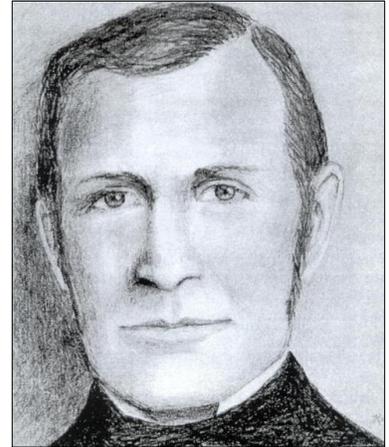


A life sketch of

Jonathan Harriman Hale

1800 – 1846

Jonathan Harriman Hale was born in Bradford (now Groveland), Massachusetts on February 1, 1800. He was the fourth of eight children born to Solomon and Martha Harriman Hale.



When twenty-four years of age and still unmarried, Jonathan started out for himself. He left the old hometown of Bradford, Massachusetts where he was born and where he grew to manhood and located in Dover, New Hampshire, about forty miles to the north. This was in September 1824. He went into the butchering business with Stephen Palmer, his brother-in-law, who married his sister Sarah. This partnership continued until 1827 when it was dissolved.

In the meantime, a very important event occurred---he got married. He must have carried on a successful courtship with a beautiful young lady while he was still living at the family home in Bradford, Massachusetts for it was a hometown girl that he married.

“I was married on September 1, 1825. My wife was born in Bradford, Essex County, Massachusetts on July 30, 1805. Her name was Olive Boynton, daughter of Eliphalet Boynton, who was the son of Samuel Boynton. Her mother was Susannah Nichols, daughter of Lieutenant Jacob Nichols.”

1825

The birth of their first child - a baby girl, on August 22, 1826 whom they named Sarah G. died the same day. This was, indeed, a shocking misfortune and the first sorrow to come into their lives.

1828

While still in Dover, Jonathan dissolved his business partnership and he and his wife operated the “Stage House.” Then came a priceless blessing, in the birth of a son, on May 18 1828 to whom they gave the name of Aroet Lucius Little Hale.

1829

In May 1829, Jonathan moved with his wife and baby back to the old hometown of Bradford, Massachusetts where they resided for two years.

August 27, 1829, a lovely baby girl was born. They named her Rachel Johnson Savory Hale.

1831

Jonathan moved his family back to Dover, New Hampshire, where he again engaged himself in business with a Captain Wiggin. His journal in September of 1834, states he made a trip to Fox Island and purchased a ship load of sheep, and since we have record of his butchering business, we assume that he and Captain Wiggin were buying and selling livestock, principally beef and mutton.

1834

It was in the year of 1834, that there came during the spring of that year into this neighborhood, missionaries bearing an astounding message. They attended their meetings, they discussed, and held in their hands that strange new book, translated from Golden Plates, which they were permitted to read, and they prayed.

Two hearts were touched--two minds were illuminated with understanding—two souls were convinced of the truth--Jonathan and Olive, on June 13, 1834, were initiated at Dover into the Church of Jesus Christ of Latter- Saints, through the ordinance of baptism by immersion, administered by Elder Glaldden Bishop, then President of the Branch of the Church at Westfield, New York.

The light of truth had come to him, and given him a testimony, and he became motivated by an impelling urge to give this glad message to his family and friends and the people in the neighborhood.

Elder Gladden Bishop, who had spent considerable time in his missionary labors in this district, soon found at Dover, sufficient numbers to perfect a formal organization. In August of that same year, 1834, he ordained Jonathan H. Hale an Elder and appointed him President of the Church at Dover, within two months after his baptism into the church, the position he held faithfully until the 10th of April 1835.

1835

Jonathan had a great desire to meet the Prophet Joseph Smith, about whom he had heard so much. On April 10, 1835, he left Dover, and went south to Kirtland, Ohio, where the headquarters of the church was located. He first stopped at Bradford, a distance of about forty miles where he picked up Henry Harriman (husband of his wife's sister, Clarissa) and Jonathan H. Holmes, his cousin. Eighteen days later, on April 28th they arrived at their destination. What a marvelous and thrilling experience awaited them. They found in the Prophet a handsome young man under thirty, tall, athletic in appearance, with a magnetic personality, approachable and kindly, strong in his convictions and confident in his position. He received the three strangers as brothers and took them into his confidence and administered, not only to their physical needs, but gave them the kind of food their souls hungered for.

Jonathan recorded in his journal at the time, that he had there "received many blessings", one being a patriarchal blessing, given to him by Joseph Smith, Senior.

The Prophet Joseph Smith and his associate leaders of the church at once recognized in the young President of the Dover Branch, a man of integrity and ability, whose services were needed at the time. Within a week after he reached Kirtland, Elder Hale was called to go with the Apostles on a short mission to the Eastern States, this being the first mission of the Quorum of the Twelve.

It may be noted here that the Quorum of Twelve Apostles was not organized until

February 14, 1835 and were ordained the following day, both the selections and the ordinations being made by the Three Witnesses to the Book of Mormon, Oliver Cowdery, David Whitmer, and Martin Harris. Thus, the church carried on for its first five years, nearly, without Apostles.

The Apostles, with Elder Jonathan H. Hale accompanying them, left Kirtland the morning of May 4, 1835, took a steamer "Sandusky", at Fairport, about twelve miles north of Kirtland and landed at Dunkirk, New York. After preaching in that region a few days, they met in conference at Wakefield, New York, May 9th. Thomas B. Marsh, the oldest of the Quorum presiding.

