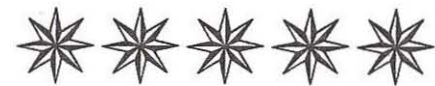




MY
NAUVOO
ANCESTORS



Thomas & Edward Jenkins,
Hannah Eliza Barber Jenkins Rowberry
& Sara Emma Jenkins Craner

*Thomas & Edward Jenkins
Hannah Eliza Barber Jenkins Rowberry
Sara Emma Jenkins Craner*

by Sheri Bowen Libutti

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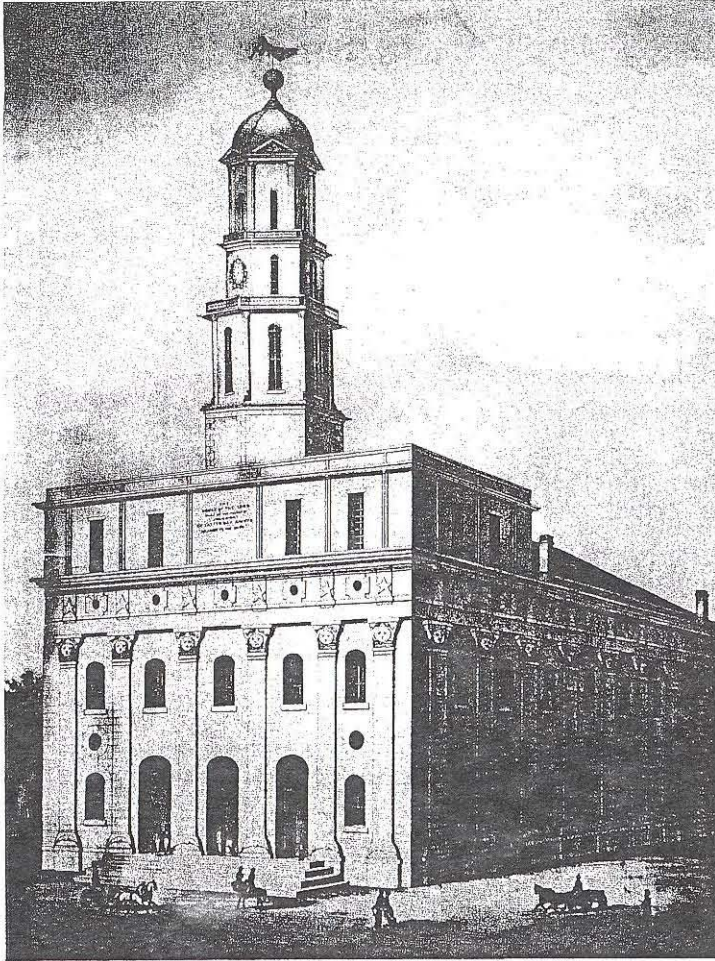
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Dedicated to all
of the descendants,
who further
the amazing spirit of Nauvoo
in their lives

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PREFACE



I love Nauvoo! I have ever since I heard the stories of the early Saints in Nauvoo, building a beautiful city and then being driven out to cross the plains. I remember copying pedigree charts of my own ancestors and learning that one was born there and two died there. When I was expecting our first baby in 1980, I went with my husband Gene and his parents back east to visit his sister Terry's family. We stopped in Nauvoo on the way. We saw the grounds where the temple had been and toured the new visitor's center and the new statue gardens, but the part I remember most was driving down a long road to the pioneer cemetery. It was hard to find, not kept up like today. Because it was fall, the leaves from all the stately old trees were falling and covering the area. We walked around, leaves crunching under our feet, reading the crumbling old headstones, some mostly covered, others hardly readable. I wondered if Thomas and Edward Jenkins were buried there and where. What were they like? What was it like to have lived in Nauvoo--to have heard the prophet Joseph Smith speak, to have been among those early Saints? It was like a fascinating mystery waiting to be unfolded.

Later, about 1995, we made another exodus back, stopping there before going to Carthage, Kirtland, Palmyra, all the wonderful church history sites. More restoration of homes had taken place. We toured many of them and tasted the flavor of being there. We took a few minutes to look up our ancestor's names, finding the death notice of Edward in the newspaper, and a map of where he had lived. We drove by the spot his home had been, where a field had taken it over. Again the mystery beckoned.

After our oldest son and daughter, Matt and Joanna, had come home from their missions, we had a wonderful chance to visit again, meeting our family from

Virginia and having the whole family in the newly rebuilt Nauvoo temple. What a glorious day! All of our children were able to do temple baptisms, and all of the endowed family attended a wonderful endowment session and a sealing session. I kept thinking of our wonderful Grandma Hannah receiving her endowments just before leaving Nauvoo in 1846.

The time went so fast on that trip, with so much more we wanted to do, that Gene and I went back the next year. We enjoyed six days and loved every minute of exploring and lingering, every wonderful home tour, performance, wagon ride, the brand new pageant... And then we had a sweet blessing the last day we were there when we went to the Land and Records Office. I had thought that there wouldn't be anything new in the last year since we had been there, but there was!! I got a disc full of information that led me to a distant relative, George Tripp, related through Hannah's last child born in Tooele. Through his gathered information, I found out about how our ancestors were mentioned in Wilford Woodruff's missionary journal, our "United Brethren" connection, our ancestors' conversions and baptisms, Thomas' patriarchal blessing, Hannah's first son, Charles, and the tons of genealogy that was commissioned by some of his wealthy descendants. The story is unfolding. I'm sure there is so much more to find out, but in the meantime, I feel compelled to share what I've learned so far, and maybe we can discover more together!

It's important for me to tell you that there is more than an idle curiosity here, more even beyond connecting to our roots. There's a unique spirit in Nauvoo that touches me deeply. It was a place where our ancestors forged their testimonies of the restoration of the gospel of Jesus Christ. They lived, loved, suffered, felt and experienced much. They received rich blessings. They grew spiritually and were fortified for trials ahead. There's a power that can do the same for us!

INTRODUCTION

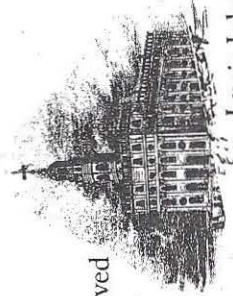
We have four direct ancestors who lived in Nauvoo between 1840 and 1846: Thomas Jenkins, his son Edward Jenkins and Edward's wife Hannah Eliza Barber Jenkins Rowberry and their daughter, Sara Emma Jenkins Craner. The first three came as very recent converts from England. The first two died and were buried there; Hannah was widowed and then married John Rowberry. The last, Sarah Emma, was born in Nauvoo. They all walked the streets, breathed the air, felt the humidity, experienced the cold winters, and felt the unique feeling of Nauvoo. This book is an effort to step into that six-year period of time, the Nauvoo years, for these very real people, to taste some of the flavor of life then, the feelings, struggles, the joys, the amazing experiences of being part of the establishment of the foundations of the restored Church of Jesus Christ.

The first part of this book is focused on each of these four ancestors, with their own unique history and perspective of the events and Nauvoo life, oldest to youngest. They are designed to stand alone, so there is some duplication of information, with hopefully enough of a different angle to work out all right.

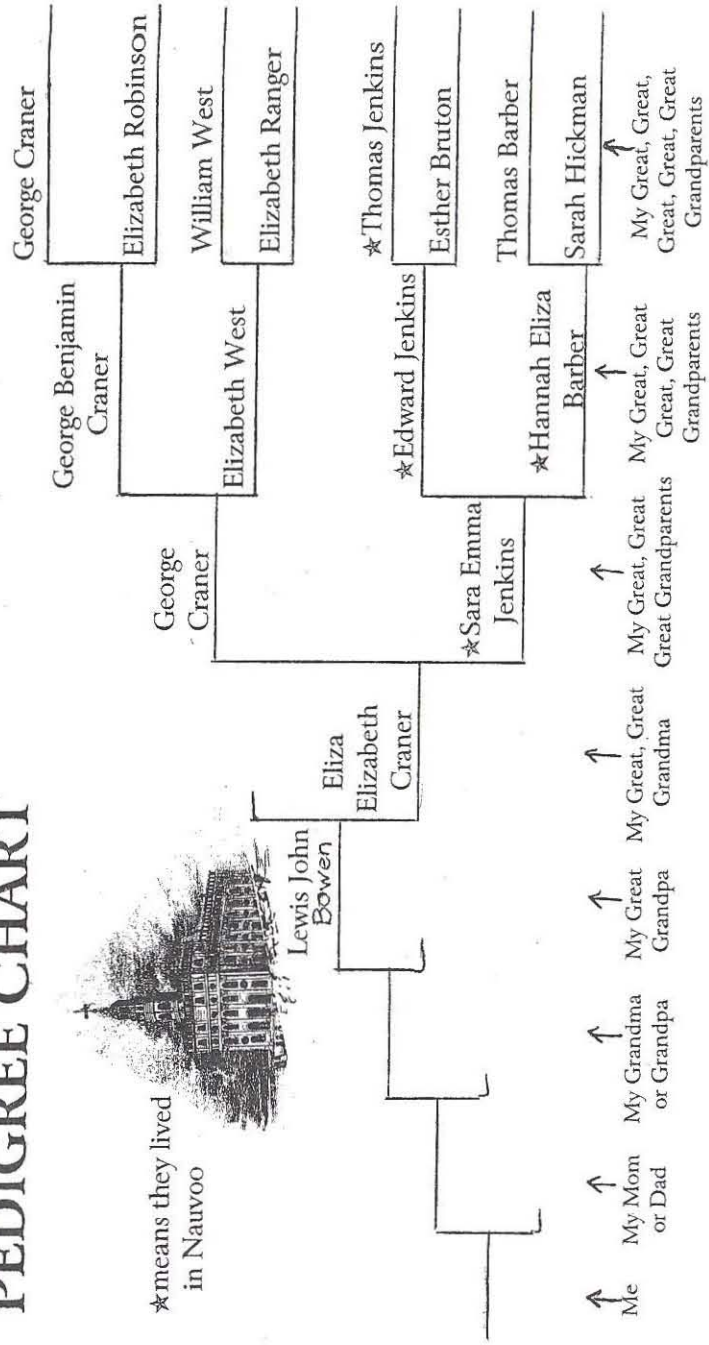
The next part is appendices with useful information you might enjoy. There is a list of places in Nauvoo you can visit that have special connection to our family, a list of the families related to our ancestors, a timeline of events in Nauvoo with italicized notes from our family's lives, and related histories of siblings of our ancestors whose lives were intertwined.

I invite you to imagine the lives of these Jenkins ancestors of Nauvoo, to turn your hearts to them and glean the treasures that their lives offer us!

PEDIGREE CHART



*means they lived in Nauvoo



Chapter 1 THOMAS JENKINS 1780 - 1841

Thomas was the second son of Edward and Betty Jenkins, born on Christmas Eve, 1780, in Mathon, Worcester, England. He had five brothers and two sisters.

About a month before his twenty-fifth birthday he married eighteen-year-old Esther Brueton of Cradley in Herefordshire in 1805. Cradley and Mathon are only about three quarters of a mile apart. Thomas was a thatcher and farmer. Their first two daughters, Hannah (who died in infancy) and Ann, were christened in Cradley and the rest of the family, three boys, Edward, Thomas and William, and two girls, Mary and Charlotte, were christened at Mathon.

In 1831, Thomas' wife Esther passed away at the age of 45. She was buried on April 17, 1831. At that time, their oldest son Edward was 21 years old and their youngest child Charlotte was only six years old. The next year their fifteen-year-old son Thomas died, and then their twenty-seven-year old married daughter Ann died in 1835.¹

At about this time there was a religious society formed as a breakoff from the Wesleyan Methodists, who had been a breakoff from the Church of England in the late 1700's. Thomas Kington, a former Methodist minister, became the superintendent of this group called "The United Brethren." Many of the poor and working class of Herefordshire, Worcestershire and Gloucestershire joined, with the main gathering places at From's Hill and Gadfield Elm, at a chapel owned by John Benbow.²

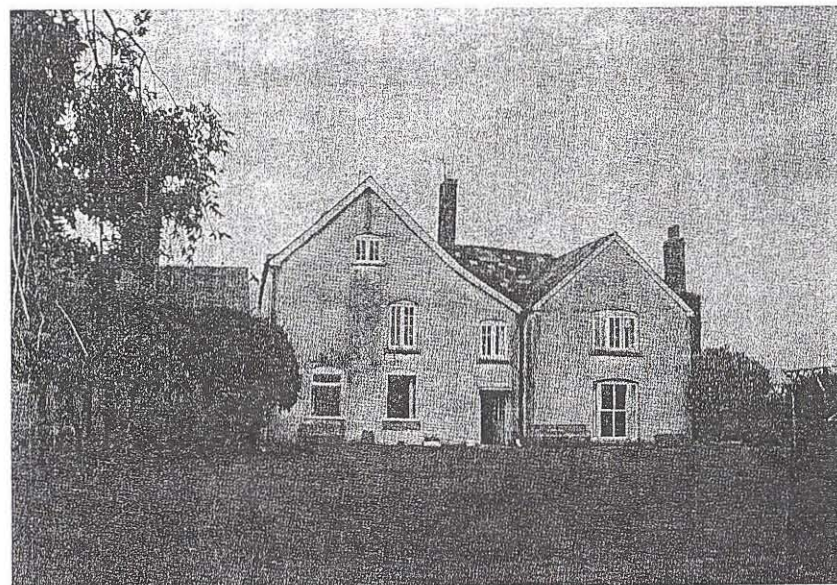
There were several "preachers" and "exhorters", men and women that traveled around according to a plan for the two circuits. Thomas was one of these preachers.

Also listed on the plan are the names W. Jenkins and H. Jenkins (which were probably his son William and daughter-in-law, Hannah Eliza Jenkins, wife of Edward), M. Parsons and W. Parsons (probably his daughter Mary and her husband William Parsons). On the other circuit, the Brangreen and Gadfield Elm Branch were the names W. Jenkins and E. Jenkins (William and Eliza Jenkins from Leigh, possible relatives). These preachers would preach on Sundays at the different branches, sometimes more than one, and then during the week after their day's work.

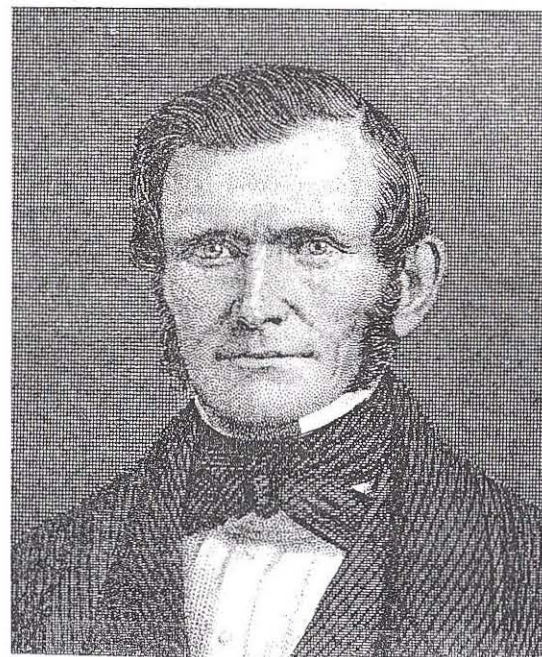
Thomas was also part of the leadership, a member of the Froom's Hill Circuit Committee along with John Benbow and W. Parsons, (probably his son-in-law William Parsons) and seven other men. They met each month on the first Wednesday at "the Hill", which was probably John Benbow's farm. There they made up the three-month schedule for the preachers, listing dates, Sundays and weekdays, times and places. There were about 27 places in the Froom's Hill Circuit, including Moorend's Cross, Thomas' home, Standley Hill, Ledbury, Malvern Hill, Keysend Street, and about fifteen other homes in the other circuit.³

One man, Job Smith described how the United Brethren worked. He said that "generally speaking they were very impressive preachers." There was a "deeply devout feeling, devoid of all ostentation, intense opposition to all forms of pride, profanity and every form of immorality. Vocal prayer was urged upon all and all formal prayer was done away."⁴

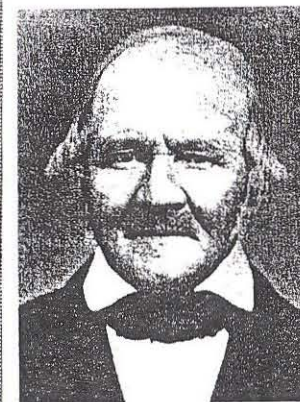
They also met on a "quarter day" with the general superintendent, Thomas Kington, probably with the other Gadfield Elm circuit. On the schedule was the following direction: "Every Preacher who loves the Lord and souls, will be punctual to attend his or her appointments, or get them supplied* by one that do love the Lord." They had over 40 places that were licenced as places of worship.



Photograph of the farmhouse once owned by John Benbow.

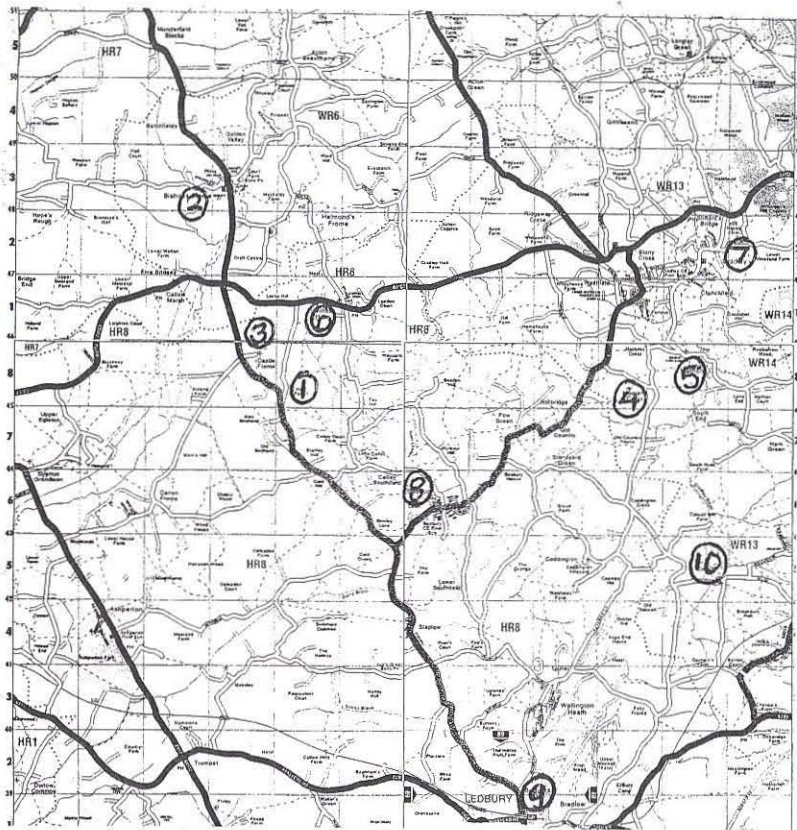


Elder Wilford Woodruff



John Benbow

Jenkins Places in Herefordshire and Worcestershire, England



- ① John Benbow's Hill Farm
- ② Bishop's Frome
- ③ Castle Frome
- ④ Thomas Jenkins' Moorend's Cross
- ⑤ Mathon
- ⑥ Fromes Hill
- ⑦ Cradley
- ⑧ Bosbury
- ⑨ Ledbury
- ⑩ Colwall

In early 1840, John Benbow's younger brother William, who lived in Hanley, Staffordshire, listened to a missionary, Wilford Woodruff, one of the Quorum of the Twelve, who had been preaching the restored gospel there with success. When Elder Woodruff received a revelation to "go to the south", William Benbow traveled with him and introduced him to his brother John Benbow, a wealthy farmer and member of the United Brethren, on March 4, 1840. Elder Woodruff stayed at John Benbow's home and preached the next two days and then traveled to other United Brethren places.⁵

On Sunday the 8th, Wilford Woodruff preached at Frooms Hill in the morning, Standly Hill in the afternoon and at the Hill farm in the evening. On Tuesday, March 10th, Thomas Jenkins was baptized along with eleven others at John Benbow's Hill farm in "Benbow's pond". The next day March 11th, Wilford Woodruff records in his journal, "I preached in the evening at the House of Thomas Jenkins at Moorends Cross. I spent the night at Mr Jenkins."⁶

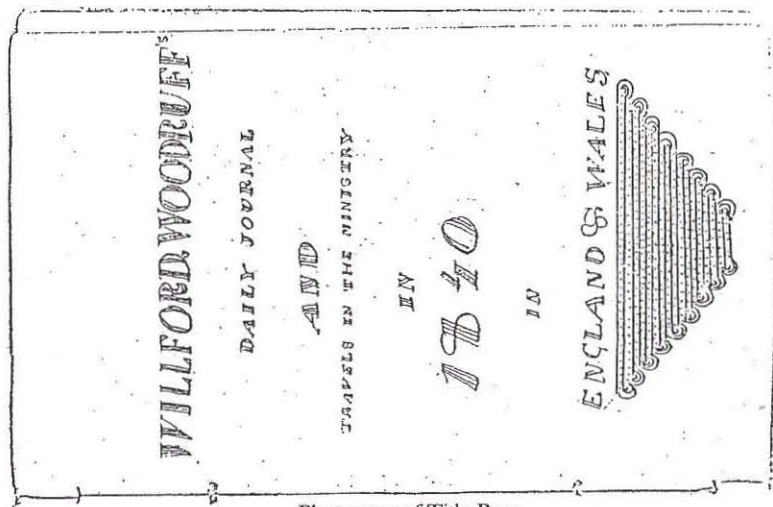
The next Sunday, March 15, Elder Woodruff confirmed 22 people and preached in the evening to about 800, but there were some "of the baser sort" that made some disturbance so they weren't able to baptize some that wanted to, but the next day Thomas' youngest son William was baptized. He was twenty-one years old. The next week Elder Woodruff walked to Moorends Cross and preached at William Parson's home and baptized him and his wife Mary (Thomas Jenkins' daughter) then spent the night at Thomas' home. The next Monday, March 30, Thomas' son Edward was baptized.

For five days, April 14 to 18, 1840, Elder Woodruff went to Preston, Lancashire for a conference with six others of the Quorum of Twelve: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor and George A. Smith, Willard Richards. They then split up to go different ways; Brigham Young and Willard

Richards went back with Wilford Woodruff to Herefordshire and Worcestershire, arriving on April 21.

On April 23, Wilford Woodruff records in his journal, "Elder Young & myself walked to Moorend Cross & called upon Brother Thomas Jenkins. We both had a bad cold & felt ill. I left Brother Young & I walked to Colwall on the side of Malvern Hill & preached. I walked on to the top of the Hill before meeting & took an interesting survey of the surrounding country. I walked back to Brother Jenkins & spent the night. Distance [of the day] 12 mi." They stayed with Thomas Jenkins the next four nights, April 24-27, recovering from illness, preaching and baptizing.

Later, on May 13, Wilford Woodruff walked to Frooms Hill and met with Brigham Young and the church and had a good meeting where they had the sacrament and they ordained three men, one of them William Parsons, to the office of priest, and ordained Thomas Jenkins a teacher in the Aaronic Priesthood. On May 22, Elder Woodruff and Elder Willard Richards went to the Malvern Hills and offered up prayers to God and preached on the west side of the hill and then walked to Thomas



Photocopy of Title Page
of
Wilford Woodruff's 1840 Journal

Jenkins' home to spend the night. On May 23, Wilford Woodruff records in his journal, "We spent the day at Moorends Cross at Br Jenkins. We blessed the family for they were worthy. We had a good time. [I spoke one time.]"

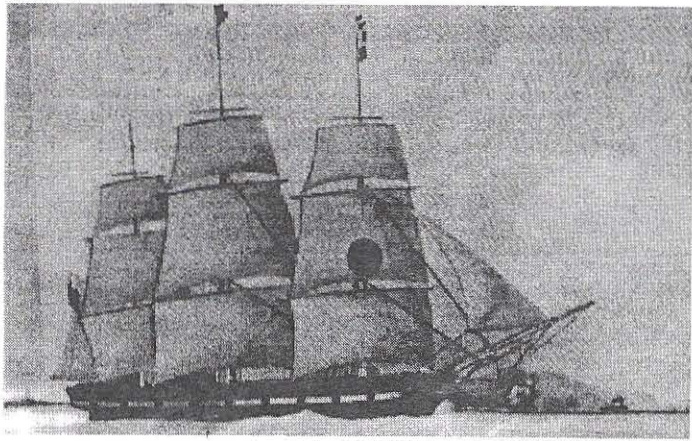
On June 6, 1840 the first group of British converts left on the ship, *Britannia* to emigrate to America. There were forty who went together to Nauvoo. Many of them wrote back good reports of Nauvoo, encouraging others to emigrate.

Back in England, on June 21, 1840 the many new converts met at the Conference for the Frooms Hill Conference of the Church of Jesus Christ of Latter-day Saints. In the minutes, Thomas Jenkins was made clerk under Elder Charles Price, the president for the area of Moorends Cross.⁷

A week later, on July 1, 1840, Thomas' son William married Mary Rowberry in Bedwardine, Worcester. Both were twenty-one and both had been preachers.⁸ Mary Rowberry was one of the first to be baptized by Wilford Woodruff on March 6 at the Benbow farm. She had a beautiful singing voice and was often asked to sing at the meetings where Elder Woodruff taught. One time she had a very sore throat and sent for Elder Woodruff to give her a blessing, but he was unable to come. Instead he sent his silk handkerchief for her to wear around her throat and promised her if she would do so, she would be made well. She wore the handkerchief and by the next day she was well again.⁹

Later in July, Elder Wilford Woodruff returned to visit Thomas Jenkins and saw that many more were preparing to emigrate to America. He stayed at Thomas Jenkins' home on July 25, 1840 and preached there the next day which was Sunday.

Elder Theodore Turley went to Liverpool to prepare a ship for about eighty Saints, forty of which were paid for by Elder John Benbow with £100. There is no list



The Ship, *North America*

to know if he paid for our ancestors or they paid their own way.

