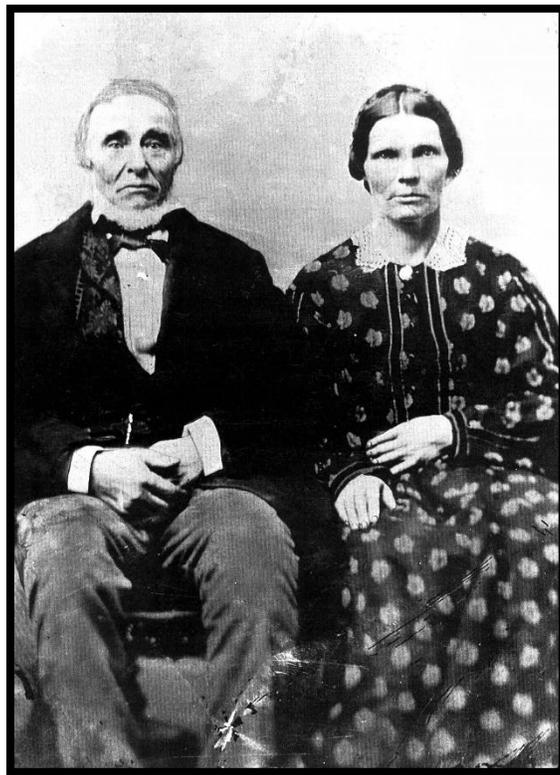


John Hyrum Green,  
Susannah Burrup  
and Susannah Phillips



*A Family History*

by Shelley Dawson Davies

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# Chapter 1

## English Roots

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### Worcestershire Childhood



*St. John the Baptist church in Suckley, Worcestershire.*

**F**ew people travelled the narrow, winding lanes worn through the rolling fields of wheat and hops growing beyond the hedgerows of Suckley. Several hundred families crowded into half-timber houses and rented farmer's cottages surrounded by grassy pastures in this rural Worcestershire village. Just beyond the village, in England's great cities of Birmingham, Manchester and London, the Industrial Revolution's machines and foundries were transforming the nation, but little of its effects were felt in this ancient, agricultural parish, where the rhythm of birth and death continued on as it had for hundreds of years.

In the village center stood the venerable church of St. John the Baptist, an anchor for the people in their faith and traditions. Susannah Burrup<sup>1</sup> was christened at St. John's shortly after her birth in the spring of 1804, and it was at St. John's stone altar where she married John Hyrum Green<sup>2</sup> twenty-two years later,<sup>3</sup> five months pregnant with her first child. Little Thomas,<sup>4</sup> who remained an only child, was not only doted on by his mother, but quickly became a favorite visitor at the nearby Burrup household, where Susannah's mother and younger sister Charlotte<sup>5</sup> showered him with attention. It

was Grandmother Burrup<sup>6</sup> who took the boy under her wing when Susannah died suddenly in early June, 1834.<sup>7</sup> At the tender age of six, Thomas was too young to be left alone while his father worked the fields, and took some comfort from the care he received from his grandmother and aunt, until Charlotte died too, three weeks later.

## Susannah Phillips

Less than a mile away from John Green's farm, in the hamlet of Longley Green, lived the Widow Phillips and the youngest of her eleven children. Mary Phillips,<sup>8</sup> left on her own at the death of her husband, William,<sup>9</sup> some ten years before, was forced to survive the best she could with the financial help of her sons, especially Edward,<sup>10</sup> who at twelve years old, shouldered much of the farm work while learning the trade of blacksmithing.<sup>11</sup> John Hyrum was well acquainted with the Phillips family, as his wife's brother, John Burrup,<sup>12</sup> had married the Phillips' daughter Ann,<sup>13</sup> in 1832. John Hyrum was a regular visitor at the Phillips' household where sought out Edward's smithing skills or dropped by for scraps of local news and some of Mary Phillips' meat pie. After his wife's death, John Hyrum's visits to the Phillips' farm became more frequent, with him taking a particular interest in eighteen-year old Susannah,<sup>14</sup> a dark-haired beauty who agreed to become his wife in February, 1835.

John Hyrum and Susannah wasted no time in starting their large family, which eventually numbered fourteen children. Their first child, Ann,<sup>15</sup> was born ten months after their marriage in mid-December of 1835, followed by twin boys who died the same day they were born in June, 1837.<sup>16</sup> Two more children were soon born, Charlotte<sup>17</sup> in 1838 and William<sup>18</sup> in 1840. Family difficulties, possibly including the sudden deaths of the five-month old William in March, 1841, were smoothed somewhat when arrangements were made for Thomas to be cared for by Grandmother Burrup, who was living nearby<sup>19</sup> with her son John and his second wife Martha.<sup>20</sup>

John Hyrum was in the prime of his life by this time, robust and well-built, and known throughout the countryside for winning the championship belt in boxing competitions.<sup>21</sup> He was a hard worker and good provider for his family, who had every expectation of seeing his own sons take up farms nearby when they came of age. Members of the extended families on all sides were scattered around Worcester, and it was only natural that the Greens would eventually grow old surrounded by their children and grandchildren, as had generations before them, but everything about their future was soon to change.



*Wilford Woodruff baptized hundreds of converts in John Benbow's pond.*

## Seeking the Truth

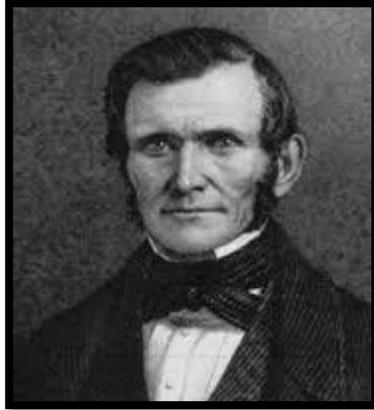
In early March, 1840, two American missionaries arrived in Herefordshire from their recent labors in the Staffordshire Potteries district, where they had some success convincing people God had revealed himself to modern-day prophet Joseph Smith, restoring His church and making His blessings available to all mankind. Elders Wilford Woodruff and Alfred Cordon found a receptive audience for their preaching among members of the United Brethren, a group of six hundred people who had broken with the Methodist movement in their search for a more pure form of Christian worship. Edward Philips had not only joined with the United Brethren, probably meeting with the congregation centered at Frome's Hill, six miles south of Suckley, but also became one of the group's fifty preachers. "Everything worked well with us until within a year of the time Brother Wilford Woodruff arrived in our neighborhood," said Edward. "It seemed to me that we had come to a precipice and could not go any farther until Brother Wilford Woodruff placed a bridge over that precipice and we went on with glad hearts rejoicing. I went to hear him preach at Ridgeway Crossing on or about March 15, 1840. A day or two following I went to Hills Farm to hear him speak. When I started my good old mother said, 'Edward, I should think you will not come back without being baptized.' I obeyed this council," said Edward, who was baptized into the Church of Jesus Christ of Latter-day Saints a nearby pond.<sup>22</sup>

Edward was immediately ordained as a priest and sent on a series of successful missions in the area.<sup>23</sup> By December, three hundred members of the United Brethren had been converted to the church; eventually all of the Brethren except one became Latter-day Saints, as well as almost a thousand people from other congregations. “Scores are still waiting to be baptized as soon as an opportunity offers,” wrote Elder Wilford before he left England in April 1841,<sup>24</sup> among them Mary Phillips, John Hyrum and Susannah Green,<sup>25</sup> John’s former mother-in-law, Grandmother Susannah Burrup,<sup>26</sup> John and Martha Burrup, and number of other extended family members.<sup>27</sup>

These new converts gathered for worship every Sunday where they were encouraged from the pulpit to join their fellow Saints in Nauvoo, Illinois, a city where the Prophet himself was directing the construction of a temple to the Lord. Even though there was a growing community of Saints in Britain, almost everyone longed to gather in Zion, and the Green and Phillips families were no exception.