On May 11th, Elder Hale continued his missionary work, now with Elder John Murdock, (not an Apostle) as his companion; for two weeks, preaching the newly restored gospel through the western New York state. Then they met the Apostles, again in conference, this time at Freedom, New York on May 22nd.

Following the conference, he left with eight of the Apostles and Heman Hyde and William Marks and journeyed to Portage, where the group stayed for two days at the home of Elder Heman Hyde.

While at the Hyde home, Apostle Thomas B. Marsh, President of the Quorum of Twelve, appointed Apostle David W. Patten and Elder Jonathan H. Hale to accompany him on a trip to Palmyra and the Hill Cumorah.

They first visited the home of Martin Harris, one of the Three Witnesses to the Book of Mormon who resided in Palmyra. He received them cordially and served them a meal. After conversing with them for some length of time regarding the miraculous coming forth of the Book of Mormon, they then visited the nearby Hill Cumorah.

Concerning this most impressive occasion, Elder Hale recorded in his journal:

"On the Hill Cumorah we offered up our thanks to the Most High God for the record of the Nephites and for other blessings. We then went about in the neighborhood from house to house, inquiring as the character of Joseph Smith, Jr. previous to his receiving the Book of Mormon. The reports were that his character was as good as young men in general. This was the 30th of May 1835."

Elder Hale took leave of Apostle Marsh and Patton at Palmyra and returned to his home in Dover, New Hampshire arriving there June 8, 1835. He had been absent from his family two months.

After about six weeks at home, looking after his personal affairs, in his business relations with Captain Wiggin, a call came to him to meet in Conference with the Apostles at Bradford, Massachusetts. At this meeting, he says in his journal, "He was re-ordained under the hands of Elder Thomas B. Marsh and assigned to further missionary labors for a short period of time."

In pursuance of the call, he provided a team of horses and wagon, and went with Apostle Thomas B. Marsh, Parley P. Pratt, and Heber C. Kimball to Salem, New Hampshire, northwest from Bradford. From there he took Luke S. Johnson, and William Smith to his own home in Dover, New Hampshire. He had driven his team about one hundred-twenty miles up to this point. After a few days rest, he drove with these two apostles to a conference at Saco, Maine where they met most of the Twelve.

Following the Saco Conference, Elder Hale drove his team to Farmington, Maine, carrying Apostle Thomas B. Marsh, Brigham Young, Parley P. Pratt and Orson Hyde where a conference was held. From there, they returned to Saco, thence to Dover and on to Bradford, Massachusetts, where his second missionary tour ended and where he parted with the brethren, having driven his team four hundred-forty miles, holding conferences and preaching the gospel with members of the Apostolic Quorum.

Elder Hale records:

"I then returned to Dover, New Hampshire and settled my business and moved my family to Bradford, Massachusetts, the 17th day of September 1835 and lived with my father-in-law, Eliphalet O. Boynton, and assisted him in selling his farm and property."

1836

While residing in Bradford, Massachusetts, Jonathan and Olive were again favored with the birth of their fourth child--this time another son--whom they named Alma Helaman Hale,

born April 24, 1836. The influence of the Mormon religion to these parents is seen here in selecting for this child the name of two Book of Mormon prophets.

The strongest and most impelling influence in the life and conduct of Jonathan H. Hale was the man Joseph Smith, the Mormon prophet, whom he accepted at full value, and whose message he believed with all his heart. He was filled and thrilled with conviction, and therefore, there was in him no room for doubt, or place for quibbling. When the call came to sell all his property and come to Kirtland that was the very thing to do.

Accordingly, Jonathan converted all his interests in Dover and Bradford into cash and a traveling outfit and prepared to move to Kirtland. On June 16, 1836, the seven hundred-fifty mile trip with wagons and teams began. In the party, besides Jonathan and Olive and their three children, were Henry Harriman and wife Clarissa (Jonathan and Henry married the Boynton sisters, the only girls in the Boynton family).

They arrived in Kirtland, on July 10th having been twenty-four days in route. They encountered no serious trouble on the way, and their spirits were good. Jonathan and Olive provided for the comfort of their two months old baby - Alma - on this long journey. They made for him a nice little bed in a basket, which they suspended from the wagon bows, where he was carried comfortably well --swinging like a hammock as they traveled along the road.

Obviously, Jonathan's first responsibility at Kirtland was to provide a home for his family and make preparation for the approaching winter. The population of this central gathering place of the Saints was increasing so rapidly, that available Kirtland Temple facilities had long since been exhausted so that the incoming families had to build for themselves, from the ground up. Jonathan found time, also, to devote to the interest of the church in local service, and with his means and labor for the construction of the temple.

During the winter of 1836-37, Jonathan was the recipient of a number of sacred ordinances administered to him by the authorities of the church. In January, he was ordained to the office of Seventy in the Melchizedek Priesthood and was a member of the Third Quorum of Seventy.

Joseph Smith called Elders Jonathan H. Hale and Wilford Woodruff to go on an

important mission to the Eastern States, to Canada and to Fox Island. There was only one answer - they would go. Elder Hale had already provided a comfortable home for his wife and children. Elder Wilford Woodruff and wife commenced boarding with Elder Jonathan H. Hale in Kirtland. Elder Woodruff wrote in his journal: "I left my wife with Sister Hale, with whom she expected to stay for a season."

