

# Jewell Family Time Line

## Ann Jewell Rowley - Church History - Time Line

1785 To 1888

England to Utah

Timeline starts on page 3

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“The exodus would ever be more trial than trail.”  
“Come, calm or strife, turmoil or peace, life or death,  
in the name of Israel’s God we mean to conquer or die trying.”

Pres. Brigham Young, as quoted by, Richard E Bennett, “Winter Quarters,” Ensign, 40-53

*“In all its history, the American West never saw a more unlikely band of pioneers than the four hundred-odd who were camped on the bank of the Iowa River at Iowa City in early June, 1856. . . . There were more women than men, more children under fifteen than either. One in every ten was past fifty, the oldest a woman of seventy-eight; there were widows and widowers with six or seven children. . . . Most of them, until they were herded from their crowded immigrant ship and loaded into the cars and rushed to the end of the Rock Island Line and dumped on the brink of the West, had never pitched a tent, slept on the ground, cooked outdoors, built a campfire. They had not even the rudimentary skills that make frontiersmen. But it turned out, that they had the stuff that makes heroes”.*

**Wallace Stegner, *The Gathering of Zion***

SARAH ANN, ELIZA, ABIGAIL, SUZANNE

Pioneer Sesquicentennial Project - akrc March 1997

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,

What did you leave when you left your home land?

When you followed a husband, who followed his God?

Would you have come, if you had known the path your feet would trod?

Suzanne back in France so long ago, across waters, wide and deep,

That long trip to New York, And a language you couldn't speak.

Babies you left buried in England, damp and cold.

Others you brought in that small boat, Across the ocean, where none of you had ever been.

Did your husband know how to find the new land?

Abigail, must you leave again? Born in New York,

You'd left your homeland, when the missionaries you heard in Canada.

It wasn't so far you had to go, compared to how far you'd already been,

Just across the lake to Kirtland. Did you make it to Nauvoo?

Would your children all follow with their families, too?

Women of courage, with faith in every step,

When I hear their stories, such a pattern they set,

In them, I see my way more clearly, I may get there, yet.

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,

Who did you leave when you left your home land?

When you followed a husband, who followed his God?,

Date

Place

Event & Source

Would you have come, if you had known the path your feet would t rod?

Eliza, you didn't believe like your husband Sam, That God had provided a promise land.  
So why did you come o'er the ocean and then, Pull that handcart thru' icy rivers and snow?  
Even after he died and was left on the trail; why did you stay and embrace his beliefs  
After all that? It's amazing to me.

Sarah Ann, pampered and spoiled as a child, You of all people, I would have expected to stay  
In Philadelphia, where your charmed life, Had to do with ponies, and satin and no strife.  
Hiding, because of your "delicate condition", You listened to the truth,  
And traded it all, For nail keg and goods boxes, loaded in wagons.  
These stories have hardships and trials and death  
But when told by those who the journey trod,  
They were led and protected by the Hand of GOD.

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,  
How did you feel when you left your home land?  
When you followed a husband, who followed his God?  
Would you have come if you had known the path your feet would trod?  
Yes! You would come if you had know, the path your feet would trod!

In honor of my pioneer grandmothers: Suzanne de la Tour Lamoreaux was a Huguenot who left France 1685 so that her children could be raised in religious freedom. Abigail Losey Lamoreaux was exiled to Canada when her family fought for the British in the Revolutionary War and then moved to Kirtland after Parley P. Pratt converted her and her husband in Canada in 1836. Eliza Chapman Gadd left England in the 1840's after her husband and older children joined the church. They pushed a handcart in the Willie Company. Her husband and two children died on the trail. She was baptized one month after reaching the Salt Lake valley. Sarah Ann Pedrick Asay was raised well to do, was disowned for joining the church in the pioneer trek in the 1850's. She had to hide to hear the missionaries because genteel ladies did not go out in public when they were expecting.  
akrc mar/june 1997 wpsonghst

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,  
How did you feel when you left your home land?  
When you followed a husband, who followed his God?,  
Would you have come, if you had known, the path your feet would trod?

So many stories, I can't tell them all.

**Jeanne** died leaving so many young, Who would care for them as she had done?  
**Elizabeth**, with small children escaped down the Hudson to what? A war torn New York, then Exile her fate.  
**Martha** and **Mary**, twins, for forty years separated, Never seeing each other.  
**Nancy** and Rosa, young sisters, All alone could not stay in England when the truth was known.  
**Delia** and daughter **Mary Sophia** crossed the plains, With a new husband and father they lovingly claimed.  
**Lydia Lavera** and her husband, with her brother, came south, To Arizona to start again and built a new house.

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,  
Who did you leave when you left your home land?  
When you followed a husband, who followed his God?,  
Would you have come, if you had known the path your feet would trod?

Too many stories, I must tell some more.

**Lydia** and her husband left persecution in Maine, To come to Utah and try to settle again.  
**Elizabeth** and her husband died back in Maine, neighbors dug their graves, crooked so their souls they could not claim.  
**Hannah** in Missouri, was safe, but wait, Their neighbors were exiled, they couldn't stay.  
**Phoebe** left some children in England, grown, to go, With their father to Utah to build a new home.  
**Ann**, from Mars Hill, her husband dead, Watched her children pull the handcart, all of them lived.  
**Mary Ann**, too, walked with the handcarts, when only six years old;  
Now, to Mexico with her husband's young wives she must go.  
**Lucy** from Kentucky to Arizona much later, by train, With so many nearly grown daughters to wed.  
**Alice**, came to Arizona and married, so young, To a man who wouldn't see his children grown.  
**Martha** and **Mary**, like their mother, twins.... Left her buried in Mexico, came back alone.  
**Mabel** dragging her children across the state, To be with her husband as work would dictate.

SARAH ANN, ELIZA, ABIGAIL, SUZANNE,  
What did you leave when you left your home land?  
When you followed a husband, who followed his God?,  
Would you have come, if you had known, the path your feet would trod?  
Yes! You would come, if you had known, the path your feet would trod?

The other verses honor Jeanne Masse' Lamoreaux, Lydia Young Crockett, Elizabeth Ogden Lamoreaux, Martha Barrett Haws, Nancy Miriam Orrell Lamoreaux, Delia Byam Reed Curtis, Mary Sophia Reed Crockett, Lydia Lavera Crockett Lamoreaux, Lydia Young Crockett, Elizabeth

**Date Place Event & Source**

Brockett Crockett, Hannah Whitcomb Haws, Phoebe Colburn Barrett, Ann Jewell Rowley, and Mary Ann Gadd Rowley, Lucy Susan Stinson Pedrick, Alice Arminda Hendricks Asay, Martha Haws Rowley, and Mabel Asay Lamoreaux.

“There has been some curiosity as to the birth date of our ancestor, **William Jewell**. It has also been a mystery as to whom he was born and where his progenitors came from. Some have speculated that the surname of his parents was not even Jewell, but there is no documentation to support this claim.

**The Jewell name is from the Wiltshire** part of England as far back as 1066 AD. There are forms of the Jewell name in **Devon**, Cornwall, and Yorkshire, England. **In 1247, the name Juel** is recorded on the Assize (court sessions) rolls in Bedfordshire. So it doesn't seem presumptuous to say that the **Jewell family was native to England for many years prior to the birth of William Jewell**, which we suspect occurred in the 9<sup>th</sup> decade of the 18<sup>th</sup> century.

“The locale, in which **William** and the generations preceding him may have been from, was **Worcester County, England**. **William** was first married here in 1800. He was a member of the **Methodist Parish at St. Andrews in Worcester** and this is where his first four children were christened and raised. Worcester is located in the middle of the county of Worcestershire. It sits on the River Severn. In the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, **Worcester was a major center for glove making**. His **second marriage in 1809 was also in Worcester County, but in the village of Leigh**. Leigh, England is a village and parish in the Malvern Hills District, about 5 miles from Worcester and is a sub-district of Martley.

“Historians have said that in 18<sup>th</sup> century, England, it was more common for the **poor class to have the ability to read rather than to write**, and by reading it is suggested that a person was only able to **read a simple bible passage**. Some numbers suggest that 18<sup>th</sup> century literacy was as low as 30% in England. This becomes clear in the signatures/marks that we see in marriage banns. Such is the case with **William Jewell**. His **marriage banns bare the mark of an “X” rather than his actual signature**. It is also interesting to note on these documents, the **different spelling of William’s last name**, as was written by a scribe in the Parish. Spelling was not standardized in the late 18<sup>th</sup> and early 19<sup>th</sup> century England. Writers would spell words differently in different documents or even in the same document. We have seen **William’s last name documented as Jewell or Insole** and we have seen his **children’s names recorded as Jewel or Insull**.”

Sasha Nielson, “William Jewell” research, by email 2013

- 1709 abt of Leigh, Worc, Eng **John Hyde** is born - later marries **Elinor Beard** - Ann Jewell's line  
Family Group Record
- 1713 abt of Leigh, Worc, Eng **Elinor Beard** is born [mother of **William Hyde**] - Ann Jewell's line  
Family Group Record
- 1719/20 Leigh, Worc, Eng **Henry Hill** is born - died 12 Feb 1801 (age 81 years) - Ann Jewell's line  
- later marries **Catherine Jones** - father of **Elizabeth Hill Hyde** - Ann Jewell's line  
Family Group Archive Record
- 1724/5 Leigh, Worc, Eng **Catherine Jones** is born- mother of **Elizabeth Hill Hyde** wife of **Henry Hill** - Ann Jewell's line  
She died - 1827 Jan 23 , age 102 years  
Family Group Archive Record
- 1741 Mar 20 Leigh, Worc, Eng **John Hyde** marries **Elinor Beard**  
Family Group Record
- 1750 Feb 29 Leigh, Worc, Eng John Hyde is christened Father **John Hyde** mother **Elinor Beard**  
Family Group Record
- 1752 July 5 Leigh, Worc, Eng Peter Hyde is christened Father **John Hyde** mother **Elinor Beard**  
Family Group Record
- 1754 Mar 10 England **William Rowley** is Christened...  
According to the Temple Index Bureau records: **William Rowley** is Christened...  
It seems our **John**, listed as his grandson, did endowment work for **William Rowley**, son of **Thomas & Elizabeth** - this **William** is also listed in TIB forms as being born 'about 1736' - temple work was done in 1877-78 - John's mission to Eng was 1884-5

The record states:

Name in full	<b>Rowley - William</b>	When Born	<b>? chr 10 Mar 1754</b>
Where born	<b>Eng.</b>	When Died	<b>?</b>
Father	<b>Thomas Rowley</b>	Mother	<b>Elizabeth Heyward</b>
When married		to	<b>Ann</b>
Heir	<b>John Rowley</b>	Rel.	<b>Gd Son [of William]</b>

TIB record Index card to 'P' **St George** Temple Records No **1517** Book **C** Page **82**

- 1755 abt Leigh, Worc, Eng Thomas Hyde is born - Father **John Hyde** mother **Elinor Beard** - Ann Jewell's line  
Family Group Record

- 1779 England Frances Green is born. Later married **William Jewell**  
Frances Green is also a mystery to us. It is approximated that her birth date was in the year 1779. This would have made her 21 years old at the age of her marriage to **William**.

Sasha Nielson, “William Jewell” research, by email 2013

- 1760 Mar 22 Leigh, Worc, Eng **William Hyde** is born - Father **John Hyde** mother **Elinor Beard** - Ann Jewell's line  
RowAnJwITmLn 12/27/2012 update printed 6/29/2013

Date	Place	Event & Source
1760	England	Later 28 Oct 1790, married <b>Elizabeth Hill</b> Buried 5 Nov 1843 (85 years) Family Group Record
1761 Apr 10	Leigh, Worc, Eng	"In the 1700's, England was ruled by German kings from the house of Hanover. King George III, born in England, ascended the throne in 1760 & ruled until 1820. <u>Rowley Family Histories</u> , Wm & Ann J Rowley Family Org., 1992 <b>Henry Hill</b> marries <b>Catherine Jones</b> parents of <b>Elizabeth Hill Hyde</b> - Ann Jewell's line Family Group Archive Record
1762/3 May 15	Leigh, Worc, Eng	William Hill is christened Father <b>Henry Hill</b> mother <b>Catherine Jones</b> - Ann Jewell's line Family Group Archive Record
1762 abt	Leigh, Worc, Eng	John Hyde is born Father <b>John Hyde</b> mother <b>Elinor Beard</b> - Ann Jewell's line Family Group Record
1764 Oct 3	Leigh, Worc, Eng	<b>Elizabeth Hill</b> is christened Father <b>Henry Hill</b> mother <b>Catherine Jones</b> Later married <b>William Hyde</b> died 30 Dec 1839 (77 years) Family Group Archive Record "Sarah Hill was the daughter of Elizabeth Hill. Elizabeth Hill was born 3 Oct 1764 in Leigh, Worcestershire, England to Henry Hill and Catherine Jones. She was the first of 3 girls and 3 boys born to them. Henry died at the age of 81 years old and Catherine continued to outlive him by over 2 decades. Vol 97, part1, p189. of Gentleman's Magazine Obituary's says this about Catherine: "Worcestershire - 24th January - At the parish of Leigh aged 102 - Catherine Hill - She had been confined to her bed on account of bodily weakness and had lost her sight but her mental faculties and hearing were unimpaired until nearly the end of her life." Sasha Nielson, "William Jewell" research, by email 2013
1768 Apr 10	Leigh, Worc, Eng	Henry Hill is christened Father <b>Henry Hill</b> mother <b>Catherine Jones</b> Family Group Archive Record
1784	England	Sarah is born to Elizabeth Hill. Leigh Parish Records "Around the year 1784, at the age 20 years old, Elizabeth became the mother of a baby girl that she named Sarah. It is not known whether she was married at this time, but it is assumed that she was not, since she gave her daughter her maiden name of Hill. When Sarah was 6 years old, On Oct 28, 1790, Elizabeth Hill and William Hyde were married in Leigh, Worcestershire, England. With the exception of William's mother who died in 1789, both of their parents got to see this union. "William became the only father that Sarah knew and he raised her to adulthood. 4 more children were born to William and Elizabeth; James (1791), Elizabeth (1794), William (1796), and John (1798)." "Elizabeth died in 1839 and William died just 4 years later, in 1843." Sasha Nielson, "William Jewell" research, by email 2013 Note: Sarah Hill Hyde Jewell raised our <b>Ann Jewell Rowley</b> . It seems that she was not her birth mother.
1784 Oct 31	Grafton, Worc., Eng 'J'	<b>William Rowley</b> son of <b>John &amp; Ann Rowley</b> is christened Film #465,282, (1784 3S Grafton-Flyford) ?Standon, Hertford, Eng parish register [NOTE: This family of <b>John and Ann Rowley</b> had children about the right ages and names to go along with brothers of our <b>William</b> given in the early family research that <b>John</b> did when he was in a mission. Why didn't he do his grandfather's work? Did he not have any info about him? Not know him? Was he still alive? Did John get in contact with his father's first family? The temple book kept by <b>John</b> and handed down to <b>Jesse</b> has several names of family, However, NOT MANY DETAILS.]
1785 abt	of Leigh, Worc, Eng	<b>William Jewell</b> , is born Later married <b>Sarah Hyde</b> parents of <b>Ann Jewell Rowley</b> Family Group Archive Record
1785 Jun 21	Cradley, Hereford, Eng	According to his death certificate: <b>William Rowley</b> son of <b>William &amp; Ann Rowley</b> is born Death certificate Info by widow <b>Ann Jewell Rowley</b> says <b>William</b> is 64 in Feb 1849=1785 Death certificate. Info from widow Ann Jewell Rowley Family Group Archive Record - Nellie R Mecham - see also 1784 <b>Ann Jewell</b> gave this information when she was sealed to <b>William Rowley</b> "Name in full <b>William Rowley (dead)</b> When Born <b>near 1787</b> "Where born <b>Herefordshire, Eng.</b> When Died <b>Worcester, Eng. 14 Feb 1850</b> [Death certif. says this was 15 Feb 1849] "When married <b>to Ann Joell (Eter)</b> "Instance of <b>Luke Ford</b> Rel. "When sealed Husband/Wife <b>14 Oct 1859</b> TIB Index card to End House Temple Records, No 2357, Book C-Slg Page 352

Date	Place	Event & Source
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This appears to be work done in 1859 by & for **Ann Jewell Rowley Ford** - notice the difference in dates and spelling of **Ann Jewell** - Ann didn't read or write

**Note spelling on mother's name**

**John Rowley** gave the following information in 1877 when they did sealing for **William & Ann**

"Name in full	<b>Rowley - William</b>	When Born	<b>21 June 1785</b>
"Where born	<b>Cradley, Hereford, Eng.</b>	When Died	<b>14 Feb 1848</b>
[Death certif. says this was 15 Feb 1849]			
"Father	<b>William Rowley (1754)</b>	Mother	<b>Ann</b>
"When married	<b>2 July 1807 to 1. Ann Taylor*</b>		
	<b>*md. 2n. 22 Aug 1836 Ann Jewell</b>		
Heir	<b>John Rowley</b>	Rel.	<b>son [of William]</b>
When sealed Husband/Wife	<b>30 Mar 1877</b>	[Ann was still alive]	
	<b>sl 27 June 1872</b>	<b>E.H. [Ann was still alive]</b>	
	<b>sl also 14 Oct 1859</b>	<b>E.H.</b>	

TIB form: St George Temple Records, No 23238? Book A Page 90

**William & Ann Rowley** are sealed in St George Temple **John** is listed as heir.

Work done, names and dates recorded by son **John Rowley**, 1877

Notice extra sealing dated... **Ann** is still living so she had to have done this sealing???

[Which William & which Ann is sealed here?] [**John** had his father's parents **William & Ann Rowley** sealed in 1877 - did he redo his parents too? Probably not. The 1877 sealing date is probably grandparents??? Check this out.][Also when did **William Rowley** & Ann Taylor's sealing take place?]

**William & Ann Rowley** were sealed in St George Temple - **John** is listed as heir.

Work done, names and dates recorded by **John Rowley**, 1877

1787 'near 1787' Hereford, Eng

**William Rowley** son of **William & Ann Rowley** is born

"Name in full	<b>William Rowley (dead)</b>
"When Born	<b>near 1787</b>
"Where born	<b>Herefordshire, Eng.</b>
"When Died	<b>Worcester, Eng. 14 Feb 1850</b>
[Death certif. says this was 15 Feb 1849]	

"When married to **Ann Joell (Eter)**

"Instance of **Luke Ford** Rel.

"When sealed Husband/Wife **14 Oct 1859"**

TIB Index card to End House Temple Records, No 2357, Book C-Slg Page 352

This appears to be work done in 1859 by & for **Ann Jewell Rowley Ford** notice the difference in dates and spelling of **Ann Jewell**

1789 June 2 Alfrick, Worc, Eng

**Elinor Beard** died 76 years [wife of **John Hyde** mother of **William**]

Family Group Archive Record

1790 Oct 28 Leigh, Worc, Eng

**William Hyde** marries **Elizabeth Hill**

Family Group Archive Record - Leigh Parish Register

1790 abt Leigh, Worc, Eng

**Sarah Hill or Hyde**, is born Father **William Hyde** mother **Elizabeth Hill**

Later, 12 Oct 1809, married **William Jewell** died 27 Dec 1840

Family Group Archive Record

1791 abt Leigh, Worc, Eng

**James Hyde**, is born Father **William Hyde** mother **Elizabeth Hill**

Later married **Sophia Winders** buried 16 Oct 1869

Family Group Archive Record

1794 abt Leigh, Worc, Eng

**John Hyde**, is born Father **William Hyde** mother **Elizabeth Hill**

Later, 8 Sept 1821, married **Elizabeth Sheriff** buried 27 Nov 1855

Family Group Archive Record

1796 abt Leigh, Worc, Eng

**William Hyde**, is born Father **William Hyde** mother **Elizabeth Hill**

Later married **Sarah Booth**

Family Group Archive Record

1800 Apr 23 Worcester, W, Eng

**William Jewell [Insole]** marries **Francis Green**

Church of England. St. Andrew's Church (Worcester, Worcestershire). Film #354323

"1800 ... our first piece of documented history on **William Jewell**. On the 23<sup>rd</sup> of April, 1800, **William** was married to **Frances Green** at St. Andrews Church in Worcester, Worcestershire, England. The marriage banns that was recorded at their parish in Worcester has that **Williams** last name spelled as "**Insole**". **William and Frances** signed their banns with an X, indicating they could not write. It is interesting that the witnesses to their marriage were **Simon and Elizabeth Eckley**, and not someone with the surname of **Jewell** or **Green**. They were married by **William Faulkner**, the Rector in charge of their parish.



Date	Place	Event & Source
		<p>“Just over a week after their twin girls were born, <b>Frances</b> died. Her death record is filed in the same parish as her marriage banns to William, at St. Andrews, Worcester, Worcestershire, England. Her name is spelled <b>Insull</b>. Now <b>William</b> was left alone with four children ages 0-4 years old. It is probable that William worked as a labourer in agriculture, though we don't know his occupation for certain. He would have certainly needed help caring for his little family, and perhaps he had family members near by to assist him.”</p> <p>“There is also a parish record for Rebecca, daughter of <b>William and Frances</b>, recorded on Dec 27, 1807. This is on the same christening record for <b>Ann</b> and Susannah, the twin daughters of <b>William and Frances</b> born Dec 5, 1807. <b>Frances</b> died on Dec 15<sup>th</sup> and it has been suggested that in <b>William's</b> state of shock and mourning, when the rector asked if his 1½ year old daughter had been christened, he simply said no and the christening was done a second time. There is also a possibility that <b>William's</b> first daughter, Rebecca died as an infant and then there were triplets born to William and Frances in the Winter of 1807, and one of them was named Rebecca. If one of the triplets, Rebecca, was not well at the time of the christening, it could have been postponed to later that same month.”</p> <p>Sasha Nielson, “William Jewell” research, by email 2013</p>
1808 Dec 15	Leigh, Worc, Eng	<p>Frances Green, wife of William Jewell dies. Church of England. St. Andrew's Church (Worcester, Worcestershire). Film #354323</p>
1808 abt	Cradley, Here-shire, Eng 'W'	<p>Thomas Rowley son of <b>William &amp; Ann Rowley</b> is born Later marries Eliza Family Group Archive Record</p>
1808 Mar 21	Suckley, England	<p>James, son of <b>William &amp; Ann Rowley (Ann Taylor)</b> Born: March 21 1808 (signed by Charles Maund--same curate that married Ann Jewell &amp; Wm. There were also a few other Maunds in that area.) Suckley parish records (0435,364) - from notes by Diane Rowley, 2008</p>
1808 Mar 22?	Suckley, Worc., Eng	<p>James Rowley born to <b>William Rowley &amp; Ann Taylor</b> Later marries Hannah Pritchard Family Group Record</p>
1809 Oct 12		<p><b>William Jewell</b>, marries <b>Sarah Hyde</b> - ?Parents of <b>Ann Jewell Rowley</b> Family Group Record Leigh, Worcestershire, Parish Church of Leigh (Worcestershire), Church of England. Chapelry of Bransford (Worcestershire). Film #350870 “Just a few months before the <b>Jewell/Insull</b> twins turned 2 years old, <b>William</b> married <b>Sarah Hill</b>. “On Oct 12, 1809, Sarah Hill married <b>William Jewell</b>. This we know from their marriage banns which was recorded the Chapelry of Bransford, Leigh, Worcestershire, England. Sarah's surname is listed as Hill on this document, which is the name that she went by, rather than Hyde. Her brother, who was 7 years younger than her and 18 years old in 1809, was a witness to this marriage.” “Sarah was instantly a mother to William's children from his previous marriage to Frances Green, Sarah and William later had 2 children of their own, Thomas and Sarah. “Thomas was their only son, and it is presumed (but not proven) that he was their first born child, born in Worcestershire. We do not have a Christening record for Thomas, so his birth year is unknown. He married Martha Hopper, England and together they had 2 children, William and Mary. According to the 1851 Census in Leigh, Thomas was an agricultural labourer (<i>spelling the same as on the census record</i>) and his wife, Martha, was a Glover (someone who makes and sells gloves). Thomas died just 10 years after their marriage and left Martha a widow with 2 children, ages 6 and 4. It seems as though Martha stayed in Worcestershire, the place of her birth, their marriage, and the birth of both of their children. She probably continued working in her trade as a Glover in order to provide for her young children. In 1861, we find Martha, a widow woman, living on Inderfield Street in Leigh, England. She has boarders living with her, three men. Perhaps the money they paid her for room and board is what she used to support her family at this time. Her 11 year old daughter, Mary, was also living with her here at Inderfield Street and Martha's occupation is listed as a stay at home mother. Martha died just six months after the census was taken and left her 2 children orphans. William was living with the family of Thomas King in Upper Sandlin, and worked for them as a servant.” Sasha Nielson, “William Jewell”, p4 research, by email 2013</p>
1810	Leigh, Worc, Eng	<p>Thomas Jewell is born, Father, <b>William Jewell</b>, mother <b>Sarah Hyde</b> - Later married Martha Hooper - dies 23 Aug 1853 Family Group Record</p>
1811 Feb 6	Suckley, Worc., Eng	<p>Jane Rowley born to <b>William Rowley &amp; Ann Taylor</b> - died an infant Family Group Record</p>
1813 Apr 17	Cradley, Worc, Eng	<p>Sarah Jewell is born, Father, <b>William Jewell</b>, mother <b>Sarah Hyde</b> -</p>

