

# The English Family of Our Ancestor **Samuel Southwick (1776 – 1846)** and His American Posterity



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## **A Family History with Coloring Pages** and extensive research footnotes

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## Acknowledgements

This family history with coloring pages uses information gathered over the years by many descendants of Samuel Southwick but has never been assembled into a history about him and his family before. Key people whose genealogical research contributed to this work:

**Neal Southwick** (deceased) genealogist at Ricks College in Idaho and author of two Joseph Southwick history books.

**Merle Southwick Chipman** (deceased) lifelong genealogy researcher of Southwick ancestry.

**Elaine Christensen Southwick** (deceased) book about Edward Southwick III.

**Rosalie Brown Clarke** (deceased) Southwick Family Organization Genealogist.

**Tonya Perkes Rogers** did much original family history research for this coloring book project.

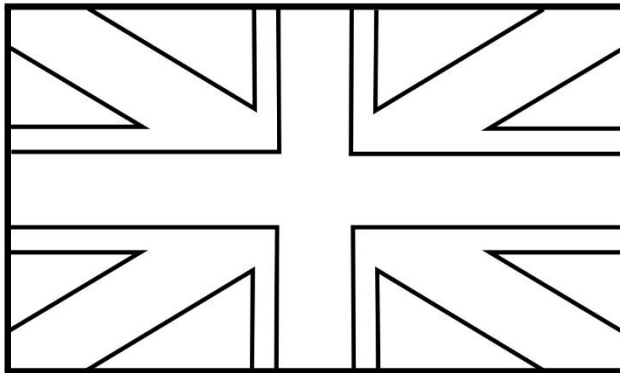
**Alona Southwick Perkes** – keeper of Southwick family records and memorabilia.

**Michael Southwick** - descendant of Samuel's brother, Edward Southwick (1769), and genealogist who still lives in England.

**Caveat:** Every effort was made to use accurate, original source documents and data, which are cited in the **End Notes** section. Faulty family traditions and genealogical errors of the past were corrected wherever possible and explained in the end notes. Unintentional errors made by wrong inferences from sparse documentation are likely herein, none-the-less I hope you will better understand the life and times of Samuel Southwick (1776 – 1846) of England from whom we descend.

J. Wanless Southwick,  
Rexburg, Idaho  
July 2020

## Samuel Southwick's Parents and Their Hometown



The flag of Great Britain when Samuel Southwick was born in 1776.  
(Color the triangles blue and the cross in the middle red)



As a boy, **Samuel Southwick** lived with his parents, **John Southwick and Grace Davenill**, in a little village known as Cradley, near the center of England. He had 6 brothers and 2 sisters. They farmed part of common land near their home and raised some cattle. They were poor people.<sup>1</sup>

### Wealth in England

Owning land was the main form of wealth in the 18th century. Political power and influence were in the hands of rich landowners. At the top were the nobility. Below them were a class of nearly rich landowners called the gentry. There was another class of landowners called yeomen between the rich and the poor.

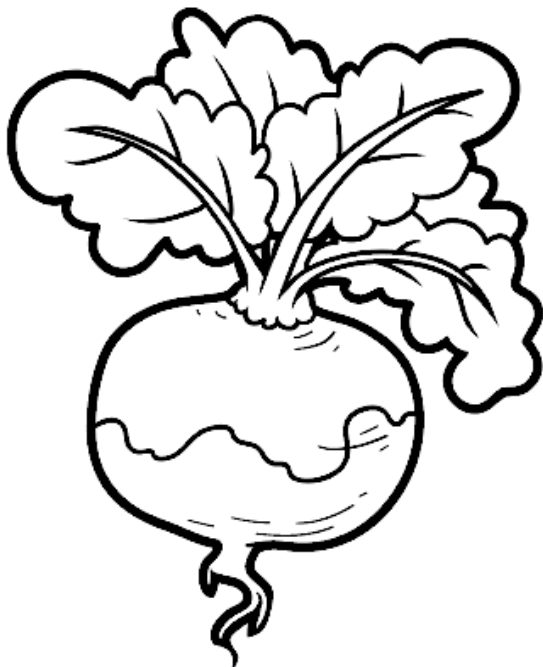
Middle class people such as merchants and professional men became richer and more numerous, especially in the towns. Below them was the great mass of the population, craftsmen, and laborers. In the 18th century probably half the population lived at subsistence or bare survival level.<sup>1</sup>

### Land Reform

Until the 18th century most farmland around each village or small town, was divided into 3 huge fields. Each year 2 fields were sown with crops while the third was left fallow (unused to avoid depleting the soil). Village farmers each had certain strips of land in each field that they could use.

Then, during the 18th century, land was enclosed for the stated purpose of making it more productive. British Enclosure Acts removed the prior rights of local people to the rural land they had often used for generations. The lands seized by the acts were then consolidated into individual and privately owned farms. Wealthy lords were able to purchase the best land and push out small-scale farmers, causing a migration of men looking for wage labor in cities.<sup>2, 3</sup>

**Samuel's ancestors** had lived in the Cradley area for over a hundred years, but during Samuel's lifetime big changes were coming. They were called the **agricultural and industrial revolutions**.<sup>2, 3</sup> In addition to making farm fields bigger, through consolidation of smaller fields, new ways to fertilize the land were developed. **Turnips and clover** were planted instead of letting land lay fallow. These crops put nitrogen back into the soil and provided fodder for livestock, which meant more meat in the diet of people.<sup>4</sup>



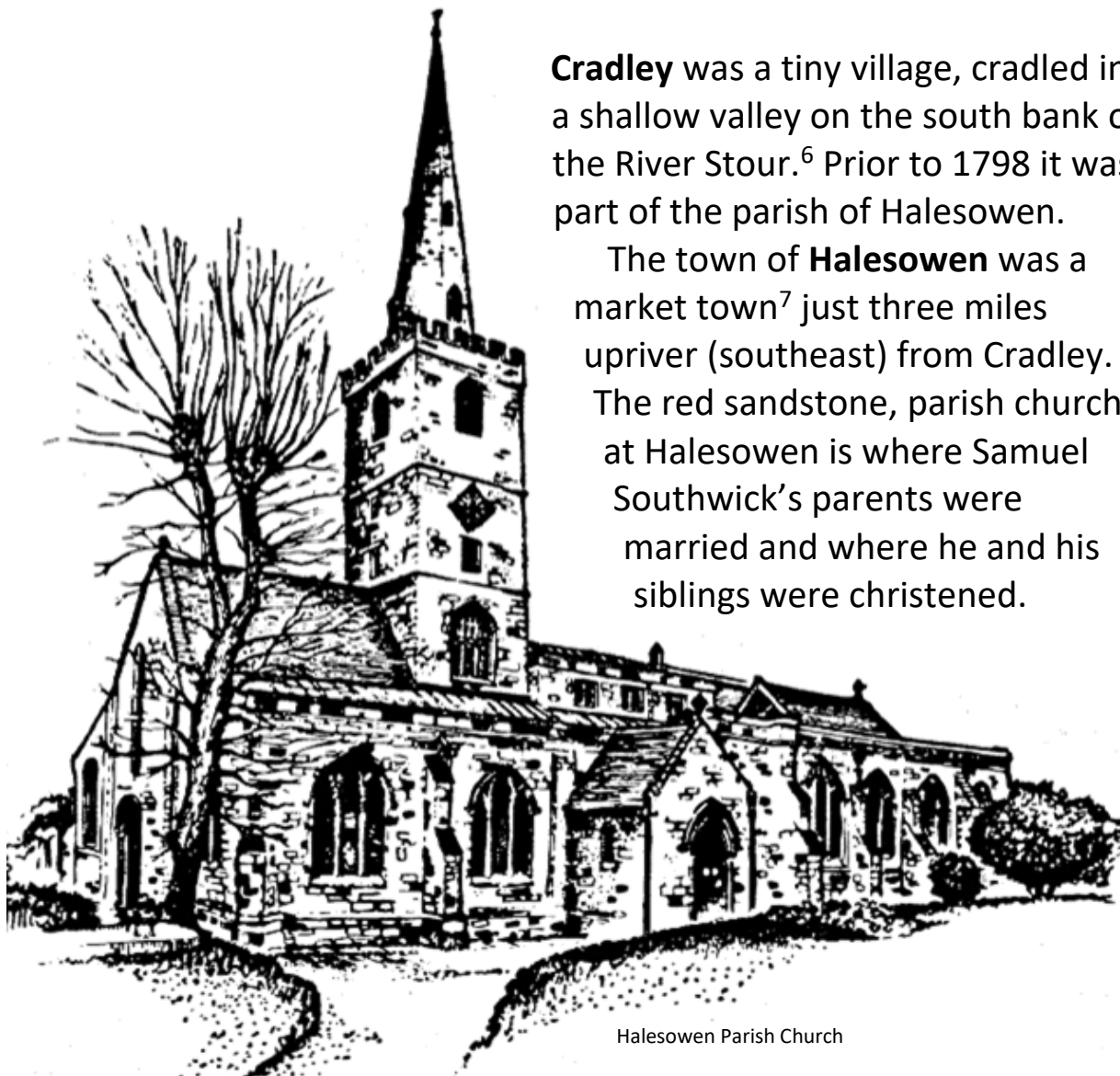
(Turnip: green leaves, purple top, white bottom)  
food.coloringcrew.com



Red Clover  
coloringpagebook.com  
(red flower, green leaves and stems)

Better farm machinery to plant and harvest crops were being invented.<sup>5</sup> Draft animals provided power to do more field work. Higher yielding wheat and barley, plus new crops such as potatoes, produced more food per acre.

The result was that more food could be produced by fewer farmers. This revolution meant that some of the people who worked on farms needed to **find new places to live and new occupations**.



Halesowen Parish Church

**Cradley** was a tiny village, cradled in a shallow valley on the south bank of the River Stour.<sup>6</sup> Prior to 1798 it was part of the parish of Halesowen.

The town of **Halesowen** was a market town<sup>7</sup> just three miles upriver (southeast) from Cradley. The red sandstone, parish church at Halesowen is where Samuel Southwick's parents were married and where he and his siblings were christened.

