

Johanna O'Connor *OS*-348

10 Oct 2015

Page 1

Event	Date(s)	Place	Description
Born	20 Dec 1807	Ballybane, Ballyduff, County Kerry, Ireland	
Christened			
Died	14 Sep 1884	Manti, Sanpete, Utah, USA	
Buried			
Baptized			
Endowed			
SealPar			
Nickname:	AKA:	Married Name:	
Sex: F	ID:	AFN:	
Last Changed: 9 Oct 2015			

Notes

HISTORIES:

When the Saints Come Marching In: History of the Latter-day Saints in St. Louis, Index of St. Louis Saints, Fred E. Woods & Thomas L. Farmer, Millennial Press; 3 pages

OTHER SOURCES:

Timeline for Johanna O'Connor Farmer, prepared by Geri Brinley; 1 page
Obituary, Deseret News, 28 October 1894 (typed copy and original); 3 pages
A Pioneering Irish Mormon in Irish Ancestry Research "Where's Merrill?", Gerard Neary (www.wheresmerrill.com)
www.irishancestryresearch.com) with example of the baptismal records used to reconstruct the family history; 4 pages
Temple Record Book, 1828-1868, microfilm 673280, LDS Family Search; 1 page
Internet Research:
lds.org: Church History, Mormon Pioneer Overland Travel, John Banks Co 1856, Account Book in
Perpetual Emigrating Fund Company accounts references son Joseph, 1860 U.S. Federal Census; 4 pages
familysearch.org: family tree; 2 pages
ancestry.com: Wolverhampton & District churches: Burials 1813-1992 (record for spouse John Smith Farmer),
1850 U.S. Federal Census; 2 pages
[mail.google.com/_?scs/mail-static](mailto:scs@mail-static): photograph of tombstone; 1 page

VARIANTS:

Name: Joanne, Hannah; Parmer, Palmer

SPOUSE: John Smith Famer md 1835 in Wolverhampton, Stafford, England

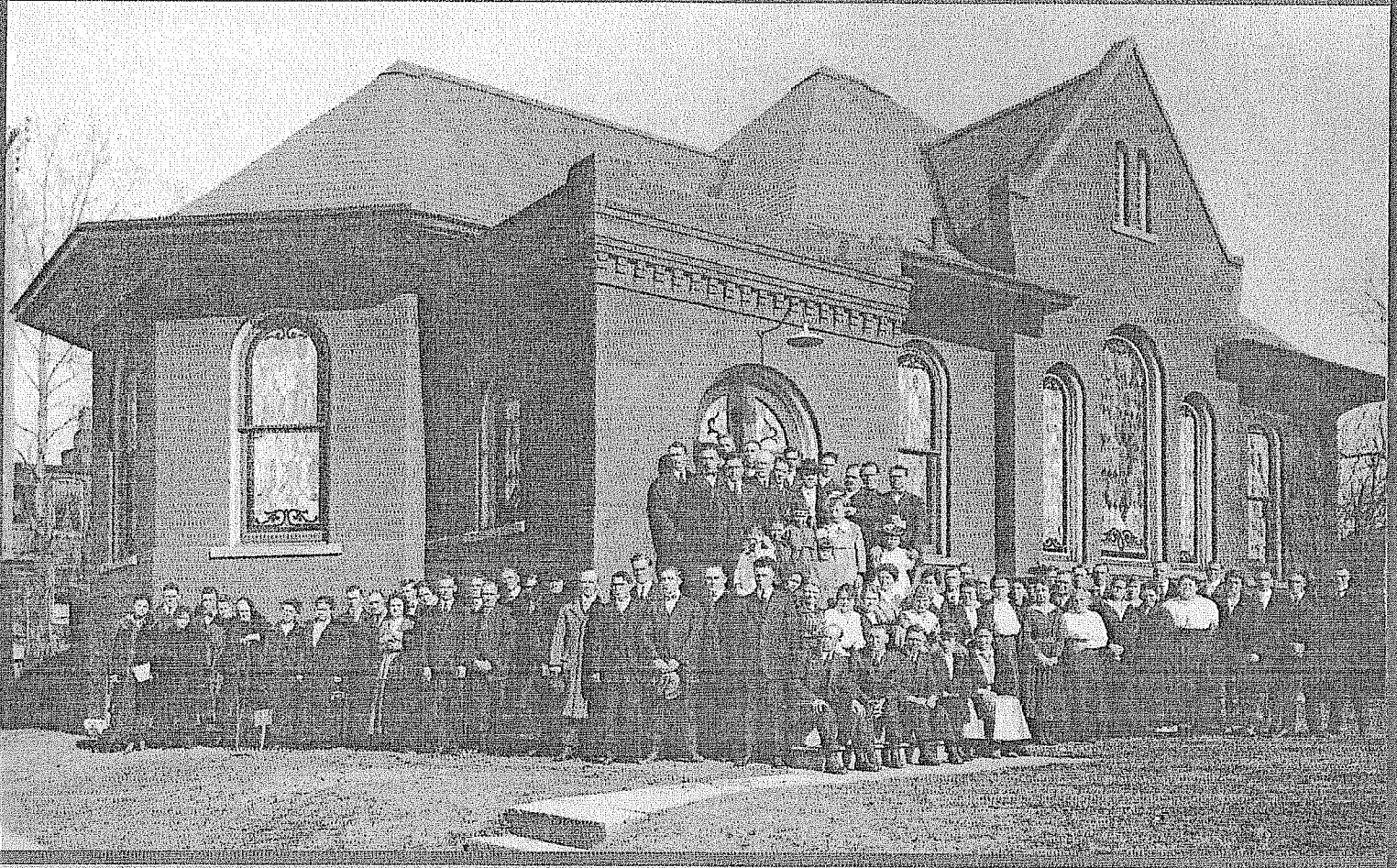
CHILDREN: (not in Nauvoo Land and Records Database)