They took their departure from Kirtland on May 31, 1837. They began their long journey on foot; indeed, much of their traveling was of necessity done in this manner, covering many weary miles, as their missionary course progressed.

They visited an ax factory on Monday, July 10th, at Collinsville, "which cost", says Elder Hale "200,000 and they made an ax in a minute."

During the afternoon of that day, Elder Hale, on invitation visited a shoemaker. He recorded, "And while he was repairing my boots. I commenced to explain to him some of our principles and behold in comes a Presbyterian Preacher, named Van Orsdalen. He commenced asking questions and our conversation lasted about two hours. I asked him where he got his authority to preach. He could not give me a correct answer. He finally said he was called, as was Timothy. He denied revelation, and said he had prepared himself by education. I followed him up with many questions and at last he said he got his authority to preach the gospel through the Romish Church. He rejected the truth."

The evening of the same day, Elders Hale and Woodruff held a public meeting in the village hall, at Collinsville. While the meeting was in progress, a mob gathered about the building, led by this same Reverend Van Orsdalen. They forced open the door, and began beating drums and creating so much disturbance, that they broke up the meeting. Then the mob gathered around the two elders and commenced reviling them as though they were going to "gnash us with their teeth."

Elder Hale recorded:

"Preacher Van Orsdalen declared that we had no right to cram the people with such doctrine. We told him that we did not cram anybody; that every man had a right to enjoy his own opinion. He said they had not, if it was wrong. We replied that we should take the liberty

to preach, because the laws of the country gave to us that right.”

The preacher and the mob finally withdrew, and the Elders “retired to a grove and offered up our thanks to God for our deliverance.”

Elder Hale continued to write:

“Wednesday, July 12th between one and two o’clock in the morning, Elder Woodruff baptized Orem Woodruff and his wife and John Woodruff. After the three baptisms, we went ten miles to Simbury.”

He spent Wednesday visiting relatives in and around New Rowley and on Thursday, he went over to Bradford and visited with his cousin Polly Palmer.

He wrote:

“On Saturday the 29th, I went to visit Uncle Jonathan Harriman (a brother to Jonathan H. Hale’s mother). In the evening, I preached in John B. Savory’s Hall to about one hundred-fifty persons (a lot of my relatives). My text was II Corinthians, twelfth chapter. Good attention I bore testimony to them of the truth of the work in these last days, and to the Book of Mormon and that Joseph Smith is a Prophet. “ (This John B. Savory married Jonathan H. Hale’s sister, Rachel).

“Tuesday, August 1st 1837, I left visiting my relatives and came in company with Elder Woodruff to Dover. Stopped on our way at New Market River and had a good swim in the salt water. Tarried with Captain Wiggin.”

“Left Dover, went to South Berwick, Maine. Took dinner with my sister, Martha Hale Plumer. Held a meeting in the evening. They were anxious to hear more, but I was very sick, so Elder Woodruff preached. I was poisoned from eating oysters.”

In spite of his sudden illness, he was up and going the next day, visiting in company with Elder Woodruff, among friends and relatives, going city to city holding meetings in the evenings. Jonathan seemed unable to persuade others of the Hale family to see the gospel light as he had come to see it. Therefore, he was the only one of his kinsfolk, as far as we now know,

to join the church, except certain of his mother's kin - the Harriman and Holmes and his wife's brother and sister, but not her parents.

Fox Island was the next objective of these two faithful and energetic promulgators of the Faith. At this time, Jonathan was thirty-seven years of age and Wilford was thirty. They had already made history, but they were destined to make even greater history.

Many meetings were held. On Sunday September 3, 1837, Jonathan had two baptisms. Elder Woodruff wrote in his journal:

"Elder Jonathan H. Hale, went down into the sea and baptized Justus Eames and his wife. These were the first baptisms performed by proper authority upon any of the islands of the sea in this dispensation."

On September 18, 1837, Jonathan and Wilford Woodruff sent a letter to the Prophet Joseph Smith from Vanalhaven, Fox Island stating, "...we are under the necessity of making use of our pen to give you an account of our labors in the ministry since we left Kirtland, as we cannot at present speak to you face to face."

The following excerpts are from that letter:

"A family where we tarried but one night, and taught them the things of the Kingdom, believed our testimony, and after our departure, two of the household followed us 15 miles to receive baptism at our hands; but we were gone. They truly believed it to be a day of warning, and not of many words."

They further stated:

"We there took the steamer "Bangor," on the 19th of August, to speed us on our way to the islands of the sea. They landed us at Owlshead, at the setting of the sun. But how to get conveyance to the Islands, we knew not."

"We retired to a grove and offered up our thanks unto God for his mercies, and asked Him to open the way before us. We returned to the Inn, and soon found some men that were going near the Islands that night. They said they would land us, if we chose to take passage

with them. We accordingly went on board. They hoisted sail, and landed us on North Fox Island, Vinalhaves, at 2 o'clock Sunday morning August 20th."

"It was with peculiar feelings and sensations that we began to walk forth upon one of the islands of the sea, which was wrapped in the sable shades of night, whose waters had never covered a soul for the remission of sins, after the order of the Gospel, and whose soil had never before been pressed by the foot steps of an Elder of Israel. We were strangers - pilgrims - and almost penniless; but we had come on the Lord's business, and we believed Him faithful, as He had promised and we felt willing to trust in His name."

"We soon came to a house, where we were received and we retired to rest. We arose in the morning, and made ourselves known as servants of the Lord. We were informed that there was a Baptist Priest, in a small Church and a meeting house, at the center of the Island."

