

A life sketch of

Olive Boynton Hale

1805 – 1846

Olive was born July 30, 1805 at the Boynton Estate at Bradford, Essex County, Massachusetts. Olive's grandfather, Samuel Boynton, was a Revolutionary War soldier and tailor by trade. He bought the home and original 30 acres in 1765. The property was later passed on to Olive's father, Eliphalet, who was a carpenter and tanner. Eliphalet married Susannah Nichols and they made the estate their home. Olive was raised in this home. The Boynton's had four children: two sons, Osgood George and John Farnham, and two daughters, Clarissa and Olive.



It can safely be assumed that Olive became acquainted with Jonathan Harriman Hale early in her life. Although he was 5 years older than she was the Hale home was located just 2 miles from the Boynton Estate and they both attended the "old red brick school house" in Bradford. Their family's paths must have crossed often as they traveled the roads between their homes.

When Olive was 18, Jonathan left Bradford and moved to Dover, New Hampshire, about forty miles to the north in September 1824. He went into the butchering business with his brother-in-law, Stephen Palmer. Approximately one year later, Jonathan and Olive were married on September 1, 1825. The young couple established their home in Dover, Strafford, New Hampshire where Jonathan continued working in the Hale-Palmer partnership.

A blessing and a terrible misfortune occurred for the young couple at Dover on August 22, 1826. A beautiful baby girl was born whom they named Sarah G. Unfortunately, their little daughter died the same day.

The following year the Hale-Palmer partnership was dissolved and Jonathan and Olive operated a stage house. While operating this business together, their second child and first son was born on May 18, 1828. They named him Aroet Lucious Little Hale.

In May 1829, the Hales moved back to Bradford, Massachusetts where they lived with relatives for about two years. During this period they were favored with the birth of a lovely baby girl born August 27, 1829. They named her Rachel Johnson Savory Hale.

In March of 1831, Jonathan and Olive moved their family back to Dover, New Hampshire where they went into business buying and selling livestock, principally beef and mutton.

During these moves and early years of family life, Olive kept busy with the responsibilities of caring for her family, helping her relatives and supporting her busy husband in his efforts to provide for their family.

In the spring of 1834, missionaries bearing an astonishing message came to the town of Dover. Jonathan and Olive attended their meetings. They discussed gospel principles with them. They held in their hands and were permitted to read the “strange” new book translated from golden plates. And they prayed. It seems Olive and Jonathan were prepared to receive the message of the restored gospel because of the conversions in 1832 of Olive’s sister and her husband, Clarissa and Henry Harriman, as well as Olive’s brother, John F Boynton.

Two hearts were touched, two minds were illuminated with understanding, and two souls were convinced of the truth. On June 13, 1834, Olive and Jonathan were baptized members of The Church of Jesus Christ of Latter Day Saints. Little did Olive know at this time how this decision would forever change her life and the future of her family.

Jonathan was immediately charged with responsibilities that required much of his time and resources. Soon after he was baptized, he accepted the call to serve as the first Branch President of the newly organized branch of the church in Dover. He traveled to meet the Prophet Joseph Smith and quickly made associations with leaders of the church, which resulted in many miles of travel doing missionary work and participating in the directing of church

business. These opportunities to serve often took him from home leaving Olive to care for their family and work extra to meet their day to day needs.

Olive often visited the Hale and Boynton families in Bradford. When Jonathan returned from one of his mission trips he moved his family to Bradford where they lived with the Boynton's. It was while visiting her parents that Olive gave birth to Alma Helaman Hale on April 24, 1836. The influence of the Book of Mormon is recognized here as their fourth child was given the name of two prophets from this book.

About this time the gospel message was being preached and the membership of the church was growing rapidly. The Prophet Joseph Smith declared it the will of the Lord that the saints gather to Kirtland, Ohio. Olive and Jonathan took this counsel to heart and began converting their interests in Dover and Bradford into cash, and a travel outfit to take their family to Kirtland.

