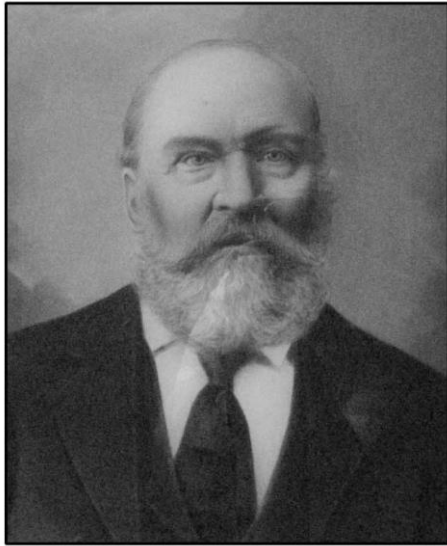


Thomas Green and Mary Ann Huntsman



A Family History

by Shelley Dawson Davies

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Chapter 1

Thomas

A Boyhood in England



The beautiful countryside surrounding Suckley, Worcestershire, is much the same as it was in the 1830s.

Thomas,¹ the only child of John Hyrum² and Susannah³ Green, enjoyed a happy childhood on his father's farm in Suckley, Worcestershire, until his mother's sudden and premature death in 1834. It was only natural for Susannah Burrup,⁴ his maternal grandmother, to take the six-year old boy in; Thomas was far too young to be left on his own while his father worked in the fields, and the boy was already a well-loved visitor at the Burrup home, which was just down the lane. Grandmother Burrup agreed to keep Thomas at her home when John Hyrum remarried six months later, and after Grandfather Burrup's⁵ death in 1838, she and Thomas were welcomed into Uncle John Burrup's⁶ household⁷ with his wife Martha,⁸ ten-year old son James⁹ and baby Emma.¹⁰

Family ties were close in this rural community. Uncle John's first wife, Ann,¹¹ was sister to Thomas' new stepmother, Susannah Phillips,¹² and Susannah's brother Edward¹³ was a close friend to John Hyrum Green. Many members of the extended Green, Burrup

and Phillips families worshipped together in a branch of the United Brethren church, a break-off Methodist group seeking a more pure form of Christianity through scripture study and daily prayer. Edward Phillips was especially active in the church, serving as a lay minister in the nearby Frome's Hill area, and when the superintendent of the United Brethren, Thomas Kington, announced he had been baptized into the true and restored church of Jesus Christ in March, 1840, Edward went to investigate. Wilford Woodruff, an elder in the Church of Jesus Christ of Latter-day Saints, spoke of the *Book of Mormon*, ancient scriptures translated by modern day prophet Joseph Smith, who held the power of God's priesthood. Elder Woodruff's message was compelling. After attending a second meeting several days later, Edward was baptized by Elder Woodruff in a pond on the John Benbow farm, eight miles south of Suckley.¹⁴

The Good News of a restored gospel spread quickly among the United Brethren; by May more than three hundred and twenty people had been baptized, including John Hyrum and Susannah Green,¹⁵ Grandmother Burrup,¹⁶ John and Martha Burrup, Edward's mother Mary Phillips,¹⁷ and number of other extended family members.¹⁸ Eventually all of the Brethren except one became Latter-day Saints, as well as almost a thousand people from other congregations. The new converts were not only grateful for their new found knowledge of the gospel, but desirous to be among fellow believers in church headquarters at Nauvoo, Illinois, here they could learn from the Prophet Joseph Smith himself. They arranged to immigrate to America as soon as possible.



The pond at John Benbow's farm.



A view of the harbor from Quebec's Citadel in 1840.

Sailing Toward Nauvoo

One hundred members were ready to depart on the *Carolina*, bound for Quebec, Canada, in August, 1841,¹⁹ among them Edward Phillips, Mary Phillips, Susannah Burrup, John Hyrum, Susannah and their daughters, and fifteen-year old Thomas. Unable to immigrate right away, John and Martha Burrup agreed to send John's ten-year old son James 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.²⁰

The eight week voyaged which seemed "tedious" to the adults was one big adventure for Thomas and his cousin James, who enjoyed having the run of the ship. They listened as sailors barked out orders and watched the ocean for dolphins, all while making friends among other passengers, including an old gentleman who gave James a smooth, clear stone with wavy blue lines running through it he claimed was a "peep stone."²¹ Upon their arrival in Quebec, President Thomas Richardson arranged for the group's passaged by steamer through Montreal, Kingston and Toronto before proceeding by mule train past Niagara Falls to Buffalo, New York. Another steamer transported the immigrants to Chicago, where they hired wagon teams for the three hundred mile trek to Nauvoo. They finally arrived in late October after an exhausting ten week journey.²²

The Green and Phillips found temporary housing in Nauvoo, where they spent the winter making plans for permanent settlement come spring. John Hyrum and his family chose to remain in Nauvoo, but Edward bought land in Camp Creek, a settlement fifteen miles east of the city,²³ where he set up a farm during the summer of 1842, joined by Grandmother Phillips,²⁴ Grandmother Burrup,²⁵ James and Thomas.²⁶ Thomas was content to work alongside his uncle and cousin in the fields, occasionally hitching a ride into Nauvoo to visit his father and stepmother.

Nauvoo was a city of progress, with homes and shops going up so quickly building became the biggest business in town. 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. Soon hostilities were growing among Illinois' original settlers faster than Nauvoo itself, and anti-Mormons became determined to remove the Saints from the state. It began with vicious attacks in the press which soon escalated into physical assaults in the smaller towns near Nauvoo where the Saints were more vulnerable.

Exodus

Former members of the church became some of the Prophet's most dangerous enemies. One of the most vicious attacks was published by William Law, a counselor to Joseph Smith before his excommunication, who printed a scathing opposition newspaper several blocks east of the temple itself. 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 as converts streamed into the city, inspiring anti-Mormons to increase their violence in response.

Scattered attacks called “wolf hunts” terrorized outlying communities, including Camp Creek, where a group of eight farmers harvesting their fields was surrounded by a mob and whipped severely in July, 1846.²⁷ It was obvious there would never be peace for the Saints, who were advised to move into Nauvoo for protection while church leaders organized a mass exodus to the west. Edward, Mary Phillips, Susanna and James Burrup, and Thomas Green probably sought shelter with the John Hyrum and Susannah in their Nauvoo home on Mulholland Street, only a few blocks east of the temple. Grandmother Phillips was ill during the evacuation,²⁸ and Grandmother Burrup may have died around this time.²⁹ It was only the beginning of the many trials and tribulations the Green family would suffer over the next few years.



The wide Mississippi River near Nauvoo, Illinois.