Mary Farmer (1836 in Wolverhampton, Stafford, England)
Jenny (Jane) Farmer (1838 in Wolverhampton, Stafford, England)
Joseph Bryant Farmer (1843 in Wolverhampton, Stafford, England)

BURIAL: Manti City Cemetery, Manti, Sanpete, Utah, USA

WHEN THE SAINTS CAME MARCHING IN

A HISTORY OF THE LATTER-DAY SAINTS IN ST. LOUIS



FRED E. WOODS
THOMAS L. FARMER

When *When the Saints Came Marching In* covers the history of the Latter-day Saints from the time Mormon missionaries first stepped foot on St. Louis soil (1831) until the occasion of the St. Louis Stake jubilee in 2008. It is written with gratitude for the tolerant spirit manifest by the city of St. Louis both then and now. For some, the St. Louis Arch represents not only a gateway to the West but also a symbol of acceptance and brotherhood, through which peoples of all cultures and faiths can pass with the assurance of mutual respect.

Ask almost any person who is familiar with early Mormon history what comes to mind when asked about the Mormons in Missouri and their immediate responses generally include statements associated with Jackson County, Zion's Camp, Far West, Adam-ondi-Ahman, Lilburn W. Boggs and the extermination order, Haun's Mill, or Joseph Smith in Liberty Jail. But what about the history that took place in eastern Missouri, and more particularly St. Louis? Readers will probably discover a few surprises.

For example, after Governor Boggs issued the extermination order, a number of Saints did not leave the state entirely, but came to St. Louis where they found temporary refuge, entirely free from persecution. We also learn that following the Nauvoo exodus, a large number of Latter-day Saints moved to St. Louis, primarily to find work before heading west. Readers will enjoy learning about the Utah pavilion built for the 1904 St. Louis World's Fair, the 1915-1916 mission experiences of twenty-year-old Spencer W. Kimball, who went on to become the president of the Church, and the building of the first Latter-day Saint chapel in the city in 1949.

The authors clearly demonstrate that the history of the Church in the St. Louis area is unique to any other large metropolitan area in the United States. In short, the Saints came "marching in," and never really left.

Alexander L. Baugh, from the foreword

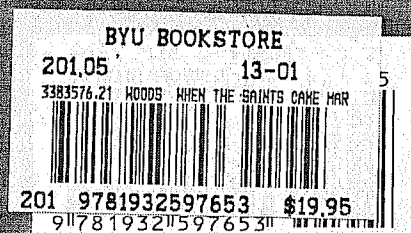
For researchers, appendix material includes an index of early nineteenth-century Latter-day Saints known to have lived in St. Louis.



Fred Woods is a professor of Church History and Doctrine at Brigham Young University and currently holds a Richard L. Evans Chair of Religious Understanding. Dr. Woods has been a visiting professor at the University of Missouri-St. Louis and has also been a research fellow at the St. Louis Mercantile Library.



Tom Farmer is a lifetime St. Louis resident and Latter-day Saint whose roots in the St. Louis church go back three generations. He is a graduate of the Washington University School of Dentistry, Brigham Young University, and Affton High School. He is the historian for the St. Louis Mormon Historical Society.



Ephraim Peter ELLISON born 10 June 1850
came to Utah in Capt. Howell Co. 1852
(SLR 1847-1850)
ELLISON, Mary (SLL 1:7 [Jan. 1855], 27)
married John Evans Jr. on Dec. 25, 1854
in St. Louis
ELLISON, Samuel (StLD, p. 7, #181)
died at St. Louis, 11 Oct 1854, age 1 year, 6
month, 5, days
native of America, son of Jno. & Ch.
ELLISON
EMMETT, Ann (OPH, v. 2, p. 333)
born 1830 Downham, Lancashire,
England to John EMMETT and Sarah
BOOTHMAN
emigrated with mother and siblings to
America in early 1850s
lived in St. Louis with sister and brother-in-
law Mary and John ELLIS
crossed plains to Utah 1856 in Daniel
McArthur Handcart Co.
EVANS, Elizabeth (SEB)
born 1832 Liverpool, England
married Jacob HAYBALL 23 September
1855 at St. Louis
daughter Sarah Ann HAYBALL born 4 July
1856 at St. Louis
EVANS, John (PPMU, p. 863; CC—
November 4, 1854);
born 1829 Carmarthenshire, Wales to John
EVANS and Hannah WILLIAMS
married Elizabeth DAVID
two children born at St. Louis
Moroni born 24 Oct 1853
Thomas born 4 Feb 1856
member of High Council in St. Louis Stake
of Zion in 1854
came to Utah 1861 Harvey Hullanger Co.
(SLL 1:1 [Nov. 1854], 4); (SLR 1852-
1856), pp. 190, 197, 249, 257, 269, 377