This was an exciting, but difficult time for Olive. They were close to the Boynton and Hale families and this move would require a separation they had never experienced before. Neither the Hale nor Boynton parents had converted to the gospel. There was no doubt an emotional tug-of-war taking place as Olive helped prepare her family for their departure.

On June 16, 1836, tears were shed and their goodbyes were said; the 750 mile trip with wagons and teams began. They arrived in Kirtland on July 10, 1836, having been twenty-four days en route. Though they encountered no serious trouble along the way they had their challenges making their young family comfortable and content. They made a bed for their little baby in a basket, which they suspended from the wagon bows. There he was made very comfortable, swaying like a hammock as they traveled along the road. The others rode and walked as weather and energy permitted.

Upon their arrival, they busied themselves to find a home and prepare for the coming winter. Kirtland was growing rapidly as saints arrived each day to join together. The association of so many new friends made for many exciting times for Olive and her family.

During this winter of 1836, Olive received her patriarchal blessing from Joseph Smith Sr. It provided her with much comfort and support.

Olive and Jonathan had opened their home to Wilford Woodruff and his wife, Phoebe. They shared not only accommodations but day to day chores. During this time, a call came for Jonathan and Wilford to leave on a mission. On May 25, 1837, the missionaries gathered their necessities and left on foot for Canada and the Fox Islands.

Olive and Phoebe Woodruff were left to carry on doing the chores, taking care of their home, tending to their children and providing the best they could for themselves. They diligently prayed for their husband's morning and night. They were lonely, but had little time to brood. They had to provide for their families, plant crops and take care of business matters. Occasionally, they attended lectures and "sings", coped with frequent illnesses and most importantly raised the children in the way of the newly restored gospel. Olive's son Aroet remembered his mother and Sister Woodruff "telling us children about an angel appearing to the Prophet Joseph when he was a young man, that we must be good children, that angels would not appear to bad children."

Jonathan's return proved to be a short reunion for the Hale Family. Assignments and responsibilities continued to come taking him away and leaving Olive to care for their family and home.

Troubles inside and outside of the church had a direct effect on Olive and her family. A combination of financial woes in the country, as well as in the church, apostates creating discontent and apostasy, and mob threatenings and violence occurred more and more often and was constantly on her mind. Her life had greatly changed and her commitment to their new found way of life required all of her energy, faith and devotion.

At this time her son Aroet was thirteen and later recalled their situation. He wrote:

"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 practically everything there in the depredations of mob violence.”

In spite of the challenges facing them, the Hales continued to be faithful, supportive and active in the gospel. Jonathan’s service at church headquarters, as well as when called from home, deemed it necessary for Olive to carry on, which she did. Her example and help to those around her was constant.

Circumstances required Jonathan and Olive to gather their meager belongings and their precious family and move with the saints to Far West, Missouri. The trek was a long and wearisome 870 miles. They were compelled to halt frequently to repair broken wagons, replace worn-out oxen, nurse the sick and bury those who died.

On October 2, 1838, having been en route three months, this weary band of over five hundred pioneers came happily to their journey’s end. They immediately began to pitch tents and settle what was to be called Kirtland Camp. This settlement proved to be temporary. Within days the Hale Family continued their journey and arrived on Grand River in Davis County, Missouri. Here at a place called “Adam-ondi-Ahman” the Hales camped until the end of November. Their provisions were nearly exhausted and Olive and her fellow travelers were worn out by the continual travel and lack of comfort and supplies. Jonathan wrote: “During this time it was cold and snowy”. It is not difficult to visualize the challenging circumstances Olive faced with her family.