*The Gadfeld Elm chapel in Pendock, Worcestershire, where LDS members worshiped until their departure for America.*



## Wilford Woodruff's Inspired Mission in Worcestershire

*According to the directions of the Spirit. I went to Herefordshire...I here found a society called 'United Brethren,' numbering about six hundred members, and about fifty preachers... They came from all quarters to hear me preach, and believed my testimony, and I preached and baptized daily. The ministers of the Church of England sent three church clerks to see what I was doing, and I baptized them. One constable came to arrest me for preaching, and I baptized him. In about thirty days I baptized one hundred sixty, forty-eight of whom were preachers of the 'United Brethren,' including their presiding elder, Thomas Kington.*

*"I spent about seven months in Herefordshire, Gloucestershire and Worcestershire. We baptized over eighteen hundred, including all of the 'United Brethren' save one. We baptized over two hundred preachers of various denominations in that part of the vineyard. A synod of church ministers became so alarmed for their flocks in that part of the vineyard, they petitioned parliament to adopt measures to stop our preaching. ...The whole history of this Herefordshire missions shows the importance of listening to the still small voice of the spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me to them." "Through eight months of missionary labor, eighteen hundred people were brought into the church, including all but one of the 600 'United Brethren.'" Kaysville: Our Town, by Carol Ivins Collett, 1976, Moench Letter Service, Salt Lake. Davis Co. 979.227 c698*



*Ships crowd Quebec's harbor in the early 1840s.*

## The Call of Zion

The first group of immigrant Saints sailed to America from Liverpool on 6 June, 1840, followed over the next few years by many more. Most of the English members needed little encouragement to join Saints in Nauvoo. “They have so much of the spirit of gathering that they would go if they knew they would die as soon as they got there or if they knew that the mob would be upon them and drive them a soon as they got there,” wrote Brigham Young.<sup>28</sup> An LDS shipping agency was established to oversee immigrant travel arrangements, and detailed instructions were published in the *Millennial Star* to help Saints prepare for the journey.

John Hyrum and Susannah made arrangements to depart with their children for America at the first opportunity, along with Edward Phillips, Mary Phillips, and Susannah Burrup. Although these new Saints were burning with the desire to gather to Zion, leaving their homeland would not be easy, as it meant leaving so many family members behind, as well. Unable to immigrate right away, John and Martha Burrup agreed to send John's ten-year old son James<sup>29</sup> on ahead to Nauvoo with his grandmothers and uncles. Unfortunately, John, Martha and other Suckley members fell away from the church eight years later and remained in England.<sup>30</sup>

The Green and Phillips families travelled to Gloucester in August, 1841, where they joined a company of one hundred Saints bound for America. “Public curiosity has been quite excited during the last few days, in the city of Gloucester, by the departure of a great number of deceived peasants (Mormonites), young and old, for the ‘New

Jerusalem' in America," observed a local newspaper of their arrival in town. "Some of those poor dupes, who have sold comfortable households and properties, are on the brink of their own grave, but believe that when they arrive in their American paradise, they will be rejuvenated and will live one thousand years!"<sup>31</sup>

Ignoring such ridicule, the company made their way to Bristol's seaport, where they set sail on the *Carolina*, bound for Quebec, Canada.<sup>32</sup> The voyage was not an easy one for Susannah, in the early stages of her fourth pregnancy, who did what she could to care for six-year old Ann and three-year old Charlotte. Although they were supervised by their grandmothers, fifteen-year old Thomas and his cousin James were old enough to take care of themselves, and enjoyed having the run of the ship.<sup>33</sup>

After a "tedious eight weeks and three days"<sup>34</sup> crossing, the *Carolina's* arrival in Quebec was met with relief by her passengers and noted with disdain by *La Gazette*, which reported "a group of Mormons, numbering 60 to 70 individuals, passed through this city a few days ago, bound for Nauvoo, Illinois... They are represented as being harmless and not without some resource. Believing in the efficacy of prayer as the means of curing all diseases is for them an article of faith. After arriving here, they found shelter in the places of refuge provided for the immigrants. While there, one of their children suffered from a toothache, and immediately two members of the sect laid their hands upon his head, and asked the Almighty to heal him. It would seem that those unfortunate creatures have fallen victims to the cupidity of certain mountebanks who deal in the transportation of such travelers. It is the more shameful since it seems that these new immigrants have placed themselves completely at their mercy."<sup>35</sup>

John Hyrum and his family knew better. It was not man's mercy they had submitted themselves to, but the Lord's. Their steadfastness as they continued onward by steamer through Montreal, Kingston and Toronto was born of the same faith that allowed them to abandon country and kin for this new, unseen world ahead. At Niagara Falls the company joined a mule train which took them twenty miles south to Buffalo, New York, where they were forced to remain for a week due to sickness. Another steamer transported the group to Chicago, where they hired wagon teams for the final three hundred mile trek to Nauvoo, arriving with the chill of late autumn.<sup>36</sup>

## ENDNOTES

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- <sup>1</sup> Susanna (Burrup) Green (1798-1803), #L8QX-GBV, [www.familysearch.org](http://www.familysearch.org) where verification of all vital dates can be found. Also see family group sheets at [www.DaviesDawsonHistory.weebly.com](http://www.DaviesDawsonHistory.weebly.com)
- <sup>2</sup> John Hyrum Green (1801-1886), #KWJF-C8D, [www.familysearch.org](http://www.familysearch.org)
- <sup>3</sup> Green-Burrup marriage, 7 February, 1826, Suckley, Worchester; England, Select Marriages, 1538-1973 database, FHL film 350586, page 17, [www.ancestry.com](http://www.ancestry.com)
- <sup>4</sup> Thomas Green (1826-1910), #KWJ6-FQQ, [www.familysearch.org](http://www.familysearch.org)
- <sup>5</sup> Charlotte Burrup (1816-1834), #LCVZ-X6P, [www.familysearch.org](http://www.familysearch.org)
- <sup>6</sup> Susannah (Dutson) Burrup (1780-1844), #L8QX-L14, [www.familysearch.org](http://www.familysearch.org)
- <sup>7</sup> Susannah Green entry, 3 June, 1834, England, Select Deaths and Burials, 1538-1991 database, FHL film 350586, page 28, [www.ancestry.com](http://www.ancestry.com)
- <sup>8</sup> Mary (Presdee) Phillips (1773-1871), #KWJ1-RJH, [www.familysearch.org](http://www.familysearch.org)
- <sup>9</sup> William Phillips (1745-1825), #LZNV-23X, [www.familysearch.org](http://www.familysearch.org)
- <sup>10</sup> Edward Phillips (1813-1896), #KWJC-23T, [www.familysearch.org](http://www.familysearch.org)
- <sup>11</sup> Sylvia Phillips, "Autobiography of Edward Phillips," written from dictation, 1889. <http://www.boap.org/LDS/Early-Saints/EPhillips.html>
- <sup>12</sup> John Burrup (1810-1874), #LW1R-4JQ, [www.familysearch.org](http://www.familysearch.org)
- <sup>13</sup> Ann (Phillips) Burrup (1811-1836), #9MTM-2W6, [www.familysearch.org](http://www.familysearch.org)
- <sup>14</sup> Susannah (Phillips) Green (1816-1902), #L7LV-8GS, [www.familysearch.org](http://www.familysearch.org)
- <sup>15</sup> Ann (Green) Knell (1835-1920), #KWJN-QPB, [www.familysearch.org](http://www.familysearch.org)
- <sup>16</sup> Joseph, #LV9J-VKH, and William Green, #LV9J-VNM, born and died 5 June, 1837, [www.familysearch.org](http://www.familysearch.org)
- <sup>17</sup> Charlotte (Green) Harris (1838-1890), #KWJX-VG7, [www.familysearch.org](http://www.familysearch.org)
- <sup>18</sup> William Robert Green (1840-1841), #L8Y7-HXB, [www.familysearch.org](http://www.familysearch.org)
- <sup>19</sup> John Burrup household, 1841 England census, Class: HO107; Piece: 1194; Book: 9; Civil Parish: Suckley; County: Worcestershire; Enumeration District: 6; Page: 1; Line: 10; GSU roll: 464205, [www.ancestry.com](http://www.ancestry.com)
- <sup>20</sup> Martha (Grice) Burrup (1815-1895), #L8QX-GWD, [www.familysearch.org](http://www.familysearch.org) For members of the household see: John Burrup household, 1841 England census, Class: HO107; Piece: 1194; Book: 9; Civil Parish: Suckley; County: Worcestershire; Enumeration District: 6; Page: 1; Line: 10; GSU roll: 464205, [www.ancestry.com](http://www.ancestry.com)
- <sup>21</sup> Dan and Eve Carlsruh, editors, *Layton, Utah: Historic Viewpoints* (Salt Lake City: Moench Printing, 1985), page R-43.
- <sup>22</sup> Hill Farm was owned by John and Jane Benbow near the town of Castle Frome, eight miles south of Suckley. It was in a pond on this farm where Wilford Woodruff baptized forty-five preachers and one hundred sixty members of the United Brethren in March, 1840. See: Phillips, "Autobiography of Edward Phillips," 1889.
- <sup>23</sup> Edward states that while he "had the privilege of visiting my father's family" to preach the gospel, he was only male member of the family to receive it. Phillips, "Autobiography of Edward Phillips," 1889.
- <sup>24</sup> Scott Kenny, editor, *Wilford Woodruff's Journal: 1833-1898* (Salt Lake City, Utah: Signature Books, 1983), page 395.
- <sup>25</sup> John Hyrum Green's baptismal date of May, 1840, is taken from Bountiful Utah Orchard Stake, Melchizedek Priesthood minutes and records (of Davis Stake), 1884-1915, Microfilm, Church History Library. Susanna was also baptized in 1840 according to Record of Members, Layton 1st Ward, Davis Stake, early to 1907, Microfilm, Church History Library, both sources as quoted in Richard E. Turley Jr. and Brittany A Chapman, editors, *Women of Faith in the Latter Days, Volume One, 1775-1820* (Salt Lake City, Utah: Deseret Book, 2012), page 178.