ENDNOTES

- ¹ Thomas Green (1826-1910), # KWJ6-FQQ, at www.familysearch.org where verification of all vital dates can be found. Also see family group sheets at www.DaviesDawsonHistory.weebly.com
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- ⁴ Susannah (Dutson) Burrup (1780-1844), #L8QX-L14, www.familysearch.org
- ⁵ Edward Burrup (1770-1838), #L8QX-L2T, www.familysearch.org
- ⁶ John Burrup (1810-1874), #LW1R-4-JQ, www.familysearch.org
- ⁷ 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
- ⁸ Martha (Grice) Burrup (1815-1895), #L8QX-GWD, www.familysearch.org
- ⁹ James Burrup (1831-1888), #KWJ1-M69, www.familysearch.org
- ¹⁰ Emma (Burrup) King (1841-1875), #LHNS-XM6, www.familysearch.org
- ¹¹ Ann (Phillips) Burrup (1811-1836), #9MTM-2W6, www.familysearch.org
- ¹² Susannah (Phillips) Green (1816-1902), #L843-SMP, www.familysearch.org
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- ¹⁴ Sylvia Phillips, "Autobiography of Edward Phillips," written from dictation, 1889. <http://www.boap.org/LDS/Early-Saints/EPhillips.html>
- ¹⁵ 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.
- ¹⁶ 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
- ¹⁷ Mary (Presdee) Phillips (1773-1871).
- ¹⁸ 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.
- ¹⁹ 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/>
- ²⁰ 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.
- ²¹ "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
- ²² Phillips, "Autobiography of Edward Phillips," 1889.
- ²³ *Ibid.*
- ²⁴ *The Deseret News*, 1 February, 1871.

²⁵ Lyman D. Platt, "Early Branches of the Church of Jesus Christ of Latter-day Saints, 1830-1850," page 10, http://mormonhistoricsites.org/wp-content/uploads/2013/05/NJ3_Platt.pdf
Also members of this ward were William and Margaret Blaisdale, connected to our line through Cleo Hales Page, KWZ8-T4Z.

²⁶ Jones, "History of James Burrup and Mary Ann Bennett Kay: A True English Immigrant Pioneer Family," James Burrup #KWJ1-M69, www.familysearch.org

²⁷ Lyman D. Platt, "Early Branches of the Church of Jesus Christ of Latter-day Saints, 1830-1850," page 10, http://mormonhistoricsites.org/wp-content/uploads/2013/05/NJ3_Platt.pdf

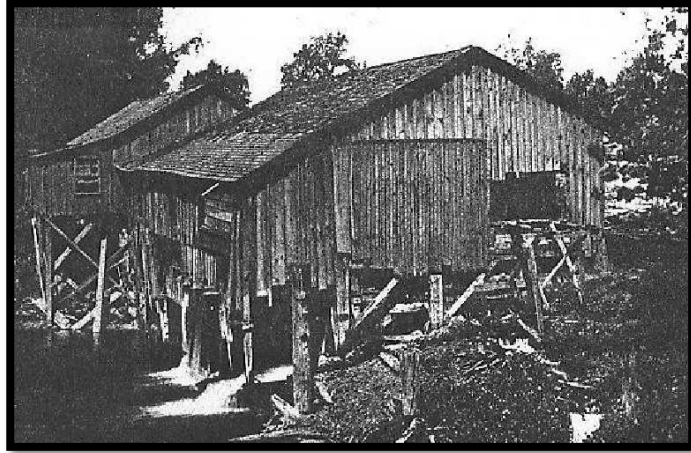
²⁸ *The Deseret News*, 1 February, 1871.

²⁹ Family historian Jay G. Burrup states no record of Susannah Dutson 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

Chapter 2

Mary Ann

Growing Up on the Frontier



Mary Ann was born near her uncle John Huntsman's mill in Elkhart, Indiana.

It took a certain kind of man to carve civilization out of the raw wilderness, and the Huntsman men were worthy of such a challenge. Peter Huntsman³⁰ and his brothers were in continual search of the very edge of America's frontier, pushing it back with their plows and moving on once it was tamed. The Huntsman wives were accustomed to pulling up stakes every few years with their husbands, giving birth along the way and raising their children in rough log cabins. Peter's wife Catherine³¹ had already given birth to three sons in the settlement of Perry, Ohio, and now readied her family to push farther west in the spring of 1830. There were new lands opening up on the prairies of Elkhart County, Indiana, and the Huntsmans were once again anxious to make their mark.

Peter's brothers Jesse³² and John,³³ as well as several aunts and uncles and their families teamed up to make the journey through wilderness so raw it was occasionally necessary for the men to ax their way through dense undergrowth and double up their ox teams to pull the heavy wagons through marshes and swamps.³⁴ Uncles John³⁵ and Jacob Stayner,³⁶ and cousin James W. Huntsman,³⁷ stopped as soon as the party reached the open prairie, becoming the second group of

settlers to file for land in what eventually became Jackson Township, but Peter and Catherine pushed onward some eighty miles west to Lake County,³⁸ where Catherine gave birth to her first daughter, Mary Ann,³⁹ in late November of that year.⁴⁰

Peter and Catherine returned to Elkhart before Mary Ann was a year old,⁴¹ settling not far from where Peter's brother John had built a grist mill along the St. Joseph River,⁴² moving yet again two years later to a spread of eight acres Peter purchased in Steuben County, Indiana.⁴³ By this time five-year old Mary Ann was still the only girl in her family, surrounded by three older and two brothers: William,⁴⁴ Alfred,⁴⁵ James,⁴⁶ Cyrus,⁴⁷ and Levi.⁴⁸ She was doted on by everyone, especially her mother, who insisted her daughter's name was never to be shortened to "Mary," but was always "Mary Ann."⁴⁹

The Gospel is Declared

Not long after Peter and Catherine broke ground on their new farm, preachers from a new religion passed through Indiana, bringing news of a latter-day prophet who not only spoke with God, but had by the power of His priesthood translated an ancient text, a second witness of Jesus Christ. Almost all of the Huntsmans accepted baptism into the Church of Jesus Christ of Latter-day Saints, including Peter and Catherine sometime in 1834. Peter's brother James⁵⁰ and his wife Mary⁵¹ sold their land in nearby Lagrange County that September, returning to Perry, Ohio,⁵² twenty miles outside of Kirtland, Ohio, where the Saints were building a temple to the Lord. Peter and Catherine remained in Lagrange County, meeting with Indiana believers while they readied themselves to join the Saints gathering with the Prophet Joseph Smith in the new church headquarters at Far West, Missouri.



Perry, Ohio, in the mid-1800s.



One of the stones from Haun's Mill displayed as a memorial to those who died there in October, 1838.

Haun's Mill, 1838

The moment finally arrived in 1837 when the Perry congregation was ready to leave for Missouri. Peter and Catherine joined the fifty-wagon train led by Jacob Myers, a wealthy Ohio miller, who planned to settle in a small village twelve miles east of Far West where Jacob Haun had established a mill along Shoal Creek several years earlier. The extended Huntsman family took up land next to each other, with James on a section of improved land two miles north east of the mill itself.⁵³ Peter's sister Elizabeth,⁵⁴ along with her husband Jacob Potts,⁵⁵ took ownership of eighty acres several miles due east of the mill,⁵⁶ putting in twenty acres of crops, including four acres of corn and eight acres of wheat.⁵⁷ Brother-in-law Levi Steltz⁵⁸ entered forty acres of land in the same neighborhood.⁵⁹ Brothers John,⁶⁰ Jacob⁶¹ and his wife Catherine Huntsman,⁶² and Peter and Catherine settled in the area near their family and friends.⁶³ These early settlers were soon joined by a number of other Saints from Ohio and Indiana, and by October, 1838, there were approximately one hundred Mormon families living near Haun's Mill.

