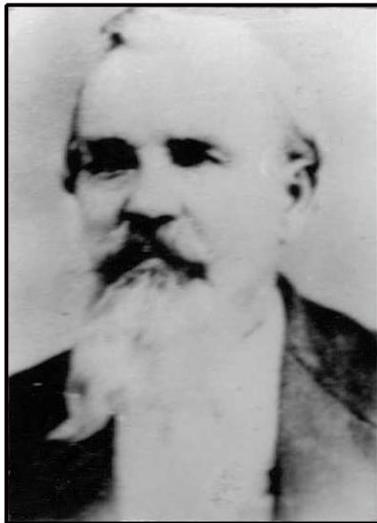


Stephen Hales (1820)  
and  
Eveline Lydia (Carter) Hales



*A Family History*

by Shelley Dawson Davies

Copyright 2015 Shelley Dawson Davies

All rights reserved. No part this book may be reproduced in any form or by any means  
without written permission from the publisher, Shelley Dawson Davies,  
[shelleydd@verizon.net](mailto:shelleydd@verizon.net)

[www.DaviesDawsonHistory.weebly.com](http://www.DaviesDawsonHistory.weebly.com)

# CONTENTS

## CHAPTER 1

<b>STEPHEN</b> .....	5
New Worlds .....	5
True to the Faith .....	6
Crooked River .....	8

## CHAPTER 2

<b>EVELINE</b> .....	11
On the Move .....	11
Far West .....	13

## CHAPTER 3

<b>NAUVOO</b> .....	16
Life Together .....	16
The First Font .....	18
Music Man .....	19
The Lord's House .....	20

## CHAPTER 4

<b>THE LONG JOURNEY</b> .....	23
Pressing Forward .....	23
Garden Grove .....	24
On the Salt Lake .....	25

## CHAPTER 5

<b>FIRM AS THE MOUNTAINS</b> .....	29
Settled in Salt Lake .....	29
Temple Walls .....	31
Symbolic Stones .....	32
A Joyful Noise .....	33
An Enterprising Spirit .....	34
Called to Serve .....	35

**CHAPTER 6**

**DEAR TO THE HEART** ..... 39  
Lives Well Lived..... 39  
Final Release ..... 40  
Henrietta Carries On ..... 41

**BIBLIOGRAPHY** ..... 44

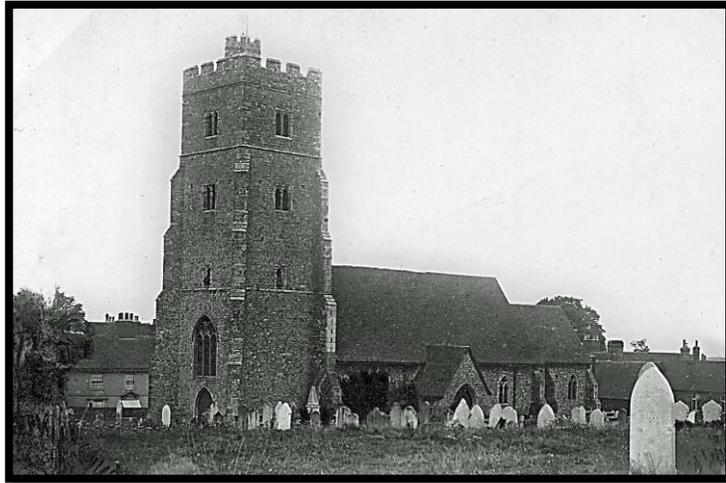
**INDEX**..... 48

# Chapter 1

## Stephen

---

### New Worlds



*St Margaret's Church in Rainham, Kent.*

There was nothing particularly remarkable about the humble village of Rainham, Kent, in the early 1800s. Much as in every other English village, its cluster of small cottages and half-timbered buildings along High Street housed a blacksmith, a carpenter, a baker and other craftsmen essential to the community. Craftsmen, unlike the tenant farmers living on the outskirts of town, were independent of the rich landowners, but with an income barely enough to support their families, men such as shoemaker Stephen Hales<sup>1</sup> struggled to survive. Stephen somehow managed to provide for his seven children with the help of his young sons Charles<sup>2</sup> and Stephen Junior<sup>3</sup> at the cobbler's bench.<sup>4</sup>

Stephen and his wife Mary Ann<sup>5</sup> were good people whose families had resided in Kent for generations.<sup>6</sup> They couldn't imagine living anywhere else until the Industrial Revolution changed everything. With farm machinery quickly replacing workers, widespread poverty led to a series of riots in the early 1830s, causing a number of aristocrats to promote various schemes designed to provide the poor and unemployed with a fresh start in English colonies overseas. Many emigration projects were advertised in glowing terms to tempt

families such as the Hales to exchange their meager existence for a new life and the ownership of a plot of land, something that would be forever impossible in their homeland.