Date	Place	Event & Source
		<p>Later married Jonathan Smith -  Family Group Record  Leigh Worcestershire England parish reg-GS Film #350870 (Sarah's surname is spelled with only one l on this record, Jewel.)</p> <p>“The only daughter of Sarah and <b>William Jewell</b> was named after her mother, Sarah. In the Parish at Cradley, Herefordshire, England, is a parish record for a Sarah, daughter of <b>William</b> and Sarah <b>Jewell</b>. The date of the christening is 17<sup>th</sup> April, 1813. It is curious as to why Sarah would have been christened in another town, in another county from which all of the other family records are located. All of <b>Williams’s</b> children with <b>Frances</b> were christened in Worcester, Worcestershire. Sarah and <b>William</b> were married in Leigh, Worcestershire and all of the census records from 1841-1861 show Sarah’s residence as Leigh. It is also curious to note that all of the census records indicate that Sarah’s birth year was 1810 or 1811.</p> <p>“At 28 years old (<i>based on the christening record</i>), Sarah married Jonathan Smith. According to their marriage record, they were married on 22 Feb, 1841 in the civil parish of Leigh, Worcestershire, England.</p> <p>“Jonathan Smith was born in a small town in England; Leigh, Worcestershire. He was born at the end of the first decade of the 19th century to John and Susan (?) Smith. In Adulthood, he married a woman by the name of Maria (?) and around 1835 they bore a child who took his name, John Smith. Soon, Jonathan found himself a widower, with the responsibility of a small child to care for. Shortly thereafter he found another companion in a woman we know as Sarah Jewel.”</p> <p>Sarah, in spite of her being blind/deaf/dumb (as was indicated on the 1841 Census Record), became an instant mother and wife, just as her mother had. John was a laborer, according to this census, and it is likely that Sarah spent her time at home, caring for her five year old step son, John. Leigh, in 1841, was largely an agricultural area, with some silk industry just beginning, as well as coal mining. Perhaps, Jonathan was laboring on a farm or plantation.</p> <p>After their marriage this small family of three resided in Leigh, England. In June of 1841, the census takers documented the Smith family as members in this community, living on Sherridge Road. John was a Laborer and little John was 5 years old. Sarah became pregnant the fall after the census takers knocked on her door and the Smith family continued to live in Leigh. On the 23<sup>rd</sup> June, 1842, Sarah and Jonathan christened their new baby, George Smith. Jonathan was a Mason (stone cutter) at this time, according to George’s Christening Record.</p> <p>The Smith's remained in Leigh for the next 10 years, and in that time they added three more children to their family. John became a bricklayer in the community and Sarah was a Laborer.<sup>1</sup> By 1851, they had experienced sorrow and joy. Sorrow in the loss of Jonathan’s young son, John; by 1845, Sarah and John had also buried a baby of their own, Eliza who had not even lived to see one year of age.<sup>2</sup> They experienced Joy in being surrounded by 3 of their living children, George, Anne, and 1 year old Thomas. John was still a Mason, laying brick, and Sarah was working as a Laborer at the age of 40 years old.”</p> <p>[The story is continued in this report.]</p> <p>Sasha Nielson, “William Jewell”, p5 research, by email 2013</p>
1813 July 21	Suckley, England	<p><b>Ann, daughter of William &amp; Ann Rowley (Ann Taylor)</b>  Born: July 21, 1813 (recorded William as a "labourer" and "abode:" <b>Tates (Or Lates)</b>)  <b>Suckley parish records (0435,364)</b> - from notes  by Diane Rowley, 2008 - &amp; Family Group Record</p>
1815 Jul 25	Wimpole,Camb,Eng	<p><b>Samuel Gadd</b> is born to <b>William Gadd and Kezia Evans</b>  He later married <b>Eliza Chapman</b>, 13 Apr 1861 – Died in handcart Co. 9 Oct 1856.  [This was corrected from 17 July 1815]  The Church of Jesus Christ of Latter Day Saints. TIB cards</p>
1817 Oct 28	Suckley, Worc., Eng	<p>William Rowley born to <b>William Rowley &amp; Ann Taylor</b>  Family Group Record</p>
1820	England	<p>George IV is crowned King of England  [He encouraged greater religious freedoms, many new sects sprang up. this also set the stage for LDS missionaries.]</p>
1820 Aug 6	Suckley, Worc., England	<p>George, son of William &amp; Ann Rowley (Ann Taylor)  Born: Aug. 6, 1820  (recorded William as a "labourer" and "abode:" Bachelor's Bridge)  <b>Suckley parish records (0435,364)</b> - from notes  by Diane Rowley, 2008  &amp; Family Group Record</p>
1823 Oct 19	Suckley, Worc., England	<p>Eliza, <b>daughter of William &amp; Ann Rowley (Ann Taylor)</b></p>

<sup>1</sup> 1851 England Census; Ancestry.com on-line database; Piece 2041, Folio 521, Page 17

<sup>2</sup> County of Worcestershire death records

Date	Place	Event & Source
		Born: Oct. 19, 1823 (recorded William as a "labourer" and "abode:" Suckley Suckley parish records (0435,364) - by Diane Rowley, 2008 & Family Group Record from notes
1827 Jan 23	Leigh, Worc, Eng	Catherine Jones Hill died, age 102 years - mother of Elizabeth Hill Hyde Family Group Record
1827 Dec 22	Suckley, Worc., Eng	Jane Rowley born to William Rowley & Ann Taylor Later marries John D.T. McAllister Family Group Record
1835 Feb 18	Suckley, England	Ann Rowley (daughter of William & Ann) Married: Feb. 18, 1835 (close to death of her mother) To: William Pipton (Tipton or Ripton) - Signed her own name Suckley parish records (0435,364) - marriage records? from notes by Diane Rowley, 2008 Is this
1835 Oct 15	Suckley, England	James Rowley (son of Wm & Ann) Married: Oct. 15, 1835 (close to death of his mother) To: Hannah Prichard Signed his own name Suckley parish records (0435,364) by Diane Rowley, 2008 from notes
1836 -1842	England	Economic Depression in England Rowley Family Histories, p 5
1836 Apr 8	Suckley, Worces, Eng	Ann Taylor Rowley - Wife of William Rowley is buried. Ann Rowley (Ann Taylor) Died: April 8, 1836 at age 50 Suckley parish records (0435,364) by Diane Rowley, 2008 from notes ???Died or buried???
		"William and Ann Taylor Rowley ... had sufficient means to employ a governess for their younger children. The governess was a younger, single woman named Ann Jewell. She was born in 1807, the same year that William and Ann Taylor were married. "In 1835, twenty-eight years after her marriage to William Rowley, Ann Taylor Rowley passed away. William was about 50 years old when she died. We do not know the makeup of the family at the time. The youngest of the Rowley children, Hannah, would have been 9 or 10 years old. Some of the older children certainly were married and would have been living on their own. We also do not know how long Ann Jewell had been living in the Rowley home. "We do know... William Rowley chose Ann Jewell to become his wife. The couple were married in August 1835, and continued to live at Mars Hill,..." Rowley Family Histories, Wm & Ann J Rowley Family Org., 1992 [Ann Jewell's father William Jewell was a friend of William Rowley.] "Mars Hill was located in Suckley Parish, a few miles southwest of the city of Worcester, not far from the place of Williams birth. [?]
1836 Aug 22	Suckley, Worc, Eng	William Rowley married to Ann Jewell - Married by the "vicar not curate": signed "The mark of William Rowley & Ann Jewell In preference of C____ Jenkins & Thomas Film #435,364 Suckley, Worc, Eng. Marr 1813-1837 Page 81 - 3 <sup>rd</sup> entry on the page: "William Rowley of this parish and Ann Jewell of this parish were married in this Church by Banns with Consent [Consent] of _____ this twenty second Day of August in the Year One Thousand Eight Hundred and thirty six By me Charles Mound? Vicar of Ambrose? This marriage was folemnized [solemnized] between us { The Mark William Rowley X { The Mark Ann Jewell X In preference of { Elisa? Jenkins { Thomas _____ This marriage was folemnized between us Suckley Marriages 1813-1837 - Film #435,364 I have photocopy - old English f=s

[Edward Jenkins was the neighbor living at Dunns Close.]  
[NOTE: William and Ann signed with an "X" so I assume they didn't know how to read & write. In a biography written much later, she says she learned to read in Utah. What a disadvantage not to be able to read. Their children could read. William Rowley probably died without ever learning. It wasn't unusual at the time.]

**Date Place Event & Source**

["VICAR NOT CURATE" what does that mean? Did it cost more? Was it unusual? Why was it added to the record?]  
 Where was THE VICOR from THAT MARRIED WM & ANN JEWELL ROWLEY? Brandon and Sasha Nielson say THE VICOR THAT MARRIED WM & ANN JEWELL ROWLEY is from "Avenbury, Herfordshire, England (St. Mary's Church). A vicar is a priest, a Curate is an assistant to a priest. So my question is, were they married in Suckley or were they married at St. Mary's church in Avenbury? The marriage banns are from Suckley, but does that mean that they registered to marry in the county they were residing in and then traveled to Avenbury to marry, which was in Herford county. It is unlikely that they would travel a distance to be married...so perhaps the Vicar traveled to them!? However, Avenbury is right on the border of Herfordshire/Worcestershire Counties, so perhaps it was the closest church. One question begets another, right! "

Email From: "Brandon and Sasha Nielson" Mar 2013

[The ministers were known to travel from place to place performing duties in outlying churches. akrc]

[Who owned Mars Hill? We have tithe records from 1850s paid by William listing him as owner. Who lived there before the Rowleys? How long were they there? Are there other land and rent records? Was there one land owner for the entire area? To have a lease was sometimes handed down from father to son... usually oldest son or divided into smaller portions.]

**Ann Jewell** married to **William Rowley** - 22 Aug 1836

baptized April 1841 - Endowed 14 Oct 1859 - sealed same day

**Ann** dies 17 Mar 1888

The Church of Jesus Christ of Latter Day Saints. TIB cards

[Did Eliza ever learn to read and write? What a disadvantage if she did not. Her children did. Maybe she learned with or from them. William Rowley probably died without ever learning. It wasn't unusual at the time.]

Note from Diane Rowley: William & Ann Jewell's marriage record was on this film, also, and the witnesses were William Jenkins and Elisa (sp?) Jenkins. Elisa's name had a spot over part of it so it was hard to decipher what it really said, but William & Ann Taylor had a daughter names Eliza--could that have been her married name?

Note from Diane Rowley: There are no records for any of Ann Jewell's kids being born in Suckley so maybe they were non-conformist by 1836.

Suckley parish records (0435,364) -

from notes

by Diane Rowley, 2008

**Ann Rowley**: "I married **William Rowley** 22 Aug 1836. I was 29 years old at the time, as I was born in 1807. **William** was a widower with 7 children. I was considered an old maid. . I was uneducated, but an excellent seamstress. I sewed for my wealthy sister, making her gowns and draperies. **William** was 50 years old, but I loved him, this great man and his children. I thought I had made a good catch, he was fairly well-to-do. He had a beautiful home in a place called "Mars Hill," in the parish of Suckley, Worcestershire, England. We made our living by selling "Hops and Fruits." We were members of a religious body called the "United Brethren." There was more than 600 of us who had broken off with the "Wesleyan Faith." We were continually praying for light and truth. "

Autobiography **Ann Jewell Rowley**

**MARS HILL**???? [Who owned Mars Hill? We have tithe records from 1850s paid by **William** listing him as "owner" and "occupier". See "Tithe Award" of Suckley filmed by Janice.][Census records say **William** was a day laborer. I doubt it.]

answer??? Shirley Butler suggests that Mars Hill belonged to **William's** mother's brother, a Hodge & that they were well to do. If this is so, it would be a sure link to that line. Find property records for Mars Hill. Look in census records. How long did Wm live there. Another possibility is that it was owned by his first wife's family. ??? Why were they there?]

[Who lived there before the Rowleys? How long were they there? Are there other land and rent records?]

1836 -1842	England	Economic Depression in England <u>Rowley Family Histories</u> , p 5
1837 May 8	Suckley, Worc., Eng	Louisa Rowley born to <b>William Rowley &amp; Ann Jewell</b> Later marries Noah Thomas Guyman - died 23 Aug 1901 Family Group Archive Record
1837 June	England	VICTORIA IS CROWNED QUEEN in England "...18 year old granddaughter of George III..." <u>Rowley Family Histories</u> , Wm & Ann J Rowley Family Org., 1992
1837 July 19	Liverpool, Eng.	Mormon Missionaries Arrive in England
1837 July 23		D&C 112, Kirtland, Missionaries sent to all the world
1838 July 2		Wilford Woodruff - "I left my fathers home until my mission was finished." "Wilford WOODRUFF Daily Journal" (I have &) quoted in Scott, Donna, <u>The Crockett Family of Maine</u> p14

**1800's**

1838 Aug 9	Fox Island, Maine	Wilford Woodruff made an apostle while in Fox Islands "...must leave for foreign mission, ...baptized ...nearly 100 persons on island ...devil raged ...some terrified" That year he took a group of 58 saints nearly 2000 miles to Illinois ...2 1/2 months. Wilford WOODRUFF Daily Journal (I have &) quoted in Scott, Donna, <u>The Crockett Family of Maine</u> p12-14
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Date	Place	Event & Source
		Wilford Woodruff was in Eng before Mar 1840. ??? When did W Woodruff leave Fox Islands for England?? [This must have been the time when he went to England and baptized the 600 Brethren -Rowley- See entries for Mar 1840- Mar 1841. Also see Jan 1845.]
1838	Illinois, Springfld	English Saints must have heard of things happening in the States Abraham Lincoln elected to the state legislature & was living in Springfield, Ill <i>Abe Lincoln</i> , a video by Dan Dalton
1838 Oct 21	Missouri	Extermination order issued by Lilburn W Boggs, Governor of Missouri D&C sec 124 is answered. Joseph is told to go to Washington, Build temples, Baptize for the dead, etc.
1838 Dec 1	Missouri	D & C 124 The Prophet and others were sent to Liberty Jail after being arrested and ordered killed at Far West. From there they were taken to Independence, and Richmond then to Liberty Jail in Clay County. "Our Heritage, A brief History ...Latter Day Saints", 1996, p 50 "While their Prophet remained imprisoned, over 8,000 Saints crossed from Missouri east into Illinois to escape the extermination order. They were forced to leave in the cold of winter..." "Our Heritage, A brief History ...Latter Day Saints", 1996, p 51
1838 Dec 14	Suckley, Worc, Eng prob Mars Hill	Elizabeth Rowley, Daughter, born to <b>William Rowley &amp; Ann Jewell</b> Later marries David Udall - dies 24 June 1907 Family Group Archive Record Certificate in my possession
1839 Mar	Liberty, Mo	Joseph Smith Jr & Company were still in the Liberty Jail D & C 121, 122, 123
1839	Illinois, Springfld	Abraham Lincoln lived "Upstairs at Spells Store"(Springfield) between 1837-1860, 1842 md Mary Todd, lived above Globe Tavern. 1847 elected to congress Washington? [from <i>Abe Lincoln</i> , a video by Dan Dalton [What was he doing about all this injustice? He was sympathetic but not as sympathetic as Douglas.]

## 1840

### Wilford Woodruff & the "600 United Brethren"

1840 Mar 1-5	Hereford, Eng	Wilford Woodruff inspired "to go south: for the Lord had a great work for me to perform there, as many souls were waiting for His word." "...I again took a coach and rode through Dudley, Stourbridge, Stourport, and Worcester, then walked a number of miles to Mr. John Benbow's Hill farm, Castle Frome, Ledbury, Herefordshire. ...This was a farming country in the south of England..." "...there was a company of men and women - over 600 in number - who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them, and for religious services had chapels and many houses that were licensed according to the laws of the land. This body of United Brethren were searching for light and truth... and were calling upon the Lord continually to open the way before them and send them light and knowledge, that they might know the true way to be saved".
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[William and Ann Rowley were part of this group.]

"Among the United Brethren-these seekers of truth who received the servants of God with joyful  
hearts-were **William and Ann Jewell Rowley**. The morning light of truth that broke forth across the rolling  
hills of England fell gently upon the uplifted eyes of these two noble spirits and dispelled forever the  
darkness of ignorance and error.

"The **Rowley** family gratefully acknowledges the diligent efforts of Apostle Wilford Woodruff and his  
fellow missionaries who brought to these good people and to generations of their unborn posterity the  
priceless opportunity to seek salvation in the kingdom of God. Apostle Woodruff's accurate and detailed  
records during his missionary labors in England shed precious light upon Rowley family history.

"From family tradition, we know that Wilford Woodruff visited the **Rowley** home at **Mars Hill** and  
preached the gospel to the family. They received him and his message gladly, inviting him to make his home  
with them while he preached in the neighborhood. This he did on several occasions.

#### Rowley Family Histories

"He [John Benbow] had in his mansion a large hall which was licensed for preaching, and he sent  
through the neighborhood that an American missionary would preach at his house that evening."

Wilford Woodruff's Journal as quoted in Rowley Family Histories,

On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport, and  
Worcester, then walked a number of miles to Mr. John Benbow's Hill Farm, Castle Froome, Ledbury,  
Herefordshire. This was a farming country in the south of England, a region where no elder of the Latter-day

Date	Place	Event & Source
		<p>Saints had visited"  [Cowley, <i>Wilford Woodruff</i>, p. 116].  "Froome, Castle (St Michael), a parish, in the union of Ledbury, hundred of Radlow, [There is a river Froome in Herefordshire.] Froome Castle county of Hereford, 7 miles (N.N.W.) from Ledbury: continuing 183 inhabitants.  This parish, which is watered by the river Froome, comprises 1474 acres; the surface is varied with hills and dales: the soil is a rich loam, alternated with clay, resting on a limestone gravel in the arable lands, and the meadow and pasture lands are rich and luxuriant. The road from Ledbury to Bromyard intersects the parish from south to north. There are extensive quarries of limestone and of freestone of good quality for building. The living is a rectory, valued in the kings books at "Pounds"5. 13. 4., and in the gift of the Rev. W. J. Lyell: the tithes have been commuted for (pounds)270, and the glebe contains 55 <math>\frac{3}{4}</math> acres."  Samuel Lewis, <u><i>A Topographical Dictionary of England</i></u></p>
		<p><b>Ann Rowley:</b> "We were members of a religious body called the "United Brethren." There was more than 600 of us who had broken off with the "Wesleyan Faith." We were continually praying for light and truth.  "Before our first child was born, we were privileged to hear a man named Wilford Woodruff proclaim a new gospel message. We really went to hear this man because we were curious and because we had heard that the Church of England had sent a constable to arrest him, but this man had converted him instead. Then the church sent two spies who were commissioned to set in on the meetings and report back. They too were converted, so the church dared not send anyone else. We all wanted to hear this astonishing man.  "We had only to hear him once and <b>William and I</b> knew with all our hearts that he was offering us a priceless treasure. We accepted his offer and were baptized into the "Church of Jesus Christ of Latter-day Saints." All but one of the 600 members of the United Brethren were converted and baptized at the time.  "Although a great many joined the church, there were many who opposed. Our lovely and spacious home was always open to the missionaries and we delighted in holding meetings there. One night there was a specially important spiritual meeting planned, because Apostle Wilford Woodruff was going to conduct it. The Saints had all been invited and they came, but what promised to be a beautiful meeting became a nightmare, for <b>an angry mob gathered around our home</b>. They were noisy and troublesome. <b>William</b> started for the door to quiet them down and I begged him not to go, but he said, "Why <b>Ann</b>, they are people I have known all my life, they are my neighbors and I'm sure they'll listen to reason." He opened the door and was immediately seized and beaten up severely. Only then did the mob disperse. <b>William</b> was grateful the Apostle Woodruff was not harmed.  Autobiography <b>Ann Jewell Rowley</b></p>
1840 May 3-6	Suckley, Eng	<p><i>Wilford Woodruff's Journal...</i>  "On May 3rd 1840 Wilford Woodruff first visited the area of Worcestershire known as Suckley"  "Sunday I walked to Ridgeway cross &amp; preached to Rough Leasowe &amp; preached to Dunns Close &amp; preached to a large congregation &amp; had the spirit of God. I spent the night at James Williams. 11m "  "On May 4<sup>th</sup> 1840. Wilford walked 5 miles from Dunns Close and preached at the small hamlet of Ashfield  "I preached at Ashfield &amp; spent the night at John Baily's. 5 Mile"  "On May 5<sup>th</sup> 1840 Wilford walked to a small hamlet of Crowcutt and preached then returned to Ashfield and baptised 5 In the Leigh Brook  "I preached at Crowcutt &amp; walked to the Bower &amp; baptised 5. One was a preacher. I also confirmed them and spent the night with Edmund Waters (Wattis) &lt; The devil was come&gt; 4 Miles".  "On May 6<sup>th</sup> 1840 "This is the day Ann Rowley was baptised " Wilford preached at Dunns Close then baptised 5 at the Nightingale Bower (This is mentioned in his baptismal record ) He then walked to Tapperdine and baptised 4 more." [Bernard Haw wrote all the On May... notes]  <i>Wilford Woodruff's Journal as quoted in</i>  "<i>William &amp; Ann Rowley Baptism's</i>". Bernard Haw. July 2012</p>
1840 May 6	near Birchwood, ,ENG Nightingale Bowery	<p><b>Ann Jewell Rowley</b> baptized and confirmed into LDS Church  at Nightengale Bower near Birchwood: Ann Rowley  "May 6, 1840. This is the dryest spring that has been know in England for many years. The ground is parches yeat all Nature is covered with verdent green while the fruit trees sends forth their perfumes from the smiling blossoms which there are clothed.  "I baptized 5 persons at the Bower and confirmed them. Then I preached at Dunns Close and walked to Taperdin at Mr Smith and Baptized and confirmed 4 making 9 baptized and confirmed. One a preacher. 6 miles."  <i>Wilford Woodruff Journal Vol 1, p. 445</i>  Also in <u><i>Rowley Family Histories</i></u>  I have a copy of this on a page from  Don Smith, West 405 Main, Pullman, Wa. 99163 - phone 334-3344</p>

Date	Place	Event & Source
		<p>Bernard Haw's "Note - He mentions a Mr Smith lived at Taperdin. Latter on May 24th he mentions that Br William Smith lived at Tapperdy - This would point to Taperdin and Tapperdy being the same place. Today there is a house called Tapperdine House situated just above Leigh Brook"</p> <p>"<i>William &amp; Ann Rowley Baptism's</i>". Bernard Haw. July 2012</p> <p>NE of Cradley "...According to some accounts, <b>Ann Jewell</b> was seven months pregnant with her first son, <b>John</b>, when she was baptized. John would be born two months later on July 14. Apostle Woodruff, seeing her condition, commented to the probable amusement of those present that he was baptizing two members into the Kingdom of God, mother and child.</p> <p>"Family tradition tells that Elder Woodruff remembered the incident and commented on it when he later saw the little fellow on a return visit to the Rowley home."</p> <p>"If the account were accurate, it might help settle the disputes date of John's birth which has been variously presented as being in either 1840 or 1841. If <b>Ann Jewell</b> was pregnant with <b>John</b> at the time of her baptism, then <b>John</b> would have been born in 1840. It appears, however, that John believed his birth year to be 1841. This is the date <b>John</b> gave to the patriarch who pronounced his patriarchal blessing in 1863."</p> <p>[Can't be - WW was at sea in 1841.]</p> <p><u>Rowley Family Histories</u></p> <p><i>Ann Jewell Rowley baptized and confirmed May 6, 1840 at Nightingale Bower near Birchwood.</i></p> <p>Wilford Woodruff Journal, Vol. I, p. 385</p> <p>A poem, "He tells her, 'Sister Ann, you are the forerunner, the first of your family with faith to accept the covenant of baptism. This is your contract, a promise of exaltation if you endure faithful to the end."</p> <p>Evelyn Hughes. <u>Furnace of Affliction</u>. (2002). P 14.</p>
1840 May 24	Taperdy, H, Eng	<p><b>William Rowley</b> Baptized; One of the 600 "United Brethren" meeting at John Benbow's farm converted by Wilford Woodruff</p> <p>"Baptized May 24, 1840 at Tapperdy: William Rowley"</p> <p>Wilford Woodruff Journal, vol 1 p 388</p> <p>"Wilford Woodruff... baptized about 1,800 people in England. He kept in touch with every one of these people, writing each one a letter at least once a year!"</p> <p>Lynda Cory Robison, <u>Boys Who Became Prophets</u>, p26</p> <p>Note: [If this is true, he should have written to Ann Jewell Rowley &amp; the Crocketts (if he also wrote to the ones he baptized in Maine. Where are these letters?]</p> <p>"May 24<sup>th</sup>, Sunday. I walked to Old Storridge Common to attend a camp meeting. I preached in the morning, and Bro (Levi) Richards in the evening, after which we Broke bread unto the saints, and also ordained 3 priests viz., George Allen, James Williams, John Meeks, and 1 teacher William Williams. I baptized 3 who were confirmed by Bro Richards. We spent the night at Bro William Smith at Tapperdy. 7 miles"</p> <p>Wilford Woodruff Journal, vol 1 p 452</p> <p>"When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him, "For what crime?" He said, "For preaching to the people." I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel. The power of God rested upon me, the spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable. The latter arose and said, "Mr. Woodruff, I would like to be baptized." I told him I would like to baptize him. I. went down into the pool and baptized the seven. ..."</p> <p>[Wilford Woodruff Journal , Cowley, p. 118].</p> <p>"May 24<sup>th</sup> 1840 "This is the day William Rowley was baptised" Wilford went to Old Storridge common (an area close to Suckley) and attended a camp meeting after the meeting he went to Tapperdine and Apostle Willard Richards preached, They then walked down to the Leigh brook and Wilford Woodruff baptized William Rowley and William Smith who lived at Tapperdine.</p> <p>"<i>William &amp; Ann Rowley Baptism's</i>". Bernard Haw. July 2012</p>
1840 May 25	Mars Hill, W, Eng	<p><b>Rowley</b> - WILFORD WOODRUFF spent the night at <b>William &amp; Ann Rowley's</b> (4 miles from Tapperdy)</p> <p>"May 25<sup>th</sup>. We Spent the day in looking up the aged and infirm and baptized as many of them as would receive our testimony. I baptized 6 and Bro Richards confirmed them. One was 80 years of age. We preached at Dunns Close and spent the night at <b>William Rowley</b>. 4 miles</p> <p>Wilford Woodruff Journal, vol 1 p 452</p> <p>"According to family sources, all of the <b>Rowley</b> youngsters who were of age were also baptized. We do not know... how many of William's children born to Ann Taylor joined the church. By 1840, all but Eliza &amp;</p>

Date	Place	Event & Source
		<p>Hannah were old enough to marry and live on their own. Of <b>William and Ann Jewell's</b> children none were old enough for baptism till August 1845."</p> <p><u>Rowley Family Histories</u>, p 18</p> <p>"May 25th 1840 the day after <b>William Rowley</b> was baptised Wilford traveled around the area and baptised 6 more in the Leigh brook at Ashfield then preached at Dunns Close and stayed the night at <b>William Rowley's</b> house.</p> <p>"Wilford then left this area not to return until Mar 19th 1841 where he preached at Dunns Close in the home of Edward Jenkins and said farewell to all the saints as he was about to return to Nauvoo he stayed this night at Mars Hill Farm with <b>Brother &amp; Sister Rowley</b>"</p> <p>Bernard Haw's "Conclusions When Wilford Woodruff visited this area in 1840 he preached in three main places Dunns Close, Tapperdine and Ashfield, all three places were near the Leigh Brook, which meanders through the area. Therefore it can be assumed that all the baptisms performed in this area were performed in this brook, though it is difficult to determine the exact locations of the baptisms only that they were performed at the Nightingale Bower, Tapperdine and The Bower near Ashfield. The brook in the month of May would have had many places deep enough to perform baptism's</p> <p>"Wilford Woodruff walked each day from place to place and stayed at members homes for the night sometimes naming the owners such as <b>William Rowley at Mars Hill</b>, John Bailey at Ashfield and William Smith at Tapperdine. By using the distances and the places he stayed it is hard to know which routes he took, But I believe he and his converts used many of the footpaths in the area to get from place to place."</p> <p>"<i>William &amp; Ann Rowley Baptism's</i>". Bernard Haw. July 2012</p>
1840 June 14	Worcester, Eng	<p>"But before leaving the Saints, we considered it wisdom to set in order the church, and organize them into branches and conferences, that they might be properly represented before the general conferences. Therefore we held two conferences with the Saints before we took our departure from them. The first was held at the <b>Godfield Elm Chapel</b>, Worcester, on the 14<sup>th</sup> of June, at which time we organized twelve branches of the Church were organized. [minutes included]</p> <p>"On the day following, Elder Richards and myself took our leave of the Saints at Froome's Hill, Herfordshire: but before leaving we repaired to a pool three times to baptize and confirm numbers that came to us and requested these ordinances at our hands."</p> <p>"... less than four months... we were leaving between five and six hundred Saints..."</p> <p>B.H. Roberts, <i>A Comprehensive History of The Church of Jesus Christ of Latter-day Saints</i>, Century 1, vol 4</p>
1840 June 21	Froome's Hill, Hr, Eng	<p>"Froome's Hill Conference, British Mission, Herefordshire, England, organized June 21, 1840 consisting of former members of the United Brethren congregation who had been converted to the truth of the gospel largely through the efforts of Apostle Wilford Woodruff. The name of this conference was changed to <b>Mars Hill</b> in 1844." Page 270</p> <p>Andrew Jenson, <u><i>Encyclopedic History of the Church of Jesus Christ of LDS</i></u></p> <p>"During this period, the Prophet called the Quorum of the Twelve Apostles to go to England on Missions."</p> <p>"During the Nauvoo Period... some of the writings that later became the Pearl of Great Price were published.</p> <p>"Only 15 months after founding Nauvoo, the First Presidency, obedient to revelation, announced that the time had come to erect..." a temple.</p> <p>"Our Heritage, A brief History ...Latter Day Saints", 1996, p 58</p> <p>"Froome, Castle (St Michael), a parish, in the union of Ledbury, hundred of Radlow, Froome Castle county of Hereford, 7 miles (N.N.W.) from Ledbury: continuing 183 inhabitants.</p> <p>This parish, which is watered by the river Froome, comprises 1474 acres; the surface is varied with hills and dales: the soil is a rich loam, alternated with clay, resting on a limestone gravel in the arable lands, and the meadow and pasture lands are rich and luxuriant. The road from Ledbury to Bromyard intersects the parish from south to north. There are extensive quarries of limestone and of freestone of good quality for building. The living is a rectory, valued in the kings books at "Pounds"5. 13. 4., and in the gift of the Rev. W. J. Lyell: the tithes have been commuted for (pounds)270, and the glebe contains 55 <math>\frac{3}{4}</math> acres."</p> <p>Samuel Lewis, <u><i>A Topographical Dictionary of England</i></u></p>
1840 July 6	Manchester, Eng	<p>General Conference held in Manchester, England - United Brethren</p> <p>B.H. Roberts, <i>A Comprehensive History of The Church of Jesus Christ of Latter-day Saints</i>, Century 1, vol 4</p>
1840 July 9	England	<p>"Extract from Elder Woodruff's letter to the Editor of the Millennial Star - Detailing Incidents of Ministry. 'I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4<sup>th</sup> of March, and was kindly entertained for the night by John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5<sup>th</sup> March, for the first time I preached the fullness of the Gospel in that place to a small congregation, who manifested much interest in what they hear, and desired to inquire further into those things; and on the evening following I met a large number at Mr Benbow's and preached unto them the principles of the Gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; ...several of those who were baptized were preachers of the order called the United Brethren.</p>