Life was pleasant and quiet at Haun's Mill, where the Saints looked forward to living together in peace. Unfortunately, there was a rising tide of hostility among old settlers who were felt increasingly threatened by the Saints' religion, politics and their ever increasing numbers. After a series of conflicts between the Saints and local anti-

Mormons, Missouri Governor Lilburn W. Boggs issued an order to treat Mormons as enemies who “must be exterminated or driven from the state, if necessary, for the public good.”⁶⁴ The order was not only an expression of popular opinion, it was just the excuse a number of the Saint’s enemies were looking for to force these “peculiar people” out and take over their lands.

On 28 October, a group of Saints led by Joseph Young rolled into Haun’s Mill for a few days rest before continuing on to Far West.⁶⁵ Members of the wagon train pitched their tents near the mill, where they spent the next two days mingling with residents and sharing their mounting concern over threats to the settlement. Some residents in outlying areas gathered to the mill for protection on 29 October. What few guns the Mormons had were stockpiled in the blacksmith shop, where it was agreed men would take cover in case of an attack.

The afternoon of Tuesday, 30 October was “very pleasant, the sun shone clear; all was tranquil,” according to Joseph Young, who watched from a cabin door as children played along the banks of Shoal Creek.⁶⁶ A number of men were in the vicinity, some tasked with guarding the mill, others attending to their chores or waiting for their grist, among them Jacob Potts, Levi Steltz, three of the Huntsmen men,⁶⁷ and handful of their former Ohio neighbors.

Around four o’clock the quite of the settlement was broken by more than two hundred armed men on horseback “advance[ing] through the scattering trees...direct[ing] their course towards the mills with all possible speed,” recalled Joseph Young. Women and children scattered for safety in the nearby woods, while thirty-two men and three boys ran for cover in the blacksmith shop, among them Jacob Potts. Cries for peace were met with the discharge of rifles as the mob advanced on the shop, surrounding it on three sides and firing through the unchinked spaces between the logs at point-blank range. Among the nineteen men who tried to escape the carnage by running into the woods was Jacob Potts, who was hit twice in his right leg, but managed to crawl through the underbrush to David Lewis’ house where he borrowed a horse and rode home.⁶⁸

The Missourians found eight dead, four wounded and three boys hiding inside the shop. While an uninjured man was taken prisoner and later released, the rest were shot on the spot, even ten-year old Sardius Smith, who pleaded for his life. A militiaman put a gun to the boy’s head and shot him, saying “Nits will make lice, and if he had lived he would have become a Mormon.” Outside the shop, elderly Thomas McBride was shot with his own gun as he tried to surrender, after which he was mutilated with a corn knife and left on the stream bank. Not satisfied with murder, the mob “proceeded to rob the houses, wagons and tents of bedding and clothing, drove off horses

and wagons, leaving widows and orphans destitute of the necessities of life and even stripped the clothing from the bodies of the slain,” said Joseph Young.⁶⁹

Those fortunate enough to escape through the forest huddled in the bushes all night, fearful of the mob’s return. “Such a dreadful night we spent! Men, women and children lying there and there. Such mourning for their dear ones! Everything was in an uproar. Words cannot describe the awful scene,” said Olive Eames.⁷⁰ As morning dawned, family members searched for the loved ones, finding seventeen dead and thirteen wounded, many of them former Richland County church members.⁷¹

There were not enough men left to dig proper graves, so a few survivors led by Joseph Young carried the bodies on a plank to a large, unfinished well where the dead were slid in and covered with hay and dirt. The militia returned to the mill the next day, “blowing their bugles, firing their guns and yelling like demons, showing themselves hostile,”⁷² claiming they were there to bury the dead. Instead, they “passed through the neighborhood painted, plundering whatever they could get their hands on.”⁷³ Several days later a group of men took possession of the mill, killing stock and threatening the lives of the survivors. A few Mormons were taken prisoner for over a week, and while they were eventually released, the mob “threatened the lives of all the Mormons and ordered them out of the state upon pain of extermination.”⁷⁴

Taking no chances, the surviving men hid themselves for weeks while mobbers roamed the settlement, killing hogs and robbing bee stands and hen houses. John Hammer, whose father Austin Hammer was killed, recalled “those prowling fiends who like demons of hell had murdered the innocent and robbed them of their raiment, were still lurking around watching for new victims. Especially all the male members of the neighborhood had to keep concealed. The moment the mob got sight of them, they were shot at. The women were not quite so closely hunted and they, by being extremely cautious, managed to convey water and food to their husbands, sons and brothers, to keep them from famishing. Myself and cousin had to sleep in shocks of corn or in the brush for two or three weeks, not daring to enter the house, and we were kept from starving by the food which our mothers and sisters managed to convey to us. The nights were cold and frosty, which added seriously to our affliction.”⁷⁵ At ten years of age, Mary Ann was old enough to understand the danger she and her family were in, but she tried to be brave for her mother’s sake, taking food to her father and teenaged brothers hiding in the forest until it was safe for them to return home.

The impossibility of defending the Saints against such legalized attacks became all too clear. Joseph Smith and other leaders surrendered and were imprisoned, leaving Brigham Young to relocate over twelve thousand Saints across the Mississippi River. The Huntsmans joined other Haun's Mill Saints in departing for temporary refuge in Illinois by February, leaving with barley enough blankets and food to make the two hundred mile journey.



The Nauvoo temple as seen from the Iowa side of the Mississippi River in the 1840s.

The City of Nauvoo

The trail eastward into Illinois ended at the town of Quincy for many of the Saints, including Mary Ann and her family, where they were fed and housed by citizens sympathetic to their plight. By May, 1839, Joseph Smith had purchased lands in and around Commerce, Illinois, a small river town he renamed Nauvoo, and called all Saints to join him there. Mary Ann's parents were among the first to arrive in the new church headquarters, pitching their tents alongside thousands of other Saints who were willing to drain swamps, clear land and build new homes. Peter and his teenaged sons worked hard, building a cabin for the family and planting a large kitchen garden nearby. All was ready when Catherine gave birth to little Margaret⁷⁶ in late October, Mary Ann's only sister.

The Huntsmans were full of confidence in the new life they were working toward. Thousands of Saints flocked to Nauvoo over the next few years, and soon the city was almost as large as Chicago. Peter had found a home only a few blocks north east of the temple lot, where Mary Ann could watch as the sandstone walls rose slowly above the rooftops and where she could catch a glimpse of the Prophet himself when he came to visit the worksite. Occasionally, Peter hitched up the wagon and took the entire family out to the country where Uncle James had a farm, but Mary Ann preferred being in Nauvoo, where it was easy to make friends her own age.

As comfortable as life in Nauvoo was for the Huntsmans, it couldn't last forever. Once again the concentration of conservative, religious Saints posed a threat to non-Mormons, who conspired to drive the Saints from Illinois. Vicious attacks in the press targeted not just the church in general, but the Prophet himself. Former church member William Law printed a scathing article in the *Nauvoo Expositor*, a newspaper considered such a "public nuisance" the city council, with Joseph at its head, ordered the press destroyed in June, 1844. Outrage over the *Expositor's* destruction ultimately led to Joseph Smith's arrest later that month. It was while the Prophet and several other church leaders were being held at Carthage jail awaiting trial that Joseph and his brother Hyrum were murdered by a mob on 27 June, 1844.

Even after the Prophet's death, the church continued to prosper, and Nauvoo along with it, causing the old settlers to intensify their persecutions. Attacks in the press escalated into personal assaults, beginning with outlying communities where the Saints were most vulnerable. Uncle James and his companions were severely whipped by a mob while harvesting wheat in July, 1846,⁷⁷ followed by many more incidents. Church leaders knew these events would only become more violent and began making plans to move the entire church to a safe place in the west.