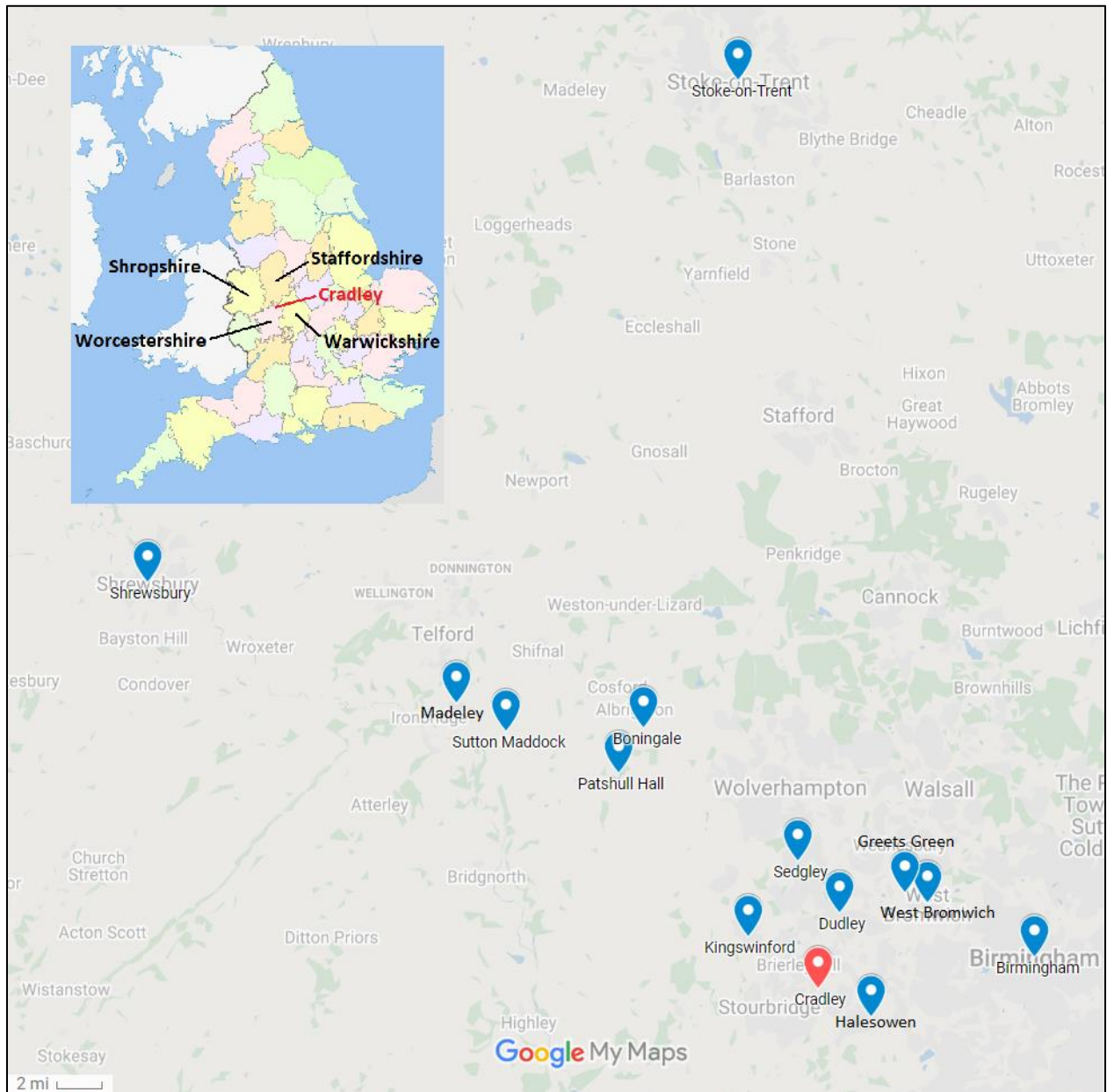
At this time, the Church of England was a government institution.<sup>8</sup> The King of England was head of the church. The local parish represented the King in important local matters. The parish's responsibilities included recording christenings (births), marriages, and deaths.

Parliament in London was the law-making part of government. Only rich, landowning men could elect members of parliament. That meant poor villagers like the Southwicks, had no vote, no say in government.

## Map Showing Towns in England

(Map pins show places mentioned in this family history.)

Our Southwick family originated in the village of **Cradley**, then it scattered across four counties in England. The map inset shows those historic counties.



## Samuel's Siblings

In 1812, when Samuel was 36 years old, his 73-year-old, widowed mother, Grace, made out her last will and testament, designating her youngest child, Elizabeth (28), to oversee the distribution of her possessions after she died. Thanks to the will, we know about Samuel's parents and his siblings who made up this Southwick family of Cradley:

**Sarah (1761):** The oldest child, Sarah, apparently went into domestic service when she was young. That meant she would be hired to live



with rich people, do household chores, and help care for their family. Probably, after working for several different employers, she was hired to work at a huge mansion house about 18 miles from her home in Cradley. It was

called **Patshull Hall** and was part of a 340-acre, country estate of a wealthy family named **Pigot**.

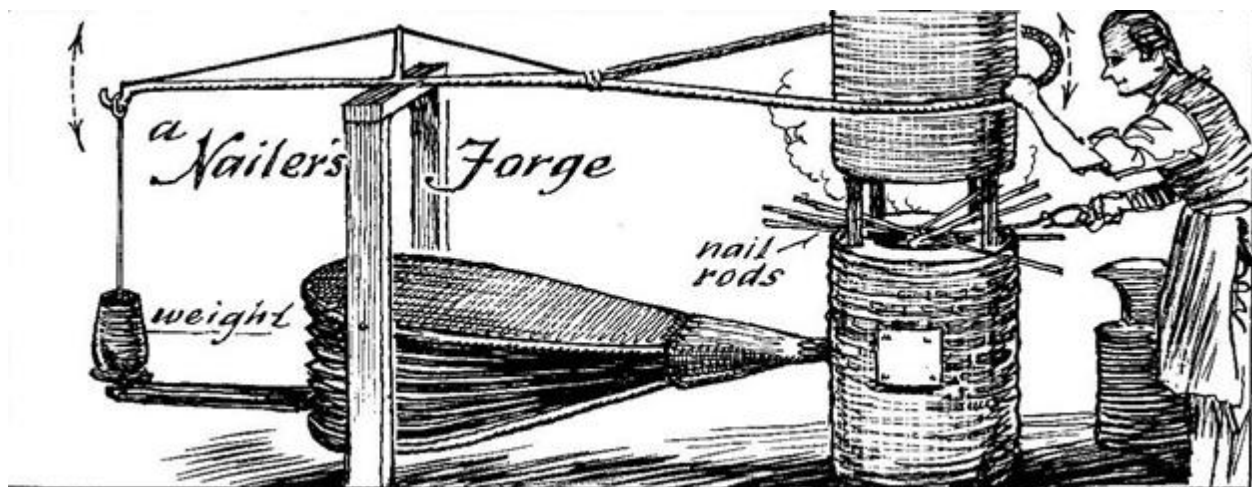
She was living there in 1803, when she married **Aaron Madely**, a 27-year-old "yeoman," which meant he owned a little land, probably near Boningale, Shropshire where they were married. They had a baby boy that year when she was 42 years old.

We don't know when she started work at Patshull Hall, but it was probably after her employer (British Army Officer, Sir Robert Pigot) fought Americans at Lexington and Concord, and in the Battle of Bunker Hill.<sup>9</sup>



Sarah may have arranged to have **her brother Thomas** come work at the Patshull estate too. That would have drawn him away from the Cradley area to the eastern fringes of Shropshire for employment. That's where he discovered the girl he married.

**John (1764):** There was something to dislike about Samuel's oldest brother, John. He was excluded from receiving a share of his mother's estate. In the will, she bequeathed just one shilling to him, which was a way to handle an unloved or disowned child.<sup>6</sup> John Southwick married **Nancy Bloomer** in 1803, when he was about 39 and she was about 27. They had 6 children and made their home in Cradley, where they worked in the iron industry making nails and chains.<sup>10, 11, 12</sup>



**William (1766):** William married **Elizabeth Horton** in 1792, when he was about 26 and she was about 20. She came from Tanworth, about 25 miles southeast of Cradley, in Warwickshire. They raised their family around Cradley. Some of their 7 children went into iron work businesses.

#### **Nail Making**

Nail-making was heavy, laborious, and dangerous work. Nailers would collect bundles of iron nail-rod from a nail-master's warehouse and take them back to their homes, which often had a cramped nail-shop attached. At the end of the week, nailers would take sackfuls of finished nails back to the nail-master and be paid by the weight of good nails returned, less some allowance for waste. The pay was very low, but thousands of people worked as nailers in the West Midlands area of England.

**Edward** (1769): Edward, apparently took a girl named **Mary** from Halesowen as his wife. We don't have their marriage information. They had a daughter, Sarah (1795), who was christened in Birmingham and married a tailor (William Maskall). They had two sons christened in Halesowen; Joseph (1798) a shoemaker, and Edwin (1806). Son Joseph's posterity continues into present-day England, one of whom is Michael Southwick (1964), who has done much Southwick genealogy and corresponded with Neal Southwick, our family genealogist.

**Jane** (1772): Samuel apparently had a baby sister, Jane, who was born and died in early 1772.

**Thomas** (1773): Thomas may have worked at the Patshull estate in Shropshire, where their oldest sister, Sarah, was employed as a domestic servant. That may be where he found a girl named **Mary Richards**, who lived near or worked at Patshull. Thomas and Mary got married in Sutton Maddock in 1797 when he was 24 and she was 28. They made their home near Sutton Maddock in Shropshire, about 20 miles northeast of Cradley, but only about 6 miles from where his sister, Sarah, lived with her husband in Boningale. Shropshire was (and is today) a rural farming area. Thomas found steady work there, so they remained in Sutton Maddock and raised a large family of 10 there.

**Joseph** (1778): Samuel's *younger* brother, Joseph, married before he did. Joseph was 26 when he married **Ann Haines** (24) of Old Swinford in 1804 at the parish church in **Kingswinford**, which was 4 or 5 miles northwest of Cradley and Old Swinford. After their first of their five children

died, they moved to

Birmingham, Warwickshire where he and his sons became "gun stockers" (fit the stocks of guns onto the barrels).



**Elizabeth** (1784): Samuel's *youngest* sister, Elizabeth, and her husband, **Benjamin Harrison**, raised their 6 children in Cradley. She outlived him by at least 35 years and ran a Pub<sup>13</sup> in Cradley.



Shortly before Elizabeth married in 1812, she was appointed

“Sole Executrix” of her mother’s (Grace Southwick) will. When Grace died in 1820, her estate was sold for less than £100, which was to be divided equally among her children (except for John). In today’s money, the estate value would be less than \$10,000.<sup>14, 15</sup>



**English money system in 1820:**

12 **pence** (symbol = d for penny) in a **shilling** (symbol = s)  
20 shillings in a **pound** (symbol = £).

In 1820, one pound (£1) had the buying power of about \$97.28 today. A shilling was worth about \$4.86.

← This copper coin was a two-penny piece, called a “tuppence.”

## Samuel's Marriages and Occupations

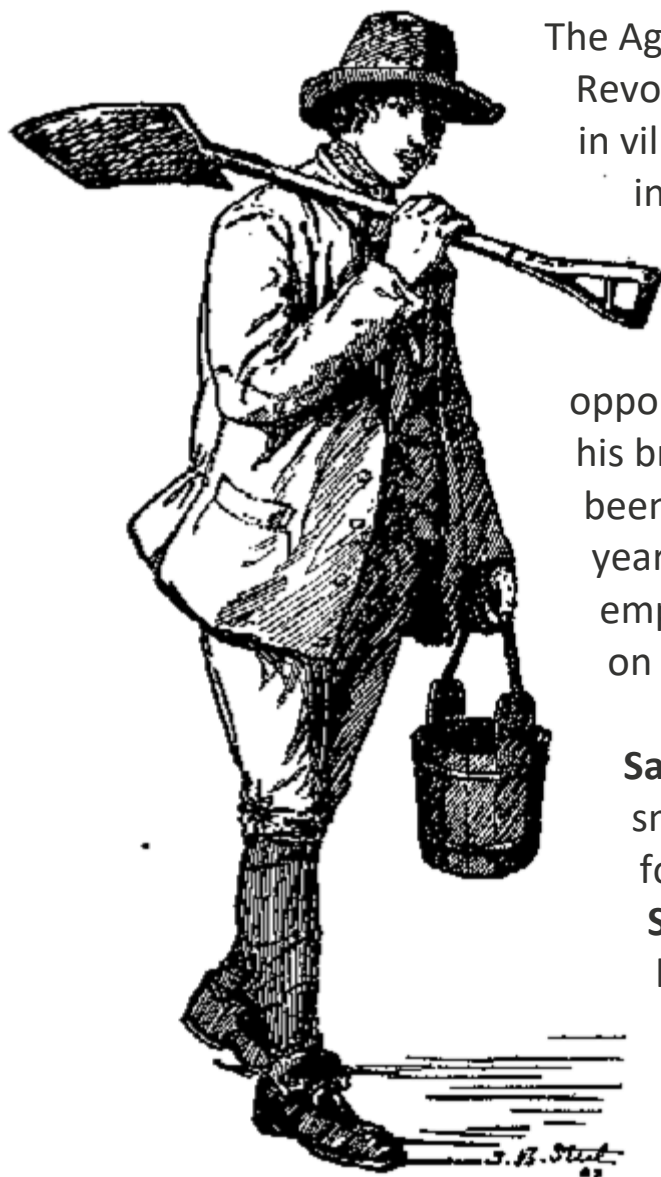
**Samuel** (1776): Samuel was 29 years old on 7 May 1805 when he married **Ann Holloway**,<sup>16</sup> who was 21 years old. Both had been christened as babies in the Halesowen

parish church, but they chose to be married at St. Mary's church in Kingswinford, where Samuel's younger brother, Joseph, had been married just 6 months earlier. Joseph and his new wife were at Samuel and Ann's wedding and they signed the marriage document as witnesses.