Date	Place	Event & Source
		<p>"The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from the body, and chose the name of the United Brethren. They had from forty to fifty preachers and about the same number of established places of meeting, including two chapels.</p> <p>"...numbered about four hundred in all, divided into small branches and scattered over an extent of country from fifteen to twenty miles. This people almost universally appeared willing to heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fullness of the Everlasting Gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.</p> <p>"I continued preaching and baptizing daily; the congregations were large and generally attentive. ...</p> <p>"I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fullness of the Gospel would meet a welcome reception, and all this during the term of one month and five days."</p> <p>B.H. Roberts, <i>A Comprehensive History of The Church of Jesus Christ of Latter-day Saints</i>, Century 1, vol 4, p 150.</p>
1840 Dec 27	Worcester, Eng	<p>Sarah Hill Hyde Jewell, wife of <b>William Jewell</b>, dies</p> <p>"As for <b>William</b> and Sarah <b>Jewell</b>; there is a death record registered in the Worcestershire parish for a Sarah Jewell on Dec 27, 1840. <b>There is a death date listed for William Jewell on several web sites as 28 Nov 1842 in Leigh, Worcestershire, England.</b> We have yet to find a record for this death, nor can we locate William in any of the 1841 Census records.</p> <p>"So in our search for <b>William Jewell's</b> history, we have learned a little about his marriages and their children and the towns in which he resided. But what set us on this journey to begin with still remains a mystery... who were William's parents and what was their surname? When and where was William born? And when and where did William die?"</p> <p>Sasha Nielson, "William Jewell", p5 research, by email 2013</p>
Missionary Work		<p>"During this period, the Prophet called the Quorum of the Twelve Apostles to go to England on Missions."</p> <p>"Our Heritage, A brief History ...Latter Day Saints", 1996, p 56</p>
Standard Works		<p>"During the Nauvoo Period... some of the writings that later became the Pearl of Great Price were published. "Our Heritage, A brief History ...Latter Day Saints", 1996, p 58</p>
Temple Work		<p>"Only 15 months after founding Nauvoo, the First Presidency, obedient to revelation, announced that the time had come to erect..." a temple.</p> <p>"Our Heritage, A brief History ...Latter Day Saints", 1996, p 58</p>
1841 January 19	Nauvoo, Illinois	<p>Joseph Smith receives revelation to build a temple in Nauvoo for restoration of blessings - after a time baptisms for dead only acceptable in the temple.</p> <p>D&amp;C 124:25-55</p>
1841 Mar 19	Mars Hill, Suckley Parish	<p>Wilford Woodruff spent the night at <b>William Rowley's</b>.</p> <p>Wilford Woodruff: "Sis Baylis let me have a pair of black kid gloves of her own make. I walked to Dunscolse visiting many Saints by the way laying hands upon the sick &amp;C. All appeared happy to see me, as I had baptized most of them about a year since." "I preached at Dunscolse at the house of Edward J. Jinkins to a crowded congregation. A wicked rabble disturbed the meeting much. I felt constrained to sharply reprove them in the power of God. The Saints contributed 6 shillings for me.</p> <p>"I spent the night with <b>Br Rowley</b>. ...Distance of the Day 6 miles" Suckley Parish</p> <p>Wilford Woodruff's journal, vol 2, pp 65-66 "This entry in Apostle Woodruff's journal, with it's reference to a "Wicked Rabble," provides historical support for a story recorded in Rowley family histories that does not appear in the Woodruff journal. William G Rowley, a grandson of <b>William &amp; Ann Jewell</b>, recalled the following incident, which he said was related to him by <b>Ann Jewell</b> -</p> <p>"One night while Elder Woodruff was staying at their home, a mob of men came to their door and <b>Grandpa</b> opened the door and asked them what they wanted. They said they wanted Woodruff, but they were told that Bro Woodruff had gone to bed. This did not satisfy them. They said, "We want Woodruff, and we are going to get him." <b>Grandpa</b> said, "If you get him it will be over my dead body." Members of the mob then took hold of <b>Grandfather</b> and dragged him out into the yard, where they beat him until he was unconscious. While the mob was dragging <b>Grandfather</b> away, he called to <b>Grandmother</b>, telling her to close and lock the door, which she did.</p> <p>"After they had beaten <b>Grandfather</b>, until they were afraid he was dead, and finding the house locked up, they departed afraid to break into the house by force.</p> <p>"When Elder Woodruff arose in the morning, finding (<b>Grandfather</b>) bruised and in bad condition, he advised them to sell out and move to America and to Zion."</p> <p>Rowley, Roberta Benson, <i>History of William Rowley and Ann Jewell</i>, p3-4</p> <p>"During the time of Wilford Woodruff's second mission to England, he and his companion came to the</p>

**Date**                      **Place**                      **Event & Source**

town where the **Rowleys** lived to hold a conference. After the conference was over they spent the night in the **Rowley** home. Shortly after they all had retired for the night, a mob of approximately fifty men surrounded their house. **William** got up, dressed himself and went out side and locked the door behind him. As he approached the men, he ask them what they wanted and they replied, "We want Wilford Woodruff and his companion." When ask what they wanted the brethren for, they replied, "For preaching false doctrine and baptizing the people and if you will not tell us where they are we will take you." When **William** refused to tell them where the brethren were, they beat him severely and then ask him again if he would tell them. **William** replied "I will never tell you." The mob then beat him until he was unconscious and left him lying on the ground. After they left his wife, **Ann**, went out and brought him into the house where she cared for him.

"The next morning, Wilford Woodruff on hearing the story, commended **brother Rowley** for his courage and advised him to make preparations to bring his family to Zion."

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

[This may have been the night **William** wouldn't let the mob have W. Woodruff so they beat **William**.]

1841 census lists E. Jenkins and T Smith? at Dunns Close as closest neighbors of Rowley family.

NOTE: [A "C" or "E" Jenkins signed William & Ann marriage register.]

"The incident emphasizes several important themes. First, religious persecution of Mormons continued to be an important factor in England despite dramatic growth in the number of Church members there. In the years to follow, **William and Ann Jewell** felt the cruel hand of the persecutor upon them and their property. Second, continued close contact with Apostle Woodruff had a strengthening influence in the lives of these new converts. And third, a desire to leave their homeland and emigrate to America awakened in the Rowleys soon after they entered the waters of baptism.

Rowley Family Histories

1841 Mar 22      Stanley Hill, Suckley **William Rowley** received the Aaronic Priesthood, ordained-Deacon,  
W, Eng. Mars Hill, Suckley,

WW Journal

"On 22 March 1841, in conference at Stanley Hill, Elders Woodruff, Richards, and Kingston conferred the Aaronic Priesthood upon William Rowley and ordained him to the office of deacon (Woodruff, vol. 2, p. 68). We have no indication that **William** was ordained to any other priesthood office while he lived."

Rowley Family Histories

1841 Apr              England              **Ann Jewell Rowley** is baptized  
The Church of Jesus Christ of Latter Day Saints. TIB cards

1841 bef July      Worchester, Eng      1841 Census lists **WILLIAM ROWLEY**      56 ag Lab  
**Ann Rowley**      34      Hannah Rowley      14  
Louisa Rowley      4      Elizabeth Rowley      2

[It does not list JOHN yet.] [William had been married before to Ann Taylor & had an older family, some married. Where are they listed?]

"At this time Elder Wilford Woodruff was in England preaching the Gospel. He was impressed to call upon the United Brethren and when he delivered his message to them, they received him joyfully and in a short time they were all converted and baptized. Wilford Woodruff and the **Rowley** family became close friends and many of the church meetings were held in the **Rowley** home. A few months after the **Rowley** family joined the church, on the 14th of July, they were blessed with a fine baby boy whom they named **John**. He had two sisters and of course he being the first boy they all rejoiced greatly over him."

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

... search the 1841 & 51 census of Cradley (copies of results also enclosed) for the Brothers of William Roelwy -

1841 - John Rowley age 60 not born in County of Hereford - (Brother of William?)

1841 & 51 James Rowley (son of William?)

An interesting note is that in 1841 John states he was not born in Hereford while William states he was from Worcestershire.

I also checked Great Malvern - for the same information in the 1851 census

James Rowley - (Brother of William?)

Thomas Rowley - (Brother of William?)

Rowley Notes

1841 July 14      Suckley, Worc, Eng      **John Rowley**, son born to **William Rowley & Ann Jewell**  
prob Mars Hill      Later Maries **Mary Ann Gadd** & others - dies 7 Oct 1893

Certificate in my possession & Family Group Archive Record

The Church of Jesus Christ of Latter Day Saints. TIB cards

**Ann Rowley**: "With such bitter opposition our financial affairs didn't go well and when our fruit crop failed two consecutive years, we were in real financial difficulty. Many people with money were no longer our friends and finally the day came when our house, furniture and all our possessions were sold at auction. Even our feather beds

Date	Place	Event & Source
		<p>were confiscated, all except mine and William's. William suffered deeply from his humiliation. <b>We were left to earn our living by day work</b>, which in itself is not disgraceful but the circumstances were hard for us to endure.</p> <p>"We dreamed of going to Zion, where we could be with the main body of the Saints, but money was the problem here too. The Lord sent another son, whom we named Samuel, and it is through him that you people are here. Samuel was blessed by "Apostle Woodruff."</p> <p>Autobiography <b>Ann Jewell Rowley</b></p> <p>"...my father, <b>John Rowley</b>, who was born in Suckley, Worchestershire, England, on the 14 of July, 1841. He was the third child of <b>William Rowley Jr. and Ann Jewell Rowley</b>.</p> <p>Jesse N. Rowley. "The Life Story of John Rowley"</p> <p><b>John Rowley</b> was born at Marshall [Mars Hill] {either Herfordshire or Worchestershire} England, July 14, 1841. His parents were <b>William and Ann Jewel Rowley</b>. They belonged to a sect called the United Brethren. They were a band few more than six hundred in all who had broken off from the Wesleyan faith, and were continually praying for light and truth. Elder Wilford Woodruff who was then preaching the gospel in England was impressed to go and minister to their wants. When he delivered his message to them, they welcomed him joyfully and in a short time he converted and baptized [sic] nearly their whole number. This all happened about one year before <b>John</b> was born so he was born in the church. The saints often held meetings at their home which was a very large comfortable home surrounded by lawn and fine orchards. The <b>Rowley</b> family made a living by raising and selling fruit and hops.</p> <p>"Sketch Of Life Of John Rowley" [who wrote this?]</p> <p>"July 14, 1841, to Suckley, Worchestershire, England. On this date at this place, <b>John Rowley</b>, father of John Sylvester, was born, son of <b>William and Ann Jewell Rowley</b>, <b>John's</b> parents were among those who heard the Gospel of Jesus Christ from the lips of Wilford Woodruff and were baptized by him in 1840 at the Benbow farm along with six hundred other members of the United Brethren."</p> <p>"Life Story Of John [Sylvester] And Eliza Rowley," By Their Children</p>
1842 Oct29	Suckley, Worc, Eng prob Mars Hill	Samuel, Son, born to <b>William Rowley &amp; Ann Jewell</b> Certificate in my possession
1842 Nov 28	Leigh, Wor, Eng	<b>William Jewell</b> , father of <b>Ann Jewell Rowley</b> , dies. <p>"There is a death date listed for <b>William Jewell</b> on several web sites as 28 Nov 1842 in Leigh, Worchestershire, England. We have yet to find a record for this death, nor can we locate William in any of the 1841 Census records.</p> <p>"So in our search for <b>William Jewell's</b> history, we have learned a little about his marriages and their children and the towns in which he resided. But what set us on this journey to begin with still remains a mystery...who were William's parents and what was their surname? When and where was William born? And when and where did William die?"</p> <p>Sasha Nielson, "William Jewell", p5 research, by email 2013</p>
1843 May 8	from Nauvoo	Letter from B Young to W Woodruff in England: Please send us a bell for the temple. Cast of Bronze; clear tone of middle C. Source???
[Rowleys were in Eng taught by WW at this time. Did they give to the bell fund? & Barretts & etc too?]		
1843	England	Charles Dickens writes <u>A Christmas Carol</u> , commenting on conditions in Eng.
1844	Mars Hill, Worc, Eng near Cradley	Frome's Hill Conference of the LDS Church name changes to Mars Hill Conference "Mars Hill Conference, British Mission, was a continuation of the Frome's Hill Conference (Herefordshire, England, organized in 1840) but the name was changed in 1844 to the Mars Hill Conference, which functioned until Aug. 14, 1848, when the limits of the conference having extended to other parts of Herefordshire, the name of the conference was changed to that of the Herefordshire Conference." Andrew Jenson, <u>Encyclopedic History of the Church of Jesus Christ of LDS</u>
<b>THE MARS HILL BRANCH</b>		
"We are not entirely certain which branch of the Church <b>William and Ann Jewell</b> belonged to. Some family histories suggest that they may have been members of the Old Storridge Branch, a congregation that had existed among the United Brethren prior to March 1840, when all of its members were baptized into the restored Church (Bloxham, et al, p. 138).		
"In April 1845, a general conference was held at Manchester. In attendance were members of the <b>Mars Hill Branch</b> ( <i>Millennial Star</i> , vol. 5, p. 167). According to family tradition, members met often in the <b>Rowley home at Mars Hill</b> while <b>William and Ann Jewell</b> resided there.		
"Under English law, homes and halls had to be licensed for use as religious meeting places. The mention of <b>Mars Hill Branch</b> suggests that the <b>Rowleys</b> may have licensed their home and that, for a time, it was the		

Date	Place	Event & Source
		<p>formal meeting place for one of the branches of the Church. The conference to which they belonged, comparable to a mission district in our day, was also called the <b>Mars Hill Conference</b>. An Elder E. F. Sheets was called to preside over the <b>Mars Hill Conference</b> (<i>Millennial Star</i>, vol. 5, p. 173).</p> <p>"If <b>William and Ann Jewell Rowley</b> were not in attendance at the Manchester conference, they were almost certainly present on September 21 of the same year when the <b>Mars Hill</b> Conference met "in the parish of Suckley, Worcestershire" (<i>Millennial Star</i>, vol. 6, p. 155). The <b>Mars Hill</b> Conference consisted of 11 branches with 466 members. Among the priesthood holders in attendance on September 21 was "1 deacon," perhaps William Rowley by name.</p> <p>"The Church continued to grow in the vicinity of Mars Hill. By January 1846, the conference reported 659 members (<i>Millennial Star</i>, vol. 7, p. 3). Some of the growth was due to reorganization - adding a branch that had previously belonged to another conference - but at least 33 persons had been baptized since the previous September.</p>
		<u>Rowley Family Histories</u>
184?	Mississippi River	<p>Temple bell Shipped from Eng &amp; up the. . . Mississippi River. Stolen by ruffians on the way, recovered &amp; delivered to the Saints.</p> <p>Olive W Burt "Ring out Wild Bells", <i>Children's Friend</i>, July 1976</p> <p>[Did Rowleys, &amp; etc help contribute for the bell? Is there a list?]</p>
1844 June 27	Carthage, Ill	<p>Joseph Smith &amp; Hyrum Smith are martyred in the Carthage Jail</p> <p>D&amp;C 135</p> <p>"Even after the murder of the Prophet Joseph Smith, when the Saints realized they must shortly leave Nauvoo, they increased their commitment to completing the temple. The attic of the unfinished temple was dedicated as a part of the structure where the endowment would be administered. ...Brigham Young, Heber C Kimball, and others of the Twelve Apostles remained in the temple day and night, sleeping no more than about four hours a night." "Almost 6,000 Latter-day Saints received their endowments before leaving Nauvoo."</p>
1844 July 1		"Our Heritage, A brief History ...Latter Day Saints", 1996, p 60
1844 July	Nauvoo, Ill	<p>England hears of Joseph Smith's Death</p> <p>Two weeks after martyrdom work resumes on the temple</p> <p>Lois L Tanner, "Old Bell, Temple Bell"</p>
1844-45	Wimpole, Cambs, Eng	<p>"Severe and lengthy winter." - a note on the records of the parish.</p> <p>Records of Diane Loosle: Wimpole, Eng reg LDS Film #1040576, it. 7-12</p> <p>"They loved their religion and were very happy. The time came when their fruit crop failed for two successive years and they were forced to sell their home, their belongings were sold at auction, furniture, feather beds, their comfortable home, everything sent. This was a severe trial to them and <b>Brother Rowley</b> could not rise above it. On the 14th day of February, [sic] 1848, he was called to a better world leaving his wife to care for seven little children all under 12 years of age. This was a sad blow to <b>Sister Rowley</b>, a burden almost too heavy for her to bear. The seven shillings per week furnished her by the parish barely provided her with flour and she was forced to work early and late with her needle making men's clothing. With work obtained through her brother Thomas Jewel, she managed to provide a meager living for the [ ]ittle broad.</p> <p>"Since the <b>Rowleys</b> had abandoned their residence [residence] at Marshill, the saints met at Old Storidge. Although <b>Sister Rowley</b> was unable to send her children to school, she was very faithful in attending her meetings, teaching her children and encouraging them to attend to their duties. As soon as the children were old enough they found work. The older boys worked at carrying brick, while the younger ones walked three miles to their work and back at night." "Sketch Of Life Of John Rowley" [who wrote this?]</p>
1845 Jan	England	<p>Wilford Woodruff &amp; wife &amp; daughter arrive from America</p> <p>[Which time? He was there in 1840.]</p>
1845	England	<p>Louisa Rowley daughter of <b>William Rowley &amp; Ann Jewell</b>, Baptized LDS</p> <p><u>Rowley Family History,</u></p>
1845 Jan 11	Suckley, Worc, Eng	<p>Richard Rowley Born to <b>William Rowley &amp; Ann Jewell</b></p> <p>prob Mars Hill Certificate in my possession</p>
1845 Apr 6	Manchester, , Eng	<p>General Conference of LDS Church at Manchester, , Eng.</p> <p>Mars Hill was represented by G.P. Waugh</p> <p>"Under English law, homes and halls had to be licensed for use as religious meeting places. The mention of <b>Mars Hill</b> Branch suggests that the <b>Rowleys</b> may have licensed their home and that, for a time, it was the formal meeting place for one of the branches of the Church. The conference to which</p>

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		they belonged, comparable to a mission district in our day, was also called the <b>Mars Hill Conference</b> . An Elder E. F. Sheets was called to preside over the <b>Mars Hill Conference</b> ( <i>Millennial Star</i> , vol. 5, p. 173). "If <b>William and Ann Jewell Rowley</b> were not in attendance at the Manchester conference, they were almost certainly present on September 21 of the same year when the <b>Mars Hill Conference</b> met "in the parish of Suckley, Worcestershire" ( <i>Millennial Star</i> , vol. 6, p. 155). The <b>Mars Hill Conference</b> consisted of 11 branches with 466 members. Among the priesthood holders in attendance on September 21 was "1 deacon," perhaps William Rowley by name. "The Church continued to grow in the vicinity of <b>Mars Hill</b> . By January 1846, the conference reported 659 members ( <i>Millennial Star</i> , vol. 7, p. 3). Some of the growth was due to reorganization - adding a branch that had previously belonged to another conference - but at least 33 persons had been baptized since the previous September. <u>Rowley Family History</u> .
1845 May	Nauvoo, Ill	Capstone of temple set Lois L Tanner "Old Bell, Temple Bell"
1845 Sept 21		Mars Hill Conference met "in the parish of Suckley, Worcestershire" conference consisted of 466 members, 11 branches
1845 Sept/Dec	England	Mars Hill & Hereford shire LDS Church Conference, 1845 H. Arnold was clerk Film #1183,516; <i>Millennial Star</i> excerpts 1845 item #7; [All entries for Mars Hill are from <u>Rowley Family History</u> , unless otherwise stated.] [*English Law required a license to preach. Find the license for Mars Hill.]
1845 Oct 6	Nauvoo, Illinois	"On Monday October 6 <sup>th</sup> , a general conference of the church was held in the nearly completed Nauvoo Temple..." Christensen, Clare B, <u>Before &amp; After Mt. Pisgah</u> , p 106-7
1845 Oct 8		"On the 8 <sup>th</sup> , a circular was issued to the church and to the world in general, announcing the intention of the church to move from Nauvoo." Christensen, Clare B, <u>Before &amp; After Mt. Pisgah</u> , p 106-7
1845 Nov	Nauvoo, Ill	"finishing the temple, ... intend to hang a bell" A visitor to Nauvoo, <u>The Burlington Hawkeye</u> , Nov 20, 1945
1845-6 Winter	Nauvoo, Ill	"Various rooms of the temple were dedicated ... for ordinance work <u>The Rise &amp; Fall of Nauvoo</u> p 368
1845-1846 Winter	Nauvoo	"After the death of the Prophet & Patriarch, and the return of the Apostles most of whom were in the Eastern States, work on the Temple was pushed with vigor and in the fall of 1845 and winter of 1846 was so far completed that endowments were given to hundreds of the Saints. Work o the Temple was continued all winter preparatory to leaving in the spring which had been determined upon because of the continued persecutions heaped upon us." <u>Diary of James Leithead</u>
1845 Dec 10	Nauvoo	"The Saints at Nauvoo were hurrying to complete the temple. It was to be the largest, most elaborate and unique structure then in western United States. Late in the afternoon on December 10 <sup>th</sup> , the temple opened for endowments. Church leaders and their wives comprised most of the 30 or more who entered the temple that afternoon. Part of the group did not complete the ordinance until after midnight so the dates were not clear. ...The temple was not open on Sunday but it was on Christmas. ...They used all their olive oil and consequently there were no more endowments done until Monday the 29 <sup>th</sup> . "So few of the women had white dresses that they were not even mentioned. The women wore white petticoats under their robes." Christensen, Clare B, <u>Before &amp; After Mt. Pisgah</u> , p 106-7
1845 Dec 14-15	Manchester, Eng	Special Conference at Manchester, , Eng. <b>Mars Hill</b> . Members =659. 24Elders, 28 Priests,14 Teachers, 8 Deacons Film #1183,516; <i>Millennial Star</i> excerpts 1845, item #7;
1846 Feb 2	Nauvoo	Exodus begins - "I counseled the brethren to procure boats..." B H Roberts, <u>Comprehensive History of the Church</u> , v 7 p 578
1846 Feb 2 Days of Exodus	Nauvoo, Ill	Exodus began "I counseled the brethren to procure boats... in readiness ... to go ... within 4 hours, at least." Brigham Young, <u>History of the Church</u> v 7 p 578 Quoted in <u>Church News</u> 1979

Date	Place	Event & Source
		"The evacuation of Nauvoo was originally planned to take place in April 1846. But as a result of threats that the state militia intended to prevent the Saints from going west, the Twelve Apostles and other leading citizens hurriedly met in council on 2 Feb 1846. They agreed that it was imperative to start west immediately..."
1846 Feb 8	Nauvoo, Ill	"Our Heritage, A brief History ...Latter Day Saints", 1996, p 69 Private Dedication of Nauvoo Temple by Brigham Young. A. Baugh, Church History Seminar, June 1997
1846 Feb 15		Brigham Young & family crossed the river then on to...Sugar Creek Brigham Young, <u>History of the Church</u> v 7 p 578 Quoted in <u>Church News</u> 1979
1846 Spring	Iowa	"William Clayton's ...'Come, Come Ye Saints,' (was) written while crossing Iowa in the spring of 1846..." Bennett, Richard, E, "Winter Quarters," Ensign July 1997, 40-53
1846 Apr-May-June	Nauvoo -	"...the main exodus took place, when about 11,000 departed in small clusters. They crossed Iowa... By Aug, Nauvoo was almost emptied of Saints, except for 600 to 1,000 who lacked the means to leave or were too ill to head west. Many were new arrivals ...found Nauvoo all but deserted. William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17
1846 Apr 5		'Members of the advance, exploratory company head west.' [They reach SLC July 24.] Bennett, Richard, E, "Winter Quarters," Ensign 40-53
1846 Apr 30	Nauvoo, Ill	The temple; "The main court of worship was prepared..." The building was dedicated by Joseph Young." <u>The Rise &amp; Fall of Nauvoo</u> p 369
1846 May 1	Nauvoo, Ill	Nauvoo Temple publicly dedicated, O Hyde & W Woodruff <u>The Rise &amp; Fall of Nauvoo</u> p 369
1846 May 11	Suckley, Worc, Eng prob Mars Hill	Thomas Rowley born to <b>William Rowley &amp; Ann Jewell</b> Family Group Record "Name in full <b>Rowley - Thomas</b> When Born <b>11 May 1846</b> Where born <b>Worcester Co, Eng.</b> When Died <b>Oct 1924 lvg</b> Father <b>William Rowley Jr (1785)</b> Mother <b>Ann Jewell</b> When married to <b>Margaret Tattersell</b>
		TIB -1870 Index card to End House Temple Records No 6052 Bk G Pg 204
1846 Sept 17	Nauvoo -	Surrender of Nauvoo <u>The Rise &amp; Fall of Nauvoo</u> p 365
1846 Oct 9 late 1846? after mobs took temple	Iowa	Pioneer - Miracles of the quails to feed starving saints ... just across the river Lightning strikes the temple frightening evil revelers. Thomas L. Kane, <u>The Mormons</u> a lecture, March 26, 1850 quoted by Lois L Tanner, "Old Bell, Temple Bell"
1847 Jan 14		Pres B Young received a revelation on ""The Word & Will of the Lord concerning the Camp of Israel in their journings to the West' ...the Lord declared ...that the westward trek must be 'under the direction of the 12 Apostles' 'My people must be tried in all things, that they may be prepared to receive the glory that I have for them" D&C 136 quoted by Richard, E Bennett, "Winter Quarters," Ensign 40-53
184? Mar 22	Leominster, H, Eng	2nd Division of Mars Hill Conference met at Leominster, Her, Eng. 8 branches represented
184? Mar 29	Cradley, Here, Eng	Mars Hill conference held; 11 branches represented
1847 July 24	Salt Lake, Utah	Vanguard Pioneer Co Enter Salt Lake Valley [Nauvoo bell was with them? Or first Pioneer group?]
1847 Dec 27	Kanesville, Iowa	Brigham Young is officially sustained president of the Church [Kanesville later renamed Council Bluffs.] <u>Mormon Pioneers</u> , E C McGavin p 195
1848 Jan 24	California	Gold is found at Sutter's Mill Hartley, William G, "On the Trail in September," Ensign
1848? Feb 20	Suckley, Worc, Eng	Burial of <b>William Rowley</b> - this was in 1849 - see certificate of death (family group sheet) lists death as 1848 FEB 14
1848 Mar		"Saints not yet ready to make the trek west begin moving east across the Missouri River to Miller's Hollow, renamed Kanesville." Bennett, Richard, E, "Winter Quarters," Ensign 40-53
1848	Kanesville, Iowa	Because of Gold Rush - economy in Kanesville booms "...gives many previously too poor