Again the family began to settle and Olive began to call Kirtland Camp home. It was not long before the saints again faced opposition. Day and night they faced the burning of their homes and tents, their horses, cattle, sheep and horses were driven away or shot. A “Mob Militia” came in and demanded their firearms. Jonathan wrote:

“We were forced to give them up. We were in number (those with arms) 144, the mob about 800. We were ordered to leave Davis County forthwith. In ten days we were about all in Caldwell County. We crossed over Grand River on ice.”

An account of the hardships endured by Olive and her family at the hands of the mob in Missouri is told in a personal account written in later years by the hand of her eldest son, Aroet. He wrote:

“On arrival at Far West, the Prophet met our company and pronounced blessings upon us. Father was sent with a company of saints to Adam-ondi-Ahamn. Shortly after our arrival there, Governor Boggs issued his extermination order, which gave the saints the choice between banishment from Missouri or death.

The mobbers soon renewed their depredations by burning houses, 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 fire arms. They rolled mother from side to side of the bed, roughly thrusting her against the side of the wagon box until she was nearly exhausted.

The tent and wagons 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.”

To further provide a picture of what this family faced at the time, Aroet told a story that occurred before the armed forces withdrew, which accounts the thoughtless level of cruelty put upon them. He recorded that they had in their herd of cows, which they brought from Kirtland,

a beautiful bull with brass knobs on his horns. Just for a pastime, the militia began shooting at the bull's horns and finally blew them into splinters. The following morning the bull was dead.

In February 1839, Olive and Jonathan left Far West and moved their family to Quincy, Illinois. Here the Hale Family was blessed with the birth of their fifth son. Solomon Hale was born April 30, 1839. He was simply named Solomon, but later received the middle name of Henry at the hands of Joseph Smith Jr.

Jonathan's continued service in the church and to the saints reflects the continued dedication and faith of Olive. As her family grew so did their needs. She was strong in her determination to do what was needed and cheerfully raise her family while teaching them to be strong in their faith.

The family settled on the Stilson Farm at Quincy. They became engaged in farming and all members of the family were involved in making it successful. They lived there for about two years and for the first time, Olive was able to send her older children to school. Although they knew this was a temporary home, they worked hard to make improvements and earn money so they could use the profits to make preparations for their move to Nauvoo.

In the spring of 1841, the Hale Family loaded all their earthly belongings into their wagon and Jonathan and Olive led their four children from Quincy. Their journey to Nauvoo, the new gathering place of the saints, had begun.

Just before their move to Nauvoo, Olive wrote a letter to her mother-in-law, Martha Harriman Hale. This letter is the only document known to be written by Olive. The contents reveal what was happening in her family at the time. Olive expresses her faith and loyalty to the church, which is especially significant considering the fact that Jonathan's family declined to have anything to do with the church.

The letter is as follows: (Please note the original grammar has been retained and punctuation added only as need to clarify the author's intent.)

New Liberty, Adams County, Illinois 1841

Dearly beloved and affectionate Mother,

As I sat musing this morning upon the scenes that had transpired for the five or six last years, and among the multitude was one that took place on my own native land on the day of my departure, the separation of a beloved mother from her son and daughter and their little ones, is one that I can never forget, neither the promise I made respecting writing to her. Therefore, dear Mother, I continue to address you by writing, notwithstanding I have not received as much as one letter since Jonathan returned from the Islands, although we have both wrote several times and feel very anxious to have you or some of our beloved brothers or sisters write to us immediately after the reception of this.

All we have heard from you was from Jonathan Holmes to Milten stating that you had a bad sore on one of your hands and was unable to keep house and that you was living with Rachel. I assure you we felt to mourn your loss and wished that you could be with us, not that I think that we could do any better for you than sister Rachel has done, but would like to be in your company once more, and at another time that Sarah had lost two of her children, which I was very sorry to hear as death had once before visited her family. I wish that you should write where you are and where your children all live, the names of your grandchildren and the deaths of our relations in that county.