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³² Jesse Huntsman (1810-1838), #LZGQ-J2T, www.familysearch.org

³³ John Huntsman (1800-1849), #M3FK-HVF, www.familysearch.org

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- ³⁴ From an account written by Milton Stayner, nephew of Jacob and Nancy Stayner. Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 35-36, <http://huntsmanfamilyhistory.org>
- ³⁵ John Stayner (1796-1870), #LZDB-5G5, married to Sarah (Huntsman) Stayner (1797-1873), LZK9-XS6, www.familysearch.org
- ³⁶ Jacob Stayner (1787-1843), #LHGG-M2C, married to Nancy (Huntsman) Stayner (1795-1843), #MMCV-ZZ6, www.familysearch.org
- ³⁷ James William Huntsman (1806-1867), #KWVM-SN9, son of Jesse Huntsman (1772-1836), #LKWM-ZFJ, and Catherine (Call) Huntsman (1773-1830), #L8PF-BGR, www.familysearch.org
- ³⁸ When first organized in 1830, Elkhart County comprised today's Lake, Porter, Laporte, Lagrange, Stueben counties. *History of Indiana* (Chicago, Illinois: Charles C. Chapman and Company, 1881), page 369.
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- ⁴¹ Peter Huntsman household, 1830 U.S. census, Elkhart County, Indiana; Series: M19; Roll: 26; Page: 428; Family History Library Film: 0007715, www.ancestry.com The 1830 census was taken for twelve months beginning June, 1830.
- ⁴² "History of John Huntsman, Pioneer of the U.S. Midwest, Early Convert to Mormonism, Miller and Farmer," <http://huntsmanfamilyhistory.org> Also see: Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 29-30, <http://huntsmanfamilyhistory.org>
- ⁴³ Peter Huntsman land patent certificate, #1685, 5 August, 1834, U.S. General Land Office Records 1796-1907, www.ancestry.com Brothers James Huntsman (1801-1871) and Jesse Huntsman (1810-1838) also entered land patents on the same date.
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- ⁴⁶ James Huntsman (1826-1889), #KXZ8-BL8, www.familysearch.org
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- ⁵³ Land plat, Fairview Township, Caldwell County, Missouri; photograph of original record attached to James Huntsman, www.ancestry.com
- ⁵⁴ Catherine Elizabeth (Huntsman) Potts (1812-1891), #LZP5-DHQ, www.familysearch.org
- ⁵⁵ Jacob Harrison Potts (1813-1890), #LH52-VBY, www.familysearch.org
- ⁵⁶ Land plat, Fairview Township, Caldwell County, Missouri; photograph of original record attached to Jacob Potts, www.ancestry.com
- ⁵⁷ Statement of Jacob H. Potts, Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 167.
- ⁵⁸ Levi Steltz (1805-1843), #KHB1-VBM. Levi's wife, Nancy Margaret (Huntsman) Steltz, died in 1836, #9VRL-XXZ, www.familysearch.org
- ⁵⁹ Statement of Levi Stiltz, Moore, *Bones in the Well: The Haun's Mills Massacre, 1838*, page 169.
- ⁶⁰ Listed for Missouri redress petition, Harvey B. Black, "Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints," www.ancestry.com
- ⁶¹ Jacob Huntsman (1807-1898), #LZ24-5BH, www.familysearch.org
- ⁶² Catherine (Weirick) Huntsman (1817-1898), #LM1H-9CM, www.familysearch.org See: Jacob Huntsman entry, LDS Historical database, <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=lds&id=179130> Redress petition: file:///C:/Users/Shelley_2/Downloads/4678-4749-1-PB.txt.pdf

⁶³ Peter's land may not have been registered by October, 1938. Other relatives included Jacob Weirick and William Weirick, whose exact relationship remains undetermined.

⁶⁴ The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah: Church Educational System, 1989), page 201.

⁶⁵ Among this train were members of the Joshua Mecham family, connected to our line through Warren Percival Mecham (1875-1944), KWC7-9K9, www.familysearch.org

⁶⁶ Statement of Joseph Young, Moore, *Bones in the Well: The Haun's Mill Massacre, 1838*, page 51.

⁶⁷ "Mr. G. [Gabriel] Huntsman of Fillmore City, Utah, says that although three of the Huntsmans, his ancestors, were at the mill the day of the massacre, none of them were hurt," according to *History of Caldwell and Livingston Counties, Missouri* (Higginson Book Company, 1886), page 159. Which three Huntsman men were at the mill that day has been lost to history.

⁶⁸ Statement of David Lewis, Moore, *Bones in the Well: The Haun's Mills Massacre, 1838*, page 154.

⁶⁹ Statement of Joseph Young, Moore, *Ibid*, page 55.

⁷⁰ Moore, *Bones in the Well: The Haun's Mills Massacre, 1838*, page 139.

⁷¹ "Also among the Ohio dead and wounded were Elias Benner, John Byers, Simon Cox, Jacob Foutz, Josiah Fuller, Austin Hammer, Isaac Leany, Benjamin Lewis, Thomas McBride, Tarlton Lewis, and brothers George Myers, Jacob Myers. ichland Co. LDS Book, Myers Migration to Missouri," no other information, attached to Peter Huntsman, www.ancestry.com Also see members of the Perry church, "Life of James Huntsman, Jr. and His Son Isaiah Huntsman, Sr.," <http://www.huntsman-gifford.com/history/huntsman/huntsman.htm>

⁷² Moore, *Bones in the Well: The Haun's Mills Massacre, 1838*, page 156.

⁷³ Statement of Levi Stiltz, Moore, *Bones in the Well: The Haun's Mills Massacre, 183*, page 169.

⁷⁴ *Ibid*, page 147.

⁷⁵ *Ibid*, page 98-99.

⁷⁶ Margaret (Huntsman) Eaton (1839-1907), #K2YY-T9G, www.familysearch.org

⁷⁷ Stella H. Day, "Huntsman's Back East," www.huntsman-gifford.com/history/backeast/backeast.htm

Chapter 3

Refuge in Iowa

Starting Over



The land surrounding Winter Quarters and Kanesville was empty and ready for settlement in the 1840s.

The first of more than twelve-thousand Saints to leave Nauvoo crossed the frozen Mississippi River in early February, 1846, under Brigham Young's leadership. It soon became clear to President Young that his followers would not be able to travel across the Great Plains until the next spring. A place where the wagon trains could winter over was selected on the Missouri River's west bank and by the end of September the spot had been divided into eight hundred and twenty lots laid out in what would become Winter Quarters, Nebraska. Almost four thousand people were settled there by the end of the year, with another twenty-five hundred camped on Indian lands on the east side of the Missouri River, and several thousand more spread out at various places across Iowa.