Date	Place	Event & Source
		to migrate an opportunity to head west." Kanesville later renamed Council Bluffs. [See 24 Jan 1848] Bennett, Richard, E, "Winter Quarters," Ensign 40-53
1848 Spring	Salt Lake Valley, Utah	Crickets plague & Sea gulls Miracle <u>Mormon Pioneers</u> , E C McGavin p 213
1848 July	Iowa	Pioneers - "By 3 July 1848, some 3,000 LD Saints had departed for the Salt Lake Valley... Those not ready to go west ...some 3,000 Saints moved to new surroundings eastward across the Missouri; the evacuation continued through the spring and early summer. Most settled temporarily in Iowa near Miller's Hollow, below the east bluff of the river, where the townsite was laid out in 1847. ...renamed Kanesville in April 1848 in honor of their non-LDS friend Col Thomas Kane. ...Kanesville was destined to be a major Church gathering place, fitting-out station, & a springboard to the Great Basin. It became a layover town where those too poor, tired, discouraged, or unprepared could delay their journey a year or more, plant & sow crops, procure teams & outfits... After these pioneers left ...new arrivals from the East or from over seas would take their place..." After the discovery of gold in Calif., Kanesville economy boomed. Church members prospered by selling land, goods, services, provisions & livestock to the emigrants. "Some found the comforts of eastern Iowa a more difficult temptation to resist than their earlier trials and sufferings." Bennett, Richard, E, "Winter Quarters," Ensign 40-53
1848 Jul 17	Suckley, Worc, Eng	Jane Rowley born to <b>William Rowley &amp; Ann Jewell</b> prob at Mars Hill Family Group Sheet Name in full <b>Rowley- Jane</b> When Born <b>17 July 1848</b> Where born <b>Worcester, Worcester, Eng.</b> Father <b>William Rowley</b> Mother <b>Ann Iuel or Jewell</b> TIB Index cards to End House Temple Records - 3 cards <b>Note spelling on mother's name</b> <b>Ann Rowley:</b> "Seven more years passed and our home was blessed with 3 more children. We had a sweet home, but we didn't have a fine house to put it in. "William was never to see Zion, as he could never recover from his financial loss, or the heartbreak of seeing his family in such stringent circumstances and the hurt of having his friends turn against him and because of all this, he died when Jane was 6 months old." Autobiography <b>Ann Jewell Rowley</b>
1848 Aug 14	Herefords, Eng	Mars Hill Church Conference boundaries enlarged, name changed to Herefordshire Conference "MARS HILL CONFERENCE, British Mission, was a continuation of the Froome's Hill Conference (Herefordshire, England, organized 1840), but the name was changed in 1844 to the Mars Hill Conference, which functioned until Aug. 14, 1848, when the limits of the conference having extended to other parts of Herefordshire, the name of the conference was changed to that of the Herefordshire Conference. Andrew Jenson. Encyclopedic History Of The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. Page 478
1848 Nov 19	Nauvoo, Ill	Nauvoo Temple burned by a mob
1849 Feb 14	Suckley, Worc, Eng	<b>William Rowley</b> Dies; 64 years Laborer (Mars Hill) Influenza 8 days certified "at Suckley" England, Death Index 1 <sup>st</sup> quarter 1848; Film #534,547 sub-district Leigh, Family Group Record & Death Certificate says 15 Feb 1849.
1849 Feb 15	Suckley, England	<b>William Rowley</b> , died 15 Feb 1849, at Suckley, male, 64 years, labourer, influenza, 8 days, certified, "The mark of <b>Ann Rowley</b> , present at death, residence, Suckley" Registered 17 Feb 1849, Chas Rowberry, registrar, Registration district, Martley, sub-district of Leigh, in county of Worchester Certificate of death from London register Office, #273 Application #3452A, July 11, 1979. [I have copy from Shirley.] <b>ADVERSITY AND DEATH OF WILLIAM</b> Despite the joy the Rowleys must have felt as they watched the latter-day kingdom grow up around them, accounts left by <b>Ann Jewell</b> and her children inform us that the years following the Rowley conversion grew increasingly difficult. Persecution toward Mormons severed vital business connections and threatened the Rowleys' economic survival. Two very poor crop years - likely 1845 and 1846 - broke them. They were forced to sell their home at Mars Hill, with all its possessions, a public auction. The only item that Ann Jewell held back was their feather bed.

Date	Place	Event & Source
[1849] Feb 20	Suckley, Worc, Eng	<u>Rowley Family History</u> , p 24-25 <b>William Rowley is buried.</b> (family group sheet) lists death as <u>1848</u> Feb 14 This can't be since he didn't die till 1849.
1848? Feb 20	Suckley, Worc, Eng	Burial of <b>William Rowley</b> (family group sheet)lists death as 1848 FEB 14 <b>Ann Rowley:</b> "I was left a widow with 7 children under 12 years of age and the step children of <b>William's</b> first marriage. I was very grateful for the gospel of Jesus Christ and the comfort it gave me. I knew that our parting was only temporary and that viewed from the eternities, this was but a fleeting moment. I also knew that no matter how fleeting a moment it was, I had to make the best of it. I had a very real job to do. The children had to be fed and clothed, but the big task and the one I must accomplish, is to get us all to Zion. I must be among the people of my faith and I must get the Temple work done for us. Each person that could earn money at all, was required to work. "The next seven years were hard. This was the period of time when <b>England was exploiting "Child Labor,"</b> just prior to their industrial revolution. Many big industries would hire them for next to nothing. Samuel was only 7 and <b>John</b> 9, but they worked in a brick yard tramping mud, to be used for bricks. I would help the little fellows across a narrow dangerous bridge, to go to work at daylight and at night I would meet them and help them home. The girls, even 11 year old Elizabeth, worked late in the night making kid gloves, doing mock frocking and other needlework. We did this in our home. Then at the end of the week, I would take them to market, where they were sold to the gentry. Our savings were meager. "My desire became more urgent, <b>for war broke out between England and Russia. John was now of military age and I knew we must leave at once,</b> if he was to go with us. Autobiography <b>Ann Jewell Rowley</b> "...accounts left by Ann Jewell and her children inform us that the years following the Rowley conversion grew increasingly difficult. Persecution toward Mormons severed vital business connections and threatened the Rowleys' economic survival. Two very poor crop years - likely 1845 and 1846 - broke them. They were forced to sell their home at Mars Hill, with all it's possessions, at public auction. The only item that Ann Jewell held back was their feather bed. "We do not know many details about their lives during these difficult years... Ann Jewell continued to bear children during these critical years, one in 1846, and another in 1848. "William Rowley died in Feb 1849, at age 64." Ann "widowed at age 42. The ages of her 7 children ranged from 7 months to 12 years." "The parish 'poor fund' provided Ann with 7 shillings a week. The amount was barely enough to purchase flour for the family's meals. ...Ann Jewell was an accomplished seamstress... she made smock frocks, gloves, stockings, and whatever else she might sell. William's daughter Eliza, 25 lived with them? Her oldest daughter, Louisa was... able to obtain work as a maid." John & Samuel "...worked at a brick kiln located some miles from their home." "...Only one account appears ...to suggest that either John or Samuel suffered at the hands of an employer [told by their sister Martha Ann]. "Ann's brother Thomas Jewell and her sister, Sarah, came to the aid of the family. Both were reasonably well off. ...Thomas tried to dissuade some of the children from their new found faith." [See Louisa's stories.]
		<u>Rowley Family History</u> , p 24-25 As he began preparing to come to Zion it seemed misfortune met him on every turn. Their crops failed for two successive years and they were forced to sell their lovely home at auction. One day as <b>William</b> was taking some goods to sell to obtain money to bring his family to Zion, his horses became frightened while crossing a bridge, causing a runaway and accident. William's leg was severely crushed and he then remained in bed almost a year before he died on February 14 1848. The <b>Rowley</b> family was now in poor circumstances. <b>Ann Rowley</b> worked early and late making mens clothing and with the aid of her brother Thomas Jewell- she was able to provide for her family. She was unable however to send them to school, but she was very faithful in teaching them the Gospel by example as well as by precept. The family was treated very unkind by the non-Mormons. At one time a group of boys caught <b>John</b> and beat him until he was unconscious simply because he would not deny being a Mormon. His condition remained serious for several days. As soon as <b>John</b> was old enough to work he began doing so by carrying bricks through a dark tunnel. He later found a better job and in less than a year the family was ready to come with a group of saints to Zion. Nellie R. Mecham , "HISTORY OF JOHN ROWLEY" "At the time of his joining the Church of Jesus Christ of Latter-day Saints, <b>William</b> made a comfortable living by raising hops. After his baptism he was subjected to such persecution because of his religious beliefs that he lost his wealth, He had dreamed of coming to Utah, but his health failed under the pressure of extreme

**Date****Place****Event & Source**

harassment and he died without having realized his dream. His sons, left fatherless, walked great distances to work at a brick yard in order to earn money to buy passage on the Thornton bound for the United States. His wife, possessed of supreme courage, brought their seven children and two of his children by a former marriage<sup>1</sup> by ship, rail, and handcart to Utah.

"Also sailing on the Thornton was the family of **Samuel and Eliza Chapman Gadd**, parents of **Mary Ann** who was to become the wife of **John Rowley**<sup>2</sup>. They were from the town of Orwell, Cambridgeshire, England. They too had embraced this new religion and were on their way to Zion. The ship docked at New York City and the group traveled by train to Iowa City to join the saints. Here they built handcarts and organized their belongings in preparation for their long trek across the great plains to Utah. This large group crossed Iowa, leaving Iowa City on July 15, 1856, one day after **John's** fifteenth birthday, to join the handcart company of Captain James G Willey at Council Bluffs.

"Life Story Of John [Sylvester] And Eliza Rowley," By Their Children

In winter darkness  
Mama walks with my two small brothers -  
**John**, nine, and Samuel, seven  
as far as the bridge. The boys then trudge  
three miles to the brickyard  
where they trample mud all day.  
Eating their meager lunch gives them  
brief respite, then it is back  
to hard, monotonous labor.

**John**, not feeling well,  
arrives late one morning.  
An angry supervisor takes him by the ear,  
shakes him until the skin breaks.

Evelyn Hughes. Furnace of Affliction. P 19

1849

Utah

"This same fall and winter the Indians became hostile and made many raids on the settlers. Loss of livestock and property was heavy. It became so bad that a company of white men was organized to fight the Indians. Several Indians were killed, and the rest fled to the mountains. ...

"William Wallace Haws," by Chloe Haws Lunt

### Perpetual Emigration Fund

Perpetual Emigration Fund - "...capitalizing on a money infusion produced by Gold Rush travelers in Utah, the First Presidency created the Perpetual Emigration Fund (PEF), ...Attendees at the Oct 1849 conference gave their approval

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17

1849 Oct 12

Perpetual Emigration Fund - First Presidency announces PEF "Ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicing be patient, for though your turn to emigrate may not be in the first year, or even the second, it will come,..."

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17

Perpetual Emigration Fund - "The first to gather were those with sufficient means to pay their own way. Thousands of poor possess the zeal but lacked the means. The church proposed a joint-stock company, The British & American Commercial Joint Stock Co. Didn't work. Next, Church leaders petitioned Queen Victoria to assist needy LDS to emigrate to Vancouver Islands. Polite response, no help. Gold Rush of 1849 created profitable new trade. Perpetual Emigration Fund set up in Sept 1849. A revolving fund used to purchase oxen, inexpensive wagons, and bare essentials to transport immigrants from the railroad terminus at Iowa City to great Salt Lake City. Oxen sold in Utah & money to be paid back as able. First to aid Saints leaving Nauvoo. 1852 emphasis shifted to Europe Saints. Tens of thousands of members emigrated... Between 1852 & 1887, 1/3 of all Saints who came from Europe were aided in some way by the PEF (Bloxham, p 180) quoted in

Rowley Family History

Costs were extremely high for the times. Businessmen in Iowa pushed prices ever higher. Ave price in 1855 was \$130 per person. Rowley Family History, p 34-35

"The cry of our poor brethren in foreign lands for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance.

Millennial Star, vol 13, pp 51-52: quoted in Rowley Family History, p 34

**Date****Place****Event & Source**

"In your elections of the Saints who shall be aided by the Fund, those who have proven themselves by long continuance in the Church shall be helped first, whether they can raise any means of their own or not... if they have not a sixpence in the world."

Millennial Star, vol 17, pp 814-15: quoted in Rowley Family History, p 36

"The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance," said the Presidency. 'The P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from thralldom (i.e., bondage) of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life and open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence.'" The source of this is;

James R Clark, ed., *Message of the First Presidency* (1965), 2:181-82.

Quoted in, William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 11

"By early 1855 the fund was out of money, with about \$57,000 owed to it." ...also that year there was widespread drought & famine in Utah. "...some type of low-cost transportation was badly needed... Pres Young proposed that carts pulled by people replace expensive wagons pulled by expensive teams of oxen. ...A choice became clear: create handcart brigades or suspend operations. 'Let them come on foot, with handcarts or wheelbarrows' was the emigration program for 1856..."

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 11

NOTE: [See 1856 for Rowley emigration thru the PEF and Handcart Co.]

1851 Apr 2

Suckley, Worc, Eng ENGLAND CENSUS, County of WORC, Parish of SUCKLEY, Hamlet of ALFRICK ANN ROWLEY, head of house, widow, 44 no occupation, born in Worc, Leigh Children all no occupation born in Suckley, Worc, Eng LOUISA, dau 13 ELIZABETH, dau 12 - JOHN, son, 9 - SAMUEL, son, 8 - RICHARD, son, 5 THOMAS, son, 4 JANE, dau, 2

ELIZA ROWLEY, 27 listed as unmd lodger, frock maker, with Richard & Suzannah Jones family born at Suckley [Eliza is Wm's child - was she living with a sis & bro-in-law? She dies crossing the plains with Ann & kids.]

*England 1841 Census, Suckley, Worchester, England, Film #464,205*

"Six years passed in hardship after Williams death..." "...accounts left by Ann Jewell and her children inform us that the years following the Rowley conversion grew increasingly difficult. Persecution toward Mormons severed vital business connections and threatened the Rowleys' economic survival. Two very poor crop years - likely 1845 and 1846 - broke them. They were forced to sell their home at Mars Hill, with all it's possessions, at public auction. The only item that Ann Jewell held back was their feather bed.

"We do not know many details about their lives during these difficult years. Some family histories suggest that William was badly injured when he was thrown from and run over by a produce wagon. If the account is accurate, his leg and hip were crushed, and he lay bedridden for many months while Ann struggled to support the family. William was in his 60's and did not have the stamina and vigor of young manhood to help him recover quickly. Ann Jewell continued to bear children during these critical years, one in 1846, and another in 1848.

"William Rowley died in Feb 1849, at GE 64." Ann "widowed at age 42. The ages of her 7 children ranged from 7 months to 12 years."

"The parish 'poor fund' provided Ann with 7 shillings a week. The amount was barely enough to purchase flour for the family's meals. ...Ann Jewell was an accomplished seamstress... she made smock frocks, gloves, stockings, and whatever else she might sell. Her oldest daughter, Louisa was... able to obtain work as a maid." John & Samuel "...worked at a brick kiln located some miles from their home.

Rowley Family History, p 24-25

1851 Sept 21

"First Pres issues a strong call for Saints still in Iowa to gather to Zion.

Bennett, Richard, E, "Winter Quarters," Ensign 40-53

1851

Kanesville, IA Pioneers - "Some found the comforts of eastern Iowa a more difficult temptation to resist than their earlier trials and sufferings." Church Authorities reminded the Saints they were still gathering to Zion. "There is no more time for the Saints to hesitate. ...What are you waiting for? Have you any good excuse for not coming? No! ...We wish you to evacuate Pottawattamie (County) and the (United) States, and next fall be with us." "In response, most LDS in 1852 pulled out ...Approx 5,500, ...twice as many as in any other year."

"Of the several thousand LDS who used Kanesville as their jumping-off point ...half were British converts." Bennett, Richard, E, "Winter Quarters," Ensign 40-53

Date	Place	Event & Source
1852		<p>PEF - "By 1852 'all the exiles from Nauvoo who wished to come had been removed to Zion,' which meant that 'the obligation of the Nauvoo pledge of 1846 had been faithfully discharged.' ...to open the European... By 1852, some 30,000 Saints living in the British Isles were waiting to emigrate. From 1852 to 1856, PEF expended ...\$625,000 in 1856 currency in emigrating the 'poor saints' from Europe to the Salt Lake Valley."  William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17</p>
[NOTE: For more PEF info see July 1849.]		
1853	Provo, Utah	<p>"The Ute Indians went on the warpath again in 1853."  "William Wallace Haws," by Chloe Haws Lunt</p>
1853	Provo, Utah	<p>"...grasshoppers destroyed part of their late crop."  "Hannah Whitcomb Haws," compiled by Lillian Haws Scott, Feb 1995</p>
1855 Spring	SLC, Utah	Salt Lake Valley had a bad draught & the crickets.
1855	Utah	<p>"...widespread drought and famine withered the Utah Saints' resources..."  William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17  Crop destroying grasshoppers "...settlers had to go on half rations."  "William Wallace Haws," by Chloe Haws Lunt</p>
1855 Oct 29	Utah	<p>13<sup>th</sup> General Epistle of the 1<sup>st</sup> Pres...  "Let all the Saints who can, gather up for Zion..."  "In regard to foreign emigration... let them pursue the northern route from Boston, New York or Philadelphia, and land at Iowa City, the then terminus of the railroad:"  "In the Millennial Star of Feb 23, 1856, was published a lengthy circular about the emigration of 1856."</p>
1855		<p>"Handcart Pioneers, from Ethlyn J Madson  "In 1855, Pres Brigham Young sent a communication to Pres Franklin D Richards of the British Mission urging the Saints to emigrate to the United States and travel to Iowa City by train where hand carts would be provided to carry provisions and clothing... The Saints... were to walk and push their handcarts.  Wagons were to be furnished to haul the aged, the infirm and those who were unable to walk. A few good cows would be sent along to furnish milk and some beef cattle for the people to kill along the way. He urged them to gird up their loins and come while the way was open. This was published in the Millennial Star on Feb 23, 1856, and when grandfather [<b>Samuel Gadd</b>] received this message, he felt the urge to join the Saints in the Valleys of the Mountains."  "Grand mother [<b>Eliza Chapman Gadd</b>] had not joined the church, but she decided to come rather have her family separated, and they sailed from Liverpool May 4, 1856 on the ship Thornton with 764 Saints on board. They were six weeks on the water and arrived at Iowa City, Iowa, June 26, 1856. While in Iowa City Grandfather [<b>Samuel Gadd</b>] worked with others getting their carts and tents made and supplies bought. And it was late in the season before they were ready to start. He also served as a guard at Iowa City and helped in every way possible to get ready for the journey.  "The first few companies who left arrived in Salt Lake safely and had fewer deaths and made better time than those who traveled with ox teams, but Grandfather's [<b>Samuel Gadd</b>] family did not leave Iowa City until July 15, 1856 under the direction of James G Willey."  "History of Samuel Gadd," by granddaughter, Mable Gadd Kirk  "When Grandfather` [<b>Samuel Gadd</b>] accepted the Gospel and wanted to come to Utah, Grandmother [<b>Eliza Chapman Gadd</b>] decided to come to Utah with him, although she had not joined the church. However, the older children had and she did not want to separate her family." "History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk  "Answering the call for freedom, these people came singing, dancing, radiant with hope, fearless in courage, supreme in faith. They accepted each day as it came, praying not for ease, but for the opportunity and the strength to make the onward march."  Kate B. Carter, <u>Heart Throbs of the West</u>  "The <u>Journal History of the Church</u>, edited by Andrew Jensen, states that they sailed from Liverpool to New York on the ship "Thornton." They were Perpetual Emigration Fund passengers and were sent by Franklin D Richards. The date of the publication was 3 May 1856. They were also found in the "European Emigration Index" and consequently the "Emigration Records of the British Mission" The "Thornton" passenger list gave their ages, occupation, and previous address. <b>Samuel [Gadd]</b> was a labourer. They left in April 1856, and arrived the first part of May in the same year.</p>

Date	Place	Event & Source
		"Then they joined the ill-fated Willie Handcart Company. <b>Samuel [Gadd]</b> and two of the sons, Daniel and Samuel, died on the trip to Utah. ...The rest of the family continued on to Utah and settled in Nephi, Juab county.

### Pioneers

"...hardships fired their enthusiasm and deepened their commitment to gather to Zion" "the greatest number of emigrants would leave in 1855 & 1856. Rowley Family History, p 27

"To all saints in England, Scotland, Ireland, Wales, and the adjacent islands and countries, we say emigrate as speedily as possible to this vicinity ...bring with you all kinds of choice seeds, of grain, vegetable, fruit shrubbery, trees and vines ...the best stock of beast, bird and fowl of every kind; also the best tools of every description and machinery for spinning, or weaving, and dressing cotton, wool, flax and silk, etc ... So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used..."

The Millennial Star, vol 10, pp 81-88 quoted in Rowley Family History

Church leaders frequently counseled unmarried youth intending to emigrate, that they wait until they had reached Zion to select a companion. Ann Jewell Rowley counseled her teenaged daughter, Louisa, not to fall in love with a man whose faith was not sufficient to carry him to Zion. Rowley Family History, p 27

### 1856

1856	Utah	Territorial Census Index, Utah Census record, USA Utah Territorial "The <u>Journal History of the Church</u> , edited by Andrew Jensen, states that they sailed from Liverpool to New York on the ship "Thornton." They were Perpetual Emigration Fund passengers and were sent by Franklin D Richards. The date of the publication was 3 May 1856. They were also found in the "European Emigration Index" and consequently the "Emigration Records of the British Mission" The "Thornton" passenger list gave their ages, occupation, and previous address. Samuel was a labourer. They left in April 1856, and arrived the first part of May in the same year. "Then thy joined the ill-fated Willie Handcart Company. Samuel and two of the sons, Daniel and Samuel, died on the trip to Utah. ...The rest of the family continued on to Utah and settled in Nephi, Juab county.
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1856		"Six years passed in hardship after <b>Williams [Rowley]</b> death..." "hardships fired their enthusiasm and deepened their commitment to gather to Zion" "the greatest number of emigrants would leave in 1855 & 1856
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Rowley Family History, p 34

"At the time of his joining the Church of Jesus Christ of Latter-day Saints, **William** made a comfortable living by raising hops. After his baptism he was subjected to such persecution because of his religious beliefs that he lost his wealth, He had dreamed of coming to Utah, but his health failed under the pressure of extreme harassment and he died without having realized his dream. His sons, left fatherless, walked great distances to work at a brick yard in order to earn money to buy passage on the Thornton bound for the United States. His wife, possessed of supreme courage, brought their seven children and two of his children by a former marriage<sup>1</sup> by ship, rail, and handcart to Utah.

"Also sailing on the Thornton was the family of **Samuel and Eliza Chapman Gadd**, parents of **Mary Ann** who was to become the wife of **John Rowley**<sup>2</sup>. They were from the town of Orwell, Cambridgeshire, England. They too had embraced this new religion and were on their way to Zion. The ship docked at New York City and the group traveled by train to Iowa City to join the saints. Here they built handcarts and organized their belongings in preparation for their long trek across the great plains to Utah. This large group crossed Iowa, leaving Iowa City on July 15, 1856, one day after **John's** fifteenth birthday, to join the handcart company of Captain James G Willey at Council Bluffs.

1856	England	"Life Story Of John [Sylvester] And Eliza Rowley," By Their Children <b>Ann Rowley</b> indebted to the perpetual Emigration Fund of the Church of Jesus Christ of LDS; Children: Louisa, JOHN, Samuel, Richard, Jane, & Eliza "Perpetual Emigration Fund," Film #25,686 In 1856, through the assistance of the P. E. Company, [Perpetual Emigration Fund] the family emigrated to Utah. They left their home in May and took the train for Liverpool where they embarked in the good ship Thornton. <b>Sister Rowley</b> , her seven children and one stepdaughter whose name was Eliza. While crossing the ocean, several deaths occurred. Once the ship was in a calm and the saints fasted and prayed and the Lord showed forth His power in their behalf. He also came to their deliverance once in a terrible storm when the ship took fire and they called on Him for preservation. They had a long and tedious voyage. Their captain was a very cruel man and although he did no harm to
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**Date****Place****Event & Source**

them, it pained them to see how cruel he treated and abused his attendants. But crime has its punishment and before they reached New York he was taken off the ship onto another boat and imprisoned. At his trial he was sentenced to never go to sea again.

"Sketch Of Life Of John Rowley" [who wrote this?]

### Perpetual Emigration Fund

Perpetual Emigration Fund - "...capitalizing on a money infusion produced by Gold Rush travelers in Utah, the First Presidency created the Perpetual Emigration Fund (PEF), ...Attendees at the Oct 1849 conference gave their approval"

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17

Perpetual Emigration Fund - 1849 Oct 12 First Presidency announces PEF "Ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be in the first year, or even the second, it will come,..."

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17

PEF - "The first to gather were those with sufficient means to pay their own way. Thousands of poor possess the zeal but lacked the means. The church proposed a joint-stock company, The British & American Commercial Joint Stock Co. Didn't work. Next, Church leaders petitioned Queen Victoria to assist needy LDS to emigrate to Vancouver Islands. Polite response, no help. Gold Rush of 1849 created profitable new trade. Perpetual Emigration Fund set up in Sept 1849. A revolving fund used to purchase oxen, inexpensive wagons, and bare essentials to transport immigrants from the railroad terminus at Iowa City to great Salt Lake City. Oxen sold in Utah & money to be paid back as able. First to aid Saints leaving Nauvoo. 1852 emphasis shifted to Europe Saints. Tens of thousands of members emigrated... Between 1852 & 1887, 1/3 of all Saints who came from Europe were aided in some way by the PEF (Bloxham, p 180)

Costs were extremely high for the times. Businessmen in Iowa pushed prices ever higher. Ave price in 1855 was \$130 per person.

Rowley Family History, p 34-35

"The cry of our poor brethren in foreign lands for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance.

Millennial Star, vol 13, pp 51-52: quoted in Rowley Family History, p 34

"In your elections of the Saints who shall be aided by the Fund, those who have proven themselves by long continuance in the Church shall be helped first, whether they can raise any means of their own or not... if they have not a sixpence in the world."

Millennial Star, vol 17, pp 814-15: quoted in Rowley Family History, p 36

"The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance,' said the Presidency. 'The P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from thralldom (i.e., bondage) of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life and open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence.'"

The source of this is; James R Clark, ed., *Message of the First Presidency* (1965), 2:181-82.

Quoted in, Wm G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 11

"By early 1855 the fund was out of money, with about \$57,000 owed to it." ...also that year there was widespread drought & famine in Utah. "...some type of low-cost transportation was badly needed... Pres Young proposed that carts pulled by people replace expensive wagons pulled by expensive teams of oxen. ...A choice became clear: create handcart brigades or suspend operations. 'Let them come on foot, with handcarts or wheelbarrows' was the emigration program for 1856..."