EVANS, John (PPMU, p. 863)
born 1834 Liverpool, England to John
EVANS and Ann DINWOODEY
married Mary ELLISON 25 Dec 1854 at St.
Louis
(SLL 1:7 [Jan. 1855], 27)
EVANS, Richard (SEB)
born 1822 Allbrighton, Shropshire, England
married Sarah YARNELL
died 1855 at St. Louis
BYRING, Henry (LDSBE, v. 1, p. 311)
born 1835 Coburg, Germany
emigrated with sister Bertha in 1853
went to work in St. Louis 1854 where he first
heard the gospel
baptized at St. Louis 11 Mar 1855
called to a mission from St. Louis
migrated to Utah

F

FARRINGTON, John (SLR 1847-1850)
copied notes from St. Louis Branch
FARLEY, Isaac (StLM, p. 64; StLD, p. 10, #271)
at Conference in St. Louis on 31 Jan 1847
with Mary FARLEY and three children
died at Sugar Tree Springs, Missouri, 14 Oct
1855, age 62 years
native of England
(SLR 1847-1848)
* FARMER, Johanna (SLR 1847-1848)
FARNHAM, Augustus (OPH, v. 5, p. 441)
sustained as counselor to Elder Nathaniel H.
FELT,
president of St. Louis Conference 11 Feb
1849
(SLR 1847-1848); (SLR 1847-1850)
sustained counselor to President Felt
Feb. 13, 1848

Johanna
O'Brien
no mention
of William
Byford

Time line for Johanna O'Connor Farmer

1806-7, 20 December: Born in County Kerry, Ireland

1835: married John Smith Farmer (born 22 Dec 1805) in Wolverhampton, Stafford, England

1836: birth of daughter Mary, Wolverhampton, Stafford, England

1838: birth of daughter Jenny (could be Jane), Wolverhampton, Stafford, England

1841: husband Baptized in England by Lorenzo Snow,

1842: Joanna baptized by William Henshaw

~~1842:~~
1843: birth of son Joseph Bryant, Wolverhampton, Stafford, England

1844: death of husband John Smith Farmer

1844: immigrated to America with help of Mormons. Got to Nauvoo just before Joseph Smith was killed.

1846: Instead of going west with the Saints she went to St. Louis.

1847: Listed as a member of the church along with 1,478 others in St. Louis (many having fled from Nauvoo. (See *When the Saints Came Marching in*, by Fred Woods and Thomas L. Farmer, "Saint Louis Record member for 1847-48")

1849: Lorenzo Snow helped trapped (poverty stricken) Nauvoo Mormons escape from the settlement (Nauvoo)

1850: Missouri census lists her living in St. Louis with her three children sharing a home with an Irish family; Patrick, (age 50), Ellen (age 24), Owen (age 6), and Hugh.

1856: listed among the John Banks wagon company (at age 48) (See *John Banks Web Page on Overland Trail web site*)

1860: listed in 1860 Utah Census, Sanpete County with her son Joseph Bryant Farmer

1861-62: son Joseph Bryant Farmer listed in an account book for Perpetual Emigrating Fund Company

1861, 22 Sept: had a patriarchal blessing (Early church Information file)

1890, 24 Oct: Manti temple endowment by proxy for John Smith Farmer,

1890, 18 Nov: sealed to husband John Smith Farmer and their daughter Mary O'Connor Smith

1872: land deed for 140 acres for Joanna in Manti

1894, 14 Sept: age 84 she died in Manti (see headstone)

Deseret News – October 28, 1894

[http://news.google.com/newspapers?nid=336&dat=18941028=FHUEAAAAIIBAJ&sjid=RzEDAAA
AIBAJ&pg=4023,4804433](http://news.google.com/newspapers?nid=336&dat=18941028=FHUEAAAAIIBAJ&sjid=RzEDAAA
AIBAJ&pg=4023,4804433)

OBITUARY NOTES – Joanna O'Connor Farmer

Died at Manti, Sanpete county, Utah, September 7, 1894, Joanna Farmer, aged 68. The subject of this sketch, whose maiden name was Joanna O'Connor, was born in Castle Island, County Kerry, Ireland, in the year 1808. While still a young girl she left her paternal roof to seek her fortune in the city of London. Here, a few years later, she became acquainted with a young man possessing rare qualities of head and heart and to whom she was subsequently married at Wolverhampton, Mr. Farmer's place of nativity and where, later, their three children were born. Mr. and Mrs. Farmer continued to reside in Wolverhampton until the death of the former which occurred when the eldest of the two girls was about eight years of age, and the only son a babe one year old. Previous to this event Elder Lorenzo Snow had performed a mission to the British Isles, and had visited the young couple in their home; and had brought them the glad tidings of the new and everlasting Gospel, which they gladly received, notwithstanding the fact that Mrs. Farmer had been born and reared in the Roman Catholic faith. Although left in straitened circumstances by the untimely death of her husband, Sister Farmer felt an earnest desire to emigrate to the New World, that she might dwell among those of her faith. Accordingly, six weeks later she set sail for America, to cast her lot with the then despised and persecuted Latter-day Saints. She arrived in Nauvoo a short time previous to the martyrdom of the Prophet, and when the people were driven out, as she was unprepared for the arduous journey to the Rocky Mountains, she went to St. Louis, and being very desirous of giving her children an education, she sent her little girls to the public school. They graduated with honor some years later, and were employed as teachers until Mary, the elder, was married to Mr. Augustus Blancke, a wealthy merchant and manufacturer of St. Louis. When her son Joseph was fourteen years of age she again took up her line of march toward the Rocky Mountains, notwithstanding the fact that her daughter strongly protested against her encountering the toils and privations incident to pioneer life when a home in the midst of ease and luxury was freely offered her; but with unwavering faith in the Gospel she had accepted as a Divine revelation she considered no sacrifice too great that would enable her to dwell with the Lord's covenant people.