After their first daughter, Sarah, was born in 1806, Samuel and Ann moved to Sutton Maddock, where his brother Thomas lived.



amazondrygoods.com



The Agricultural and Industrial Revolutions were having their effects in villages and towns. Men were increasingly forced to move to find work to support their families. Among them was Samuel, who learned of an employment opportunity in rural Shropshire, where his brother Thomas and his family had been living for about 10 years. 32-year-old Samuel was probably employed as an agricultural laborer on a farm near Sutton Maddock.

**Samuel and Ann** probably had a small cottage to turn into a home for them and their little daughter, **Sarah**. It wasn't long before a baby boy, **Joseph**, was born. They christened him at the parish church at nearby Madeley in 1809.

As time progressed, another son was born in 1811. They named him **Edward** and had him christened in the Sutton Maddock parish church. Samuel's employment must have been stable, because the little family was still at Sutton Maddock when the 4<sup>th</sup> child, Mary, was born in 1813 and christened there.

Samuel probably couldn't read the local newspaper (*The Salopian Journal*), but the July 27, 1814 edition<sup>17</sup> told of local public celebrations that Samuel probably participated in. The 20-year-long war with France seemed to be at an end in April 1814, when Napoleon Bonaparte was

forced into exile. By British royal decree,<sup>18</sup> July 7, 1814 was designated as a “**Day of Public Thanksgiving to Almighty God, in consequence of the Restoration of Peace.**”

*The Salopian Journal*

*July 27, 1814*

Amid the various rejoicings which have taken place in this county, in the celebration of the Blessings of Peace, few have exceeded that of Much Wenlock [a village within 10 miles of Samuel's home], nor have been more compassionately directed by the opulent for the gratification of the poorer classes, the **bells ringing** incessantly, and a great number of **sheep roasting** in different parts of the town, particularly on the Thanksgiving Day, when, **after divine service**, tables were laid in every street, and the poor fed with plenty of **mutton, potatoes, plum-pudding, and good ale**; and in the evening, tea was provided for the women: after which, upwards of 200[?] **couple danced** in the orchard of Richard Collins, Esq.

— The same [was] repeated on Tuesday following— several respectable Balls; and to conclude, on Wednesday evening, there was a decent assembly of the **lower order** at the Townhall, which was splendidly illuminated, and the light fantastic toe kept it up till midnight, when all departed highly gratified.



Poor people, like Samuel Southwick, were part of the “**lower order**” of society in England during his lifetime. Their monotonous lives did not often include festivities and feasts and such as they experienced during this week of public celebration of peace.



Although the end of the war brought peace, the end of the wartime economy threw Great Britain's commerce into confusion, bringing depressed prices and low wages. Then came the stress of **the very severe winter of 1814-15**, which set the stage for a resurgence of typhus fever and relapsing fever,<sup>19</sup> which started among the poor and became epidemic throughout the country.<sup>20</sup>



In January 1815, during that very bad winter, Samuel's young wife, Ann (30) and their oldest child Sarah (8) died within a week of each other! We don't know whether the epidemic diseases caused their deaths<sup>21</sup> but Samuel's world crashed around him. He was left alone with his little children, Joseph (5), Edward (3), and Mary (1 ½). Samuel had some serious decisions to make! Who would fix meals for his children? Who would change the diapers? Who would care for the children while he worked? What if he lost his job during the economic crisis?

Samuel may have received some help from his brother Thomas, who also lived in Sutton Maddock during this difficult time, but Thomas's wife, Mary, may have been expecting her 9th child then. Samuel's older sister, Sarah, may have helped. She, her husband, and their 11-year-old son probably lived about 6 miles away in Boningale.

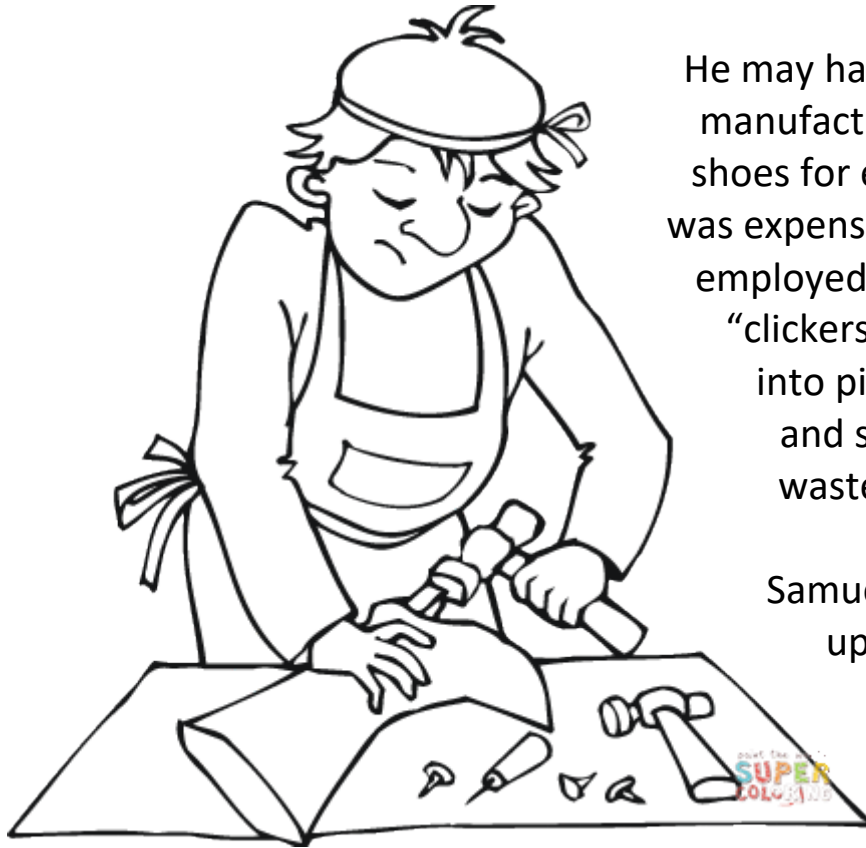
We find evidence that Samuel married a widow, named **Sarah Henley**, in Dudley, Worcester county. The marriage took place over a year after his wife, Ann

Holloway, died. We also presume it was about then that he moved his little family to the industrial town of Dudley. It was about 20 miles to the southeast, but there would have been plenty of employment opportunities in Dudley, because the Industrial Revolution was roaring to life there.

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MARRIAGES solemnized in the Parish of <u>Dudley</u> in the County of <u>Worcester</u> in the Year 18 <u>16</u>	
<u>Samuel Southwick</u> Widower	of <u>this</u> Parish
and <u>Sarah Henley</u> Widow	of <u>this</u> Parish
were married in this <u>Church</u> by <u>Barnes</u> with Consent of this <u>Twelfth</u> Day of <u>April</u> in the Year One thousand eight hundred and <u>sixteen</u>	
By me <u>John Hodgson</u>	
This Marriage was solemnized between us <u>Samuel Southwick &amp; Sarah Henley</u>	
In the Presence of { <u>Jos. Price</u> <u>Eliza Henley</u>	
No. <u>643</u>	

With his new wife's help, Samuel established a new home in Dudley in 1816. We know from the 1841 census and his death certificate that he became a **shoemaker**. He would have needed years of apprenticeship to learn how to make good shoes.



He may have worked for a shoe manufacturer who produced shoes for export. Shoe leather was expensive, so manufacturers employed specialists, called “clickers” to cut the leather into pieces of the right size and shape with as little waste as possible.

Samuel would have picked up kits of pre-cut, shoe leather pieces from a warehouse and taken them home to his

workshop. Then, once a week he would have taken the finished shoes to the warehouse and, after the shoes were inspected, be paid for his work.

Shoemaking was a **cottage industry** for a family. The whole family would assist the home craftsman; the women sewing (closing) uppers or hammering seams flat, while small children tied knots at the ends of seams.<sup>22</sup>

We know that Samuel's sons, Joseph, and Edward took up the shoemaking trade, which they probably learned by working with Samuel in their Dudley home.

At this time in England, parents had to pay to send their children to “public” schools, so churches organized “Sunday schools,” which originally were literally schools where poor children could learn to read.<sup>23</sup> For a long time, these Sunday schools were the only way working-class families could receive an education. In Samuel’s day, Sunday school attendance was a near universal aspect of childhood, so like other poor children, Samuel’s children probably learned to read and write by studying the Bible.



[www.BibleColoringPages.org](http://www.BibleColoringPages.org)

Samuel’s family associated with the Methodist faith. Son Edward was known to be an ardent churchman who knew his Bible well.<sup>24</sup>



Something happened to **Sarah, Samuel's 2<sup>nd</sup> wife**. She probably died. Sarah would have been the only mother the young children had ever really known. For example, Samuel's daughter, Mary, was just a baby when her biological mother (**Samuel's 1<sup>st</sup> wife, Ann**) died. Sarah's loss brought sadness into their home.

While the children were in their early teens, Samuel **proposed marriage to a 30-year-old woman named Mary Botfield.**<sup>25</sup> Their plan to marry was legally announced<sup>26, 27</sup> "by banns," which were read at church meetings in 1825, but they didn't actually have a wedding ceremony until years later.

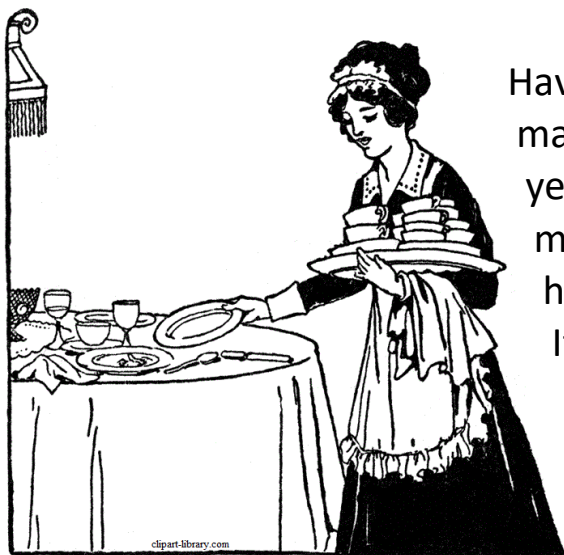
#### Marriage Banns in England

Marriage banns are the announcement of a couple's intention to marry, made in church on at least three Sundays in the three months preceding a wedding. They offer an opportunity for someone to make a legal objection to a marriage, and for the congregation to pray for the couple.<sup>21</sup> However, a marriage may be solemnized without the publication of banns by authority of a license granted by competent ecclesiastical authority and the payment of a fee.<sup>27</sup>



Historical evidence suggests that **Samuel and Mary Botfield** probably began living together as husband and wife about 1825.

## Samuel's Children Leave Home



Having a new stepmother in the home may have been traumatic for Samuel's 12-year-old daughter, **Mary Southwick**. She may have "run-a-way" to hire out as a household maid in domestic service.