On September 8, 1840, Thomas Jenkins and his daughter Charlotte, 16, and his son William and his new wife, Mary sailed on the ship *North America*. (One history says that William and his wife Mary went on the ship *Isaac Newton* in October 1840, arriving at New Orleans Dec. 21, 1840. The cost was 2 pounds and 17 shillings for adults. They took a steamboat to St. Louis for \$4.00 for an adult fare.)¹⁰

There were 200 Saints that sailed on the ship *North America*, a Black Ball packet ship. On the sail was painted a large black ball or circle. It was a packet ship that made regular trips to carry mail, passengers and freight. The day before they set sail, Brigham Young and Willard Richards came on board to see the Saints off and they spent the night there on the ship. Their ship captain was Alfred B. Lombar. Elder Theodore Turley was the president of the Saints. One of their fellow passengers was William Clayton, who wrote a detailed journal about their travels. He wrote that as they were leaving the coast of England the ship almost hit a large rock with two

whirlpools near it, barely missing a wreck.

Thomas Jenkins' daughter Charlotte told how they were stuck in the whirlpool for over five hours. Captain Lombar feared they would be stuck there going round and round until food and water ran out. The Saints on board knelt in prayer for deliverance. A giant tidal wave rose in the ocean and swept the ship out of the whirlpool.¹¹

On Sunday September 20, Elder Turley called the Saints together in the evening for a sacrament meeting. Every night that they could they had a prayer meeting.

On September 22, a day with calm seas, suddenly at 11 am the chief mate called out, "All hands on deck with buckets of water!!!" There was a fire in the galley underneath the stove which burned through the deck. Fortunately, it was quickly put out and repairs were made. They also realized that the calm seas had been a blessing. If it had been windy, the fire would have spread.

During this voyage, Thomas' 16-year old daughter Charlotte met a nineteen-year old man named John Cole who was traveling with his sister Sarah, both from Bishop's Frome in Herefordshire. A little less than two years later John and Charlotte were married.

One of the hardships of the trip was a shortage of water. For a while, each person was rationed to one and a half quarts of water to last for two weeks. Then they could have a full allowance again.

On the morning of October 10, they had their first view of the American coast, a pleasant view of Long Island. A doctor came on board the next day and checked everyone. They passed Ellis Island and Governors Island in the wet morning. At 11:45 am they arrived at the New York harbor and cast anchor. They had their last church meeting there on the ship with much gratitude for their safe arrival after 34 days of sailing.

It took two days to unload luggage and make preparations and then they boarded the steamer boat, *Congress*, to sail up the Hudson River. They enjoyed the

sights along the banks of the river, the villages and beautiful white houses, fields of pumpkins, freshly cut grain fields, and fruit trees. They arrived at Albany on October 15, and got on boats to travel on the Erie Canal, which was 363 miles long with 71 locks on it. They passed many cities like Schenectedy, Utica, Rome, Syracuse, and Palmyra, meeting together again at Buffalo.

On October 26, they boarded the steamboat *Illinois* to Chicago. They traveled 110 miles overland to Dixon, where they bought a boat bottom, sailed down the Rock River to the Mississippi, then 130 miles down to Nauvoo arriving on the afternoon of November 24, 1840. Joseph Smith greeted about 100 of the weary travelers at the docks. Their journey had lasted 11 weeks and 10 hours.

It is interesting to imagine the feelings of Thomas and Charlotte and William and Mary when they were greeted by the Prophet Joseph Smith. One such traveler, Robert Crookston, expressed it this way: "As we approached the landing place, to our great joy we saw the Prophet Joseph Smith there to welcome his people who had come so far. We were all so glad to see him and set our feet upon the promised land so to speak. It was the most thrilling experience of my life for I know that he was a Prophet of the Lord."¹²

Thomas Steed, who was one of the fellow United Brethren who had joined the Church, told about recognizing the Prophet by his "noble expression". He said, "The Prophet Joseph Smith was at the pier. At first glance I could tell it was him...He came on board to shake hands and welcome us by many encouraging words, and express his thankfulness that we had arrived in safety."¹³

Another British convert said, "There stood our Prophet on the banks of the river to welcome us! As he heartily grasped our hands, the fervently spoken words 'God bless you,' sank deep into our hearts, giving us a feeling of peace such as we had never known before."¹⁴

One other description from a fourteen year old



THE PROPHET JOSEPH SMITH

traveler, Mary A. Lambert, might echo Thomas' sixteen-year-old daughter Charlotte's feelings: "When the boat in which we came up the Mississippi River reached the landing at Nauvoo, several of the leading brethren were there to meet the company of Saints that had come on it. Among the brethren was the Prophet Joseph Smith I knew him the instant my eyes rested upon him, and at that moment I received my testimony that he was a prophet of God, for I never had such a feeling for mortal man as thrilled my being when my eyes first rested upon Joseph Smith. He was not pointed out to me. I knew him from all the other men, and, child that I was (I was only fourteen), I knew that I saw a prophet of God."¹⁵

And so the weary travelers entered the next phase of their adventure, meeting new people, learning new customs and more about their new religion. They found a place to stay, gathered supplies and food and started their new life in Nauvoo. They had many friends who had come at the same time, John and Jane Benbow, the Coles, the Greens, the Holmes, and many more who were members of the United Brethren back in their homeland. They had good company as they made adjustments to their new life.

In the months to follow, many more British immigrants arrived. In 1840 there were a total of 240 British emigrants; in 1841 there were 1,135 people who arrived from England. The next year there were 1,614 who came, 769 in 1834, 623 in 1844, 305 in 1845 and 50 in 1846, totaling 5,000 British emigrants to Nauvoo.¹⁶

These British Saints became quite a presence in Nauvoo and the surrounding area. Thomas' son Edward and his wife Hannah Jenkins and their daughter Mary Ann arrived around this time, but it hasn't been determined exactly how and when.

Sometime in 1841, Thomas Jenkins obtained 100 acres of land about two miles from the Durphy Street intersection of Parley's Street, (which intersection is three blocks east and two blocks north of the Mansion House).

Thomas' land was a half mile up the road from the old pioneer cemetery. This land was across the street and west of Joseph Smith's farm out on Parley's Street.

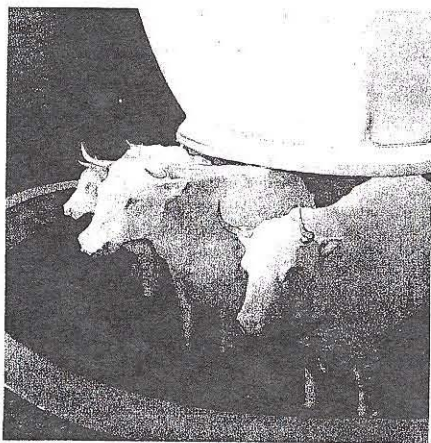
On January 19, 1841 the Prophet Joseph Smith received a revelation recorded in Doctrine & Covenants 124 about sacred ordinances for the dead. He was commanded to build a temple in Nauvoo so that those ordinances could be performed. The revelation also called Hyrum Smith to be a patriarch and he was sustained within that week. Work began on the Nauvoo Temple and the cornerstones were laid on April 6, 1841 in a big ceremony with thousands of people attending.

On September 13, 1841 Thomas received his patriarchal blessing from Hyrum Smith. Hyrum's home was on the north-east corner lot where Water and Bain Streets intersect. The second site of the *Times and Seasons* office was right on the corner and Hyrum's house was nearby. Around the time of Thomas' patriarchal blessing, there was an office built opposite Hyrum Smith's home for the purpose of giving blessings. This was used during the year of 1841. James Sloan was his clerk and he recorded the blessings and gave copies immediately after for the person to take home with them. In the October 1841 issue of *The Times and Seasons* it was written, "The brethren are here notified that our well beloved brother Hyrum Smith, Patriarch of the whole church, has erected a comfortable office, opposite his dwelling house, where himself together with his scribe and recorder (James Sloan) will attend regularly every Monday, Wednesday, and Friday during the entire day, or, upon any other day if urgent circumstances require it, to perform the duties of his high and holy calling. A copy of the blessing can be received immediately after being pronounced to that the brethren who live at a distance can have it to take with them."¹⁷ Thomas's son William and his wife Mary received their patriarchal blessings in November 1841.

When the Prophet Joseph Smith received Doctrine

& Covenants 124, he was taught that baptisms for the dead were to be performed in the temple. But until the time it would be built, baptisms in other places would be acceptable. Many baptisms were done in the Mississippi River. In September two other revelations, Doctrine & Covenants 127 and 128 were given that gave more information about baptisms for the dead. The Saints were counseled to keep accurate records and have witnesses.

Baptisms in the river were discontinued by revelation on Sunday, October 3, 1841 until the time that they could be performed in the temple. A temporary wooden font was carved and placed on the basement floor of the temple. At 5:00 pm on Monday, November 8, 1841, Brigham Young dedicated the baptismal font. Temple baptisms were performed starting on November 21. Later a permanent stone baptismal font was built.



Thomas Jenkins learned about this doctrine and was quick to act upon it. He had the baptisms performed for several relatives: brothers William, Benjamin and John, sisters Lydia Jenkins and Elizabeth Aspey, father Edward Jenkins, grandparents John and Lydia Jenkins, uncles Benjamin and James Jauncy and their wives, cousins Elizabeth and John Jauncey, niece Mary Jenkins, father-in-law, Edward Bruton, sister-in-laws, Hannah and Mary

Bruton, and brother-in-laws, Thomas Bruton and John Lane.¹⁸ In the baptism records, it only gives the year, 1841, so it is unknown whether they were performed in the Mississippi River or in the wooden font in the Nauvoo Temple. While the Saints were in Nauvoo, 15,626 baptisms for the dead were performed.

On Christmas Eve the family celebrated Thomas' sixty-first birthday. A week later, on New Year's Eve, 1841, after living in this new country only a year and a few months, Thomas Jenkins passed away, leaving his seventeen year old daughter Charlotte and his sons Edward and William and daughter Mary and their families in Nauvoo and other family members back in England. As his patriarchal blessing counseled, he had spent the "remainder of his days in the service of God."

His was an amazing life, filled with sacrifices and faith. He loved his Heavenly Father and shared his love with others as he preached with the United Brethren back in England and as a new convert in his priesthood callings. He embraced the gospel, shared his home and his life with Apostles, and heeded the invitation to come to Zion. As his patriarchal blessing said, he had been "called by the Spirit to leave your native country, as a Pilgrim wandering seeking after your Inheritance". That was not an easy thing to do in his relatively old age. And what a difference it has made for future generations! Another promise from his patriarchal blessing, was that "thou shalt be blessed and thy children, children's children with the Priesthood in a proper Lineage to the fulness of the extent of that power in the due time and your blessings in full." As members of his huge posterity, we are a part of the fulfillment of that blessing! We can look to our great, wonderfully great grandfather Thomas Jenkins with love and gratitude for his heritage of faithfulness!



Background of Thomas Jenkins' Patriarchal Blessing

The Prophet Joseph Smith's father, Joseph Smith, Sr. was ordained Patriarch of the Church in Kirtland, Ohio under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams on the December 18, 1833. (HC 4:190) He served as Patriarch until his death brought on by consumption on September 14, 1840 at the age of sixty-nine.

In the days before his death, he called his children and grandchildren to his bedside to bless them. As he blessed his son Hyrum, he said, "My son Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen."¹⁹

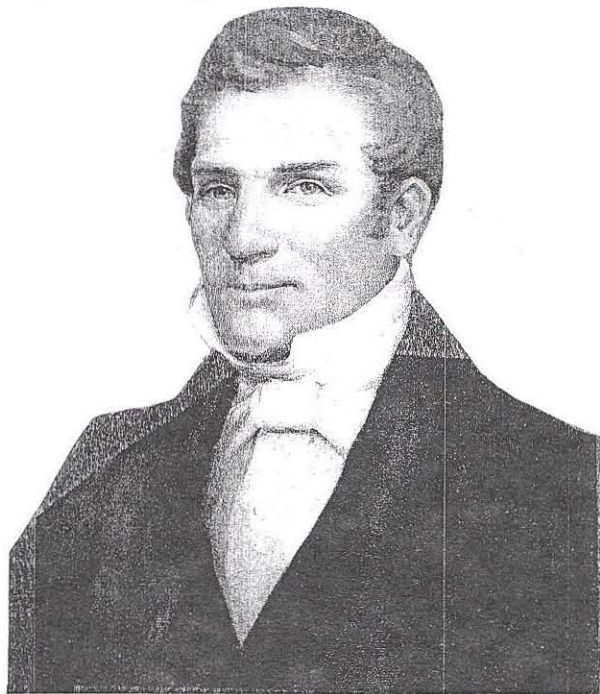
In an epistle of the Prophet Joseph Smith to the Twelve who were serving in Great Britain, sent in October 1840, he wrote, "You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions."²⁰

In the Doctrine & Covenants 124:91-92, the Lord revealed, "Again verily I say unto you, let...my servant Hyrum...take the office of Priesthood and Patriarch which

was appointed unto him by his father, by blessing and also by right That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people....” On Sunday, January 24, 1841, Hyrum was sustained as Patriarch to the Church.”

He began to give patriarchal blessings to the members of the Church, which were recorded by a scribe and given to the recipient. A special office for this work was constructed near Hyrum’s home. ²¹

Thomas Jenkins had been in Nauvoo nine months when he went to receive his patriarchal blessing from Hyrum Smith. His youngest son William Jenkins and his wife Mary received their patriarchal blessings on November 29, 1841.



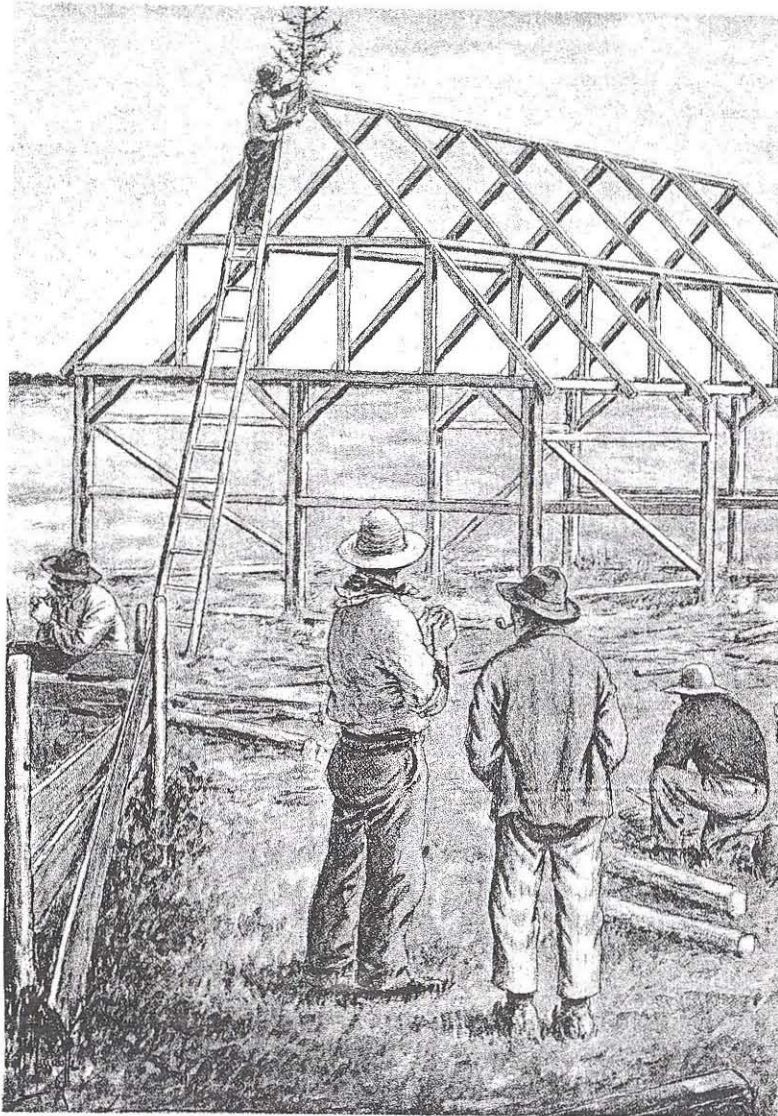
Painting of Hyrum Smith, by Kenneth A. Corbett, February 2000 *Ensign*, front cover

Patriarchal Blessing

Volume 4, page 33 Patriarchal Blessing of Thomas Jenkins, Son of Edward & Betsey Jenkins. Born in the Parish of Mathon County of Worcester, England, the 24th of December 1780

“Beloved Brother Jenkins I lay my hands upon your Head in the Name of Jesus of Nazerth to bless you in your declining years, with joy springing up in your Heart nearly to a fulness, from time to time as you still advance in years, in consequence of the Knowledge of the things of God which shall be revealed to your understanding, & I place upon your Head the Comforter, even the promise of Eternal life, that ye shall not fall. & your sleep shall be but for a moment, before you shall be awaked by the sound of the Trumpet, long & loud, saying arise ye that Sleep & come forth, ye that are just, for you shall be numbered with the just, as to thy days it mattereth not whether it be few or many suffice it to say that you shall come to your Grave in a day of Peace, and shall sleep in peace, and the remainder of your days, should be in the service of God, thou shalt be blessed & thy children, children’s children with the Priesthood in a proper Lineage to the fulness of the extent of that power in the due time & your blessings in full in the tribe of Ephraim the Descendant of Joseph, called by the Spirit to leave your native country, as a Pilgrim wandering seeking after your Inheritance to enjoy it with your Brethren in the flesh according to the promises made by your Father Jacob saying Blessed is Josephs Land, for the Dew & for the deep, for him that dwelt in the Bush, & upon the Head of all the Brethren unto the utmost bounds of the Everlasting Hills, thus you are sealed, thus you are blest and not one word shall fail. Even So, Amen.”

Given by Hyrum Smith at Nauvoo, Illinois, the 13th day of September 1841 James Sloan, Clk Page 37 of Typescript



Chapter 2

EDWARD JENKINS

1812-1843

Edward was the son of Thomas and Esther Bruton Jenkins, born on September 9, 1810 in the parish of Mathon, Worcester, England. He was christened there three days later. He had two older sisters Hannah and Ann. Two sisters and two brothers followed him in the family. When he was twenty one years old, his mother passed away.

Edward married Hannah Eliza Barber on June 14, 1838 when he was twenty-seven years old, at Colwall, Herefordshire, just a few miles away. She had a seven-year old son, Charles, out of wedlock. Edward took him in and gave him his name, Charles Edward Jenkins.

Edward worked as a carpenter. He and his wife had a baby daughter, Mary Ann while they were living at Homend Street, Ledbury, Herefordshire on January 10, 1839.

Edward's father Thomas Jenkins and his younger brother William and probably his wife, Hannah Eliza were preachers with the United Brethren. They were a group of people who had broken off from the Methodists and met each week and on week nights at many locations. One of the preachers was John Benbow, whose brother brought Elder Wilford Woodruff to Herefordshire to teach him the gospel. He invited others of the 600 member United Brethren to listen. Edward's father Thomas Jenkins heard Wilford Woodruff in the first days after he arrived on March 4, 1840. Thomas was baptized on March 10 and invited Elder Woodruff to preach at his home and then stay the night. He then preached at Ridgway Cross then stayed the next several nights back at John Benbow's farm. There were many opportunities for Edward and his wife

Hannah Eliza to hear Elder Woodruff preach the gospel. On Monday, March 16, Edward's brother William was baptized.

A week and a day later, March 24th, Elder Woodruff walked to Moorends Cross. He preached at the home of Edward's sister Mary and her husband William Parson and then spent the night at Edward's father Thomas' home. The next Monday, March 30, Edward was baptized. This was a time of learning about the restored gospel of Jesus Christ. Most of the United Brethren joined the church. They were organized in branches to continue strengthening each other.

On September 8, 1840, Edward's father Thomas and his sister Charlotte and his brother William and his wife Mary emigrated to America, settling in Nauvoo. Sometime in the next year or so, Edward and Hannah and their daughter Mary Ann emigrated to Nauvoo. Charles Edward was left in the care of Hannah's mother Sarah Hooper, who had married Thomas Hooper after her first husband died.

When they reached Nauvoo, Edward and Hannah Eliza rented lot #4, block 15, as a part of "Kimball's 2nd". This was owned by Hiram Kimball, a non-member who had come to Commerce from Vermont in 1835 and owned a mercantile business and was a land owner of hundreds of acres in the Commerce area. Edward and Hannah rented in a group of nine square lots on the corner of Wilcox and Joseph streets, four lots south and three lots west over and up from the temple. Many of the early arrivals to Nauvoo had to live in tents for a while and then built log homes and then as lumber became available frame homes, then brick homes in 1842. Some British Saints bought wattles which were posts set in the ground with willows woven between the posts and then plastered with mud.¹

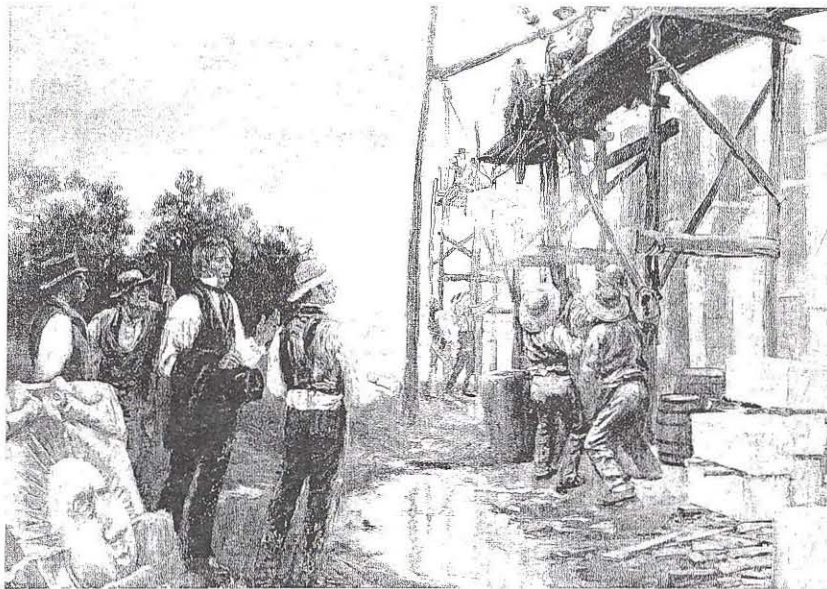
Edward was also listed as a tenant in Hancock County, T4 R5, Section 16, which was about thirty miles

from Nauvoo. As the crow flies, Carthage is thirteen miles southeast of Nauvoo and St. Mary's, where Edward's lot is located is about the same distance beyond Carthage still going southeast. Whether it was only used only for farmland or if they lived there for a time is unknown. They were listed as members of the Nauvoo Third Ward in 1842, so they were probably living still in Nauvoo at that time.

Construction on the Nauvoo Temple began on January 19, 1841. Edward had experience in England as a carpenter and his skills were put to use on the Nauvoo Temple. At first the work progressed slowly, the work going only one day in ten. The foundation was laid out by the temple committee in February 1841. Joseph Smith suggested to the city council that the city be divided into four geographical divisions or municipal wards.² This became a help in organizing the workers. Edward, being a member of the Nauvoo Third Ward, received his assignments there and went to work.

In February the work began to dig out the temple basement. Then as spring came the work picked up momentum. Regular hired hands were hired and the lay members donated what labor they could.³

On April 6, 1841 the basement walls were high enough up to ground level at the corners to lay the cornerstones. It was General Conference time and people gathered from all around for this special cornerstone laying ceremony. About ten thousand people were there for the celebration. At 7:30 a.m. sixteen companies of the Nauvoo Legion had a general review and then paraded toward the temple, arriving there at noon. Edward's brother William was a member of the Nauvoo Legion. The generals, staffs and distinguished visitors were seated inside the center of the temple foundation. Ladies were seated next just inside the foundation walls. Men then were seated right behind and outside the walls. Behind them the infantry and then the cavalry sat. Near the southeast corner of the temple



“Building the Nauvoo Temple”
Painting by Glen Hopkinson

was a stand on which was seated the highest officers, speakers, architects and other dignitaries.

The ceremony started with a hymn from the new hymnbook sung by a chorus led by B. S. Wilbur. President Sidney Rigdon spoke for more than an hour and the choir sang another hymn. Then the principle cornerstone was laid in the southeast corner. President Joseph Smith pronounced the benediction. President Rigdon spoke a minute and the services were adjourned for one hour and then the second cornerstone was laid in the southwest corner, then the northwest and the northeast, each with benedictions pronounced by other leaders.⁴

On August 8, 1841, work began on the baptismal font by the architect William Weeks. He started carving the twelve oxen three days later and then a few days after that turned over the work to the carpenters. It took them a little over two months.⁵ On November 8, 1841, it was dedicated and put to use. Edward's father Thomas Jenkins had several family members' baptisms done during 1841.

As the winter started, the basement walls were almost finished and the foundation was laid. The next months were spent in quarrying rock for the temple walls. Men then hauled the stone to the building site.⁶

Edward's father Thomas passed away on Dec 31, 1841. He was sixty-one years and one week old. He had been a great patriarch and influence on their family.

On February 21, 1842, President Joseph Smith sent a letter to the workers asking for more consistent work from the tithing workers, who worked one day in ten. Each ward had a captain who kept a record of how much each man worked. There were also records kept by the Nauvoo Temple Committee. These included day-books, ledgers, account books, time books and other financial books. A Carpenters Time Book was kept by William F. Cahoot. They have been preserved in the vaults of the Church Office Building and then in 1999, the records were put on five complete reels of microfilm.⁷ The

time book for the temple hands for the period of June 13, 1842 to June 6, 1846 says there were 46 registered workers in 1842 with some working as many as seven months, with an average of 2.2 months each.⁸

The April 23, 1842 edition of the newspaper *Wasp* described the work on the temple as a "scene of lively industry and animation... The sound of the polisher's chisel--converting the rude stone of the quarry into an artful shape--sent forth its busy hum: all were busily employed--the work was fast progressing." Through the summer the stonework continued.