If you have received letters from Brother Wicom and Sister Catharine or if they have visited you as they expected to when Jonathan was there last winter if her health would permit, which was poor then. If you have seen her, I think you could but admire her pleasant disposition, a sister worthy of all our love and respect. If you have not heard anything from them, do write to them soon for he told Jonathan that he had wrote a number of letters and had no answer from them, and if you thought much of him you would write. On Jonathan's return from Indiana, he called on J. Hardy, found his whole family with the exception of Caroline in that part of the country handsomely situated and in good health excepting Baby. He had a bad cough. Please write if Brother Osgood is in Haverhill and if he and his family are well. We have no letter from him nor heard from him since John's wife returned from her visit to Saco, Maine. She called on them when on her journey to Davenport, Iowa Territory, where Father and Mother are pleasantly settled 170 miles from where we now live 100 (miles) from Nauvoo, where Jonathan has bought land and is there now building and fencing and will probably be there two or three weeks longer. He wished me to write before he returned and give his love to you and all brothers and sisters and all enquiring friends.

I expect we will move next month as our two years is out here. I wish to direct your letters (to) Nauvoo, Hancock County, Illinois. Jonathan visited Father one year ago last September, found them all well and in good spirits. John's wife and little boy in company with her brother, arrived there the day we left Davenport. Henry and Clarey are well and wish to be remembered to her connection. They visited Father's folks last June, found Mother sick with the fever and ague. She was sick several weeks but when she recovered from the ague, her health was better than in the eastern country for the sick headache turns have left her entirely. I expect Jonathan will visit them with all the family next summer which is six in number.

If you have received our last letter, you have heard that we have a fine great boy whose name is Solomon. He will be two years old the 30th of April next. He is solid and in blooming health, his mouth is nearly filled with teeth, he talks very plain with great earnestness and sobriety. Alma is well. He is a smart little fellow. He often wishes that he could see his dear grandmother to help her and fetch in wood for her as he does for his mother. He says give my love to her. Rachel is healthy and preserving but rather small. Jonathan often says that she is the very image of me when I was her age. She frequently says that if you could live with us, she would like to wait upon you. She says to give my best wishes and love (for) her. Aroet enjoys good health. He is large of his age, steady and industrious. He can do more than half the labor of his father. He has attended school one quarter in company with Rachel and taken care of the creatures and done the chores, (and set) the traps. He has caught rabbits so far that the kidneys were covered, prairie hens and quails more than we could eat in our family. He has sold six dozen of the latter for 50 cents per dozen. He desires to be remembered to you and says that if he has his health that not more than a dozen years will roll away before he will visit that part of the country. I have wrote about all the family but myself. My health is rather poor this winter which is occasioned by a bad cold. My spirits are good.

We have plenty of everything to make us comfortable. We have three good cows and calves, plenty of milk so that we churn twice a week and make about ten pounds of butter a week (to sell) more than we can use. We have had a shilling and twenty cents for all we have sold. We have eight hogs and shoats, pork and lard, game hens a plenty, eggs in abundance. We have sold a great many (at) 14 cents per dozen, (and) plenty of corn, oats, and beans to sell. All kinds of garden (source) a plenty. We have a good wagon and two horses, and many farming tools. In wheat we have (more) to buy, but our wheat that he raised on a farm and that I expect we shall raise next year if we all have our health as we have over thirty acres of good land that is not cultivated and if it can be plowed this summer we can put in

good fall wheat. Perhaps you think I am (too) particular, but I don't wish you to think we are suffering in anything (amidst) a plenty.

Jonathan has sent sister Rachel several papers, a history of the Missouri trouble which if you have received has informed you of some of the trouble that we have had to pass through. (You'd) think that any being called to pass through so many trials and afflictions might cause me to doubt the truth of the great work that is rolling through the earth with mighty power which thousands are embracing and rejoicing that they have been enabled to receive in these the last days, and I feel to rejoice with those that do rejoice in the latter day kingdom which I do know is the work of the Lord, and it will continue to roll on until Christ Jesus our Lord will descend in the clouds of heaven, with power and great glory, when the Saints shall be caught up to meet him in the air. I pray this may be our happy lot.

