

# William Rowley & Ann Jewell - Church History

A Timeline and Document List of everything I have on William & Ann Rowley  
1785 To 1877  
England to Utah

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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

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

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!

**Date Place Event & Source**

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 w\psonghst

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 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.

[The following entries are set up in this format:

**Date, Year, month, day Place Event - quoted from source**  
**Source of information**

All notes are mine unless stated otherwise. My ancestor are in bold type. akrc]

**1754 - England**

1754 Mar 10 England 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	? chr 10 Mar 1754
Where born	<b>Eng.</b>	When Died	?
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

Date	Place	Event & Source
1760	England	"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
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 from widow <b>Ann Jewell Rowley</b> Also - <b>Ann Jewell</b> gave the following 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 to <b>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 This appears to be <b>work done &amp; info given in 1859</b> by & for <b>Ann Jewell Rowley Ford</b> - notice the difference in dates and spelling of <b>Ann Jewell</b> - <b>Ann</b> learned to read & write late in life. <b>Note spelling on mother's name</b> <b>John Rowley</b> gave the following information in 1877 when they did sealing for <b>William &amp; Ann</b> "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> [Which wife Ann was sealed?] <b>sl 27 June 1872 E.H. [Ann Jewell was still alive]</b> <b>sl also 14 Oct 1859 E.H.</b> TIB form: St George Temple Records, No 23238? Book A Page 90 Notice extra sealing dated... [Which William & which Ann is sealed here?] [ <b>John</b> had his father's parents <b>William &amp; Ann Rowley</b> sealed in 1877 - did he redo his parents too? Probably not. The 1877 sealing date is probably grandparents??? Check this out.] [Also when did <b>William Rowley &amp; Ann Taylor's</b> sealing take place?] <b>William &amp; Ann Rowley</b> were sealed in St George Temple - <b>John</b> is listed as heir. Work done, names and dates recorded by <b>John Rowley, 1877</b> <b>Ann Jewell</b> is still living so she had to have done this sealing??? If it was her
Research notes from Shirley:		
"William Rowley was born at Cradley in Herefordshire in 1785 son of <b>William and Ann or Mary Rowley</b> , according to family information. He married Ann Taylor there in 17-. [Which William is this? The 'old Wm' or the new Wm?]		
"A general search of Cradley registers for, Rowley entries (2-3) confirmed that <b>William</b> was married there, but not recorded in the baptism register. His parents were not married at Cradley, but <b>William senior</b> is baptised there in 1754 son of <b>Thomas and Elizabeth Rowley</b> .		
"Since there are no burials of wives of <b>Thomas Rowley</b> in this period, and no remarriages, it looks highly likely that a clerk's error is involved, and that ___ children share a single mother.		
"Thomas Rowley married <b>Ann Palmer</b> by banns at Cradley in 1746; the surname Rowley is not found earlier at Cradley, except in a single doubtful entry, re-inked in the 19th century: Burial 30 Mar 1671 Brigitta Rowley		
"Anne or Elizabeth Palmer ___ doubtless the <b>Elizabeth daughter of John and Elizabeth Palmer</b> baptised at Cradley in 1726. A general search for Palmer entries (1-2) shows that John Palmer married (secondly) <b>Elizabeth Williams</b> in 1720. His first wife, Elizabeth Davis, whom he married in 1714, died in 17___. <b>John</b> was not baptised at Cradley.		
"As for <b>Elizabeth Williams</b> a general search (4-6) shows three possibilities, baptised in 1__ 1699 and 1703; further detailed work including a check of probate ___ should make clear which girl married <b>John Palmer</b> ," Notes from Shirley 19??, ROWLEY of CRADLEY		
1787 'near 1787'	Hereford, Eng	TIB Index card to End House says: <b>William Rowley</b> son of <b>William &amp; Ann Rowley</b> 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 <b>Ann Joell (Eter)</b> "Instance of <b>Luke Ford</b> Rel. "When sealed Husband/Wife <b>14 Oct 1859"</b> [Ann was married to Luke Ford this day.] 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 <b>Ann Jewell Rowley Ford</b> notice the difference in dates and spelling of <b>Ann Jewell</b>