"As it was Sabbath morning and there was to be preaching in the meeting house, we concluded to attend, considering it a proper place to introduce the Gospel. When we arrived at the place, meeting had commenced. The Deacon came to the door and we informed him that we were servants of the Lord, that we had a message for the people, and wished to be heard. The Deacon informed the Priest that we were preachers of the Gospel. He invited us into the stand and gave out an appointment for us, at 5:00 p.m."

"After the Priest had closed his discourse, he invited us to his house during the intermission. We presented to him the Book of Mormon. He appeared friendly and said he should like to read it."

"We met according to appointment and preached to them the first principles of the Gospel. We then gave out appointments for the four following evenings, to be held at the several school houses on the Islands."

"The people came out in great numbers and heard with attention, and manifested much anxiety and in fourteen days, we held nineteen meetings. The Baptist Priest became alarmed, seeing that his craft was in danger, and fearing that if he held his peace, all Fox Islands would believe on our words. Accordingly, he strove to use his influence against us, but without

effect. On Sunday, the 27th, while we met with a congregation, he had not so much as one to meet with him at his usual place of worship. The excitement was so great that the members of his Church, including his Deacons, were attending our meeting and inviting us to visit them, and were inquiring into these things. The Lord clothed us with His spirit, and we were enabled to stand and boldly declare those things that are commanded us.”

“....Although we have baptized but few on these Islands, yet there are hundreds believing, and many are almost ready to enter into the Kingdom. The calls are numerous from the neighboring islands, and also from the main land, for us to come and preach unto them, and tell them words whereby they may be saved from the pending judgments that await the world.”

October 1 and 2, 1837 - Elder Wilford Woodruff and Jonathan H. Hale organized a branch of the church on Fox Island with twelve members and administered the sacrament for the first time on these islands.

On October 2nd, Elders’ Wilford Woodruff and Jonathan H. Hale, who had done a most successful missionary labor on the Fox Islands, parted with the Saints on the North Island to return to Scarboro, Maine. At Scarboro, Elder Woodruff met his wife with her father’s family.

In his own journal, Elder Woodruff recorded:

“The time had come for me to give the parting hand to Brother Jonathan H. Hale. We had traveled during the season over two thousand miles together, with our hearts and spirits well united.”

“He felt it his duty to return to his family in Kirtland. On October 9th, I accompanied Brother Jonathan H. Hale one mile upon his journey. We retired to a grove and knelt down and prayed together and after commending each other to God, we parted.”

Jonathan Hale records events of his returning:

“I must note here, that I had a perilous time on Lake Erie, on my return home. We were driven by a mighty wind for thirty hours, from Buffalo to Sandusky, before we could make harbor, but through the goodness of God, we were finally brought safely to land.”

Having been absent from home for five months in the missionary field, Elder Hale found many things requiring his attention in relation to his family and his personal affairs. His services were also in demand, principally in connection with the activities of the "Quorum of the Seventies."

November 21, 1837 - "The Quorum of Seventies met in Kirtland, Ohio, and opened with prayer by Elder Brigham Young. Elder Jonathan H. Hale gave a very interesting account of his labors during the past season. Closing prayer by Elder Joseph Young."

A call from the Prophet Joseph to a fourth mission, within a few weeks after his return from a most strenuous and extended mission to the Eastern Sea Board States, Canada and Fox Island. So he centralized his efforts on getting his affairs in shape and making preparations for another mission.

1838

January 1, 1838, Kirtland, Ohio, Monday - "I have made preparations to go on a mission to the Southwest (in the state of Ohio). Spent the afternoon at E. Boynton's (meaning Eliphalet Boynton, his father-in-law, who had moved to Kirtland from Bradford, Massachusetts, but who did not join the church). I left Kirtland on Tuesday, the 2nd in company with Elder Amos B. Fuller, and soon fell in company with Elder Erastus Snow. We came on to Streetsborough and tarried with Elder Z. Snow, that night. Left the Snows the following morning and continued our journey through Hudson and North Hampton to Copley; where they held meetings in the school house the evening of the 4th and 5th."

"On Saturday and Sunday, 6th and 7th, held meetings at Norton, at the home of Elder J. Taylor, at which both Elders preached."

On Monday, January 8th, Elder Hale's journal entry reads:

"I butchered two sheep for Brother Taylor and half-soled my boots. Held a meeting that evening."

Up to this time, the Elders had traveled fifty-four miles since leaving Kirtland. The two

Elders continued their missionary labors with great energy, holding meetings in churches, school houses and private homes, and visiting with the people as they traveled place to place in the state of Ohio, (now one hundred twenty-two miles southwest from Kirtland).

February 12th 1838 – “I received a letter from my wife, stating that “Brother Joseph Smith Jr., and Sidney Rigdon, had fled for their lives from Kirtland. The next morning, we started for home, a distance from this point of about one hundred miles.”

This is the terrible situation, which confronted Elder Jonathan H. Hale upon his return to Kirtland, on February 16, 1838, from his fourth mission. “It was thought best for the church to move to Missouri. Our Quorum of Seventies, and some others, formed ourselves into a company, which we called a Camp, for the purpose of properly directing this great movement. They appointed me Treasurer and Purchasing Agent.”

It was no small task, and in dire poverty of the people, to perfect the organization, provide traveling outfits and arrange provisions for the long journey from Kirtland, Ohio to Far West, Missouri. Elder Hale was also burdened with the task of raising funds and purchasing provisions, as Treasurer of the Camp.