On August 4, 1842 the first raft of lumber arrived from the Wisconsin pineries. Men loaded up the wood in wagons pulled by oxen or horses and then hauled it up to the Temple. Then a large group of carpenters and joiners worked to prepare it and lay joists. Some of the lumber that needed more finishing was taken to two steam saw mills in the city.⁹

Edward also had the responsibility to keep things going at home and providing for his family. The tax listing for Hancock County lists the Jenkins family as having one cow at a value of \$7 and 1 or 2 good horses valued at \$35, with other personal property, probably household goods valued at \$15.

In October the workers finished a temporary floor which was finished by Friday, October 28. Two days later a worship service was held on Sunday with the temple building filled to capacity. During November the high council divided up the city into ten ward and appointed Bishops to preside over each ward. Each ward had a specific day to work.. During the unloading of lumber from the pineries, the work was stepped up. The Nauvoo Third Ward's assignment was to haul lumber on Monday, Tuesday and Wednesday along with the first five wards of the city. In addition, carpenters were asked to come on Friday and Saturday to work on the temporary floor and build seats.

In the fall 1842, Edward became ill with consumption or what is known as tuberculosis. He started to have fevers and was tired, with no appetite. He got thinner and thinner and his chest hurt and he had a hard time breathing. He coughed and coughed, sometimes coughing up blood. Because it was so contagious, he had to be away from other people.

His wife Hannah was pregnant with their second child. She took care of him and prepared for the delivery of their baby. Their daughter, Sarah Emma, (our ancestor!) was born on October 5, 1842. Because Edward was sick, he was only well enough to hold his little baby daughter just once before he died, and as he did, he said, "She is a pretty little thing."

Just a few months later, Edward died on January 24, 1843. The family records differ, one says he died while working on the temple, one says he had consumption or tuberculosis. The obituary in the Nauvoo newspaper *The Wasp* dated 1 Feb 1843, Vol. 1-No. 40 says he died of cancer aged 32 years. (See next page.) It must have been hard to leave behind his wife and children and know that they would have hard times ahead. There was some comfort, knowing his two sisters and brother and their families were nearby to help and support. Great comfort from the wonderful doctrines of their new faith, the resurrection and eternal life through the Savior, Jesus Christ and the promise of eternal families made a difference. Edward Jenkins, the carpenter, was able to carve out a new life here that included faithful service, building the temple and building the foundation of a righteous family. We, his descendants, are blessed because of this noble offering!



TRUTH CRUSHED TO EARTH WILL RISE AGAIN.—EUREKA.—

Nauvoo, Hancock County, Illinois, Wednesday, February 1, 1843.

Edward Jenkins Death Notice in the newspaper,
The *Wasp*, Volume 1, No. 40

REPORT OF DEATHS FOR THE
WEEK ENDING FRIDAY THE
27TH ULTIMO.
Edward Jenkins, aged 32 years; can-
cer.
-Infant of Samuel Steele.
W. D. HUNTINGTON, City Sexton.

Death notice enlarged from the bottom right corner of the page.

THOSE WHO PASSED AWAY IN NAUVOO

Milton Backman gave some insight about death in Nauvoo when he wrote, "While Nauvoo was a city of refuge and a city of gathering, it was also a city of suffering, sacrifice and service. Between the late spring of 1839 and the early fall of 1846, more than 2,000 people died in or near Nauvoo. Sickness and death struck nearly every family. Illness and mourning was a constant trial. While Latter-day Saints sacrificed to gather there, many sacrificed their lives while building a new kingdom on earth. Those who were left behind endured the pain of loneliness, and while they paid tribute to those who were buried in the City Beautiful, they continued to prepare for a millennial reign.

"Many who died in early Nauvoo were buried in the old Durphy cemetery in lots that extended across Durphy street in the area of Durphy and White streets. This cemetery was being used by settlers prior to the arrival of the Mormons. Others were buried in the Old Pioneer Cemetery (also known as the Old Nauvoo Burial Grounds) near Parley Street. On May 8, 1841, the city council approved the establishment of this cemetery southeast of the city and lots were being sold at a public auction in June 1842. [Footnote: The Old Pioneer Cemetery was divided into 16 blocks each containing 8 lots which included approximately 30 graves or a total of 3840 grave sites. In the Historic Nauvoo Land and Records Office is a listing of the burial sites of approximately 100 people.] And many were buried in private grave yards on the peninsula or on the bluff overlooking the Mississippi."¹⁰

Chapter 3
**HANNAH ELIZA
BARBER JENKINS
ROWBERRY**
1813-1852



Hannah Eliza Barber was born in the parish of Leigh, Worcester, England on August 22, 1813 and was christened in the chapelry of Leigh with Bransford, Worcester on September 5, 1813 in the Anglican church. Her parents were Thomas and Sarah Hickman Barber. She was the ninth of ten children, with three older sisters (the oldest died in infancy) and six brothers, five older and one younger than her. Her father died in 1822 when she was nine years old. Only one brother was married at the time. Her mother then married Thomas Hooper, an agricultural laborer, the next year in 1823, the same year that her two living older sisters married, which left six children at home.

When Hannah was 17, she had a baby boy named Charles on March 20, 1831. She worked as a servant and when she was twenty-five, she married a carpenter named Edward Jenkins. He took her son under his wing and gave him his name, Charles Edward Jenkins. They had a baby daughter Mary Ann the next year, on January 10, 1839. On the registration entry her name is listed as Ann and their place of abode the town of Ledbury on Homend Street.

During this time Hannah's family was involved with a new church organization, the United Brethren. Several members of her husband's family were preachers and it is probable that she was also a preacher. There were several women preachers and the name "H. Jenkins" is listed as number 20 on the plan for the Frooms Hill Circuit. (There are no other "H. Jenkins" names listed on

the baptism records of Wilford Woodruff from March to June 1840.) Preachers traveled around the area on Sundays and weekday evenings, meeting with members of the congregation. They were open to truths that were taught.

One account by Job Smith talks of two women preachers "walking a distance to fill an appointment for preaching. One said to another, 'What are you going to preach today?'

'I don't know, I have preached all I know. What are you going to preach?'

'I, also, have preached all I know. I hope the Lord will send us light.' And Elder (Thomas) Steed adds, 'This was the condition of nearly all the preachers.'"¹

One of the preachers was John Benbow, whose brother William came and introduced him to Elder Wilford Woodruff who taught the people about the restored gospel, The Church of Jesus Christ of Latter-day Saints. He arrived on March 4, 1840 and taught in all the meeting places. Many of Hannah's family listened to his teaching and were baptized, first her father-in-law, Thomas Jenkins, then her brother-in-law William, her sister-in-law and brother in law Mary and William Parsons, and then her husband Edward on March 30, 1840. Later on June 21 Thomas Hooper is listed as being baptized by T Clark in Wilford Woodruff's baptism book. This could be possibly her mother's second husband. So far, the exact date of Hannah's baptism has not been found, only that it was sometime in 1840.

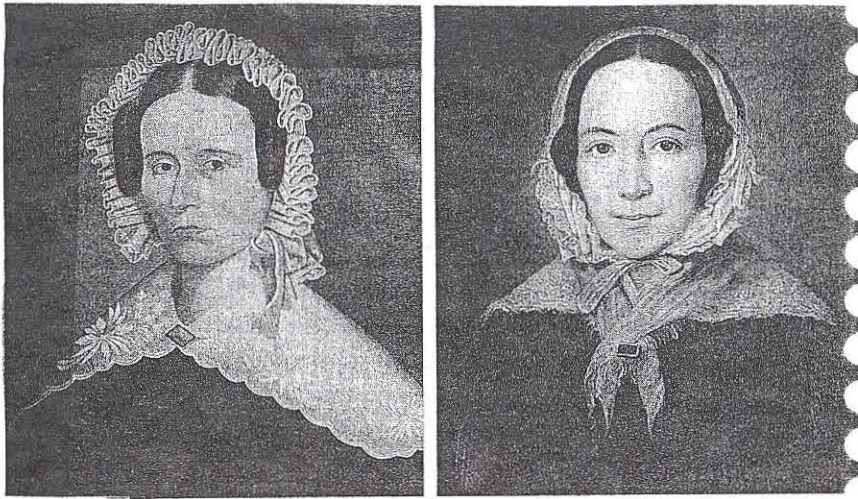
Hannah and Edward began to make plans to emigrate to Nauvoo. She and her husband and baby daughter Mary Ann went there between 1840 and 1841. Her son, ten-year old Charles Edward, stayed behind with Hannah's mother Sarah and husband, Thomas Hooper, but emigrated later, where he was listed as a member of the Nauvoo Third ward in the 1842 census. (See Appendix D, #4 for a history of his life.)

Hannah and Edward had a second daughter Sarah Emma on October 5, 1842. At the same time her husband was sick with consumption or tuberculosis. He only could hold their daughter once before he died a few months later on January 24, 1843.

Now she was a widow with her two daughters and son Charles in her care. It was reported that in Nauvoo, "life without a spouse caused not only emotional trauma and pain but often severe economic deprivation as well. A widowed woman with small children was forced to totally support herself and family."² Fortunately, Hannah was not all alone. She had several relatives that lived in Nauvoo. She had two sisters of her husband Edward, Charlotte and Mary and her (Mary's) husband William Parsons. She also had her husband's brother William and his wife Mary Rowberry Jenkins, who also had her parents and her brother John Rowberry and other siblings there in Nauvoo. There was the support of the many English families who had immigrated from the same area, many of whom had been members of the United Brethren together. There was also the support of her ward, Nauvoo Third Ward and neighbors and friends and fellow Saints. But as is always the case, there were times of hardship and loneliness and sorrow for Hannah.

Life in Nauvoo for women was hard work in a lot of ways taking care of their family. Hannah's family had one cow, worth \$7.00 and one or two horses, valued at \$35.00. She had to milk the cow and help take care of the horses. She made butter from the cream. She cleaned, sewed clothes and made quilts. She washed their clothes by hand and dried them on a line. She made soap for washing and candles to light their home. She worked in the garden growing vegetables and flowers such as day-lilies or from seeds brought from England.

Some of the women did extra sewing or handiwork to bring in some more money. One woman braided straw hats to sell to the steamship passengers that stopped at



These British immigrants to Nauvoo sat for portraits by unknown artists before leaving their homeland. The woman at left wears laces fashionable at the time. The woman at right is painted by a more skilled artist.

Picture from *Nauvoo, Place of Peace*, p. 75

Nauvoo on their way up or down the Mississippi River. Sometimes the women would trade with each other for the things they needed, like a spool of fine cotton thread for a piece of pork, a blanket for a sack of flour, or a prized heirloom for some other needed item.

Cooking the family's meals took a great deal of the time. Meals were made of chicken, turkey, beef venison, vegetables like peas, beans, tomatoes, and corn, hot biscuits, roasted potatoes, corn bread, bacon, butter and cheese. Some of the food prices in 1842 were: beans--40 cents a bushel, coffee--13 cents a pound, chocolate--13 cents a pound, cornmeal--25 cents a bushel, dry apples--50 cents a bushel.³

There was a shortage of flour during this time in Nauvoo. Cornmeal was the best substitute. It was part of every kitchen and most day's food. The women made "ash cakes" out of cornmeal. They would first clean the hearth

and then mix some boiled cornmeal with some salt, form it into a patty and then put it on the hottest part of the hearth and then cover it with hot wood ashes to bake it. Then it was picked up, the ashes washed off and dried, and served for a part of a meal or, for the poor, the main dish. They also made other things with cornmeal, like johnnycake or molasses or buttermilk breads or hasty pudding, which was dessert when maple sugar or honey was added. Some of the recipes that were included in the newspaper, the *Nauvoo Neighbor* were potato pancakes, applesauce cake, and ginger cookies and rusk, a cornmeal cereal. Most of the recipes the women used, though, were the ones handed down from their families, their mothers and grandmothers, the ones they brought with them from their homeland and the ones they shared as neighbors and friends.

In the fall the women prepared for the hard winters by making preserves and jellies from the berries and currants they gathered. They pickled cucumbers, made sauerkraut from cabbages, dried fruits, pepper, corn, and herbs, cured meat and made apple cider and apple butter. They gathered nuts and seeds and stored potatoes, squashes, carrots and apples in a root cellar.

Another part of life in Nauvoo was going to church meetings or meetings with the sisters in their homes. There were prayer meetings held in homes on Sunday evenings with speakers or discussions or testimony bearing. They walked over to the grove to hear the prophet Joseph Smith or other leaders speak. They had gatherings as a part of the Nauvoo Third Ward.

Other social opportunities were plays, concerts, picnics, berry picking, barn raising, sewing bees, quilt parties, choir practices, dinners, dances, and parlor game evenings. Perhaps some of these gave Hannah the opportunity to be less lonely after her husband's death and as time went on to develop other relationships.

In 1844, anti-Mormon feeling built up, and

enemies of the prophet Joseph Smith made things hard for him. False arrests were made, and men formed conspiracies to kill him. On June 7, 1844, the newspaper, *The Nauvoo Expositor* was published by conspirators at a two story brick building about a half a block east of the temple lot, not too far from Hannah and her children. It was four pages of bitter anti-Mormon attacks. The Nauvoo City Council, fearing that it could cause the destruction of Nauvoo, declared it a public nuisance and ordered its destruction. The Marshal, John P. Green directed the burning of the press, equipment and paper in the street. Two days later Joseph Smith and other members of the City Council were arrested for rioting.

The Prophet Joseph Smith gave his last public address on June 18 and mobs gathered the next day. On June 22, Governor Ford insisted that Joseph and Hyrum Smith go to Carthage to address the charges against them. They rode there on horseback for a trial and were remanded to prison.

On Thursday, June 27, 1844 at 5:20 pm, an armed mob stormed Carthage jail, and murdered Joseph and Hyrum, and wounded John Taylor. What a sad, heavy time it was for all of Nauvoo when the news was brought to them that their beloved prophet was dead. Men, women and children wept and cried. The whole city mourned. Charlotte Jenkins Cole, (Hannah's husband's sister) tearfully described the night of the martyrdom with the words, "It was awful. The cows mooed, the horses neighed, the dogs barked and howled and even the blades of grass hung their heads. We had lost our prophet and what were we going to do."⁴

Two days later the viewing of the Prophet and his brother Hyrum was held in the hall of the Mansion House. There were about 10,000 persons who filed past the bodies. The funeral was later that evening.

The members of the Quorum of the Twelve who had been serving as proselyting and political missionaries

began to arrive back in Nauvoo. On August 8, there was an important meeting to establish the leadership and future of the Church. Sidney Rigdon stepped forward with the purpose of being the "guardian of the Church". Brigham Young, the president of the Quorum of the Twelve, and the other members of the quorum had been prepared with the keys, knowledge and teaching by Joseph Smith. They knew the principle of succession.

On Thursday, August 8, 1844, at 10:00 am, at the east grove, a special meeting was called by William Marks, the president of the Nauvoo Stake. It was cold and wet and rainy. The wind was blowing towards the stand, so Sidney Rigdon climbed on a wagon behind the congregation, so they all turned around on their benches and faced him as he spoke for about an hour and a half, claiming to be the right leader.

The history of Charlotte Jenkins Cole described it this way: "Sidney Rigdon presented himself to the congregation as a 'Guardian for the church that it might be built up unto Joseph Smith.' The longer he talked the more the people were convinced that he was without inspiration from the Lord and they left the meeting feeling sure that he was not the voice of the shepherd. Another meeting was held at 2 P.M. the same day. President Brigham Young addressed the congregation. He spoke with great power, and the people were convinced that the authority and power of Presidency was with the Apostle. When Brigham Young first rose to speak, the People were greatly astonished, for Brigham Young stood transfigured before them and they beheld the Prophet Joseph Smith and heard his voice as naturally as ever they did when he was living. In describing the meeting [Charlotte] said, 'He looked like Joseph and he sounded like Joseph, but we know it was Brigham Young.'"⁵

This same report was included in the history of Charlotte's brother and sister-in-law, William and Mary Jenkins, (Hannah Eliza's brother and sister-in-law). It told

how they were present at this meeting. It said that William, “with members of his family, were in the meeting when the mantle of Joseph fell upon Brigham Young, and they have testified to the truth of this experience many times.”⁶

One man said that as Brigham Young started to speak, “I jumped upon my feet, for in every possible degree it was Joseph’s voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him...I saw in the transfiguration of Brigham Young, the tall, straight and portly form of the Prophet Joseph Smith, clothed in a sheen of light, covering him to his feet; and I heard the real and perfect voice of the Prophet, even to the whistle, as in years past caused by the loss of a tooth said to have been broken out by the mob at Hyrum.”⁷

For most of the members of the Church this answered the confusion of who should lead the church. One woman said, “Surely it was a most powerful and convincing testimony to them that he [Brigham Young] was the man, instead of Sidney Rigdon, that was destined to become the ‘great leader’, and upon whose shoulders the mantle of Joseph had fallen.”⁸

That afternoon, there was another continuation meeting, with several speakers. The Saints had the opportunity to vote on motions of Brigham Young. The Saints understood that the keys of the kingdom had been given to the Quorum of the Twelve and they formed a quorum equal in authority and power to the First Presidency.

With Brigham Young as its head, the Church went forth to fulfill its purposes. Work resumed on the temple and the seventies quorums were expanded. About 400 men were ordained, including William Jenkins, and his wife Mary’s brother John Rowberry and his sister Mary’s husband, William Parsons.

John Rowberry was a young man that Hannah Eliza had known for quite a while. His family had been intertwined with hers in many ways. They had been members of the United Brethren and were baptized during that time in the spring of 1840. Hannah’s husband Edward’s brother William was married to Mary Rowberry, who was John Rowberry’s sister. They were together at many of the family occasions. John was quite a bit younger than Hannah, almost ten years. He lived a few blocks up and over from Hannah on Young Street. He was born on August 16, 1823 in Bishop’s Frome, Herefordshire, England not far from the Barbers and Jenkins. He was the third child and the first son. His sister Mary was the oldest child. He was baptized by Wilford Woodruff when he was seventeen on June 21 at Froomshill. It was at the occasion of the first Conference held there.⁹ He emigrated to Nauvoo about the same time as Hannah. He also worked as a carpenter on the Nauvoo Temple.

It is interesting to think of how the courtship of Hannah and John Rowberry took place. One writer, talking about courtship in Nauvoo said, “..many of those relationships had their beginnings in the firelit parlors of Nauvoo homes, along the snowy sidewalks of Main or Durphy Streets, along the lush, green banks of the Mississippi, during the moonlit dances on the deck of the steamer *Maid of Iowa* tied to the dock near the Nauvoo House, or on frosty sleigh rides over the Illinois prairies. Numerous Saints... remembered a joyful lifetime of matrimony, but perhaps their fondest memories centered on their early days of courtship and marriage in Nauvoo.”¹⁰

No doubt there was the challenge of having time together when she had such heavy responsibilities with her children and he had long hours working on the Nauvoo Temple. I imagine her walking over to the temple to take lunches to him as their relationship progressed. Because they had a sister and brother-in-law in common, that gave

unique opportunities to know each other better and to have the benefit of matchmakers close by.

So John proposed to Hannah and in 1845, two years after Edward's death, they were married. Most weddings in Nauvoo were like other Protestant ceremonies. One wedding was described this way, "the bridal party entered and seated themselves in four chairs placed in the center of the room. Mr. S. handed the licence to the Prophet, who read it aloud. The four stood up, the guests keeping their seats. In a few simple words not very different from any other Protestant marriage ceremony, Mr. B., a lawyer of Carthage, and Miss W., a niece of Sister Emma, were united for time only. A prayer was made by Hyrum Smith, another Latter-day hymn was sung, wedding cake, apple pie, and pure cold water was passed around. The wedding party continued following the couple's departure, and dancing, eating and playing games took place until one o'clock in the morning."¹¹

And so John and Hannah started this new phase of their lives together. What a blessing for Hannah and her little family to have such a good man to marry, to provide for them and be a father to Mary Ann, Sarah Emma and Charles. At least for Sara Emma, he became the only father she knew.

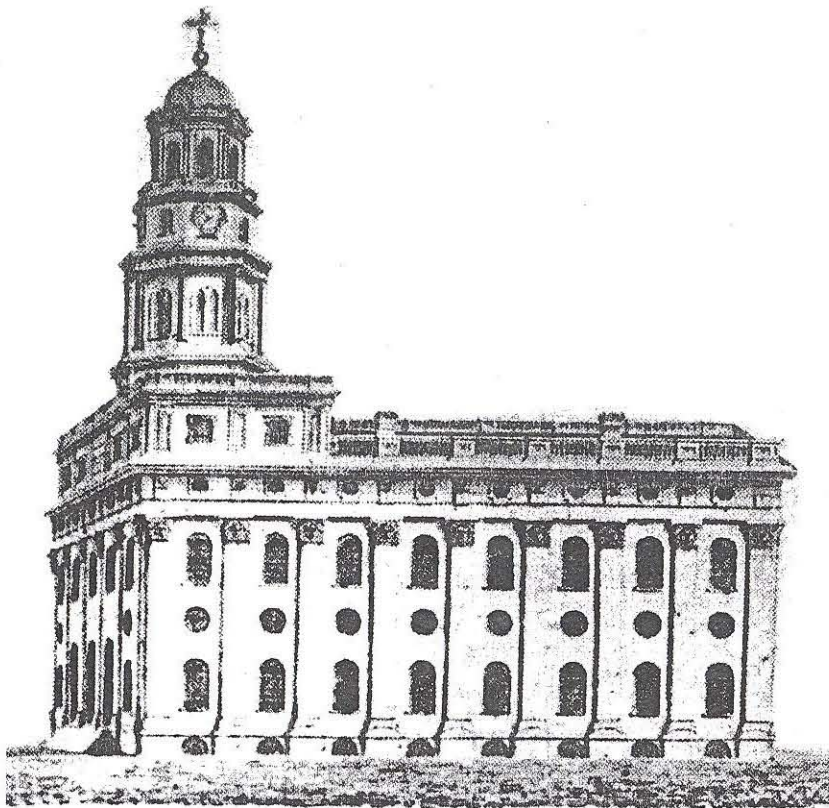
By the end of that year, Hannah was expecting their first baby together. Also at that time, the unrest after the martyrdom was getting worse. The work on the temple was more urgent so that the Saints could receive their endowments before they were forced to leave. Because Hannah and John had the opportunity to receive their endowments at this time, and some might not understand what endowments are, the next few paragraphs address this question.

The temple endowment can be explained as we define the word "endow". It is to give a gift or enrich in some way. John K. Edmunds, a president of the Salt Lake Temple explained it this way. "To receive the endowment

is to receive the riches of eternity--the knowledge, the power, the keys that unlock the door to the indescribable treasures of heaven and open the way to exaltation in the celestial world. To receive the endowment is to receive a course of instruction in eternal truth, together with all the keys, powers, and ordinances revealed and ordained of God to prepare his children for his greatest gift--the gift of eternal life."¹²

Elder John A. Widtsoe described the endowment this way: "The Temple endowment relates the story of man's eternal journey; sets forth the conditions upon which progress in the eternal journey depends; requires covenants or agreements of those participating, to accept and use the laws of progress; gives tests by which our willingness and fitness for righteousness may be known, and finally points out the ultimate destiny of those who love truth and live by it."¹³

Elder James E Talmage taught that the temple endowment is a "course of instruction" which "includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned... The ordinances of the endowment embody certain obligation on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King,--the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.



1846 Drawing by Edmund Everett

*This may certify that Henry Parker is entitled
to the privilege of the Baptismal Font, having
paid his subscription in full to April 15, 1846
City of Nauvoo
May 4, 1846
Wm Clayton Recorder
G. J. Whittemore Clerk*

Photocopy of a Temple Recommend for Baptisms
"The Nauvoo Temple, A Story of Faith"

No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God."¹⁴

The Prophet Joseph Smith first performed the endowment on May 4, 1842 in the upper room of the brick store in Nauvoo. He was anxious for the progress of the building of the temple so all worthy members could have that opportunity. In April 1844, just a few months before his martyrdom, he gave to several of the Quorum of Twelve their endowments and conferred upon them the sealing power as well as all the keys of the priesthood.¹⁵

Elder Orson Hyde said of Joseph Smith at that time, "He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up."¹⁶

Parley P. Pratt told about how Joseph Smith called the Twelve together from time to time to "instruct them in all things pertaining to the kingdom, ordinances and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, 'I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."¹⁷

After the Prophet Joseph Smith's death, the members of the Church rallied behind the Quorum of the Twelve and they renewed their efforts to finish the temple.

A letter from the Twelve Apostles to Lyman Wight on April 17, 1845 reported on the progress of the construction and said that in the upcoming fall it would be far enough along to “commence administering the ordinances of endowment according to the commandment.”

At the end of November 1845 the temple was enclosed and the outside work was done. Now they were working hard to finish the interior, especially the attic floor. It was plastered, painted and ready to use. On November 30, at noon, Brigham Young dedicated the attic story. Then more finishing touches were done. Canvas partitions were put up to divide the area into ordinance rooms. Carpets borrowed from several Church members were put down in the large center room and the small rooms. Curtains were put on the windows. These rooms were furnished and made ready.