Date	Place	Event & Source
<b>1800's</b>		
1807 Jul 2	England	<p><b>William Rowley</b> married to Ann Taylor - married by Minister  No 11 on page 3: "<b>William Rowley &amp; Ann Taylor</b> both of this parish were Married in this Church by Banns this second day of July in the Year One Thousand Eight Hundred and Seven By me Grhesse? Minister  This marriage was solemnized between us { <b>The Mark X William Rowley</b>  { The Mark X Ann Taylor  in preference of { The Mark X Edward _____  { The Mark X Elizabeth _____  Cradley Parish Register - Marriages 1806-1812 - Film #994,229  I have photocopy  Parish Register for Cradley, Hereford, England, Film #992,143  [NOTE: <b>William</b> and Ann &amp; William and Kezia signed with an "X" so I assume they didn't know how to read &amp; write.]  [Find out who the minister was at this time.] Ann Taylor dies in 1836.</p> <p>"<b>William Rowley</b> and Ann Taylor were married in July 1807. They bore seven children between 1808 and 1827, ... According to family history, they lived in reasonably prosperous circumstances on a parcel of land called Mars Hill, which they apparently owned [?] or superintended.  "Mars Hill was located in Suckley Parish, a few miles southwest of the city of Worcester, not far from the place of <b>William's</b> birth. [?] <b>William</b> and Ann Taylor <b>Rowley</b> made their living by growing and selling hops and fruits. They had sufficient means to employ a governess for their younger children. The governess was a younger, single woman named <b>Ann Jewell</b>. She was born in 1807, the same year that William and Ann Taylor were married."  <u>Rowley Family Histories</u>, Wm &amp; Ann J Rowley Family Org., 1992</p>
1808 Mar 21	Suckley, England	<p>James, son of <b>William &amp; Ann</b> (Taylor) Rowley is born: March 21, 1808  (signed by Charles Maund--same curate that married <b>Ann Jewell &amp; William</b>. There were also a few other Maunds in that area.)  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008</p>
1813 July 21	Suckley, England	<p>Ann, daughter of <b>William &amp; Ann</b> (Taylor) <b>Rowley</b> is born. Married 1835  <b>Born: July 21, 1813</b> (recorded <b>William</b> as a "labourer" and "abode:" <b>Tates (Or Lates)</b>)  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008</p>
1820	George IV is crowned King of England	<p>[He encouraged greater religious freedoms, many new sects sprang up. this set the stage for LDS missionaries.]</p>
1820 Aug 6	Suckley, England	<p>George, son of <b>William &amp; Ann</b> (Taylor) <b>Rowley</b>  Born: Aug. 6, 1820 (recorded <b>William</b> as a "labourer" and "abode:" <b>Bachelor's Bridge</b>)  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008</p>
1823 Oct 19	Suckley, England	<p>Eliza, daughter of <b>William &amp; Ann</b> (Taylor) <b>Rowley</b>  Born: Oct. 19, 1823 (recorded <b>William</b> as a "labourer" and "abode:" <b>Suckley Suckley parish records</b> (0435,364) - from notes by Diane Rowley, 2008</p>
1835 Feb 18	Suckley, England	<p>Ann Rowley [daughter of <b>William &amp; Ann</b> (Taylor) <b>Rowley</b>] is married  Married: Feb. 18, 1835 (This is close to the death of her mother)  To: William Pipton (Tipton or Ripton) - She signed her own name  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008  <i>Is this a marriage records?</i></p>
1835 Oct 15	Suckley, England	<p>James Rowley [son of of <b>William &amp; Ann</b> (Taylor) Rowley]  Married: Oct. 15, 1835 (This is close to death of his mother)  To: Hannah Prichard He signed his own name  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008</p>
1836 Apr 8	Suckley, Worces, Eng	<p>Ann Taylor Rowley - Wife of <b>William Rowley</b> is buried.  Ann Rowley (Ann Taylor) Died: April 8, 1836 at age 50  Suckley parish records (0435,364) - from notes by Diane Rowley, 2008  ???Died or buried??? Or both  "<b>William</b> and Ann Taylor Rowley ... had sufficient means to employ a governess for their younger children. The governess was a younger, single woman named <b>Ann Jewell</b>. She was born in 1807, the same year that William and Ann Taylor were married.  "In 1835, twenty-eight years after her marriage to <b>William Rowley</b>, Ann Taylor Rowley passed away. <b>William</b> 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 <b>Ann Jewell</b> had been living in the Rowley home.  <u>Rowley Family Histories</u>, Wm &amp; Ann J Rowley Family Org., 1992</p>



Date	Place	Event & Source
1838	Illinois, Springfield	Abraham Lincoln is 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	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 is born, daughter of <b>William Rowley &amp; Ann Jewell</b> Certificate in my possession

## 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."

"In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as many souls were waiting for His word. On the 3rd of March, 1840, in fulfillment of the direction given me, I took coach and rode to Wolverhampton, twenty-six miles, spending the night there. 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 Saints had visited"

[Cowley, *Wilford Woodruff*, p. 116].