She arrived in Utah in 1856 and obtained a home for herself and son in Manti, where the greater part of the intervening years have been spent. After her son arrived at manhood he returned to St. Louis and entered the mercantile establishment of his brother-in-law, and a few years later was offered a partnership. A greater trial than the separation from the children she loved so well came upon Sister Farmer in the death of her youngest daughter Jennie, a very lovable young lady who was universally loved and respected. Sister Farmer returned to St. Louis some twenty-five years ago to visit her children, but she could not be prevailed upon to remain with them, preferring to return to her humble home, where she lived alone until the infirmities of old age, together with blindness, made it necessary for her to have an attendant. Her children have visited her frequently in her later years, and have ministered to her comfort in every possible way. Her son was with her during the last week of her life and attended her

funeral . Her old friends and neighbors vied with each other in loving ministrations during her last illness and in preparing her for her final resting place.

Sister Farmer was truly a remarkable woman, and only those who knew her affectionate nature could realize the extent of the life-long sacrifice she made in denying herself the comfort of her children's presence for the sake of her convictions of right and the duty she owed to her Creator. She was somewhat eccentric in manner, yet generous to a fault; always ready to lend a helping hand to the needy; largely imbued with the martyr spirit which impelled her to make any sacrifice, even to life itself, or the society of the children who were dearer than life for her religion, she has gone to receive her reward for her faithfulness and integrity and to meet her noble husband who has been awaiting her coming for so many weary years. "After life's fitful fever she sleeps well." A.L.C.

A Pioneering Irish Mormon in Irish Ancestry Research "Where's Merrill?"

Gerard Neary

Posted on October 10, 2013

Owing to the non-preservation of the majority of 18th century Irish church parish records, and a fair few of the early 19th century registers, the branches of most Irish Family Trees cannot grow with much clarity beyond the years preceding the Great Famine. This is highly frustrating unless you come across rare circumstances in which an ancient Irish forefather wrote down their known ancestry in a formal manner for the benefit of all following and related descendants. This might have happened if your Irish ancestor was wealthy and/or descended from the British gentry. These types of ancestor could afford to employ academics to research and preserve their family history. Poorer folk, usually immigrants into the New World, occasionally created their own Family Bible from passed down oral histories in which the early family genealogy was listed haphazardly – but even this kind of valuable scribble (if found) in the front or back of a family heirloom book can sometimes be proved to be less than 100% reliable. Long-believed family lore is not necessarily family fact.

So – could there be any way of discovering the names of the parents and grandparents of an Irish native born into virtual poverty at the beginning of the 19th century, and from a rural region where no parish registers survive until about 1850 onward? Well, yes – if you are very lucky. I came across an Irish ancestor who lived a fairly unique life, and detailed research into her background eventually led to the unearthing of parental information plus the full names of the four grandparents born in a remote part of Ireland in the mid-1700's.

This ancestor was Johanna O'Connor born on 20th December 1807 in County Kerry, SW Ireland, in the parish of Castleisland. Many of her poverty-stricken peers headed west to America and Canada in order to escape annual hardship and near-starvation as part of large Catholic families living in mud and timber shacks, eking out an existence on barren mountainside farm fields leased to them by absent, greedy landlords. In most cases, the ancestral farmland had been stolen from the Kerry natives by invading English armies centuries ago, and then distributed among the army's officers and financial backers. The local families then had to pay extortionate rent for the privilege of remaining in their primitive homes located on land which their ancestors had farmed as far back as medieval times. Johanna's story of survival took an unusual route though.

For reasons unknown, some of Johanna's older relatives had migrated in the opposite direction to the beckoning Atlantic Ocean. We now know that some of her extended family members were living in London, England, by the 1830's. As a young lady, Johanna must have been invited to London to escape the West of Ireland poverty trap. It would have been a mind-boggling cultural shock for the girl from a windswept Kerry mountainside to find herself in the biggest city in the world, at that time, complete with its busy and dirty streets lined by overcrowded tenement housing blocks.