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<sup>26</sup> Susannah Dutson Burrup was one of seven members of the United Brethren baptized by Wilford Woodruff in May, 1840, at Nightengale Bower, a two story stone house located at the edge of Leigh Brook in Old Storridge, Alfrick, Worcester. Leland and Barla Jones, "History of James Burrup and Mary Ann Bennett Kay: A True English Immigrant Pioneer Family," James Burrup #KWJ1-M69, [www.familysearch.org](http://www.familysearch.org)

<sup>27</sup> Possible extended family members also baptized by Wilford Woodruff in 1840 include: Susanna Barrup, Anne Dutson, Jane Duston, Susannah Dutson, Ellen Green, Jane Green and Phillip Green. Kenny, Wilford *Woodruff's Journal: 1833-1898*, page 380-392.

<sup>28</sup> *Church History in the Fullness of Times* (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1989), page 233.

<sup>29</sup> James Burrup (1831-1888), #KWJ1-M69, [www.familysearch.org](http://www.familysearch.org)

<sup>30</sup> John, Martha and other longstanding members who remained in the Suckley, Worcestershire, area were excommunicated in 1859 for "total neglect of duty and for refusing to comply with the Reformation." See: Turley and Chapman, *Women of Faith in the Latter Days, Volume One, 1775-1820*, page 180.

<sup>31</sup> "The Mormonites," *La Gazette de Quebec*, October 23, 1841, as quoted in Turley and Chapman, *Women of Faith in the Latter Days, Volume One, 1775-1820*, page 181.

<sup>32</sup> The little known about this voyage comes from Edward Phillips' account. No passenger list is available. See: "Caroline," Bristol to Quebec, 8 August 1841-22 October, 1841, <http://mormonmigration.lib.byu.edu/>

<sup>33</sup> James reported that his "favorite shipboard memory was of an old gentleman who gave him a 'peep stone' which he had found on a beach in Australia. The stone was smooth and clear with wavy blue lines in it. In later years James used it to see into the future and to locate missing things, generally to locate his cows when they strayed." Leland and Barla Jones, "History of James Burrup and Mary Ann Bennett Kay: A True English Immigrant Pioneer Family," James Burrup #KWJ1-M69, [www.familysearch.org](http://www.familysearch.org)

<sup>34</sup> Phillips, "Autobiography of Edward Phillips," 1889.

<sup>35</sup> "A Group of Mormons," *La Gazette de Quebec*, October 21, 1841, as quoted in Turley and Chapman, *Women of Faith in the Latter Days, Volume One, 1775-1820*, page 181.

<sup>36</sup> Phillips, "Autobiography of Edward Phillips," 1889.

## Chapter 2

# Nauvoo

### The City Beautiful



*The temple rises above the growing city of Nauvoo in the early 1840s.*

All hardships suffered by the immigrants were forgotten amid the excitement of their arrival in Nauvoo. The city was a hive of activity, with thousands of members streaming into the area, a great many of them fellow English converts. The Green and Phillips families settled into Nauvoo's society right away, beginning with attending Sunday services the day after their arrival, where they were thrilled to hear the Prophet himself address the congregation.<sup>37</sup>

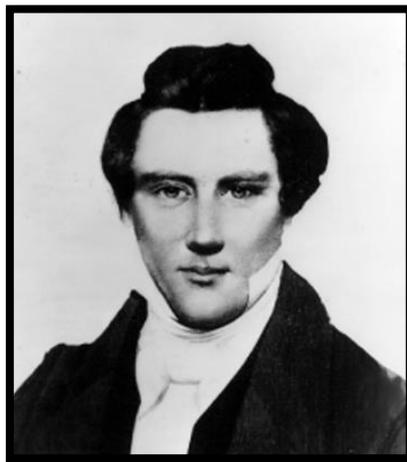
After spending the winter in Nauvoo, Edward was able to buy land in Camp Creek, a settlement fifteen miles east of the city,<sup>38</sup> where he set up a farm during the summer of 1842, joined by Grandmother Phillips,<sup>39</sup> Grandmother Burrup, James and Thomas.<sup>40</sup> Much to her delight, John arranged for Susannah and her children to remain in Nauvoo, finding a rental property in the heart of the city, right across from where the Lord's temple was under construction.<sup>41</sup> It was there Susannah gave birth to Robert,<sup>42</sup> in early April, 1842.

It wasn't unusual to encounter Joseph Smith as he attended to business around town; the Prophet was known for his willingness to visit with Nauvoo's residents, or stop to toss a ball with children playing in the streets if he had a few spare moments. One day not long after Robert's birth, Susannah was walking with Ann, Charlotte

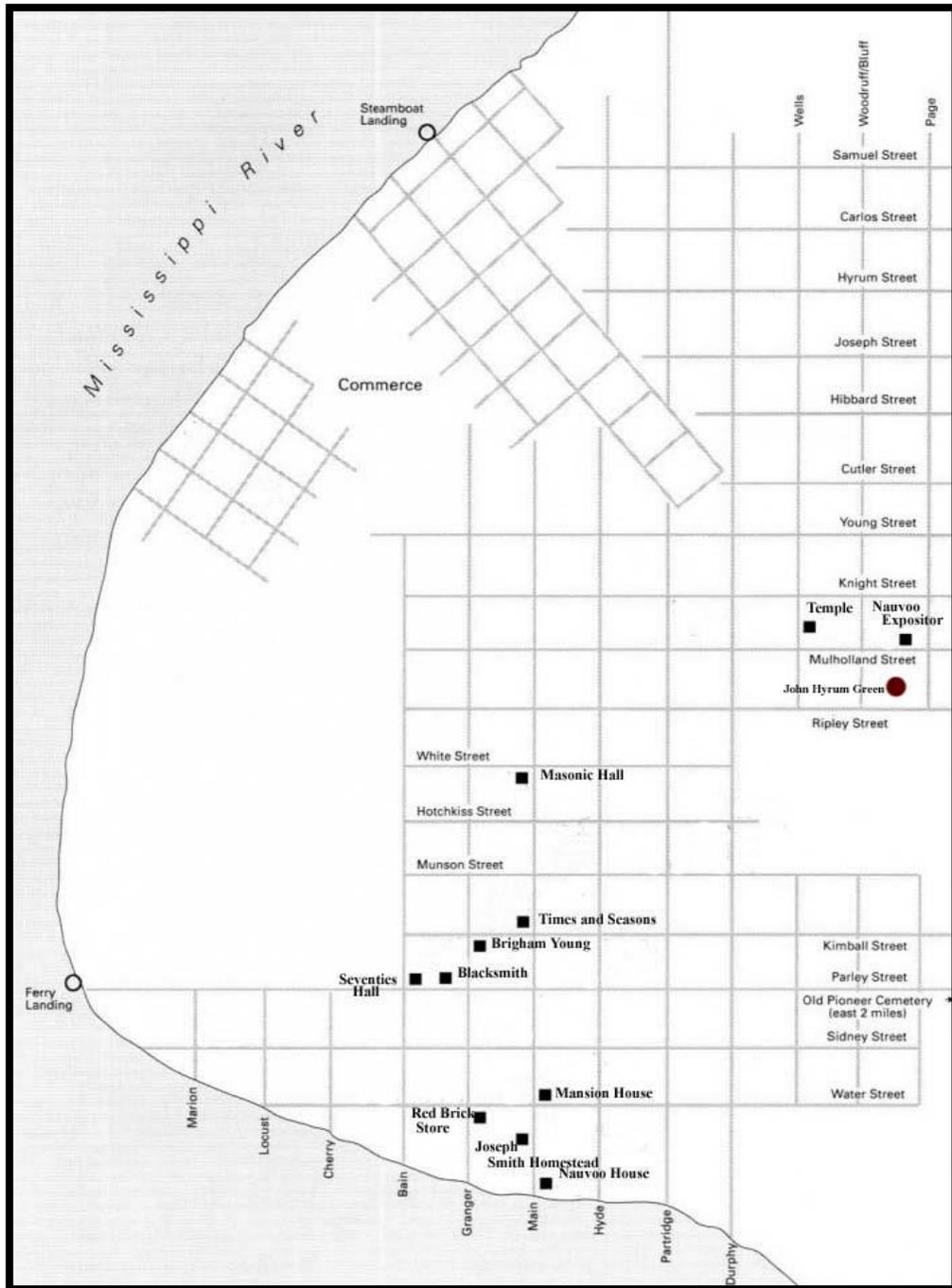
and baby Robert when she encountered Joseph Smith coming down the street. She was overjoyed when he accepted her request to bless the infant. “We will do it right now,” Joseph said, according to seven-year old Ann, who always remembered how the Prophet “lifted the baby in his arms and blessed him,” right then and there.<sup>43</sup>