Yours in love,

Olive B. Hale to Martha Hale

As indicated in her letter, the Hale's had purchased land in Nauvoo and were planning to move, once again, with the hope that they could continue to raise their family and help build the kingdom.

Not long after settling in Nauvoo the saints were told of plans to build a temple. Olive and Jonathan's excitement at the opportunity to show their support and offer their help was demonstrated in a statement made by their son Aroet who wrote:

"Father began hauling rock for the temple and never ceased until he had paid up two and one-half years 'back tithing'."

In addition to working on the temple and focusing on the development of the church, the Hale's completed a home in Nauvoo, and once again improved farm land, planted crops and looked forward to a successful harvest.

On December 7, 1841, Olive gave birth to their sixth child, Jonathan Eliphalet Hale. This little addition to the family only lived 1 year, 7 months and 14 days. He died in Nauvoo on July 10, 1843 of the "nervous fever".

The generous and kindly nature of Olive and her husband may clearly be seen in their action of taking into their home William and Peter Winward, two young boys about 10 and 12 years of age. The boys had been left homeless upon the death of their father. William was very ill at the time and Olive spent four months nursing him back to health. The boys were cared for in the hospitable Hale home for about a year and a half, when Jonathan, who was serving as a bishop in Nauvoo, found desirable places for them on farms near the city of Nauvoo.

On March 14, 1844, the Hale Family welcomed a second daughter to their family. They named her Olive Susan Hale after her mother and maternal grandmother.

Within the walls of Olive's home, life was happy and good. Olive continued to stay busy, but busy was a habit for her as Jonathan's responsibilities were continually added upon, leaving Olive and her children with much of the duties on the farm and around their home.

About this time the contention within the church was mounting. The life of The Prophet was constantly under scrutiny and threat. The Hales stood fast as stalwart members of the church, as well as devoted and faithful friends to The Prophet and other church leaders.

Nauvoo was filled with rumors as the month of June 1844 unfolded. One of these rumors was that fifteen hundred Missourians were about to cross the river and drive the saints from the surrounding settlements into Nauvoo. The Prophet's life was already threatened and he and his brother Hyrum were in hiding. This type of news had become a constant in the day to day lives of Olive and other saints. It was a continual worry and concern that never seemed to leave them as their safety and that of their leaders was always on their minds.

The Prophet Joseph and his brother, accompanied by John Taylor and Willard Richards, left the area of Nauvoo and rode to answer a warrant of arrest at Carthage, Illinois. Olive watched as her husband, a Colonel in the Mormon Legion drilled and prepared for the worst. She bid him farewell as he, along with other leaders, left Nauvoo for Carthage to meet with The Prophet and attend his scheduled trial. Upon his return, she again readied him for conflict and the Legion gathered and prepared to defend their city.

Olive was among the stunned saints on June 27, 1844, when news reached the city that The Prophet and his brother had been killed at Carthage Jail. One can only imagine the feelings that she felt, and the impact this event had on the city, and the members of the church. In Jonathan's writing he recorded:

"The bodies were brought to Nauvoo the next day. The city was a complete scene of weeping, mourning and lamentation. After the bodies arrived at the Mansion House, Brother Richards made a speech in relation to the affair as it had taken place. The bodies were soon prepared and exhibited."