"...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".

[Cowley, *Wilford Woodruff*, p. 116?].

[**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 Saints had visited"

[Cowley, *Wilford Woodruff*, 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  $\frac{3}{4}$  acres."

Samuel Lewis, A Topographical Dictionary of England

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

**Ann Rowley** said: "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 **William and I** 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 **an angry mob gathered around our home**. They were noisy and troublesome. **William** started for the door to quiet them down and I begged him not to go, but he said, "Why **Ann**, 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. **William** was grateful the Apostle Woodruff was not harmed."

Autobiography **Ann Jewell Rowley**

1840 May 6

near Birchwood, ,ENG      **Ann Jewell Rowley** baptized and confirmed into LDS Church  
Nightengale Bowery                      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 smileing blossoms which theire 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."

Wilford Woodruff Journal Vol 1, p. 445 - Also in Rowley Family Histories

I have a copy of this on a page from

Don Smith, West 405 Main, Pullman, Wa. 99163 - phone 334-3344

NE of Cradley      **BAPTISM OF ANN ROWLEY**

From Wilford Woodruff's baptismal record, we know that **Ann Jewell Rowley** was baptized a member of the Church on 6 May 1840 -

"Baptized and confirmed May 6, 1840 at Nightengale Bower near Birchwood: **Ann Rowley**"

[Woodruff, *Journal*, vol. 1, p. 385].

"Elder Woodruff's journal for the same day includes these comments -

'May 6th. This is the dryest spring that has been known in England for many years. The ground is parched yeat all Nature is covered with verdent green while the fruit trees sends forth their perfumes from the smileing Blossoms [with] which theire 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'

[Woodruff, vol. 1, p. 445; original spelling]. From Rowley Family Histories

"Among the cherished fragments of **Rowley** family history is the following anecdote. According to some accounts, **Ann Jewell** was seven months pregnant with her first son, **John**, 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.

"Family traditions tell 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. If the account were accurate, it might help settle the disputed date of **John's** birth which has been variously presented as being in either 1840 or 1841. If **Ann Jewell** was pregnant with John at the time of her baptism, then John would have been born in 1840. It appears, however, that John believed his birth year to be 1841. That is the date **John** gave to the patriarch who pronounced his patriarchal blessing in 1863 (see history of John Rowley, p. 145). [Can't be true.]

" We know that **Ann Rowley** was not baptized by Wilford Woodruff in 1841, because the apostle was at sea on 5 and 6 May 1841, returning to the United States (Woodruff, vol. 2, pp. 97-98). We conclude therefore, from the best information available, that **Ann Rowley** was baptized in 1840, **John** was born in 1841, and the anecdote about baptizing two people at once, though charming, is of doubtful accuracy."

Rowley Family Histories

1840 May 24

Taperdy, H, Eng      **William Rowley** Baptized; One of the 600 "United Brethren" meeting at John Benbow's farm converted by Wilford Woodruff

Wilford Woodruff's baptismal record shows that **William Rowley** was baptized 24 May 1840 -

"Baptized May 24, 1840 at Tapperdy: **William Rowley**"

## BAPTISM OF WILLIAM ROWLEY

And the journal entry for that day:

"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"

Wilford Woodruff Journal, vol 1 p 452

"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. ..."

[Wilford Woodruff Journal, Cowley, p. 118].

It is said that: "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!"

Lynda Cory Robison, Boys Who Became Prophets, p26

Note: [If this is true, he should have written to Ann Jewell Rowley & the Crocketts (if he also wrote to the ones he baptized in Maine. Where are these letters?]