Elder Hale records in his journal:

“On the 6th of July 1838, we left Kirtland. The camp consisted of five hundred twenty-nine souls, ninety-six horses, twenty-two oxen, sixty-eight cows, fifty-nine wagons and about thirty-three tents with provisions. We pitched our tents on the way, as the children of Israel.”

“Every company in the camp is entitled to an equal proportion of the milk whether the cows are owned by the individuals of the several tents or not...”

“In no case at present shall the Camp move more than fifteen miles in one day, unless circumstances shall absolutely require it.”

Having been in route three months, lacking four days, this weary band of over one half thousand pilgrims, came happily to their journey’s end, at Far West Missouri, on Tuesday, October 2, 1838 at 5 o’clock p.m.

Church History records:

“Five miles from the city, we were met by the First Presidency, Joseph Smith Jr., Sidney Rigdon and Hyrum Smith, who received us with open arms and escorted us into the city. We encamped on the public square round the foundation of the Temple. Traveled this day, ten miles. Total distance from Kirtland, eight hundred seventy miles.”

The following day the Camp moved out on Ambrosial Creek. They were escorted, says the Prophet Joseph, in his own journal, by himself personally, and by President Sidney Rigdon, Hyrum Smith and Brigham Young. And the next day they pitched their tents in the “land of their inheritance”, of which it is recorded in the history kept by the Prophet at that time.

This was a day long to be remembered by that part of the Church of Jesus Christ of Latter-day Saints, called the Kirtland Camp.

Journal entry - Elder Hale:

“On the 4th of October, 1838, the Camp arrived in Davies County, Missouri, on Grand River, at a place we called Adam-Ondi-Ahman, the territory assigned to us. There we lived in tents until the last of November, when we were driven to Far West, Caldwell, County, Missouri.”

Five days after Elder Hale recorded the arrival of Kirtland Camp in Adam-ondi-Ahman, the Prophet Joseph wrote (October 9th):

“We have not hopes whatever of successfully resisting the mob, who kept constantly increasing. Our provisions were entirely exhausted, and we were worn out by continually standing on guard, and watching the movements of our enemies. Some of the brethren have perished from starvation.”

Elder Hale’s pen wrote:

“During this time, the weather was cold and snowy. I lay night after night on the ground with my Brethren, with little or no shelter, to defend my wife and little ones from the mob.”

October 27, 1838, Governor L. W. Boggs made the following announcement:

“The Mormons must be treated as enemies, and must be exterminated or driven out of the state.”

During this bloody conflict, the terrible massacre at Haun’s Mill, just twelve miles east of Far West, took place. There seventeen of the Saints were killed and many wounded. This was on October 30, 1838. Just five days before that tragic event, Apostle David W. Patton who had visited Hill Cumorah with Jonathan H. Hale during their missionary work, was shot and killed.

Aroet L. Hale, then a boy past ten years of age wrote a personal account later in his life:

“The mobbers were burning houses, and killing and driving off our livestock. Soon an order was issued commanding us to lay down our arms on penalty of death. My father laid down two nice rifles. One of them was intended for me as soon as I was large enough to use it.”

“Shortly after this, our tents were searched by a mob militia. My dear Mother was lying sick in a wagon box in a tent. Four men entered our tent, two on each side of the bed where Mother was lying, evidently in search of firearms. They rolled Mother from side to side of the bed, roughly thrusting her against the sides of the wagon box, until she was nearly exhausted.”

“The tents and wagon of other families were treated in like manner. After obtaining all the arms and ammunition they could find, they took Father and the other brethren prisoners and marched them away. I was about the largest boy in Camp. I had to cut wood, burn it into coals, and take the hot coals into the tent in a bake-kettle to keep my Mother and the children from freezing.”

“Father returned in a few days. Mother handed him two silver-mounted Derringer pistols, which she had preserved from the mob by concealing them under her breasts. We lived in the tent until the ice on Grand River had frozen sufficiently to bear loaded wagons across.”

Before the withdrawal of the mob, many acts of cruelty were committed. Aroet recorded:

“From Kirtland we had brought a herd of cows, and with them, a beautiful bull with

brass knobs on his horns. Just for pass time, the militia began shooting at the bull's horns and finally blew them to splinters. The following morning the bull was dead."

Elder Hale was given the assignment to recover as much as possible the remaining property of the Saints in Davies County and the further assignment of assisting the poor families with provisions and equipment in moving out of the state. The mob again arose with added fury.

He wrote:

"So I left Far West with my family on February 5, 1839, and proceeded to Quincy, Illinois, where we arrived on the 16th of the same month".

While in Quincy, he made the acquaintance of a Mr. Robert Stilson, who owned a farm about twenty miles east of that city, near New Liberty, which he rented. The arrangement was that he would receive all that he could produce upon the place and in addition, he was to be paid in cash for all the improvements, which he could make upon the property, in the way of fencing and buildings. Through his industrious efforts, he was, able to not only provide comfortably for his family, but he equipped himself with a good wagon, team, harness and outfit in preparation for his next move with the body of the church. The leaders had already decided to find new location somewhere on the Illinois side of the Mississippi River.