In 1835, at the age of 27, Johanna became acquainted with a moderately successful Englishman named John Smith Farmer. Her subsequent fiancé came from a completely different background. John was the son of a comparatively wealthy merchant from Wolverhampton in the English midlands, and after joining the family business he too found himself in London as the purchasing agent for goods sold in the Farmer stores. The romance seemed more unlikely because John was from an established and respected Anglican family whereas Johanna knew of no other faith than

A Pioneering Irish Mormon in Irish Ancestry Research “Where’s Merrill?”

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Roman Catholicism. Nevertheless, their courtship led to a marriage in London, and Johanna had no qualms about converting to the Protestant church to appease her in-laws.

John & Johanna set up a marital home in the Wolverhampton Black Country where John’s mother still resided. There, in the space of seven years, Johanna conceived and delivered two daughters followed by a son. In the early 1840’s, John & Johanna became fascinated by the new religion of Mormonism and invited visiting Elder Lorenzo Snow to preach in their Wolverhampton home. Then a double tragedy struck the Farmer family – John’s mother passed away, and not long after in January 1844, John Smith Farmer himself died after developing a painful bowel complaint. He was only aged 35 years at death.

Johanna was now widowed and living in an unfamiliar English city, trying to raise three young children. Those of her in-laws who were still alive could not afford to support extra family members, as the Farmer Factor businesses fell into decline. Johanna quickly dropped in status from middle class housewife to impoverished beggar woman, wondering why the Good Lord had allowed her dreams to be shattered. She turned to the supportive Mormons to find an answer.

Mormonism, developed in America during the 1820’s, arrived in England via missionaries in 1837. The new Christian doctrine spread southwards from its first base in Preston, Lancashire, allowing local Elders to establish branches in most of the industrial cities and towns of northern England. In these places, the missionaries were able to convince desperate down-and-outs or persecuted manual workers that a better life awaited them in new Mormon settlements in the Wild West of America. More significantly, the officers of the burgeoning Mormon Meeting Houses were able to offer a radical credit system to permit destitute would-be emigres to board ships from the Port of Liverpool bound for America on the understanding that their passage must be repaid from wages earned in the Mormon camps. Thousands of English and Welsh families signed up and made the treacherous journey west, over rough seas, and even rougher pioneer trails. Among the pioneer immigrants were a few Irish, Scottish and Scandinavian natives, caught up in the migration for a variety of reasons. Irish widow Johanna with her English children fell into the latter category because of her previous conversion to Protestantism and residency in England for a decade. Six weeks after her husband’s death, Johanna took the plunge and sailed across the Atlantic with her young family.

The promise of a new life in the New World, and an escape from the threat of the feared Workhouse institutions, clearly had its appeal to a woman not yet aged 40; a woman who had escaped poverty in her Irish homeland as a youngster. Johanna arrived in the newly-established Mormon city of Nauvoo, Illinois, just in time to see the Mormon founder Joseph Smith arrested for polygamy. Later in 1844, Joseph Smith was murdered by an anti-Mormon mob who stormed the nearby Carthage jailhouse. Johanna and her children were forced to flee to the city of St Louis, an American Mormon stronghold. Here she stayed for ten years as her children completed their education. Her elder daughter found a husband, and her other daughter became a teacher – but Johanna’s journey to Mormon salvation was not quite complete.

By 1847, Brigham Young, the new leader of the Mormon Latter Day Saints, had sent his scouting parties out west to explore uncharted American territories. The Mormon dream was to colonize and develop a far western state in which all its church followers could resettle and prosper. Utah, and in particular the Salt Lake Valley, was to become the Promised Land. And so, in 1856, Johanna

A Pioneering Irish Mormon in Irish Ancestry Research “Where’s Merrill?”

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O’Connor and her teen-aged son loaded a few belongings into their ox-cart and joined one of many Pioneer Wagon-trains heading west to Utah. They had to travel through hostile native Indian territory and endure the extremes of natural weather conditions. Numerous pioneers perished along the way, and never saw Salt Lake – but Johanna survived again and settled in completely new and basic surroundings in the town of Manti UT.

Even though her son Joseph gave up the arduous Mormon lifestyle and religion, and soon returned to St Louis, Johanna appeared to thrive in the rural wilderness of Manti. Her new home must have had some similarities with the ruggedness of her County Kerry birthplace. Johanna lived for 38 years in Manti until her death in 1894, shortly before her 87th birthday. Her son Joseph returned to be with Johanna in her final days.

About five years before her death, Johanna followed the doctrine of Mormon founder Joseph Smith’s preachings and started to “baptize” her deceased relatives into the Church of the Latter Day Saints. In so doing, Johanna formally registered the existence of, and her relationship to, every family member she could recall who had passed away. Johanna managed to fill up three entire pages of the Mormon Baptismal Registers for the Dead over a 12 month period. The full names of each relative, and their origins, were meticulously recorded. Johanna baptized her parents, and grandparents, and uncles and aunts, and great-uncles and great-aunts, and siblings, and one deceased child. Then she moved on to step-relations because a grandfather had re-married after being widowed. Finally, Johanna listed and prayed for all deceased members her English in-law family. Her memory in old age, far from her Irish homestead, was astounding. Further research indicates that Johanna regularly communicated by mail with family connections in England and Ireland because she had “up-to-date” knowledge of deaths which occurred long after her arrival in America.