- 1840 May 25 Mars Hill, W, Eng **Rowley** - WILFORD WOODRUFF spent the night at **William & Ann Rowley's** (4 miles from Tapperdy)  
The following day, Elder Woodruff's journal reads  
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 Brother Richards confirmed them. One was 80 years of age. We preached at Dunns Close and spent the night at **William Rowley**. 4 miles [Woodruff, vol. 1, p. 452  
"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 **William Rowley**. 4 miles [Dunns Close = "home of branch" - a note by Don Smith, West 405 Main, Pullman, Wa. 99163 phone 334-3344. akrc]  
Wilford Woodruff Journal, vol 1 p 452  
"According to family sources, all of the **Rowley** 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 & Hannah were old enough to marry and live on their own. Of **William and Ann Jewell's** children none were old enough for baptism till August 1845."  
Rowley Family Histories, p 18
- 1840 June 21 Froome's Hill, Hr, Eng "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 **Mars Hill** in 1844." Page 270  
Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of LDS  
"During this period, the Prophet called the Quorum of the Twelve Apostles to go to England on Missions."  
"During the Nauvoo Period... some of the writings that later became the Pearl of Great Price were published.  
"Only 15 months after founding Nauvoo, the First Presidency, obedient to revelation, announced that the time had come to erect..." a temple.  
"Our Heritage, A brief History ...Latter Day Saints", 1996, p 58
- 1841 January 19 Nauvoo, Illinois Joseph Smith receives revelation to build a temple in Nauvoo for restoration of blessings - Baptisms for the dead were being performed - after a time only acceptable in the temple.  
D&C 124:25-55
- 1841 Mar 19 Mars Hill, Suckley Parish Wilford Woodruff spent the night at **William Rowley's**.  
Wilford Woodruff: "Sis Baylis let me have a pair of black kid gloves of her own make. I walked to Dunclose visiting many Saints by the way laying hands upon the sick &C. All appeared happy to see me, as I had baptized most of them about a year since." "I preached at Dunclose 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.

Date Place

Event & Source

"I spent the night with **Br Rowley**. ...Distance of the Day 6 miles" Suckley Parish  
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 **William & Ann Jewell**, recalled the following incident, which he said was related to him by **Ann Jewell** -

"One night while Elder Woodruff was staying at their home, a mob of men came to their door and **Grandpa** 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." **Grandpa** said, "If you get him it will be over my dead body." Members of the mob then took hold of Grandfather and dragged him out into the yard, where they beat him until he was unconscious. While the mob was dragging **Grandfather** away, he called to **Grandmother**, telling her to close and lock the door, which she did.

"After they had beaten **Grandfather**, until they were afraid he was dead, and finding the house locked up, they departed afraid to break into the house by force.

"When Elder Woodruff arose in the morning, finding (**Grandfather**) bruised and in bad condition, he advised them to sell out and move to America and to Zion."

*History of William Rowley and Ann Jewell, Roberta Benson Rowley, p3-4*

"During the time of Wilford Woodruffs second mission to England, he and his companion came to the 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."

"HISTORY OF JOHN ROWLEY". Nellie R. Mecham

[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,  
Wilford Woodruff's 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 bef July Worc., England 1841 Census lists **WILLIAM ROWLEY** 56 ag Lab  
**Ann Rowley** 34 Hannah Rowley 14 Worcester,  
Louisa Rowley 4 Elizabeth Rowley 2 England

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

... search the 1841 & 51 census of Cradley (copies of results also enclosed) for the Brothers of William Rowley - 1841 - John Rowley age 60 not born in County of Hereford - (Brother of our **William**?)

1841 & 51 James Rowley (son of our **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 [by who?]

Date	Place	Event & Source
1841 July 14	Suckley, Worc, Eng prob Mars Hill	<p><b>John Rowley</b> is born to <b>William Rowley &amp; Ann Jewell</b> Certificate in my possession</p> <p><b>Ann Rowley:</b> "With such <b>bitter opposition our financial affairs</b> 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 <b>finally the day came when our house, furniture and all our possessions were sold at auction</b>. Even our feather beds 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 style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p> <p><b>NOTE: Find records of this auction! What year was it? It must have been advertised.]</b></p> <p>"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 <b>Rowley</b> family became close friends and many of the church meetings were held in the <b>Rowley</b> home. A few months after the <b>Rowley</b> family joined the church, on the 14th of July, they were blessed with a fine baby boy whom they named <b>John</b>. He had two sisters and of course he being the first boy they all rejoiced greatly over him."</p> <p style="text-align: center;">"HISTORY OF JOHN ROWLEY". Nellie R. Mecham.</p>
1842 Oct29	Suckley, Worc, Eng prob Mars Hill	<p>Son Samuel is born to <b>William Rowley &amp; Ann Jewell</b> Certificate in my possession</p>
1843 May 8	from Nauvoo	<p>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???</p>
[Rowleys were in Eng taught by WW at this time. Did they give to the bell fund? & Barretts & etc too?]		
1843	Charles Dickins writes <u><a href="#">A Christmas Carol</a></u> , commenting on conditions in England.	
1844	Mars Hill, Worc, Eng near Cradley	<p>Frome's Hill Conference of the LDS Church name changes to <b>Mars Hill</b> 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 <b>Mars Hill</b> 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><a href="#">Encyclopedic History of the Church of Jesus Christ of LDS</a></u></p>
<b>THE MARS HILL BRANCH</b>		
<p>"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).</p>		
<p>"In April 1845, a general conference was held at Manchester. In attendance were members of the <b>Mars Hill</b> Branch (<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.</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 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 <b>William Rowley</b> by name.</p>		
<p>"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.</p>		