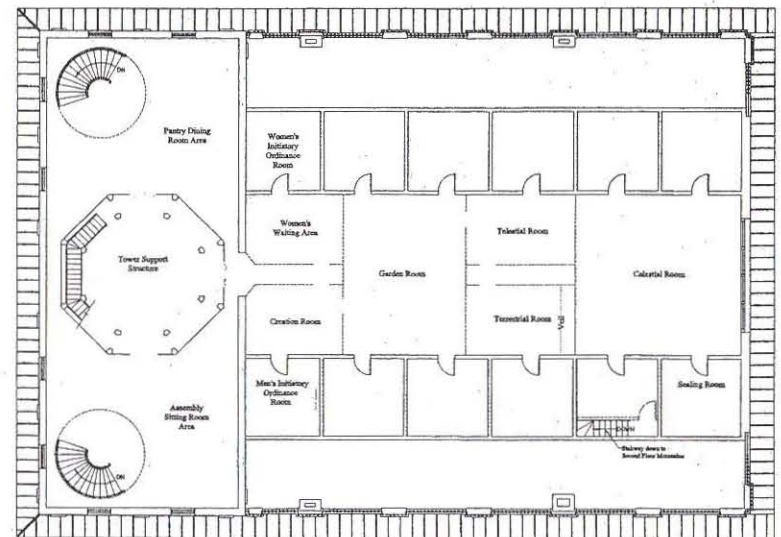
One of the rooms called the garden room had about twenty-five to thirty flower pots filled with evergreens or cedar trees. They had been kept indoors during the cold weather in different homes in the city. Several men and young boys drove their wagons around the city to pick them up and take them to be used to decorate the temple.

The celestial room was in the third part of the large central main room on the east side, the largest space on the attic floor. It was described as a “very large and spacious room, perfectly light, all nicely furnished. Two splendid tables and four splendid sofas were placed in the center of the room.” On the east wall was a semicircular window covered with a curtain. Underneath it stood another table. It was decorated with the best they had, mirrors, paintings, a beautiful marble clock, and large maps. The Saints made the celestial room beautiful through the sacrifice of their own furnishings.¹⁸

Along with the physical preparation of the temple itself came the spiritual preparation of the Church

members to be ready and worthy of the temple ordinances. They were exhorted to “lay aside lightness and prepare themselves for these things”¹⁹ that the temple ordinances were to be given to those “as were pure, full of integrity to the truth, and worthy to be entrusted with divine messages.” Payment of a full tithing was part of the requirement. When their tithing was paid, they were given a receipt from the general Church recorder.

On December 10, 1845 at 4:25 pm the ordinances of the endowment were begun in the Nauvoo Temple, continuing until 3:30 the next morning. The leaders rested, had breakfast and then returned to the temple. The next day, members of the temple committee and their wives and the Prophet’s mother Lucy Mack Smith and sister Sophronia and her husband received their endowments. Members of the Twelve and other specially set apart brethren and sisters administered the ordinances. Eliza R. Snow, Vilate Kimball and Elizabeth Ann Whitney were some of those set apart for the work.



The Layout of the Upper Floor of the Temple, FFKR Architects 2000, from *The Nauvoo Temple, Story of Faith*, p. 220

By December 21, five hundred sixty had received their endowments. And then, as the process became more efficient, by the end of the month over one thousand had participated in the ceremony. There was an urgency to give all the opportunity. Time was getting short.

On Friday, January 2, 1846, Hannah and her husband John Rowberry went through the cold wintry streets of Nauvoo to the temple to receive their endowments.²⁰ When a member arrived at the temple they met at the outside porch or vestibule, entered into a circular stairway in the southwest corner of the building, and passed up through a series of winding stairs up to the attic story. Here was a reception room where they took off their coats, hats and, bonnets. They were then interviewed to give them an opportunity to determine their worthiness and commitment to the gospel. The women went to the left and the men went to the right as part of the temple ceremonies and then they joined back together and at the completion of the endowment they were welcomed in the celestial room of the temple.²¹

For five more weeks, the temple ordinance work continued, often day and night. Hannah's brother and sister-in-law, William and Mary Jenkins, received their endowments on January 27, 1846. Four days later Mary Jenkins Parsons received hers.

Brigham Young said, "Such has been the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week."²²

The original plans were for an orderly evacuation from Nauvoo in April, but with false accusations of the leaders and persecution, it was decided in January to have the Saints be ready to leave at a moment's notice. After he got word of this, Governor Thomas Ford planned to intercept them as they left, so the Church leaders decided

NAUVOO TEMPLE ENDOWMENT REGISTER
(Chronological Listing)

Jan 2, 1846

Second Company (continued)

Name	Priest- hood or sex	Date	Birth Data			State	Temple Ordinance Dates		Comments and Additional Information
			Town	County	Country		Waiting and Anointing	Endowment	
1. Rowberry, Eliza	f	22 Aug 1813	BishopsFroese	Herford	England	2 Jan 1846	2 Jan 1846		
2. Maginnis, Benjamin	sev	3 May 1803	Colman	Lancaster	Pennsylvania	2 Jan 1846	2 Jan 1846	Benjamin Maginnis in slg r	
3. Maginnis, Sarah	f	4 Sep 1802		Chester	Pennsylvania	2 Jan 1846	2 Jan 1846	Sarah Johnston in slg reco	
4. Blood, Elizabeth	f	7 Jan 1790				2 Jan 1846	2 Jan 1846		
5. Page, Ebenezer	m.p.	7 Oct 1807				2 Jan 1846	2 Jan 1846		
6. Page, Hannah	f	28 Apr 1798				2 Jan 1846	2 Jan 1846		
7. Blood, Elizabeth S.	f	8 Apr 1829				2 Jan 1846	2 Jan 1846		
8. Babcock, Amos	sev	15 Aug 1808	Fort Ann	Washington	New York	2 Jan 1846	2 Jan 1846	Mary Ann Archer in slg reco	
9. Babcock, Mary Ann	f	8 Jan 1813	Fort Ann	Washington	New York	2 Jan 1846	2 Jan 1846	James Abbot Lemmon in slg r	
10. Lemmon, James	eld	12 Mar 1815	Gallatin	Sumner	Tennessee	2 Jan 1846	2 Jan 1846	Adelia Maria Clemens in TIB	
11. Oribble, Maria	f	14 Oct 1820	Beard	Leeds	Canada	2 Jan 1846	2 Jan 1846	William Mc Bride in v-a & s	
12. Mc Bride, Wm.	sev	22 Mar 1807	Sugarcreek	Green	Ohio	2 Jan 1846	2 Jan 1846	Maria Louisa Patton in slg :	
13. Lemmon, Maria Louisa	f	4 Oct 1816	Newport	Berkimer	New York	2 Jan 1846	2 Jan 1846		
14. Davis, Daniel	sev	18 Dec 1808	Alamabury	Essex	Massachusetts	2 Jan 1846	2 Jan 1846		
15. Gibbs, Eliza J.	f	8 May 1831				2 Jan 1846	2 Jan 1846		
16. Stowell, Robert W.	sev	29 Aug 1794	Stillwater	Saratoga	New York	2 Jan 1846	2 Jan 1846	Robert Williams Stowell in r	
17. Mc Bride, Elizabeth E.	f	7 Jan 1813	Salem	Harron	Ohio	2 Jan 1846	2 Jan 1846	Elizabeth E. Vorum in slg r	

v-a: waiting and anointing; slg: sealing; spose: spouse; n.p.: high priest; sev: seventy; ald: elder; f: female; m: male; 1: v-a record only; 2: TIB (unverified).

Copy of Nauvoo Temple Endowment Register, page 90
Hannah Eliza's name is #1, "Eliza Rowberry"
(her husband John Rowberry is the last entry on the page before)

to evacuate on February 2, 1846. Still, the members were anxious for the temple blessings.

Brigham Young said that on February 3, "Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive." He reassured the people that there would be more temples built and then told them he was going to get his wagons to leave, thinking everyone would leave too, but the temple was "filled to overflowing".

He said, "Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord." They were able to help 295 people receive their ordinances that day. The next day about 500 people were able to receive the first part of the endowment.

On February 7, 1846, the last day of temple work, Hannah's sister-in-law Charlotte and her husband John Cole received their endowments.²³ At the end of the day the temple was closed because of the migration out of Nauvoo.

One of the temple workers was Sarah Pea Rich. She and her husband helped many people to receive their endowments in those four months. She expressed the difference that the temple blessings made in their situation. She said, "Many were the blessings we had received in the House of the Lord which has caused us joy and comfort in the midst of all our sorrows, and enabled us to have faith in God, knowing He would guide us and sustain us in the unknown journey that lay before us. For if it had not been for the faith and knowledge that was bestowed upon us in that Temple by the influence and help of the spirit of the Lord, our journey would have been like one taking a leap in the dark, to start out on such a journey in the winter as it were, in our state of poverty, it would seem like walking into the jaws of death. But we had faith in our Heavenly Father and put our trust in him

feeling that we were his chosen people and had embraced his gospel and instead of sorrow we felt to rejoice."²⁴

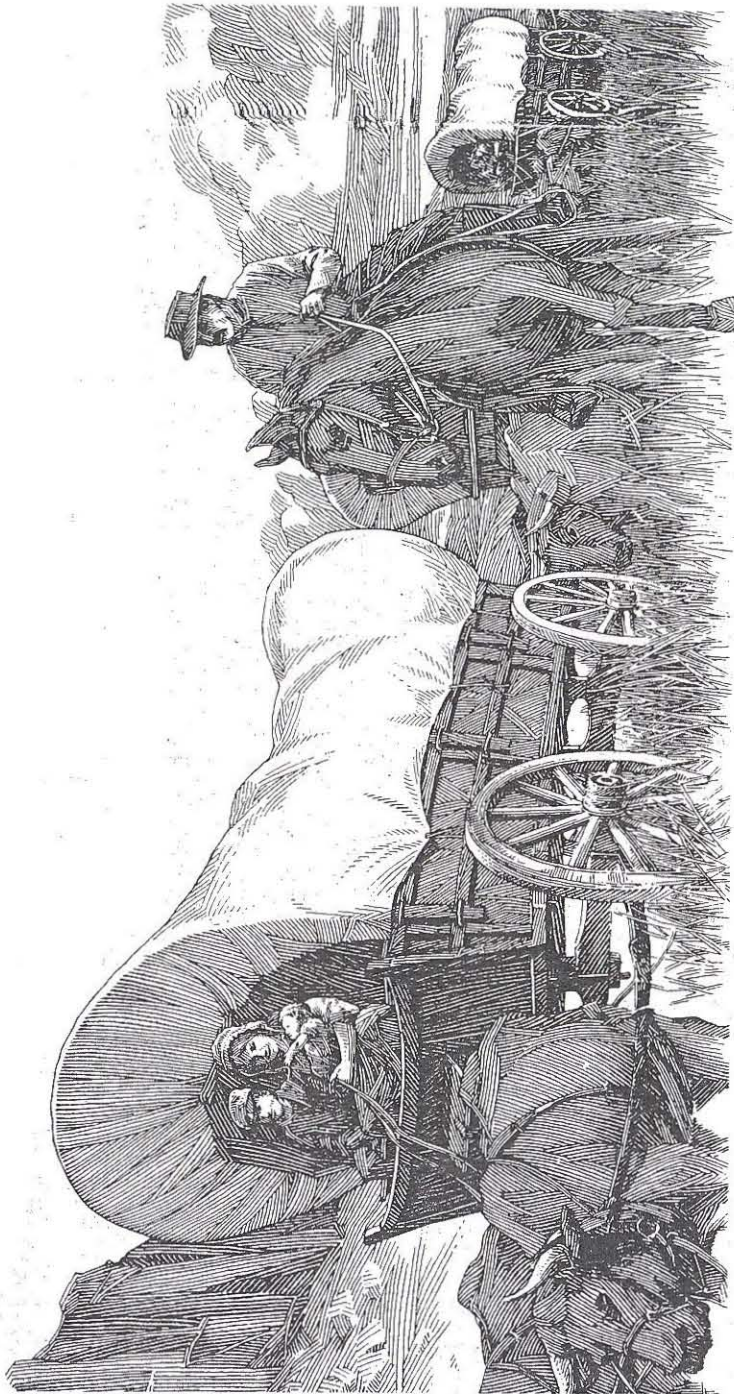
John and Hannah were fortified for their trials ahead as they left their home in Nauvoo. Imagine how hard that trip was for Hannah, with being in the last months of her pregnancy--all the packing and preparations and the travel over rugged roads. They went to Council Bluffs where they had their first son together, Joseph A. Rowberry, on April 11, 1846.

The first company of Saints left for the west in 1847. Hannah and her family stayed at Council Bluffs for the next two years. Hannah's husband John and her brother-in-law John Cole went to villages a distance away to work. They sawed lumber to make wagons and they were able to earn money to provide for their families' needs. Hannah and her sister-in-law Charlotte kept things going while their husbands were away.

On June 22, 1848, they had another son, John Edwards Rowberry. The next year they had a daughter Olive Jane Rowberry, who only lived a short time. On July 4, 1849, their family crossed the Missouri River to start their journey with the Ezra Taft Benson 5th Company across the plains to Salt Lake City. They were part of Captain Asael T. Talcott's ten. They had one wagon, two oxen and two cows.

They arrived in Salt Lake City on October 25, 1849 and were greeted by Brigham Young and Newel K. Whitney and their wives and others in the valley. B.H. Roberts paid tribute to the women pioneers when he said, "...the 'Mormon women, in all that makes for heroism, patient endurance, silent suffering, render sympathy, issuing from love's fountain, calm courage and clear, soul-inspiring faith--were not one whit behind their brothers. In all things the men and women of this movement [west] were worthy of each other."²⁵

They didn't stay there in Salt Lake City long, as Hannah's husband John got a job herding Elder Ezra Taft



Benson's cattle in the valley of Tooele. In December 1849 they made the journey to Tooele. They were one of the first families to settle in Tooele. There was only a sage brush and willow fort there at first. It was a hard, early winter. One of the snowstorms lasted 48 hours with snowdrifts as high as the tall willows along the creek. John had to shovel two feet of snow out of their small cabin so they could start a fire.

The first year their one-room home became the first store (where North Main Street now is, one block north of the Vine Street intersection.) The people of the valley traded and bartered for their goods.

On April 24, 1850 Elder Ezra T. Benson came and called John Rowberry to be the first presiding elder. The next year he was appointed a probate judge and a state representative. Later he became the first Bishop and the first mayor. Hannah supported her husband in his many responsibilities in this new community. That same year, 1850, Hannah had a daughter, Permelia Emma Rowberry.

On February 29, 1852, they had another daughter, Eliza. Also during that year a 24-foot square meetinghouse was built for their church meetings. Settlers came from all over the valley to attend those meetings conducted by John Rowberry. A mail route was established and so the store in their home had a post office added to it. The mail came once a week on Monday nights from Salt Lake City.

In October 1852, Hannah became sick with inflammation of the lungs, probably pneumonia. She passed away on October 7, 1852 at the age of thirty-nine. She was first buried in the old Pioneer Cemetery located east of the Stockton road south of Tooele City. When the Tooele City Cemetery was established, John Rowberry had her body and her daughter Permelia, who died in 1858, moved to his lot in that location.

Hannah was an amazing woman, a pioneer of faith. She had a hard life, with poverty and sadness and loss. She loved the gospel and was willing to go to America

as a new convert with her husband and daughter Mary Ann. She carried on after her husband passed away two years later, finding comfort in the doctrines of her new religion. She knew the Prophet Joseph Smith and was there in Nauvoo as the Church gained strength. She received her endowment in the Nauvoo Temple with her husband John Rowberry and they were blessed as they went forth to the west. She endured the difficult conditions of travel across the plains, and settling a new rough country. She inspires us to meet our own challenges with faith and strength and courage!



Joseph and Emma Smith at the organization of the Relief Society on March 17, 1842, in Nauvoo.

Account of Ellen Douglas

(I found this account of another Nauvoo woman that meant so much to me. Because it includes some of her own words and it so parallels Hannah Eliza Jenkins' experience, I thought I would share it here.)

“Writings of early Latter-day Saints reflect some of the responses to the challenges of poverty, disease and death. One such example is found in a series of letters written by Ellen Douglas to her family and friends in England. The first of these letters was written eight weeks after her family arrived in Nauvoo and was dated June 2, 1842.

“Ellen wrote that her family had rented a house by the side of a hill for 5 shillings a month which included a half acre which they were using as a vegetable garden. Because so many had recently arrived, she continued, many were living in tents and others, like her family, shared one room with three and four other families. They were saving, however, so they could build a home of their own. One of their sons, Ralph, worked one day in helping a farmer clear land and received a pig for the days work. The Douglas family also had a flock of chickens. After referring to her pig and the chickens, Ellen wrote, ‘You have an account of all our property,’ and added, ‘I think we are far better here than in old England. There is plenty of work here and plenty of meat and we can afford to play [rest] a day or two any time without going into debt.

“Ellen and her family did not migrate to America to improve their economic status. They moved because of their faith in the reality of the restoration. ‘I feel so thankful,’ Ellen wrote, ‘for what the Lord has done for me and my family, for truly all things has [have] worked together for our good. . . . I must say something about the Prophet the Lord has raised up in these last days. I feel to rejoice that I have been permitted to hear his voice for I

know that this is the work of the Lord.'

"Nine months later, in February 1843, Ellen wrote another letter to her family informing them of the great loss that she and her children had sustained, the loss of the 'kindest and most affectionate father' and husband. While her husband, George, was working temporarily outside of Nauvoo, he died suddenly. When he left home he appeared in good health. The next time she saw him, he had been placed in a coffin. She brought him back to be buried in Nauvoo. 'Do not mourn. . . for me nor the children,' she wrote to others. The children are working. Ralph has earned 1500 bricks that can be used for the building of a home. She also wrote that they had plenty of beef and potatoes.

"Her most important message to others was that her husband had died 'firm in the faith'. She rejoiced that he had gathered with the Saints. 'I trust', she added, 'that on the morn of the resurrection of the just I shall [be] there [and] behold him amongst the sanctified.' Referring to her family, she testified, 'We know that this is the work of God and that Joseph Smith is a prophet of the Most High God.' Expressing her feelings in poetic form, she concluded, 'All earthly tribulation is but a moment here, and then if I prove faithful, a righteous crown I'll wear.'"²⁶



Sarah Emma Jenkins Craner - daughter of Edward Jenkins and Hannah Eliza Barber Jenkins Rowberry



Sarah Emma Jenkins Craner

Chapter 4

SARAH EMMA JENKINS

1842-1880

Sarah was born to Edward and Hannah Barber Jenkins in Nauvoo on October 5, 1842. In England, her father Edward was a carpenter and her mother a servant before they married in 1838. Her parents had a baby daughter Mary Ann the next year in 1839. Sara Emma's grandfather Thomas Jenkins and many other members of her family were members of the United Brethren. They were taught the restored gospel of Jesus Christ when Elder Wilford Woodruff went to Herefordshire in 1840. They were baptized in the spring of 1840 and her grandfather and aunts Charlotte and Mary and uncle William, (who had just married in July) emigrated to Nauvoo later that year. Sarah Emma's parents and sister Mary Ann followed soon after.

They settled into life in Nauvoo, living on a rented lot in the Kimball's second, up on the bluff, a few blocks north and east from the temple lot. Her father Edward worked as a carpenter on the Nauvoo Temple when construction began in 1841. Her grandfather Thomas passed away at the end of the year.

When Sarah Emma was born on October 2, 1842, her father was 32 years old, her mother 29, and her sister Mary Ann was three years old. She also had an eleven year old half brother Charles Edward, who had been born to her mother in 1831. At first he had stayed with Hannah's mother, Sarah Hickman Barber Hooper and her husband Thomas in England, but then he came over in 1842.

Late in the summer before Sara Emma was born, her father Edward became sick with consumption or tuberculosis. He was so sick and contagious that he had to be kept away from people. He was only able to hold baby

Sara Emma once. He held her in his arms and said, "She is a pretty little thing." He passed away, three months after her birth, on January 24, 1843.

Her mother worked hard to support her children. She was blessed to have family support. Sarah Emma had three families of relatives in Nauvoo with two sisters and one brother of her father Edward Jenkins: her Aunt Charlotte Jenkins, her Uncle William and Aunt Mary Rowberry Jenkins, and her Aunt Mary and Uncle William Parsons. Charlotte married John Cole in August 1843. William and Mary had a daughter Ann Eliza on April 23, 1841. Mary and William Parsons had a daughter Jane just eight days after Sarah Emma was born. These four girl cousins, Sarah Emma, her sister Mary Ann and Ann Eliza Jenkins and Jane Parsons played together at family gatherings. Later on August 25, 1843, her Aunt Charlotte married John Cole, and then they had a daughter Rachel on July 17, 1844.¹

In the year 1844, there was so much tension and unrest, but Sarah Emma was too young to understand what was going on. She didn't understand the feelings of the family when they heard that their beloved prophet and his brother Hyrum had been killed. That was a hard time for the members of the Church.

One of Sarah Emma's aunts, Mary Rowberry Jenkins, had a lot of family on her side of the family there in Nauvoo. Her parents, John and Mary Rowberry were there along with her younger brothers and sisters. She was the oldest of nine children. Oftentimes they would have visits or family occasions where the Jenkins and the Rowberry families would be together. Mary's brother John Rowberry was four years younger than her. When he was sixteen, he had been taught the gospel and baptized by Elder Wilford Woodruff back in Herefordshire, England. He had come to Nauvoo with his family and became a carpenter on the Nauvoo Temple. Some time after Sara Emma's father passed away, John Rowberry started to

show interest in Sarah Emma's mother Hannah Eliza. There was a difference of ten years in their ages; he was twenty-two and Hannah was thirty-two, but they fell in love. In 1845, when Sarah Emma was three years old, her mother and John Rowberry were married. He became the only father Sara Emma could remember. He was a good provider and a righteous leader in their home.

It is interesting to think what it was like to be a little girl in Nauvoo. One writer described their clothes: "Little girls wore high-waisted muslin frocks with low necks and short sleeves. They still wore caps and bonnets of years past as well as the traditional drawers, socks, and button shoes."²



Children's play in Nauvoo was simple. They would make their own toys from what they had or could find. Their fathers or brothers would make homemade sleds, skis, wagons, bows and arrows, slings, noisemakers such as whistles made of paw-paw or other slippery wood, bull fiddles, drums, skates and toy guns. They played with marbles, balls, jump-rope, and hoop-rolling. Homemade rag dolls were most important to little girls. At the stores there were some baby dolls and children's books with pictures and nursery rhymes for the ones who could afford it.

Sundays were quiet days of home activities like reading the scriptures and going to church. They would visit family or have a quiet walk to visit the graveyard where Grandpa Thomas Jenkins or Sara's father Edward Jenkins was buried.

Holidays in Nauvoo were a great diversion from the day-to-day routine. One of the biggest celebrations was the Fourth of July, with picnics and parades including the Nauvoo Band, which Sarah's Uncle William played in. There were bonfires and speeches and happy celebrations. Thanksgiving was a wonderful time of feasting and showing gratitude. On Christmas the family celebrated with their English customs and their gratitude for the Savior's birth. In Nauvoo, Christmas was rather quiet; school was still held, work went as usual, but their dinner and evening afterwards gave opportunity to celebrate.³

When Sarah Emma was three and a half years old, just after Christmas time of 1845, her parents went to the "mostly finished" Nauvoo temple and received their endowments on January 2, 1846.⁴

Shortly after that, they started to pack their things and her parents made arrangement to get the things they needed to travel with the Saints as they left Nauvoo. Imagine the feelings as they walked down Parley Street, how Sara Emma must have tugged at her mother's skirts and asked, "Why do we have to go, Momma?"⁵

They traveled across Iowa with the Saints and their relatives, Sara's Aunt Charlotte and Uncle John to Council Bluffs. It was hard traveling for a little girl, and especially for Sara's mother and Aunt Charlotte, who were both expecting babies. After they got there, Sarah Emma's mother had a baby boy on April 11 that they named Joseph A. Rowberry. Sara's Aunt Charlotte delivered a baby girl later in the fall in their covered wagon on October 6, and they named her Charlotte. It was a sad time when baby Charlotte passed away a few weeks later.

It was a cold winter in their make-shift homes at Council Bluffs. A large group of the Saints left to go west in 1847, but Sara's family stayed there for two more years. Her father John Rowberry and her Uncle John Cole went to work a number of miles away sawing lumber to build covered wagons for the trip west. They also earned money to provide for their families. The mothers did the best they could while the men were away, taking care of the cows and cattle and gathering wood with all the other regular tasks of cooking, washing and caring for their families.

The next year on July 22, 1848, Sara's mother had another baby boy, John Edwards. Sara Emma and her sister Mary Ann helped take care of their little brothers. The next year a baby sister was born that they named Olive Jane Rowberry, but she passed away.

Their family left for the west, crossing the Missouri River on July 4, 1849 when Sarah Emma was six and a half years old, Mary Ann was ten years old, Joseph, three and John Edwards a year old. They traveled with the Ezra T. Benson company. He was one of the Quorum of Twelve. Their captain of ten was Asael T. Talcott. They traveled with one wagon, two oxen and two cows.

There were many adventures to be had, river crossings, buffalo herds, friendly Indian visitors, rain, mud, a cattle stampede, and sickness. As fall came, rain turned into snow, with a regular blizzard as they traveled along the Sweetwater river. Some of the cattle froze to death.

They traveled through the mountains, Big Mountain, Little Mountain, Emigration Canyon and then they came to the Great Salt Lake, arriving on October 25, 1849. They camped on the area where the temple was later built.

Their leader Ezra T. Benson gave her father John Rowberry a job herding his livestock. Near Salt Lake City most of the forage was eaten by all the other livestock, so Elder Benson asked John if he would take the cattle out to the Tooele valley. In December 1849, her family and others became the first families of Tooele. They built a fort of sage brush and willows to ward off the cold and snow.

The next year 1850, Sara's mother had a baby girl named Permelia. On February 29, 1852 a new baby sister Eliza was added to their family. The town leaders were able to open up a school at that time and so Sara Emma who was nine years old, went with her sister Mary Ann and her brother Joseph and about thirty other students to the schoolhouse. They had small books called primers to learn to read and they wrote on small chalkboards called slates.

Their family had the first store and post office. Her father John Rowberry was the first Bishop, probate judge and state representative. Also in 1852, a meetinghouse was built. It was twenty-four feet square and was well attended by the people of the valley. Her father conducted the meetings, preached and led the Saints there.