1839

April 30, 1839, Solomon Henry Hale was born while the family was living on the Stilson farm. They named this son simply Solomon after Jonathan's father. It was not until sometime during the winter of 1842-43, in Nauvoo, when the boy was approaching his fourth birthday, that he was complaining one evening when the Prophet Joseph Smith was visiting the Hale home, of having only one name, while his older brothers each had more than one name. The Prophet observed the child's complaint and asked him to sit on a little footstool in front of him. He then inquired as to what additional name he would like. The boy answered: "I want the name of Henry, after Uncle Henry Harriman." The Prophet said, "All right, Solly, my boy, you shall have it." He then and there placed his hands upon the child's head and conferred upon

him the additional name of Henry.

1839

December 18, 1839, Elder Hale, shaped his affairs, and left on his fifth mission. Elder Lewis Zeigler, accompanied him for a certain distance, the rest of his mission was apparently conducted alone.

In Illinois, he visited the cities of Springfield, Decatur, Jacksonville, Charleston and Marshall. In Indiana, he carried the Gospel message to Terre Haute, Leesville, Martinsburg, Salem and New Albany. In Kentucky, he visited Louisville.

February 1, 1840, he was two hundred-fifty miles from home. He had been away forty-four days, traveled seven hundred fifty miles and had performed five baptisms.

His eldest son Aroet, who was at this time approaching his thirteenth birthday, wrote in later life:

“When Father joined the church, he was well-to-do. He sold his property in Dover, New Hampshire; but lost several hundred dollars in the failure of the Kirtland Bank. He was well equipped and had a good team and outfit when we moved to Far West, Missouri, but we lost everything there in the mob violence.”

Jonathan had purchased land at or near Nauvoo in early 1841. Field notes of a survey of 33.23 acres of land, near Nauvoo, made for Jonathan H. Hale, by the County Surveyor of Hancock County, Illinois, a year later, February 24-26, 1842.

1841

At a conference, April 6, 1841, Jonathan H. Hale was advanced in the Melchizedek Priesthood to the office of High Priest and called as counselor to Bishop Newell K. Whitney of the Middle Ward of Nauvoo, ordained by Bishop Whitney, himself. Through divine revelation, to the Prophet Joseph, January 1841, the saints were commanded to build a temple at Nauvoo.

The Prophet, Joseph Smith suffered with the rest of the people and knew privation and want. His own earthly possessions, were as listed:

“Old Charley, a horse given to me several years before in Kirtland; two pet deer; two old turkeys and four young ones; an old cow given to me by a brother in Missouri; Old Major, a dog and a little household furniture.”

Jonathan carried on through the year 1841, completing a home for his family improving and farming his land, looking after his duties in the Bishopric of Middle Ward, and working on the Temple.

1842

March 17, 1842, Women’s Relief Society was organized, with Sister Emma Hale Smith as its first President, at that time under the name of “The Female Relief Society of Nauvoo.”

In Nauvoo, the sixth child, a son, was born to Jonathan and Olive on December 7, 1841. They named him Jonathan Eliphalet Hale. He lived only six and a half months and died in Nauvoo, July 22, 1842.

August 20th, 1842, Jonathan H. Hale was called as Bishop of the Ninth Ward. Bishop Hale was busy in other duties besides being Bishop. He was Recorder in the Temple, Assessor and Tax Collector, a School Director and Lt. Colonel of the Nauvoo Legion in addition to his duties as husband and father.

The eldest son of Jonathan H. Hale, Aroet L. was a husky lad of sixteen years of age and was also listed as a member of the Nauvoo Legion band as a drummer boy.

1844

March 14, 1844 a beautiful daughter joined the Hale home. She was named Olive Susan.

June 25, 1844 - Colonel Hale made a special trip to Carthage, presumably to give assistance to his imprisoned brethren and to confer with them on defense measures.

June 27, 1844 - Colonel Hale received a written order from Brig. General Stout, the day

on which the Prophet and his brother Hyrum were assassinated, to assemble his regiment for action.

President Brigham Young recorded in his journal on Sunday, February 23, 1845:

“Meeting held at Bishop Hale’s. Elder Durham preached, followed by Mother Smith, who gave a recital of the persecutions endured by her family. Two points of note worthy (1) the kindly attention by Bishop Hale to the sorrow-stricken Mother Smith. (2) the faithfulness of the blessed old lady in her devotion to the church, for which her Prophet-sons had given their lives.”

October 11, 1845 – A special meeting was called by President Young. Some twenty-five companies were organized “with Captains of hundreds,” preparatory to the great move. Jonathan H. Hale was made Captain of Company No. 21.

Parley P. Pratt calculated that an outfit, which every family of five persons would require, should consist of the following:

1 good wagon	3 sheep
3 yoke of cattle	1000 pounds of flour
2 cows	25 pounds of sugar
2 beef cows	1 rifle and ammunition
	1 tent and tent poles.

All to cost \$250.00 if the family had nothing to begin with, except clothing, bedding, and cooking utensils. The weight would be about 2,700 pounds; including the family, but counting on the family to walk most of the way, would reduce the load to about 1,900 pounds.

1846

The early spring of 1846 was the time set for the great migration of the Saints westward, according to the agreement with their enemies. The Twelve and the High Council with about four hundred families crossed the Mississippi on the ice, on the 11th of February 1846 and were soon lost to view to the wilderness of Iowa. Jonathan and others worked diligently to complete the Nauvoo Temple, as they knew how important it was to receive the ordinances that could

only be obtained in the House of the Lord. Under great sacrifice the capstone was finally placed on the Temple on Saturday May 24, 1845. As different portions of the Temple were completed, those portions were dedicated so that they could proceed with the work of the Lord. The final dedication of the Nauvoo Temple was April 30, 1846, by Elder Joseph Young, brother of Brigham Young, but on the following day, May 1st, a public dedicatorial service was conducted in the Temple by Apostle Orson Hyde and Wilford Woodruff.