Stephen Jr. was twelve years old when his parents became interested in assisted passage to Australia's Van Diemen's Land (Tasmania). His fifteen-year old sister Mary Isabella<sup>7</sup> recalled "there was great excitement in town where I lived over the favorable reports that were sent from Van Diemen's Land and the great inducements held out to those who would go to that country. My father and mother caught the spirit of going, and began to make preparations for leaving England. Before arrangements had been completed for us to go, however, letters were received from Upper Canada, picturing, in glowing terms, the advantages of that country. My father changed his mind immediately and made arrangements to immigrate to the town of York, afterwards called Toronto, Canada. Accordingly on the sixteenth day of April, 1832, our family consisting of my parents, five sons, myself and a younger sister, bade adieu to England."<sup>8</sup>

The tedious two-month voyage turned tragic with the death of baby Elias,<sup>9</sup> and with their mother far too ill to tend to the younger children, Charles, Mary Isabella and Stephen Jr. took turns watching over George,<sup>10</sup> Harriet<sup>11</sup> and Henry.<sup>12</sup> Everyone was relieved when they finally arrived at York in the middle of June, ready to begin their new lives.

## True to the Faith

By the spring of 1832, the Hales family was settled ten miles east of York in the small town of Scarborough, where Stephen Jr. joined his brothers and sisters gathering cranberries in the marshes near Lake Ontario.<sup>13</sup> His father continued to support the family as a shoemaker, devoting much of his spare time to his duties as a lay minister in the Wesleyan Methodist faith.<sup>14</sup> Mary Ann saw to it all of her children were familiar with the scriptures and "trained to observe the Sabbath very strictly and to be upright and honest in all things."<sup>15</sup>

Religion was an often discussed topic among the family, and when Mary Isabella and her new husband Joseph Horne<sup>16</sup> heard of a "man professing to be sent of God to preach to the people" they decided to hear what he had to say. "We accordingly went and there first heard Elder Orson Pratt," said Mary Isabella. "We were very much pleased with his sermon. Another meeting was appointed for the following week, and Elder Pratt told us that business called him away, but his brother, Parley P. Pratt, would be with us and preach in his stead. I

invited my father to go with us to hear him, and the appointed evening found all of his family at the ‘Mormon’ meeting. Elder Pratt told us that God was an unchangeable being—the same yesterday, today and forever—and taught us the gospel in its purity; they showed from the Bible that the gospel was the same in all ages of the world, but many had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings.

“My father was so delighted with the sermon that he left the Methodist Church and attended the ‘Mormon’ meetings altogether, and in a short time every member of his family had received and obeyed the gospel. This made quite a stir among the Methodists. One of the class leaders came to converse with us, and used every argument he could to convince us that Mormonism was false, but without avail. ‘Well,’ he said, ‘There are none but children and fools who join them,’ and left us to our fate.”<sup>17</sup>



*A country lane near Scarborough, Ontario, Canada.*

## Crooked River

Mary Isabella's farm, a mile from the Hales home, became the local meeting place for the Church of Jesus Christ, where Joseph Smith himself came to attend a series of conferences in 1837. Stephen Jr. joined his entire family as they "gathered around the Prophet and listened with interest while he told us of his visions and all the many things the Lord revealed to him. We rejoiced exceedingly as we listened to his inspiring words and partook of the spirit that accompanied them," said Mary Isabella.<sup>18</sup>

Not long after returning to church headquarters in Kirtland, Ohio, the Prophet called for members "to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together and after selling our farms, started our journey on the twentieth of March, 1838," said Charles.<sup>19</sup> The Hales travelled across rough roads for almost two months before reaching a large branch of the church at Huntsville,<sup>20</sup> Missouri, one hundred miles east of Far West where Joseph Smith had established the new church headquarters.

Unfortunately, a great tide of hatred toward the church was then moving through Missouri, forcing the Saints to abandon their homes in outlying settlements to seek safety in Far West. By August, the Hales were on the move again. Tensions between the church and its enemies reached a critical point in Caldwell and Daviees Counties, causing Governor Lilburn W. Boggs to bring in the state militia to keep the peace, but conflicts escalated when one of the militia officers kidnapped three Mormons and held them prisoner in his camp on Crooked River. A fierce battle broke out when a company of Mormon militia tried to rescue their fellows. Among the Mormon militia were Charles and Stephen Jr., who recalled hearing drum beats warning of the invaders' approach.

"I ran upon the public square [in Far West] and I heard that the mob was letting down the brethren's fences and scattering the cattle into the corn fields. A small number of the brethren and myself went in search of them," Stephen said. "It was about the middle of the night when we left our homes and about the break of day we found the mob encamped on a small stream they called Crooked River. We marched down in battle array. There a guard shot one of our men and a number of our men [snapped] their guns at him. The mob fired on us and [we] returned the compliment. We returned home to our friends with three killed and six wounded."<sup>21</sup>

The mob appeared at Far West soon afterwards, demanding the Saints turn over to them every man who had been engaged in the Crooked River Battle. “At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and Saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased,” said Charles. “As soon as we learned their intentions were to take every man that was in the Crooked River Battle, we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side.”<sup>22</sup>

It wasn’t long until the entire Mormon population was driven out of Missouri under Governor Boggs infamous “extermination order,” issued two days after the Crooked River incident, which stated “the Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary, for the public peace—their outrages are beyond all description.”<sup>23</sup>

The Hales made their way across Missouri in the middle of winter with the rest of the Saints, headed for Quincy, Illinois, where local citizens offered temporary food and shelter. Stephen and his family remained in Quincy for several years, working to regain their financial stability.