Date	Place	Event & Source
184?	Mississippi River	Temple bell Shipped from Eng & up the. . . Mississippi River. Stolen by ruffians on the way, recovered & delivered to the Saints. Olive W Burt "Ring out Wild Bells", Children's Friend, July 1976 [Did Rowleys, & etc help contribute for the bell? Is there a list?]
1844 June 27	Carthage, Ill	Joseph Smith & Hyrum Smith are martyred in the Carthage Jail
1844 July 1		England hears of Joseph Smith's Death
1844-45	Wimpole, Cambs, Eng	"Severe and lengthy winter." - a note on the records of the parish. Records of Diane Loosle: Wimpole, Eng reg LDS Film #1040576, it. 7-12 "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 [l]ittle broad. "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?]
<b>NOTE: Find records of this auction! What year was it? It must have been advertised.]</b>		
1845 Jan	England	Wilford Woodruff & wife & daughter arrive from America [Which time? He was there in 1840.]
1845	England	Louisa Rowley daughter of <b>William Rowley &amp; Ann Jewell</b> , Baptized LDS <u>Rowley Family History</u> ,
1845 Jan 11	Suckley, Worc, Eng	Richard Rowley Born to <b>William Rowley &amp; Ann Jewell</b> prob Mars Hill Certificate in my possession
1845 Apr 6	Manchester, , Eng	General Conference of LDS Church at Manchester, , Eng. Mars Hill was represented by G.P. Waugh "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 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</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.
"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 Sept 21	Suckley, England	<b>Mars Hill</b> Conference met "in the parish of Suckley, Worcestershire" conference consisted of 466 members, 11 branches
<b>[*English Law required a license to preach. Find the license for Mars Hill.]</b>		
1845 Sept/Dec	Suckley, England	Mars Hill & Hereford shire LDS Church Conference, 1845 H. ARNOLD was clerk Film #1183,516; Millennial Star excerpts 1845 item #7:
1845-1846	Nauvoo	"After the death of the Prophet & Patriarch, and the return of the Apostles most of

Date	Place	Event & Source
Winter		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 on 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 14-15	Manchester, Eng	Special Conference at Manchester, , Eng. Mars Hill. Members =659. 24 Elders, 28 Priests, 14 Teachers, 8 Deacons Film #1183,516; Millennial Star excerpts 1845, item #7;
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 B H Roberts, <u>Comprehensive History of the Church</u> , v 7 p 578 "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,...." "Our Heritage, A brief History ... Latter Day Saints", 1996, p 69
1846 Feb 4	Mississippi River	First family crossed the river leaving Nauvoo, others follow "Pres Young led the first big company of Saints, the Camp of Israel, from Nauvoo." William G Hartley, "How Shall I Gather?," Ensign Oct. 1997, 5-17
1846 Feb 8	Nauvoo, Ill	Private Dedication of Nauvoo Temple by Brigham Young. A. Baugh, Church History Seminar, June 1997
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 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</b> lvg 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 "We do not know many details about their lives during these difficult years... <b>Ann Jewell</b> continued to bear children during these critical years, one in 1846, and another in 1848. <u>Rowley Family History</u> , p 24-25
184? Mar 22	Leominster, H, Eng	2nd Division of <b>Mars Hill</b> Conference met at Leominster, Her, Eng. 8 branches represented
184? Mar 29	Cradley, Here, Eng	<b>Mars Hill</b> 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?]
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 Spring	Salt Lake Valley Utah	- Crickets plague & Sea gulls Miracle <u>Mormon Pioneers</u> , E C McGavin p 213
1848 Jul 17	Suckley, Worc, Eng	Jane Rowley BORN to <b>William Rowley &amp; Ann Jewell</b> probably 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> Note spelling on mother's name TIB Index cards to End House Temple Records - 3 cards

**Date Place Event & Source**

Despite the joy the Rowleys must have felt as they watched the latter-day kingdom grow up around them, 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 its possessions, a public auction. The only item that **Ann Jewell** held back was their feather bed.