Apostle Heber C. Kimball and Bishop Hale arranged for Aroet, then nearly eighteen years of age, to go to the Temple and receive his ordination to the office of an Elder and his endowment. Then, in solicitation of Apostle Kimball, Bishop Hale let Aroet accompany him as his teamster, while Bishop Hale remained to help the people secure outfits and traveling equipment. This was particularly a difficult task in the cases of many who had neither equipment, nor money with which to purchase.

By March, the great caravan, organized into companies, was on its way westward across the plains of Iowa, and by the first of June, over nine hundred wagons were on the road. By June 22, five hundred wagons had reached the banks of the Missouri at Council Bluffs, Iowa, among whom were President Young and eight others of the Apostolic Quorum, with their families. President Young and a small group arrived on June 14th.

About one hundred forty-five miles west of Nauvoo, at Garden Grove, and also at Mt. Pisgah, temporary settlements were established, largely for the benefit of those who should follow. Aroet was assigned the task of assisting in the erection of temporary buildings at Garden Grove, which required the getting out of logs, splitting rails and making houses. He worked at the job until the 16th of June, when he was instructed to return to Nauvoo and assist his father with his company of Saints.

Bishop Hale was happily successful in fitting out his Company No. 21 and was on his way early in June. In fact, Aroet met them at Soap Creek Farm, about fifty miles east from Mt. Pisgah, which is the farm made on Grand River," Aroet said, "Enduring the hardships, encountering difficulties and meeting the unforeseen problems, Jonathan conducted his company with remarkable judgment and brought them safely into Council Bluffs on the 16th of

July, a distance of three hundred miles.”

The United States had become engaged in war with Mexico. Elder Jesse C. Little, then President of the Eastern States Mission, interceded on behalf of the church for the calling of the Mormon Battalion. Colonel Thomas L. Kane of Philadelphia and Captain James Allen of the United States Army stationed at Ft. Leavenworth, visited Council Bluffs with Elder Little to request recruits.

On July 13th, President Young called a meeting of all the church and camp officers, which was also attended by Colonel Kane and Captain Allen. That day, four companies of the Battalion were raised. In the meantime, Jonathan had arrived with his caravan, and he and his son Aroet attended another meeting of officers at which time a fifth company was made up for the Battalion. Aroet, who had been a member of the Nauvoo Legion Band, stepped forward and volunteered to go with the Battalion. Apostle Heber C. Kimball, counseled Aroet, which counsel later proved to be, not only wise, but prophetic, he said:

“Aroet, you have been away from your Father and Mother five months now as teamster of the Camp of Israel. Your dear Father is on crutches with a broken leg, and with no help, and there is your Mother and her little ones. You are needed here.”

President Brigham Young met in Elder Parley P. Pratt’s tent with Elder’s Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, Parley P. Pratt and Ezra T. Benson and selected twelve men to preside in all matters spiritual and temporal at Council Bluffs. Jonathan H. Hale was called to this High Council along with the following:

Isaac Morley	Phineas Richards	Jonathan H. Hale
George Harris	Heyman Hyde	Henry W. Miller
James Allred	Andrew H. Perkins	Daniel Spencer
Thomas Grover	William G. Peck	John Murdock

In a tent, on the ground, at Council Bluffs, baby Clarissa Martha was born August 27, 1846. She was the fourth daughter and the eighth and last child born to Jonathan and Olive.

The next day, at a meeting of the High Council of which he was a member, held at

Council Bluffs, in the tent of Albert Rockwell on September 4, 1846. It was recorded, "Bishop Jonathan H. Hale is dead. Age forty-six years, seven months, and three days."

Just four days after Jonathan passed away, his faithful wife, Olive, then sick in her tent, now weak and weary of body by the deadly malaria, joined her husband on September 8, 1846. She was forty-six years, one month, eight days.

As if this was not enough, little Olive Susan, then two and a half years of age died, also from Malaria on September 15, and Clarissa Martha succumbed on September 18th. She was just twenty-two days old.

Thus, the father, mother and two daughters all died within fourteen days and were all buried together at Council Bluffs, Iowa in an unmarked grave. This left four orphaned children alone and homeless with the desolate plains and the wild Rocky Mountains ahead.

On numerous occasions, Aroet, or Alma, or Solomon would tell of those heart breaking experiences and those dark days of trouble, fear and sorrow, as they stood alone, orphans. The scene left a picture in their minds, which could never be effaced.

Solomon gives his account of this sad ordeal in his life:

"We were living in a tent, while Father and Aroet were cutting logs and preparing to build us a home at Council Bluffs for the winter. In the rear end of the tent, Father had placed a wagon box and had made things as comfortable as he could for Mother where she lay in sickness with her newly born baby girl."

"It seemed at the time, there was sickness in practically every family and there were many deaths. Father, who was then on crutches with a broken leg, was Bishop and also a member of the High Council appointed by President Brigham Young to care for the Saints on the east side of the river. The weather was hot, the water was bad."

"Mother and all the children, except the two little girls, were at his bedside. He bade us "Goodbye" and gave us his blessing and said:

'Stand by the Faith and continue on with Brother Brigham and Brother Heber C. Kimball

to the Rocky Mountains. It is God's work and we must not fail. Do not be persuaded to turn back, even though our relatives insist upon it. Go with the church and God will bless and preserve you."