The image below displays the first tranche of Johanna’s Baptisms for her dead relatives. The message for all Family Historians is simple. Never give up, and never rule out the outrageously unexpected. When I first started researching Johanna, I presumed that she was just your typical Roman Catholic Irishwoman who managed to escape the Great Famine and rebuild a life in the USA. How wrong can you be?

BAPTISMS AND ENDOWMENTS

FOR THE DEAD.

No.	NAME OF THE DEAD.	WHEN BORN.			TOWN.	COUNTY.	COUNTRY.	WHEN DIED.			Day.	Month.	Year.	HEIR OR PROXY.	RELATIONSHIP.	Baptized.	Confirmed.	Witness.	Recorder.	WHEN ENDOWED.			HEIR OR PROXY.	BY WHOM ORDAINED.	
		Day.	Month.	Year.				Day.	Month.	Year.										Day.	Month.	Year.			
1	Jane Farmer	29	Aug	1885	Belknap	Mass	Engl	March	17	June	1887			John H. Bailey	Spouse						4	Sept	1889	Rebecca Washburn	
2	Harvey Farmer				"	"	"							John H. Bailey	Son						"	"	"	Eliza F. Bailey	
3	Delby Farmer				"	"	"								Sister in law					5	"	"	"	"	
4	Spencer Farmer				"	"	"													6	"	"	"	"	
5	Jane Farmer				"	"	"													11	"	"	"	"	
6	Mary Smith				"	"	"													12	"	"	"	"	
7	Mary O'Connor						Ireland								Mother in law					12	"	"	"	"	Rebecca Washburn
8	Mary O'Connor				"	"	"								Sister					11	"	"	"	"	Adeba Squares
9	John O'Connor				"	"	"								Aunt					12	"	"	"	"	Eliza F. Bailey
10	Julia O'Connor				"	"	"													13	"	"	"	"	
11	Mrs O'Connor				"	"	"													18	"	"	"	"	
12	Mrs O'Connor				"	"	"								Sister in law					19	"	"	"	"	
13	Mrs O'Connor				"	"	"													20	"	"	"	"	
14	Mrs Michael O'Connor				London		Engl								Grandmother					2	Oct	"	"	"	
15	Eliza Herby						Ireland								Cousin in law					3	"	"	"	"	
16	Eliza Herby				"	"	"								Mother					26	Sept	1889	Rebecca Washburn		
17	Quincy Laine				"	"	"								Aunt					10	Oct	"	"	"	Eliza F. Bailey
18	Budget Hobson				"	"	"								Grandmother					16	"	"	"	"	
19	Mrs Thimthe Herby				"	"	"								Step Aunt in law					11	Oct	1889	Eliza F. Bailey		
20	Mrs Patric Herby				"	"	"													17	"	"	"	"	
21	Mrs Michael Herby				"	"	"													18	"	"	"	"	
22	Mrs John Herby				"	"	"													1	Nov	"	"	"	
23	Mrs Lucy Herby				"	"	"													7	Nov	"	"	"	Rebecca Washburn
24	Mrs James Herby				"	"	"													6	"	"	"	"	Eliza F. Bailey
25	Jane Sheke				"	"	"													22	"	"	"	"	
26	Mrs Michael Herby				"	"	"								Cousin in law					28	"	"	"	"	
27	Mrs Thimthe Herby				"	"	"													29	"	"	"	"	
28	Mrs James Herby				"	"	"								Step Grandmother					13	Dec	"	"	"	
29	Mrs Patric Herby				"	"	"								Cousin in law					11	Dec	"	"	"	
30	Mrs Patric Herby				"	"	"								Sister					12	"	"	"	"	

Title

Temple record book, 1828-1868

Authors

Farmer, Johanna O. (Johanna O'Connor) (Main Author)

Notes

Microfilm made of manuscript collection (12 p. in 1 v.).

Includes Kirby (Kerby) and related families.

Consists of genealogical data, 1828-1868, with most temple ordinances, 1889-1891, for ancestry of Johanna (O'Connor) Farmer, wife of John Smith Farmer (1805-1864) of Wolverhampton, Staffordshire, England. She and her son, Joseph B. Farmer, immigrated from England to St. Louis, Missouri. She became a Mormon convert, and moved to Manti, Utah, where she died. O'Connor ancestry lived chiefly in Ireland.

Subjects

Farmer

O'Connor

Kerby

Kirby

Format

Manuscript (On Film)

Language

English

Publication

Salt Lake City, Utah : Filmed by the Genealogical Society of Utah, 1955

Physical

on 1 microfilm reel ; 16 mm.

Film Notes

Note - Location [Film]

Temple record book - FHL US/CAN Film [673280 Item 5]

John Banks Company (1856)

DEPARTURE: 9 July 1856

ARRIVAL: 22 September 1856

CAPTAIN: John Banks

NUMBER IN COMPANY: 243

300 individuals and about 60 wagons were in the company when it began its journey from the outfitting post at Florence, Nebraska (now Omaha). Also known as the St. Louis Company. The company arrived in Salt Lake City between September 22nd and October 5th.

[View Summary](#)

"Across the Plains," *The Mormon*, 9 Aug. 1856, 2.

"Arrivals," *Deseret News* [Weekly], 8 Oct. 1856, 245.