Rowley Family History, p 24-25

**Ann Rowley**: "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 **Ann Jewell Rowley**

**NOTE: Find records of this auction! What year was it? 1847? It must have been advertised.]**

1848 Aug 14 Herefords, Eng **Mars Hill** Church Conference boundaries enlarged, name changed to Herefordshire **"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

1849 Feb 14 [15] Suckley, Worc, Eng **William Rowley** DEATH; 64 years Laborer  
Influenza 8 days CERTIFIED "at SUCKLEY" (They weren't at Mars Hill?)  
[Death certif. says this was 15 Feb 1849]  
England, Death Index 1<sup>st</sup> quarter 1848; Film #534,547 sub-district LEIGH,  
Family Group Record

1849 Feb 15 Suckley, England **William Rowley**, died 15 Feb 1849, at Suckley, male, 64 years, labourer, influenza, 8 days, certified, "The mark of **Ann Rowley**, present at death, residence, Suckley"  
Registered 17 Feb 1849, Chas Rowberry, registrar, Registration district, Martley, sub-district of Leigh, in county of Worcester

**Certificate of death** from London register Office, #273

Application #3452A, July 11, 1979. [I have a copy from Shirley.]

1849 Feb 20 Suckley, Worc, Eng **William Rowley is buried**. This had to be 1849 since he died in 1849.  
(family group sheet) lists death as 1848 Feb 14  
Suckley Parish record -20 Feb 1849

**ADVERSITY AND DEATH OF WILLIAM**

**Ann Rowley**: "I was left a widow with 7 children under 12 years of age and the step children of **William's** 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 **England was exploiting "Child Labor,"** just prior to their industrial revolution. Many big industries would hire them for next to nothing. Samuel was only 7 and **John** 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, **for war broke out between England and Russia. John was now of military age and I knew we must leave at once,** if he was to go with us.

Autobiography **Ann Jewell Rowley**

"**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."

Date	Place	Event & Source
		<u>Rowley Family History</u> , p 24-25
		<p>"As he [William] 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 William 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.</p>
		<p>The Rowley family was now in poor circumstances. Ann Rowley 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 John and beat him until he was unconscious simply because he would not deny being a Mormon. His condition remained serious for several days.</p>
		<p>"As soon as John 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.</p>

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

Nellie is a daughter of John, granddaughter of William

"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. [I think Eliza was only one child of the first family that came. akrc]

"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

John Sylvester is a son of John, grandson of William.

NOTE: Find records of this auction! It must have been advertised. What year was it? Maybe 1847? They are listed at Mars Hill in 1841 census - William died in 1849 - When did they leave Mars Hill. ]

### 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..."

1849 Oct 12 William G Hartley, "How Shall I Gather?," Ensign Oct. 1849, 5-17

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. 1849, 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 Perpetual Emigration Fund.

(Bloxham, p 180) quoted in Rowley Family History

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

Costs were extremely high for the times. Businessmen in Iowa pushed prices ever higher. Average 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 are 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. p11

"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. p11

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 **William's** child - was she living with a sis & bro-in-law? She dies crossing the plains with **Ann** & her children.]

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

"Six years passed in hardship after **William's** 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 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 years old, lived with them? Eliza came with **Ann**; she died on the Willie Handcart trek. **Ann's** oldest daughter, Louisa was... able to obtain work as a maid." **John** & Samuel "...worked at a brick kiln located some miles from their

**Date Place Event & Source**

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.]

Rowley Family History, p 24-25

NOTE: Find records of this auction! It must have been advertised. What year was it? Maybe 1847? They are listed at Mars Hill in 1841 census - William died in 1849 - When did they leave Mars Hill. ]

**1856**

1856 England "Six years passed in hardship after **Williams [Rowley]** death..." "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 34

1856 England **Ann Rowley** 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. **Sister Rowley**, 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 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?]

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

1856 May 3 England **Ann Rowley** 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  
 [Look for **Samuel Gadd** on that list.]

1856 May 4 England **Ann Rowley** & family sailed from ENGLAND on the ship "THORNTON"  
 Louisa 18? Elizabeth 16 **John** 14 Samuel 12  
 Richard 11 Thomas 10 Jane 7  
 [Eliza, 32?, was with them, too.] Brit Miss p16?