Susannah gave birth to another son, James,<sup>44</sup> several years later in February 1844. She was content to spend her days caring for her two girls and two boys, working to add to her family’s well-being by sewing, cooking, cleaning and tending a large kitchen garden behind the house. Both Susannah and John contributed as they could to the temple, whose pale gray sandstone walls were rising slowly across the street, with John spending one day in ten at the construction site and Susannah joining with the newly formed Female Relief Society of Nauvoo.<sup>45</sup> She and many other faithful women gathered at regular meetings to receive spiritual instruction and donate their goods toward the relief of the city’s needy, all while sewing and repairing clothing for temple construction workers.

Despite the sense of security and peace felt by Nauvoo’s residents as they toiled to build a righteous society, hostilities were growing among Illinois’ original settlers as the Saints prospered. By 1844, Nauvoo was rivaled in size and importance only by Chicago, a development which threatened neighboring communities opposed to the Mormon’s group solidarity, conservative politics and strange religious doctrines. Newspaper articles fueled anti-Mormon sentiments to the point of mob actions, giving rise to scattered attacks on outlying settlements and ultimately the murder of the Prophet himself.



*The Prophet Joseph Smith*



*The Greens lived across from the temple and the Nauvoo Expositor in a rented house on Mulholland Street.*



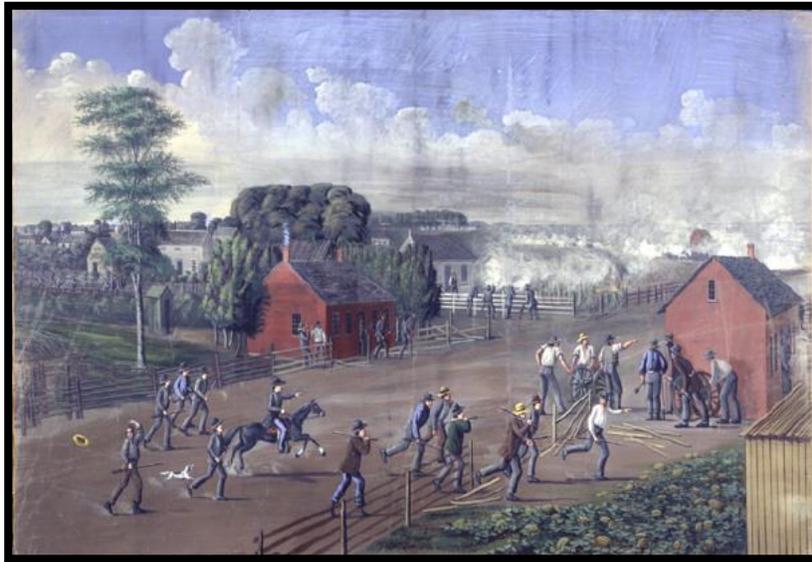
*The Nauvoo Expositor building on Mulholland Street.*

## Exodus

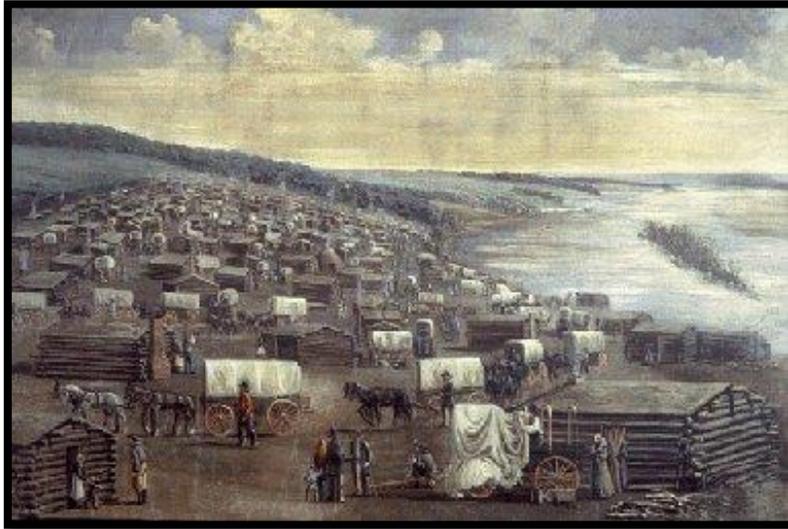
One of the most vicious attacks was published by William Law, a former counselor to Joseph Smith, who arranged to print a scathing opposition newspaper right across the street from the Green home on Mulholland Street. The first and only issue of the *Nauvoo Expositor* accused the Prophet of blasphemy, “spiritual wifery,” and grasping for ruinous political power meant to destroy anyone who opposed to him. Nauvoo’s city council, with Joseph at its head, ruled the newspaper a slanderous public nuisance and ordered the press destroyed. Less than two hours after the council’s decision, the press was dismantled, its type scattered and any remaining copies of the *Expositor* burned. Instead of removing the threat against Nauvoo’s leadership, the *Expositor’s* destruction led to the arrest of Joseph, his brother Hyrum and several other church leaders. It was while Joseph and his friends were jailed at nearby Carthage awaiting trial that a mob stormed the building, murdering Joseph and Hyrum on 27 June, 1844.

Despite his enemies’ expectations, the Prophet’s death failed to destroy the church. Under Brigham Young’s leadership the church continued to grow, and Nauvoo with it. Anti-Mormons, determined to drive the Saints from Illinois, increased their violence, beginning with burning homes and fields in outlying farming towns. By the fall of 1845, residents of Camp Creek were advised to move into Nauvoo for protection. Edward, Mary Phillips, Susanna and James Burrup, and Thomas Green probably sought shelter with the John Hyrum and Susannah in their Nauvoo home. Grandmother Phillips was ill during the evacuation,<sup>46</sup> and Grandmother Burrup may have died around this time.<sup>47</sup> It was only the beginning of the many trials and tribulations to be suffered over the next few years.

It soon became obvious there would never be peace for the Saints in Illinois and church leaders initiated a plan to lead their people to uninhabited lands in the Rocky Mountains. The first group of refugees left Nauvoo in early February, 1846, during a winter so cold and bitter they crossed into Iowa over the frozen Mississippi River. Thousands of Latter-day Saints were forced from their homes and lands during the next seven months, most of them unable to obtain little if any compensation for their properties. Exactly when John and Susannah left Nauvoo is uncertain, but they probably travelled with Edward and the extended family, who left Nauvoo in May, 1846.<sup>48</sup> By September, only the poorest families remained in the city, and they were finally expelled as mobs roamed the streets, burning or otherwise destroying everything in their path.



*Mobs loot and burn Nauvoo in this depiction by C.C.A. Christensen.*



*The Greens were among the thousands of Saints who suffered at Winter Quarters during the winter of 1846-47.*

## The Saints in Exile

It was over three hundred miles along rough, muddy roads from Nauvoo to temporary church headquarters set up on the banks of the Missouri River. “Travelling through Iowa and the season being very wet, it was very laborious to get through,” said Edward. “We had to travel the ground three or four times over to help each other.”<sup>49</sup> The Green and Phillips families were fortunate to arrive in Winter Quarters before cold weather set in, giving John Hyrum time to find housing for his wife and children.<sup>50</sup> Some families were reduced to living in tents until more permanent accommodations could be constructed, but even the hastily built log cabins, with their sod roofs and dirt floors, did little to protect their inhabitants against the elements.