Bullock, Thomas, "Interesting from our Missionaries on the Plains," *The Mormon*, 15 Nov. 1856, 2.

Child, Warren Gould, *Reminiscences*, 2. (Trail excerpt transcribed from "Pioneer History Collection" available at Pioneer Memorial Museum [Daughters of Utah Pioneers Museum], Salt Lake City, Utah. Some restrictions apply.)

Dunford, Moroni, *Reminiscences and journals*, 1.

Groesbeck, Nicholas Harmon, *Reminiscences*. (Trail excerpt transcribed from "Pioneer History Collection" available at Pioneer Memorial Museum [Daughters of Utah Pioneers Museum], Salt Lake City, Utah. Some restrictions apply.)

"Immigration to Utah," *Deseret News* [Weekly], 15 Oct. 1856, 254.

Latey, J. H., "Correspondence from the Camp at Florence," *The Mormon*, 30 Aug. 1856, 2.

"Mormonism: As illustrated in a lecture by Thomas Harris, late an Elder in the Mormon Church," *Alton Weekly Courier*, 30 July 1857.

Rampton, Henry, *Diary*, 1853 Sept.-1878 Nov.

South, Charles, *Diary* 1856-1865, 64-67.

Weech, Hyrum, [Autobiography], in *Our Pioneer Parents* [1970], 1-5.

Individuals

Farmer

lds.org: Church History, Mormon Pioneer Overland Travel

NAME	AGE	BIRTHDATE	DEATHDATE
Farmer, Johanna O'Connor	48	20 December 1807	14 September 1894
Farmer, Joseph Bryant	17	31 December 1843	30 April 1922

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"Account book, 1861-1862." In Perpetual Emigrating Fund Company church trains accounts 1861-1868, Wards' accounts 1861-1868. (CR 376 8)

SOURCE LOCATIONS: Church History Library, Salt Lake City, Utah

RELATED PERSONS: Nathan Farmer Benjamin Franklin Johnson Jr. Horace Austin Skinner Edward McClelland Oliver David Dudley Russell Horatio Palmer Calkins George Patten Alvus Houston Patterson Joseph Bryant Farmer Marcus De Lafayette Shepherd

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1860 Utah Census, Sanpete County

SOURCE LOCATIONS:

RELATED PERSONS: Mary Ann Woodcock Bailey Maren Hansen Fredericksen Arson Wasden Elizabeth Frances Quirk Petrine Andersen Thomas Nephi Wasden Lewis DeMott Bunce Alice Penniston Wasden William Fisher Tolley Hanna Sorensen Frederick Louis Wasden Oluf Sorensen Cecelia Sorensen Emma Tolley Charles William Tolley Anna May Johnson Simonson John Brooks Wasden James Tillman Sanford Allred Ole Larson Samuel Samuel Tolley Coleman Freeman Joplin Christian Olsen Hans Nielsen Marcia Frances Bessey King Mary Coucom Wasden Mary Wasden Peter Andersen Sarah Ellen Broadbridge Thomas Wasden Caroline Samuel Annie Catherine Andersen Ellen Wasden Maria Tolley John Worthen Mary Priscilla Stewart Sarah Warren Tolley Francis Eaton King Thankful Steams Bessey Susan Matilda Lane Bessey Amos Gustin Sarah Tidwell Sine Sorensen Edward Collard Amelia Emily Webb Elna Hanson Anderson Anna Ellingson Olsen Christena Elnora Anderson William Alma Allred Inger Kirstine Thomson Christensen David Webb Ann Marie Iverson Johansen Olsen Jacob Christensen Martha Platt Wall William Kilshaw Barton Andrew L. Andersen Sarah Mariah Williamson Wall Ann Elizabeth Pritchett Joplin Maren Pedersen Andersen Caroline Hansen Johanna O'Connor Farmer Frederick Wall Betsey Louise Bradley Robert Logan Collins Eastman Flanders James Edward Collard Harriett Sylvania Beal John Burraston Joseph Bryant Farmer Ane Madsen Hansen Anthony Wayne Bessey John Lewis Jewkes Ellen Sophia Jacobs Mads Hansen Albert Collard Margaret Manwaring Roberts Broer [or Bror] Sorensen Horace Marble Jane Burraston Walton Jorgen Hansen Agnes Ann Douglas Peter Yorgason

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Johanna O'Connor

December 1806 – Deceased • K2HM-ZBN

Life Sketch

Vital Information

Name

Johanna O'Connor

Sex

Female

Birth

December 1806

White, Kerry, Ireland

Christening

Death


Deceased


Burial


Other Information


Family Members


SPOUSES AND CHILDREN

 **John Smith Farmer**
1805-1844 • K2WW-S1V
Marriage: 27 Jul 1835
St. Peter's, Wolverhampton, Stafford, England


 **Johanna O'Connor**
1806-Deceased • K2HM-ZBN


 **Mary Farmer**
1836-Deceased • M89P-RXS

 **Jenny (Jane) Farmer**
1838-Deceased • LK5B-XSV


 **Joseph Bryant Farmer**
1843-1922 • L4B2-72T


PARENTS AND SIBLINGS

 **Bryan O'Connor**
Deceased • MGMT-CQ4
No Marriage Events


 **Mary Kirby**
Deceased • MBXZ-FJK
Preferred

 **Johanna O'Connor**
1806-Deceased • K2HM-ZBN

 **Bryon O. Conner**
Deceased • MGJ6-L6Y
No Marriage Events

 **Mary Kirby**
Deceased • MGJ6-LXZ
Preferred

Sources

-  Johanna in entry for Mary Farmer, "England Births and Christenings, 1538-1975"

Discussions

Notes

Wolverhampton & District Churches: Burials 1813-1992 Surnames E-K

PLEASE NOTE

These parish registers are held at Wolverhampton Archives & Local Studies. This index is not intended as a complete transcription, but as a guide to the registers that have been included.