Thomas, who by this time was a hearty twenty year old, travelled with Grandmother Phillips and Uncle Edward's family when they left Nauvoo in May, 1846. It was a difficult journey over three hundred miles of rough, muddy roads.⁷⁸ "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.”⁷⁹ The party arrived well before cold weather set in, choosing to build a log cabin in Council Point, a sizable settlement just across the river from Winter Quarters.⁸⁰ Mary Ann’s family farmed briefly in Wapello County, Iowa, eighty-five miles east of Nauvoo,⁸¹ joining the rest of the Saints near Winter Quarters before the snows began to fall.⁸²

The winter of 1846-47 was long and miserable. Hastily built log cabins, with their sod roofs and dirt floors, did little to protect against the elements. Sickness and death were common throughout all the LDS settlements that winter. Too many people had left Nauvoo ill prepared for their journey, with little in the way of provisions, and the strains of the trek coupled with punishing weather contributed to everyone’s suffering. Church leaders addressed the people’s needs by organizing settlements into wards where both their temporal and spiritual essentials could be met. Church meetings were held twice a week with sermons meant to lift the Saint’s moral. Brigham Young even encouraged the wards to celebrate from time to time with dinners and dancing. It may have been at one of these social activities that Thomas first met seventeen-year old Mary Ann, who turned out to be just what Thomas was looking for. The young couple was married on the first day of February, 1847.⁸³

Preparations for the continued journey west were made all winter, and by early April, 1847, Brigham Young’s advance company was ready to depart for the west. Several other companies followed over the summer and by October, two thousand pioneers had made the trek. Those Saints who remained behind abandoned Winter Quarters, which had been a temporary camp from the beginning, spreading out into the surrounding Iowa settlements. Thomas and Mary Ann set up housekeeping in Lake Branch, just outside of Kanessville, then the largest Mormon town, not far from the John Hyrum and Susannah Green family.⁸⁴



An old map showing the original location of Indian Creek Township, just outside of Emerson, Iowa.

Becoming Family

With so many people relocating to Iowa, Kanesville quickly became a “fine, flourishing town” with over sixteen stores, two printing offices, five hotels, eight wagon shops, seven blacksmiths and five physicians.⁸⁵ It was easy to become too comfortable on the Iowa frontier, and while most of the Saints planned on eventually immigrating to Salt Lake City, others procrastinated. Among the many people who continued west were John Hyrum and Susannah Green, who left with the last wagon train of the 1849 season.⁸⁶ Thomas and Mary Ann elected to join the Huntsman brothers and their families at Indian Creek, forty miles southeast of Kanesville, an area that was still wide, open frontier. Peter, Catherine and their seven children became the second family to settle at Indian Creek,⁸⁷ where there were “very few whites and a great many Indians.”⁸⁸ Mary Ann and her new husband Thomas Green built their own cabin nearby on a knoll overlooking the valley. They were soon joined by James and Jacob Huntsman, who settled in next to each other with their own families.⁸⁹

As a reminder that Iowa’s LDS settlements were never meant to be permanent, a letter was issued from Salt Lake City in September, 1851, calling for any remaining Saints to come to Utah right away “and fail not...What are you waiting for? Have you any good excuse for not coming? No!” Brother Brigham thundered.⁹⁰ In response, almost all of the more dedicated members of the church pulled out of Iowa during the next few years, including James Huntsman.⁹¹ At the

same time, the population of Indian Creek and the surrounding towns in Mills County was booming as non-Mormon pioneers moved in.⁹² With the increase of “gentile” settlers came an upswing in tensions between the two groups. “Strenuous efforts” were made to undermine the Mormons’ influence in the area, including denying them basic civil rights such as voting and sitting on juries.⁹³ Such treatment contributed to many Saints’ willingness to leave for Utah as soon as possible, and not long after Brigham’s call, almost the entire Mormon population of Indian Creek had departed.⁹⁴



Members of a Mormon train ready their wagons to depart for the West.

Pushing on to Zion

There may have been several reasons why Thomas and Mary Ann remained behind at Indian Creek with the Peter and Jacob Huntsman families. Their spiritual diligence may have slowly lapsed, or the appeal of their new farms could have been too strong, but the sudden death of Mary Ann’s father probably influenced their decision not to join the last Mormon trains headed west in 1853.⁹⁵ Peter and one his nephews were working in a field in early February of that year when an argument over a pig⁹⁶ turned violent. The younger man struck Peter to the earth with a heavy iron hoe, killing him on the spot. The nephew disappeared, never to be heard from again.⁹⁷ Peter was buried not far from where he died, the first grave in what later became the North Grove cemetery. Widowed at the age of fifty-six, Catherine Huntsman lost any desire she may have had to leave her farm. Her son William arranged for Catherine to live independently in her own home, tending to her needs as required over the years.⁹⁸

Thomas and Mary Ann were content to remain on their Indian Creek farm near the Huntsmans, especially as children were added to their household. Mary Ann's first child, a son she named William,⁹⁹ was born in April, 1850, followed by John,¹⁰⁰ Levi,¹⁰¹ Joseph,¹⁰² Robert¹⁰³ and Susannah,¹⁰⁴ all two years apart. Farming was profitable, life was good, and there was no further talk of moving west.

The Greens and Huntsmans were not the only Saints who remained isolated from church headquarters in Utah. There were a number of LDS families in Iowa who were unable or unwilling to make the final push to Salt Lake City, eventually blending into the surrounding communities.¹⁰⁵ By 1853, there was also an emerging movement among disenchanted and former members in the mid-west to reorganize the church with Joseph Smith's son as its leader. Even before Joseph Smith III accepted leadership of the Reorganized Church of Jesus Christ of Latter Day Saints in 1860, believers were slowly gathering support. Missionaries from Salt Lake City were not only called to preach the gospel to non-members in the late 1850s, but to encourage the Iowa Saints' return to Utah. It was with such a commission that Mary Ann's cousin, Gabriel Huntsman,¹⁰⁶ arrived in Mills County in June, 1857.

Gabriel was warmly received by "Aunt Caty," who gave him some socks before he spent several day visiting his cousins, helping William and Alfred¹⁰⁷ with farm work while discussing gospel topics and encouraging everyone to emigrate. "I got his family in the notion of going to the Valley," he wrote in his journal after spending the night with Alfred.¹⁰⁸ In the end, William and Alfred's families remained in Iowa, but Gabriel did have some influence with several of his other cousins. Mary Ann's younger brother Levi immigrated to Utah in 1861,¹⁰⁹ followed two years later by Mary Ann and Thomas Green, who left for Utah with their children around 1863.¹¹⁰



Mary Ann's mother, Catherine (Steltz) Huntsman, remained behind in Iowa, where she died in 1885.

ENDNOTES

⁷⁸ Phillips, “Autobiography of Edward Phillips,” 1889.

⁷⁹ *Ibid.*

⁸⁰ Edward Phillips entry, Early Latter-day Saints: Remembering the People and Places, <http://earlylds.com/>

⁸¹ Peter Huntsman household, Wapello County, Iowa, 1847 Iowa Tax Lists, www.ancestry.com Peter may have already been established in Wapello County before Nauvoo’s evacuation.

⁸² According to the obituary of Peter’s son William, the family settled in Council Bluffs in 1847, where they lived for two years. www.findagrave.com

⁸³ Iowa, Select Marriages, 1809-1992, FHL film #0227280, Reference ID 2:3LJJXQ, www.ancestry.com

⁸⁴ Thomas Green and John Hyrum Green entries, Early Latter-day Saints: Remembering the People and Places, <http://earlylds.com/>

⁸⁵ William G. Hartley, “Pushing on to Zion: Kanesville, Iowa, 1846-1853,” Ensign Magazine (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints), August, 2002, <https://www.lds.org/ensign/2002/08/pushing-on-to-zion-kanesville-iowa-18461853?lang=eng>

⁸⁶ George A. Smith/Dan Jones Company, Kanesville, Iowa, to Salt Lake City, Utah, 14 July-26 October, 1849,

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

⁸⁷ Peter settled on Section 27 in Indian Creek Township. *The History of Mills County, Iowa*, page 519.