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 11

NOTE: [See July - Oct 1849 for more details on PEF.]

### Sailing

"From 1840 to 1868, virtually all LDS emigrants crossed the Atlantic and Pacific in sailing ships. ...The most important type of sailing vessel in which LDS emigrants traveled was the packet ship, the workhorse of the passenger service, ...she had to withstand the violence of brutal seas and the stress imposed by hard case masters who strove to keep a schedule under all conditions. Her crew were often called 'packet rats' because of their dubious backgrounds.

"Packet ships were sturdy, full-bodied, and somewhat tubby in appearance.

"...in a 51 year period not one LDS emigrant company was lost in the Atlantic. ...between 1847 & 1853, 59 such vessels were lost, with all who were on board." "...fear of the ocean often submerged all other hardships." "...the safety

**Date****Place****Event & Source**

record of these vessels was remarkable. Masters and passengers often attributed the safe voyages to the hand of Providence, and to the fact that the ships were usually dedicated and blessed before embarking. Many of the vessels were eventually lost at sea, but not while transporting Latter-day Saints.

"...uniquely organized... Large companies were divided into wards, each with its own presidency.

"In the early years, emigrants supplied their own food. Later maritime legislation required shipping lines to provide a daily ration. Few emigrants could afford cabin fare, and sleeping accommodations in steerage were rude and usually overcrowded. ...both space and privacy were very limited. ...sea travel remained quite primitive.

"...a mock-up of steerage quarters ...is a confined areas with tiered bunks ranged along each side. A ladder or steep stairs provided the only exit, and during storms the quarters were 'hatched down' to prevent water from flooding the hold. The only light came from a few lamps hanging in strategic locations and shedding a dim glow. The only sanitary facilities were buckets or chamber pots. Some later packets had water closets built on the main deck, but during severe storms - sometimes lasting for days - steerage passengers were hatched down and could not get to the deck. It is easy to imagine the resulting chaos and stench.

"Overcrowding compounded the misery of seasickness, dysentery, cholera, and other diseases. Many emigrant companies exceeded 500 passengers. Between decks, these men women & children huddled together in a heaving, rocking craft, suffering in body and spirit. Even under the best conditions and discipline, the situation created a fertile environment fir the spread of disease."

"...the Atlantic and Pacific oceans in all their vastness created feelings of awe, loneliness, and apprehension.

Converts to the church who had never been far from home soon found themselves at the mercy varying winds and uncompromising waves. At night, lying in their berths, they could hear the creaking and straining noises of the ship, the flap of canvas, the wind whistling through the shrouds and rigging, and the shouting officers and crew... Below deck, the emigrants little world was dark and confined. It was a discordant symphony of children's crying, the retching and vomiting of the sea sick, the muttering and groaning of despairing companions and, above all, the waves crashing against the hull and over the deck."

"Sometimes ships were becalmed for days, creating water and food shortages."

"To combat disease, tedium, and discouragement, LDS emigrants established patterns of shipboard living.

Scrupulous sanitation was emphasized, including frequent fumigation and sprinkling of lime (used as a bleaching) in living quarters. To promote health, leaders insisted that in warm and calm weather, everyone - sick and well - spend time on deck in the air and sunshine. Religious services, prayer meeting, entertaining events, games, instruction classes, reading, and needlework were helpful distractions.

"Under Sail to Zion" , Conway Sonne, Ensign July 1991, p 7

1856 May 1

Liverpool, Eng

**Ann Rowley** & family on ship "Thornton"

"They sailed to America on the ship Charles Thornton and traveled to Iowa City in company with **Ann Jewell Rowley** and her children. Whether members of the two families met during the voyage is not known."

"On Thursday, May 1, 1856, **Ann Jewell Rowley**, widowed, age 46, a mother with seven children, boarded the ship Thornton, at Bramby Moor Docks, Liverpool, England. Ann's stepdaughter, Eliza Rowley, accompanied her. Eliza was unmarried, age, 32."

"The *Thornton* was a three-masted sailing vessel with three decks. ...chartered by the Perpetual Emigration Fund... 764 English, Scotch, and Danish Saints. ...Among the passengers were William & Ellen Oman McKay and their son David, father of future Church president...

Rowley Family History, p 37

*Thursday, May 1, 1856, passengers embarked on the ship Thornton, took possession of their berths as allotted them, by evening order and tranquility prevailed throughout.*

Willie Handcart Company Diary

Found in; Evelyn Hughes. Furnace of Affliction. P 19

On Thursday, the first of May 1856, Captain Collins of the ship "Thornton" received the saints at Liverpool, England. There were 764 saints including the **Rowleys** aboard the ship. On the third of May President Franklin D. Richards, then presiding over the British Mission, came on board along with a government inspector and the ships physician. They examined all the saints and pronounced them all in good health. President Richards appointed James C. Willie captain of the company. The ship "Thornton" cleared Liverpool on the third of May and sailed the following day.

Soon after leaving Liverpool the Emigrants were divided into several wards or districts and a presiding officer was appointed over each ward. During the voyage there was much sickness among the saints and seven deaths occurred. They also had three births and two marriages on the ship. Captain Collins was very kind to the Emigrants, allowing them many privileges which were appreciated by them. He also gave the elders full liberty to preach and hold meetings on board as often as [Page 3] they

Date	Place	Event & Source
		<p>pleased. Captain Collins and the ship doctor as well as other officers were attentive listeners to the preaching. They often joined the saints in singing songs of Zion. The saints also had many entertainments and the Captain never allowed any sailors to disturb them. Captain Collins complimented the saints on their cleanliness and said that he could never wish for a better or more orderly group of passengers.</p> <p>Before disembarking, written testimonials were exchanged between the saints and Captain Collins and the ships doctor. These testimonials expressed the good feelings and the pleasant, cordial understanding which had prevailed between all concerned during the voyage. The captain and physician, while trying to respond to the written testimonies given to them by the saints, were overcome by their feelings and shed tears of emotion.</p> <p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"  See Emigration Records of the British Mission (Thornton Ship list)  LDS film #25691                      John Rowley's Family 136 pg 1</p>
1856 May 3		<p><b>Samuel &amp; E Gadd</b> - 8 children from Liverpool to New York on "Thornton."  Perpetual Emigration Fund Passengers sent by Franklin D Richards  <u>Journal History of the Church</u>, for this date  Quoted by Diane Loosle in "The Gadd / Moule Family, L1a  <b>Ann Rowley</b> indebted to the perpetual Emigration Fund of the Church of Jesus Christ of LDS; Children: Louisa, <b>John</b>, Samuel, Richard, Jane, &amp; Eliza  "Perpetual Emigration Fund," Film #25,686  [Look for Samuel Gadd on that list.]</p>
1856 May 4		<p><b>Ann Rowley</b> &amp; family sailed from ENGLAND on the ship "THORNTON"  Louisa 18?                      Elizabeth 16                      <b>John</b> 14                      Samuel 12  Richard 11                      Thomas 10                      Jane 7  [Eliza, 32?, was with them, too.]                      Brit Miss p16?  [See details of journey in <u>Rowley Family History</u>, Appendix pp290-350.]  <b>Samuel &amp; Eliza Gadd</b> &amp; children including dau <b>Mary Anne</b> (6) were on same ship &amp; Emma James (16)  [John Rowley later married both ladies.]</p>
1856 May 4		<p>Sailed on the ship "Thornton" p 10)  Samuel Gadd                      Eliza Gadd                      Alfred Gadd                      Jane Gadd  William Gadd                      Samuel Gadd                      <b>Mary Ann Gadd</b>                      Sarah Gadd  Isaac Gadd                      Daniel Gadd  European Emigration Index, LDS film #298433</p>
1856 May 4		<p><b>Samuel Gadd</b> "heard and received the message or Mormonism. He decided to immigrate to Utah. <b>Mary Ann</b> was seven...when they left Eng. Although her mother had not joined the church, her father and the three oldest children had, and rather than separate the family, her mother decided to come to America with them.  <b>Samuel &amp; Eliza Gadd</b> -"They left Liverpool, 4 May 1856, on the ship 'Thornton' and, after 6 weeks on the ocean, arrived at New York, 14 June 1856."  "History of Mary Ann Gadd Rowley," by daughter Mary Luella Rowley Laws</p>
1856 May 6	England	<p><b>Ann Rowley</b>: "With the perpetual aid fund, we were able to book passage on the sailing vessel the "Charles Thornton." Only one of my stepchildren sailed with us, Eliza, a sweet girl, with very frail health. All of my children came. There was Louisa 19, Elizabeth 17, <b>John</b> 16, Samuel 13, Richard 12, Thomas 10 and Jane 8. We left England with all its beauty 6 May 1856.  Autobiography <b>Ann Jewell Rowley</b></p>
1856 May 11	On the ocean	<p>The Saints on the <i>Thornton</i> suffered extremely from seasickness.  "...this morning with the permission of the Captain, the Saints assembled on deck and held meeting at 11:30 a.m."  Willie Handcart Company Diary  Found in: Evelyn Hughes. <u>Furnace of Affliction</u>. P 28</p>
1856 Jun 14	New York City, USA	<p>The ship the "THORNTON" docked at Castle Gardens, NYC, after 40 days on the high seas. This is a Saturday. ...spent the weekend on the ship... allowed to go into NYC to attend Church services if they wished, &amp; were visited by John Taylor."  <u>Rowley Family History</u>, p 40  <b>Ann Rowley</b>: "The sea voyage took 6 weeks and several deaths occurred and once the ship was in a calm and the Saints fasted and prayed and the Lord showed forth his power in our behalf. He also came to our</p>

Date	Place	Event & Source
		<p>deliverance in a terrible storm, when the ship caught fire and we called on Him for our preservation. Food was at a premium. One week was so stormy, the ship was driven back 500 miles. Six weeks was a long time to live aboard ship, in cramped quarters. However, our Captain didn't ill treat us, but he was a very cruel man and we were many times pained by witnessing his abuse to his crew. In a way, this experience strengthened us for our more severe trials ahead.</p> <p>"The ship entered the New York Harbor 14 June 1856, landing at Castle Gardens, we sailed again, up the Hudson River, to a terminal of the Rock Island Railroad, where we took the train to Iowa City."</p> <p style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p> <p>"We find that Castle Gardens is no castle. There is no garden, only a large wooden shed where we sleep on the floor among people from many nations."</p> <p style="text-align: center;">Evelyn Hughes. <u>Furnace of Affliction</u>. P 29</p> <p>"The saints arrived in New York on June 14, 1856 and were received by Elder John Taylor. They left New York on the 17th of June and traveled by rail to Iowa City arriving there on the 26th of June.</p> <p style="text-align: center;">Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"</p> <p>They went from New York by train and boat to Iowa City, and after a short delay, to Council Bluffs. Here preparations were made for one of the worst journeys history has ever recorded. The saints were light hearted and worked with zeal preparing for their trek across the plains. Once while they were gathered at their daily devotional, Brother Levi Savage spoke and portrayed to them the intense suffering they would endure if they started so late in the season to cross the plains, the thoughts of which made him cry like a child. But Captain Willeys sternly rebuked him for this speech [sic] and told them that if they would be faithful and do as he told them, the winter would be turned to summer. But the subsequent events proved that Elder Savage was right.</p> <p>A few of the saints stayed behind to come on in the spring and the others, with buoyant spirits, started to draw their handcars from Council Bluffs to Salt Lake City, happy in the thought that they were going to Zion. The work of drawing a handcart made <b>Sister Rowley</b> sick the first day out, but in spite of the fact that she did not recover good health at all on the journey, she kept pace and pulled her handcart.</p>
	NYC, USA	<p style="text-align: center;">"Sketch Of Life Of John Rowley" [who wrote this?]</p> <p>"They left Liverpool, 4 May 1856, on the ship 'Thornton' and, after 6 weeks on the ocean, arrived at New York, 14 June 1856."</p> <p style="text-align: center;">"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws</p>
1856 Jun 17		<p>"The following Tuesday, they transferred their baggage to a steamboat and later transferred to the Erie Railroad. By the end of the day... they were traveling west by rail. They traveled by rail all the next day..."</p> <p style="text-align: center;"><u>Rowley Family History</u>, p 40</p> <p>"From Castle Garden we go by steamboat up the Hudson River. We find that nothing about this new country is small. The great palisades, the forests along the river go on and on. Everything we see looks so new. At 11 p.m. we arrive in Pier Mount.</p>
1856 Jun 18	New York	<p style="text-align: center;">Evelyn Hughes. <u>Furnace of Affliction</u>. P 30</p> <p>"Crowded like cattle in freight cars we are on the New York and Erie Railroad bound for Dunkirk. Narrow, hard benches make night endless. Cranky children cry for space, long for beds. Smoke and cinders drift in through open windows. Clatter and clank of wheels on iron rails drive sleep away. A baby wails. Second by second, night inches into day."</p>
1856 Jun 19		<p style="text-align: center;">Evelyn Hughes. <u>Furnace of Affliction</u>. (2002). P 31</p> <p>"On Thursday, ...they transferred to the steamboat <i>Jersey City</i> &amp; steamed west across Lake Erie toward Toledo, Ohio..."</p> <p style="text-align: center;"><u>Rowley Family History</u>, p 40</p> <p>"...By evening we had traded crowded rail cars for crowded quarters on a screw steamboat bound for Toledo, Ohio. The sisters occupy the steerage, brethren remain on deck.</p>
1856 Jun 21	Toledo, Ohio	<p style="text-align: center;">Evelyn Hughes. <u>Furnace of Affliction</u>. P 32</p> <p>"We reach the station in Toledo at 9 a.m. No one in the village wants to sell food to Mormons. Railroad officials are unkind, making everything as inconvenient and miserable for us as possible."</p> <p style="text-align: center;">Evelyn Hughes. <u>Furnace of Affliction</u>. P 33</p>

Date	Place	Event & Source
1856 Jun 22	Chicago, Ill	"By Sunday... they arrived in Chicago." <u>Rowley Family History</u> , p 40 "Great banks of ominous clouds, with livid streaks of lightening zig-zagging through them, great us in Chicago. It is evening. The conductor puts us out on the street. After much arguing, the railroad superintendent lets us use an empty warehouse. It is dusty and grimy, but we are grateful for shelter. Rain beats against the building all night. Evelyn Hughes. <u>Furnace of Affliction</u> . P 34
1856 Jun 24	Chicago, Ill.	"Yesterday our group was divided. English saints left Chicago at 3 p.m. on an express train for Rock Island. We arrive at Pond Creek to find the railroad bridge across the Mississippi washed out. We spend the night in the railroad cars. The remainder of our group will arrive in the morning. We spend the day shifting luggage. We are unable to buy food." Evelyn Hughes. <u>Furnace of Affliction</u> . P 35
1856 Jun 26		Thursday - Start rail journey to Iowa City <u>Rowley Family History</u> , p 36 "Early this morning we crossed the Mississippi on a steam ferry boat. At 9 a.m. we leave by rail for Iowa City, arriving shortly after noon. Another thunderstorm sends us seeking shelter in a large engine shed. Brethren from the handcart camp visit with us. "Two weeks we have lived without shelter. We are learning to cook on an open fire. We wash our clothes in the stream. ...[Ann] Mama is stoic. Trials do not affect her faith." Evelyn Hughes. <u>Furnace of Affliction</u> . P 36 - 37

### WILLIE HANCART CO.

Ann Jewell Rowley Family Crosses the Plains  
Samuel & Eliza Chapman Gadd Family Crosses the Plains

"Fourth Company James G Willie Captain - **Gadd, Sam**, (40) w/family

<b>Eliza</b> (40) wife	Alfred (18)	Jane (16)	William	12
Samuel 10	<b>Mary Ann</b> 7	Sarah 5	Isaac 1	Daniel 1
<b>Ann Rowley</b> (46) with family	Louisa (18)	Elizabeth (16)	<b>John</b> (14)	
Samuel (12)	Richard (11)	Thomas (10)	Jane (7)	
Eliza Rowley (30)	Jane Rowley			

LR, Hafen, Handcarts to Zion 1856-1860 973 H 2 hafv vo 14, p 290&293

**Ann Rowley:** "Many Saints were migrating to Zion, which had been established in what is now known as "Utah." So anxious were we all to join the Saints, that we were willing to accept any kind of transportation, to make the trip. Just at this time, the "Handcart Method" had been adopted and we were grateful for even this mode of transportation to travel. We expected the handcarts to be ready, but they were not. We were delayed in Iowa City. Handcarts had to be made, supplies gathered, oxen caught and broken to pull the heavy supply wagons, everything that even hinted of being a luxury, must be eliminated. There were many keepsakes that I wanted to take, but couldn't. But there was one thing I didn't consider a luxury and that was my feather-bed. I had hung onto that beloved item from the time of the auction in England and now clearly there was no room for it. It wouldn't be bad to walk 1300 miles if one had a feather-bed to sleep on at night, but no matter how I folded it, it was too bulky. Wouldn't it be just wonderful I thought, if I could deflate it in the morning and inflate it at night, so it would pack compactly. But a feather-bed is a feather-bed and when it came to choosing between Zion and a feather-bed, well it was a little too late to turn my back on Zion, so I ripped it open and emptied the feathers on the ground and used the tick to cover the supplies on the handcart.

"We left Iowa City under the direction of Captain James C. Willie and Millen Atwood. Captain Willie had been a leader on the ship while we were crossing the sea. I remember Brother Savage commenting on the lateness of the start and predicting the cold hardship and suffering the company would have to endure before they reached the valley. He cried like a child, but the captain rebuked his speech.

"We started out in great spirits, grateful at last that we were on the last lap of our journey. When we started our weather was intensely hot and our feet were badly blistered. The stock had to be herded at night and this was a laborious task for men who had drawn carts all day."

Autobiography **Ann Jewell Rowley**

"**John Rowley** was 16, [15] but he had been doing a man's work day by day since leaving Iowa City. He pushed a handcart over 1,000 miles. Rowley family history relates that at one crossing of the Sweetwater, **John** helped to carry children across the stream in the freezing water and helped women pull their handcarts across.

## Date

## Place

## Event & Source

By evening his wet clothes were frozen to his skin, and his mother had to warm him carefully to remove the frozen clothing.

"On another evening he stood sentry duty in the freezing weather until all the stragglers came into camp. Exhausted, he lay down in the snow, and his hair froze to the ground. He lay there waiting to die. One of the company captains came along and gave him a painful kick. When he groaned, they realized he was still alive and placed him on the sick wagon, preserving his life."

Rowley Family History, p 61

**Ann Rowley:** "When we were well into the wilderness, we noticed a storm approaching from the southwest. The terrifying thing was not the storm, but **a large herd of buffalo stampeding** right past our camp. Afterward, I thanked the Lord, that our lives had been spared, for we all could have been killed. As it was, we lost 30 head of our best oxen. They were swept away by the buffalo. The men hunted for them but had to give it up.

"This was the beginning of our great hardships and probably was the cause of most of them, for we had spent valuable time looking for the oxen. This loss in turn, reduced our meat supply and because there wasn't enough cattle to pull the supply wagons, a hundred pounds of flour was placed in each handcart.

"Our handcarts were not designed for such heavy loads and we were constantly breaking down. They had been made of green lumber and were affected by the weather. Rawhide strips was used to wrap the iron rims to the wheels and the wood would shrink and the rawhide would come loose. It hurt me to see my children go hungry. I watched as **they cut the loose rawhide from the cart wheels, roast off the hair and chew the hide,**

"There came a time, when there seemed to be no food at all. Some of the men left to hunt buffalo. Night was coming and there **was no food for the evening meal.** I asked God's help as I always did. I got on my knees, remembering **two hard sea biscuits** that were still in my trunk. They had been **left over from the sea voyage**, they were not large, and were so hard, they couldn't be broken. Surely, that was not enough to feed 8 people, but 5 loaves and 2 fishes were not enough to feed 5000 people either, but through a miracle, Jesus had done it. So, with God's help, nothing is impossible. I found the biscuits and put them in a dutch oven and covered them with water and asked for God's blessing, then I put the lid on the pan and set it on the coals. When I took off the lid a little later, I found the pan filled with food. I kneeled with my family and thanked God for his goodness. **That night my family had sufficient food.** The men returned with buffalo meat, and what wasn't eaten right away by the Saints, was dried into jerky.

"My two youngest children, Thomas who was 10 and Jane who was 8, often played as they walked along with other members of the company. When the company stopped at night the children would hurry to our own camp for roll call. One day when they had been especially busy with their own games, the company got far ahead of them and I didn't even know it. They hurried to catch up, but they were confronted with a large stream, too deep for them to cross and the wagons had gone on. Roll time came and **the children were missed.** All the wagons were searched and questions asked of the members of the group. I was frantic with grief and worry for the night was coming on and I knew the dangers of wild animals and prowling Indians. **A searching party** was dispatched and the children were found on the other side of the river, huddled under an overhanging rock, cave like formation. I blamed myself endlessly. My only consolation was that the Savior's mother had experienced the same thing when Jesus was 12 years of age. From that time on Thomas and Jane willingly stayed by my side.

"The weather became cooler and at times the company was delayed because of the constant repair of the handcarts. We encountered many storms on the way and the way seemed long indeed.

"The last time we crossed the Platte River, Samuel's clothes were soaked. By the time he got to camp it was sundown and his clothes were frozen so stiff he could barely move. I wrapped a blanket around him and he stood by the fire, while I dried his clothing."

Autobiography **Ann Jewell Rowley**

## Handcart Companies

Pioneer - "We cannot afford to purchase wagons and teams as in times past. ...make hand-carts, and let the emigration foot it, draw upon them the necessary supplies, having a cow for every ten. They can come just as quick, if not quicker, and much cheaper - can start earlier..."

"Of course, you will perceive the necessity of dispensing with all wooden chests, extra freight, luggage, etc. They should only bring a change of clothes..."

Millennial Star, vol 17, pp 813-15: quoted in Rowley Family History, p 36

"By early 1855 the fund was out of money, with about \$57,000 owed to it." ...also that year there was widespread drought & famine in Utah. "...some type of low-cost transportation was badly needed... Pres Young proposed that carts pulled by people replace expensive wagons pulled by expensive teams of oxen. ...A choice became clear: create handcart brigades or suspend operations. 'Let them come on foot, with handcarts or wheelbarrows' was the emigration program for 1856: 'let them gird up their loins and walk through, and nothing shall hinder or slay them.'"

**Date**                      **Place**                      **Event & Source**

During 1856, five separate handcart companies reached Utah. The last two, the Martin & Willie Companies suffered many deaths due to traveling too late in the season, taking double the number of people they should have, and being caught by heavy blizzards in Wyoming.

Handcart pioneer Priscilla Evans said of her journey, 'People made fun of us as we walked, pulling our handcarts, but the weather was fine and the roads were excellent. (We) thought it was a glorious way to go to Zion.'

"Altogether, the 10 handcart brigades moved some 3,000 Saints to Utah; ...In theory and practice, to have people pull handcarts to Zion was a workable system, tailored to provide low-cost transportation for healthy people who could not afford high-priced wagons and teams."

William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, p 11

"Between 1856 and 1860 ten handcart companies traveled to Utah. ...to reduce expenses so that financial aid could be extended to the greatest number of emigrants. ... only 100 pounds of flour and a limited quantity of provisions and belongings into a cart and then pulled ...across the plains."

Our Heritage, A brief History of the Church of Jesus Christ of Latter-Day Saints

"Their stock had to be herded at night, which was a very laborious task for the men who had drawn carts all day. The weather was so hot at first, their feet blistered. The Indians were very hostile. Although they did no immediate injury to this little peaceful band, the saints saw things that awakened them to the fact that such a thing would not be impossible. A Mr. Babbit and his company of apostates returning to the east had been killed. They saw the Indians with Mr. Babbit's mules, a squaw with a murdered woman's blanket, and when they reached the place where the attack had occurred, they saw blood, human hair and clothing scattered around. These sickening sights tended to enhance their fears and they suffered greatly in this way.

"One day while they were attending their camp duties a great herd of buffalo appeared suddenly and stampeded their cattle. Many were never recovered. This was a great loss and hardship [hardship] to them as some of their beef cattle had to supply the vacancy. This would necessarily shorten their rations and one hundred pounds of flour was added to the already heavy burden of each handcart.

"Now the weather was getting cold, rations short, and work hard. **Sister Rowley** felt that she had all she could bear as she watched her little ones trudge along day after day until their little feet would bleed, and yet was unable to assist them save by a few encouraging words. Then as a crowning blow, her stepdaughter, with others who could endure the hardships no longer, died and was buried on the plains.

"Many were the times they waded through streams when the weather was so bitter cold that their clothing froze about them. But **Sister Rowley** said she would be the happiest woman alive if she could be permitted to reach Zion with all her other children.

"When provisions became so scarce that life was almost unendurable, some of the brethren asked the captain to kill some of the church cattle he was bringing for food. The reply was "I would rather take the cattle than the people." When they arrived at the last Sweetwater crossing, Cyrus H. Wheelock of Dan Jones' party met them with provisions. He could not restrain his tears when he saw the conditions the saints were in. When they got food many were unwise in eating and died from the effects of it.

"One night they had to make camp without water and fifteen froze to death and had to be left by the way. **John** gave out before reaching camp and laid down on the ground. He had one thigh badly frozen. He recalled being brought to consciousness by a kick from the captain. His brother, Thomas, had one hand frozen. But in spite of their privations and hardships, **Sister Rowley's**, one great wish was granted, and on the 9th day of November, she and her faithfulness was rewarded by arriving in Salt Lake City with all of her children, while many had layed [sic] their dear ones to rest on the plains. As soon as she arrived she had a piece of sagebrush removed from her eye which had been causing her a great deal of pain for several days."

"Sketch Of Life Of John Rowley" [who wrote this?]