*Crooked River, Missouri, where Stephen and Charles battled anti-Mormon forces.*

## ENDNOTES

---

- <sup>1</sup> Stephen Hales (1791-1846), #L849-5VN, [www.familysearch.org](http://www.familysearch.org) where verification of all vital dates can be found. Also see family group sheets at [www.DaviesDawsonHistory.weebly.com](http://www.DaviesDawsonHistory.weebly.com)
- <sup>2</sup> Charles Henry Hales (1817-1889), #KWN2-NNG, [www.familysearch.org](http://www.familysearch.org)
- <sup>3</sup> Stephen Hales (1820-1881), # KWJW-3CT, [www.familysearch.org](http://www.familysearch.org) In a line where the name of Stephen was handed down for many generations without the distinction of a middle name, it can be difficult to determine which Stephen is being referenced. In this history, Stephen (1820) is referred to as “junior” until his father’s death in 1846, after which his son, Stephen (1849), takes on the suffix of “junior.”
- <sup>4</sup> Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson: Skyline Printing, 1985), page 32.
- <sup>5</sup> Mary Ann (Hales) Hales Thompson (1799-1851), #KWJW-3Z9, [www.familysearch.org](http://www.familysearch.org)
- <sup>6</sup> Stephen and Mary Ann had known each for some time before their marriage; not only did their families live within walking distance, but their fathers were half-brothers, sons of Stephen Hales (1729).
- <sup>7</sup> Mary Isabella (Hales) Horne (1818-1905), #KWJC-2YV, [www.familysearch.org](http://www.familysearch.org)
- <sup>8</sup> Hales, *Windows: A Mormon Family*, page 28.
- <sup>9</sup> Elias Hales (1831-1832), #LZS3-CV3, [www.familysearch.org](http://www.familysearch.org)
- <sup>10</sup> George Hales (1822-1907), #KWJZ-FBC, [www.familysearch.org](http://www.familysearch.org)
- <sup>11</sup> Harriet (Hales) Ellis (1824-1910), #KWJZ-G9D, [www.familysearch.org](http://www.familysearch.org)
- <sup>12</sup> Henry William Hales (1829-1909), #KWNL-NK2, [www.familysearch.org](http://www.familysearch.org)
- <sup>13</sup> Hales, *Windows: A Mormon Family*, page 44.
- <sup>14</sup> *Ibid*, page 32.
- <sup>15</sup> *Ibid*.
- <sup>16</sup> Joseph Horne (1812-1897), #KWJC-2YK, [www.familysearch.org](http://www.familysearch.org)
- <sup>17</sup> Hales, *Windows: A Mormon Family*, page 29-30.
- <sup>18</sup> Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part two, page 3.
- <sup>19</sup> Hales, *Windows: A Mormon Family*, page 34.
- <sup>20</sup> *Ibid*.
- <sup>21</sup> *Ibid*, page 38.
- <sup>22</sup> *Ibid*, page 35-36.
- <sup>23</sup> *Church History in the Fullness of Times* (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1989), page 201.

## Chapter 2

# Eveline

### On the Move

---



*Eveline moved with her family to Lorain County, Ohio, in 1823.*

The country around Black River, Ohio, was still raw and new when Simeon Carter<sup>24</sup> moved his family there from Vermont in 1823,<sup>25</sup> but the rising number of New England settlers were rapidly transforming the land with their plows. Simeon was quick to profit from the commercial boom created by New York's Erie Canal and increased road construction, both which helped make Ohio an important shipping hub for farm produce headed west. It wasn't long before the Carter farm boasted a two-story frame house, many fine horses, cattle and a good deal of land.<sup>26</sup> Simeon's wife Lydia<sup>27</sup> kept busy managing her household of three young children: Orlando,<sup>28</sup> Eveline<sup>29</sup> and Lorain,<sup>30</sup> who was born soon after the Carters arrived at Black River.<sup>31</sup>

The Carter family was well respected in the growing community, but that soon changed when former friend and neighbor Parley P. Pratt dropped by the farm in November, 1830. Parley had recently moved fifty miles east to Kirtland, where he was converted to a strange new religion. Now he was making his way through the countryside as a missionary for the newly organized Church of Jesus Christ of Latter-day Saints, spreading the gospel and sharing the *Book of Mormon*,

which purported to be a second witness of Jesus Christ. As Simeon read the book its contents “wrought deeply upon his mind.”<sup>32</sup> He and Lydia were baptized into the church soon afterwards.

Simeon was not hesitant about his commitment to the gospel. He found himself confronted one afternoon by an angry mob as he returned home from selling a load of hogs, demanding he renounce both Joseph Smith and the church. “He had just harvested his grain, and large stacks of grain stood waiting to be threshed. There were also huge stacks of hay to be used for feed for his animals during the winter season,” according to granddaughter Rosa Hunsaker. “They told him they would give him five minutes to make up his mind or they would burn down everything he owned. Simeon replied, ‘I don’t need five minutes to make up my mind. I know that Mormonism is true and that Joseph Smith is a true Prophet, and I cannot deny it.’ The mob carried out their threat, proceeding to burn everything except the wagon he was riding in and the cash he had received for the sale of the hogs.”<sup>33</sup> From this point on life for the Carters would be one of constant sacrifice for the gospel.

Eveline was ten years old when her parents were baptized, too young to fully understand why her father was away so often meeting with the Prophet in Kirtland, or travelling through the countryside on church missions. Two years later the Carters left their Ohio farm at the Prophet’s request to gather in Jackson County, Missouri, over a thousand miles away on what was then the western frontier, where Zion and a temple to the Lord would be built. Simeon settled his family in Kaw Township,<sup>34</sup> ten miles west of Independence, before departing on another series of missions for the church.<sup>35</sup> Eveline soon became accustomed to helping her mother keep the family together during her father’s many and long absences.