As the winter of 1846–47 wore on and fresh food became unavailable, scurvy, dysentery and malarial fevers stalked the camp, causing the deaths of several hundred Saints, but somehow John managed to provide enough food to keep his family alive. Warming spring weather brought heavy rains which seeped through sod roofs, soaking bedding and making mud of the dirt floors. “I have never seen the Latter Day Saints in any situation where they seemed to be passing through greater tribulations or wearing our faster than at the present time,” said Wilford Woodruff,<sup>51</sup> who did what he could to cheer on his friends from Worcestershire.

Even as the Saints suffered, they made preparations for the journey west. Women and children wove baskets for trade and sale in neighboring settlements, supplies purchased and wagons were repaired. Brigham Young's advance company was ready to depart on 5 April, 1847, followed by other companies all summer long. By October, two thousand pioneers had made the trek. It would be another two years before the Green and Phillips families were able travel to the Salt Lake Valley, but that was just as well, as Susannah gave birth to Mary Elizabeth<sup>52</sup> that very month,<sup>53</sup> and welcomed the opportunity to rest and recover.

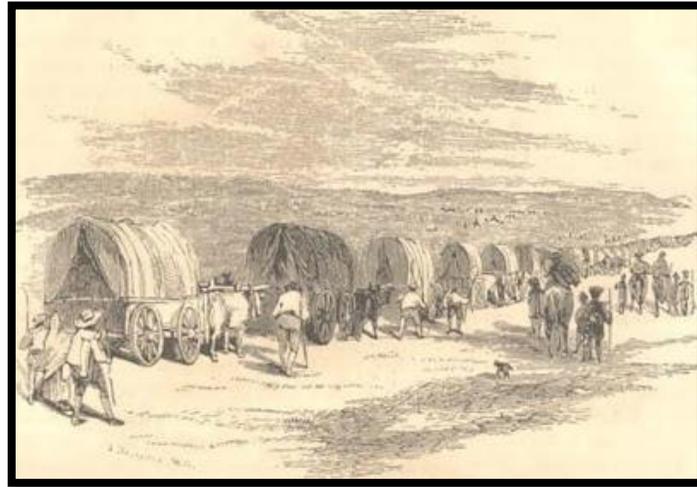
From the beginning, Winter Quarters had been a temporary camp, built on Indian lands, which by previous agreement the Saints were required to abandon in 1848. Surrounding settlements in Iowa expanded quickly as the population of Winter Quarters was relocated among the forty outlying branches. John Hyrum and Susannah found a home in Lake Branch,<sup>54</sup> Iowa, where they remained until 1849.

## Walking the Wilderness

The long wait was over by the mid-July, 1849, when the Greens pulled out of Kanesville with the George A. Smith/Dan Jones company,<sup>55</sup> the last wagon train of the season. "Slowly and majestically they moved along, displaying a column of upwards of three hundred wagons, cattle, sheep, hogs, horses, mules, chickens, turkeys, geese, doves, goats, etc., besides lots of men women and children," reported the *Frontier Guardian* of their departure.<sup>56</sup> Among those children were Ann, fourteen, and Charlotte, eleven, both old enough to walk the entire 1,300 mile trail. Two-year old Mary Elizabeth and baby Charles,<sup>57</sup> born three months earlier, had a place in the wagon, while seven-year old Robert and five-year old James could hitch a ride when they became tired.

The four-month journey across the plains was slow and uneventful, with little sickness and no deaths. It began with "so many rainstorms on the first three-hundred miles...that it was difficult to travel because the wheels of the covered wagons would often sink very deep in the mire," reported company member Dan Jones.<sup>58</sup> There was also some delay as well as amusement from a number of immigrating Welsh Saints who had difficulty learning to drive their oxen, but the days soon settled into a routine of deliberate progress. The company encountered a "fury of a heavy snow storm" near South Pass<sup>59</sup> lasting thirty-six hours, killing many cattle and horses, but after storm ceased the company "shoveled our way out and traveled on again."<sup>60</sup>

It was already the first week of October, late enough to worry about more snow, but the weather softened as the wagon train approached Fort Bridger, where the company was warmed by “a fine lot of sage to burn” and songs sung by the harmonious Welch Saints.<sup>61</sup> The pioneers continued on, cheered by the thought they would soon be in the Valley. The long line of wagons finally rumbled out of Emigration Canyon and into Salt Lake City on 27 October, the people tired and hungry, but overjoyed to have arrived at “the paradise of the Saints and country of gold.”<sup>62</sup>



*Travel across the Mormon Trail required months of walking in all kinds of weather.*

## ENDNOTES

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- <sup>37</sup> Sylvia Phillips, “Autobiography of Edward Phillips,” written from dictation, 1889. <http://www.boap.org/LDS/Early-Saints/EPhillips.html>
- <sup>38</sup> Phillips, “Autobiography of Edward Phillips,” 1889.
- <sup>39</sup> *The Deseret News*, 1 February, 1871.
- <sup>40</sup> Leland and Barla Jones, “History of James Burrup and Mary Ann Bennett Kay: A True English Immigrant Pioneer Family,” James Burrup (1831-1888), #KWJ1-M69, [www.familysearch.org](http://www.familysearch.org)
- <sup>41</sup> Wells Block 24, Lot 2, tenant. John Hyrum Green entry, Early Latter-day Saints: Remembering People and Places, <http://earlylds.com/getperson.php?personID=I20712&tree=Earlylds>
- <sup>42</sup> John Robert Green (1842-1928), #KWJ8-8N4, [www.familysearch.org](http://www.familysearch.org)
- <sup>43</sup> In an alternate version of the story passed down in the family, John and Susannah were driving along a Nauvoo street in their buggy when they met the Prophet driving in the opposite direction. “They asked Joseph if he would honor their baby with a blessing. The Prophet was more than happy to oblige them, and the baby was passed to him as he was sitting in his buggy. Joseph gave Robert a name and a blessing there on the street before handing the baby back to his parents.” Clark Green, “Life Story of Robert Green,” undated typescript. Copy held by Shelley Dawson Davies.
- <sup>44</sup> James Green (1844-1917), #KWV9-D5Q, [www.familysearch.org](http://www.familysearch.org)
- <sup>45</sup> Susannah Green was approved for membership on 14 July, 1842. *Nauvoo Relief Society Minute Book*, page 76, <http://josephsmithpapers.org/paperSummary/nauvoo-relief-society-minute-book#!paperSummary/nauvoo-relief-society-minute-book&p=73>
- <sup>46</sup> *The Deseret News*, 1 February, 1871.
- <sup>47</sup> Family historian Jay G. Burrup states no record of Susannah Dutton Burrup has been found after she performed proxy baptism in Nauvoo in 1844. “Anti-Mormon mobs began burning fields and homes at Camp Creek, Illinois, where Susannah lived, in the fall of 1845. It is possible, though not documented, that Susannah may have died from exposure to the elements during that tumultuous period. Her grandson James Burrup was only 13 years old in 1844, and while he probably knew the circumstances surrounding his grandmother Burrup’s death, unfortunately, he apparently did not write that information down or pass it on to succeeding generations.” See: Notes, Susannah Burrup, #L8QX-GBV, [www.familysearch.org](http://www.familysearch.org)
- <sup>48</sup> Phillips, “Autobiography of Edward Phillips,” 1889.
- <sup>49</sup> *Ibid.*
- <sup>50</sup> John and Susannah were members of the 5<sup>th</sup> ward in Winter Quarters, 1846-47. John Hyrum Green entry, Early Latter-day Saints: Remembering the People and Places, <http://earlylds.com/getperson.php?personID=I20712&tree=Earlylds>
- <sup>51</sup> *Church History in the Fullness of Times* (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1989), page 320.
- <sup>52</sup> Mary Elizabeth (Green) Harris (1847-1911), #KWJ8-8J1, [www.familysearch.org](http://www.familysearch.org)
- <sup>53</sup> Although some sources claim John was a private in the Mormon Battalion, it seems unlikely he was the John Green listed in Battalion rosters. Given that Susannah’s daughter Mary Elizabeth was born in Winter Quarters on 19 October, 1847, John would have had to have been living with Susannah in January of that year, when the Battalion was camped in San Diego, California. It is also telling that there is no mention of his involvement with the Battalion in official pioneer histories. See: Frank Ellwood Eschom, *Pioneers and Prominent Men of Utah* (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1913), page 471.
- <sup>54</sup> Edward, his wife and children, Mary Phillips, James Burrup were relocated to Council Point Branch. Thomas Green married in February, 1847, following his in laws to Indian Creek, Mills County, Iowa.