⁸⁸ William Huntsman’s obituary, www.findagrave.com

⁸⁹ Peter Huntsman household, 1850 U.S. census, Pottawattamie County, Iowa, page 116A Roll M432-88, image 237, www.ancestry.com

⁹⁰ Hartley, “Pushing on to Zion: Kanesville, Iowa, 1846-1853,” *Ensign Magazine*, August, 2002.

⁹¹ The James Huntsman family travelled in the Harry Walton/Garden Grove Company, Kanesville, Iowa, to Salt Lake City, Utah, 17 May-24 September, 1851.

<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=313>

⁹² The Winter Quarters Project, Settlements in Mills County, Iowa, <http://winterquarters.byu.edu/Settlements/MillsCounty.aspx>

⁹³ *The History of Mills County, Iowa*, page 521.

⁹⁴ D.H. Solomon, “*The History of Mills County*,” (1876), page 20, <http://iagenweb.org/mills/history/MCHS-3.htm>

⁹⁵ According to Brandon Plewe, “LDS Ecclesiastical History of Southwestern Iowa,” 2008, <http://pintura.byu.edu/lds atlas/midmissouri/branches.pdf>, the Indian Creek Branch of the church may have either been the same as the Plum Hollow Branch, or “one split or merged into the other.” The Plum Hollow Branch was among the last two groups to emigrate in 1853.

⁹⁶ Peter Huntsman entry, Nauvoo Lands and Records Database, Nauvoo, Illinois, 15 November, 2014. Source quoted is research by Mildred Moore Huntsman, who noted that “tradition has it that [Peter] was in an argument over a pig with a Huntsman relative and was killed with a hoe. I have never been able to verify the facts.”

⁹⁷ “Killed a Man to Start It,” *Mills County Tribune*, 11 October, 1915, <http://iagenweb.org/mills/cemeteries/NorGrovl.htm>

⁹⁸ Catherine (Steltz) Huntsman, obituary, www.findagrave.com Also see: 1856 Iowa census, Mills County, Montgomery Township,

<http://iagenweb.org/census/textdisplay.php?file=/census/mills/1856/mi56mont.txt>

⁹⁹ William Henry Green (1850-1921), #L62H-1JJ, www.familysearch.org

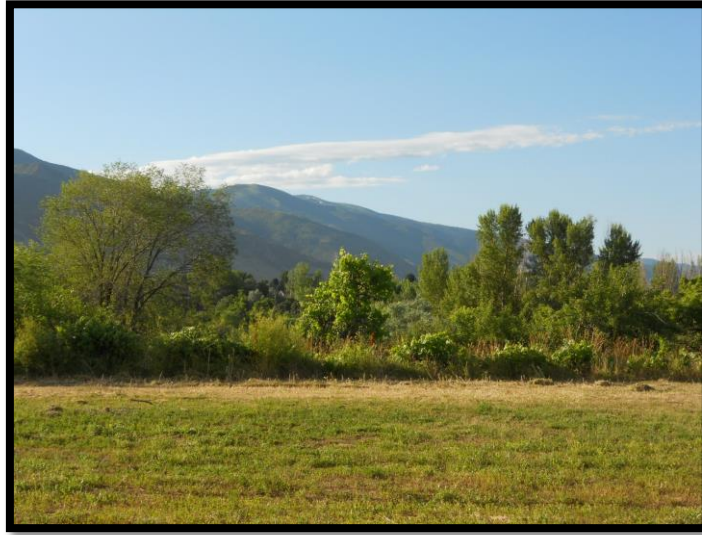
¹⁰⁰ John Alma Green (1854-1918), #KWCJ-JL5, www.familysearch.org

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- ¹⁰¹ Levi Green (1856-1903), #KWJC-2QV, www.familysearch.org
- ¹⁰² Joseph Thomas Green (1858-1915), #KWJC-LMJ, www.familysearch.org
- ¹⁰³ Robert Green (1860-1941), #K2MW-N5V, www.familysearch.org
- ¹⁰⁴ Susannah Marie (Green) Hodson (1862-1920), #KWC2-Z7K, www.familysearch.org
- ¹⁰⁵ The Mormons who remained in Mills County were thought of as “excellent and exemplary citizens.” *The History of Mills County, Iowa*, page 521.
- ¹⁰⁶ Gabriel Huntsman (1830-1907), #KWVH-RWH, www.familysearch.org, was the son of James Huntsman (1801) and Mary (Johnston) Huntsman.
- ¹⁰⁷ Alfred Huntsman (1829-1896), #KLBZ-FYB, www.familysearch.org
- ¹⁰⁸ Justesen, *Huntsman Heritage*, page 116.
- ¹⁰⁹ Homer Duncan Company, Florence, Nebraska, to Salt Lake City, Utah, 25 June, 1861-13 September, 1861, <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=43>
- ¹¹⁰ Elaine Justesen in her book *Huntsman Heritage*, claims Gabriel met Thomas and Mary Ann Green immigrating to Utah in 1857, citing Gabriel’s journal entry of 15 July, 1857, where he writes of travelling with “Bro. Little’s Company. Thomas Green was in this company. I talked a few minutes with him, then passed on...” Thomas and Mary Ann Green were still living in Indian Creek in 1860, according to the U.S. census of that year. They immigrated in an unknown company sometime between the birth of their daughter Susanna, born in Iowa in 1862, and the birth of their son James in Utah, in 1865. See Justesen, *Huntsman Heritage*, page 65-66. Also see: Thomas Green household, 1860 U.S. census, Mills County, Iowa, township of Indian Creek, Roll: M653_336; Page: 119; Image: 121; Family History Library Film: 803336, www.ancestry.com Gabriel had less luck when he returned on a second mission in 1872. Even though he “bore a faithful testimony to my friends present which seemed to astonish them” (Justesen, *Huntsman Heritage*, page 36-37), the Huntsmans were already set in their ways. Cousins William and Alfred eventually joined the RLDS church, as did uncles Jacob Potts and Jacob Huntsman. Catherine, who never lost her faith in God, seems to have remained uncommitted to any other church membership.

Chapter 4

Kaysville

Home at Last



Near the site of Thomas and Mary Ann Huntsman's Mutton Hollow farm.