Lydia and the children were only just settled in their new home when signs of trouble between the Saints and Missouri’s original residents began to appear. Missouri was a southern slave-holding state where many of the rough, uneducated settlers were uneasy with this sudden influx of Northerners who were sympathetic to the rights of both black slaves and Indians. The old settlers, threatened by the Saints’ plans to build a large city there, were determined to eliminate the “Mormon scourge.”

In July, a mob of four hundred men demanded the Saints leave Jackson County. When church leaders refused, the mob attacked the newspaper office, destroying both the press and the building. By the end of October, increasing tensions culminated in a mob of fifty men launching attacks on Mormon settlements, including Kaw Township, during which men were beaten and homes destroyed. Hostilities against the Saints were becoming too great, forcing church leaders

call on their people to leave Jackson County. Simeon was one of the leaders who signed an agreement to remove his family from Jackson County by January, 1834, and “use all their influence to induce all the brethren now here to remove as soon as possible.”<sup>36</sup> Most of the exiles fled into neighboring Clay County in late 1833, where they found temporary refuge in pitched tents, hastily built huts and abandoned slave cabins, supporting themselves with odd jobs until they could plant spring crops. It was in such uncertain conditions that Simeon left Lydia and the children to join church leaders in Kirtland, in June, 1834. Eveline spent the rest of her childhood moving from one settlement to another as her family followed the persecuted Saints.



*Fields near Far West, Missouri, where the Saints hoped to build Zion in the 1830s.*

## Far West

From the beginning the Mormon presence in Clay County was tolerated as temporary, and it wasn't long before residents demanded the Saints leave as soon as possible. Approximately three thousand people, including the Carters, poured northward into Caldwell and Daviess Counties, newly created for Mormon settlement. Simeon purchased several parcels of land<sup>37</sup> in Mirabile Township, just outside of Caldwell County's seat at Far West, where the Saints once again attempted to establish their Zion, complete with a temple site.

Although the Saints hoped to finally live their lives in peace, persecutions in Caldwell and Daviess Counties soon began. In August, 1838, a mob of one hundred people denied Mormons their right to vote at an election in Gallatin, leading to a brawl in which

several people were injured. Amid the growing disorder, Governor Lilburn W. Boggs called in the state militia to control the situation, but this only escalated the violence when Captain Samuel W. Bogart kidnapped three Mormons and held them prisoner at his camp on the Crooked River in October. Several men were killed in the fierce battle which broke out when a number of Mormons attempted to rescue their friends, including Eveline's uncle Gideon Carter<sup>38</sup> and one of the militia men. Mobs roamed the countryside, burning the Saints' houses and crops. Governor Boggs responded to these incidents by issuing his infamous "extermination order," calling for the Mormons to "be treated as enemies and must be exterminated or driven from the state if necessary for the public good."<sup>39</sup>

Anti-Mormon forces lost no time in executing the order. The Carters and other Saints living in outlying settlements gathered for protection in Far West, but soon found themselves surrounded by militia forces preparing for an attack. To prevent bloodshed, Joseph Smith and other leaders were taken prisoner, Mormon property was confiscated and the people forced to leave their homes. Simeon and Lydia were among those compelled "to sign away all our property, personal and real estate, and to leave the state of Missouri immediately."<sup>40</sup>

While their prophet was incarcerated in Liberty Jail, over eight-thousand Saints began the long journey across Missouri in mid-winter snows. Eveline and her family were among those refugees arriving at the Mississippi River with no idea where they might settle next. Many families were housed by the charitable residents of Quincy, Illinois, while others found temporary shelter in an abandoned military barracks on the west banks of the river in Montrose, Iowa. Where the Carters lived during the spring and summer of 1839 remains unknown, but by the fall they had settled on a farm in Lee County, Iowa.<sup>41</sup>