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<sup>55</sup> George A. Smith/Dan Jones Company, Kaneshville, Iowa, to Salt Lake City, Utah, 14 July-26 October, 1849,

<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=270>

<sup>56</sup> “The Last Train,” *The Frontier Guardian*, 25 July, 1849,

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=9170>

A detailed accounting of the train lists “118 wagons, 370 souls, 20 horses, 1 mule, 3 ponies, 477 oxen, 214 cows, 35 loose cattle, 105 sheep, 12 pigs, 81 chickens, 13 cats, 20 dogs, 23 ducks, 4 turkeys, 2 doves, 131 guns, 27 pistols.” See: “Isaac Clark Emigrating Company Journal, July-October, 1849,”

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=5994>

<sup>57</sup> John Charles Green (1849-1857), #LW1R-WX9, [www.familysearch.org](http://www.familysearch.org)

<sup>58</sup> Dan Jones, “A Letter [12 October, 1849] from Capt. D. Jones to President W. Phillips,” in Ronald D. Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration*, 1987, page 184-89,

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=5997>

<sup>59</sup> Richard T. Berrett, “Autobiography of Richard T. Berrett,” 1954,

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=5988>

<sup>60</sup> William Draper, “Autobiography,” 1881,

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=5992>

<sup>61</sup> Bathsheba Wilson Bigler Smith, “Journal, June-October, 1849,”

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=270&sourceId=5999>

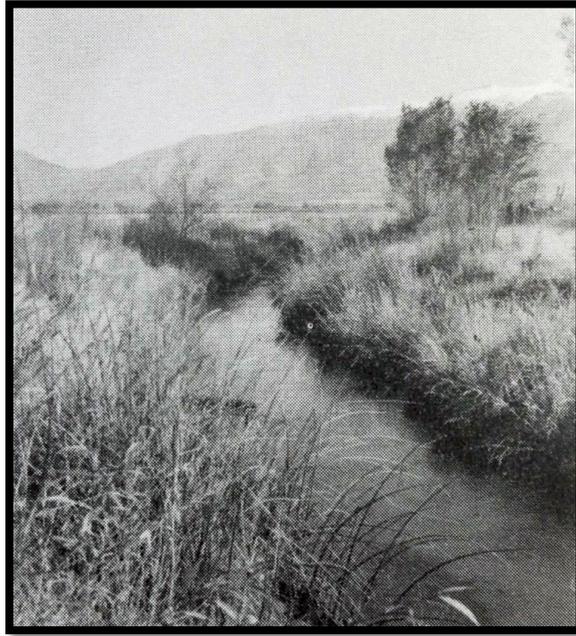
<sup>62</sup> Dan Jones, “A Letter [12 October, 1849] from Capt. D. Jones to President W. Phillips,” in Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration*, page 184-89.

## Chapter 3

# A New Life

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### Pioneering Davis County



*The banks of Kays Creek near the site of John Green's farm.*

John Hyrum and Susannah were welcomed to Zion by Edward, who had arrived a month earlier with his family. The Greens were happy to accept the Phillips' invitation to winter south of the city near Cottonwood Canyon, where Edward had built a log cabin on ten acres of farmland.<sup>63</sup> Even though the first Saints had arrived in the valley only two years before, development of the city and its surroundings was well under way. John and Edward both agreed on finding a location outside of Salt Lake City where there would be more land and fewer people. They began a search for a good location right away, heading out on horseback north toward Ogden early that winter. They travelled as far as the sand ridge in Davis County<sup>64</sup> where crusted, frozen snowdrifts forced them to turn around. The men took overnight shelter with Samuel O. Holmes, the lone settler along Sandy Creek in what is now Kaysville. Holmes

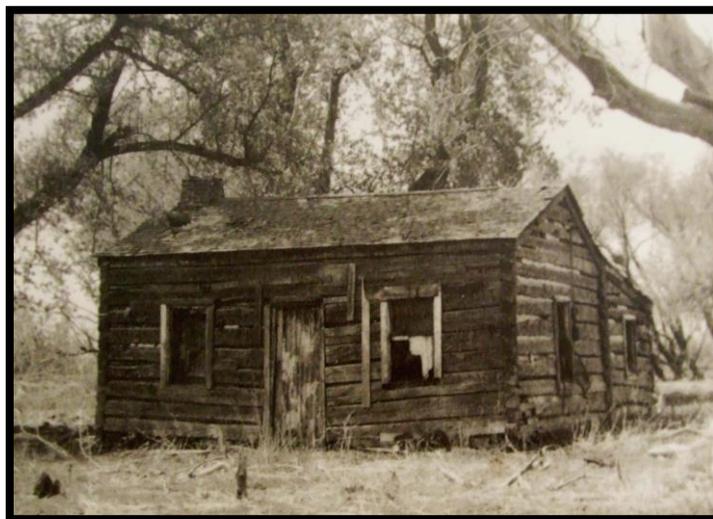
spoke highly of the thick bunchgrass growing in the area, a lush fodder for cattle, and the fertile land which produced it. By morning, John and Edward were convinced to settle on Sandy Creek and spent the rest of the winter planning their new venture.

As soon as the snows melted the Green and Phillips families loaded their wagons and drove back to Sandy Creek, arriving 10 April, 1850. They were joined the next day by the William Kay family. "Our location was a beautiful one being between the Wasatch Mountains and Great Salt Lake, about six miles of rolling country between and from ten to fifteen miles from north to south," said Edward. "The country north of us for almost twenty miles was covered with a luxuriant growth of grass. We called it bunch grass. In the fall of the year, it would wave in the breeze like a grain field. It was rich for wintering stock."<sup>65</sup>

Two days after their arrival the men measured out six acre parcels and prepared to plant on the low grassy plain near the Great Salt Lake.<sup>66</sup> "We plowed land for farming side by side, being about equal in quality," said Edward, who noted the men "had five bushels of club head wheat each, which we sowed broadcast." Prayers for a bountiful harvest were offered while planting, but without fences to protect the crops, the men "had to stand guard night and day to watch as well as pray; for there were from one to two hundred cattle turned out every night about a mile above us belonging to emigrants who were on their way to the California gold diggings," said Edward.<sup>67</sup>

Each family built log cabins, ten rods apart from each other,<sup>68</sup> and renamed Sand Creek after Edward, whose family was the first to arrive. The Phillips Creek settlement welcomed a handful of other arrivals during the summer, including Levi Roberts, a friend from England, who built his own cabin nearby. A surviving photo of the Roberts cabin shows how small these first homes were. With one room, one door and small windows covered with oiled cloth or paper, living was primitive. Susannah did what she could to brighten up the place, whitewashing the walls with watered-down lime and weaving rag rugs for the dirt floor.<sup>69</sup>

What little furniture the Green family had was roughly made by hand. The table was no more than several flat boards fastened to the top of four small logs. Beds were made on a pile of hay in one corner of the room until the family had the means for something better. Susannah cooked for her family over the fireplace and baked once a week in an adobe oven. Salt and soda for bread making was made from thin cakes of dried mud gathered along the edges of the Great Salt Lake, soaked in water to let the dirt to settle out.<sup>70</sup>



***Levi Robert's cabin, built along Kays Creek near the John Green home, is now restored and on display at This is the Place Stake Park in Salt Lake City.***

With everything done by hand, Susannah's days were long and tiresome, but the older girls helped as much as they could, learning the skills they would need to run households of their own. Anne, Charlotte and Mary Elizabeth took turns preparing food, cleaning and tending to their little brothers. Susannah was still young at thirty-four, and her life revolved around bearing and caring for her children. She gave birth to another daughter<sup>71</sup> in March, 1851, but the infant died a month later. By that summer, Susannah was again pregnant. Nellie<sup>72</sup> was born in early April, 1852, followed eighteen months later by Amelia,<sup>73</sup> in November, 1853 and Emily<sup>74</sup> in the spring of 1856. Eight-year old Charles was lost to an early death during the fall of 1857, but a few months later another son was welcomed into the family and given the name of his father, John Hyrum, Junior.<sup>75</sup> Susannah gave birth to her fourteenth and last child, Alice,<sup>76</sup> in March, 1860.