1856 Jun 27	Iowa, USA	<p>IN OUTFITTING CAMP</p> <p>Levi Savage said wait till spring. "We really didn't have much choice. There was no work here for us to keep ourselves through the winter, and our families had to live. 'We must put our trust in the Lord as we have always done,' ...and that was that." Emma James, quoted in <u>Rowley Family History</u>, p 46 [She later married John Rowley.]</p> <p><b>Samuel Gadd</b> served as a guard in Iowa City</p>
1856 July 1	Iowa	<p>"History of Samuel Gadd," by granddaughter Mabel Gadd Kirk</p> <p>"Already we have left a lifetime's treasures. Out of the pittance we have brought, here on the rim of wilderness we measure again - seventeen pounds. Our bedding and woolen clothing weigh too much. What will we do when winter comes?"</p> <p>Evelyn Hughes. <u>Furnace of Affliction</u>. P 39</p>
1856 July 15		<p><b>Samuel &amp; Eliza Chapman Gadd</b> &amp; family of 9: ages; twins not yet 2, 5,7,10,12,14,17,</p>

Date	Place	Event & Source
1856 Jul 15	Iowa, USA	<p>&amp; the oldest turned 19 today. Most of the children had a birthday on the trail.</p> <p>"...left Iowa City ...in Captain Willies Handcart Co. for the long trek across the plains. <b>Mary Ann</b> passed her 8<sup>th</sup> birthday on the Platt River. The company expected to reach Salt Lake before winter set in but it came much earlier than usual &amp; was very severe. Many hardships were endured.</p> <p>"<b>Mary Ann</b>, with rags covering her feet, led her snow blind mother for three days as she pulled the handcart. During this time she carried an ox hoof &amp; at each camp she would roast it &amp; eat the part that was roasted. This was all she had to eat during those three days."</p> <p>"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws</p> <p>"Miles to Go</p> <p>Ant-like, the string of carats crawls slowly upward over the first vast swell of prairie. Wind and sun turn grass into a green sea that heaves like great ocean waves billowing into infinity. July sun beats down without mercy. Backs ache, feet blister, hands strain against green hickory crossbars. This first day on the trail, I ask - <i>how far is thirteen hundred miles?</i>"</p> <p>Evelyn Hughes. <u>Furnace of Affliction</u>. P 40</p> <p>WILLIE HANCART CO. leaves: 500 people, 120 handcarts, 5 wagons, oxen, cows, &amp; beef</p> <p>"On Friday, 15 July, a Sheriff appeared with a warrant to search the wagons. He was looking for women who had been retained against their wishes. He found none, and left the camp in peace."</p> <p>"Though it was still early in the summer, it was late in the season for travel across the plains." "The poor, however, had little option." "...the arrival of this company of Saints was not expected at Iowa City. ...1,620 Saints for whom no provisions had been made. Most were poor and would have to travel by hand-cart. More than 250 hand-carts had to be built... The Willie company was under way by 15 July. ...Each person was allowed to carry only 17 pounds of personal possessions. That included clothing, blankets, and all personal effects. ...Painful as it was ...to give away their few remaining possessions, it is likely that those things not needed would have been discarded somewhere along the way."</p> <p>"Pioneer journals describe the clutter left alone the wagon roads by those who found that they could carry only what was absolutely needed."</p> <p>"Each hundred had 5 large tents, sleeping 20 persons to a tent. ...20 handcarts - one for every 5 persons - and a large wagon drawn by three yoke of oxen..."</p> <p>"The camp generally arose at 4:30 a.m., had breakfast, packed for travel by 7:30 a.m., and departed. In the midday summer heat, they halted to rest for several hours where there was water and shade, then continued on in the afternoon. In the evenings they sought campsites with ample wood and water.</p> <p>"The average daily travel was 14 to 17 miles."</p> <p><u>Rowley Family History</u>, p 40-1</p> <p>It was on the 15th of July that <b>John Rowley</b>, along with the other saints left Iowa City in what is known as the Captain Willie Handcart Company. This company consisted of five hundred souls, one hundred and twenty handcarts, five wagons, twenty four oxen, and forty five beef cattle. The saints were happy in the thought that they were going to Zion, and the first two hundred miles all went well. The scenery was beautiful and with game being plentiful, the spirit of joy reigned in these camps of Israel. However on the fourth of September the company's cattle were run off by a band of Indians, and this proved to be a great calamity. When the company reached North Bluff Creek, six hundred miles from Iowa City, their provisions were so low that Captain Willie was compelled to cut their rations. It was here that Elder Franklin Richards and a party of returning missionaries joined them and found the camp in serious condition. They felt that the best way they could help the saints was to hurry on to Salt Lake and report their condition to President Brigham Young and have relief sent to the company.</p> <p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"</p> <p>"...left Iowa City ...in Captain Willies Handcart Co. for the long trek across the plains. Mary Ann passed her 8<sup>th</sup> birthday on the Platt River. The company expected to reach Salt Lake before winter set in but it came much earlier than usual &amp; was very severe. Many hardships were endured.</p> <p>Rowley &amp; Gadd - "<b>Mary Ann</b>, with rags covering her feet, led her snow blind mother for three days as she pulled the handcart. During this time she carried an ox hoof &amp; at each camp she would roast it &amp; eat the part that was roasted. This was all she had to eat during those three days."</p> <p>"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws</p>
1856 July 20, Sunday,	Iowa	<p>"...Saints remained in camp. They were visited by local inhabitants... One man told Pres Willie he would tear their tent down.</p> <p>Others tried to start arguments. ...the Saints held a meeting ...to teach their visitors about their beliefs and explain why they were traveling west. When the meeting ended, the visitors were</p>

Date	Place	Event & Source
		'perfectly docile and returned home.' <u>Rowley Family History</u>
1856 July 30	Walnut Creek	"a respectable gentleman from the city of Walnut Creek came to the camp with 15 pairs of children's boots that he wished to donate to the travelers. And so the camp rolled on." <u>Rowley Family History</u> , p 44
1856 Aug 11	Missouri River	"...27 days out of Iowa City, 3½ months out of Liverpool, the Willie Co. crossed the Missouri River ...Florence, Nebraska... They had 300 miles of dusty road behind them, and Zion lay 1,000 miles in the distance before them." <u>Rowley Family History</u> , p 44
		"One day when Thomas (10) & Jane (8) [Rowley] had been especially busy with their games, the company got far ahead of them. As they hurried to catch up, they reached a stream too deep to cross. The children were not missed until roll call. The alarmed family members searched the wagons, ...Night was coming on and all knew the dangers of the prairie. A search party... finally found the two children huddled under overhanging rock."
		"Despite the dangers, the older children seemed to endure better than the adults." Sometimes, along the trail, buffalo would stampede. Cattle at times ran off with them. Late one night 30 of their cattle disappeared... "We had a guard around them, but, no one knows when or where they went." They didn't have enough oxen to pull the wagons. They yoked their cattle & finally had to load some of the flour onto the hand-carts for people to transport. This caused a three day delay and slowed their progress the rest of the trip. <u>Rowley Family History</u> , p 48
1856 Sept 4		"The first 200 miles of the trip all went well. The scenery was beautiful & game was plentiful, but on Sept 4, their cattle were run off by Indians & this was a real calamity causing their food supply to run low. A herd of buffalo stampeded close to them ...Captn Willie was forced to cut their food rations & their carts were falling to pieces because of bad roads, ...they spent valuable time mending them. There was a great deal of sickness, & because of food supply being low & constant walking, many were unable to stand it."
1856 Sept 12		"History of Samuel Gadd," by granddaughter Mabel Gadd Kirk Pres. Franklin D Richards & returning missionaries over took the Willie Co. There were no extra supplies to give. <u>Rowley Family History</u> , p 50
		"...Seeing the sad conditions of the company and knowing it was getting late in the season, they decided to hurry to Salt Lake and report to Pres Young."
1856 Sept 24		"History of Samuel Gadd," by granddaughter Mabel Gadd Kirk "the company passed Chimney Rock, marking half-way point between Florence & Salt Lake Valley." <u>Rowley Family History</u> , p 51
1856 Oct 1	Fort Laramie, Wy	Camp reached Fort Laramie. Some members stayed there rather than go on. The independent wagons were left here. They tried to buy provisions "charged to the Church's account, but did so without success. The next day, rations in camp were cut. ...men received 14 oz of four per day, women 12 oz, children 9 oz, infants 4 oz." <u>Rowley Family History</u>
		"Early in October Captain Willey was forced again to cut rations to ten ounces for men, nine for women, six for children and three for infants."
1856 Oct 4		"History of Samuel Gadd," by granddaughter Mabel Gadd Kirk "Mary Ann [Gadd], with rags covering her feet, led her snow blind mother for three days as she pulled the handcart. During this time she carried an ox hoof & at each camp she would roast it & eat the part that was roasted. This was all she had to eat during those three days." "On Oct 4, 1856 her brother Daniel, age 2 died, when they were 6 miles from Cassa, Platt, Wyoming. Her father and two of her brothers died during the trip to Utah. Her father contracted a cold while on guard duty at Iowa City & was never completely recovered. The lack of proper food & the constant walking & pulling of the handcart made him so ill he was placed in a wagon; when his family next saw him, he was dead. He and one [of his sons] were 2 of 13 who were buried in one grave." "History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws "On October 4 when the company was near Cass, Platte County, Wyoming, my father's twin brother, Daniel, age 2, died and my Grandfather [Samuel Gadd] was ill but continued to journey. A cold he had contracted at Iowa City never cleared up..." "History of Samuel Gadd," by granddaughter Mabel Gadd Kirk

Date	Place	Event & Source
1856 Oct 5	Wyoming	<p>"Grandmother's son Daniel, aged two, one of the twins, died when they were about six miles west of the present town of Cassa Platte, Wy."  "History of Eliza Chapman Gadd," by a granddaughter Kirk, Mabel Gadd,  "John Rowley - "He came very nigh freezing to death while crossing the plains with the handcart company. But the captain of the company rolled him around in the snow and revived him.  "Later he went back over the same route as a teamster driving a four horse team and covered wagon to help other saints who were coming to Zion.  Jesse N. Rowley. "The Life Story of John Rowley"  Brigham Young announced to the General Conference of the Church that two late Handcart companies needed to be rescued. The returning missionaries volunteered to go rescue. Others were "volunteered" by their leaders. 16 wagons were ready the next day.  Groups left almost daily through October. ...eventually 50 wagons.  Food was collected from Saints in the Valley who were at times barely subsisting. The year before there was a bad draught &amp; the crickets.  <u>Rowley Family History</u>, p 58</p>
1856 Oct 9	Wyoming	<p><b>Samuel Gadd</b> "was ill ...A cold he had contracted in Iowa City never cleared up &amp; he grew worse until the morning of Oct 9, 1856, he was placed in a wagon to ride. When his family saw him again, at noon, he was died. The company was at Glenrock, Converse, Wyoming, at this time, &amp; he was buried Oct 10 near there. He was 41 years old at his death &amp; had truly given his life for the Church..."  "History of Samuel Gadd," by granddaughter Mabel Gadd Kirk  Samuel Gadd had helped carry women &amp; children across the Platt even with his cold &amp; all.  <u>Heart Throbs of the West</u>, by Katie B Carter</p>
1856 Oct 10	Wyoming	<p>At a trading post just west of Laramie, the camp picked up 37 buffalo robes purchased for them by Franklin D Richards. "...they were woefully inadequate. ...extreme cold."  <u>Rowley Family History</u>, p 44  <b>Samuel Gadd</b> is buried - "on the plains"  Family group Sheet  "Grandfather [<b>Samuel Gadd</b>] ...was so ill they placed him in a wagon to ride. When the family saw him again at noon, he was dead. They were a little west of the present town of Glenrock, Converse Co, Wyoming.  "History of Eliza Chapman Gadd," by a granddaughter Kirk, Mabel Gadd,  <b>Mary Ann Gadd</b> "Eight year old and her family endured severe privation during the handcart journey. Before reaching the Salt Lake Valley, her father and two brothers would die on the plains. In later life she recalled that she had carried a roasted ox hoof with her for many days during the early winter of 1856. At each camp she would nibble on the remains until they were gone. Many had no meat and very little else to eat.  "After they arrived in the Salt Lake Valley, <b>Mary Ann's</b> mother finally joined the Church. She settled her remaining family members in Nephi, where Mary Ann would later meet and marry <b>John Rowley</b>. It is possible that the couple met at the home of David Udall, the husband of John's older sister, for whom Mary Ann performed house work."  Rowley Family History, p 147?</p>
1856 Oct 10	On the trail	<p>"<b>John Rowley</b> was 16, [15] but he had been doing a man's work day by day since leaving Iowa City. He pushed a handcart over 1,000 miles. Rowley family history relates that at one crossing of the Sweetwater, <b>John</b> helped to carry children across the stream in the freezing water and helped women pull their handcarts across. By evening his wet clothes were frozen to his skin, and his mother had to warm him carefully to remove the frozen clothing.  "On another evening he stood sentry duty in the freezing weather until all the stragglers came into camp. Exhausted, he lay down in the snow, and his hair froze to the ground. He lay there waiting to die. One of the company captains came along and gave him a painful kick. When he groaned, they realized he was still alive and placed him on the sick wagon, preserving his life."  <u>Rowley Family History</u>, p 61</p>
1856 Oct 12	On the trail	<p>Willie Handcart Co - Rations were cut again - ...men received 10 oz of flour per day, women 9 oz, children 6 oz, infants 3 oz."  "History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk  On the twelfth of October, Captain Willie was forced to cut their rations again, this time to ten ounces for men, nine for women, six for children and three for infants. Their last</p>

Date	Place	Event & Source
		<p>flour was used on the nineteenth and that night the first snow of the season fell. When the morning came, the saints found eighteen inches of snow on [page 4] the level. The saints had discarded some bedding and clothing along the way to make their loads become lighter and now it was badly needed. Deaths from extreme cold, exhaustion, and lack of food were frequent. When Elder Richards reached Salt Lake and reported the conditions found among the members of the Willie handcart company, the October conference was convening. On Monday President Brigham Young addressed the Saints saying in part: "There are a number of our people on the plains who have started to come to Zion with handcarts and they need our help. We want twenty teams and wagons by tomorrow to go to their relief. It will be necessary to send two experienced men with each wagon. I will furnish three teams and wagons loaded with provisions and send good men with them and Brother Heber C Kimball will do the same. If there are any Brethren present who have suitable outfits for such a journey, please make it known at once, so we will know what we can depend on."</p>
1856 Oct 15		<p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"  "dire circumstances..." Many sick, failing in health &amp; have to ride in the wagons.  "Though the suffering was intense, worse lay ahead."</p>
1856 OCT 19	Wyoming, USA	<p><u>Rowley Family History</u>  The first snow - Eliza? Rowley dies: Willie Handcart Co  Willie Co's last flour was used up on Oct 19 "...as they camped that note, it began to snow &amp; continued all nite &amp; the next day.They were forced to travel thru 18 inches of snow on the level. At the time they were 16 miles from wood or water."  "History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk  "Late in the afternoon, the Willie Co stalled near the last crossing of the Sweetwater River... could hear the creaking of wagon wheels. A single light wagon... 'Tears streamed down the cheeks of the men and the children danced for joy. As soon as the people could control their feelings they all knelt down in the snow and gave thanks to God for his kindness and goodness to them.' Mary H Wright quoted in <u>Rowley Family History</u>, p 55</p> <p>"October conference was convening. On Monday President Brigham Young addressed the Saints saying in part: "There are a number of our people on the plains who have started to come to Zion with handcarts and they need our help. We want twenty teams and wagons by tomorrow to go to their relief. It will be necessary to send two experienced men with each wagon. I will furnish three teams and wagons loaded with provisions and send good men with them and Brother Heber C Kimball will do the same. If there are any Brethren present who have suitable outfits for such a journey, please make it known at once, so we will know what we can depend on."</p> <p>"The conference was then adjourned and the brothers and sisters started preparing to help their friends on the plains. That evening twenty seven young men met and received final instructions in rescuing the saints. Their instructions were, in part, that they should not return until they had rescued the saints or accounted for every soul. "</p> <p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"  Handcart - "The wagon carried enough flour for a single day's ration to the handcart company, and nothing else." "...the express wagon had barely enough supplies to keep them selves alive." The real service they provided was hope." "Babies and children were crying from hunger; parents were gaunt and apathetic. Some were obviously dying, and of others limbs had frozen black and were rotting."  <u>Rowley Family History</u>, p 56</p> <p>[Most of the Rowley s had frost bite to some degree or another &amp; had to be cared for while they recovered. But, all, lived long, healthy lives. Stepsister Eliza, who had always been sickly is the only one lost on the journey.]  Handcart - "Super human effort was required to get the Willie Co started once more.  <u>And the worst was yet to come.</u> Six rescue wagons stayed with the company, meaning a few of those in the worst condition were able to ride. But most walked."  <u>Rowley Family History</u>, p 60</p> <p>"When the rescue party reached Fort Bridger they became alarmed as they expected to meet the Willie company at this point. After deliberating, a decision was made to send Joseph Young and Cyrus H, Wheelock ahead to urge the companies on, if possible. [page 6]  "Soon the snow became so deep and the wind blowing from the North so cold, that they had to camp. The men and animals were completely exhausted. It was here on the night of the 20th that Captain Willie and Joseph Elder, riding on two worn out animals, brought the news that unless immediate aid came, the Willie Company would perish. The men soon prepared to start again and after a hard journey arrived at the camp. They found people who had not eaten for forty-eight hours. Immediately fires were lighted and food prepared. To some the rescue party was to late for that night nine more deaths occurred. Part of the rescue party stayed with the Willie company, but most of them pushed on to rescue those of the Martin company which was back along the</p>

Date	Place	Event & Source
1856 Oct 21	trail.	<p>"As the Willie Company traveled on they were met at Fort Bridger by fifty wagons. This was a glorious day. The wagons returned, carrying the sorrowing pioneers to Salt Lake City arriving on November the ninth. About one sixth of their number had perished along the way. They had endured sorrow almost unbearable, sickness, death, frozen limbs, hunger and almost everything that the physical body can be called on to endure."</p> <p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"</p>
1856 Oct 21		<p>"...they were met by a team with provisions. The food reached them just in time, as the company had not eaten for 48 hours. There was great rejoicing in camp that night. Strong men wept, &amp; after all had eaten, songs of Zion were to be heard for the first time in many days. With hearts filled with gratitude, they knelt to pray. After getting over South Pass, it was warmer &amp; they were able to make better time. On Oct 26, Samuel,[Gadd] ...10 years old ...died near Sweetwater, Wyoming. [Eliza] says that of all her children he was the most anxious to reach Zion, but it was not to be. A few days later [is when father <b>Samuel</b>] also died.</p> <p>"They arrived in SLC in November 1856 &amp; decided to locate at Nephi."</p> <p>"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws</p> <p>"There was great rejoicing in camp that evening, strong men wept and after all had eaten, songs of Zion were to be heard for the first time in quite a long time. With hearts filled with gratitude to God, they knelt to pray, with thankfulness to the Lord."</p> <p>"History of Eliza Chapman Gadd," by a granddaughter Kirk, Mabel Gadd,</p>
1856 Oct 23	Continental Divide	<p>"the company climbed 5 miles up the Rocky Ridge near the continental divide in a blinding snow storm. 'Several men were near frozen through the day.' ...wagons carrying the sick lagged far behind, arriving in camp late in the night. The cost of progress was immense. That night 13 members of the company froze in their tents."</p> <p><u>Rowley Family History</u>, p 60</p> <p>Handcart - "I remember ...I could see a grave which had been dug to bury those that had died during the day. I counted 14 bodies in this one grave. The grave was dug shallow, as no one had the strength to dig it very deep, and the soil was frozen hard. They were buried in the clothes in which they died. Two more members of our company died while these fourteen were being buried."</p> <p>Mary H Wright quoted in <u>Rowley Family History</u>, p 61</p> <p>"The task was simple. Keep moving. To stop was death." "Rescuers were Sometimes harsh... many travelers were in a state of apathy, many too sick &amp; exhausted to move. Others had given up hope. But they must move. The lives of all depended on their ability to keep the handcarts rolling."</p> <p>"For the next week the company pushed westward, reaching supply points set up by the rescuers. ...receiving additional wagons &amp; supplies as they neared Fort Bridger."</p> <p><u>Rowley Family History</u>, p 62</p> <p>"Only once did my courage fail. One cold, dreary afternoon, my feet having been frosted, I felt I could go no farther, and withdrew from the little company and sat down to await the end, being somewhat in a stupor.</p> <p>"After a time I was aroused by a voice, which seemed as audible as anything could be, and which spoke to my very soul of the promises and blessings I had received and which surely should be fulfilled and that I had a mission to fulfill in Zion. I received strength and was filled with the spirit of the Lord and arose and traveled on with a light heart."</p> <p>Susannah Stone, 26, single, quoted in <u>Rowley Family History</u>, p 62</p>
1856 Oct 26		<p>"...after getting over the South Pass, it was warmer and they were able to make better time.</p> <p><b>Eliza Chapman Gadd</b>- "Samuel ...10 year old son, died when they were a little west of Pacific Springs in the northern part of Sweetwater, Wyoming. ...of all her children, he was the most anxious to reach Zion.</p> <p><b>Eliza</b> "took charge of her family &amp; their meager belongings &amp; took up the journey... She was snow blind for three days &amp; had to be led by her 8 year old daughter, <b>Mary Ann</b> as she helped pull her cart. TO know that hers was the full responsibility &amp; to see her children barefoot &amp; without wraps in that severe cold weather must have tried her sorely.</p>
1856 Oct 29	Chimney Rock	<p><b>Ann Rowley</b>: "Samuel celebrated his 14th birthday somewhere in the vicinity of Chimney Rock. He celebrated by pulling the handcart with <b>John</b> all day.</p> <p>"From here on, the country became hilly and hard to travel. The company dragged on. Provisions were getting lower and the people weaker day by day. Anything that had no immediate use, was discarded on the way.</p> <p>"I watched with alarm, my stepdaughter Eliza, grow weaker each day. She was never very strong. I had always devoted a lot of love and care to her, but she passed away one day and was buried off to the side of the trail. Her long journey was at an end, but ours had a long way yet to go.</p>

Date	Place	Event & Source
		<p>"John being the oldest boy, had born the brunt of the hard work. I was grateful for my faith in God, for it was only through this faith, that I was able to carry on at all. I confess, it seemed at times, the Lord had deserted us. I watched <b>John, so cold, drowsy and sick, want to lie down in his tracks</b>, never to rise again. I had to stand helplessly while Captain Willie whipped him, to make him go on. Gladly, I would have taken the whipping myself.</p> <p>"In traveling at night, in the frost of that altitude, Thomas' right hand froze while he was pushing on the back of the cart and when we stopped at night and his hand got warm, it swelled up, as Samuel said, "like a toad." <b>John could finally go no farther and I felt my heart would break as I saw him laying beside the trail, waiting for the sick wagon. By the time he was picked up, his body was frozen in two places.</b> That night, 12 people died and the next morning, 3 people joined them. I always thought, I shall be the happiest person, if I could reach Zion, with all my children alive.</p> <p>"However, the Lord had not deserted us and I was ashamed for thinking for a moment, he had. Hope came to us, when the company of Apostle Franklin G. Richards overtook us and seeing our plight, hurried with as much speed as possible, to Salt Lake City, to get help for us. When the <b>rescue party</b> found us, we had been in camp 3 days and had been without food for 48 hours. There was 18 inches of snow on the ground. We were very grateful for the provisions they brought. It was good to see my family eat again. It was Cyrus W. Wheelcock of the Dan Jones party, that met us with the provisions and he could not hold back the tears, when he saw the condition of our company.</p> <p>"With wagons to help us, we unloaded our carts. Samuel felt he could pull our handcart by himself and perhaps it would be useful when we got to the valley. He tried, but the trail was so rough and mud balled up on the wheels. I was very weary of the thing and was glad to see the family push it to one side and leave it. I think, none of us cared to see it again. We were able to ride on the wagons when we went downhill and I think that everyone enjoyed that. Perhaps we can't really say, that we walked every step of the way."</p>
1865 Nov 2		<p>Autobiography <b>Ann Jewell Rowley</b></p> <p>"...the company reached Fort Bridger and camped for the night. They tied their carts behind wagons that had been sent to help them."</p>
1856 Nov 3		<p>"History of Eliza Chapman Gadd," by a granddaughter Kirk, Mabel Gadd,  Handcart - 50 wagons with good teams! Everyone could ride.  Handcarts were discarded. For 7 more days they traveled.  <u>Rowley Family History</u>, p 62</p> <p>They tied their handcarts to the back of the wagons.</p>
1856 Nov 6	Salt Lake Valley, Utah	<p>"History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk  <b>Ann Jewell Rowley</b> says she entered the Salt Lake Valley</p> <p>"We entered the valley 6 Nov 1856 and were given food and shelter. That night, and during the next day 15 more Saints died. It is thought, that many ate unwisely after being so long without food. I thanked God, as did the other survivors, that the ordeal was over. The last few days I was especially eager to reach the valley, as I had suffered an accident, a piece of sagebrush had gotten into my eye. It was very painful. I was very glad to be where I could get it extracted."</p>
1856 Nov 9	Salt Lake City, UT	<p>Autobiography <b>Ann Jewell Rowley</b></p> <p>Handcart - In the Morning: the train formed up, mustering all remaining dignity before rolling into the city.  <u>Rowley Family History</u>, p 61</p> <p>Salt Lake City, Utah <b>Ann Rowley</b> &amp; Family, members of Willie Handcart Co. Arrived in SLC  Nephi, , Utah - <b>Ann</b> &amp; 3 youngest children move: others stay in Nephi</p> <p>John Rowley (16) "was placed in the home of Daniel H Wells, whose family was willing to care for John while his frozen limbs mended. He remained with them through the winter. The Wells family also employed Elizabeth (age 18) as a servant. She receiver room and board for her labors, enabling her to remain near John and assist with his care."  <u>Rowley Family History</u>, p 71</p> <p>"Many of the saints had friends and relatives to meet them when they arrived. Though <b>Sister Rowley</b> had no acquaintance, providence provided friends to supply their needs. She, with her three youngest children were taken to Nephi where she became acquainted with a man by the name of _____ [Andrew Bastian] of Parowan, and the next spring they were married. He paid the emigrations fund for her and three children. John who was disabled all winter with his frozen limbs was cared for by a family in the city. Louisa and Richard went with a man by the name of Fate to Tooele, and worked for him. Later all the children joined their mother at Nephi."</p> <p>"Sketch Of Life Of John Rowley" [who wrote this?]</p> <p>"After arriving in Salt Lake, <b>John's</b> mother was advised by the church authorities to take all her family except <b>John</b> and go to Nephi. <b>John</b> was to remain in Salt Lake where his limbs could be cared for. As soon as <b>John</b></p>

**Date****Place****Event & Source**

recovered he joined his family in Nephi, where they established their first home in America. In 1859 **John** married Frances Banks and two children, John William and Frances Rosetta were born to this couple. Both children died in their tender years. **John** and Frances later separated. "

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

"After they arrived in the Salt Lake Valley, **Mary Ann's** mother [**Eliza Gadd**] finally joined the Church. She settled her remaining family members in Nephi, where Mary Ann would later meet and marry **John Rowley**. It is possible that the couple met at the home of David Udall, the husband of John's older sister, for whom Mary Ann performed house work."

Rowley Family History, p 147?

**Ann Rowley:** "In order not to burden the Salt Lake City Saints unduly, provisions were made for each ward to take a portion of the company. My daughter Elizabeth stayed in the city and worked for Daniel H. Wells. But **I and the rest of my family were sent to Nephi**, where the ward provided for us.

"The older boys soon found work away from home. I was grateful for the comparative comfort we enjoyed, but still owed our immigration fee and it was hard to accept charity. "

Autobiography **Ann Jewell Rowley**

[The members of the Rowley family needed medical care after the handcarts arrived. They each went different ways. Some were boarded with valley families. Some were worked instead of being cared for. It was difficult. They had stayed together all thru the journey only to be split up. Ann could not care for them all.]

"66 members of the company had died on the way. In Salt Lake homes were opened to the weary travelers & every effort was made to comfort & care for them. Clothing & other needed things were given to them freely.

"History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk

1856 Nov

**Rowley & Gadd** - "They arrived in SLC in November 1856 & decided to locate at Nephi. [**Eliza Chapman Gadd**] took charge of the family & their meager belongings & took up the journey with nothing to look forward to, not even having the Gospel to comfort her as did others. It must have been a sore trial to her to see her children without shoes or warm clothing, in the severe cold weather. After enduring the hardships & sorrows of the Mormon Pioneers, she decided to embrace the Gospel. She was baptized soon after they reached their destination.

"**Mary Ann [Gadd]** did house work & tended babies [age 8] for her board. Her mother [Eliza Chapman Gadd], brothers & sisters gleaned wheat & thrashed it to make flour for bread. The straw was bleached and braided into hats which were sold to help make a living.

**Mary Ann Gadd** - "At one place where Mary Ann worked, she worked from morning till night, the lady being so strict that she required her to knead the bread for one hour by the clock ... then after a hard day's work, when her employer had gone to bed, Mary Ann had to stand beside her bed & comb her hair, even though she was so tired she could hardly stand. ...The only pay she received was her food.

"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws

**Eliza Chapman Gadd** "supported her family by doing many kinds of hard work. She became an expert at braiding straw, making hats for both men & women."