## ENDNOTES

---

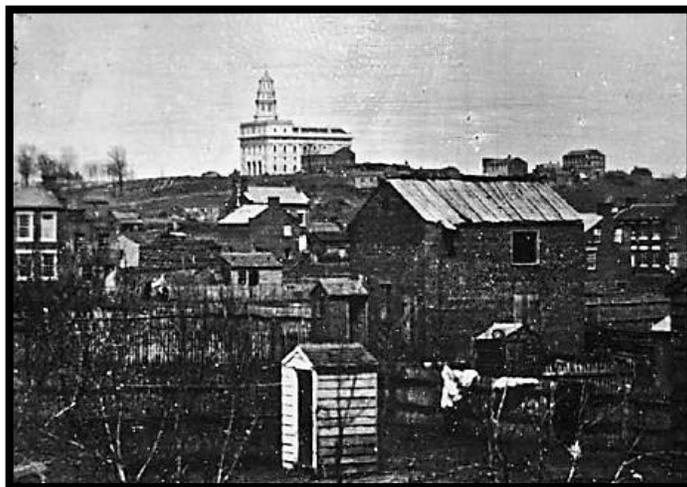
- <sup>24</sup> Simeon Dagget Carter (1794-1869), #KWVQ-5YH, [www.familysearch.org](http://www.familysearch.org)
- <sup>25</sup> Lorain County, Ohio, Deed Book Volume B, page 359. Copy held by Shelley Dawson Davies.
- <sup>26</sup> Rosa C. Hunsaker, "A Short Sketch of Simeon Carter," undated typescript. Copy held by Shelley Dawson Davies.
- <sup>27</sup> Lydia (Kenyon) Carter (1776-1866), #KWVQ-5B3, [www.familysearch.org](http://www.familysearch.org)
- <sup>28</sup> Orlando Henry Carter (1820-1860), #LH5V-TFV, [www.familysearch.org](http://www.familysearch.org)
- <sup>29</sup> Eveline Lydia (Carter) Hales, #LZTN-94-S, [www.familysearch.org](http://www.familysearch.org)
- <sup>30</sup> Lorain Carter (1823-1837), #KFDW-6Y5, [www.familysearch.org](http://www.familysearch.org)
- <sup>31</sup> Simeon and Lydian named their third child after the county of Lorain where they settled. See: Letter from Mrs. C. H. Purcell to Susa Young Gates (died 1933), appearing in undated issue of *The Deseret News*. Typescript copy held by Shelley Dawson Davies.
- <sup>32</sup> Parley P. Pratt, "Autobiography of Parley Parker Pratt (1807-1857)," Chapter 7: Mission to the Western States, <http://www.boap.org/LDS/Early-Saints/PPPPratt.html>
- <sup>33</sup> Rosa C. Hunsaker, "A Short Sketch of Simeon Carter," undated typescript. Copy held by Shelley Dawson Davies.
- <sup>34</sup> Kaw is now part of Kansas City, Missouri.
- <sup>35</sup> Simeon Carter entry, "The Joseph Smith Papers," <http://josephsmithpapers.org/person/simeon-carter>
- <sup>36</sup> *The Evening and Morning Star*, December 1833, page 229, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/28104>
- <sup>37</sup> Simeon owned one hundred and sixty two acres of land as stated in an official redress petition in November, 1838. Clark V. Johnson, editor, *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Brigham Young University, Provo, Utah, 1992), page 156-157.
- <sup>38</sup> Gideon Hayden Carter (1798-1838), #LZTQ-PDX, [www.familysearch.org](http://www.familysearch.org)
- <sup>39</sup> *Church History in the Fullness of Times* (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1989), page 201.
- <sup>40</sup> Johnson, editor, *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict*, page 156-157.
- <sup>41</sup> Simeon Carter household, 1840 U.S. census, Township 66, Lee, Iowa Territory; Roll 102, Page 198, Image: 407, FHL film #0007790, [www.ancestry.com](http://www.ancestry.com)

## Chapter 3

# Nauvoo

## Life Together

---



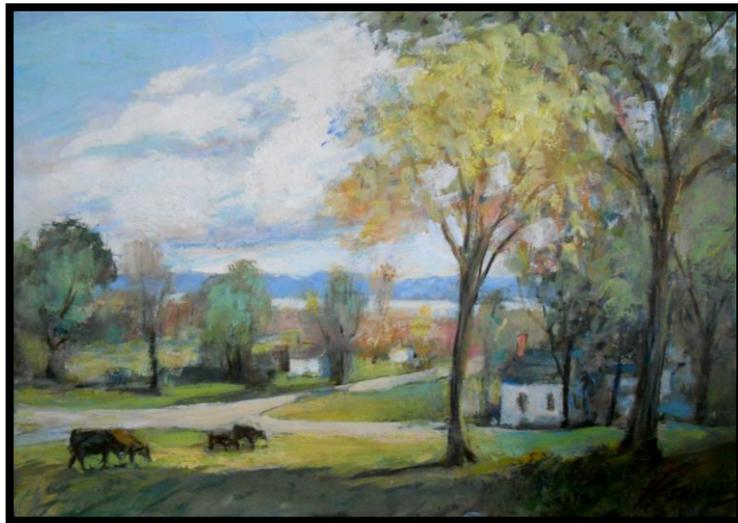
*This view of Nauvoo was taken as the temple neared completion in 1846.*

Joseph Smith purchased tracts of land in and around the small town of Commerce, Illinois, in early spring, 1840, where he planned to reestablish Zion. The Prophet renamed the location Nauvoo soon afterwards and called for the faithful to gather with him there. Nauvoo quickly became a bustling place with thousands of people building homes and businesses all over the city. The Stephen Hales family moved to a home on Mulholland Street in 1841, only four blocks from the site where a temple to the Lord was under construction.<sup>42</sup> Stephen Sr. purchased several other properties in the city, including a house on Wells and Parley Street, six blocks from the Prophet's residence near the river.<sup>43</sup> He agreed to rent this house to the Simeon Carter family<sup>44</sup> not long after they moved to Nauvoo from their Iowa farm the same year.