Surname	Forename(s)	Age	Date	Abode	Performed by
FARMER	Hannah	71	27 Dec 1868	Church Street	Henry Hampton
FARMER	Henry	52	31 May 1876	St.Marys, Wolverhampton	Licensed Victualer
FARMER	James	81	26 May 1876	Lower Vauxhall	Henry Hampton
FARMER	James	30	22 Mar 1878	St.Marys, Wolverhampton	Victualer
FARMER	Jane	24	11 May 1836	Wolverhampton	H.Pauntney
FARMER	John	18months	29 Oct 1849	Poor House	Robert Sincce
FARMER	John	3weeks	1 Sep 1837	Wolverhampton	J.Boyle
FARMER	John Smith	35	6 Jan 1844	Pettit Street	H.Pauntney
FARMER	Joseph	71	23 Feb 1851	Salop Street	Robert Sincce
FARMER	Joseph Walter	14months	21 Oct 1905	Wolverhampton	C.M.Napier Sharpe
FARMER	Margaret	54	10 Sep 1849	Poor House	Robert Sincce
FARMER	Margaret	78	19 Dec 1908	Workhouse	C.R.Philips
FARMER	Martha	10	16 Jan 1860	Wolverhampton Road	Sam.T.Sproston
FARMER	Mary	70	8 Nov 1813	Wolverhampton	Thos.Walker
FARMER	Mary	78	16 Sep 1820	Wolverhampton	Wm.Tindall
FARMER	Mary	12	29 Sep 1832	Wolverhampton	J.Clare
FARMER	Mary	25	22 Jan 1843	Union House	H.R.Slade
FARMER	Mary	63	8 May 1840	Craddocks Walk	H.Pauntney
FARMER	Mary Ann	61	5 May 1839	Henley-in-Arden	J.Boyle
FARMER	Mary Ann	10months	28 Aug 1852	Heath	Wm.Stephens
FARMER	Matthew Henry	3y5months	10 Nov 1840	Walsall Street	W.A.Newman
FARMER	Richard	53	9 Aug 1831	Penn	T.Williams
FARMER	Rosanna	11	6 Apr 1866	Grove Street	Sam.T.Sproston
FARMER	Rosina	3	8 Jul 1882	Moseley Street	Jas.W.Morison
FARMER	Sarah		3 Jan 1783		
FARMER	Thomas	5	28 Oct 1849	Pourthneys Fold	Robert Sincce
FARMER	Thomas	5	5 May 1842	North Street	
FARMER	Thomas James	2	23 Jun 1866	Church Street	Henry Hampton
FARMER	Thomas William Lee	38	1 Oct 1868	Church Street	Henry Hampton
FARMER	William	7weeks	29 Oct 1815	Wolverhampton	Thos.Walker
FARN	George	1y6months	25 Dec 1850	Wood Street	Robert Sincce
FARNAL	Ann	33	26 Dec 1874	Railway Street	G.H.White
FARNALL	Maria	78	27 Dec 1873	Railway Street	G.H.White
FARNELL	Ann	103	3 Feb 1839	Wolverhampton	J.Boyle
FARNFII	Ann	3	19 Mar 1841	Wednesfield	

Johanna Farmer in the 1850 United States Federal Census

Name: Johanna Farmer

Age: 40

Birth Year: abt 1810

Birthplace: Ireland

Home in 1850: St Louis Ward 3, St Louis (Independent City),
Missouri, USA

Gender: Female

Family Number: 1115

Household Members:	Name	Age
	Johanna Farmer	40
	Mary J Farmer	14
	James Farmer	12
	Joseph B Farmer	7
	Ellene Matthews	24
	Owen Matthews	6
	Hugh Matthews	2
	Patrick Matthews	50
	James Nevins	44

Source Citation

Year: 1850; Census Place: St Louis Ward 3, St Louis (Independent City), Missouri; Roll: M432_416; Page: 365B; Image: 181

Source Information

Ancestry.com. 1850 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

Original data: Seventh Census of the United States, 1850; (National Archives Microfilm Publication M432, 1009 rolls); Records of the Bureau of the Census, Record Group 29; National Archives, Washington, D.C.

Description

This database is an index to individuals enumerated in the 1850 United States Federal Census, the Seventh Census of the United States. Census takers recorded many details including each person's name, age as of the census day, sex, color; birthplace, occupation of males over age fifteen, and more. No relationships were shown between members of a household. Additionally, the names of those listed on the population schedule are linked to actual images of the 1850 Federal Census. [Learn more...](#)