Abandoning their Iowa farm was one of the hardest things Thomas and Mary Ann had ever done, but as they bid goodbye to family they would never see again, their commitment to the gospel was renewed. The Greens and their six children, ranging from thirteen-year old William to baby Susannah, walked a thousand miles to Salt Lake City in 1863, where they were met by Thomas' father John Hyrum. They were immediately welcomed into John Hyrum and Susannah's comfortable home in Kaysville, an agricultural community twenty-five miles north of Salt Lake.¹¹¹

It didn't take long for Thomas to find productive farm land just south of the Mountain Road in Kaysville's Mutton Hollow area, where a comfortable log home stood facing the majestic Wasatch Range.¹¹² The Green property ran across several crests and small valleys, allowing fields of valuable alfalfa to be grown in the hollows and large orchards of apples, peaches, plums, cherries and pears on the

bench. Thomas became expert in growing and grafting his own trees, passing the skill along to his sons, who worked alongside their father. The Greens soon made a good living selling their fresh fruit in Ogden and Salt Lake, processing and drying the excess for shipment to neighboring towns and states.¹¹³

Mary Ann busied herself at home with cooking, cleaning and caring for the children. She gave birth to five more babies over the next nine years, beginning with James¹¹⁴ in June, 1864, followed by Rosabel¹¹⁵ in 1866, Cass¹¹⁶ in 1869, Julia¹¹⁷ in 1871, and Alfred¹¹⁸ in 1873. Not only did Mary Ann care for her own babies, but as a midwife she often helped other women through their confinement, earning the reputation of being kind and gentle. She was skilled at nursing with the natural remedies of the day, treating a cold with onion syrup and a mustard plaster, easing diarrhea with rice water and rheumatism with a cider vinegar and liniment. In an age of high child mortality, all twelve of Mary Ann's children survived to adulthood.

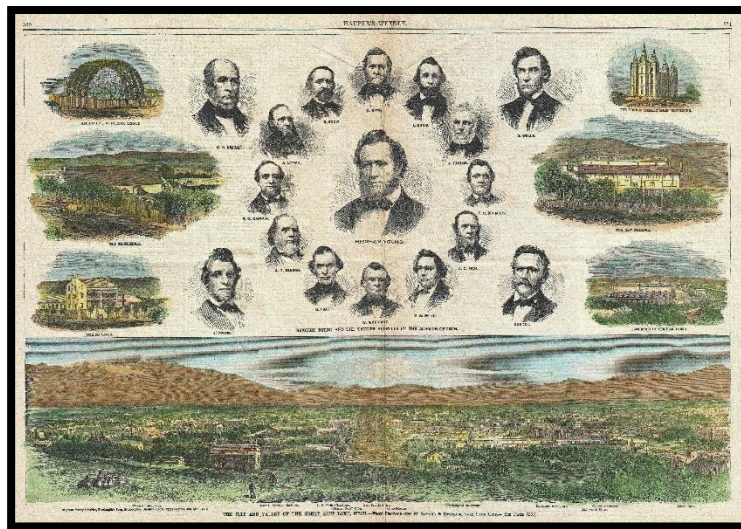
It was up to Mary Ann to see to it the children were baptized, an event she scheduled for William, John and Levi on same day, 14 November, 1867. She and Thomas were sealed in Salt Lake's endowment house the following month, but the burdens of daily life eventually eroded the Green's intentions of regular church attendance, and the family drifted into inactivity,¹¹⁹ relying on faith, good works and occasional ward activities for spiritual support.

What's In a Name

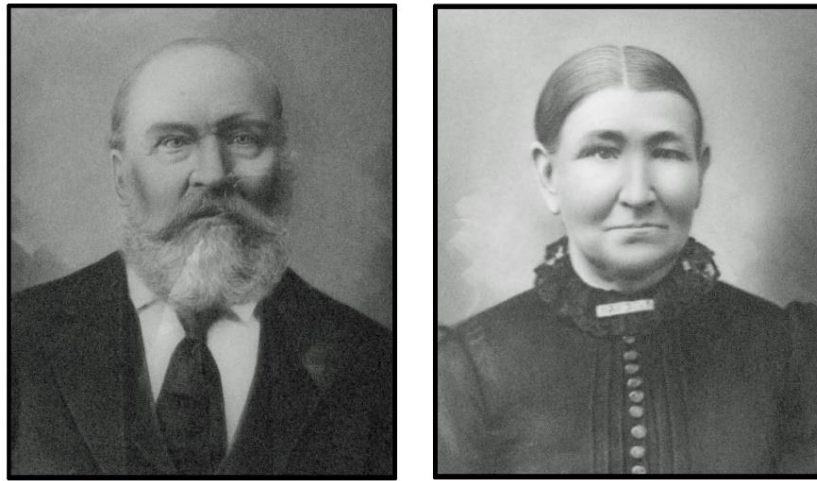
Mary Ann was adamant that she be remembered correctly. Granddaughter Elizabeth Tall recalled how Mary Ann balked at Elizabeth's christening. "I was christened Elizabeth Mary Green. Grandma Green didn't hardly accept that," according to Elizabeth. "She said, 'My name is Mary Ann and I want her name to be Mary Ann.' She was jealous, but I was named Elizabeth Mary and they're both my grandmothers." Interview with Elizabeth (Green) Tall (Kaysville, Utah), by Anne (Nace) Dawson, November, 1997.

Not long after the birth of Mary Ann's last child she began planning weddings for the older children, beginning with John in 1875. Joseph and Susannah moved north to Weber County after their marriages, but everyone else stayed in Kaysville to raise their families, delighting Mary Ann, who loved being surrounded by her ever increasing brood of grandchildren and made every effort to center her life around them. She was pleased by the party her children hosted for her sixty-fifth birthday, "a festive and happy gathering," as reported by the local newspaper. "Her children and grandchildren prepared a surprise on her and in the evening called upon her laden with an abundance of the good things of life. A sumptuous lunch was served and the evening was spent in general rejoicing. There were nine children, eighteen grandchildren and a host of friends present."¹²⁰ Thomas was later given his own party during which "a very enjoyable time was had feasting on berries, ice cream and other luxuries."¹²¹

Thomas and Mary Ann remained active as the years wore on, and by the turn of the twentieth century they celebrated their fiftieth wedding anniversary with dinner and dancing.¹²² "Mr. Green is still fond of the merry dance," according to *The Davis County Clipper*,¹²³ which in another edition remarked on how "this aged couple showed the young people how to dance the French four."¹²⁴



A Harper's Weekly illustration of Salt Lake City in 1866, complete with notable buildings and church leaders.



Thomas and Mary Ann Green

Hard Blows

The Greens were “both happy and enjoying life as much as anybody”¹²⁵ when they received the shocking news of their son Levi’s death in May, 1903, at the age of forty-seven. Levi had arrived at his home in the wee hours of 13 May, drunk and despondent after an all-night binge. By ten o’clock that morning he saw no reason to live and propping a rifle against his chest, called out a goodbye to his wife Hannah¹²⁶ in the next room, asking her to take care of the children. Hannah rushed into the room “just as her husband leaned forward and pulled the trigger of the rifle. She made an effort to knock the weapon out of his hands, but was unsuccessful. A second later the deed had been committed. The bullet plowed its way through the breast, taking an upward course, passed through the shoulder and came out just above the shoulder blade.”¹²⁷ Thomas and Mary Ann gathered with the rest of their family at Levi’s house, trying to comfort Hannah and spending a few last hours with their son. Levi lingered in agony until early the next morning when he succumbed to his wounds. “Although he was a man who drank considerable at time his life was worthy of a better end,” noted the *Ogden Standard Examiner*. “The whole community is shocked at the dreadful occurrence.”¹²⁸