The Prophet had been a frequent visitor in the Hale home. It can rightly be assumed that the martyrdom of Joseph and Hyrum had an extremely sad effect on the lives of Jonathan and Olive and their children. Aroet wrote his feelings of the tragic event:

"I was in my 17th year when (our dear Prophet and Patriarch Joseph and Hyrum Smith) were murdered. I well remember when the news came into Nauvoo. I remember the mourning and weeping of our parents and our brethren and sisters, while they were laid out in state in the Nauvoo Mansion. The Prophet Joseph used to be a frequent visitor at my father's house. His mother, Grandmother Lucy Smith, was about the same age as my Grandmother Boynton. They were great cronies. After Grandfather Smith died, Grandmother Smith was very lonesome. The Prophet used to bring her to our home to visit with Grandmother Boynton. She was very fond of children. The Prophet Joseph frequently talked to the brethren and sisters that used to be invited into our house to spend an evening...I was well acquainted with the enemies of the Prophet."

The Hale's were fully involved as the church took on new leadership. They sustained and supported Brigham Young as he was called to be their leader. Olive's support of her husband continued as he was again sustained as Bishop, called on other missions and accepted added responsibilities in the Nauvoo Legion.

Olive and Jonathan hosted a meeting in February 1845, where Brigham Young recorded in his journal that Mother Smith spoke about the persecutions her family had endured in

establishing the church and exhorted the brethren and sisters to “bring up their children in the way they should go.” This was Olive’s continual effort.

The troubles surrounding the Hale’s and the body of the church did not cease. By September 1845, Brigham Young appointed Jonathan “to assist with teams forthwith aiding the brethren in the country to move their best goods, grain and families into Nauvoo” for protection. Olive was present when 134 teams and wagons went out to bring in the persecuted saints. A conference was held within the walls of the Nauvoo Temple. About 5,000 of the faithful membership attended. This was the first and the last conference of the church held in this temple.

At this time all the attention and energies of the saints were impelled in the direction of making preparations to evacuate their beautiful city and begin their pilgrimage west. As Jonathan was busy preparing the saints as a whole for this migration, Olive was steadily involved in helping others prepare, as well as making ready her own family. The spring of 1846 was the time set to leave, and spring was fast approaching.

Along with all the necessary preparations for the migration west, efforts were increased to complete the work on the Nauvoo Temple. Records show that on December 22, 1845, Olive and Jonathan were endowed and sealed in the Nauvoo Temple.

By June, over 900 hundred wagons were on the road and many were reaching the banks of the Missouri River at Council Bluffs, Iowa. Temporary settlements were established of which Aroet helped build. On June 16, Aroet was instructed to return to Nauvoo and assist his father with his company of saints.

Upon Aroet’s arrival, Bishop Hale and his faithful wife Olive, along with the saints assigned to Company 21, were outfitted and ready for departure. They were on their way by early June 1846. They arrived safely at Council Bluffs on July 16, having traveled 300 miles.

Sometime between this departure from Nauvoo in early June and their arrival at Council Bluffs, Jonathan broke his leg. It is apparent that such an injury was not considered of sufficient importance to hold him down for he is known to have gone ahead with his work as usual.

When the family arrived in Council Bluffs there was a call for help from the saints to support the United States in a conflict with Mexican troops who had crossed the border. Meetings were held and volunteers were enlisted. Aroet stepped forward and volunteered to go with the Mormon Battalion as a drummer. Apostle Heber C. Kimball, a close friend to the family counseled:

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

The Hale Family’s plan was patterned after that of the other saints; winter at Council Bluffs and again prepare to migrate to the Rocky Mountains. The Hale Family busied themselves to set up winter camp, prepare, help care for the families of the volunteers and bring the poor who were left in Nauvoo to join them. Schools were also organized to attempt further education for the children during this short and temporary period.

During all these challenges and responsibilities, Olive was pregnant with their eighth child. On August 27, 1846, Clarissa Martha became the newest member of the Hale family. She was named after Olive’s sister and Jonathan’s mother.

The next chapter in the life of Olive B. Hale is best told from the words of her son, Solomon H. Hale. He wrote:

“We were living then in a tent, while father and Aroet were cutting logs and preparing to build us a house 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 that 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 Young to care for the saints on the east side of the river. He was going day and night in response to the many calls for help from those in distress and want. The weather was hot and the river water was bad, causing hundreds to

come down with the chills and fever. Finally, father got it. He was so worn out that he had to take to his bed...