Heart Throbs of the West, by Katie B Carter

**Eliza**,[Chapman Gadd] age 45, never remarried, "was set apart as a midwife... She was fearless & her duties called her at all hours of the day & nite. She would go to any part of town sometimes with an escort & sometimes alone. There were many Indian scares at the time, & while they never had any serious trouble in Nephi there were good & bad Indians around most of the time. On one occasion when the alarm came that Indians were coming ...[her children] were watering a patch of tall sugar cane on their lot. [Eliza] ...told them to stay where they were in the tall cane & they would be as safe as in the house. It [was] ...a false alarm."

"History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk

**Eliza Chapman Gadd** "was set apart as a midwife. She was very capable and willing to do the work. She would take care of a delivery & care for the mother & baby during the time the mother was in bed for the small amount of \$2 or if they did not have money, she would gladly take whatever they could give. On one occasion, ...after her last call ...the father [of the baby] said, 'Well, **Sis Gadd**, I don't know when I will ever be able to pay you for your services.' [**Eliza**] turned to the table, on which was lying 2 eggs, picked one up & said, 'I'll take this egg for my breakfast & consider it paid.' She brought a total of 2,00 babies into the world in 35 years..."

"History of Mary Ann Gadd Rowley," by Mary Luella Rowley Laws

Eliza Chapman Gadd "was very quite & did not care much for the social side of life, but she loved to go to church.



Date	Place	Event & Source
		TIB Index card to End House, Temple Records, No 2357, Book C-Slg Page352 This appears to be work done by & for Ann Jewell Rowley Ford who married Luke Ford - notice the difference in dates and in spelling of Ann Jewell
1859 Dec 30		<b>William &amp; Ann Rowley</b> , son <b>John Rowley</b> MD 1)Frances Banks "By 1860 ...For 3 years, Utah War problems had caused the Church to all but halt the movement of new Saints to Utah, so, like a dam ready to burst, increasing numbers of European Saints anxiously sought some way to emigrate. By then the PEF accounts were drained, the handcart method was losing support, and the average cash cost for covered wagon transportation from Florence, Nebraska, to SLC, Utah, was \$50 per person for cattle, wagon, & outfit. ...Pres Young... inspired to create a brilliant new transportation system... Utahns sent wagons down to the Missouri River valley to pick up needy emigrants and bring them back to Utah - 'down-and-back' wagon companies." Utah members were given tithing credit for sending wagons, oxen, drivers & flour east. The flour was unloaded at 4 stations along the trail for use on the trip back. "Nearly 4,000 LD Saints in Scandinavia, England, & the US made plans to emigrate. ...chartered trains, boats, & ships to meet a clockwork schedule designed to put emigrants at Florence, NB in time to meet the Utah down-and-back wagon companies there. ...during May, June & July... a provisions store, a warehouse, campsites, corrals, & a weighing machine. Those who could not afford outfits signed up to travel in one of the Church's down-and-back wagons." William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 11 Son <b>John Rowley</b> Div Frances Banks
1861		Son <b>John Rowley</b> Div Frances Banks
1861 Dec 6	Parowan, Iron, Utah	Frances Rosetta Rowley is born child of <b>John Rowley</b> & Frances Banks - She died, 2 Apr 1862 Archive Family Group Record
1861 Dec 6	Salt Lake City	<b>Samuel Gadd</b> , deceased, wife <b>Eliza Chapman</b> , is sealed to him in the Endowment House. <b>Samuel Gadd</b> , deceased had his baptism reconfirmed. 13 Oct 1841 The Church of Jesus Christ of Latter Day Saints. TIB cards
1863 Apr 16	Parowan, Utah	<b>John Rowley</b> is ordained an Elder by Charles H Briges in Parowan Stake "Members Records of Early British..." Film #415,453, p66 or 60
1863 Apr 21	Nephi, Utah	<b>John Rowley</b> received Patriarchal Blessing from Wm Cazier Patriarchal Blessing, Original & Typed copy
1864 Jan 17	Nephi, Utah	<b>Mary Ann Gadd</b> received her Patriarchal Blessing from Wm Cazier Patriarchal Blessing, Original & Typed copy "After they arrived in the Salt Lake Valley, <b>Mary Ann's</b> mother finally joined the Church. She settled her remaining family members in Nephi, where <b>Mary Ann</b> would later meet and marry <b>John Rowley</b> . It is possible that the couple met at the home of David Udall, the husband of John's older sister, for whom Mary Ann performed house work." "Mary Ann was sixteen when she married John Rowley. John was 25. Their first child, Eliza Jane, was born in Nephi, Apr of the following year." 1865; 2 <sup>nd</sup> & 3 <sup>rd</sup> in Parowan, 1866-68. Back to Nephi in the winter of 1869 till 1888. <u>Rowley Family History</u> , p146
1864 Sep 10	Nephi, Utah	<b>John Rowley</b> [25] married <b>Mary Ann Gadd</b> [16] performed by J Piper Later sealed in Salt Lake Endowment House April 1866 "It is possible that the couple met in the home of David Udall, the husband of John's older sister. For whom Mary performed house work." 1st child born in Nephi, Apr 1865; 2 <sup>nd</sup> & 3 <sup>rd</sup> in Parowan, 1866-68. Back to Nephi in the winter of 1869 till 1888. <u>Rowley Family History</u> , p146 The Church of Jesus Christ of Latter Day Saints. TIB cards On the 10 of September, 1864 he married <b>Mary Ann Gadd</b> (who became my mother) in Nephi, Utah. They were married by J. Piper. Their first child was born in Nephi, after which they moved to Parowan where two more children were born. Jesse N. Rowley. "The Life Story of John Rowley" "In 1864 <b>John Rowley</b> was married to <b>Mary Ann Gadd</b> of Nephi. They made their home there, where he owned and operated the plaster of paris mills. Then later he returned to England on a mission where he gathered genealogy. In 1889, he and his family went to Mexico, to Colonia Diaz. In 1893 he died in Colonia Pacheco leaving three large families. "John was by trade a blacksmith and wheelright. He made a waterwheel 35 feet in diameter that ran a cane mill, threshing machine and crusher and a pair of furns that ground the rack as fine as flour for the plaster of paris."

Date	Place	Event & Source
		<p>"Sketch Of Life Of John Rowley" [who wrote this?]</p> <p>"After they arrived in the Salt Lake Valley, <b>Mary Ann's</b> mother finally joined the Church. She settled her remaining family members in Nephi, where <b>Mary Ann</b> would later meet and marry <b>John Rowley</b>. It is possible that the couple met at the home of David Udall, the husband of John's older sister, for whom <b>Mary Ann</b> performed house work."</p> <p>"<b>Mary Ann</b> was sixteen when she married John Rowley. John was 25. Their first child, Eliza Jane, was born in Nephi, Apr of the following year." 1865; 2<sup>nd</sup> &amp; 3<sup>rd</sup> in Parowan, 1866-68. Back to Nephi in the winter of 1869 till 1888. <u>Rowley Family History</u>, p146</p> <p>They had both been in the Willie Handcart Co. They lived in Nephi for a while then moved to Parowan for a while then back to Nephi.</p> <p>"The Life Story of <b>Mary Ann Gadd Rowley</b>," by son Jesse N Rowley</p> <p>"At the age of 16, [<b>Mary Ann Gadd</b>] was married to <b>John Rowley</b> &amp; they settled in Parowan. Together they ...endured the hardships of the early pioneers. Their home was quite a way from the fort ...many times they gathered with the other settlers at the fort when the Indians were unfriendly.</p> <p>"Later they returned to Nephi where her mother [<b>Eliza Chapman Gadd</b>] was still living. Here her husband started the first plaster of paris mill in Utah. She was the mother of ...7 sons &amp; 5 daughters.</p> <p>"History of <b>Mary Ann Gadd Rowley</b>," by Mary Luella Rowley Laws</p> <p>[<b>John Rowley</b> laid most of the water pipes in early Nephi, Utah. He had a very unique method of doing this. He was able to pour, mold and drop the pipes in the ditch in one step. His mold was shaped sorta like a donut maker &amp; ran along forming the pipe in the middle and laying it in one step as the process solidified. See also <u>Rowley Family History</u> p 155. Ask g-grandson Ken Rowley for more details]</p>
1864 Dec 11	Parowan, I, Utah	<b>Ann Jewell Rowley Ford's</b> Dau Jane Md Charles Connelly
1865 Apr	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's</b> g-dau Eliza born to John & Mary Ann
1865 Apr 18	Nephi, Juab, Utah	Eliza Jane born, child of <b>John Rowley &amp; Mary Ann Gadd</b> Family Group Record
1865 Apr 23	Parowan, I, Utah	<b>Ann Jewell Rowley Ford's</b> Son Samuel Md Ann Taylor
1866 Apr	SLC, Utah	<b>John Rowley</b> is sealed to <b>Mary Ann Gadd</b> in Salt Lake Endowment House April 1866 <u>Rowley Family History</u>
1866 Apr 28		<b>Mary Ann Gadd</b> endowed & sealed to husband <b>John Rowley</b> at the Endowment House She lists her birth, 6 Sept 1848, Orwell, Cambs, England Marriage date as 10 Sept 1864 TIB cards found by Diane Loosle, "The Gadd / Moule Family," L1a
1866 Jun 14	Parowan, I, Utah	<b>Ann Jewell Rowley</b> - Luke Ford dies, age 76, leaving Ann Jewell a widow for the 3 <sup>rd</sup> time. <b>Ann Jewell</b> was know as "GRANDMA FORD" the rest of her life.
1866 Sep 9	Parowan, I, Utah	<b>Ann Jewell Rowley Ford's</b> G-Dau Sarah Born To John & Mary Ann "In a small modest home in Nephi City, Utah, <b>Mary Ann Rowley</b> had not slept much during the night. She has watched for light to show in the one small window of her bedroom, and now she knew the morning had arrived. Labor pains had grown more severe as the night wore on, and she knew the time would not be long until she would be giving birth to her fifth child. She recalled when her first child was born here in Nephi City, Eliza Jane would soon be seven, and it was soon after the birth of Eliza Jane that <b>John</b> , her husband, had taken his young bride and small daughter to Parowan, some 140 miles to the south. While at Parowan, Sarah Ann was born, but she only stayed with them nine days and the Lord took her back in her innocence. One year later, while still in Parowan, John Sylvester was born." Udell F Mortensen "Amy Elizabeth Rowley Mortensen"
1866 Oct 1	Salt Lake City, Ut	<b>Ann Jewell Rowley Ford's</b> Son Richard Md Mary Ann Ray
1867 Sept 13	Parowan, Iron, Utah	<b>John Rowley &amp; Mary Ann Gadd</b> child, John Sylvester born Family Group Record "...in the lonely little settlement of Parowan in Iron County, Utah. It was here that, in September 13, 1867, John Sylvester Rowley, first son and third child of <b>John and Mary Ann Gadd Rowley</b> , was born. His oldest sister, Eliza Jane, had been born in Nephi, Utah, before his parents moved to Parowan, and his second sister, Sarah Ann, was born in Parowan. Not much is known of the family's stay in Parowan. Records show the birth of their next child, Zina Cordelia, in Nephi, the birthplace also of the remainder of their twelve children." "Life Story Of John [Sylvester] And Eliza Rowley," By Their Children My Family Group Record says 1868

Date	Place	Event & Source
1861-1868		<p>"From 1840 to 1868, virtually all LDS emigrants crossed the Atlantic and Pacific in sailing ships." (See entry for 1856)</p> <p>"Under Sail to Zion," Conway Sonne</p> <p>"In 1868 <b>John Rowley</b> took <b>Mary Ann</b> and his young daughter and son and moved back to Nephi City. <b>Mary Ann</b> remembered nearly three years after John Sylvester was born, the trouble she had given birth to Zina Cardillia. Now the time had arrived for her to put her life on the line to bring mother one of God's sweet spirits into the world."</p> <p>Udell F Mortensen "Amy Elizabeth Rowley Mortensen"</p>
1867/68 Sep	Parowan, I, Utah	<b>Ann Jewell Rowley Ford's G-Son John S R Born To John &amp; Mary Ann</b>
1869 Oct 23?	Salt Lake City, Utah	Louisa Rowley daughter of <b>William &amp; Ann Jewell Rowley</b> is sealed to Noah Thomas Guyman - Endowment House
	Name in full	<b>Rowley - Louisa</b> When Born <b>8 May 1837</b>
	Where born	<b>Suckley, Worcester, Eng.</b> When Died <b>lvg</b>
	Father	Mother
	When married	to <b>Noah Thomas Guymon</b>
	Instance of	<b>self</b> Rel. Sealed Husband/Wife <b>23? Oct 1869</b> To parents
		Index card to <b>End House</b> Temple Records, No <b>14383</b> Book <b>F lvg</b> Page <b>52</b>
1869 Winter	Nephi, Utah	<p><b>John &amp; Mary Ann Gadd Rowley</b> - "returned to Nephi in the winter of 1869 where they remained till 1888, and where the remainder of their 12 children would be born."</p> <p><u>Rowley Family History</u>, p146</p> <p>About 1869 in the dead of winter they moved back to Nephi. It was a very hard trip. They then lived in Nephi until about 1898.</p> <p>Jesse N. Rowley. "The Life Story of John Rowley"</p> <p>"In 1869 <b>John [Rowley]</b> took his family back to Nephi. He purchased 160 acres north east of town, on which he built a lovely home for his family. He had difficulty getting [page 6] water to his farm and it became necessary for him to dig a ditch around a hill for two miles to carry water from Salt Creek canyon. The ground was so loose that when the water was turned into it, the water would sink away in about four feet. One day as he was working on this loose ground, one of his horses sank almost out of sight. He put a chain on the horse and hitched a good team of horses to the chain and pulled the horse out. <b>John</b> worked very hard on this project, and soon had a good ditch through which he could run water to his farm. He planted a large orchard and many acres of alfalfa and wheat, which he cut with a scythe. It was considered a days work to cut one acre of wheat, but sometimes he cut five acres in one day.</p> <p>"<b>John</b> was a very progressive man. In Salt Creek canyon near Nephi he built a large mill in which he made plaster of Paris. In order to create power to run this mill, he built a large water wheel that stood thirty feet in the air. A mill race was made using a wooden flume which was 12 inches square and 100 yards long. It was supported about 20 feet above the ground. Water from the creek ran down the flume falling on the wheel causing it to turn and furnish power for the mill which was used to crush and grind gypsum rock. The gypsum was brought from a near by hill. After the gypsum rock was ground into powder, he then cooked it in a large boiler that he had made. After it was cooked and made into a finished product, it was shipped to Salt Lake City. <b>John</b> donated many thousands of dollars worth of plaster of paris to the Church which was used for building the temples in Utah.</p> <p>"He made a continuous cement pipe which brought water from Salt Creek canyon to Nephi giving them their first water system. <b>John</b> also made a molasses mill and was well known for his good molasses which he took into Sanpete county and traded it for grain and other things that he could use. He also owned a carpenter shop where he kept his tools very neat. Each had a special place either on a shelf or hanging on the wall. He also owned and operated a blacksmith shop."</p> <p>Nellie R. Mecham , "History Of John Rowley"</p>
1870	Nephi, UT	In 1870 the town patent was given, the ground was surveyed, and the property was divided. Grandmother's property was part of the old fort and was located half a block west of Main Street on First North. Later the railroad came through and ran east & west past her home.
		"History of Eliza Chapman Gadd," by granddaughter Mabel Gadd Kirk
1870		<p>"In the 1870's <b>John [Rowley]</b> built a good adobe home for his family in Nephi, &amp; purchased 160 acres of land NE of town. In order to farm the property, <b>John</b> had to get water from Salt Creek, 2 miles away. He dug a ditch that ran the entire distance. ...he later explained that the ground on the hillsides thru which he had to ditch, was so loose that water turned on it would soak in about 4 feet. ...he once came close to loosing a horse while digging the ditch. The horse sank into the ground until 'it was almost out of sight,' &amp; could only be rescued by throwing a chain around it &amp; pulling it out with a good team."</p>

Date	Place	Event & Source
		<p>John "planted a large orchard &amp; many acres of alfalfa &amp; wheat. ..In those days hay &amp; grain were harvested with a cradle sythe. It was considered a day's work to cut one acre of wheat. <b>John</b>, however, was able to cut as much as 5 acres in a day."</p> <p>"<b>John Rowley</b> was an industrious, progressive man. He constructed a plaster of Paris mill in Nephi. To power the mill, he built a 30-foot water wheel. The wheel was driven by water flowing thru a 12 inch square wooden flume. ...driving the gear shaft &amp; stones that crushed gypsum rock taken from a nearby hillside."</p> <p>"...crushed gypsum was super heated to drive off the moisture. 'Father invented a scraper which was run by water power, which stirred the plaster of Paris while it cooked. The finished product was then shipped by railroad car to SCL"</p> <p>"<b>John</b> donated hundreds of dollars worth of plaster to the Church to be used in construction of temples. He also built a cane mill or molasses press in Nephi &amp; transported much of the product east to Sanpete Co. where he traded it for grain &amp; other necessities."</p> <p>"<b>John</b> also owned a carpenter &amp; blacksmith shop. ...neatly organized."</p> <p><u>Rowley Family History</u></p> <p>He was a very progressive man and in a short time had a ditch on the slope of the hill to carry water from Salt Creek Canyon to his farm, a distance of about two miles. When he turned the water into the ditch it caused the land to sink about four feet so he had to change the ditch to higher ground a number of times. One day when he was working on that loose land one of the horses sank almost out of sight so he put a chain around him, hitched on a good team and pulled him out.</p> <p>But in the course of time the ditch was finished and he brought the water around and above the house where there was plenty of slope, down to the land below where he planted a large orchard of many varieties of fruit and also a large acreage of alfalfa.</p> <p>He built a large water wheel 30 feet high. He built a lumber floom 12 inches wide, 12 inches deep and about 100 yards long to carry water from the ditch to the top of the waterwheel to create power with which to run a mill. In the winter the water leaking from the floom froze into icecicles clear to the ground, a distance of 15 or 20 feet. The icecicles were about a foot and a half thick.</p> <p>The water power was used to run the plaster of paris (gypsum) mill. Gypsum rock was quarried in the hill near by and hauled to the mill, where it was crushed and ground into powder then cooked in a steel-bottomed boiler with wooden sides. The boiler was about 10 feet long and four feet wide. Father invented a scraper, which was run by a water power, which stirred the plaster of paris while it cooked. The finished plaster of paris was shipped by railroad car lots to Salt Lake City.</p> <p>(I don't know where he got the mill stones with which to grind the plaster of paris, but one of them is now in the Provo cemetery as a head-stone for one of Father's wives. The other is at Tucson, Ariz. as a head stone for my wife.)</p> <p><b>Father</b> also had a cane mill or molasses press. He made very good molasses and took it up the Salt Creek Canyon over into Sanpete Co. where he traded it for grain and other things he could use.</p> <p>On one occasion when my oldest sister, Eliza Jane, was feeding cane into the mill, she got her finger cut off in the cogs of the mill.</p>
1870 May	Nephi, Juab, Utah	Jesse N. Rowley. "The Life Story of John Rowley"
1870 Oct 3		<b>Ann Jewell Rowley Ford's G-Dau Zina Born To John &amp; Mary Ann</b>
1872 Winter	Provo, Utah	<b>Ann Jewell Rowley Ford's Son Thomas Md Margaret Fattersall</b> "Because of the cold winter in Provo, ...late spring before much could be done on the farms. All the women & children had to help out with the planting, irrigating, weeding, and harvesting. <b>Hannah (Whitcomb Haws)</b> learned to sew on a sewing machine in April 1872." "Hannah Whitcomb Haws," compiled by Lillian Haws Scott, Feb 1995
1872 June 27	Salt Lake, Utah	<b>Ann Jewell Rowley Ford</b> is sealed to husband <b>William Rowley</b> in Endowment House "Name in full <b>Rowley - William</b> "When Born <b>21 June 1785</b> "Where born <b>Cradley, Hereford, Eng.</b> "When Died <b>14 Feb 1848</b> "Father <b>William Rowley (1754)</b> "Mother <b>Ann</b> "When married <b>2 July 1807 to 1. Ann Taylor*</b> *md. 2n. <b>22 Aug 1836 Ann Jewell</b> Heir <b>John Rowley</b> Rel. <b>son</b> When sealed Husband/Wife <b>30 Mar 1877</b> [Ann was still alive]

Date	Place	Event & Source
		<p>sl 27 June 1872 E.H. [Ann was still alive]  sl also 14 Oct 1859 E.H.</p>
		<p>TIB form: St George Temple Records, No 73238? Book A Page 90  Work done, names and dates recorded by son <b>John Rowley</b>, 1877</p>
1872 Mar23	Nephi, Juab, Utah	<p>Notice extra sealing dated... if <b>Ann</b> is still living she had to have done this sealing???</p> <p><b>Ann Jewell Rowley Ford's G-Dau Amy Born</b>  Family Group Record</p>
		<p>"The March wind swept down from snow covered Mt. Nebo, that stood like a sentinel overlooking Nephi City. It was Saturday morning, March 23, 1872, as <b>Mary Ann</b> gave birth to her fifth child, Amy Elizabeth. Zina Cardillia and Amy Elizabeth were both born in the new home built on the 160 acres John Rowley had purchased north east of Nephi City, near Salt Creek Canyon, Amy Elizabeth was a beautiful child with clusters of dark curls framing a round face with bright blue eyes looking out into a new world. It was not until the 14<sup>th</sup> of May that she was blessed and given a name by a close friend of the family, Joel Grover."</p>
		<p>Udell F Mortensen "Amy Elizabeth Rowley Mortensen"</p>
	Cache Co, Utah	<p>Census of county lists 9,798 people  Tullidge, Edw. W., <u>Tullidge's History</u>, Vol II</p>
Look At All Families Census		
1873 Apr 21	Nephi, Juab, Utah	<p><b>Ann Jewell Rowley Ford's Son John Md Emma James</b></p>
1873 Oct 7		<p><b>John Rowley</b> married also 3) Emma James Johnson  Emma, 33, mother of 7 children; had also been in Willie Handcart Co</p>
		<p>"It was the rule of the day that widows &amp; orphans were to be provided for by taking them into the families of honest, virtuous men, who were good providers. ...John &amp; Emma were to have 2 daughters of their own. They lived together for only 2 or 3 years. ...john built Emma a home on the corner of the farm next to town..."</p>
		<p>"My mother did not like the idea of father marrying another woman, but the Lord had commanded it in the time of Joseph Smith, &amp; it was not unlawful, so she accepted it &amp; did her part &amp; did it well.' Jesse Rowley"</p>
		<p><u>Rowley Family History</u></p>
1874 Feb 18	Nephi, Juab, Utah	<p><b>John Rowley &amp; Mary Ann Gadd</b> child, <b>Jesse Noah</b> born  I[<b>Jesse</b>] was <b>Mother's</b> [<b>Mary Ann</b>] sixth child and was born Feb. 18, 1874. She had twelve children.</p>
		<p>My first recollections were about the time when <b>Father</b> moved from the eastern part of Nephi, out on his homestead of 160 acres north-east of town. There he built a good adobe house.</p>
		<p>Jesse N. Rowley. "The Life Story of John Rowley"</p>
		<p>"Mother [Amy] was a month past two years old when <b>Jesse Noah</b> was born. It was strange having a baby in the house younger than she was. Eliza Jane was nine, John Sylvester was seven and Zina Cardillia was four." "Mother loved her younger brother <b>Jesse Noah</b> very much and played with him a great deal."</p>
		<p>Udell F Mortensen "Amy Elizabeth Rowley Mortensen"</p>
		<p><b>John Rowley</b> - "One year ...crops did not grow well. John knew that his family would need all the wheat he had raised during the season, &amp; worried that tithing his harvest would cause them to go hungry. ...he seemed to hear a quiet voice saying, 'Pay your tithing, John.' He left his work immediately &amp; loaded a tenth of his wheat onto a wagon, delivering it to the bishop at the tithing lot. ...the bishop said ...he had a large surplus of apples, &amp; that he would like John to take them &amp; see what he could do with them. John unloaded his wheat, filled his wagon with apples ...He received from the sale of these apples enough to replace the wheat he tithed, pay the bishop for the apples, pay hie tithing on the sale of the apples &amp; provide apples for his family for the winter."</p>
		<p><u>Rowley Family History</u>, p152</p>
		<p><b>John and Mary Ann</b> had nine more lovely children all born in Nephi. They were Zina Cordelia, Amy Elizabeth, <b>Jesse Noah</b>, Heber Charles, James Albert, Samuel Isaac, Jacob Leslie, Wilford Marion and Mary Luella. During the time that <b>John and Mary Ann</b> lived in Nephi, polygamy was being practiced by some of the church members. This practice was limited to responsible church leaders and never exceeded more than three percent of the church population at any time. Stem rules concerning this practice were enforced. <b>John</b> was one that was given the responsibility of having several wives. The first wife he choose in polygamy was Emma Johnson, a widow with a large family that lived near by. John and Emma had two daughters, Rose and Lillie.</p>

Date	Place	Event & Source
1874 Jun 13 1875 Oct 25	Nephi, Juab, Utah	<p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"  <b>Ann Jewell Rowley Ford's g-dau Fanny born</b>  <b>Ann Jewell Rowley Ford's Son John Md Emma O Johnson</b>            In October 1875 he married Emma Ozella Johnson, who became the mother of six children.            Jesse N. Rowley. "The Life Story of John Rowley"            "Emma's Oldest daughter ...Ozella was 17 years old. We presume that the marriage was condoned by mother Emma, who knew John to be a faithful &amp; honorable man, and that it was approved by Mary Ann. ...Ozella moved into the home with John &amp; Mary Ann."            "Mother Emma... dropped the Rowley name &amp; ...was known as Emma Johnson..."            "Two years later, in Apr 1877, John married another of Emma's daughters, Orissa Jane Johnson.            She was two months short of her 16<sup>th</sup> birthday when they married in the St George Temple."</p>
		<p><u>Rowley Family History</u></p>
		<p>"When Mother was about three years old, <b>Grandpa Rowley</b> married Emma Ozella Johnson. The practice of polygamy was becoming more popular in the church, but it was to be limited to responsible people, and men with sufficient means to support more than one family. <b>Grandpa Rowley</b> was one that was given the responsibility of having several wives. It was on October the 25<sup>th</sup>, that he took Emma Ozella to Salt Lack City, and they were married in the Endowment House."</p>
		<p>Udell F Mortensen "Amy Elizabeth Rowley Mortensen"</p>
		<p>Four years later he fell in love with Emma's charming daughter Emma Ozella. Emma respected <b>John</b> very much and was happy to have her daughter marry him. However, at this time she felt that it would be best if <b>John</b> and she discontinued living together. This was agreed on by all concerned and Emma James then dropped the Rowley name and from then on she was known by the name of her former husband, Lorenzo Johnson, to whom she was previously sealed to.</p>
		<p>On Oct 25th 1875 John and Emma Ozella Johnson were married in the Salt Lake Endowment House. They had six lovely children all born in Nephi. They were Lorenzo Jewell, Emma Sylvania, William Parley, Alice, David Lyman, and Julia. Orissa Jane Johnson, a younger sister of Ozella, had now blossomed into a lovely young lady. She and <b>John</b> fell in love and were married in the St. George Temple April 10th 1877. They were then blessed with a lovely family of seven. George Wallace, Martha Ann, Joseph Hyrum, Moses Aaron, Ernest Exile, Louisa and Katy May. <b>John</b> and his three wives all lived together in one house. Each family had their own separate rooms except for the kitchen, which was shared by all. <b>John</b> was very kind and considerate of his wives and children. When he and his older sons were working on the farm or in the mills, they always stopped promptly at 12 O' clock noon and again at 5 PM for their meals. He never kept his families waiting for him. This made it very convenient for his wives and they always had their meals on time. [page 8] Their work was always well organized and the household kept in order.</p>
		<p>Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"</p>
1876 Mar 12	Nephi, Juab, Utah	<p><b>Ann Jewell Rowley Ford's g-son Heber born</b></p>
1876 Apr 14	Nephi, Juab, Utah	<p>Lilly Molinda Rowley born to <b>John Rowley</b> &amp; Emma James            John Rowley &amp; Emma James Family Group Sheet</p>
1876 Sep 21	Nephi, Juab, Utah	<p>Lorenzo Jewell Rowley born to <b>John Rowley</b> &amp; Emma O Johnson            John Rowley &amp; Emma O Johnson Family Group Sheet</p>
1876-88	Nephi, Juab, Utah	<p><b>John Rowley &amp; Mary Ann Gadd</b> 6 more children, born in            Family Group Record</p>
1877		<p>Industries were set up for building the Logan Temple            Larkin, M A, <u>History of the L.D.S. Temple in Logan, Utah</u></p>
1877 Mar 30	St George, Utah	<p><b>William &amp; Ann Rowley</b> are sealed in St George Temple <b>John</b> is listed as heir.            "Name in full <b>Rowley - William</b>            "When Born <b>21 June 1785</b>            "Where born <b>Cradley, Hereford, Eng.</b>            "When Died <b>14 Feb 1848</b>            "Father <b>William Rowley (1754)</b>            "Mother <b>Ann</b>            "When married <b>2 July 1807 to 1. Ann Taylor*</b>  <b>*md. 2n. 22 Aug 1836 Ann Jewell</b>            Heir <b>John Rowley</b> Rel. <b>son</b>            When sealed Husband/Wife <b>30 Mar 1877</b> [Ann was still alive]            sl <b>27 June 1872</b> E.H. [Ann was still alive]            sl also <b>14 Oct 1859</b> E.H.</p>