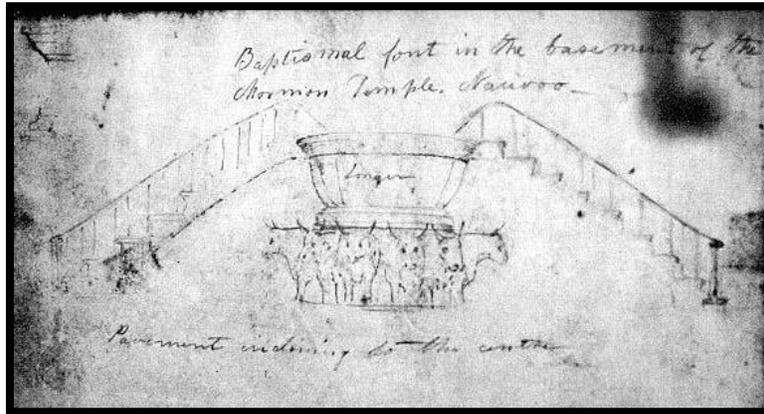
One of the many advantages of living in Nauvoo, especially for younger people, was the opportunity to mingle with other Saints at the many lectures, plays, banquets, concerts and dances held around the city. Whether Stephen Jr. and Eveline met at one of these social events or whether they became acquainted through their fathers, the young couple soon took notice of each other. They were married in mid-October, 1842.<sup>45</sup> Stephen built Eveline a comfortable home near

the temple, where their first child, Mary,<sup>46</sup> was born in October, 1843. Unfortunately, Mary died three months later, leaving the entire Hales family to mourn her loss. A little more than a year later, Eveline gave birth to a son she named Joseph,<sup>47</sup> in March, 1845.

Stephen worked hard to support his new family. He ran a flour mill in the south east section of the city at Parley and James Street, one of seven mills serving Nauvoo's growing population,<sup>48</sup> and dressed cut stone alongside his father at the temple site.<sup>49</sup> The construction of the temple dominated the Saints' lives for the next few years as its walls slowly rose heavenward. The Prophet ordered a wooden baptismal font to be built for ordinance work and Stephen Jr. was one of the men selected for this task. The oval font was designed to rest on the back of twelve oxen, representing the twelve tribes of Israel. According to family tradition, Stephen was one of the men who carved the oxen, patterned "after the most beautiful five year old steer that could be found in the country."<sup>50</sup> The font was dedicated on 8 November, 1841, by which time most of the basement work was finished. Stephen was also assigned to work on a stone replacement for the wooden font several years later.<sup>51</sup> The new font, predicted by Brigham Young to "make a Gentile faint away,"<sup>52</sup> was close in appearance to the original wooden version. Carved from white limestone, the five-foot deep oval basin rested on twelve stone oxen adorned with tin horns and ears, their backs and rear legs hidden by a stone curtain draped from the font.<sup>53</sup>



*Descendant John Rulon Hales painted this pastoral scene of Nauvoo in the 1960s.*



## The First Font

*Hyrum Smith described the baptismal font as it appeared for the dedication in 1841. "It is constructed of pine timber and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, twelve feet wide, seven feet high from the foundation, the basin four feet deep, the molding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides lead up and down into the basin, guarded by side railing. The font stands upon twelve oxen, four on each side, and two at each end, their heads, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together and copied after the most beautiful five-year old steer that could be found in the country...the water was supplied from a well thirty feet deep in the east end of the basement. This font was built for the baptisms for the dead until the temple shall be finished, when a more durable one will supply its place." Hyrum Smith, History of the Church of Jesus Christ of Latter-day Saints, Volume 4 (Salt Lake City, Utah: Deseret Book, 1948), page 446-447, <https://byustudies.byu.edu/hc/hcpgs/hc.aspx>*



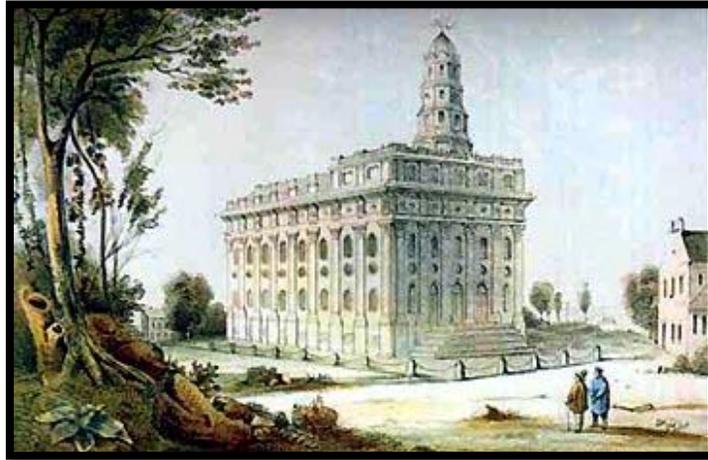
*The Brass Band marched under this blue and white flag adorned with a red all-seeing eye, which now hangs in Salt Lake City's Daughters of the Utah Pioneers Museum.*

## Music Man

Stephen worked as hard as any man, but he was known to enjoy a number of amusements, including playing the clarinet alongside his brothers George (French horn) and Charles (trombone) in Nauvoo's much-loved Brass Band.<sup>54</sup> The band was initially formed to accompany the Nauvoo Legion's frequent drills and parades, but eventually the popular band played at a number of occasions. They were often seen at the docks to serenade the arrival of new immigrants, played numerous concerts throughout neighboring settlements and were present at a variety of important occasions, such as the April, 1844, dedication of Nauvoo's Masonic Temple. Stephen was among those band members who were often invited to play at smaller, private gatherings such as a party at Brigham Young's home in November, 1845, where Stephen and his fellow musicians "played a few tunes, after which some excellent cake and wine were served. Brother B. Young, H.C. Kimball, S. Hales Jr., D. Cahoon and others had a short dance, everything passing off quiet and mirthfully. The cake and wine were excellent, the wine being made of pure grape of Nauvoo manufacture. After playing a few more tunes, the band adjourned."<sup>55</sup>