Fortunately, as the family grew, so did John's resources. During his first year on the farm he produced a hundred bushels of wheat, twenty bushels of oats, fifteen of barley, forty-five of Irish potatoes, ten bushels of market garden vegetables and fifteen tons of hay. He acquired four horses, four oxen, five milk cows (which Susannah made into one hundred seventy-five pounds of butter) and two swine, all valued at \$530.00. To run his operation, John had a wagon worth \$100.00 and farm machinery worth \$135.00. In addition to sixty acres under cultivation, John owned ten acres of unimproved land, quite a bit more than the twenty acres most neighboring settlers were farming.<sup>77</sup>

There were enough families scattered throughout the area by January, 1851, to support formal church organization. Brigham Young and his councilors held a meeting in Edward Phillips' home, where he approached both John Green and Edward Phillips to be bishop, but according to Elizabeth Green Tall, John's great-granddaughter, neither one of them wanted the job.<sup>78</sup> Eventually William Kay accepted the call, with Edward Phillips as first counselor and John Green as his second counselor.<sup>79</sup> The settlement was renamed Kays Ward out of respect for the new bishop.

With the arrival of new settlers, the population of Kays Ward was a respectable four hundred seventeen by October, 1853.<sup>80</sup> Among the ward's recent additions was another old friend from England, John Weaver,<sup>81</sup> who arrived in Utah in October, of that year with only twenty-five cents in his pocket. John Hyrum and Susannah housed the Weaver family until they could make their own living arrangements, an invitation which was repeated often over the years as other immigrants arrived.<sup>82</sup>

## No Freedom for Kaysville

*Bishop Kay was called to help settle new territory near Carson City, Nevada, in 1853. After his departure, many of Kays Ward residents petitioned the church to change the town's name to "Freedom." Brigham Young responded bluntly, "When did Kays Ward get its Freedom?" The matter was closed and Kays Ward gradually became Kaysville over time.*





*“Little Fort” was built on this ridge near the corner of North Fort Lane and Golden Avenue in Layton.*

## The Fort

Unlike most Mormon villages, Kaysville developed in a haphazard manner, with new settlers simply claiming a section of land wherever they liked and putting it under the plow.<sup>83</sup> Roads ran at all angles, made by farmers who were more interested in travelling the shortest distance between two points than creating an organized city plan. The first block plan was platted in 1854 during an official survey establishing a central district two miles east of the original settlement. Streets were laid out and a fortified wall begun to protect against possible Indian attacks. Another fort was constructed on the east side of Kays Creek<sup>84</sup> to shelter those families living several miles north of the new city plat. Since John’s farm was closer to “Little Fort,” as it was known, he helped build the walls with rocks and dried mud.<sup>85</sup> The Greens and five other families moved in during the 1854-55 season, but there was little threat from the local Indians, most who used the area as temporary campground as they migrated between summer and winter camps. Minor conflicts between the residents of Little Fort and migrating natives did arise, however.

The first sign of unrest began when a “sham battle” of flying mud daubs erupted between a group of boys from both camps. When it ended in bloody noses for the Indian boys, the incident threatened to escalate into a conflict between adults. Billa Dickson<sup>86</sup> was chosen to make peace with the Indians, taking with him his little son Willie as a gesture of good will. The longer the negotiations dragged on, the

drowsier Willie became, until he finally curled up and went to sleep right next to the chief. “Leave papoose here,” said the chief when Billa bent down to retrieve his boy. “He will be alright until morning. Come back in the morning and get him.” The longer Billa tried to persuade the chief to let him take the child home, the more determined the chief was to keep Willie all night.

Billa’s wife Mary Ann was beside herself when Billa returned without Willie, and as soon as daylight broke the next day she woke her husband and sent him down to the Indian village. Billa arrived at the chief’s teepee so early he had to wait outside for the chief to wake up. “Papoose is still asleep. You will have to wait until he wakes up,” insisted the chief, so Billa was forced to be patient for a while longer. Finally, the teepee flap opened and Willie came running out. “Now we know we can trust you because you leave your papoose in our camp all night,” said the chief, satisfied the conflict between the two settlements was resolved.<sup>87</sup>

James Green, who was ten years old at the time, recalled another incident when several Indian women raided one of the settler’s vegetable gardens, taking “all they could carry on their backs. This made the owner angry and he ran after them. When he caught them, he gave them a good whipping. This made the rest of the Indians angry and in a few days some of the Indians returned and stole twelve of the best work horses, which they never got back except for one which got lose.”<sup>88</sup>

Troubles with the Indians were eventually settled and the need for a fort faded away before it was ever completed. All of the families gradually moved back to their original farms, although they returned to tend their gardens there for several years afterwards.<sup>89</sup>

Whether gardening or growing field crops, having access to enough water was the key to success. John and Edward teamed up to dig irrigation channels from the creek to their fields, as did other farmers when they moved into Kaysville. The creek provided more than enough water to meet the needs of the earliest pioneers, but soon settlers arrived in such numbers that water became a concern. Kays Creek typically provided less water as the summer progressed, since it was fed by snowmelt from nearby mountaintops. At one point the creek provided “barely enough water for one ward,” according to Edward, but Brigham Young predicted the supply would grow with the population, and so it did. Eventually there was enough water for three wards, enabling farmers to raise a wide variety of crops and fruits.<sup>90</sup>

Yet, no matter how good the yield in a particular year, farmers were always at the mercy of weather and other forces of nature. One of the most devastating natural disasters to befall the settlers was a swarming mass of grasshoppers that descended on fields in Davis County during the summer of 1855. The insects devoured not only the settler's crops, but the range grasses as well. It had been a particularly dry year that summer, followed by a hard, cold winter which threatened the settler's very survival. The snows of 1855-56 were so deep that many cattle either froze to death from extreme temperatures or starved to death, unable to forage in the deep snow. Kaysville's residents had trouble finding enough to eat, as well. For a while, settlers ate what was left of their animals, until they were forced to hunt for sego lily and wild onion bulbs, seeds, roots and weeds, digging through snow banks with whatever tools they could find.<sup>91</sup>

## A Pair of Plural Wives

*John was loving family man, a good provider and a solid citizen of the community, just the kind of man the church encouraged to take on plural wives. John and Susannah agreed to enter into "celestial marriage" beginning with John's sealing in Salt Lake City to forty-five year old Welsh immigrant Elizabeth Beddoe (1810-) in June, 1855, followed two years later by a sealing to fifty-six year old Agnes Ferguson (1801-1863) in March, 1857. Since nothing more is known about either of these two wives, these two marriages probably ended in divorce.*



*John H. Green, Jr. and his family proudly pose in front of the brick home John Hyrum built opposite of the state station on Layton's Main Street.*

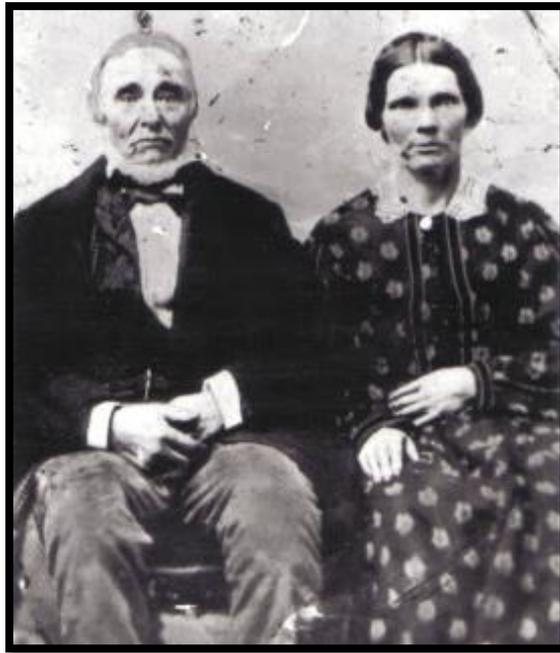
## Enjoying the Fruits

With the natural barriers of the Wasatch Mountains on the east, and the Great Salt Lake on the west, travelers between the larger cities of Salt Lake and Ogden had little choice but to pass through Kaysville. There were several main roads running north to south through town, but the most popular route for freight wagons and individual travelers alike was the Valley Road,<sup>92</sup> a level thoroughfare which soon became Kaysville's Main Street. In 1857, the Wells Fargo stagecoach began rumbling through town on this road, carrying mail and passengers between Montana and Salt Lake City,<sup>93</sup> prompting John to capitalize on the situation. He built a log cabin and stables at the north end of Main Street<sup>94</sup> in the Kays Creek<sup>95</sup> area the same year, contracting to furnish hay and horses for the coach, while Susannah and the children provided passengers with refreshments. Business was profitable enough for John to hire a man to help keep his horses ready for the rapid changing of teams when a stagecoach arrived,<sup>96</sup> and by 1866, he could afford to build a fine brick home across the street.<sup>97</sup>