Later that fall of 1852, her mother became ill with pneumonia. She died on October 3, 1852, two days before Sara Emma's tenth birthday. What a lot she had experienced in those ten years! Imagine how hard it was to lose her mother! Sara and her sister Mary Ann worked hard to take care of the four younger children. John Rowberry married a woman Mary Ann Gallagher three months later.

Sara Emma grew up fast with the work and responsibility of helping around the home, with the store

and post office. Her father needed help with the work of the farm and ranch. He hired a young man named George Craner who joined the church in England and came to Tooele in 1852. He was a great help and a good friend to the family. He worked with John Rowberry on the many projects in the community, building fences, a mud wall to protect the families from the Indians, and dirt sidewalks. George built a home with logs from the canyon and saved money from his wages to send for his family from England. His father, George Benjamin Craner died on the way in Kansas. His mother Elizabeth and brother and sisters came in 1854 and moved into their log home.

That same year the Rowberrys moved to Lake Point to a mill there. They came back to Tooele two years later in 1856. It had grown so much. They now had 756 members of the church in Tooele, under John Rowberry's care as Bishop. They built a new church. That summer was also a time of problems, with crickets threatening their crops. Bishop Rowberry called a special prayer meeting and as the Saints returned to their homes, they found that the crickets had turned back up into the canyon. One more bout with crickets came a few weeks later and then they left in a few hours.

That fall, John Rowberry married a second wife, Harriet Frances Gollaher on November 28, 1856. John's hired hand, George Craner was called to go bring in the stranded pioneers of the Hodgett Wagon Company who had traveled with the Martin and Willey handcart companies. George left on December 2 with supplies and courage and rescued them at Fort Bridger. Within days of his return later that month, he proposed to Sara Emma and on New Year's Day, 1857 they were married, with Bishop John Rowberry performing the ceremony.

They had known each other for four years. He had watched her grow up with the hard work of living on the frontier. He was twenty-seven years old and she was fourteen. Sara Emma moved into George's log home. A

few days later the Sunday School was organized in Tooele and George was called to be a teacher, which he did for thirty-five years.

During their first year of marriage, they had heavy trials. Because the Indian situation was tense, with many attacks to the remote areas of Utah, George was needed to go and fight and defend the pioneers.

Then, in the early fall, George was called to be a part of the militia of about 1100 men to go to Echo Canyon, as Johnston's army of 2500 men were on their way to Salt Lake City. In Echo Canyon, they built walls and dug trenches where they could act as snipers. Boulders were loosened so they could be set off on marching troops; ditches and dams were made to flood the enemy if needed. George was called as a guard in this "Echo Canyon War". Meanwhile back in Tooele, Sara Emma was preparing to have their first child. She delivered a baby boy, George on October 27, 1857.

Other men of the Echo Canyon War were sent farther east to harass the coming troops and burn their supply wagons and Fort Bridger and Fort Supply where they had planned to stay. All these efforts helped to delay the army until November when it was too late in the season to go to Salt Lake City. They made it to the burned-out Fort Bridger and spent a miserable winter in a city of tents and shelters they called Camp Scott. Colonel Thomas Kane was able to come and help negotiate. On June 26, 1858, Johnston's army came to Salt Lake which had been evacuated to the area in four counties to the south, including Utah County. The army then went on and established Camp Floyd. On July 1, Brigham Young had the Saints return to their homes.

In the next twenty two years, Sara Emma and George had twelve children, four boys and eight girls. Their fifth child, Emma, died at the age of 16 months in 1867.

Sara Emma was a hard worker, a seamstress, using

the sewing machine George bought for her, the first one in Tooele. They also had the first beehive in Tooele, providing honey for the settlers. Their hard work included milking the cows and making butter and beet molasses. They grew a large orchard of peaches, apples and currants. They would use their crops for their family and then dry several hundred pounds in the fall and sell them in Salt Lake City and to Montana miners, in trade for furniture, farm tools, groceries and other household necessities. They let the Indians nearby use their fruit dryers.

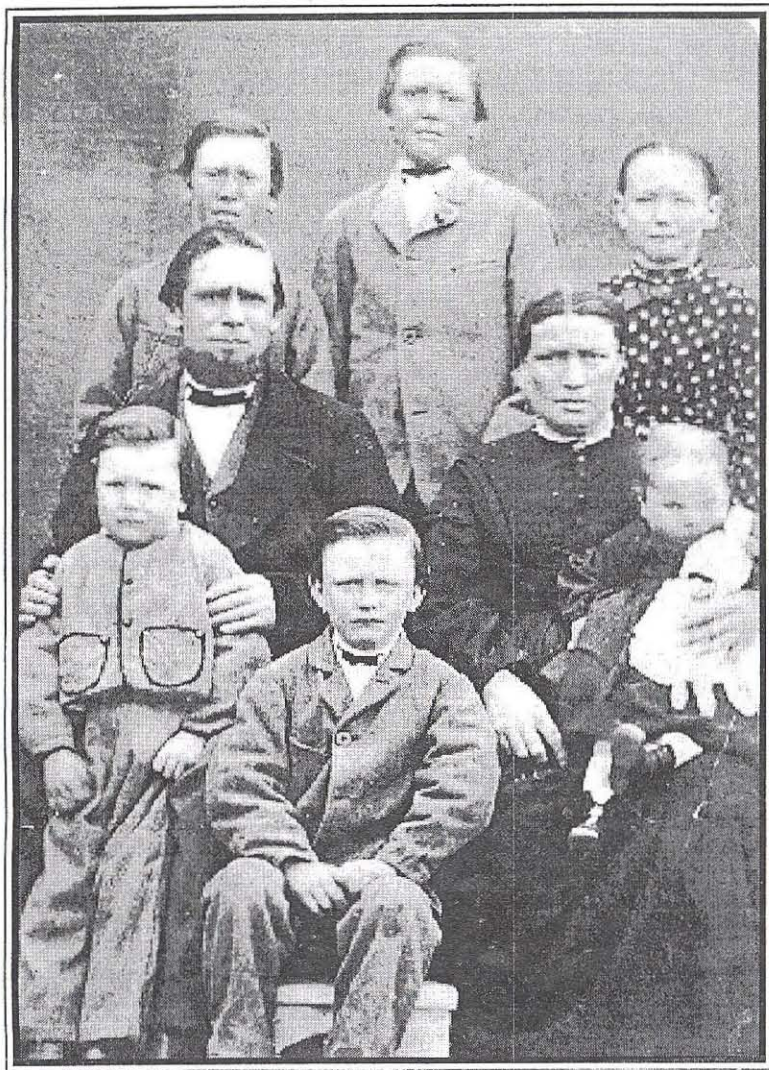
Sara Emma was known for her caring, compassionate ways, and for giving food to the poor and needy. She was always faithful and careful to do her duty. She supported her husband George as he served in the church in various callings, on the High Council, in bishoprics and teaching. She also helped him to serve in the community.

In 1875, she gave birth to their ninth child, a daughter Martha Jane, who died at birth. The next year they had a daughter Sarah Pamelia who lived only a little over four months. Their next daughter Emeline lived almost five months. Who can imagine how hard these deaths were on their family? Of their twelve children, only four, the oldest three, George, John Jenkins and Eliza Elizabeth (our ancestor) and the seventh, Mary Ann, lived long enough to marry.

On February 12, 1880, their last daughter Clara Agnes died at childbirth and because of complications, Sara Emma died two days later on February 14, 1880 and was buried two days later in the Tooele Cemetery. She was thirty-nine years old, leaving behind a beloved husband who never remarried and seven children. Harriet, the youngest at eight years old, passed away later that year.

Sara Emma Jenkins Craner, with her beginnings in Nauvoo, had an amazing life of adventure and hardship--the makings of a great novel or movie! Hers was a life of

loss and sacrifice and work. Through the harshness of the frontier, she continued to love and serve and show compassion. Her testimony and faith carried her through-- and continues to inspire and strengthen us, her descendants!



George and Sarah Emma Craner and their children,
(left top, clockwise) John, George, Jr., Eliza Elizabeth,
Mary Ann, Edward J., Joseph

Chapter 5 PROLOGUE

Now that we know who our ancestors are that lived in Nauvoo, the questions are, "What do we do with this? How does it make a difference?" And so I share with you some of the difference it makes for me personally. These are some of the applications I have found to my life, that might hint at how it applies to you in your own way. I find myself asking some questions like these:

If my great, great, great, great grandfather **Thomas Jenkins** could be so open to truth and revelation, that, as a 59-year-old listening to Elder Wilford Woodruff's testimony, he was led to be baptized within two days and change the course of his life forever,--- can't I listen to the Spirit as I am prompted to change? I can! I will!

If my great, great, great, great grandfather **Thomas Jenkins** could open his home to Elder Woodruff to stay there as he went from village to village preaching the gospel,---can't I do what I can to sustain my leaders and fulfill the callings I am given? I can! I will!

If my great, great, great, great grandfather **Thomas Jenkins** could sell his home and farm at 59 years old and leave it all to go to a new country to be with the Saints,--- can't I make the sacrifice to serve a mission with my husband? I can! I will!

If my great, great, great, great grandfather **Thomas Jenkins** sought the privilege of receiving his patriarchal blessing from Hyrum Smith,---can't I take the time to value my patriarchal blessing more and read it more often and seek to fulfill it? I can! I will!

If my great, great, great, great grandfather **Thomas Jenkins** could, upon hearing the teachings of the Prophet Joseph Smith about baptisms for the dead, immediately gather the names and dates of his departed family and be baptized for them,---can't I act upon the teachings of our

prophet with the same immediacy? and further,---can't I do family history work with the same urgency and enthusiasm? I can! I will!

If my great, great, great grandfather **Edward Jenkins**, could be so accepting and loving to marry Hannah with her seven-year-old son,---can't I be more accepting of others, more compassionate to those who have had hard times and do what I can to bring more love and light into their lives? I can! I will!

If my great, great, great grandfather **Edward Jenkins**, a new immigrant working to support his family, could sacrifice to work on the Nauvoo Temple day after day,---can't I make the temple a greater priority in my life? and further,---can't I use my talents more to build up the kingdom of God? I can! I will!

If my great, great, great grandmother **Hannah Eliza Barber Jenkins Rowberry** could overcome so many hard things in her life, poverty, losing her father, having a child out of wedlock, working as a servant, the harsh conditions of the Atlantic voyage, widowhood,....---can't I overcome trials in my life? I can! I will!

If my great, great, great grandmother **Hannah Eliza Barber Jenkins Rowberry** could support her first, then second husband as they worked as carpenters on the Nauvoo Temple,---can't I support my husband more in his callings and assignments in the church? I can! I will!


If my great, great, great grandmother **Hannah Eliza Barber Jenkins Rowberry** could prepare herself and then go to the Nauvoo Temple on that cold wintry January day to receive her endowment,---can't I always be worthy of my temple recommend, keep my covenants and attend the temple more often? I can! I will!

If my great, great, great grandmother **Hannah Eliza Barber Jenkins Rowberry** could pack up everything after five years in Nauvoo, and, in the dead of winter, and seven months pregnant, travel over the rough roads to Council Bluffs,---can't I look beyond my limitations and

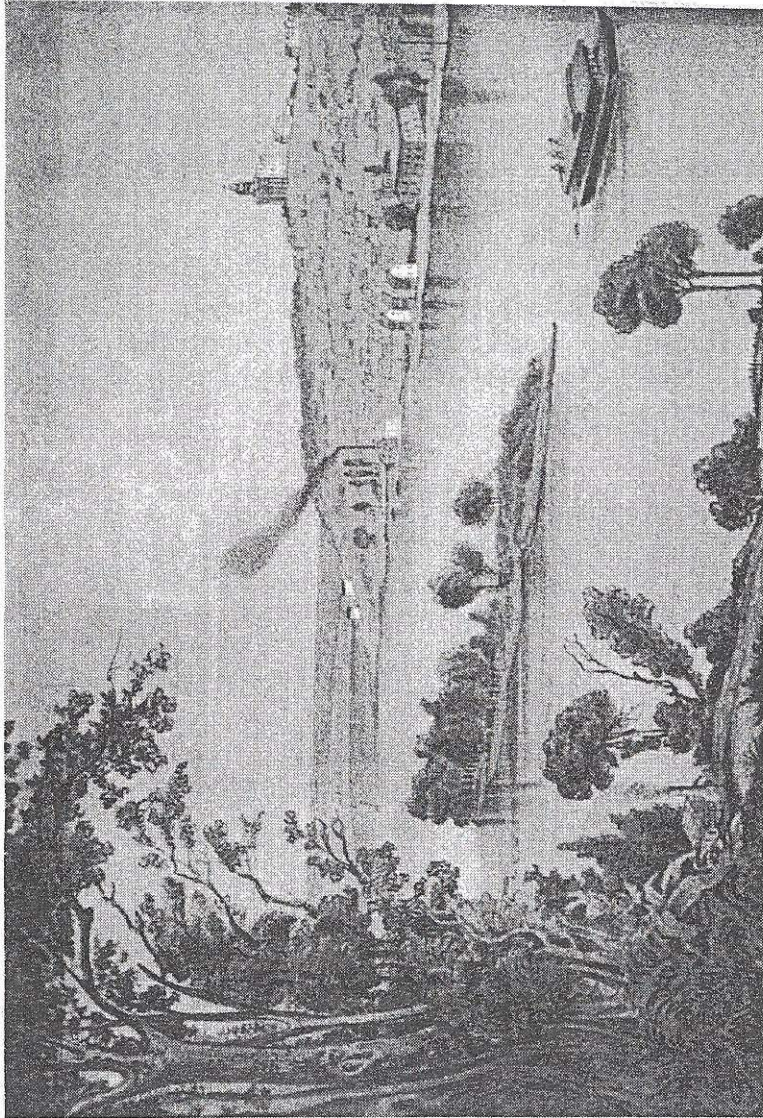
discomfort to do my Heavenly Father's will? I can! I will!

If my great, great, great grandmother **Hannah Eliza Barber Jenkins Rowberry** and my great, great grandmother **Sara Emma Jenkins Craner** could endure the rigors of going into the wilderness and crossing the plains,---can't I have the courage to leave my comfort zone and step out with faith as I am called to? I can! I will!

If my great, great grandmother **Sara Emma Jenkins Craner** could, from a lifetime of suffering (losing both parents in her first ten years and baby after baby and in countless others ways), emerge as a woman of strength and compassion and loving service, can't I take what life offers me and become what my Heavenly Father knows I can become? I can! I will!



As I think of these questions as others, that's where all this can make a difference! These amazing ancestors left a legacy of righteous choices that reverberate into our generations. I have thought that if some of these choices were not made, where would I be? I'm so grateful to them for all they have given us! I'm so grateful for my membership in the Church of Jesus Christ of Latter-day Saints, with immeasurable blessings, with the priesthood power in my life, with the guidance of living prophets, with the truths and doctrines that give direction, understanding, hope, and comfort. I'm grateful for the scriptures and teachings of my Heavenly Father's plan, of the Savior's example and atonement that makes it possible to return with them if I repent and follow him. I'm grateful for ancestors who followed the Savior! I love them and look forward to meeting them on the "other side" and expressing that gratitude! Meanwhile I pledge myself to show that love in the way I live my life! I can! I will!



Nauvoo from the Mississippi River

Appendix A PLACES of FAMILY MEANING in NAUVOO

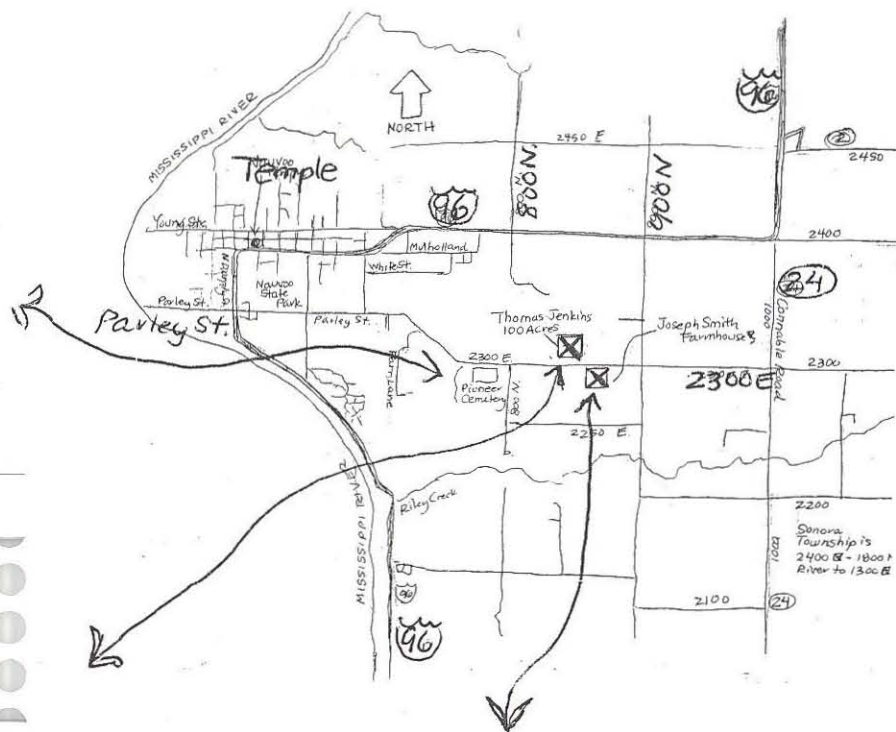
Nauvoo Temple This wonderful rebuilding of the Nauvoo Temple brings to mind the sacrifices that our ancestor Edward Jenkins made to help build the original temple. He used his carpentry skills he had learned in England. John Rowberry, our ancestor Hannah Eliza's second husband, also worked on the temple. Thomas Jenkins performed baptisms for the dead for many of his relatives as soon as he learned of the doctrine in 1841 in anticipation of the temple's completion. There are two possibilities for the location of those baptisms then, in the Mississippi River until about October 1841 or in the Nauvoo Temple temporary wooden baptismal font that started to be used on November 8, 1841. Hannah and John Rowberry received their endowments on January 2, 1846 in the upper rooms of the half-finished temple, which gave them power to endure the trials ahead.



Detail of panorama 1846 painting of J.R. Smith

Pioneer Cemetery This is located on what was William Mark's farm, 2 miles east on Parley Street. The cemetery is south of the road 100 yards. (The cemetery parking lot is 2.1 miles from the Durphy Street/Parley Street intersection.) This was the possible burial place of our two ancestors, father and son, Thomas and Edward Jenkins who died in 1841 and 1843. Thomas lived only a half a mile east from the cemetery on Parley's Street. It had been approved for the cemetery by the city council in May 1841, but it is not known if burials took place there yet at the end of 1841. More probable was Edward's burial there in January 1843. It is also possible that they could have been buried in private graveyards. In the Church News October 14, 1989, p. 3-4 it says that most of the 1,800 Saints who died in Nauvoo are buried there. Thomas and Edward Jenkins' headstones haven't been found. At any rate both of their names can be found on the covered monument that has been built to memorialize all who died at this period of time in Nauvoo. This structure can be found right near the parking lot near the cemetery.

Thomas Jenkins' Lot He owned 100 acres of land a half a mile east past the old pioneer cemetery on Parley's Street, identified as To R8, Sec 5, East part, SW. See Map. (Now it's a corn field near a modern farmhouse.) (Parley's Street turns into 2300 East near the pioneer cemetery. Thomas' lot is found as you travel east on 2300 past the intersection of 2300 East and 800 North and looking on the north side about one third to the halfway mark between 800 North and 900 North. (Two maps have conflicting names of roads, switching the north and east names, 'hope you're not too confused!)



Joseph Smith's Farm Site is near to Thomas Jenkins' 100 acre lot, across the street (Parley's Street, or 2300 East as it is called there) and east about a few tenths of a mile. The section line between sections 7 and 8 is known now as 800 North and is 2.2 miles from the Durphy street/Parley Street intersection and one tenth of a mile from the Old Pioneer Cemetery parking lot entrance. Traveling exactly one half a mile from the 2300 East/800 North intersection is the northwest corner of Joseph Smith's farm which was "a half-mile square farm on the prairie". The northeast corner of the farm is 3.2 miles from the Durphy/Parley Street intersection or one mile east of the 800 North/2300 East intersection. Joseph Smith did not live on this farm. He had a farmer Cornelius P. Lott and his wife Permelia manage the farm. It was

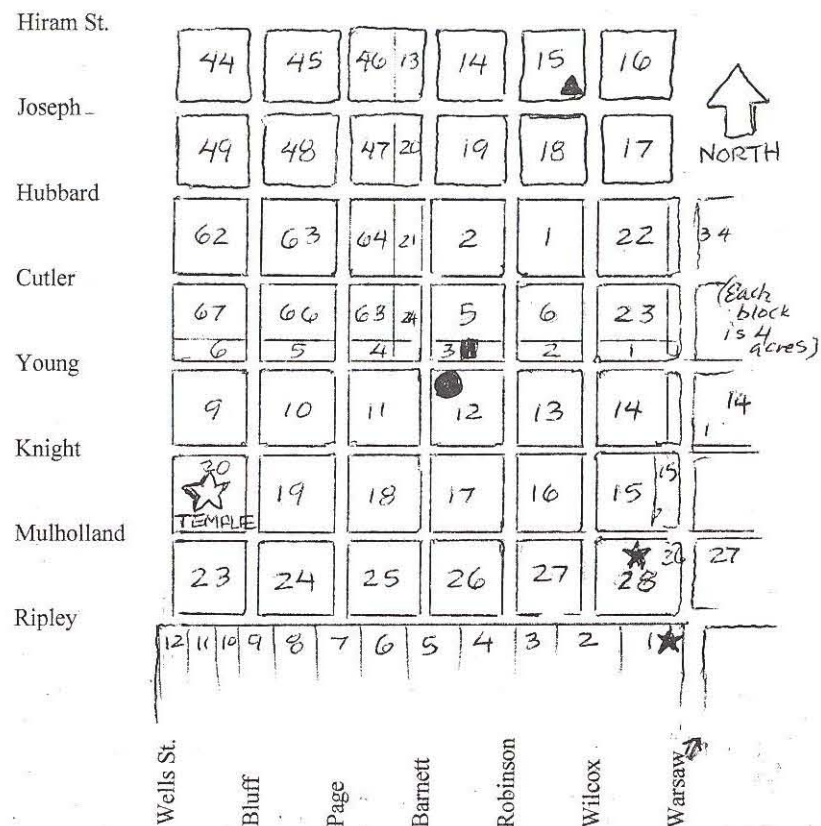
described in 1843 as having quite a number of houses or huts there on the "prairie, many of the homes built with turf and covered with clapboards". Joseph Smith rode out and visited there with his family, sometimes working, hoeing potatoes, plowing. (HC 5:58, 66,182, 183, 307,515) As far as I can tell, Joseph Smith didn't buy this land until about 1842, so it might not have been used when Thomas Jenkins was alive. Maybe Thomas' children continued to use it and have connection to the prophet.

The Nauvoo Legion Parade Ground This was located just beyond Joseph Smith's farm and Thomas Jenkins' lot, although Thomas had passed away before much of the Nauvoo Legion action took place there. A sham battle probably took place there on May 7, 1842 (HC 5:34).

Edward and Hannah's Jenkins Lots

Kimball's 2nd, Lot 15 on the northeast corner of the intersection of Joseph Street and Green Street, four blocks east from the northeast corner of the Nauvoo temple and four blocks north. Now it's in the middle of a large field. A small country road, with ups and downs, heads in the direction of this area, but private property signs keep one from getting right close to the spot. But a little walk on the road and looking over the way to the southwest one can see the top of the Nauvoo Temple. It's nice to imagine how it was to watch the progress of the temple construction and the short journey it was for Hannah and John to go receive their endowment that winter morning, January 2, 1846. Edward Jenkins is also listed as a tenant in Hancock County, T4 R5, Sec 16, in Saint Mary township, east of the town of Carthage and Bentley on Road No.6.

Our Ancestor's Section of Nauvoo



- ☆ Nauvoo Temple, Wells: Block 20
- ▲ **Edward & Hannah Jenkins**, Kimball's 2nd: Block 15, Lot 4
[Also Tenant in Hancock Co., St. Mary's Township, (south-east of Carthage) T4 R5, Sec. 16]
- **John and Charlotte Cole**, Wells: Block 12, Lot 2, NW/4
- John & Mary Rowberry, Sr.** Wells: Block 12, Part
- John Rowberry, Jr.** Wells: Block 12, Part
- William and Mary Jenkins** Wells: Block 12, Lot 2
- William & Mary Parsons** Wells, Block 12, Lot 2
- ★ **William and Mary Jenkins** (other 2 lots) Wells: Block 28,
Tenant and Kimball 1st: Block 3, Lot 1, NW Corner
- **William & Mary Parsons**, (other lot) Wells: Block 3, Lot 3
West ½ front [also T7R9, Sec. 36, NW-4 acres.]



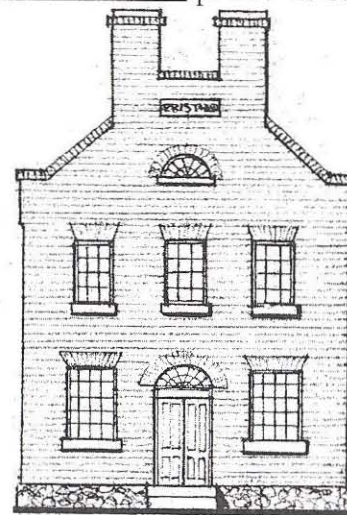
Wilford Woodruff Home

Drawings by Steven Baird, September 1984 *Friend*, p. 17, 47.