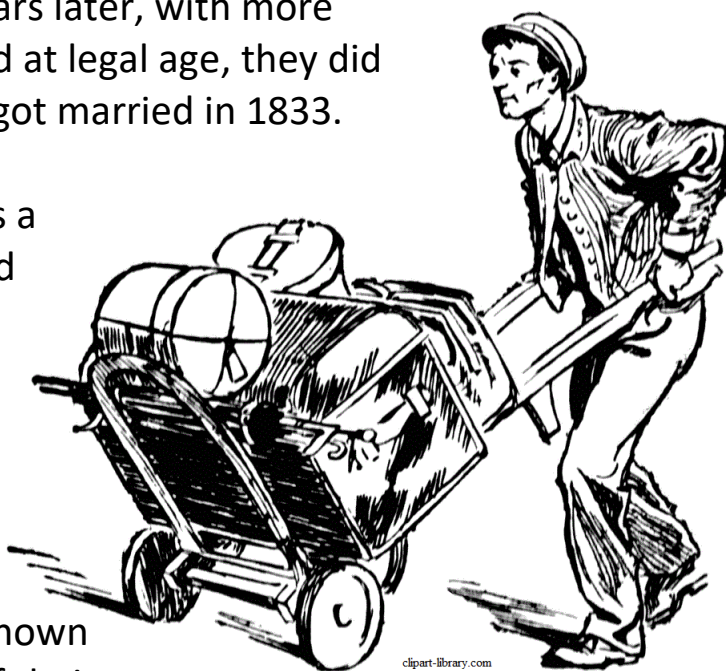
It was common for girls age 13 - 15 to enter domestic-servant employment,<sup>28</sup> so leaving home as a young teenager would not seem unusual, but she went far away. In 1828, we find her

40 miles from her Dudley home, in Shrewsbury, Staffordshire.

It was there, in St. Chad's Church, that marriage banns were read for her and a young man, named **Joseph Rudge**. The problem was that she was only 15 years old and he was just 19. The exuberance of youthful love and their inexperience with legal age requirements for marriage might explain why those 1828 marriage banns did not result in a wedding. However, five years later, with more maturity and having arrived at legal age, they did marriage banns again and got married in 1833.

By 1851, Joseph Rudge was a porter at the North Stafford Inn, which was right across the street from the Stoke-on-Trent railroad station, which was the hub of North Staffordshire's passenger train service.

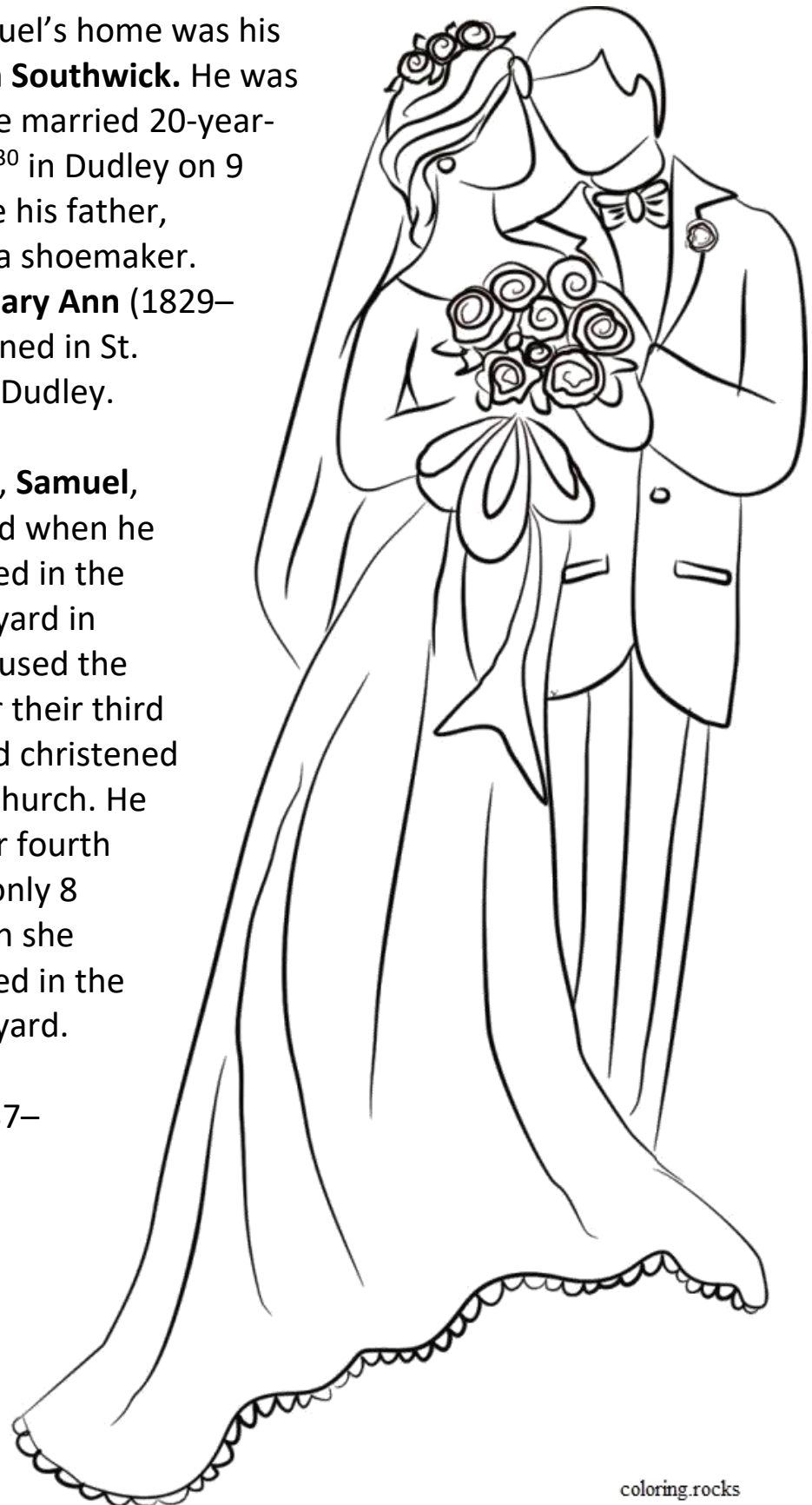
Mary and Joseph are not known to have had any children of their own.



Next to leave Samuel's home was his oldest son, **Joseph Southwick**. He was almost 19 when he married 20-year-old **Ann Martin**<sup>29, 30</sup> in Dudley on 9 June 1828. He, like his father, earned a living as a shoemaker. Their first child, **Mary Ann** (1829–1853), was christened in St. Thomas church in Dudley.

Their second child, **Samuel**, was only 4 days old when he died and was buried in the Methodist churchyard in Dudley.<sup>31</sup> They re-used the name, **Samuel**, for their third child who they had christened in the Methodist church. He lived 7 years. Their fourth child, **Sarah**, was only 8 months old<sup>32</sup> when she died and was buried in the Methodist churchyard.

Then **Edward** (1837–1894) and **Teresa** (1840–1920) were born to them. But their last child, **Sarah Ann**, lived less than two years.



coloring.rocks

Samuel's youngest son, **Edward Southwick**, waited until he was 23 in 1834 to marry **Mary Ann Alexander** (24) in nearby Sedgley. They were Methodists. She was trained as a practical nurse. He was a shoemaker. They made their home in Dudley, where their first child, **William** (1835–1922) was born. He was a healthy child, but his next two siblings, **Joseph** (1837–1842) and **Sarah** (1839–1844) died young. They named their next son Edward (1842–1888), known as **Edward Southwick II**.

About this time Edward moved his family to the nearby town of **West Bromwich**. Due to the "circumstances of the family and the condition of the times," 10-year-old William began working at the Glass Works on Spon Lane near his home. After 9 years of working there, he became proficient in the art of glass blowing."<sup>33, 34</sup>

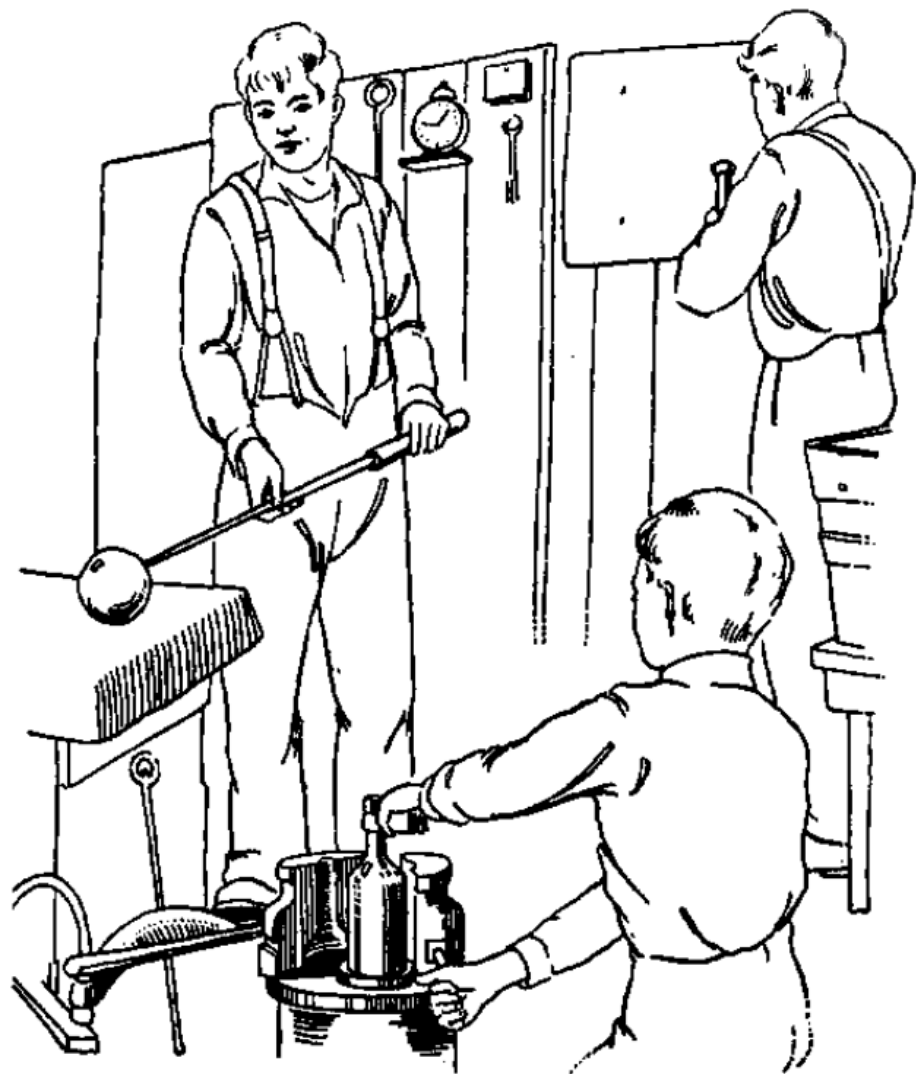


FIG. 23  
BOTTLES BLOWN IN A MOLD  
GLASS BLOWING by Carleton J. Lynde, Ph.D.

**Glassblowing:** The worker preheats the blowpipe and dips it into molten glass in the furnace. He gathers a molten blob by spooling and blowing short puffs of air into it. The molten glass on the end of the blowpipe is shaped and then inflated into a mold which determines the bottle's design.