Thomas and Mary Ann suffered another terrible blow several years later during one of Davis County’s infamous east winds. Hurricane force winds occasionally blew in over the mountains during late fall, damaging crops and buildings, but the wind of 21 October, 1906, was “by far the most disastrous calamity in the history of Davis County,”

according to *The Davis County Clipper*.¹²⁹ Almost everyone suffered some kind of loss as haystacks disappeared and even substantial brick buildings were toppled. “East winds increase all night until daylight,” wrote nearby resident Levi Haywood in his diary. “Board and roof flying all about, part of our shed is gone, stable and outhouse gone. New bank building roof and fire walls falling, wind blows harder all afternoon, canning factory roof gone. Boiler room to roller mill blows down. The Nance Saloon falls flat. All trains on all railroads not running. All telegraph, telephone and light wires down.”¹³⁰ Thomas and Mary Ann’s aging home was especially vulnerable, located as it was on a ridge, and as the gale increased the Greens feared for their lives. “They fled from their home and sought safety in a cellar and had not been out of the building three minutes when the roof went off and dropped at the feet of one of the members of the family who had gone back to the house after something,” reported the *Clipper*. “It was quite a shock to Mrs. Green as she is almost an invalid anyway.”¹³¹

Mary Ann had been bedridden with illness the previous year and had not improved much,¹³² and now with her house in shambles, she needed looking after. Cass and her husband Alex Dawson¹³³ took the Greens in for a few months on their nearby farm in Layton, doing what they could to help, including calling Dr. Gleason in from time to time. In the end, there was little even Dr. Gleason could do to turn back the ravages of time. Mary Ann died at the age of seventy-eight on 31 March, 1907.¹³⁴

Lucy Bell

Although Thomas had come down with a touch of rheumatism a few years previously,¹³⁵ he remained “quite hale and hearty yet and can do a good days work,”¹³⁶ even as he approached the age of eighty. Thomas was also lonely enough after Mary Ann’s death to seek a new wife four months later, choosing sixty-four year old English emigrant Lucy McMann,¹³⁷ from Kaysville. Thomas and Lucy were married on 1 August, 1907, in the county seat of Farmington.¹³⁸

Lucy’s early life in London was full of hardships. Her father John Bell¹³⁹ died when Lucy was only four years old, forcing her mother¹⁴⁰ and older sister Eliza¹⁴¹ to work long hours in a laundry to support little Lucy and her brother John.¹⁴² Some hope for a better life came when the Widow Bell was converted to the church in 1849, and plans were made to someday immigrate to America. Eliza and her mother worked and saved for the family’s passage, but before they were able to save enough money, Widow Bell died, followed two years later by the death of John, leaving Eliza and Lucy on their own.¹⁴³ The sisters refused to give up on their dream of living among the Utah Saints,

putting away what few coins they could. After Eliza married fellow convert Charles Jones¹⁴⁴ in 1861, the threesome finally set sail for America on the *William Tapscott*¹⁴⁵ the following year with a church company, completing the journey in the Joseph Horn wagon train, arriving Salt Lake City in October, 1862.¹⁴⁶

Lucy lived with Eliza and Charles in Salt Lake City until she became the plural wife of Edward Tullidge¹⁴⁷ in August, 1863, at the age of twenty. Edward, another English convert, was a noted Mormon editor and author of five books who married two other women the same day Lucy became his wife. His troubled relationship with the LDS church eventually led him to join with the apostate Godbeite movement¹⁴⁸ and later the Reorganized church,¹⁴⁹ where he served a mission preaching against the very polygamy he had once practiced. Lucy was young enough to remarry after Edward's apostasy, but who her husband was and whether the marriage ended in divorce or death is unknown.

Thomas and Lucy lived quietly on their farm, visiting friends and hosting the grandchildren for Sunday dinners. Both of the Greens travelled when necessary to visit distant family members. Lucy kept in touch with Eliza, who by then was widowed and living on her Bountiful farm.¹⁵⁰ Thomas, accompanied by several of his children, journeyed by train to Grace, Idaho, during the summer of 1908, after James' skull was fractured during a baseball game,¹⁵¹ returning home only after his son was on the mend.

Several years later it was Thomas who was in serious condition, laid up with gangrene in his lower limb after a farming accident.¹⁵² Dr. Ingram tended to Thomas' leg for three months during the summer of 1910, but was unable to stop the damage. Thomas died of blood poisoning on the morning of 13 August at the age of eighty-four.¹⁵³

Lucy remained on the farm for some years after her husband's death, until the spring of 1929, when, at the age of eighty-six, she was in frail health and financial distress, a situation the Board of County Commissioners sought to address.¹⁵⁴ Lucy spent her last years living in Bountiful, cared for by her niece Elizabeth Ashby¹⁵⁵ and her husband John.¹⁵⁶ Lucy died after a long battle with cancer on 4 June, 1931.¹⁵⁷ The Ashbys held a small funeral for Lucy in their home¹⁵⁸ and purchased a plot for her in the Kaysville cemetery,¹⁵⁹ not far from the tall grey pillar marking the graves of Thomas and Mary Ann.¹⁶⁰



The details once carved on Thomas and Mary Ann's headstone have almost completely worn away with time.

ENDNOTES

¹¹¹ Kaysville split into two separate communities in 1907. John Hyrum Green lived in what is today the city of Layton.

¹¹² The house stood at today's address of 292 Boynton Road in Kaysville. Interview with Elizabeth (Green) Tall, by Anne (Nace) Dawson, November, 1997. Mrs. Tall was a granddaughter of Thomas Green. Transcript held by Shelley Dawson Davies.

¹¹³ Glen M. Leonard, *A History of Davis County* (Salt Lake City, Utah: Utah Historical Society, 1999), page 241-242.

¹¹⁴ James Green (1864-1936), #KWZW-KDF, www.familysearch.org

¹¹⁵ Rosabel (Green) Phillips (1866-1938), #K2H4-7V4, www.familysearch.org

¹¹⁶ Mary Catherine "Cass" (Green) Dawson (1869-1841), #KWCL-QGT, www.familysearch.org

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- ¹¹⁷ Julia Ann (Green) Perkins (1871-1944), #KWJV-W33, www.familysearch.org
- ¹¹⁸ Alfred "Fred" Green (1873-1949), #KWCX-JXY, www.familysearch.org
- ¹¹⁹ "My father (Robert Green) wasn't very religious. He wasn't brought up to go to church all the time." Interview with Elizabeth (Green) Tall by Anne (Nace) Dawson, November, 1997.
- ¹²⁰ *The Davis County Clipper*, 6 December, 1895.
- ¹²¹ *Ibid*, 1 July, 1898.
- ¹²² *Ibid*, 3 February, 1899.
- ¹²³ *Ibid*, 15 February, 1901.
- ¹²⁴ *Ibid*, 18 December, 1903.
- ¹²⁵ *Ibid*, 15 February, 1901.
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- ¹⁴⁶ Joseph Horne Company, Florence, Nebraska, to Salt Lake City, Utah, 27 July-1 October, 1862, <http://history.lds.org/overlandtravels/companyDetail?companyId=159>
- ¹⁴⁷ Edward William Wheelock Tullidge (1829-1894), #LHRD-7Y8, www.familysearch.org
- ¹⁴⁸ The Godbeite Church, officially called the Church of Zion, was a dissident offshoot of the LDS church founded by William S. Godbe after his excommunication in 1869. Godbe was critical of polygamy and sought to break Brigham Young's control over secular matters in Utah.
- ¹⁴⁹ The Reorganized Church of Jesus Christ of Latter Day Saints was formed in 1860 under the leadership of Joseph Smith's son, Joseph Smith III. Although there were a number of doctrinal differences causing a break with the Utah church, the main problem was the practice of polygamy.
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