Wilford Woodruff Home This is a two-story red brick home on the southwest corner of Durphy and Hotchkiss Streets. It was the home of the apostle missionary who taught and baptized our ancestors in Herefordshire, some at John Benbow's farm. It is interesting to see artifacts that belonged to him and his wife Phoebe and think of their sacrifices with his missionary labors. Before this home was built, the Woodruffs lived in a log cabin here. This house now standing was built after returning home from his missions, so that the family only spent about 64 or 100 (conflicting reports) nights here before leaving for the West. Perhaps Hannah and John Rowberry, both baptized by Elder Woodruff, could have visited here in this home.

Nauvoo Brass Band Our connection to the Nauvoo Brass Band is through Thomas Jenkins' youngest son (and Edward's brother) William Jenkins (born October 23, 1818) who was baptized by Wilford

Woodruff on March 16, 1840 at Benbow pond. He married Mary Rowberry four months later and they came to Nauvoo as newlyweds a few months later on the same ship with Thomas Jenkins and his daughter Charlotte. William Jenkins played in the band, which was led by William Pitt, who was also from Herefordshire. There had been makings of the band there in England and when they were converted they emigrated to Nauvoo and resumed their music making. The members wore white trousers and played trumpets, French Horns, piccolos, clarinets, coronets, bugles, trombone and the bass drum. (Halford, *Nauvoo--the City Beautiful*, p. 184-185, quoted in Givens, George W., *In Old Nauvoo* p. 177-178.).



Seventies Hall

Seventies Hall Thomas Jenkins' youngest son William Jenkins is also the family connection to the Seventies Hall. He was a member of the 12th Quorum. His wife Mary's brother John Rowberry (Hannah's 2nd husband) was a member of the 9th Quorum and Thomas's daughter Mary's husband William Parsons was a member of the 10th Quorum. If you go upstairs in the Seventies' Hall there is a large book that lists their names, William Jenkins, John Rowberry and William Parsons.

Trail of Hope, Parley's Street, west

end Here you can read the wonderful quotations of actual pioneers along this street (including some by Wilford Woodruff), where they traveled to leave Nauvoo in 1846 to cross the frozen Mississippi. I like to think of Hannah and John and her two daughters Mary Ann and Sarah Emma, who was just three. President Hinckley captured it when the Nauvoo Temple was dedicated. He imagined the Saints leaving and little ones pulling on their mothers' skirts and asking why they had to leave. I totally picture Hannah and her girls doing the same, leaving with tears and facing the unknown across that wide Mississippi.



"A Walk Down Parley Street," by Glen Hopkinson
August 2003 *Ensign*, p. 44.

Pioneer Memorial & Exodus to

Greatness This is at the end of the "Trail of Hope, on Parley's Street, close to shore of the Mississippi. It is a monument to all the pioneers that died en route to Salt Lake City from 1846 to 1868. One of our other pioneer ancestors' name can be found here, **George Benjamin Craner**, 1799-1854 (the father of the man who married Sarah Emma Jenkins.) He came from Maxstoke, Warwickshire, England on the Windermere in 1854, landed on April 23 at New Orleans, then boarded the steamship Great Tower and traveled up the Mississippi to St Louis, then went up the Missouri River on the steamboat Sonora to Kansas. On that leg of the trip George Benjamin Craner caught the disease cholera along with 42 others. He died on May 18, 1854, two weeks before his 55th birthday and was buried on the plains of Kansas, leaving behind his widow Elizabeth West and the four of their children who came, Harriet, nineteen, Ann, fifteen, John, eleven, and Martha, nine, and George who was already in Tooele.

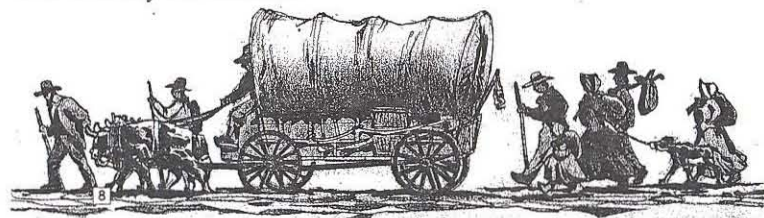
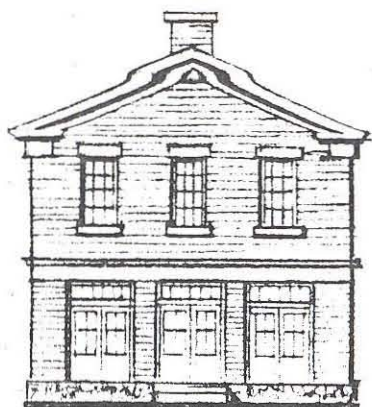


Illustration by Mike Eagle, June 1997 *Friend*, p. 8-9

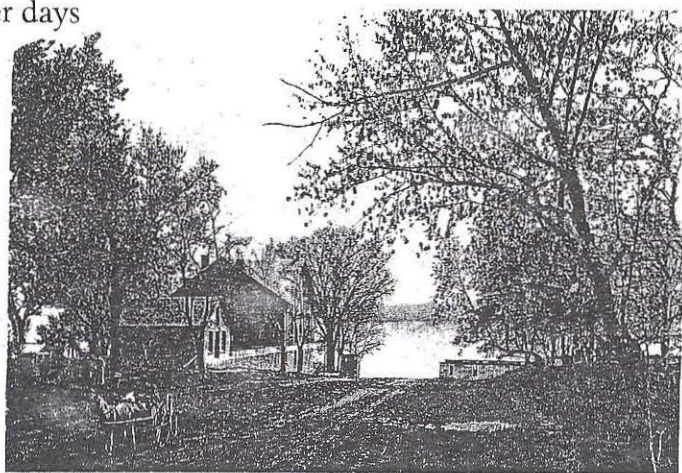
The Theodore Turley home site. On the west side of Hyde Street in the center of the block between Water and Sidney Streets was where Theodore Turley built the first log cabin in Nauvoo in 1839. He then served a mission in England with the Twelve in 1839 to 1841. He was the leader that arranged for the Jenkins' ship passage and was their presiding leader on their voyage.



Joseph Smith Store

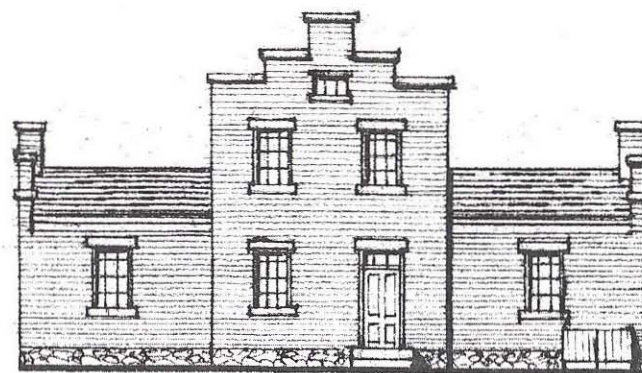
The Mansion House, Red Brick Store, Homestead, Smith Cemetery

All of these were places our ancestors probably visited. Joseph Smith greeted them as they arrived in Nauvoo, maybe by the Homestead at the bottom (south end) of Main street (or it could have been at the Nauvoo Boat Launch on the north end of Main street). They were thrilled to meet this prophet that Elder Woodruff had testified about. They were able to hear him for themselves and feel gratitude for the restoration of the gospel in the latter days



Nauvoo dock, one of the steamboat landings in Nauvoo, located at the south end of Main Street

Hyrum Smith Home Site On the northeast corner lot where Water Street and Bain Street intersect (lot 3, block 149) The second site of the *Times and Seasons* office was right on the corner, and Hyrum Smith's house was nearby. He erected a comfortable office opposite his home and gave patriarchal blessings starting in 1841. This is probably where Thomas Jenkins received his patriarchal blessing from Hyrum Smith on September 13, 1841 and other family members received their patriarchal blessings.



Brigham Young Home

Brigham Young Home This small two-story home, finished in May 1843, is on the southeast corner of Kimball and Granger Streets. 'Could be that Charlotte Jenkins and other members of the Thomas Jenkins family could have visited here and renewed the friendship they had from when Brigham Young stayed at the Thomas Jenkins home those four days when he was ill in 1840.

Land & Records Office This is where I have found wonderful treasures about our ancestors and clues for more. You can type in the name of an ancestor (or

several!) and fill out a card and the volunteers or missionaries will copy the information you want onto a disc that you can take home with you. Here is a great place to find out more about the ancestors I've written about here (you never know if there is more that has been added!) The missionaries are so helpful!

[I'd love to add to this list! If you have some places to add or any corrections or other ideas, I'd love to hear them!!!! I hope you have a wonderful time in Nauvoo! What a wonderful place! There is an amazing feeling of the spirit there, especially as you hear the missionaries' testimonies and remember all we owe to those who went before, ancestors and prophets!]



A banner used by the members
of the Nauvoo Legion

Appendix B Jenkins Family Lists

asterisks were in Nauvoo*

*Thomas Jenkins (1780-1841) & Esther Brueton (1787-1830)

Children:

1. *Hannah Jenkins (1806-1806)*
2. *Ann Jenkins (1808-1835)*
3. **Edward Jenkins (1809-1843) marr to *Hannah Eliza Barber, who marries *John Rowberry after Edward's death*
4. **Mary Jenkins (1813-1892) marr to *William Parsons*
5. *Thomas Jenkins (1816-1831)*
6. **William Jenkins (1818-1872) marr to *Mary Rowberry*
7. **Charlotte Jenkins (1824-1906) marr to *John Cole*



(These children with Nauvoo connections are listed
with their families below)

3. *Edward Jenkins (1809-1843) & *Hannah Eliza Barber Jenkins (1813- 1852)

Children:

1. **Charles Edward (1831-1900) (Hannah's son out of wedlock) marr to Susan Hoppes, Clara Borden, Dicy Bryant*
2. **Mary Ann Jenkins (1839-1870)
marr to Robert Cunningham Shields*
3. **Sara Emma Jenkins (1842-1880) marr to George Craner*
(These children with Nauvoo connections and Hannah Eliza Barber Jenkins' second marriage to John Rowberry are listed with their families at the end on page 90.)

**4. *Mary Jenkins (1813-1892) &
*William Parsons (1801-1884)**

Children:

1. *Mary Parsons (1836-1836)*
2. *Ann Parsons (1837-1837)*
3. **Jane Parsons (1842-1922)*
4. *Esther Parsons (1847-1848)*
5. *William Parsons Jr. (1849-1916)*
6. *George Pacific Parsons (1852-1853)*

**6. *William Jenkins (1818-1872) &
*Mary Rowberry (1818-1885)**

Children:

1. **Ann Eliza Jenkins (1841-1904)*
2. **Edward Jenkins (1843-1843)*
3. **Mary Jane Jenkins (1845-1919)*
4. *Susan Sopia Jenkins (1845-1890)*
5. *Emarine Jenkins (1847-1919)*
6. *Angeline Jenkins (1851-1927)*
7. *Elizabeth Alice Rowberry Jenkins (1855-1921)*
8. *William Jenkins (1856-1863)*
9. *Charlotte Jenkins (1859-1934)*
10. *Esther Jenkins (1862-1919)*

(William Jenkins married five other wives, Ann Lane, Ellen Parker, Elizabeth Harding, Mary Emberry, Hannah Emberry)

**7. *Charlotte Jenkins (1824-1906) &
*John Cole (1821-1909)**

Children:

1. **Rachel Cole (1844-1934)*
2. *Charlotte Jenkins Cole (1846-1846)*
3. *William Edward Cole (1848-1924)*
4. *Joseph Jenkins Cole (1850-1932)*
5. *Mary Elizabeth Cole (1852-1930)*
6. *Lydia Ann Cole (1854-1916)*

7. *John Heber Cole (1855-1936)*

8. *Thomas Richard Cole (1859-1945)*

9. *George Amos Cole (1862-1948)*

10. *Sarah Melissa Cole (1866-1944)*

11. *Robert Franklin Cole (1868-1929)*

(John Cole married three other wives, Mary Ann Gordon, Ellen Danielson and Rebeca Arbon)



***Hannah Eliza Barber Jenkins Rowberry
(1809-1852) &**

***John Rowberry, Jr. (1823-1884)**

(His parents' family is listed on the next family)

Children:

1. *Joseph A. Rowberry (1846-1916)*
2. *John Edward Rowberry (1848-)*
3. *Olive Jane Rowberry (1849-1849)*
4. *Permelia Rowberry (1850-1858)*
5. *Eliza Rowberry (1852-1949) marrNelson*
(John Rowberry married three other wives after Hannah's death in 1852, Mary Ann Gallagher, Harriet Frances Gollaher, Charlotte Clark)

**John Rowberry Sr. (1790-1844) &
Mary Parry Rowberry (1797-)**

Children:

1. **Mary Rowberry (1819-1885) marr. William Jenkins*
2. *Harriet Rowberry (1821-)*
3. **John Rowberry (1823-1884) marr. Hannah Eliza Jenkins*
4. *Elizabeth Rowberry (1825-)*
5. *Joseph Rowberry (1827-)*
6. *Thomas E. Rowberry (1830-)*
7. *Sarah (Susan) Rowberry (1833-)*
8. *William Rowberry (1835-)*
9. *Edward Rowberry (1838-)*

Children of Edward Jenkins and Hannah Eliza
Barber and their families:

1. *Charles Edward Jenkins (1831-1900)
& Susan Hoppes
(Six children)

2. *Mary Ann Jenkins (1839-1870) &
Robert Cunningham Shields (1831-1915)

Children:

1. Edward Jenkins Shields (1855-1855)
2. Eliza Primrose Shields (1857-1899)
3. Robert Jenkins Shields (1859-1918)
4. John Jenkins Shields (1859-1925)
5. Alexander Jenkins Shields (1860-1936)
6. Mary Ann Shields (1862-1863)
7. Amelia Shields (1863-1867)
8. Joseph Jenkins Shields (1864-1938)
9. Archibald Jenkins Shields (1867-1895)
10. Sarah Shields (1869-)

3. *Sara Emma Jenkins (1842-1880) &
George Craner (1829-1904)

Children:

1. George Craner (1857-1935)
2. John Jenkins Craner (1860-1931)
3. Eliza Elizabeth Craner (1862-1941)
4. Edward Craner (1864-1882)
5. Emma Craner (1865-1867)
6. Joseph Craner (1867-1891)
7. Mary Ann Craner (1870-1947)
8. Harriet Craner (1872-1880)
9. Martha Jane Craner (1875-1875)
10. Sarah Pamela Craner (1876-1877)
11. Emeline "B" Craner (1878-1878)
12. Clara Agnes Craner (1880-1880)

Appendix C
NAUVOO TIMELINE
1839-1846

[Including Jenkins family events in italics]

1839

February 1839 Large-scale migration from Missouri begins.

March 22, 1839 Joseph Smith writes from Liberty Jail, urging the Saints not to scatter.

April 22, 1839 Joseph Smith arrives in Quincy, Illinois, after months of imprisonment in Missouri.

April 26, 1839 Members of the Twelve assemble in Far West to fulfill the revelation before departing for their mission to Britain.

April 30, 1839 Joseph Smith negotiates land purchases in both Iowa and Illinois.

May 10, 1839 Joseph Smith and family move to Commerce.

June 11, 1839 Joseph Smith begins dictating his *History of the Church*.

July 22, 1839 A "day of God's power" is manifest in many healings in Nauvoo and Montrose.

August 8, 1839 Apostles John Taylor and Wilford Woodruff leave Commerce on a mission to England, followed by Parley P. Pratt, Orson Pratt and Elder Hiram

Clark on August 29 and Brigham Young and Heber C. Kimball, (whose families were sick and poverty-stricken) on September 18 and Apostles George A. Smith and Elders Reuben Hedlock and Theodore Turley on September 21.

August 30, 1839 The name "Nauvoo" was first officially used in the city plat.

September 29, 1839 Joseph Smith and party leaves for Washington, D.C. to seek redress for losses in Missouri.

October 5, 1839 General Conference is held at Commerce, William Marks is appointed as president of that stake and bishops and the high council were chosen along with officers of the Iowa Saints on the other side of the river.

October 1839 The high council voted to set prices on town lots, ranging from \$200 to \$800, with easy terms, many buyers did not have to pay until 1843 or even 1850, some lived on their land until the exodus without paying one cent.¹

November 1839 Joseph Smith meets with President Martin Van Buren in Washington, D.C. seeking redress.

November 15, 1839 The first edition of the *Times and Seasons* is issued.

December 19, 1839 Apostles Wilford Woodruff and John Taylor and Elder Theodore Turley sail from New York for England and arrive January 11, 1840.

December 21, 1839 Joseph Smith, Jr. preaches the gospel in Philadelphia, Pennsylvania until December 30th.

1840

January-February 1840 Joseph Smith goes to Washington, D.C. to try to obtain redress for the wrongs suffered by the Saints in Missouri. He presents claims from 491 individuals for about \$1,381,000 to President Martin Van Buren, who answers the appeal with, "Your cause is just, but I can do nothing for you".

March-April 1840 Wilford Woodruff and others baptize nearly 1800 people in a three-county area of England.

March 10, 1840 Thomas Jenkins is baptized at Benbow farm. On March 30, 1840 Edward Jenkins is baptized.

April 6, 1840 Three-day General Conference at Nauvoo. Elders Orson Hyde and John E. Page are called on a mission to Jerusalem, resolutions are passed.

April 21, 1840 Postmaster General in Washington officially changes the name of the post office from Commerce to Nauvoo.

May 27, 1840 Bishop Edward Partridge, age 46, dies in Nauvoo a martyr's death as a result of the Missouri persecutions.

June 1, 1840 Joseph Smith reports that about 250 houses had been built there, mostly block houses (squared-log houses), a few framed, and many more are in the course of construction.²

June 6, 1840 First emigrant Saints from a foreign country (England) leave for America on the *Britannia*, led by John Moon. They arrive in New York July 20.

August 1840 Inhabitants of Nauvoo are nearly 3,000,

and fast increasing.

August 15, 1840 Joseph Smith begins teaching about baptism for the dead.

September 8, 1840 The second group of British emigrants sail from Liverpool, England on the ship *North America*, under the presidency of Theodore Turley. *Thomas Jenkins and his daughter Charlotte and son William and his wife Mary are on board.*

September 14, 1840 Joseph Smith, Sr., Patriarch of the Church, dies in Nauvoo.

October 1840 At General Conference at Nauvoo, a committee is appointed to organize Stakes for the gathering of the Saints. (Later that month and the next, new stakes are organized in Lima, Hancock County, Quincy, and Mount Hope and Geneva in Morgan County.) The building of the temple is authorized and the building committees are appointed.

Middle of October 1840 Arrival of about half of the second group of English Saints.

November 24, 1840 *Thomas Jenkins and his family arrive in Nauvoo.*

December 16, 1840 The Illinois State Legislature passes the Nauvoo Charter in Springfield, Illinois, and is signed by Governor Thomas Carlin. This includes the charter for the Nauvoo Legion and University, to take effect February 1, 1841.

1841

January 15, 1841 The First Presidency issues a

proclamation urging all Saints “scattered abroad” to gather to Nauvoo.

January 19, 1841 Joseph Smith receives D&C 124, outlines the work to be accomplished in Nauvoo, including the Temple and the Nauvoo House, a boarding house for housing strangers. Hyrum Smith is to replace his father as Patriarch, (which happens on Jan 24) and William Law becomes a counselor in the First Presidency, succeeding Hyrum Smith.

February 1, 1841 The Nauvoo Charter goes into effect. The elections for city council take place. John C. Bennett is elected the first mayor of Nauvoo.

February 3, 1841 The new city council elects a marshal, recorder, treasurer, assessor and supervisor of streets.

February 4, 1841 The Nauvoo Legion is organized with six companies and Joseph Smith as lieutenant-general.

February 7, 16, 1841 The ships *Sheffield* and *Echo* sail from Liverpool, England with 235 and 109 Saints.

February 15, 1841 Article from the *Upper Mississippi*, reprinted in the *Times and Seasons*: Nauvoo population is about 3000, some 300 buildings, several small traders, tavern keepers, doctors, mechanics and laborers, and a water craft called the *Nauvoo*.

March 1, 1841 Nauvoo is divided into four political wards. Work on the temple begins.


April 6, 1841 General Conference. The cornerstones of the Nauvoo Temple are placed.

April 23, 1841 *William (son of Thomas Jenkins) and Mary*

Jenkins have their first baby Ann Eliza Jenkins.

May 24, 1841 The First Presidency calls upon the scattered Saints to gather to Hancock County Illinois or Lee County, Iowa.

June 5, 1841 Joseph Smith is arrested on requisition from the State of Missouri, is tried on the June 9 and freed June 10 on writ of habeas corpus.

June 10, 1841 Article in the Church's official newspaper in England, the *Millennial Star*, describes Nauvoo: "Everywhere we see men of industry with countenances beaming with cheerful content hurrying to their several occupations and scenes of labor. The sound of the axe, the hammer, and the saw, greet your ear in every direction, and others are springing up, and ere we are aware of it are filled with happy occupants." (Can you imagine Edward and Thomas' tools as part of it?!)


July 1, 1841 Brigham Young, Heber C. Kimball and John Taylor arrive in Nauvoo back from their missions to England.

July 1841 Heber C. Kimball writes back to Parley Pratt in England that there were about 1200 buildings in Nauvoo and hundreds of others in progress.

August 7, 1841 Don Carlos Smith, 25, youngest brother of Joseph Smith, editor of *Times and Seasons*, president of the High Priests, dies at Nauvoo.

August 12, 1841 Joseph Smith preaches to about 100 Sac and Fox Indians (among whom were chiefs Keokuk, Kiskuhosh and Appenoose) who had come to visit him in Nauvoo.

August 16, 1841 Joseph Smith gives the Twelve new responsibilities in the general Church leadership.

August 1841 *Millennial Star* article: settlers in Nauvoo "cannot expect to rent houses and enter at once on a comfortable living--but must pitch tents and build temporary cottages. Thirty to forty yards of calico will make a good tent and four to six weeks work with little expense will erect a small cottage."³

August 9, 1841 Funeral of Don Carlos Smith.

September 13, 1841 *Thomas Jenkins receives his Patriarchal Blessing from Hyrum Smith.*

September 22, 1841 A company of brethren leaves for the Pineries in Wisconsin to get lumber for the Nauvoo Temple.

October 6, 1841 Apostle Wilford Woodruff arrives at Nauvoo from his mission in England.

October 7, 1841 Several are called on missions, one to South America and one to Jamaica, West Indies.

October 24, 1841 Apostle Orson Hyde, who is in Jerusalem, climbs the Mount of Olives and dedicates the land of Palestine by prayer for the gathering of the Jews.

November 8, 1841 The basement rooms and the temporary wooden baptismal font are dedicated in the Nauvoo Temple by Brigham Young under the direction of Joseph Smith.

November 21, 1841 Baptisms for the dead commence in the font in the basement of the Nauvoo Temple.

November 24, 1841 The *Tyrean* company of British Saints arrive at Warsaw to settle Warren, a new town site, one mile south of Warsaw, but soon afterwards they go to Nauvoo because of oppression on the part of anti-Mormons.

November 29, 1841 *William Jenkins receives his Patriarchal Blessing from Hyrum Smith.*

December 31, 1841 *Thomas Jenkins dies at age 60.*

December 1841 or Jan. 5, 1842 Joseph Smith's Red Brick Store opens.⁴

1842

February 3, 1842 Apostle Wilford Woodruff takes the superintendency of the printing office and Apostle John Taylor takes the editorial department of the *Times and Seasons*.

March 17, 1842 The Female Relief Society organization is begun and completed on the 24th, with Emma Smith as president, Elizabeth Ann Whitney and Sarah M. Cleveland as councilors, Elvira Cowles, treasurer and Eliza Snow, secretary. *Charlotte Jenkins, daughter of Thomas Jenkins was present at this meeting and then joined as a member the following week, March 24, 1842.*⁵

March 1842- 7,000 persons in Nauvoo.

March 20, 1842 (Sunday) Joseph Smith speaks at a funeral for the child of Windsor P. Lyon, and includes doctrine about the salvation of little children. Joseph Smith baptizes 80 persons for the dead in the Mississippi river after which he confirms about fifty.

March 27, 1842 Joseph Smith baptizes 107 for the dead in the Mississippi River.

April 6, 1842 General Conference, 275 brethren are ordained Elders.

Spring 1842 The Wentworth Letter and the book of Abraham is published in the *Times and Seasons*.

April 13, 1842 Joseph Smith preaches to the 200 British Saints who arrived the day previous.

April 16, 1842 *The Wasp*, Nauvoo's secular newspaper begins publication with William Smith as editor. Subscription is \$1.50 per year.

May 4, 1842 Joseph Smith administers the endowment to nine faithful brethren.

May 6, 1842 Ex-Governor Lilburn W. Boggs, of Missouri, is shot, but not killed, at Independence, Mo.

May 7, 1842 The Nauvoo Legion, with 2,000 men in 26 companies s reviewed. It fights a sham battle (in which John C. Bennett conspires to kill the Prophet Joseph Smith but fails to carry out his design). Stephen A. Douglas visits Nauvoo.

May 19, 1842 John C. Bennett resigns as mayor of Nauvoo. Joseph Smith is elected by the city council as the new mayor.

July 3, 1842 Joseph Smith speaks to 8,000 people at Nauvoo.

August 4, 1842 The first rafts of lumber arrive from the Wisconsin pinery.

August 6, 1842 Joseph Smith prophesies that the saints will move to the Rocky Mountains, where they will become a mighty people.

August 8, 1842 Joseph Smith is arrested by a deputy sheriff, by requisition from Governor Thomas Reynolds of Missouri, and is falsely accused of being an accessory to the shooting of ex-Governor Boggs. O. Porter Rockwell is also arrested as principal. A writ of habeas corpus is issued, by which the prisoners are released for the time being.

August 10, 1842 The deputy sheriff returns to Nauvoo to re-arrest Joseph Smith and O. Porter Rockwell, but they could not be found. Joseph Smith is concealed at his uncle John Smith's home, then other places, until he returns home on the 19th.

August 18, 1842 John C. Bennett's lies circulate around Nauvoo.