## The “Mormon” Influence

**The Church of Jesus Christ of Latter-day Saints** sent missionaries to England from America in 1837. By 1840, converts in the Greet's Green<sup>35</sup> neighborhood of West Bromwich were organized into a branch of the



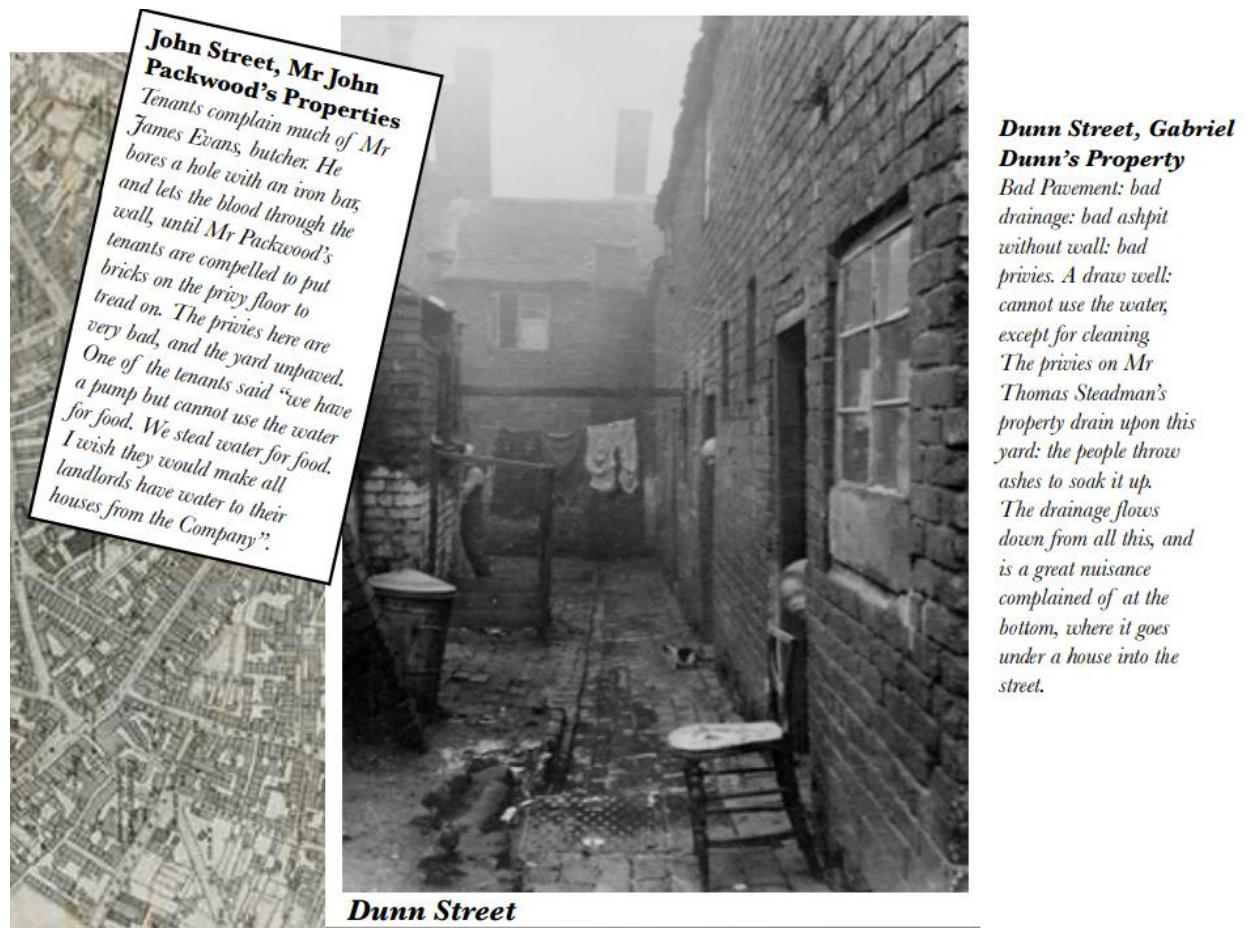
Church. **Joseph Southwick** had moved his family into this West Bromwich area and heard about the restoration of the Church of Jesus Christ on the earth and the Book of Mormon being preached among his neighbors. Lorenzo Snow, future president of the Church, baptized some of the Greet's Green converts and presided over missionary work in

this Birmingham England area. During the winter of 1841-1842 recruitment accelerated<sup>36</sup> including Joseph Southwick (32) becoming one of the “Mormon” converts by baptism in February 1842.<sup>37</sup>

Over the next few years, Joseph's father, Samuel, and his brother, Edward, also moved to the West Bromwich area and joined this new church. Samuel (68) and his son Edward (33) were baptized in 1844.

Perhaps because of their new focus on repentance and religion, **Samuel Southwick** (68) and **Mary Botfield** (49) were finally married. His son Joseph and daughter-in-law Ann Southwick were the witnesses at their 9 December 1844 wedding.

Samuel's life must have been difficult. We know that in 1841 he and Mary lived on Dunn Street in a run-down part of polluted Dudley.<sup>38</sup>



Things seemed to improve for him after he moved to West Bromwich, joined the Church of Jesus Christ of Latter-day Saints, and formally married Mary. They were living on Spon Lane in West Bromwich on 9 December 1846, when **Samuel died** at age 70.<sup>39</sup> Mary was with him when he died. She lived another 21 years in the nearby Sedgley area as a lodger and worked as a "charwoman" (chore woman).<sup>40</sup> She died there in 1867 at the age of 72.

#### **Shoemaker, cordwainer, or cobbler?**

Samuel Southwick was a **shoemaker**, which meant he made shoes from new leather.

A **cordwainer** was also a shoemaker but claimed to use only the finest materials, such as cordovan leather, to produce the finest shoes.

A **cobbler** made shoes out of used leather, recovered from discarded shoes. He also repaired shoes.

## Map Showing Emigration Routes of Samuel's Sons

(Map pins show places mentioned in this family history.)

Samuel's eldest son, **Joseph**, emigrated to America in 1849 but died within weeks of arrival, leaving three of Samuel's young grandchildren to travel the Mormon Trail to Utah alone.

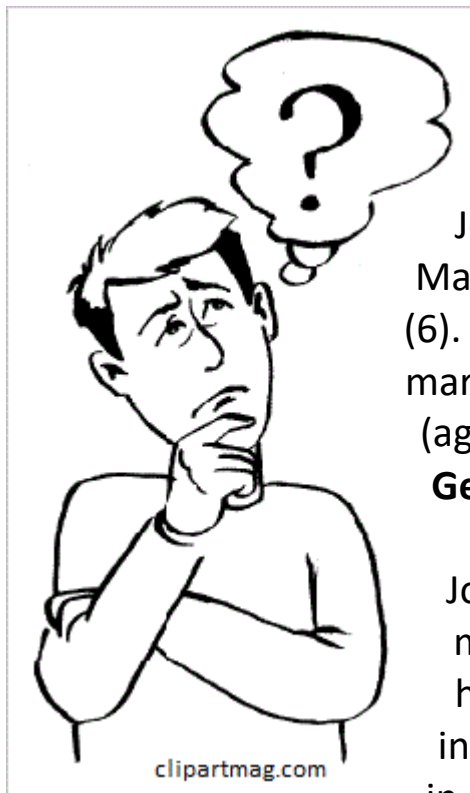
Samuel's youngest son, **Edward**, and his family emigrated later. Edward's unmarried, 20-year-old son, William, went by himself in 1856 as did his then-19-year-old brother, Samuel, seven years later. Edward, his wife, and his two youngest children went in 1864 during the U.S. Civil War. Lastly, his married son, Edward II, took his family to Utah in 1871 using the transcontinental railroad instead of the Mormon Trail.

The map inset shows the Utah towns where they settled, Joseph's family in the Ogden area, Edward's family in the town of Lehi.



## Samuel's Grandchildren from His Son, Joseph Southwick

After joining the Church in 1842, **Joseph** and his wife, Ann (Martin), moved their family to several different addresses in West Bromwich, but they may have affiliated with the Greets Green branch of the Church because they are not mentioned much in the West Bromwich branch.<sup>41</sup> Joseph was ordained a priest<sup>42</sup> in 1844 and he baptized at least one person in the West Bromwich branch.<sup>43</sup>



Tribulations began for Joseph Southwick. His little daughter, Sarah Ann, died in 1845 when she was less than 2 years old. Then in 1846 his wife, Ann, died in childbirth.<sup>44</sup>

Joseph was left with his 16-year-old daughter Mary Ann, son Edward (8) and daughter Teresa (6). Then, in less than 4 months, Joseph (age 36) married a second wife named **Mary Walters** (age 27) who brought her year-old baby, **George Walters**, into their 1846 marriage.<sup>45</sup>

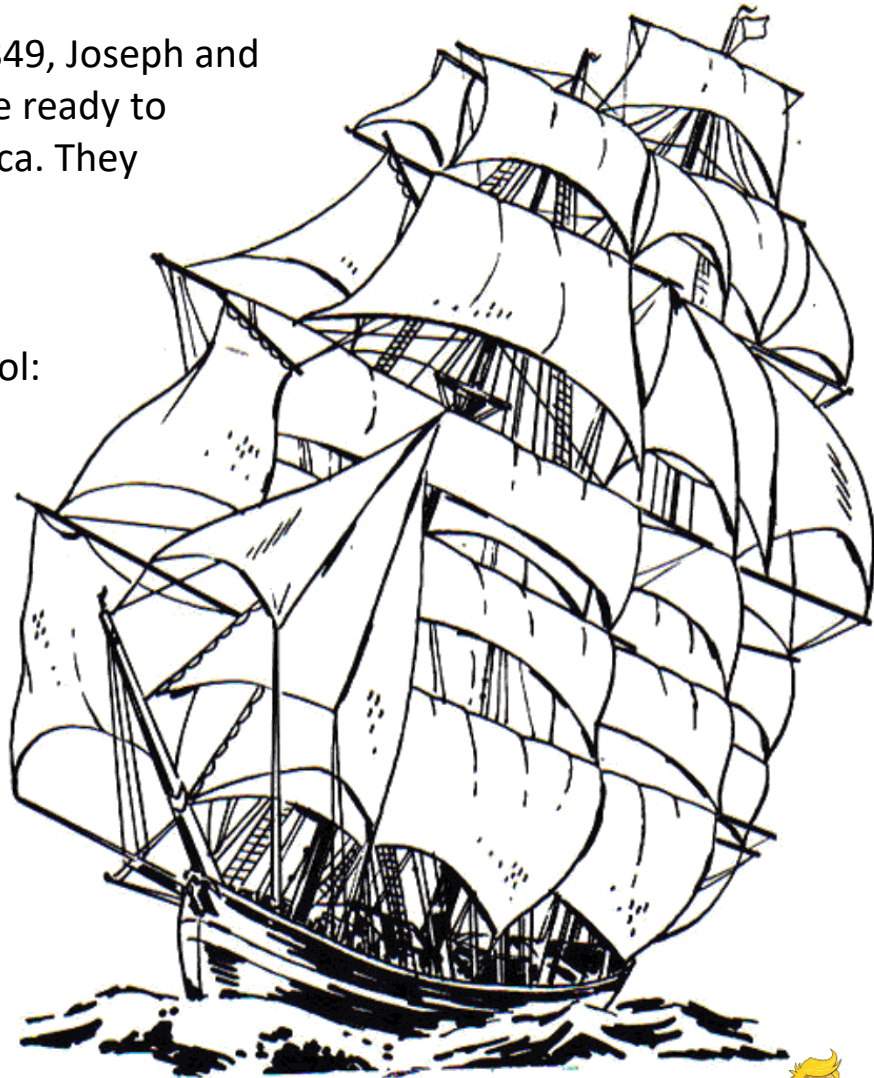
Joseph's daughter, **Mary Ann**, found a young man she liked at church. **Shadrach Bowers** had served a mission for the Church at age 21 in Leicestershire with his older brother, James, in 1844. The Bowers family were saving money and preparing to comply with the Church's encouragement to emigrate to America to join the main body of Latter-day Saints.

Sometime in 1846 Mary Ann became entwined with the Bower family's plans. Shadrach would emigrate with his older brother John's family in the spring of 1847. Then in 1848 she would cross the ocean with his mother, Isabella Bowers, to meet him in St. Louis, where they would be married. By then she would be 19 years old and he would be 25.