[See details of journey in Rowley Family History, Appendix pp290-350.]

**Samuel & Eliza Gadd** & children including dau **Mary Anne** (6) were on same ship & Emma James (16)

[John Rowley later married both ladies.]

1856 May 6 England **Ann Rowley**: "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, **John** 16, Samuel 13, Richard 12, Thomas 10 and Jane 8. We left England with all its beauty 6 May 1856.

Autobiography of **Ann Jewell Rowley**

1856 Jun 14 New York City, USA The ship the "THORNTON" docked at Castle Gardens, NYC, after 40 days on the high  
 Wm&AnnRowleyTmLn update 6/2/13 printed 6/2/2013 Page 16 of 24

Date

Place

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seas. This is a Saturday. ...spent the weekend on the ship... allowed to go into NYC to attend Church services if they wished, & were visited by John Taylor."

Rowley Family History, p 40

**Ann Rowley:** "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 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.

"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."

Autobiography **Ann Jewell Rowley**

"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.

Nellie R. Mecham , "HISTORY OF JOHN ROWLEY"

"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.

"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 **Sister Rowley** 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."

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

**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** says: "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-

Date

Place

Event & Source

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. 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.

Date	Place	Event & Source
1856 Oct 29	Chimney Rock Chimney Rock.	<p>"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.</p> <p>"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."</p> <p style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p> <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> <p>"<b>John</b> 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> <p style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p>
1856 Nov 6	Salt Lake Valley, Utah	<p style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p> <p><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> <p style="text-align: center;">Autobiography <b>Ann Jewell Rowley</b></p>
1856 Nov 9	Salt Lake City, UT Salt Lake City, Utah Nephi, , Utah -	<p>Handcart Company Arrive - In the Morning: the train formed up, mustering all remaining dignity before rolling into the city.</p> <p style="text-align: center;"><u>Rowley Family History</u>, p 61</p> <p><b>Ann Rowley</b> &amp; Family, members of Willie Handcart Co. Arrived in SLC</p> <p><b>Ann</b> &amp; 3 youngest children move: others stay in Nephi</p> <p><b>John Rowley</b> (16) "was placed in the home of Daniel H Wells, whose family was willing to care for <b>John</b> while his frozen limbs mended. He remained with them through the winter. The Wells family also employed Elizabeth (age 18) as a servant. She received room and board for her labors, enabling her to remain near <b>John</b> and assist with his care."</p> <p style="text-align: center;"><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</p>

**Date Place Event & Source**

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."

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

"After arriving in Salt Lake, **John's** mother was advised by the church authorities to take all her family except **John** and go to Nephi. **John** was to remain in Salt Lake where his limbs could be cared for. As soon as **John** 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 Chapman 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** says: "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**

"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

[The members of the **Rowley family** needed medical care after the handcarts arrived. They each went different ways. Some were boarded with Nephi families. Some were used as workers 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.]

**THE WILLIE & MARTIN HANDCART COMPANY**

"**I was in that company** and my wife was in it... **We suffered beyond anything you can imagine** and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism?...(We) **came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.**

"I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I have said, I can go only that far and there I must give up, for I cannot pull the load through it... I have gone on to that sand and when I reach it, the cart began pushing me. I have looked back many times to see who was pushing my cart, but my eyes saw no one. I knew then that the angles of God were there.

"Was I sorry that I chose to come by handcart? No. Neither then nor any minute of my life since. **The price we paid to become acquainted with God was a privilege to pay,** and I am thankful that I was privileged to come in the Martin Handcart Company."

William Palmer, quoted in David O McKay, "Pioneer Women,"

Relief Society Magazine, Jan. 1948, 8 as quoted in "Our Heritage" LDS, 1996.

1857 Spring Parowan, I, Utah **Ann Jewell Rowley, widow, Marries Andrew Baston & Moves to Parowan:**

"But the Lord was mindful of me in a way I never expected. In the **Spring of 1857, a man from Iron County, Andrew Bastian, came to Nephi.** He asked the bishop if there was a woman in his ward that would make him a good wife. Bishop Bigler introduced him to me. It was as simple as that. **He needed a wife and I needed a home for my younger children, so we were married within a few days.** Andrew was a fine man. He paid my immigration fee and provided a good home for us. I was a good wife to him too, but not for long, for he lived less than a year after we were married. Again I was left a widow. I was grateful to the Lord for having sent Andrew to me. I know I was a comfort to him, that last year of his life. He left me well provided for. I later married a man by the name of Ford who took good care of me until his death. When Jane married, I would have been alone, but Thomas brought his bride to live with us. I must tell you, **I learned to read and write, after I came to Utah.**"