"He then stopped breathing and Mother said, 'O, my children, Father is gone.' This was the evening of September 4, 1846. Poor mother was so weary and worn."

"When father died, Mother called in sisters Allred and Morley, the wives of Father's counselors in the Bishopric and under Mother's direction, prepared his body for burial. Providentially, Mother had previously made temple robes for both him and her, which she had carefully packed away and brought with her, and in which they both were buried, these same women ministering also in her case."

"Conscious of the approaching end, she called in sisters Allred and Morley, and instructed them to take baby Clarissa to her sister, Clarissa B. Harriman, who was across the river at Winter Quarters, as Uncle Henry and Aunt Clarissa had no children. But baby Clarissa and our other tiny sister Olive Susan, seemed destined to go with Father and Mother instead of following us across the plains to the mountains."

"Mother realized that with her going, we would be left alone, she turned to Aroet, who was the oldest and asked him to promise that he would see that this was done. When Aroet answered that he would do so, mother smiled sweetly, and peacefully passed away on September 8th."

"We four children were left alone. It was terrible in the extreme-so unexpected, so laden with grief. Father, Mother, and two little sisters, all taken within two weeks. And there we stood-alone and homeless, with the desolate plains and the wild Rocky Mountains ahead of us, and hostile enemies, burning homes back of us."

Olive Boynton Hale was a devoted wife. She was over five years her husband's junior in age. She was a sweet, lovely and beautiful woman. She possessed in a marked degree the admirable and perfected qualities of motherhood. She was a blonde and of normal proportions - not large - embodying strength, grace and feminine charm. She possessed a strong mentality,

yet she was cooperative and worked harmoniously with her husband with whom she was ONE in all things. The sweetness and purity of her own soul, as well as her general personal appearance was only diminished by the manner in which she endured to the end.

Positions of responsibility and trust:

A better insight into the life and ministry of Jonathan Harriman Hale may be recapped with a list of certain positions of responsibility and trust known to have been held by him during his twelve short years with the Church, which was gleaned from authentic records. They are:

- 1 - President of the Dover, New Hampshire Branch of the church to which he was ordained two months after his baptism.
- 2 - Filled eight special missions for the Church.
- 3 - Member of Special Committee to superintend the migration of the Church from Kirtland to Far West.
- 4 - Treasurer and Purchasing Agent of the Special Committee on migration.
- 5 - Member of Special Committee of Five assigned to go back into the enemy territory and recover such property belonging to the Saints as was possible to secure, following the Missouri expulsion.
- 6 - Member of Special Committee appointed by a General Conference of the Church in Nauvoo to perform the necessary ordinations to the Priesthood.
- 7 - Counselor to Bishop Newel K. Whitney of the Middle Ward in Nauvoo.
- 8 - Assessor and Tax Collector of Third Ward in Nauvoo.
- 9 - Bishop of the Ninth Ward in Nauvoo.
- 10 - Lieutenant Colonel of the Third Regiment of the Nauvoo Legion.
- 11 - Recorder of baptisms for the dead.

- 12 - School Director in Nauvoo.
- 13 - Colonel-President of the Third Regiment of the Nauvoo Legion.
- 14 - One of a number of men sent out to campaign on behalf of Joseph Smith for President of the United States.
- 15 - Official appointee of the Church to “collect donations and tithing for the Temple in the City of Nauvoo”, and for other purposes.
- 16 - One of Special Committee appointed by President Brigham Young, “to assist the Brethren in the country with teams, forthwith, to move their best goods, grain and families into Nauvoo.”
- 17 - Captain of Company No. 21 of the great caravan of Saints in their westward movement from Nauvoo to Council Bluffs.
- 18 - Selected by President Brigham Young to return to Nauvoo and assist in “bringing on the poor who were left behind.”
- 19 - One of three men appointed by President Brigham Young to “go to Ft. Leavenworth and receive the pay of the soldiers for their families.”
- 20 - Appointed by President Brigham Young at Council Bluffs, Iowa, to raise funds to purchase provisions for the saints.
- 21 - Member of a special High Council with jurisdiction over the Saints on the east side of the Missouri River.
- 22 - Ordained to and served in all offices of the Holy Priesthood -Elder, Seventy and High Priest.

JONATHAN HALE - AN ESTIMATION OF THE MAN.

“Zealous, yet modest; loyal, though free; Patient of toil; serene amidst alarm;
Inflexible in faith; invincible in arms.”

He was one of the most industrious, faithful and honorable of men.

He was dependable, efficient and true to every trust.

He took God at His word, and the Prophets of God at full value.

He found work a pleasure, and time a precious heritage.

He did the best he could with what he had, wherever he was.

He considered “life a measure to be filled, not a cup to be drained.”

He found the Kingdom of God on earth, and he must be about his Father’s business.

Thus, the character of Jonathan H. Hale may be epitomized.

This Life Sketch of Jonathan Harriman Hale is excerpts taken from ‘Bishop Jonathan H. Hale of Nauvoo – His Life and Ministry (1938) by Heber Q. Hale.

This history includes excerpts from Jonathan Harriman Hale’s personal journal, as well quotes and excerpts from the journals of church leaders, and friends of the Hale family who shared these events. They have been indicated.

Sketch of Jonathan Harriman Hale by Rachael Norman Williams