**Joseph Southwick** was a man of action. He also had plans to go to America to live with other “Mormons” who were migrating as a group to the Rocky Mountains, west of the United States of America. In 1847, Joseph was ordained an elder in the Church<sup>46, 47</sup> and his new wife, Mary delivered a healthy son.<sup>48</sup> They named him **Joseph**, after his father.

By the spring of 1849, Joseph and Mary Walters were ready to emigrate to America. They were added to the register as they boarded the ship *Ashland* in Liverpool: Joseph Southwick (38), his wife Mary (29) and their children, Edward (11), Teresa (8), George (4) and Joseph (1 ½).

A group of about 180 Latter-day Saints boarded the ship with them.



**Tall Ship**



The ship's departure from Liverpool was delayed by difficulties<sup>49</sup> but after 9 weeks of sailing the ocean, they arrived at New Orleans and then headed up the Mississippi River to St. Louis where they joyfully met Mary Ann and her new husband Shadrach Bowers.

St. Louis was a dangerous place to be in 1849. About a third of the population were transients. Housing was inadequate because as many as 800 migrants per day converged on St. Louis in their rush to get to gold fields in California. There were no sewers or garbage collection, so sanitation was terrible. The dreaded disease **cholera** was rampant, and thousands died!<sup>50</sup>

**Cholera** is a contagious bacterial disease that causes serious watery diarrhea and can cause death within hours if untreated. It is caused by eating food contaminated by a sick person or by using or drinking water infected with the bacterium *Vibrio cholerae*. Cholera could strike quickly among people living in unsanitary conditions, including travelers in crowded wagon trains.



Crying Girl by Roy Lichtenstein

Just 2 ½ weeks after arriving in St. Louis, **Joseph Southwick** became sick with cholera and died! Then a week later, **Shadrach Bowers** was also stricken and died! Their widows were devastated.

Joseph's older children, Edward, and Teresa, were never happy with their new stepmother, **Mary Walters Southwick**, so

when their father died the two siblings chose to leave their stepmother and live with their widowed sister, **Mary Ann Southwick Bowers**. That left the stepmother and her two little boys, George, and Joseph, to find their own way to join the Latter-day Saint migration to the Great Salt Lake Valley in the Rocky Mountains.

The Church tried to help immigrant groups, so widowed Mary and her two boys probably went with other Saints on a steamboat trip up the Missouri River to **Council Point**, near Kanesville, Iowa. She became a member of the Council Point branch of the Church.<sup>51</sup>

The area around Kanesville, Iowa became a stopover place for Saints who were unable to continue west. The Church hoped they could “speedily better their condition for their further journey.” Members of the Council Point branch tried to collect the resources they needed to make the long trek west, but they seemed to be stuck in Council Point as the western flow of immigrants clogged up in Iowa.

The Church needed these lingering Saints to help settle “Zion”<sup>52</sup> in the Utah Territory. A vigorous Church campaign began in 1851 to close

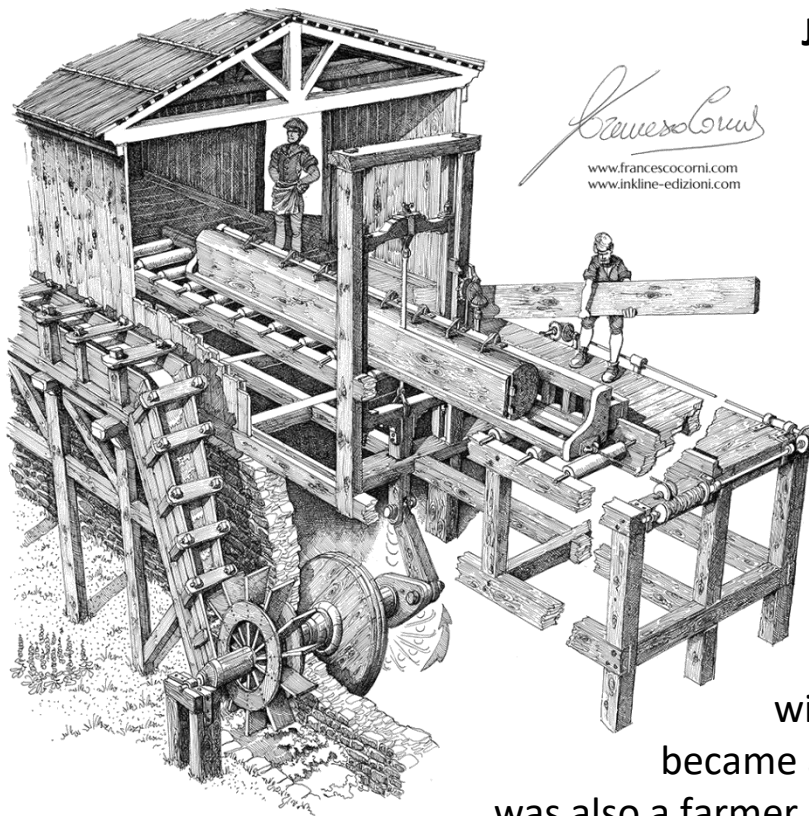


down the 5-year-old settlements in Iowa.<sup>53</sup>

In 1852, branches of the Church in Iowa were transformed into wagon trains, determined to bring everyone west with them, including the elderly, poor, sick, and unfortunate. The widow **Mary Walters Southwick** (33), and her boys **George** (7) and **Joseph** (5) were probably invited to share one of the wagons of a stronger family among the 1852 wagon trains heading west.

Soon after Mary arrived in Utah, she became a plural wife of **Stephen Luce**. Whatever benefit the marriage provided to Mary, it seemed to be offset by her new husband's domineering and cruel personality, which was long remembered by her young son Joseph. She died young in 1855 when Joseph was only 8 years old. He and his stepbrother, George, continued to live in the Luce household for at least 5 more years before they each moved away.

**Polygamy** — or more correctly polygyny, the marriage of more than one woman to the same man — was an important part of the teachings of The Church of Jesus Christ of Latter-day Saints for a half-century. Church members honor and respect the sacrifices made by those who practiced polygamy in the early days of the Church. Today, the practice of polygamy is strictly prohibited in the Church, as it has been for over 120 years.



**Joseph** was on his own during his early teen



years. He once said, "Necessity forces boys to become men at a very early age." He was very observant and acquired many skills and talents. He learned how to run a sawmill. He got a job with a freight outfit. He

became a good blacksmith. He

was also a farmer. He settled in the Ogden, Utah area. He married 17-year-old **Elizabeth Susanna Northen** when he was 21 years old. She died a year after their first child was born. About 5 years later, he married 26-year-old **Louisa Maria Shupe** and had 8 more children. His posterity now numbers in the thousands.<sup>54</sup>

Back in St. Louis, the widow **Mary Ann Southwick Bowers** had her siblings **Edward and Teresa** living with her when she married again. She and her new husband, **John Kroff Taylor**, had two babies (Lillie and Annie) but the oldest died. Mary Ann developed tuberculosis but still wanted to go west with the Saints. The whole family joined with other emigrants in 1854 and got as far as Council Bluffs where Mary Ann had a relapse. She was afraid to continue west, so they returned to St. Louis, except for Edward (17) who continued on with the emigrants to Utah. Mary Ann soon died in St. Louis as did her other baby.

**Teresa** (14) was now alone. She talked with her bishop in St. Louis who was planning to go to Utah. He offered to take her if she would help his wife along the way. They joined the John Hendley wagon train and started west early in 1855 so they were the first immigrants to arrive in Salt Lake City that year.



Teresa couldn't find her brother, Edward. She had no place to go, but eventually found work with **John Marriott** in the Ogden, Utah area. He had two wives and several children. Teresa had met one of the wives before she came to Utah.



On 5 November 1855, Treasa became John Marriott's third wife at age 15.

Teresa became known as **Trezer Marriott**. She lived with the other wives, helping them care for the family. Her brother, Edward, was upset when he learned that his little sister had been taken as a plural wife so young, but she found her husband, John, to be a good father, kind and considerate of his wives' feelings and interests. She did not begin childbearing until she was twenty years old, when the first of her 8 children was born into the Marriott family. Her posterity now numbers in the hundreds.<sup>55</sup> Her brother, Edward, never married.

## Samuel's Grandchildren from His Son, Edward Southwick

Back in England, Samuel's son **Edward** and his wife Mary Ann (Alexander) had joined the Church of Jesus Christ of Latter-day Saints in early 1844. His enthusiastic embrace of the Church included accepting preaching assignments that same year.<sup>56</sup> By then their living children included William (9), Edward II (2), plus they had another baby that year named **Samuel** (1844). Their next son, **John** (1847), died as a baby.<sup>57</sup> A daughter born in 1852 was named **Mary Ann** and finally their last child, **James Nephi**, was born in 1854.



Edward's income from his shoemaking trade kept them on a tight budget. Extra income earned by their sons William and Edward II at the glass factory was welcome. In these humble circumstances, Edward never forgot his church duties. Eventually he was called to serve as Branch President of the West Bromwich branch. He saw converts baptized into the Church and families leave the branch to emigrate to "Zion" to join the main body of the Church in America.

Edward's son, **William**, was baptized in 1848 at age 13 and ordained a priest six years later. In 1855 he was ordained an Elder and sent as a traveling elder to preach the gospel of Jesus Christ in the Warwick Conference. When he was released from that calling, he joined a company of 360 emigrating Saints from that conference. He was 20 years old when they set sail on the ship *Emerald Isle* with Captain Cornish in November 1855 and landed in New York on New Year's Day of 1856. His trip west took him to St. Louis where he met a man from Lehi, Utah who hired him to drive a team to Utah.



**William** stayed in Lehi the rest of his life. He (24) married **Martha Jane Coleman** (26) in 1859 and had 6 children with her. In 1864 he (29) took **Savina Caroline Larsen** (19) for his second wife and they had 6 children together. He bought a farm in Lehi and farmed for a living. He also

served as captain of the police for a while. When he was 53 years old, he served a two-year preaching mission for the Church in the Southern States Mission. William died in 1922 when he was 86 years old.

In 1863, Edward's 19-year-old son, **Samuel**, emigrated to Lehi, Utah where he made his home for several years. His first wife, **Sarah Ann Smith** was only 20 years old in 1870 when she died at the birth of their first child, which only lived 8 months. Samuel and his second wife, **Mary Ann Empey**, had 10 children before moving to the Idaho Falls area of Idaho in about 1887. They had some relatives living there in Ammon. Then, after 5 more children, they moved to California, where in 1926 he died in Ventura, California at age 82.