The Wells Fargo stage was an important connection to civilization, but it also exposed the town to a bad element. Some "hard characters" passed through from time to time and often found their own brand of refreshment from a distillery located in the creek near the stage barns.<sup>98</sup> However, the stage spurred on a growing business district as other residents set up shop in a small cluster along Main Street next to the Greens, beginning with the Prairie House, an adobe inn managed

by Christopher Layton, and a horse-powered molasses mill operated by Lewis Whitesides. Early residents recalled the stage as “a picturesque sight” as it passed through the community, which it did daily until the arrival of the railroad in 1870.<sup>99</sup>

John closed his stables when the stage stopped running, moving the log buildings to his farm, but he continued to reside with his family in his fine brick house on Main Street. He later purchased twenty-four acres of land along the east side of Main Street where he rented a log building to Burton, Herrick and White, a company which ran a mercantile store.<sup>100</sup> It was around this nucleus of Main Street stores in Kays Creek where a center of commerce developed serving residents of the north part of town, as opposed to the central business district farther south in downtown Kaysville. This was the beginning of a split in the communities that would eventually result in the Kays Creek area becoming the separate town of Layton.



*John Hyrum and Susannah Green*

## Final Days

John and Susannah continued to live quiet lives, tending to the business of farm and family. One by one, the Green children married and started families of their own. Charlotte, Robert and Mary Elizabeth remained nearby in Layton with their spouses and children until 1870, when Idaho farmland was selling for such a good price they couldn't resist moving to Oneida County. John's oldest son, Thomas, finally moved his wife and children from Iowa to Utah in 1863, purchasing a farm in the Mutton Hollow area of Kaysville.

Unfortunately, John and Susannah lost two of their married daughters at young age. Emily died in 1880, three years after her marriage; Nellie died in December, 1885. It wasn't long after Nellie's death that John's health deteriorated. Susannah spent the winter nursing her husband with the help of Alice, who had lived at home until her marriage a few years earlier, but by spring there was little that could be done. John died on 16 April 16, 1886 at the age of eighty-five.

After John's death, Susannah made her home with John Jr. and his family in Layton,<sup>101</sup> where she was loved and cared for until her own death sixteen years later on 2 October, 1902.<sup>102</sup> Both John and Susannah are buried in the Kaysville City Cemetery.<sup>103</sup>



## ENDNOTES

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- <sup>63</sup> Sylvia Phillips, “Autobiography of Edward Phillips,” written from dictation, 1889. <http://www.boap.org/LDS/Early-Saints/EPhillips.html>
- <sup>64</sup> Approximately where Hill Air Force Base is now located in Layton.
- <sup>65</sup> Phillips, “Autobiography of Edward Phillips,” 1889.
- <sup>66</sup> Green, Phillips and Kays settled at a point about two and half miles northwest of the present center of Kaysville on the south side of Sandy Creek near what is today Angel Street and West 550 North in Layton.
- <sup>67</sup> Phillips, “Autobiography of Edward Phillips,” 1889.
- <sup>68</sup> Dan and Eve Carlsruh, editors, *Layton, Utah: Historic Viewpoints* (Salt Lake City: Moench Printing, 1985), page 85.
- <sup>69</sup> Lime whitewash “had a limited antiseptic quality and the dazzling whiteness gave a fresh, clean feeling to any room.” Carol Ivins Collett, *Kaysville: Our Town* (Salt Lake City, Utah: Moench Letter Service, 1976), page 16.
- <sup>70</sup> *Ibid*, page 28-30.
- <sup>71</sup> Susannah Green (1851-1851), #LW1R-WXW, [www.familysearch.org](http://www.familysearch.org)
- <sup>72</sup> Sarah Ellen “Nellie” (Green) – (1852-1885), #KWVP-ZS5, [www.familysearch.org](http://www.familysearch.org)
- <sup>73</sup> Amelia Maria (Green) King (1853-1915), #KWZM-FY6, [www.familysearch.org](http://www.familysearch.org)
- <sup>74</sup> Emmiline or Emily (Green) Raymond (1856-1880), #KWVP-ZS2, [www.familysearch.org](http://www.familysearch.org)
- <sup>75</sup> John Hyrum Green (1858-1944), KWZS-SFD, [www.familysearch.org](http://www.familysearch.org)
- <sup>76</sup> Alice Maud (Green) Hodson (1860-1940), #KWZ7-CZM, [www.familysearch.org](http://www.familysearch.org)
- <sup>77</sup> 1850 Agricultural census of Utah, schedule for Layton, Utah, as quoted in Carlsruh, *Layton, Utah: Historic Viewpoints*, page A2.
- <sup>78</sup> Interview with Elizabeth (Green) Tall by Anne Nace Dawson, November, 1997. Transcript held by Shelley Dawson Davies.
- <sup>79</sup> Carlsruh, *Layton, Utah: Historic Viewpoints* page 46.
- <sup>80</sup> Daughters of the Utah Pioneers, *East of Antelope Island* (Salt Lake City: Publisher’s Press), page 101.
- <sup>81</sup> John Weaver (1825-1903) was brother to James Weaver (1815-1888), an ancestor connecting through the Lillie (Young) Dawson line. See pedigree to trace the lineage.
- <sup>82</sup> Phoebe Rushforth Weaver and Ruby Rushforth Pincock, “John Weaver 1825-1903,” John Weaver #KWJS-9FZ, [www.familyserach.org](http://www.familyserach.org)
- <sup>83</sup> Daughters of the Utah Pioneers, *East of Antelope Island*, page 106.
- <sup>84</sup> Little Fort was located just south of what is now 1000 Fort Lane in Layton. Glen M. Leonard, *A History of Davis County* (Salt Lake City, Utah: Utah Historical Society, 1999), page 27.
- <sup>85</sup> Carlsruh, *Layton, Utah: Historic Viewpoints* page 49. Caption: A surviving cabin from Little Fort, located behind a home at 400 North Fort Lane in Layton, has a single room measuring 12 by 16 feet. The lookout used by the pioneers still stands next to a farmer’s field at 932 Rainbow Drive.
- <sup>86</sup> Billa Dickson (1815-1878), #KWJY-8VV, is an ancestor connecting through the Ammon Davis line. See [www.familysearch.org](http://www.familysearch.org) to trace this relationship.
- <sup>87</sup> Forde Dickson, “Billa Dickson, Indian Peacemaker,” from *Morgan Pioneer History Binds Us Together* (Daughters of the Utah Pioneers, Salt Lake City, Utah, undated), <http://dwjacobson.org/showmedia.php?mediaID=197>
- <sup>88</sup> Effie Webster, “Sketch of James Green,” undated typescript. Copy held by Shelley Dawson Davies.
- <sup>89</sup> Carlsruh, *Layton, Utah: Historic Viewpoints* page 49.
- <sup>90</sup> Phillips, “Autobiography of Edward Phillips,” 1889.
- <sup>91</sup> Daughters of the Utah Pioneers, *East of Antelope Island*, page 108.

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<sup>92</sup> Also known as Territorial Highway #1.

<sup>93</sup> Daughters of the Utah Pioneers, *East of Antelope Island*, page 124.

<sup>94</sup> Located near 128 South Main Street in what is now Layton.

<sup>95</sup> By this time north Kaysville was known as Kays Creek and later became the separate town of Layton.

<sup>96</sup> Daughters of the Utah Pioneers, *East of Antelope Island*, page 124.

<sup>97</sup> The house was located at 131 South Main Street, Layton. Three generations of the Green family lived in the home, building frame additions over the years.

<sup>98</sup> Daughters of the Utah Pioneers, *East of Antelope Island*, page 124.

<sup>99</sup> *Ibid.*

<sup>100</sup> The store was located at 10 North Main Street in Layton. Doneta M. Gatherum and Kent C. Day, "Kaysville and Layton General Stores," Kaysville-Layton Historical Society, 1987, page 20.

<sup>101</sup> John H. Green household, 1900 U.S. census, Davis County, Utah, town of Layton, Roll: 1683; Page: 3B; Enumeration District: 93; FHL microfilm: 1241683, [www.ancestry.com](http://www.ancestry.com)

<sup>102</sup> *Ibid.*

<sup>103</sup> Grave 18-2-A-6, Kaysville City Cemetery.

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This index lists the names of people related to John Hyrum Green, Susannah (Burrup) Green and Susannah (Phillips) Green.

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