In late June, 1844, the tragic news of Joseph Smith's martyrdom in nearby Carthage reached the stunned residents of Nauvoo. The Prophet had always shown a great deal of interest in the Brass Band, relying on them to supply music at meetings, excursions, picnics and civic ceremonies. He even helped raise funds to support the band and in 1843, announced plans to build a music hall where the band could

play in an enclosed setting. It was only fitting that the Nauvoo Brass Band was asked accompany the bodies of Joseph and his brother Hyrum on the journey from Carthage to Nauvoo, leading the procession with mournful tunes. The band played as thousands of sorrowful Saints streamed through the Mansion House where the bodies of Joseph and Hyrum lay in state.<sup>56</sup>



*The Nauvoo temple was built almost entirely by donated labor.*

## The Lord's House

Joseph's death at the hands of a hostile mob was meant to destroy the church, but after a period of mourning the Saints regrouped around their new leader, Brigham Young, and became stronger than ever. Nauvoo continued to grow as new converts arrived from England and work on the temple increased with a determination to finish the sacred building as soon as possible. Financial donations were solicited from members and every man in Nauvoo was asked to donate one day in ten on the worksite. A joyful ceremony was held in the early morning of 24 May, 1845, when the cap stone was laid on the temple's southeast corner, accompanied by the Nauvoo Brass Band playing "The Cap Stone March," written for the occasion by band leader William Pitt. President Young finished the ceremony by addressing the gathered Saints. "The last stone is laid upon the temple, and I pray the Almighty in the name of Jesus to defend us in this place and sustain us until the temple is finished and have all got our endowments."<sup>57</sup>

The temple's completion alarmed anti-Mormons, who renewed their efforts to drive the Saints from Illinois. Virulent newspaper editorials and mob attacks on outlying settlements increased during the autumn of 1845, as the Saints rushed to complete the temple interior. Rooms were dedicated for ordinance work as soon as they were finished, allowing endowments to begin in late November. Stephen and Eveline were anxious to be among those who were privileged to receive these ordinances. Both of them had recently been given patriarchal blessings<sup>58</sup> and as a member of the missionary oriented Second Quorum of the Seventies, Stephen was dedicated to the Lord's cause. "By the assisting grace of God I shall try to stand in my lot and station so long as I live on the earth and when I leave this world or trouble I hope to meet my brethren in the next and better world and praise God through all eternity. Amen," he wrote.<sup>59</sup> Stephen and Eveline received their endowments in a ceremony held on Christmas Eve, 1845, followed by a sealing of their marriage on the last day of January, 1846.<sup>60</sup>

The Brass Band played for the last time in Nauvoo during a meeting in the temple's upper room on 9 February, 1846. The band played a few tunes at the request of Brigham Young, who "thought it no harm to have a little recreation in singing, etc., as long as it is done in righteousness. He then called on the Lord to take charge of the meeting, and the brethren and sisters joined in and danced. About three o'clock they dismissed and went home."<sup>61</sup>

## ENDNOTES

---

<sup>42</sup> Block 28, Lot 1 W/2, Wells subdivision, five blocks east of the temple.

<sup>43</sup> Kimball 1<sup>st</sup> section, Block 6, Lot 33. Simeon Dagget Carter entry, "Early Latter-day Saints: A Mormon Pioneer Database," <http://earlylds.com/getperson.php?personID=I5177&tree=Earlylds>

<sup>44</sup> Kimball 1<sup>st</sup> section, Block 6, Lot 33. Simeon Dagget Carter entry, "Early Latter-day Saints: A Mormon Pioneer Database," <http://earlylds.com/getperson.php?personID=I5177&tree=Earlylds>

<sup>45</sup> Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part 3, page 7.

<sup>46</sup> Mary Isabella Hales (1843-1844), #LD1C-F5N, [www.familysearch.org](http://www.familysearch.org)

<sup>47</sup> Joseph Hales (1845-1849), #KN6V-4P3, [www.familysearch.org](http://www.familysearch.org)

<sup>48</sup> *Reference Book for Nauvoo Family History and Property Identification Department* (Nauvoo Restoration Incorporated, 1990), page 176.

- 
- <sup>49</sup> Black, Black and Plewe, *Property Transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities, 1839-1859*, page 1636-1637.
- <sup>50</sup> J. Earl Arrington, "William Weeks, Architect of the Nauvoo Temple," *BYU Studies* (Spring, 1979), page 5,  
<http://files.lib.byu.edu/mormonmigration/articles/WilliamWeeksArchitectOfTheNavooTemple.pdf>
- <sup>51</sup> Don F. Colvin, *A Historical Study of the Mormon Temple at Nauvoo, Illinois* (Provo, Utah: Brigham Young University, 1962), page 208.
- <sup>52</sup> J. Earl Arrington, "William Weeks, Architect of the Nauvoo Temple," *BYU Studies*, Spring, 1979, page 8,  
<http://files.lib.byu.edu/mormonmigration/articles/WilliamWeeksArchitectOfTheNavooTemple.pdf>
- <sup>53</sup> Virginia S. Harrington, *Rediscovery of the Nauvoo Temple: Report on the Archaeological Excavations* (Nauvoo Restoration, 1971), page 32-33.
- <sup>54</sup> Kate B. Carter, *Heart Throbs of the West* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1947), page 118.
- <sup>55</sup> Collen Pitt Preece, "William Pitt: The Mann and His Music," self-published, 2000, page 17,  
<https://familysearch.org/patron/v2/TH-300-42742-44-16/dist.pdf?ctx=ArtCtxPublic>
- <sup>56</sup> *An Enduring Legacy, Volume 4* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1981), page 88.
- <sup>57</sup> Robert C. Fillerup, compiler, *William Clayton's Nauvoo Diaries and Personal Writings*, page 157, <http://www.boap.org/LDS/Early-Saints/clayton-diaries>
- <sup>58</sup> Stephen Hales, Patriarchal Blessing, given 10 December, 1844, by John Smith. Copy held by Shelley Dawson Davies. Eveline Lydia Carter Hales, Patriarchal Blessing, undated, given by John Smith. Copy held by Shelley Dawson Davies.
- <sup>59</sup> Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson: Skyline Printing, 1985): page 38.
- <sup>60</sup> "Stephen Hales-Eveline Lydia Carter family group sheet," supplied 1979 by Cleo (Hales) Page. This sheet offers only a generic list of materials consulted.
- <sup>61</sup> Horace G. Whitney, "History of the Nauvoo Brass Band," *The Contributor, Volume 1* (Salt Lake City, Utah: The Contributor Company, 1880), page 195-197.