In 1864, **Edward** (53) and his wife **Mary Ann** (54) finally decided to emigrate and join their sons in Lehi, Utah. Leaving West Bromwich meant he had to be released as branch president. He had seen many other families leave the little



The Church organized the **Perpetual Emigration Fund** to help outfit members "for the trek west." It also funded voyages to America starting in 1856. Many members used the fund and paid their debt back into the fund, enabling other members to emigrate.

branch to emigrate. Now he believed it was his turn. The Church was helping with emigration costs through the "Perpetual Emigration Fund," otherwise the expenses would have been prohibitive for Edward. They took their youngest children, **Mary Ann (12)** and **James Nephi (10)** with them to London where they and 850 other Latter-day Saints boarded the ship *Hudson* for New York.<sup>58</sup>

The American Civil war was raging in the United States, so this large group of "Mormon" immigrants traveled north to Albany, to the Great Lakes, to Chicago, and finally to Wyoming, Nebraska<sup>59</sup> by boat and by railroad, often



delayed by burned bridges and destruction caused by the warring armies. At the Wyoming, Nebraska transfer station, they met a Church

#### Down and Back Wagon Trains

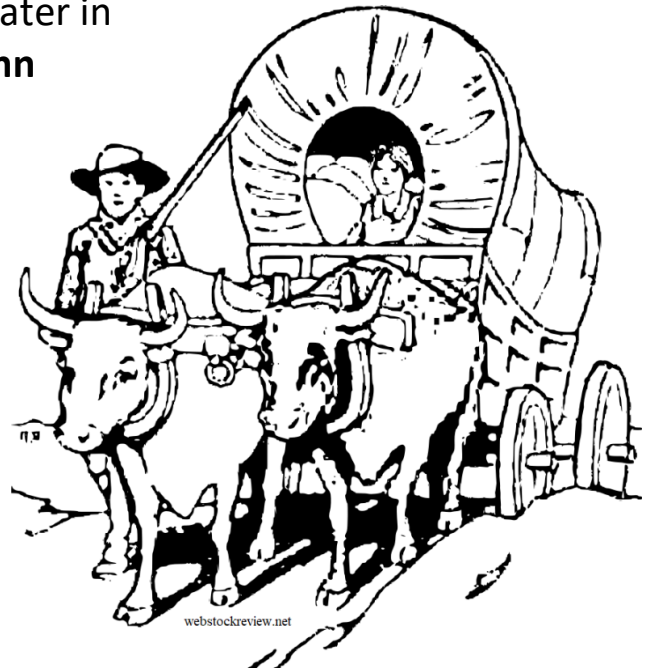
In 1860, Church leaders discovered that Utah oxen were strong enough to travel to Nebraska and back, so they sent wagon trains carrying Utah products back east, which were sold. Then they returned with European emigrants and products purchased back east. It was a well-organized, efficient system. From 1862 until 1868, most LDS emigrants traveled west in “down-and-back” trains on the Mormon Trail. The transcontinental railroad took their place in 1869.

“down and back”<sup>60</sup> wagon train from Utah, and were assigned to the William Hyde Company,<sup>61</sup> which began rolling back toward the Great Salt Lake Valley on 9 August 1864.

Illness went with the travelers, including some cholera cases. Edward’s wife, Mary Ann, used her practical nursing training to render aid to the many sick people. For 800 miles, she not only exposed herself to their illnesses, but she exhausted herself in their service. When

the wagon train got to the Sweetwater in Wyoming, the 54-year-old **Mary Ann Alexander Southwick** died on 30 September 1864 and was buried on the east side of the river.<sup>62</sup>

Edward, bereft of his beloved wife, continued the trek with his young children, Mary Ann and Joseph Nephi until they reached Lehi, Utah where they stayed with his son William.



In Lehi, he was surrounded by his children and grandchildren. He participated in their farming and revived his shoemaking trade. He taught his family in Lehi to love the gospel of Jesus Christ and successfully encouraged them all to be worthy of eternal marriage in the holy temple. Edward died in 1873 at age 61.

Edward's son, **Edward Southwick II** (22), stayed behind in England when his parents emigrated to Utah in 1864. He was seriously courting a Miss **Ann Maria Taylor** (a member of the West Bromwich branch choir) and didn't want to leave her. They married in February 1866. Edward II had learned the home-based shoemaking trade from his father in West Bromwich, but the industrial revolution was bringing shoe factories and their machines to England.



Edward II moved east to work at the Mansfield shoe factory in Northampton. He became proficient and earned the respect of the factory's management, which opened the opportunity for him to be hired as a foreman at a small shoe factory further east in Norwich, where their second child was born in 1869.

Despite the economic opportunities of his career in England, he and his pregnant wife decided the time was right to emigrate to Utah. They boarded the steamship *Nevada* with 93 other Latter-day Saints on 26 July 1871 for a two-week trip across the Atlantic and then a 10-day railroad trip to Salt Lake City. They joined their family in Lehi, Utah.

Lehi was growing, but Edward II couldn't support his family with just his shoemaking trade, so he took various jobs to supplement their income. By 1876 his shoemaking began to flourish. Early settlers of Lehi remember that he made footwear for all of them. He was only 46 when he died from a stroke in 1888. His wife died 4 years later at age 51. They had 9 children.

Edward and Mary Ann (Alexander)'s daughter, **Mary Ann Southwick**, was 12 years old in 1864 when she arrived in Lehi, Utah with her father and younger brother. She lived the rest of her life in Lehi. She was 17 when she married **Alfred Marshall Fox**, a farmer and music teacher. She gave her all to their 11 children. She died in 1910 at age 58.



Edward's youngest son, **James Nephi Southwick**, was 10 years old when he arrived from England in Lehi, Utah with his father and sister. As a small boy, he herded cows, later he worked in the timber and the mines of the area. He married **Mary Etta Norton** in 1874 when he was 20 and she was 18. They lived in Lehi where he farmed and raised sheep. During the 14 years they lived in Lehi, they had 9 children, but only 4 of them survived to move with them to Ammon, Idaho in 1888 where he homesteaded 80 acres.



James Nephi was a pioneer farmer in the Ammon Idaho area. He built a log cabin for his family, helped build canals, the school, and churches. He and Mary Etta had 4 more children in Ammon. Seven of their 13 children survived into adulthood. Mary Etta died in 1919 at age 63. James Nephi died in 1938 when he was 83 years old.

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**Samuel Southwick's** living posterity descend from his two sons, **Joseph, and Edward**, who both joined the Church of Jesus Christ of Latter-day Saints and emigrated from England to Utah in the United States of America.

There were two clusters of Samuel's grandchildren in Utah. Joseph's descendants located **North** of Salt Lake City, in the Ogden area. Edward's family gathered **South** of Salt Lake City in the town of Lehi.

Thousands of American **Southwicks** share Samuel Southwick (1776–1846) of England as their common ancestor.

# Trace Your Southwick Genealogy<sup>63</sup>

(Put a check mark next to each of your direct-line ancestors.)

John Southwick 1738–1812 and Grace Davenill 1739–1820  
    Sarah Southwick 1761–1830 and Aaron Madely 1776–1851  
        Thomas Madeley 1803–Deceased and Mary Ann Jones 1799–Deceased  
John Southwick 1764–1845 and Nancy Bloomer 1776–1848  
    Joseph Southwick 1813–Deceased and Elizabeth Gauden 1811–1871  
    Edward Southwick 1815–Deceased and Ann Rolinson 1815–1866  
    Henry Southwick 1820–Deceased and Ann Westwood 1820–1854  
William Southwick 1767–1854 and Elizabeth Horton 1772–1860  
    William Southwick 1794–Deceased and Diana 1798–Deceased  
    Thomas Southwick 1797–1831 and Ann Warton 1792–1869  
    Charles Southwick 1804–1858 and Anne Mucklow 1795–1876  
    Mary Southwick 1807–1850 and John Horton 1811–Deceased  
Edward Southwick 1769–1842 and Mary 1774–1837  
    Sarah Southwick 1795–Deceased and William Maskall 1791–1864  
    Joseph Southwick 1798–1868 and Hannah Beasley 1797–1848  
    Edwin Southwick 1806–1829 and Pricilla Fisher 1815–Deceased  
Thomas Southwick 1773–1844 and Mary Richards 1774–1844  
    John Southwick 1797–1865 and Eliza Claybrook 1791–1868  
    Sarah Southwick 1802–1851 (never married?)  
    Mary Southwick 1809–1856 and John Perks 1812–1853  
    Edwin Southwick 1815–1865 and Mary Ann Franks 1824–1874  
    Charles Southwick 1818–1850 and Margaret Leighton 1813–1879  
Samuel Southwick 1776–1846 and Ann Holloway 1784–1815  
    Joseph Southwick 1809–1849 and Mary Ann Martin 1808–1846  
        Mary Ann Southwick 1829–1853 and Shadrach Bowers 1823–1849  
        Edward Southwick 1837–1894 (never married)  
        Teresa (Trezer) Southwick 1840–1920 and John Marriott 1817–1899  
Joseph Southwick 1809–1849 and Mary Walters 1819–1855  
    Joseph Southwick 1847–1929 and Elizabeth Susanna Northen 1850–1870  
    Joseph Southwick 1847–1929 and Louisa Maria Shupe 1850–1908  
Edward Southwick 1811–1873 and Mary Ann Alexander 1810–1864  
    William Southwick 1835–1922 and Martha Jane Coleman 1843–1906  
    William Southwick 1835–1922 and Savina Caroline Larsen 1845–1909  
    Edward Southwick II 1842–1888 and Ann Maria Taylor 1841–1892  
    Samuel Southwick 1844–1926 and Mary Ann Empey 1852–1919  
    Mary Ann Southwick 1852–1910 and Alfred Marshall Fox 1842–1922  
    James Nephi Southwick 1854–1938 and Mary Etta Norton 1856–1919  
    Mary Southwick 1813–1875 and Joseph Rudge 1809–1880  
Joseph Southwick 1778–1855 and Ann Haines 1778–Deceased  
    Joseph Southwick 1809–Deceased and Mary Perks 1812–1834  
    Joseph Southwick 1809–Deceased and Fanny Fitzsimmons 1818–Deceased  
    Zaccheus Southwick 1811–1872 and Hannah Williams 1813–1886  
    George Southwick 1814–1837 (never married?)  
Elizabeth Southwick 1784–Deceased and Benjamin Harrison 1781–1827  
    Benjamin Harrison 1816–Deceased and Ann Allen 1824–Deceased  
    Lucy Ann Harrison 1820–Deceased and Aaron Peacock 1815–Deceased  
    Caroline Harrison 1823–1862 and George Wood 1821–Deceased

## End Notes:

<sup>1</sup> Society in 18th Century Britain. <http://www.localhistories.org/18thcent.html>

<sup>2</sup> *The Agricultural Revolution: Timeline, Causes, Inventions & Effects*. <https://study.com/academy/lesson/the-agricultural-revolution-timeline-causes-inventions-effects.html>

<sup>3</sup> *Enclosure Acts*. <https://www.fff.org/explore-freedom/article/enclosure-acts-industrial-revolution/>

<sup>4</sup> Overton, Mark. 2011. *Agricultural Revolution in England 1500 - 1850*.

[http://www.bbc.co.uk/history/british/empire\\_seapower/agricultural\\_revolution\\_01.shtml](http://www.bbc.co.uk/history/british/empire_seapower/agricultural_revolution_01.shtml)

<sup>5</sup> Wykes, A. 1983. *Museum of English Rural Life*. British Heritage. October/November 1983. Vol. 4 No. 6, pp 28-37.

<sup>6</sup> Michael Southwick of England. 1995. Manuscript description of his research about early Southwicks and where they lived. Part of Neal Southwick's correspondence files.

<sup>7</sup> A market town had the right to host a market, typically once or twice each week, usually in the open-air on the town's market square,

<sup>8</sup> Taylor, S. J. C. 1987. *Church and State in England in the Mid-Eighteenth Century: The Newcastle Years 1742-1762*. Doctoral Dissertation at the University of Cambridge.

<sup>9</sup> Sir Robert Pigot, 2<sup>nd</sup> Baronet (1729 – 1796). Wikipedia. A British Army Officer during the American Revolutionary War.

<sup>10</sup> Image of a nailer's forge taken from the book: Sloane, Eric. 1964. *A MUSEUM OF EARLY AMERICAN TOOLS*. Funk & Wagnalls, New York. 114 pp.

<sup>11</sup> <https://www.realorrepro.com/article/Nails-as-clues-to-age>

<sup>12</sup> <https://historywm.com/file/historywm/the-west-mids-nail-trade-article-guy-sjogren-final-80502.pdf>

<sup>13</sup> In the 1851 and 1861 censuses, Elizabeth is listed as having been a "licensed victualler" and "Publican." Both occupations indicate someone who holds the license to run a pub [or inn] where alcohol is served. She would have had the responsibility to ensure the financial success of the premises.