August 20, 1842 The High Council resolves that Nauvoo be divided by the temple committee into ten ecclesiastical wards and that a bishop be appointed over each ward.

August 29, 1842 After not being out in public for three weeks, Joseph Smith address an assembly of Saints at Nauvoo. 380 Elders volunteer to go on missions to refute John C. Bennett's lies.

September 1, 1842 Joseph Smith writes the epistle on baptism for the dead, (D&C 127)

September 3, 1842 Another attempt to arrest Joseph Smith, who goes into hiding.

September 6, 1842 Joseph Smith writes another epistle about baptisms for the dead, with counsel about the need

to keep records (D&C 128).

October 2, 1842 Reports come in that Governor Reynolds of Missouri has offered a reward for the arrest of Joseph Smith and O. Porter Rockwell.

October 5, 1842 *Sarah Emma Jenkins is born to Edward and Hannah Eliza Jenkins.*

October 13, 1842 The brethren arrive from the Pineries, Wisconsin with 90,000 feet of lumber and 24,000 cubic feet of timber for the Temple and Nauvoo House.

October 13, 1842 *Mary (Thomas Jenkins's daughter and Edward's sister) and William Parsons have their third daughter, Jane Parsons, (the first one to live past infancy).*

October 30, 1842 The first official meeting in the Temple. Walls are only four feet above the basement on which a temporary floor is laid.

Fall of 1843 Joseph Smith reported near 3,500 houses, and more than 15,000 inhabitants Estimate of 7200 for the incorporated city and 11,000 for the metropolitan area.⁶

December 4, 1842 City of Nauvoo is divided into ten Bishop's wards.

December 7, 1842 Apostle Orson Hyde returns home from his mission to Jerusalem.

December 26, 1842 Joseph Smith is arrested the third time on a requisition from the State of Missouri, and leaves the next day for Springfield, Illinois.

1843

January 4, 1842 Joseph Smith goes on trial, and is accused of being an accessory to the shooting of Governor Boggs, is proven innocent, gets back to Nauvoo Jan. 10.

January 10 and Jan. 17, 1843 Meetings of prayer and thanksgiving were held at Nauvoo celebrating Joseph Smith's return.

January 24, 1843 *Edward Jenkins dies at the age of 32.*

February 1, 1843 *The Wasp carries notice of Edward Jenkins death on page 4 at the bottom right hand corner.*

February 12, 1843 *William (Thomas' son and Edward's brother) and Mary Jenkins have their second child and name him Edward Thomas Jenkins; he dies in infancy in November 1843.*

March 5, 1843 *John Rowberry, (Mary Jenkins' brother and Hannah Eliza Barber Jenkins's second husband-to-be) receives his patriarchal blessing from Hyrum Smith.⁷*

March 19, 1843 *John and Mary Parry Rowberry, Sr. receive their Patriarchal blessings from Hyrum Smith. (Parents of Mary Rowberry Jenkins, and John Rowberry).*

April 6-8, 1843 General Conference is held on the floor of the Nauvoo Temple. Walls are four to twelve feet above the floor.

April 10, 1843 115 Elders are called on missions to different states.

May 3, 1843 First copy of the *Nauvoo Neighbor* is issued instead of the *Wasp*, which was suspended.

May and July, 1843 Revelations pertaining to celestial marriage are recorded (D&C 131, 132). Early sealings of children to parents take place.

May 26, 1843 Joseph Smith gives endowments and instructions on the priesthood and the new and everlasting covenant to Hyrum Smith, Brigham Young, Heber C. Kimball and others.

June 23, 1843 During a visit of the Prophet Joseph and Emma to her sister near Dixon, Lee County, Illinois, he is arrested and brutally treated and nearly kidnapped to Missouri. News of the kidnap reaches Nauvoo and 175 men immediately start on horseback to his rescue. They meet Joseph on his way to get a writ of habeas corpus in Quincy, and come back to Nauvoo instead.

July 1, 1843 Joseph Smith is tried before the municipal court of Nauvoo on a writ of habeas corpus and is acquitted.

July 2, 1843 Eighty men who had gone searching for the prophet on the steamboat *Maid of Iowa* return and are blessed by the prophet, Joseph Smith, who also has a pleasant interview with several Pottawattamie chiefs, making a very good impression on them.

July 4, 1843 About 1,000 gentlemen and ladies from St. Louis, Quincy and Burlington visit Nauvoo.

July 8, 1843 Bishop George Miller arrives at Nauvoo from the Pinerias with 157,000 feet lumber and 70,000 shingles for the Temple.

July 12, 1843 The revelation authorizing plural marriage is given (D&C 132).

August 25, 1843 *Thomas Jenkins' youngest daughter Charlotte Jenkins marries John Cole.*

August 31, 1843 Joseph Smith moves into the Nauvoo Mansion.

September 6, 1843 An anti-Mormon meeting is held at Carthage, adopting resolutions against Joseph Smith and the Saints in Nauvoo.

September 15, 1843 The Nauvoo Mansion opens as a hotel.

October 3, 1843 Joseph Smith gives a dinner party in the Nauvoo Mansion for about 200 Saints.

October 6-8, 1843 General Conference. Serious complaints are made against Sidney Rigdon.

Fall 1843 Some prominent members of the Church, including William Law, apostatize.

November 1843 *William and Mary Rowberry Jenkins' baby Edward Thomas Jenkins dies in infancy, 7 months old.*

November 19, 1843 Philander Avery is kidnapped from the neighborhood of Warsaw and carried forcibly across the Mississippi River to Missouri. Two weeks later his father is kidnapped.

December 19, 1843 The Nauvoo Legion parades near the Temple, is inspected by the officers and is instructed to prepare for meeting the mob, which is gathering in the neighborhood.

December 22, 1843 David Holman's home near Ramus, Hancock, County Illinois is burned by a mob.

December 25, 1843 The Averys escape from those who kidnapped them.

December 29, 1843 Forty policemen are sworn into office.

1844

January 9, 1844 Elder Horace S. Eldredge meets mob action when trying to perform his duties as county constable in Carthage.

January 10, 1844 John Smith, an uncle to Joseph Smith is ordained a Patriarch.

January 16, 1844 Francis M. Higbee is tried before the municipal court for slandering Joseph Smith.

January 29, 1844 At a political meeting, Joseph Smith is nominated a candidate for the Presidency of the United States.

February 17, 1844 An anti-Mormon convention is held at Carthage Illinois to devise means to expel the Saints from the State.

February 20- 23, 1844 Plans are made for an expedition to California and Oregon to search for a location for the Saints to move to after the Temple is completed. A company is elected.

February 26, 1844 Joseph Smith prophesies that in five years the Saints will be out of the power of their old enemies.

March 4, 1844 The Council at Nauvoo decides to stop work on the Nauvoo House until the Temple is completed.

March 24, 1844 Joseph Smith reveals to the Saints a conspiracy against him.

March 26, 1844 Joseph Smith petitions Congress to protect the citizens of the United States emigrating west (with the view that the Saints will go to the mountains in the near future).

April 5, 1844 The Masonic Hall is dedicated with 550 members from various parts of the world present.

April 6, 1844 Five day General Conference begins. Joseph Smith thwarts designs of conspirators against him.

April 7, 1844 Joseph Smith speaks to 20,000 Saints and declares the whole of North and South America to be the land of Zion. Joseph Smith delivers the King Follett discourse on the character of God and our responsibility to seek after our dead.

April 13, 1844 210 British Saints arrive. (and 81 arrive on the 18th and 150 on the 26th)

April 18, 1844 William and Wilson Law, Robert D. Foster and other apostates are excommunicated.

May 6, 1844 Joseph Smith is arrested on complaint of Francis M. Higbee, is tried two days later, and is acquitted.

May 9, and 21, 1844 Wilford Woodruff, George A. Smith and later Brigham Young, Heber C. Kimball and Lyman Wight and about 100 other elders leave on political missions to the East.

May 17, 1844 Joseph Smith is nominated as a candidate for U.S. president at a State convention held in Nauvoo.

May 23, 1844 Joseph Smith meets with a number of Sac and Fox Indians.

May 25, 1844 Joseph Smith learns that the grand jury at Carthage has found two indictments against him, one of them for polygamy. He goes to Carthage to have them investigated by the circuit court, but with the prosecution not being ready, the case is continued until next term.

June 7, 1844 The first and only issue of the *Nauvoo Expositor* is published by conspirators, edited by Sylvester Emmons.

June 10, 1844 The paper and printing material of the *Nauvoo Expositor* are destroyed, according to the proclamation of the city council declaring it a nuisance.

June 12, 1844 Joseph Smith is arrested on a charge of destroying the *Expositor*, is tried before the municipal court and acquitted. The following day the members of the city council are tried before the same court on a similar charge and are honorably acquitted.

June 17, 1844 *Charlotte (Thomas Jenkins' daughter) and John Cole have their first child, Rachel Cole.*

June 17, 1844 Joseph Smith and a number of others are arrested on complaint of W.G. Warren for riot in destroying the *Expositor*, tried before Justice Daniel H. Wells, and after a long and close examination is acquitted. Mobs begin to gather in the surrounding country, threatening to drive the Saints from Nauvoo.

June 18, 1844 The Prophet Joseph Smith delivers his last public address, orders out the Nauvoo Legion and places Nauvoo under martial law as mayor.

June 19, 1844 Mobs gather at different points to attack Nauvoo. Defense plans are made the next day and the Prophet sends for the Twelve Apostles to return from their missions immediately.

June 22, 1844 Joseph and Hyrum Smith and Willard Richards cross the Mississippi River to go to the West but are called back by Emma and other friends. Governor Ford insists that Joseph and Hyrum go to Carthage to answer the charges against them.

June 24, 1844 Joseph and Hyrum and 17 friends start for Carthage to submit to another trial under protection from Governor Ford. On the way they receive a demand from the governor to surrender to the state arms in possession of the Nauvoo Legion. He goes back to do this and then proceeds to Carthage.

June 25, 1844 Joseph Smith and his brethren surrender themselves to a constable at Carthage, submit to a trial, after which they are, contrary to law, remanded to prison.

June 26, 1844 Governor Ford meets with the prisoners in Carthage jail, renews his promises of protection and says if he goes to Nauvoo, he will take them with him.

June 27, 1844 Governor Ford goes to Nauvoo, leaving the prisoners in jail to be guarded by their most bitter enemies, the "Carthage Greys". At about 5:20 pm an armed mob with blackened faces surrounds and storms the Carthage jail, murders Joseph and Hyrum, and wounds John Taylor and Willard Richards.

June 28, 1844 Apostle Willard Richards and Samuel H. Smith convey the bodies of the martyrs to Nauvoo, where they are met by the officers of the Nauvoo Legion, and a very large number of citizens.

June 29, 1844 About 10,000 persons visit and view the remains of the Prophet and Patriarch. The funeral takes place that evening.

July 2, 1844 John Taylor is brought home to Nauvoo from Carthage to recover from his wounds.

July 8, 1844 Parley P. Pratt arrives in Nauvoo, the first of the absent Twelve to return.

July 16, 1844 Brigham Young receives confirmation of the deaths of Joseph and Hyrum, but knows the keys of the kingdom are still on the earth.

July 30, 1844 Samuel H. Smith, brother of the prophet, dies at Nauvoo from a Carthage mob wound.

August 2, 1844 A political meeting of the citizens of Hancock County, Illinois is held near the Temple at Nauvoo. A mob party is determined to elect officers who will screen the murderers of Joseph and Hyrum Smith and exterminate the "Mormons".

August 3, 1844 Sidney Rigdon arrives in Nauvoo from Pittsburgh and claims to be the "guardian" of the Church in a meeting in the grove.

August 6, 1844 Apostles Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, Orson Hyde and Lyman Wight arrive in Nauvoo in the evening.

August 7, 1844 The Twelve meet in council with Elder John Taylor at his home where he is recovering. In the afternoon they meet with the High Council and High Priests at the Seventies' Hall, discussing Sidney Rigdon's claim to lead the Church

August 8, 1844 (Thursday) A solemn assembly is held at 10 am in the grove with Sidney Rigdon pressuring the Saints to choose him as their guardian. In the afternoon the Twelve Apostles through their President, Brigham Young, assert their right to lead the Church, which claim was recognized by the unanimous vote of the people. Brigham Young is transfigured before the people, and the Twelve are sustained as the presiding quorum in the Church. (*William and Mary Jenkins [and probably others of our family] are present. "He with members of his family, were in the meeting when the mantle of Joseph fell upon Brigham Young, and they have testified to the truth of this experience many times."*)⁸

August 24, 1844 The first renewal of baptism for the dead since the death of Joseph Smith.

August 26, 1844 *John Rowberry, Sr. dies. (Father of John Rowberry, Jr., father-in-law of Hannah Eliza, father of Mary Rowberry Jenkins, who is the wife of William Jenkins)*

August 31, 1844 Brigham Young is elected lieutenant-general of the Nauvoo Legion.

August 1844 census: City proper is 11,057 people. (Estimate of metropolitan area is 20,000)

September 8, 1844 At a meeting of the High Council of Nauvoo, Sidney Rigdon is excommunicated from the Church.

September 23, 1844 The first capital, weighing two tons, is raised on the walls of the Nauvoo temple.

September 24, 1844 Seventy presidents, to preside over the Seventies and 50 High Priests to serve in different sections of the country, are ordained.

September 27, 1844 Governor Ford visits Nauvoo with about 500 troops and artillery, ostensibly to bring the murderers of Joseph and Hyrum Smith to justice. The next day several persons are indicted for their murder, among whom is Jacob C. Davis.

October 8, 1844 A reorganization of the Seventies takes place at the General Conference, 12 quorums filled and organized. *Family members ordained as Seventies are: William Jenkins in the 12th Quorum, William Parsons in the 10th Quorum and John Rowberry, Jr. in the 9th Quorum* (other quorums are organized during the next six months.)

December 6, 1844 The last capital sunstone is set above the thirty pilasters.

December 26-30, 1844 The Seventies Hall is dedicated.

1845

1845 *Sometime in 1845 Hannah Eliza Barber Jenkins marries John Rowberry.*

January, 1845 The Music Concert Hall is completed.

January 27, 1845 The Nauvoo Charter is revoked after months of debate by the Illinois legislature..

March 27, 1845 The last trumpet stone is set in place on the temple.

April 6-9, 1845 General Conference is attended by about 25,000 people. It is decided by vote to change the name of Nauvoo to "City of Joseph" in his honor.

April 12, 1845 An attempt to arrest Brigham Young fails.

April 21, 1845 The first star stone is set in place.

May 24, 1845 President Brigham Young and others come out of hiding to lay the capstone of the Temple in the presence of a large number of Saints. The Nauvoo Band plays "The Capstone March" composed by William Pitt.

May 30, 1845 Those arrested for the murder of Joseph and Hyrum Smith are tried and acquitted.

June, 1845 A stone wall is being built around the temple, to be eight feet tall.

June 29 1845 *William and Mary Jenkins have their third child, Mary Jane Jenkins.*

August 23, 1845 The dome of the Nauvoo Temple is raised. The Temple frame is completed. Glaziers are ready to set glass in the window frames.

September, 1845 Antagonism against the Saints is renewed in Hancock County. 135 teams are sent from Nauvoo to bring in families and grain from the surrounding country.

September 10, 1845 Mobs attack and burn Morley's settlement and Green Plains settlement. Enemies take possession of the Kirtland Temple.

September 15-18, 1845 More mob action in Carthage.

September 24, 1845 Persecutions continue to rage in smaller settlements and the Saints flee to Nauvoo for protection. The announcement is made that the Saints will leave Nauvoo in the spring of 1846. The roof is completed on the temple and work is done to prepare the

attic for endowments.

September 30, 1845 General John J. Hardin searches the Temple and other buildings with 400 troops, pretending to hunt for criminals.

October 5, 1845 General Conference is held in the assembly room of the temple--the only conference held in the temple. The completed part of the temple is dedicated. Church leaders announce their intention to move to the West. They make the "Nauvoo Covenant," a promise to help all to go to Zion.

October 25, 1845 Major Warren comes with troops with threats to place it under martial law.

November, 1845 Edmund Durfee is killed by a mob in Green Plains, Hancock, County and Joshua A. Smith is poisoned at Carthage.

November 30, 1845 The dedication of the attic story of the temple for ordinance work takes place.

Dec. 10, 1845- February 7, 1846 Endowments are given in the Nauvoo Temple.

December 23, 1845 The famous "Bogus Brigham" arrest is made, the officers taking Elder William Miller to Carthage, believing they had captured Brigham Young.

Winter 1845-1846 The Saints prepare for the exodus to the West.

1846

January, 1846 The temple clay floor is smoothed and brick pavement is laid in the basement over a bed of sand.

January 2, 1846 *Hannah Eliza Jenkins Rowbery (listed as Eliza Rowberry on page 90 of Temple Registry) and her husband John Rowbery receive their endowment in the Nauvoo Temple. (See page 51.)*

January 20, 1846 The floor for the second story of the temple is laid.

January 25, 1846 The first sealings of children to parents take place in the Temple.

January 27, 1846 *William and Mary Rowberry Jenkins receive their endowments in the Nauvoo Temple.*

January 30, 1846 The vane is placed on the Nauvoo Temple.

January 31, 1846 *Mary Jenkins Parsons (Thomas Jenkins' daughter) receives her endowment in the Nauvoo Temple.*

February 4, 1846 The first group crosses the Mississippi River, led by Charles Shumway, goes to Sugar Creek and sets up camp and stays until March 1.

February 7, 1846 The last endowments are given in the Temple (totaling 6,000 endowments received between December 10, 1845 and February 7, 1846.) The walls of the room where the ordinances were performed are torn down and the curtains removed.

February 7, 1846 *John and Charlotte Jenkins Cole (Thomas Jenkins' daughter) receives her endowments in the Nauvoo Temple on the last day*

February 8, 1846 An informal dedication is held by Brigham Young prior to leaving for the West

February 9, 1846 The roof of the temple is partly destroyed by fire, caused by a stovepipe being overheated. A bucket brigade puts it out and the roof is repaired.

February 15, 1846 Brigham Young and others of the Twelve leave Nauvoo, camp at Sugar Creek, where he organizes the camps of the Saints the next day.

End of February 1846 The Mississippi River freezes over, allowing the remaining Saints to cross over on the ice.

April 11, 1846 *Hannah Eliza and John Rowberry have their first child together, Joseph A. Rowberry, at Council Bluffs, Iowa.*

April 30, 1846 The Nauvoo Temple is privately dedicated. Joseph Young, the senior president of the Seventy, offers the dedicatory prayer.

May 1, 1846 Orson Hyde offers the official prayer of dedication of the Nauvoo Temple.

June 26-30, 1846 Captain James Allen of the U.S. army asks for 4 or 5 companies of men to serve as volunteers in the war with Mexico, later known as the Mormon Battalion.

July 11, 1846 Several men left behind are whipped by mobs while harvesting wheat 12 miles from Nauvoo.

September 10-11, 1846 125 men able to bear arms are attacked by an armed mob of 1800, who bombard the city with five pieces of artillery for several days. The brethren organize for self-defence and stop the mobbers about two miles from the city. The "Spartan Band" prevents the mobbers from entering Nauvoo as they fire on the enemy with cannons made of steamboat shafts.



September 12, 1846 The battle of Nauvoo takes place. Wm. Anderson, his son Augustus and Isaac Norton are killed, and others are wounded. The mob also sustains considerable loss.

September 16, 1846 The enemy is driven back from Nauvoo for the fourth time. 100 citizens of Quincy negotiate a treaty to allow the Saints to move away in peace.

September 17, 1846 The mob enters Nauvoo, ignoring the treaty, drives out the Saints and treats many brutally.

September 23, 1846 The last large group of Saints leave Nauvoo following the Battle of Nauvoo.

October 6, 1846 *Charlotte (Thomas' daughter) and John Cole have their second daughter Charlotte, in a covered wagon at Winter Quarters, who dies a month later.*

October 7, 1846 Teams arrive across the river of Mississippi that were sent back to help the poor leave from Nauvoo.

October 9, 1846 The camp of the poor is organized. The miracle of the quails occurs, flocks of exhausted quail fall in the camp of the poor in Iowa, a providential supply for the suffering exiles. They head west and arrive at the east bank of the Missouri river on November 27, 1846.

December 1846 Winter Quarters, (Florence, Nebraska) is inhabited by 3,483 souls in 538 log houses and 83 sod houses. 334 are sick, 75 are widows. There are 814 wagons, 145 horses, 29 mules, 388 yoke of oxen, 463 cows. It is divided into 22 wards.

[March 11, 1848 The Nauvoo Temple is sold to David T.

LeBaron. October 9, 1848--The interior of the temple is burned by an arsonist. April 2, 1849--The ruins and grounds are purchased for the Icarians by Etienne Cabet. May 27, 1850-- A tornado demolishes three of the exterior walls of the temple. In 1856, the last wall is leveled for safety reasons. 1937-1961-- Most of temple block is purchased by Wilford Wood. 1962-- Nauvoo Restoration, Inc. is established. 1999--President Hinckley announces the rebuilding of the Nauvoo Temple "as a memorial to those who built the first structure". October 24, 1999-- Ground breaking of the new temple. June 27, 2002-- Dedication of the Nauvoo Temple.)

SOURCES FOR THE TIMELINE:

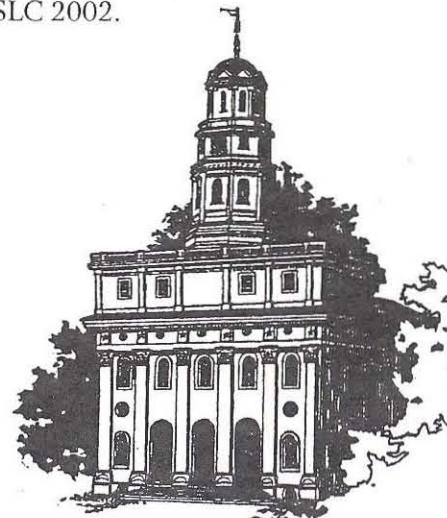
Church History in the Fulness of Times, Religion 341-343, Church Education System, 2000 by Intellectual Reserve, Inc.

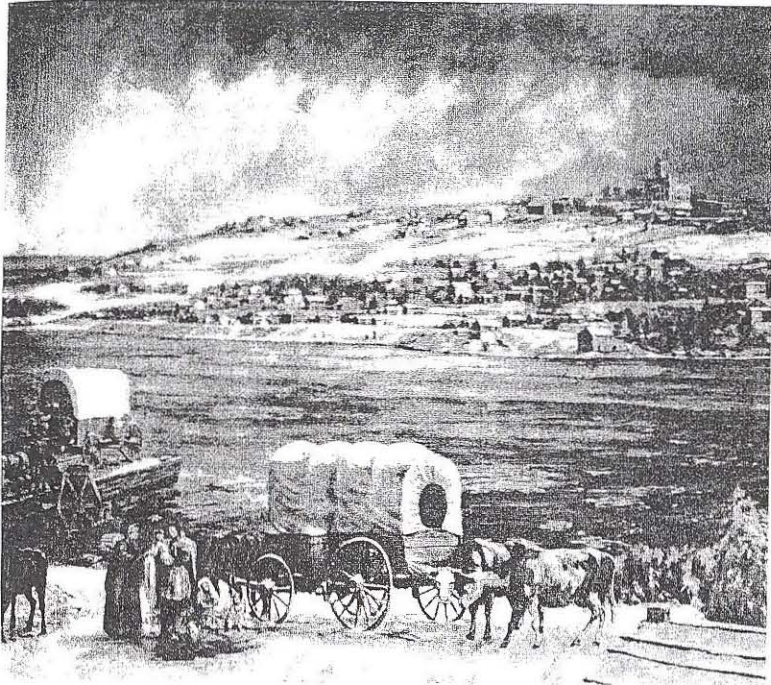
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People and Power of Nauvoo by Milton V. Backman, Jr.; Greg Kofford Books, SLC 2002.





Appendix D

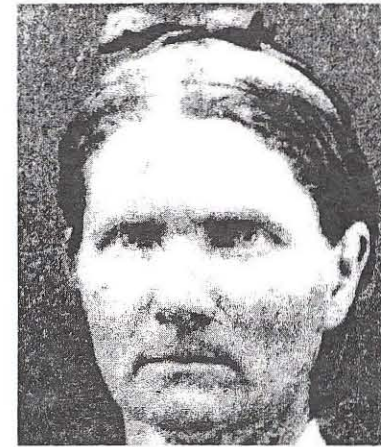
RELATED HISTORIES

[I have been amazed at how much more information we can find if we branch out to the siblings of our ancestors!]

1

A Sketch of the Life of Charlotte Jenkins Cole (daughter of Thomas Jenkins)

Written by Ethel M. Stander and Eva Cole Young,
August 1961



Charlotte Jenkins was born August 9, 1824, at Mathon, Worcestershire, England, the daughter of Thomas and Esther Bruton Jenkins. Her mother died when she was about four years of age. She joined the Church of Jesus Christ of Latter-Day Saints with her father, sister Mary, and two brothers William and Edward. Her family were with the group of about eight hundred people and three ministers who were converted by Wilford Woodruff, he being inspired at a meeting to leave and go south.

They left for America in the sailing vessel "North America" in September 1840. After they were on the water for some time, their vessel got into a whirlpool and they were in it for five hours and unable to get out. The captain had given up hope of ever getting out and told the passengers that it was all up to them. Then in response to prayers offered by the Saints, a mighty wave came and swept them upon the crest and they were out. They were on the ocean about six weeks. It was during this trip across the Atlantic that she first became acquainted with John Cole, whom she later married in Nauvoo in 1843.

She lived in Nauvoo and went through all the hardships and trials the saints had to endure. She was well acquainted with the Prophet Joseph and his brother Hyrum, having received her Patriarchal Blessing from Hyrum Smith. She was at Nauvoo the night Joseph and Hyrum were assassinated. When she described the night she said, with tears in her eyes that it was awful. The cows moored, the horses, neighed, the dogs barked and howled and even the blades of grass hung their heads. We had lost our prophet and what were we going to do. She attended the First Relief Society Meeting at Nauvoo, and joined the Society when they had their second meeting.