Mother all the children, except the two little girls, were at his bedside when he passed away. He bade us goodbye and gave us his blessing and said:

“Stand by the faith and continue on with Brother Brigham and Brother Heber 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, “Oh, my children, father is gone.” This was the evening of September 4, 1846.

Poor mother was so weary and worn, that she too contracted the dreaded chills and fever, and four days later the blessed soul passed on to join father, to whom she was always much devoted. Just before she died, she called us children to her side and showered upon us the affection and love that only such a mother could bestow. She realized that with her going, we would be left alone and she admonished us to follow the counsel given to us by our dying father, and go with President Young and the Brethren to the mountains and to remain true and faithful. Then she turned to Aroet, who was the oldest in the family and asked him to promise that he would see that this was done. When Aroet answered that he would do, Mother smiled sweetly and said she could now ‘go with Jonathan.’ And she peacefully passed over to him on the 8th of September.

Conscious of the approaching end, she had called in sisters Allred and Morley, the wives of father’s counselors in the Bishopric, and instructed them to take her 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.

When Father died, these same two faithful women, 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 two women ministering also in her case.

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 for Clarissa died on September 15th and Olive Susan on the 18th. All four were buried together. And we four children were left alone.

It was terrible in the extreme, so unexpected, and so laden with grief. - father and 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 the hostile enemies and burning homes back of us.”

Jonathan, Olive and their two baby daughters, Clarissa Martha and Olive Susan were buried together at Council Bluff, Iowa in an unmarked grave.

Olive possessed in a marked degree the admirable and perfected qualities of motherhood. She was blonde, of normal proportions, embodying strength, grace and feminine charm. Though she possessed a strong mind and will, Olive was cooperative and worked harmoniously with her husband, with whom she was one in all things.

Although the earthly journey of Olive B. Hale ended in Council Bluffs at the young age of 41, the legacy of her character and testimony carried on through her children as they heeded their parents council and faced the unknown future with faith and determination to be obedient and united in the cause. They traveled west and were instrumental in settling the western frontier the saints called ‘Zion’. Their lives were exemplary of how they had been raised and what they had been taught. They were products of noble parents who were a vital part of early Latter Day Saint history, and honorably upheld their family name.

Very little is written of Olive. Very little is available to document her life. Most of what has been written was taken from the writings compiled by Heber Q. Hale in the book, “Bishop Jonathan H. Hale of Nauvoo - His Life and Ministry”. It must be clear to any reader that Olive’s life mirrored Jonathan’s. His service and devotion was matched by hers. His ability to accept

and serve in the long list of assignments, which he had, was only made possible because of her willingness to support him and build the kingdom in any way she could. Her testimony is evident by her daily deeds that included supporting and caring for those who shared her circumstances, nursing and comforting the poor and sickly, befriending and providing for the homeless and down trodden. Her love for her faith was demonstrated in the constant and consistent support she rendered and the determination to remain faithful through repeated trails and never ending opposition from family members whom she dearly loved. Her love and devotion to her husband is unmatched in any love story ever written. No mother's love for her children was ever greater.

Olive Boynton Hale's life is one that details honorable womanhood. Olive earned the right to be remembered as 'An Elect Lady'.

This Life Sketch of Olive Boynton Hale was compiled from stories, documents and other records collected and kept in the Family History Library of K. Oswald. Excerpts and many facts were taken from 'Bishop Jonathan H. Hale of Nauvoo – His Life and Ministry (1938) by Heber Q. Hale.

Names, places, and dates have been verified with family genealogy information and records in possession of K. Oswald, and family history records in possession of The Church of Jesus Christ of Latter Day Saints.

Quotes and excerpts from family member's journals have been indicated.

Sketch of Olive Boynton Hale by Rachael Norman Williams