<sup>14</sup> "When using the CPI/RPI, the (average) value in 2018 of £100 from 1820 is \$10600.00. The range of values is from \$6810.00 to \$14000.00." [https://www.measuringworth.com/calculators/exchange/result\\_exchange.php](https://www.measuringworth.com/calculators/exchange/result_exchange.php)

<sup>15</sup> Ian Webster <https://www.in2013dollars.com/uk/inflation/1820?amount=100>

<sup>16</sup> For many years, the family assumed Samuel's wife was Nancy Holloway (daughter of William Holloway and Mary Hawkesford or Hawkeswood), but research confirmed his wife was actually Ann Holloway (daughter of Joseph Holloway and Mary Wright).

<sup>17</sup> *The Salopian Journal*. July 27, 1814. Printer/ Publisher William Eddowes. Issue Number: 1069. 4 pages.

<sup>18</sup> *Journals of the House of Lords*. Volume 49 – Page 1010. A. 1814.

<sup>19</sup> Typhus fever and relapsing fever are transmitted to people by the bites of lice, ticks and fleas. Crowded, unsanitary living conditions contribute to these diseases as the parasites move from person to person.

<sup>20</sup> Creighton, Charles. 1894. *A History of Epidemics in Britain*, Volume II. From the Extinction of Plague to the Present Time. Cambridge University Press. 883 pp. Seen at: [https://www.gutenberg.org/files/43671/43671-h/43671-h.htm#Page\\_167](https://www.gutenberg.org/files/43671/43671-h/43671-h.htm#Page_167)

<sup>21</sup> Some people have wondered if Ann Holloway died of complications from childbirth. When early family genealogies were compiled, people assumed Samuel Southwick had married a woman named Nancy Holloway and they lived their married lives in the Cradley/Halesowen area and their children were born there, including a child named **John** who was said to be born about 1814, but died young. When research showed Ann Holloway was the woman Samuel married and they lived most of their married lives in Sutton Maddock, the tradition of a son John born about 1814 in Halesowen stuck with Samuel's family. However, no documentary evidence has been found to support the existence of a John in Samuel's family.

<sup>22</sup> *Stafford Shoes*. Staffordshire County Council, Education Department. 1984. 38 pp.

<sup>23</sup> Larsen, Timothy. 2008. *When did Sunday Schools start?* Christian History Magazine. Seen at <https://www.christianitytoday.com/history/2008/august/when-did-sunday-schools-start.html>

<sup>24</sup> Southwick, Elaine Christensen. 1971. *The Background Life and Posterity of Edward Southwick III*. J. Grant Stevenson, Provo, Utah. 456 pp. (see page 37).

<sup>25</sup> Her name was spelled "Mary Badfield" on the 1825 marriage banns recorded at Kingswinford, Staffordshire, England. Her name was spelled "Mary Botfield" on the 1844 marriage banns recorded at St. Martin, Tipton,

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Staffordshire, England. Why she and Samuel Southwick didn't actually marry in 1825 is unknown, but they ultimately married each other almost two decades later.

<sup>26</sup> Sherwood, Harriet. 2015. *Church of England could scrap reading of marriage banns*. The Guardian, 24 Nov 2015, (seen at <https://www.theguardian.com/world/2015/nov/24/church-of-england-could-scrap-reading-of-marriage-banns> )

<sup>27</sup> <https://www.britannica.com/topic/banns-of-marriage>

<sup>28</sup> Hill, Bridget. 2020. SERVANTS. Encyclopedia.com. (seen at <https://www.encyclopedia.com/international/encyclopedias-almanacs-transcripts-and-maps/servants> )

<sup>29</sup> Joseph Southwick's first wife was named **Ann Martin**, NOT Mary Ann Golden. Early family tradition and some old family group sheets used the surname "Golden." (see page 58 in Southwick, Neal. 1981. *The English Ancestry and American Posterity of Joseph Southwick 1703-1980*. Joseph Southwick Family Organization. Ricks College Press)

<sup>30</sup> Joseph Southwick's first wife, the daughter of John Martin and Sarah Monks, was known as **Ann Martin** (1808) for her marriage and **Ann Southwick** on records about her children, even though her name at birth and on her burial record was "Mary Ann." In this family history, we simply use "Ann" to avoid confusion with her sister-in-law Mary Ann (Alexander) Southwick (1810) and her daughter Mary Ann Southwick (1829).

<sup>31</sup> *Old Non-Parochial Registers of Dudey* seen at:

<https://ia902601.us.archive.org/33/items/oldnonparochialr00roll/oldnonparochialr00roll.pdf>

<sup>32</sup> There was an old transcription error that said she was 8 years old when she was buried, but the original, hand-written document clearly shows a notation that the 8 meant months, NOT years.

<sup>33</sup> Autobiography of William Southwick (1835-1922) in *The William Southwick Family – Ancestral Record* compiled by family members, including Merle Southwick Chipman.

<sup>34</sup> Illustration from: Lynde, C. J. 1920. GLASS BLOWING. A.C. Gilbert Co., New Haven, CT. 62 pp.

<sup>35</sup> In 1840, missionaries started a branch of the Church in Greets Green (sometimes spelled Grets Green, or Grick Greens) and then another nearby branch called the West Bromwich Branch. Of the two branches, Greets Green was largest at first. Then, at the 27 Dec 1846 meeting of the Birmingham Conference, the "Grick Greens [branch was] united with West Bromwich."

<sup>36</sup> Cotterill, J. 1985. *Midland Saints: The Mormon Mission in the West Midlands, 1837-77*. Ph.D. Thesis, Department of History, University of Keele. [England]. Page 226.

<sup>37</sup> We lack documentation for when Joseph Southwick joined the Church of Jesus Christ of Latter-day Saints, but some early family group sheets list 9 February 1842 for his baptismal date. That date fits what else we know about his membership and the timing of the missionary work in Greets Green and West Bromwich.

<sup>38</sup> Dunn Street image: [http://www.edu.dudley.gov.uk/gisweb/gallery/history/Dudley\\_Town\\_Trail/Victorian.pdf](http://www.edu.dudley.gov.uk/gisweb/gallery/history/Dudley_Town_Trail/Victorian.pdf)

<sup>39</sup> Samuel Southwick was 70 years old when he died (not 76 as stated on his death certificate). He was born in 1776 and died in 1846). Perhaps the death registrar asked Mary, his wife, how old he was when he died and she replied that he was born in '76, so the registrar heard "76" and wrote that for his age at death.

<sup>40</sup> Mary Southwick in 1861 Census, seen at

<http://search.findmypast.co.uk/record?id=GBC/1861/2052/00389A&parentid=GBC/1861/0011086103>

<sup>41</sup> When Greets Green and West Bromwich branches were merged in 1846 the Greets Green branch records were lost.

<sup>42</sup> A priest in the lay priesthood of the Church of Jesus Christ of Latter-day Saints holds authority to administer sacramental emblems (communion) to the congregation and baptize under the direction of the presiding Church authority.

<sup>43</sup> "Priest J. Southwick baptized Charles Stevens on 21 May 1844 in West Bromwich." Historian's Office – West Bromwich England 792 British Mission Records of Members 1841 – 1869.

<sup>44</sup> Mary Ann Southwick died of "Uterine Haemorrhage" according to her death certificate. We assume no baby was born alive. Her mother-in-law, Mary Southwick, was present at her death on Spon Lane.

<sup>45</sup> Mary Walters also bore a son named James in 1840, but we don't know what happened to him. We don't know if he was alive when she married Joseph Southwick in 1846, but she only brought her younger boy, George, with her into the Southwick family.

<sup>46</sup> At the 28 March 1847 meeting of the Birmingham England Conference of the Church, Joseph Southwick was approved to be ordained an elder in West Bromwich branch. See the *Latter-day Saints' Millennial Star*, Volume 9, page 175.

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- <sup>47</sup> An elder in the lay priesthood of the Church of Jesus Christ of Latter-day Saints holds the higher priesthood with authority to perform all priesthood functions in the Church under the direction of the presiding Church authority.
- <sup>48</sup> A birth certificate has never been found for Joseph Southwick's son, Joseph, but he used **14 June 1847** as his birth date throughout his life. He was known simply as Joseph Southwick all his life without any confusion because his father died when he was only 2 years old. Sometimes genealogists referred to him as Joseph Southwick, Jr. to distinguish him from his father, but he personally never used "Jr." or any middle name.
- <sup>49</sup> The voyage of the *Ashland* from Liverpool to New Orleans took significantly longer than expected due to sickness of the ship's captain in Liverpool and bad weather on the sea, according to journals kept by passengers George Wood and John Martin (Notes found Neal Southwick's files).
- <sup>50</sup> Jones, Mike. 2020. *1849: We Got This – The St Louis Cholera Epidemic*. Lafayette Square (in St. Louis, Missouri). seen at <https://lafayettesquare.org>
- <sup>51</sup> Council Point Branch Records (GS 1131 pt. 153) (not seen)
- <sup>52</sup> "Zion" means "the pure in heart." In the early years of the Church, members were counseled to build up "Zion" by emigrating to a central gathering location, such as the Great Salt Lake Valley in Utah.
- <sup>53</sup> Hartley, William G. 2013. *The Closedown of LDS Iowa Settlements in 1852 That Completed the Nauvoo Exodus and Jampacked the Mormon Trail*. BYU Studies Journal 52:3. Seen at: <https://byustudies.byu.edu/content/closedown-lds-iowa-settlements-1852-that-completed-nauvoo-exodus-and-jampacked-mormon-trail>
- <sup>54</sup> A list of 2072 descendants of Joseph Southwick (1847-1929) for 7 generations can be found in the "blue book" entitled: *The English Ancestry and American Posterity of Joseph Southwick Volume Two* by Neal S. Southwick in 1997.
- <sup>55</sup> A list of 720 descendants of Trezer (Teresa) Southwick Marriott (1840-1920) for 7 generations can be found in the "blue book" entitled: *The English Ancestry and American Posterity of Joseph Southwick Volume Two* by Neal S. Southwick in 1997.
- <sup>56</sup> Ashmead, W.J. 1987. Birmingham England Stake 1840 - 1986. Typed manuscript that includes the Diary of George Wood (1822), convert to the Church in 1840 in England. Home was Greets Green, near West Bromwich.
- <sup>57</sup> Early family histories confuse this baby (John, born and died in 1847) with older brothers who lived to maturity and married. Some histories suggest that John married and stayed behind in England after the rest of Edward's family emigrated to America. In fact, though, John died as a baby in England.
- <sup>58</sup> Description of the *Hudson's* voyage and the overland trek to Utah given in *the Autobiography and Diaries of John Lyman Smith*. Seen at: <https://saintsbysea.lib.byu.edu/mii/account/575>
- <sup>59</sup> In 1864-1866, Wyoming, Nebraska was an outfitting station about 44 miles south of Omaha on the west bank of the Missouri River, where wagons from Utah would meet Mormon immigrants from Europe, load their possessions, and help them travel the final portion of their emigration to Utah.
- <sup>60</sup> Hartley, William G. 1993. *Down-and-Back Wagon Trains: Travelers on the Mormon Trail in 1861*. In Quarterly Journal of the Oregon-California Trails Association. OVERLAND JOURNAL, Volume 11, Number 4. pp. 23-34. Seen at: <http://files.lib.byu.edu/mormonmigration/articles/DownAndBackWagonTrains.pdf>
- <sup>61</sup> William Hyde Company. <https://history.churchofjesuschrist.org/overlandtravel/companies/166/william-hyde-company-1864>
- <sup>62</sup> Mary Ann Alexander Southwick "was buried on the east side the North Fork of the Platte River at Sweetwater, Wyoming, 30 September 1846." From the book; Southwick, Elaine Christensen. 1971. *The Background Life and Posterity of Edward Southwick III*. J. Grant Stevenson, Provo, Utah. 456 pp. see page 45.
- <sup>63</sup> This list of John and Grace Davenill Southwick's posterity includes only children who lived to maturity. Data were taken from FamilySearch on 16 July 2020. <https://www.familysearch.org/tree/pedigree/descendancy/MTRL-S23>