She attended the special meeting held at 10 P.M. August 8, 1844 called by William Marks, when Sidney Rigdon addressed the vast assembly for about one and one-half hours. Sidney Rigdon presented himself to the congregation as a "Guardian for the church that it might be built up unto Joseph Smith." The longer he talked the more the people were convinced that he was without inspiration from the Lord and they left the meeting feeling sure that he was not the voice of the true shepherd. Another meeting was held at 2 P.M. the same day, President Brigham Young addressed the congregation. He spoke with great power, and the people were convinced that the authority and power of the Presidency was with the Apostle. When Brigham Young first rose to speak, the

People were greatly astonished, for Brigham Young stood transfigured before them and they beheld the Prophet Joseph Smith and heard his voice as naturally as ever they did when he was living. In describing the meeting she said "He looked like Joseph and he sounded like Joseph, but we know it was Brigham Young."

She was married to John Cole in Nauvoo in 1843 and on July 17, 1844, just a few weeks after the martyrdom of Joseph and Hyrum Smith, their first child, Rachel was born. In December, 1844 the ordinance work in the temple was commenced and thereafter, the building was occupied both day and night to afford the saints the opportunity of receiving their endowments before their departure on their westward journey. On Feb. 7, 1846, upward of six hundred received their endowments. John and Charlotte Cole were with this group, receiving their endowments on February 7, 1846.

After the saints were driven from Nauvoo, John and Charlotte Cole went to Winter Quarters, what is now called Florence, Nebraska, remaining there one winter. It was here Charlotte J. was born October 6, 1846. She was born in a covered wagon and lived only a few weeks. From here they moved to Council Bluffs, Pottawattame County Iowa and stayed there for some time. It was here William Edward first saw the light of this world on July 3, 1848.

They crossed the plains in Edward Hunter Company in the year 1850. On June 26, 1850, Joseph J. was born in a covered wagon somewhere in Nebraska. They arrived in Salt Lake City, October 3, 1850.

January 1, 1851 found the family moving to American Fork, Utah. On this trip the family suffered intensely with the cold, but they found good friends who administered to their comforts. While living in American Fork outside the Fort, their daughter Mary Elizabeth was born in a one-room log cabin on December 13, 1852.

When General H. Wells counseled the saints to take immediate steps to build a fort to protect themselves

from the Indians they willingly obeyed. During the month of July and August 1853 their log cabin along with many more was moved to the fort, making approximately fifty-eight houses in the fort. On October 5, 1854 Lydia Ann was born and on March 18, 1857 John Heber was born while living in the fort. In the year 1859 the family moved to Willard Utah. It was here that the following children were born: Thomas Richard November 9, 1859

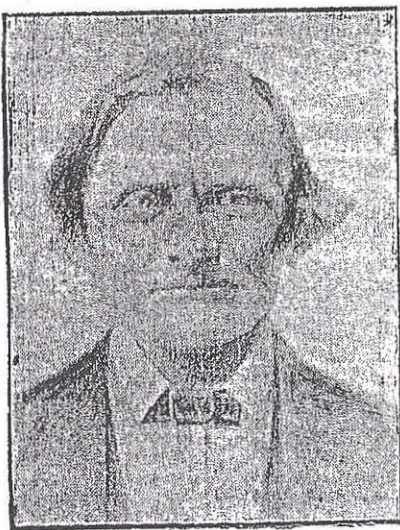
George Amos November 19, 1863

Sarah Melissa April 22, 1866

Robert Franklin June 6, 1868

It was at Willard she spent the remaining years of her life and many of her grandchildren can remember going to Grandma Cole's and having her good molasses on the delicious home-made bread that she baked. She was the mother of eleven children and lived to the ripe old age of 82, having died at Willard, Utah, October 13, 1906.

[from Nauvoo Land & Records File #6892, (husband John Cole's). See also Pioneer Women of Faith and Fortitude, DUP, Vol. 1, p. 631-632, entry for Charlotte Jenkins Cole.]



JOHN COLE.

(Compiled From the Files of The Deseret News of 1867)

#2

Excerpts from the A Sketch of the Life of John Cole

(son-in-law of Thomas Jenkins)

Written by Ethel M. Stander and Eva Cole Young, August 1961

John Cole was born in Herefordshire, England, July 8, 1821, the son of William and Ann Fenner Cole. He joined the Church of Jesus Christ of Latter Day Saints with his father, mother, and following brothers and sisters, Sarah, Elizabeth, Mary, William, Charlotte, and Richard.

(Explanation of Wilford Woodruff's mission and conversions that parallel history #1.)

The Cole family left England in September 1840 in the sailing vessel "North America" bound for America. It was during the trip across the Atlantic that he first became acquainted with Charlotte Jenkins who he later married at Nauvoo in 1843. While living in Nauvoo his father died very suddenly while turning a log in the fireplace that it might burn brighter. After the death of his father, his mother became homesick and dissatisfied and returned to England taking William, Charlotte and Richard--Richard crying at returning said, "I'll come back when I am a man." Sarah married a Mr. Griswold and moved to Michigan, the other children all came to Utah. While living in Nauvoo, John Cole and Charlotte Jenkins were married in 1843. On July 17, 1844, Rachel, their oldest child, was born at Nauvoo, just a few weeks after the martyrdom of Joseph and Hyrum Smith...

(Details about Joseph Smith's prophecies of the saints going west, the martyrdom, Brigham Young's knowledge the keys of the kingdom were there, completing the temple, receiving endowments, Winter Quarters...)

At times John Cole was very discouraged as they were not as comfortable as they had been in England, but with his good wife's encouragement, faith and devotion to her religion, and his sister Elizabeth's (better known as Aunty Betsy) help and the love they gave him they were able to bridge him over the times of discontent. While living here, he in connection with John Robery worked a number of miles from home sawing lumber with a hand saw to make wagons and equipped themselves before starting for Utah. During this, his wife took care of two yoke of oxen and two cows in connection with her home duties....

(Crossed plains, went to American Fork, Utah) On the trip the family suffered intensely with cold. John Cole's feet were badly frozen but they found good friends who administered to their comforts. (Details about Indian troubles, building a fort, dimensions, children born,...)

In 1858 John Cole was called to go to the Echo Canyon to stand guard during the trouble with Johnston's Army. He responded willingly and was gone six weeks. He also made one trip back to meet the hand-cart company with provisions for them in 1856.

In the year 1859 they moved to Willard, Box Elder County, Utah where he purchased a farm from Ira Parks. (Lists children born there.) He prospered and became fairly well-to-do raising hay, grain, sheep and cattle. Later he married Mary Ann Cordon, widow to Bishop Alfred Cordon and to them were born John A., Edwin V. Richard, and Alice. He also married Ellen Danielson and one daughter, Ellen, born to them.

Whatever he was called to do he willingly responded. John Cole and Charlotte Jenkins were both devoted to their religion, prompt tithe payers, ardent supporters of the principles of the Gospel, and endured all the trials of pioneer life.

John Cole died at Willard, Utah, May 20, 1909 at the age of 88 years. [Nauvoo Land & Records File #6892]

#3

History of William & Mary Rowberry Jenkins (son and daughter-in-law of Thomas Jenkins)

Excerpts from "History of My Mother's People"
Written by granddaughter, Mary Hendry, March 1951



My grandfather William Jenkins was born in Worcester, England, October 23, 1818, and my grandmother Mary Parry Rowberry, was born at Bishop's Froome, January 19, 1819. They with members of their families were converted to the Church of Jesus Christ of Latter Day Saints, by Wilford Woodruff, when he converted over 600 members of the United Brethren Church at one time. After their conversion, my grandmother went with Wilford Woodruff to sing at their meetings as he traveled from town to town. At one time she had a very sore throat and sent for Brother Woodruff

to administer to her, but he was unable to come, so he sent his silk handkerchief for her to wear around her throat and promised her if she would do so, she would be made well. She wore the handkerchief and by the next day she was well again.

They left England for America on the ship Isaac Newton* in September 1840 with the first ship load of Saints to sail from England, arriving at New Orleans*, December 21, 1840, going by boat to Nauvoo. The voyage and hardships were too much for some of them, and his father Thomas Jenkins, lived only two years in Nauvoo, but long enough to have his Patriarchal Blessing from Hyrum Smith, September 13, 1841. He was buried in Nauvoo. The family lived at Nauvoo where William Jenkins was a member of the Nauvoo Legion Band. They had their Patriarchal Blessings from patriarch Hyrum Smith November 29, 1841. They lived with the Saints at Nauvoo for ten years* suffering with the Saints until they left Kanesville, July 4th 1850 and arrived in the Salt Lake City with the Edward Hunter company, October 13, 1850.

They lived at Tooele for some years, and then came to Wellsville, in 1859, where they made their home. Their home was on the lot where Leon Hendry, their great grandson now lives. They owned a small farm west of Thomas Poppleton's home in the east field. They had a family of eight girls, two little boys died in infancy. Both Grandmother and grandfather were very good singers. They lived their religion to the end of their lives. Grandfather died of pneumonia August 3, 1872 and Grandmother died July 16 1885 of the effects of a stroke suffered several years earlier. My mother cared for her mother almost five years after her marriage.

Excerpts from
"A Brief Sketch of Alice Baker Kraft's Trip to England
In Search of Jenkins and Rowberry Records"
Written by great granddaughter, Alice Baker Kraft

(Descriptions of little towns in the midlands of Herefordshire, visiting the parishes and finding records. Recounts stories of her great-grandparents William and Mary Rowberry Jenkins, her singing and healing by Wilford Woodruff, voyage to America)

(Referring to Thomas Jenkins) It was his great privilege before his death to be baptized by proxy for a number of his kindred dead and to receive a Patriarchal Blessing by Hyrum Smith on the 13th of September, 1841.

The family lived in Nauvoo where William Jenkins was a member of the Nauvoo Legion Band. He, with members of his family, were in the meeting when the mantle of Joseph fell upon Brigham Young, and they have testified to the truth of this experience many times. (See also Pioneer Women of Faith and Fortitude, p. 1522-1523 entry for Mary Parry Rowberry Jenkins)

Sorting out Duplicate Names

In this section of information about William Jenkins, I think it might be helpful to share a source of confusion. In this period of history in the midlands of England and then in Nauvoo, there are two men named William Jenkins that keep crossing paths. Both were from Worcester, England, both became United Brethren preachers, both were baptized by Wilford Woodruff within 8 days of each other and both emigrated to Nauvoo within six months of each other. This makes it tricky to weed out which information goes with which man.

Here's a chart to compare:

William Jenkins (Ours)

Parents: Thomas and Esther Bruton Jenkins,

Birthdate: christened October 23, 1818 (1810 on ship list)

Birthplace: Mathon, Worcester, England

Baptism date: March 16, 1840 at Frome's Hill, same location as father Thomas Jenkins

Marriage Date: 1 July 1840

Wife: Mary Parry Rowberry

Children: 10 with first wife after arrival in Nauvoo

Voyage to America: left 8 Sep 1840 on ship *North America*

Nauvoo Endowment date: January 27, 1846

Seventy: 12th Quorum--October 8, 1844

William Jenkins (The other one)

Parents: Bough?

Birthdate: October 9, 1814 (1811 on ship list)

Birthplace: England

lived at Leigh in 1840

Baptism date: March 24, 1840

Marriage Date:

Wife: Eliza Phelps

Children: none in 1841

Voyage to America: left February 16, 1841 on ship *Echo*

Nauvoo Endowment date: January 12, 1846

Seventy: January 12, 1846 12th Quorum (From 70's Record)

It was tricky trying to figure out which William baptism dates were which. On March 16 a "William Jenkins" is listed with two others, which in his journal says were baptized at Frooms Hill, (same location as his father Thomas Jenkins.) He is nineteen at the time, not married yet (though he was married four months later), probably living at home. The other William Jenkins is four years

older and married with a home of his own probably in Leigh. In the Woodruff journal, Elder Woodruff goes to a pool to baptize a preacher and then three other preachers ride up in a gig wanting to talk to him. He preached to them, and then they all prayed together and all four preachers were baptized and confirmed, then they "went their way rejoicing". In the baptism book on that date March 24, it lists "Wm. (An older title?) Jenkins <priest>, Daniel Browett <priest>, John Gaily <priest>, then six other names, including William and Mary Parsons, who is the daughter of Thomas Jenkins.

The journal adds that Elder Woodruff spent the night at William Parson's home at Moorends Cross. Later on April 1st, he walked to Leigh and spent the night with Brother Wm. Jenkins. The next day, April 2 he baptized six people in Leigh, one of which was Eliza Jenkins. With all the factors surrounding this baptism I think that this "Eliza Jenkins" was the wife of William Jenkins (not "our" William Jenkins) and not our Hannah Eliza Jenkins, wife of Edward Jenkins. Others have made the conclusion that Hannah Eliza was baptized on April 2, 1840, but I think we can't assume that is the case. Another thought is there is the distinct possibility that they could be cousins or some type of relatives to each other, which time and research may bear out. I guess the lesson is that we have to be careful not to assume anything when we see the name William Jenkins or Eliza Jenkins.

[Two others cases of confusion are 1) In the Nauvoo Land & Records file for our William Jenkins, page 8, where it tells of a Mary Ann Weston was seeking an apprenticeship as a dressmaker in 1839 and went to live with Mr. and Mrs. William Jenkins. But we know our William Jenkins didn't marry until July 1840, so it was the other William Jenkins. 2) There is also a mistake about Edward T. Jenkins, #10391, the infant born Feb. 12, 1843 and died on Oct. 2, 1843. He was the son of William & Mary Jenkins, not Edward & Hannah Jenkins.]

#4

History of Charles Edward Jenkins

(son of Hannah Eliza Barber Jenkins
Rowberry)

Written by George Tripp, grandson of Charles Edward Jenkins' half sister, Eliza Rowberry Nelson, and submitted to the Nauvoo Land and Records Files about 2000.

As a small boy I used to take advantage of every opportunity to climb up on my Grandmother Nelson's lap and listen to her fascinating stories of her childhood in Tooele. I heard them so many times that I almost know them as well as she did. Because she never mentioned her older half brother Charles Edward Jenkins I wonder if she knew of his existence? He never came to Utah and because her mother died when she was only six months old she probably did not have an opportunity to learn much of her mother's family.

I learned of Charles Edward Jenkins through a friend James Kimball, whose son-in-law (Mark E. Gardner) was a professional genealogist who had researched the Jenkins family for a distant relative and loaned his genealogical research to me.

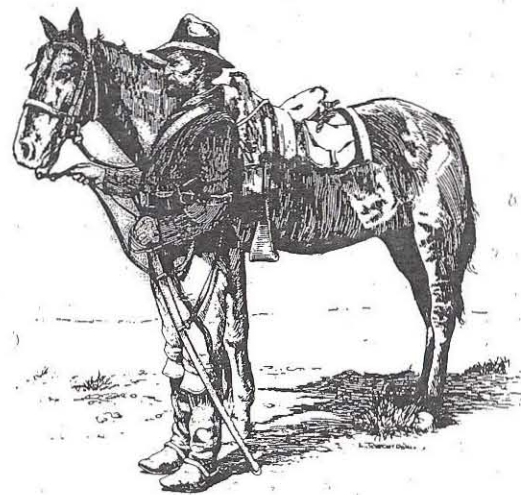
Charles Edward Jenkins was born and christened Charles Barber (his mother's surname) on the 20th of March 1831 in Leigh, Worcester, England, the son of Hannah Eliza Barber, the name he was known by until approximately 1842.

In the 1841 census of Leigh Sinton, Worcester, England, Charles who was still known as Charles Barber at that time, appeared on the census record as living with his grandparents, Sarah and Thomas Hooper (his grandfather Thomas Barber had died in 1832 and his grandmother

had remarried.) Charles was listed as being 11 years of age on the census record.

It isn't known when or how Charles was reunited with his mother and stepfather Edward Jenkins in Nauvoo, Illinois or when he adopted his step-father's surname but he is listed in the Nauvoo, Illinois census taken in 1842 as Charles Jenkins at that time he was living in the Nauvoo Third Ward.

[He describes how Charles Jenkins had enlisted in the United States Army in the Second Nebraska Cavalry Regiment, Company G on November 22, 1862 under General Alfred H. Sully.]



VOLUNTEER ENLISTMENT.



[From the Regimental Descriptive Book, he is described as 31 years old, 5 feet, 8 inches, fair complexion, blue eyes, fair hair, born in Worcester County, England and his occupation as a farmer. He enlisted in Falls City.

On his Muster-out Roll, dated December 14, 1863 in Falls City New Jersey, there is listed a clothing account for \$48.67 and his horse is valued at \$75.00 with the remark, "Pay due for use of horse and horse equipment at 40 cents per day from June 30 to Dec. 14, 1863. (Copy of enlistment papers in Land & Record File)]

[There is a detailed description of a battle on September 3, 1863 between Charles' regiment and the Sioux Indians, with great losses on both sides.]

Charles was married to three different wives, Susan Hoppes (by whom he became the father of six children), Clara Borden and Dicy Bryant. Charles died on the 30th of January 1900. His obituary which appeared in the *Bancroft Blade* stated, "Chas. Jenkins an old soldier residing on the reservation four miles from Bancroft died Tuesday at the age of 72 years and was buried in the Bancroft Cemetery Wednesday.

#5

History of Mary Ann Jenkins (daughter of Edward and Hannah Eliza Barber Jenkins)

(Excerpt from George Tripp's history-details of her trip to Tooele with her mother and husband John Rowberry.) Mary Ann spent the remainder of her life in the Tooele Valley. About 1854 (the exact date is unknown) Mary Ann married Robert Cunningham Shields. In 1860 because all of the best farm ground in the vicinity of Tooele City had been taken up, some families moved to Pine Canyon (Lakeview) including the Shields. A branch of the LDS Church was organized there in 1861 and Robert Shields was set apart as the Presiding Elder. The Shields' home became the first meeting place and social center of the community. They became the parents of 10 children. Mary Ann died on March 1, 1870.

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ENDNOTES

Chapter 1, Thomas Jenkins

1. Family Records and Gardner research.
2. Job Smith, "The United Brethren, *Improvement Era*, July 1910, p. 818-823.
3. Arthur Erikson, *History of John Benbow*, (Privately Printed, available in BYU HBLLibrary, Special Collectons) p. 5.
4. Job Smith, "The United Brethren, *Improvement Era*, July 1910, p. 818-823.
5. Scott G. Kenney, editor, *Wilford Woodruff Journal, 1833-1898*, Typescript, Volume 1 29 Dec 1833-31 Dec 1840.
6. Ibid., p. 25. Following this, there are several quotations from the journal that I will not endnote.
7. *History of the Church*, Vol. 4, page 140.
8. *Pioneer Women of Faith and Fortitude*, (DUP Publisher Press, 1998) Vol 2, p. 1522-1523 entry for Mary Parry Rowberry Jenkins. [See Appendix D, #3 for a full copy of the history.]
9. Ibid.
10. Ibid. P. 1523 and Fred Woods, *Gathering to Nauvoo* (Covenant Communication, Inc. American Fork, 2001), p. 155-156.
11. *Pioneer Women of Faith and Fortitude*, (DUP Publisher Press, 1998) Vol 2, p. 631.
12. *Autobiography of Robert Crookston*, p. 6, quoted by Fred Woods, *Gathering to Nauvoo*, (Covenant Communications, American Fork, 2001), p. 85.

13. *The Life of Thomas Steed from His Own Diary, 1826-1910*, quoted by Fred Woods, *Gathering to Nauvoo*, (Covenant Communications, American Fork, 2001), p. 87.

14. Ibid.

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16. M. H. Cannon, "Migration of English Mormons to America", *American Historical Review*, 52:441, quoted by David E. Miller and Della S. Miller, *Nauvoo: The City of Joseph* (Utah History Atlas, 2001), p. 75.

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19. HC 4:229-230 and Lucy Mack Smith, *History of the Prophet Joseph Smith*, p. 266.

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Chapter 2: Edward Jenkins

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2. HC 4:305 and Don F. Colvin, *Nauvoo Temple, A Story of Faith*, (Covenant Communications, 2002), p. 52, 73, footnote #27.

3. Ibid, p. 17.

4. HC 4:329.

5. Don F. Colvin, *Nauvoo Temple, A Story of Faith*, (Covenant Communications, 2002), p. 19.

6. Ibid, p. 22.

7. Ibid, p. 38-39.

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9. Ibid, p. 38.

10. Milton V. Backman, Jr., *People and Power of Nauvoo*, (Greg Kofford Books, SLC, 2002), p. 12.

Chapter 3: Hannah Eliza Barber Jenkins

1. Job Smith, "The United Brethren," *Improvement Era*, July 1910, pp. 818-823.

2. Richard Neitzel Holzapel and Jeni Broberg Holzapel, *Women of Nauvoo*, (Bookcraft, SLC, 1992), p. 85.

3. *Journal of Mormon History*, Vol. 11, 1984, p. 92-93.

4. Ethel M. Stander and Eva Cole Young, "A Sketch of the Life of Charlotte Jenkins Cole", Nauvoo Land & Records File for John Cole, #6892, p. 16.

5. Ibid.

6. Alice Baker Kraft, "A Brief Sketch of Alice Baker Kraft's Trip to England in Search of Jenkins and Rowberry Records", Nauvoo Land and Records File for William Jenkins #10518, p. 13, and *Pioneer Women of Faith and Fortitude*, Vol. 2, (DUP, Publisher's Press, 1998) p. 1522-1523.

7. Benjamin F. Johnson, *My Life's Review*, (1947), p. 103-104, quoted by Milton V. Backman, Jr., *People and Power of Nauvoo*, (Greg Kofford Books, SLC, 2002), p. 104.

8. Helen Whitney, "Scenes in Nauvoo," *Women's Exponent* 11 (1882) p. 130, quoted by Milton V. Backman, Jr., *People and Power of Nauvoo*, (Greg Kofford Books, SLC, 2002), p.105.

9. Scott G. Kenney, editor, *Wilford Woodruff Journal, 1833-1898*, including his 1840 Baptism Book, Vol. 1 Dec 1833 to Dec 1840.

10. George W. Givens, *In Old Nauvoo--Everyday Life in the City of Joseph*, (Deseret Book, SLC 1990), p. 216.
11. Richard Neitzel Holzapel and Jeni Broberg Holzapfel, *Women of Nauvoo*, (Bookcraft, SLC, 1992), p. 80.
12. John K. Edmunds, *Through Temple Doors*, (Bookcraft, SLC, 1978), p. 74-75.
13. John A. Widtsoe, compiler, *Priesthood and Church Government in the Church of Jesus Christ of Latter-day Saints*, (Deseret Book, SLC 1939, p. 351.
14. Don F. Colvin, *Nauvoo Temple, A Story of Faith*, (Covenant Communications, 2002), p. 86.
15. Ibid, p. 88.
16. Ibid, p. 88 and *Times and Seasons*, 15 Sep 1844, p. 651.
17. Ibid, p. 88-89.
18. Richard Neitzel Holzapel and Jeni Broberg Holzapfel, *Women of Nauvoo*, (Bookcraft, SLC, 1992), p. 150-151.
19. *Times and Seasons*, 15 July 1845, p. 973.
20. Nauvoo Temple Endowment Register, p. 89-90.
21. Don F. Colvin, *Nauvoo Temple, A Story of Faith*, (Covenant Communications, 2002), pp. 116, 219-220.
22. Ibid, p. 92.
23. Nauvoo Temple Endowment Register, p.346, Nauvoo Land & Records, File #6893, p. 1-2.
24. Sara Dearmon Pea Rich, "Reminiscences of Sara Dearmon Pea Rich," p. 65-66, LDS Church Archives, quoted by Don F. Colvin, *Nauvoo Temple, A Story of Faith*, (Covenant Communications, 2002), p. 108.
25. Ellen Douglas letter to parents and friends, 2 June 1842 and 1 Feb 1843, copy located in Dougloas File, Nauvoo Land & Records, quoted by

Milton V. Backman, Jr., *People and Power of Nauvoo*, (Greg Kofford Books, SLC, 2002), p. 18-19, 22.

Chapter 4: Sara Emma Jenkins

1. Family records and Nauvoo Land & Records Files.
2. George W. Givens, *In Old Nauvoo--Everyday Life in the City of Joseph*, (Deseret Book, SLC 1990), p. 220.
3. Ibid, p. 161-164.
4. Nauvoo Temple Endowment Register, p. 89-90.
5. President Gordon B. Hinckley created this imagery in his talk at the end of the dedication service of the newly rebuilt Nauvoo Temple on June 30, 2002. He "extended a heartfelt request that those present in the temple take time upon leaving the service to walk down Parley Street. He asked that as they did so, they think of a young pioneer family and imagine the difficulty of leaving a comfortable home and departing for an inknown destination. See "A Walk Down Parley Street" by James W. Petty, August 2003 *Ensign*, p. 43-49. (Great paintings!)

Appendix C: Nauvoo Timeline 1839-1846

1. George W. Givens, *In Old Nauvoo--Everyday Life in the City of Joseph*, (Deseret Book, SLC 1990), p 2.
2. *HC* Vol 4, p. 133.
3. George W. Givens, *In Old Nauvoo--Everyday Life in the City of Joseph*, (Deseret Book, SLC 1990), p . 4-5.
4. Ibid, p. 83.
5. See Appendix D, #1.
6. *HC*, Vol. 6:9.
7. Patriarchal Blessings, Vol. 4, p. 109.
8. See Appendix D, # 3.

And now a note for the most faithful of souls, the
“appendix-reader”! You are amazing! Thanks for reading, for
taking time to know your Nauvoo ancestors! Thanks for enduring
to the end--just like Thomas, Edward, Hannah and Sara Emma!
May you be blessed for all the many other ways that you endure
faithfully!

With much love,

Catheri



The End