Date	Place	Event & Source
		TIB form: St George Temple Records, No 732387 Book A Page 90 Work done, names and dates recorded by son <b>John Rowley</b> , 1877 Notice extra sealing dated... if <b>Ann</b> is still living she had to have done this sealing???
		Seems <b>John</b> , listed as his grandson, did endowment work for <b>William Rowley</b> , son of <b>Thomas &amp; Elizabeth</b> - this William is also listed in TIB forms as being born about 1736 - temple work done 1877-78 - <b>John's</b> mission to Eng was 1884-5
		Name in full <b>Rowley - William</b> When Born <b>? chr 10 Mar 1754</b> Where born <b>Eng.</b> When Died <b>?</b> Father <b>Thomas Rowley</b> Mother <b>Elizabeth Heyward</b> When married to <b>Ann</b> Heir <b>John Rowley</b> Rel. <b>Gd Son</b>
		TIB record Index card to 'P' <b>St George</b> Temple Records No <b>1517 Bk C Pg 82</b>
1877 Apr 10 1877 Apr 21	Utah	<b>John Rowley</b> married also 5)Orissa Jane Johnson <b>Ann Jewell Rowley Ford's Son John Rowley Md Orissa J Johnson</b> In 1877 he married Orissa Jane Johnson, who became the mother of seven children. These two were daughters of the Widow Johnson. Jesse N. Rowley. "The Life Story of John Rowley" "When Mother [Amy] was a few months past five years old, Grandpa married another wife, Orissa Jane, a sister of Emma Ozella Johnson. <b>Grandpa</b> and his three wives all lived together in the new home near the mouth of Salt Creek Canyon. "The new house was a large one with each family having their own separate rooms except for the kitchen and the dining area. The food was all prepared together, and they all sat together at a large table for their meals. "Somewhere in the span of years, "Nephi City" dropped the "City" from its name, and became known only as "Nephi". Mother saw Nephi grow in population, and many new acres were cleared for farming, Orchards and gardens were planted and new homes were built: Good homes of adobe and brick and rock, with shingle roofs, surrounded by trees, flowers and lawns." Udell F Mortensen "Amy Elizabeth Rowley Mortensen" "Mother was living in two rooms of a large adobe house out on the homestead, north-east of Nephi, and Father's other 2 wives, Ozella & Orissa, lived in the other part of the same house. The three women took turns cooking in the long kitchen with a long table in it where we all ate together for some time. When I became old enough to realize the situation, I helped to put a partition wall through the kitchen so Mother had her home and family to herself. "The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley My mother, [ <b>Mary Ann Gadd</b> ] Ozella and Orissa all lived together for a time in one house, and all ate at the same table. But as the children came along and grew up the house was enlarged and divided between the families Jesse N. Rowley. "The Life Story of John Rowley"
1878 Jan 24	St. George, Utah	<b>William &amp; Ann Jewell Rowley's Sons John Rowley, Samuel, Richard, &amp; Thomas Sealed to parents</b> <b>John Rowley</b> was sealed to his parents and had his children sealed to him St George, Utah "These trips to the temple were not completed in a day or an afternoon as they are now. Travel to St George required several days. Each temple session lasted a day. Going to do several endowments probably required at least 2 weeks of travel & temple attendance. <u>Rowley Family History</u>
1878 Nov 7	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-dau Emma</b> born
1878 Dec	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-son James</b> born
1879 Jan 18	Nephi, Juab, Utah	James Albert Rowley born to <b>John Rowley &amp; Mary Ann Gadd</b> John Rowley & Mary Ann Gadd Family Group Sheet
		[All entries are from <u>Rowley Family History</u> , unless otherwise stated.] Also Nephi South Ward Records, Film #026,222 - p52
1879 Feb 25	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-son George</b> Wallace Rowley born to <b>John Rowley &amp; Orissa Johnson</b>
1880 Mar 24	St George, Utah	Many times <b>John</b> and his wives went to the temples and did work for their departed loved ones. On the 24th of March 1880 while they were in the St. George Temple, he had his two children that were born to Frances Banks sealed to himself and Ozella. On the 13th of August 1883, <b>John</b> married Sarah Elizabeth Steed in the Salt Lake Endowment House. Sarah Elizabeth did not have any children. Nellie R. Mecham , "History Of John Rowley"
1880 June 2	Nephi, Utah	Amy Elizabeth Rowley, child of <b>John &amp; Mary Ann Gadd Rowley</b> is baptized

Date	Place	Event & Source
1880 Dec 2	St George, Utah	Nephi South Ward Records, Film #026,222 - p52 <b>John Rowley</b> received Patriarchal Blessing from W D Perkins Patriarchal Blessing, Original & Typed copy
1880 Dec 30	Nephi, Juab, Utah	William Parley Rowley born to <b>John Rowley</b> & Emma O Johnson John Rowley & Emma O Johnson Family Group Sheet
1881?	Huntington, ,UT	<b>Ann Jewel Rowley Ford</b> moves to Huntington,
1881 Feb 25	Nephi, Juab, Utah	Martha Ann Rowley born to <b>John Rowley</b> & Orissa Johnson <b>Ann Jewell Rowley Ford's g-dau</b> John Rowley & Orissa Johnson Family Group Sheet
1881 May 28	Nephi, Juab, Utah	Samuel Isaac Rowley born to <b>John Rowley</b> & <b>Mary Ann Gadd</b> John Rowley & Mary Ann Gadd Family Group Sheet Nephi South Ward Records, Film #026,222 - p25
1881 May	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-son Samuel</b> born
1882		The Edmonds Act was passed by Congress. See 1887 for Edmonds—Tucker Act "These were trying times for LDS. Pres Brigham Young had died, so the church's enemies felt it a good time to strike with a vengeance against polygamy." Some of Saints had to leave & move to Mexico. "Hannah Whitcomb Haws," compiled by Lillian Haws Scott, Feb 1995
1882 Mar 2	Nephi, Utah	Jacob Leslie Rowley is born, son of <b>John &amp; Mary Ann Gadd Rowley</b> Nephi South Ward Records, Film #026,222 - p52 "Seven months after Jacob Leslie was born, <b>Grandpa [John Rowley]</b> was called to fill a mission to Great Britain. He received his call, December 4, 1883, but it took him until the following October before he could arrange his affairs and home life to be gone so long. He was set apart for his mission by Apostle Heber J Grant on the eleventh of October 1884. While in England, <b>Grandpa</b> gathered much of the genealogy we now have on Mother's line. "With <b>Grandpa</b> away, it placed a great burden on all the wives and children, as he had many responsibilities at home. He had a flour mill, a sorghum mill, and a gypsum mill, as well as farm land and orchards. "While <b>Grandpa</b> was on his mission, his health failed him because of the very damp climate in England, so his mission was cut short and he was given his honorable release, and he arrived back in Nephi the 6th of June 1885. "Mother was now past fourteen. She had worked hard helping <b>Grandma [Mary Ann Gadd]</b> with the small children and the house work, and even had to help in the gypsum mill, sacking it so the bags could be hauled by the boys to Salt Lake City and other places." Udell F Mortensen "Amy Elizabeth Rowley Mortensen"
1883 Mar 8	Nephi, Juab, Utah	Alice Rowley born to <b>John Rowley</b> & Emma O Johnson <b>Ann Jewell Rowley Ford's g-dau</b> John Rowley & Emma O Johnson Family Group Sheet
1883 Aug 13	Logan, Utah	<b>Ann Jewell Rowley Ford's Son John Rowley</b> married Sarah Elizabeth Steed (46) in the Logan temple Family Records "He married Sarah Steed in 1883, and Balinda Kendrick in 1886. Sarah had no children and Balinda had three." Jesse N. Rowley. "The Life Story of John Rowley"
1883 Dec 4	Utah	<b>Father</b> was called on a mission to Great Britain on Dec. 4, 1883 and set apart by Apostle Heber J. Grant. He left Oct. 11, 1884 and returned June 6, 1885. While in England he collected a great deal of Genealogy. Before leaving for his mission he turned his business over to his brother Thomas Rowley, who ran it until his return. My brother John and I[ <b>Jesse</b> ] did all the hauling of the plaster of paris rock from the mountain and also wood to use in cooking the plaster of paris, and took the finished product to the railroad station. We also did farm work. Jesse N. Rowley. "The Life Story of John Rowley"
1884 Jan 29	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-son</b> Joseph Hyrum Rowley born to <b>John Rowley</b> & Orissa Johnson John Rowley & Orissa Johnson Family Group Sheet
1884 Mar	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's g-son</b> Jacob born to <b>John Rowley</b> & <b>Mary Ann Gadd</b> John Rowley & Mary Ann Gadd Family Group Sheet "On the 7 <sup>th</sup> of April 1886, <b>Grandma</b> gave birth to her eleventh child, Wilford Marion. This made six little brothers in the home now that were younger than Mother." Udell F Mortensen "Amy Elizabeth Rowley Mortensen"
1884 Apr 2	Nephi, Utah	Heber C Rowley, son of <b>John &amp; Mary Ann Gadd Rowley</b> is baptized by David Udall Nephi South Ward Records, Film #026,222 - p52
1884 July 28		<b>John Rowley</b> MD Belinda Kendrick

Date	Place	Event & Source
1884 Oct 3	Nephi, Juab, Utah	<b>Ann Jewell Rowley Ford's</b> g-David Lyman Rowley born to <b>John Rowley</b> & Emma O Johnson John Rowley & Emma O Johnson Family Group Sheet
1884 Oct		son <b>John Rowley</b> was called on a mission back to England
1884 Oct 7	SLC, Utah	<b>John Rowley</b> received Blessing from Heber J Grant as part of a setting apart for his mission to Great Britain - given in the Social Hall, Salt Lake City. Patriarchal Blessing, Original & Typed copy
1884 Oct 8	Salt Lake City	<b>John Rowley</b> Mission certificate signed by John Taylor, Geo Q Cannon, and Joseph F Smith Mission Certificate of John Rowley [I have a copy]
1884 Oct 11		<b>John Rowley</b> went on a mission back home to England. "Mother cared for us children while Father went on a mission to England. Uncle Thomas Rowley took care of Father's plaster of paris mill during Father's absence the few months he was gone. Father was gone from 11 Oct 1884 to 6 June 1885 during which time he suffered no persecution because of having more than one wife, but after he returned, Mother had to take charge of the mill and family while Father had to stay in hiding." "The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley "John was not able to appear in public after his mission. ...Like others hiding from the federal marshals, John was part of the "Mormon Underground" <u>Rowley Family History</u>
1884 Oct 27	Liverpool	<b>John Rowley</b> Letter of Appointment signed by John Henry Smith, in Liverpool "Letter of Appointment"- mission of John Rowley [I have a copy] "Mother cared for us children while Father went on a mission to England. Uncle Thomas Rowley took care of Father's plaster of paris mill during Father's absence the few months he was gone. Father was gone from 11 Oct 1884 to 6 June 1885 during which time he suffered no persecution because of having more than one wife, but after he returned, Mother had to take charge of the mill and family while Father had to stay in hiding." "The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley <b>John</b> was ask by the church authorities if he could arrange to fill a mission. He had a strong testimony of the gospel, was firm in what he knew to be right, and had a desire to serve where ever he was called to do so. He now began making preparations to leave his loved ones, his business and farm, to devote his full time to the service of his Heavenly Father. He secured the help of his brother Thomas to run the business and supervise [page 9] the farm work while he was gone. <b>John's</b> two oldest sons, John and <b>Jesse</b> , were to assist their Uncle Thomas and help in all the work while their father was on his mission. <b>John</b> was set apart as a missionary, to labor in the Great Brittan mission, on October 7th 1884 by Elder Heber J. Grant. He then left his blessings with his loved ones, and departed for the mission field on the eleventh of October. On his arrival in England he received his letter of appointment from the president of the British Isles Mission, John Henry Smith. He then began his work and put his whole heart and soul into it. While laboring in the community where he had once lived he was successful in finding much genealogy of his departed loved ones. Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"
		<b>John Rowley</b> "was called on a mission to Great Britain on December 4, 1883. While he was gone, John Sylvester was left to look out for his father's families. This was a big load for a sixteen-year-old boy. Earlier his father had established a plaster of Paris mill at Nephi. The father's brother, Thomas, supervised its operation, but even so, a heavy burden fell upon John Sylvester and his younger brother <b>Jesse</b> during their father's absence. Among other things, they hauled wood to fire the mill and delivered the finished product to market. "When <b>John</b> returned from his mission, his health was poor, but he wanted to resume supervision of his business and family affairs. John Sylvester was young and ambitious and he had been doing a man's work, making and carrying out vital decisions. Since he and <b>his father</b> were both strong-willed men, one catapulted out of childhood by the force of necessity, the other compelled by the need to again assume patriarchal leadership of his families, their ideas clashed."
		"John Sylvester's <b>mother [Mary Ann Gadd Rowley]</b> was very much in sympathy with him. Because of this friction between <b>father [John Rowley]</b> and son, always sad but doubly sad here because of the contrast between actuality and the religious ideals of both men, John Sylvester left home and went to work..."
		"Life Story Of John [Sylvester] And Eliza Rowley," By Their Children "John was not able to appear in public after his mission. ...Like others hiding from the federal marshals, John was part of the "Mormon Underground" <u>Rowley Family History</u>
		"The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley "When <b>Father [John]</b> returned from his mission, persecution was very strong against the church because of the practice of plural marriage, so he did not appear in public. He was on what was called the underground, so he set about preparing ways of escape in case the deputy came after him.
		"Once when he carne home we had some hay ready to haul. The wagon was not in good condition and John, instead of fixing it, took a team and went to town and borrowed a wagon. When he came back <b>Father</b> asked him

**Date****Place****Event & Source**

why he did it and told him he should have repaired our wagon. One word lead to another until they had a quarrel that ended in John leaving home. He went to town and got work. He carne back about once a week to see **Mother**. One morning when he was home, **Mother** and her family were eating breakfast when **Father** came in from the other part of the house and found John sitting at the table. he told John that he could not come and sponge off of him. So the quarrel was on again. John left and did not come back very often after that.

"He worked in town and got a good horse and saddle which he took with him when he left for Arizona, with Parley Johnson, who had married Jane, our oldest sister. Parley was the oldest son of the widow Johnson. We didn't see John again until we went to Arizona.

" After John left, Uncle Thomas having been discharged, I,[**Jesse**] being the oldest boy at home, had to take the lead in the work in **Fathers** absence.

"While Father was on the underground he had us dig a cellar under the house and a tunnel from the house to the cellar in the mill. This tunnel had blind or secret doors at each end. He also had a secret hideout over the wheat bin. These and other devices enabled **Father** to be at home more so he could manage things. So we went on with things as best we could."

Jesse N. Rowley. "The Life Story of John Rowley"

"Meanwhile, back in Nephi John's **father [John Rowley]** was encountering difficulties because of his polygamous marriages. These had been entered into in all good faith by a man and women desirous of pleasing their God and their church leaders. Nevertheless, their way of life was in conflict with the laws of the land and persecution dogged them. No man of conscience could deny the wives and children for whom he was responsible. Consequently, **John Rowley** took two of his young wives from Nephi to new homes on the Gila River, in Arizona. In the late summer or early fall of 1889, John Sylvester received word that his **mother [Mary Ann Gadd Rowley]** with her own family was on her way to Arizona. He took his team and wagon and met **her** at Lee's Ferry on the Colorado River to help **her**. Family tradition reports that **her** family had a narrow escape when the ferry came loose from its moorings while **her** wagon was still on it. The horses were on the shore and the weight of the ferry floating downstream threatened to pull them backward into the water. John lashed the horses and they lunged forward, jerking the wagon off the ferry to the bank. John's **mother Mary Ann** always regarded this as an example of her Heavenly Father's care and often told it as a faith-promoting story.

"Some of **Mary Ann's** children were quite young. Her second son and sixth child, **Jesse**, in a brief history which he wrote when he was a mature man, said that Mary Luella, the baby, learned to walk on the trip from Nephi to Arizona."

"Life Story Of John [Sylvester] And Eliza Rowley," By Their Children

1885 Jan

Mexico Colonies Opened For Settling

"Since the colonists couldn't arrange for enough land in one tract to meet their needs, they split up into two camps, some renting land at Hannas (Colonia Diaz) and some at Cases Grandes (Juarez).

"William Wallace Haws," by Chloe Haws Lunt

1885 June 6

**John Rowley** returns from mission to England.

Nephi, Utah

"Mother [**Mary Ann Gadd Rowley**] cared for us children while Father [John Rowley] went on a mission to England. Uncle Thomas Rowley took care of Father's plaster of paris mill during Father's absence the few months he was gone. Father was gone from 11 Oct 1884 to 6 June 1885 during which time he suffered no persecution because of having more than one wife, but after he returned, Mother had to take charge of the mill and family while Father had to stay in hiding.

"One day the family were working out in the garden, when the Deputy Marshall McLellan came. He served papers on Mother and my sister Lizzy. While he was doing this, mother motioned for me to tell Aunt Orissa & Aunt Ozella to hide themselves and their children. They ran to the house and he never found them. Later Mother told me to take them to Salt Creek Canyon, which I did, then later to Richfield. When Father came home and learned what had happened, he got wagons and teams, loaded them with the things they needed, went to Richfield for his other families and took them and started to Arizona. Mother and my sister Lizzy went to Provo to appear in court to comply with the law. Nothing could be proven against them so they were released.

"The first time Marshall McLellan came he saw a girl near the foothills. He, supposing she was another wife, began to chase her. She ran home and told her father that Mr Rowley was chasing her. Her father came over to make trouble with Father, but he learned that it had been the Marshall who did the chasing, so he got after him. When the Marshall with a companion came again, Mother and we children were the only ones there. He said, 'I have come to search the burg.' Mother opened the door and invited him in.

"When Father was in Arizona, Mother had full charge of the mill and the children. We all worked under her direction and did very well. The mill had to run day & night while we had water power to run it.

"The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley

**Date****Place****Event & Source**

"After filling an honorable mission, **John** returned home to find persecution very strong against the Church because of the practice of plural families, so he did not appear in public. He, along with the others who were practicing polygamy, lived what was called "the underground". They lived with their families but had secret ways to escape trouble if it came. **John** built a cellar under his kitchen and lined it with lumber. He built bins and shelves around the walls for the storage of food. He also had a secret door in this cellar that opened into a tunnel through which he could enter his grist mill. His mill also had shelves around the wall where he kept his tools some of which were even hanging on the secret door. In one end of the mill he built a small room with a bed where he could sleep if necessary for him to hide. Over this small room he had a bin of wheat so anyone entering his mill thought it was just one large bin of wheat.

"One night the deputy thought he would pull a trick on **John** and be able to arrest him. He had the house surrounded with men and then had a young man go to the door and ask if **John Rowley** was at home. He told them that he had been sent as a messenger to warn him and that he had better leave the house immediately as the deputy was on his way there. **John** was in the other room and heard what was said. He started to go to the door to talk with the man when a voice, as clear as if someone was speaking in the room, said "don't go to the door". So he did not, instead he went to his hideout and it was impossible for them to find him.

"The **Rowley** women and children did all the gardening while **John** remained in the mill working where he could not be seen. He had a horse and buggy that he kept hidden so no one in Nephi could recognize it. He traveled in this buggy when he [page 10] would go to salt Lake or other places to get material for his mills."

Nellie R. Mecham, "HISTORY OF JOHN ROWLEY"

One day in the Spring when **Father** was not at home I went out into the orchard across the road to plow the ground between the trees so as to plant a garden. I plowed from the house east to the top of the orchard. Ozella and Orissa were planting garden on the west end directly across the road from the house.

As I got up to the east end where **Mother** was planting garden and my sister, Lizy was tending **Mother's** baby, a man stopped outside of the fence about 300 yards away, tied his horse and came down to where **Mother** was. It was Deputy Marshall McClellan. He began serving papers, ordering them to appear in court. He thought Lizy was one of **Father's** wives too.

**Mother** winked at me and motioned for me to go and tell the folks at the other end of the garden. So I turned around and drove the plow down to where the women were and told them what was going on. They took their sunbonnets in their hand and ran for the house. By that time the Deputy Marshall was in the road going toward the house and when he saw the women running across the road he began to run also. He followed them in but could not find them. He went out the back door and sent from the slope of the hill onto the house. From there he saw a girl off some distance toward the foothills. Thinking she was one of the women he was after he hurried up that way. When she saw him coming she became frightened and ran for her home which was near the edge of town, a distance of about half a mile. She out ran him so he returned to our house.

The girl told her father that "old man **Rowley**" was chasing her so he came up to settle things with **Father** but he met the Deputy instead so he started in on him. The Deputy told him he had reason to believe she was one of the women he was looking for.

About that time Lorenzo, Ozella's oldest boy arrived from town with the mail so the Marshall served papers on him, too.

After the Marshall left the family got together and decided that I was to get the team and wagon ready and take the two women and their children south. We soon had the wagon loaded with provisions and bedding and I drove them up the Salt Creek Canyon about six miles where we camped for the night. The women and children slept in the back of the wagon while I lay down on the spring seat, near the horses, until daybreak.

About the third day we reached Richfield where we got a vacant house and unloaded their things. (This was about 1888. I [**Jesse**] was 14 years old.) I planned to start back the next morning but that evening **Father** (who had returned home and learned what had happened) came to Richfield where we were.

**Father** immediately took me with him in his one horse buggy back to Nephi. He had one of the fastest trotting horses I have ever seen and he put her over the road at her best speed. We arrived in Nephi just in time to see my **mother** and my sister Lizy leave for Provo to appear in court <at 11 P.M.>.

**Father** was planning to take all but **Mother's** family to Mexico with him so instead of letting Lorenzo go to Provo with **Mother** he took him with him back to Richfield.

A few days later he came by night with teams and wagons and loaded up the necessary provision and belongings of the two families and taking me with him drove through the city of Nephi before daylight on his way to Mexico.

**He** asked me what I thought of him having more than one wife. He was pleased when I told him I felt all right about it. He told me that he had the assurance that the Lord was pleased with him. He was honest and sincere in all his life.

**Date Place Event & Source**

It now being daylight he instructed me how to take care of things at home. he bade me goodbye and I walked along the railroad track back to town, a distance of about four miles, and from there home, where I took up the work of running the farm and plaster of paris mill with **Mother** and the younger children.

Jesse N. Rowley. "The Life Story of John Rowley"

"John was not able to appear in public after his mission. ...Like others hiding from the federal marshals, John was part of the "Mormon Underground"

Rowley Family History

1886 Apr Nephi, Juab, Utah **Ann Jewell Rowley Ford's g-dau Lilly born**

1886 Apr 7 Nephi, Utah Wilford Marion Rowley, son of **John & Mary Ann Gadd Rowley** is born  
Nephi South Ward Records, Film #026,222 - p216

1886 June 12 Nephi, Juab, Utah **Ann Jewell Rowley Ford's g-son Moses Aaron Rowley** born to **John Rowley & Orissa Johnson**  
John Rowley & Orissa Johnson Family Group Sheet

1886 July 28 **Ann Jewell Rowley Ford's Son John Rowley** married also Belinda M Kendrick  
She was in the same group coming from Eng when John returned from his mission in Eng. He settled her in Mayfield, 60 miles SE of Nephi. They had 4 children.

Rowley Family History

"**John** Married Blinda Marden Kendrick on July 28th 1886 in the Logan Temple. She was a sweet lovely girl that he had met on his mission in England. Blinda, along with eleven other saints came to America at the time **John** was released from his mission. After their marriage they made their home in Mayfield, Sanpete County, Utah. This couple had three children named Mariam, Edith Mertle and Roswell Irvin. "

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

After leaving Nephi, **Father** went to Sanpete Co. where another of his wives, Balinda "Kendrick lived. He took her, her children, and their belongings and with the three families made his way to central Arizona, which was a big job for one man."

Jesse N. Rowley. "The Life Story of John Rowley"

1886 Sep Nephi, Juab, Utah **Ann Jewell Rowley Ford's g-son Lorenzo born**

1886 Sept Nephi, Juab, Utah **Ann Jewell Rowley Ford's g-son Wilford** born to **John Rowley & Mary Ann Gadd**  
John Rowley & Mary Ann Gadd Family Group Sheet

1886 Oct 12 Nephi, Juab, Utah **Ann Jewell Rowley Ford's g-dau Julia Rowley** born to **John Rowley & Emma O Johnson**  
John Rowley & Emma O Johnson Family Group Sheet

[All entries are from Rowley Family History, unless otherwise stated.]

1887 Laws against plural marriage

1887 Apr Mayfield, S , Utah **Ann Jewell Rowley Ford's g-dau Mariam born**

1887 - The Edmonds Tucker Act - Anti "Testvath - no vote - church property ceased

1888 **Ann Jewell Rowley Ford's Son John Rowley & 3 Families Leave For Mexico**

1888 Mar 17 ?? Utah **Ann Jewell** dies 17 Mar 1888  
The Church of Jesus Christ of Latter Day Saints. TIB cards

1888 Mar 19 Huntington, ,Utah **Ann Jewell Rowley Baston Ford** dies age 81  
Huntington, ,Utah She was buried the same day. same place

[NOTE: **Ann Jewell Rowley Baston Ford** said she learned to read in Utah. Did **Eliza Chapman Gadd** ever learn how to read and write. **Ann** signed her marriage certificate with an "X". I know her children learned. Did she learn with them? Her grandson **Jesse** said he hadn't been to school at age 14? When his father, **John**, left for a mission & taught him how to figure charges.]

See also <RowWmTmLn> and <RowFamChHist> for more details and next generation.

[NOTE: Did **Ann Jewell Rowley Ford** ever learn how to read and write. She signed her marriage certificate with an "X". I know her children learned. Did she learn with them?]

**Date**                      **Place**                      **Event & Source**

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My notes are in [Brackets]. akrc

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This time line / document list is a compilation of all Rowley & Haws Family & Church History records as I find them.

MS word PC:Word:RowHawFamChHist akrc

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