still bearing. Apple and pear trees are still on the property that was the [home of] Catherine Richards and James R. Millard." Today (2012), it appears that only stumps from these trees remain.
5. Several sources stated James worked in the homes of the families for whom he made shoes. In her book, *Insights of Early Farmington*, Clara Richards wrote, "Mr. James R. Millard was the first shoemaker in Farmington. He carried equipment he had brought across the plains into the homes to do the work."
6. *History of Davis County*, by Glen M. Leonard, Salt Lake City, UT: 1999, page 71.

7.The 1860 census taken in June shows James R. Millard as the head of the home, with William in the home. Cecelia Millard Richards wrote that the family moved in with William and remained there for quite some time during his long illness.

8.Cecelia Millard Grover described the Morrisites and the resulting war in detail in the biography of her life, although I confirmed her account through other sources.

9.Many years ago I asked my mother, Beth Innes Cannon, about her grandmother Cecelia, and she did not know until that moment that her name wasn't Celia.