Date	Place	Event & Source
		Autobiography <b>Ann Jewell Rowley</b>
1857 Dec 23	Parowan, I, Utah	<b>Rowley</b> - Andrew Baston Dies age 48, Married less than 1 year
1859 Oct 14	Endowment House,	<b>Ann Jewell Rowley</b> marries Luke Ford & is sealed to <b>William Rowley</b> same day Endowment and sealing to William Rowley are done in Endowment House
		"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> [this was 1849]
		"When married to <b>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 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	Utah	<b>John Rowley</b> son of <b>William &amp; Ann Rowley</b> , MD 1)Frances Banks 1859-1841=18- they were very young - but had been required to be adults at an early age.
1863 Apr 21	Nephi, Utah	<b>John Rowley</b> received Patriarchal Blessing from Wm Cazier Patriarchal Blessing, Original & Typed copy
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 <u>Rowley Family History</u> , p146 "After they arrived in the Salt Lake Valley, <b>Mary Ann's</b> mother [ <b>Eliza Chapman Gadd</b> ] 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 <b>John's</b> older sister, for whom Mary Ann performed house work." "Mary Ann was sixteen when she married <b>John Rowley</b> . John was 25. Their first child, Eliza Jane, was born in Nephi, April 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 <b>John &amp; Mary Ann</b> 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. [She was very young - but in pioneer times she had been required to be an adult at an early age.] "The Life Story of Mary Ann Gadd Rowley," by son Jesse N Rowley "At the age of 16, [ <b>Mary Ann Gadd</b> ] was married to <b>John Rowley</b> & 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. "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 & 5 daughters. "History of Mary Ann Gadd Rowley," by a daughter, Mary Luella Rowley Laws [ <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 & ran along forming the pipe in the middle and laying it in one step as the process solidified. See <u>Rowley Family History</u> p155. Ask g-grandson Ken Rowley for more details] "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
1866 Apr 28	SLC, Utah	<b>John Rowley</b> is sealed to <b>Mary Ann Gadd</b> in Salt Lake Endowment House April 1866 <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 <b>Ann Jewell</b> a widow for the 3 <sup>rd</sup> time. <b>Ann Jewell</b> was known as "GRANDMA FORD" the rest of her life. Source?
1869 Winter	Nephi, Utah	<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." <u>Rowley Family History</u> , p146

Date	Place	Event & Source
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</b> lvg Page <b>52</b>
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] sl <b>27 June 1872</b> <b>Endowment House</b> [Ann was still alive] sl also <b>14 Oct 1859</b> <b>Endowment House</b> [Ann also married Luke Ford this day] TIB form: St George Temple Records, No ?3238? 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???
1877 Mar 30	St George, Utah	<b>William &amp; Ann Rowley</b> are sealed in St George Temple, again. <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> *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] sl <b>27 June 1872</b> <b>E.H.</b> [Ann was still alive] sl also <b>14 Oct 1859</b> <b>E.H.</b> TIB form: St George Temple Records, No ?3238? 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???
1877-1878	St George, Utah	<b>John Rowley</b> , listed as his grandson, did endowment work for <b>William Rowley</b> , son of <b>Thomas &amp; Elizabeth</b> - this <b>William</b> is also listed in TIB forms as being born about 1736 - temple work was done 1877-78 - <b>John's</b> mission to England was 1884-5, so the information for this work was not gathered on his mission. 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</b> Bk <b>C</b> Pg <b>82</b>
1884 Oct		<b>William &amp; Ann Rowley's</b> son <b>John Rowley</b> was called on a mission back to England
1887 -		The Edmonds Tucker Act - Anti "Testvath - no vote - church property ceased
1888 Mar 19		<b>Ann Jewell Rowley</b> Baston Ford dies age 81 <b>Huntington, ,Utah</b> She was buried the same day. <b>Huntington, ,Utah</b>

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[Not complete: see individual entries and other timelines for more details.]

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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 Family & Church History records I have found so far. If you have anything to add or clarifications or changes to be made please notify me at <aprilsancestry.com> or April Coleman, 2608 E Camino, Mesa, Arizona, 85213 phone (480) 834-3209 email; akcoleman1@ yahoo.com begun 15 April, 2000- 8 May 2006- last edited 2 June 2013