## Chapter 4

# The Long Journey

### Pressing Forward



*Many of Nauvoo's early evacuees left in weather so severe they were able to cross the Mississippi on ice.*

Persecutions against the Saints continued until Brigham Young had no choice but to lead his people westward to find peace. The evacuation of Nauvoo was planned for early April, 1846, but under renewed threats the first wagon train left on 4 February, followed by Brigham Young's company on 15 February. The Nauvoo Brass Band was appointed to accompany President Young's train, as their music was considered essential to the Saints' moral. Stephen Jr., George and Charles and their families trudged through the cold and snow to a temporary camp ninety miles north of Nauvoo at Sugar Creek, where they remained for several weeks waiting for other companies to join them. The band played almost every night while at Sugar Creek, lifting spirits and giving hope under trying conditions.

Brigham's Camp of Israel was finally ready to leave Sugar Creek on 1 March, with the Saints organized into companies of hundreds, fifties and tens. They planned to reach the Missouri River by mid-April, planting a few acres of crops along the way for those who would follow. The journey across Iowa was plagued by bad weather and muddy, rutted roads. Supplies were meager, forcing some men to

work at odd jobs as they travelled to pay for needed supplies, while concerts given by the Brass Band in Iowa's town provided funds for the entire company.<sup>62</sup>

The Camp of Israel were half way across Iowa by 24 April, when they arrived at a location suitable for temporary settlement on the Weldon Fork of the Grand River. Within three weeks the company had plowed and planted over seven-hundred acres of crops, built fences, dug wells and built a number of small cabins for those who would remain to tend the way station. When Brigham Young's Camp of Israel continued on to the Missouri River in mid-May, Stephen, George and Charles remained behind with their families at Garden Grove,<sup>63</sup> while their younger brother Henry returned to Nauvoo to help their parents leave the city.<sup>64</sup>

Just as the Camp of Israel reached the Missouri River, United States army recruiters met with Brigham Young, requesting him to provide troops to serve in the Mexican War. Volunteers were to be paid for their march to California, and President Young encouraged men to sign up for the contingent to help provide funds to gather the poor still remaining in Nauvoo. Members of the Brass Band were requested to join the Mormon Battalion and word was sent to Stephen, George and Charles to report to Council Bluffs in July. Taking with them only one change of clothing, the Hales brothers walked one hundred and fifty miles to Council Bluffs, not knowing when they would see their families again. As it turned out, the battalion was not authorized to have a band, and its members were soon released from duty. The Hales men immediately returned to Garden Grove.<sup>65</sup>

## Garden Grove

While his older brothers were reuniting with their wives at Garden Grove, Henry was helping his father and mother sell their Nauvoo property. The Hales were finally ready to leave Nauvoo in early September, only weeks before a force of eight hundred anti-Mormons armed with six cannons marched on the city, forcing the remaining Saints abandon the city under fire. It was a shocking development that remained with Henry, who remembered hearing the cannons from across the river even as an old man.<sup>66</sup>

The Hales camped temporarily at Fort Madison, Iowa, ten miles north and across the river from Nauvoo, while they made preparations to join the rest of the family at Garden Grove. Stephen Sr. set out one day in early October searching for a stray oxen when he drank from a spring of water which was later found to be poisoned.<sup>67</sup> He soon

became so ill there was nothing anyone could do for him. He died at the age of fifty-five on 5 October, 1846.<sup>68</sup> Mary Ann and Henry were left to continue on alone to Garden Grove.

The reunited Hales families remained at Garden Grove for several years while they worked to finance their final journey across the plains. Life for the waystation's residents settled into a familiar routine. Eveline did what she could to make her split-log cabin comfortable, despite its dirt-packed floor and lack of windows, caring for little Joseph in between cooking, washing and tending to her kitchen garden. She gave birth here to two more children, Lorain<sup>69</sup> in May, 1848, and Stephen<sup>70</sup> in November, 1849. Both baby Lorain and four-year old Joseph died soon afterwards.

The Hales' fortunes increased in 1849, when Garden Grove became a stop on the way to California. Prospectors headed for the gold fields were not only willing to trade cash for supplies and flour ground at the local mill, but they often boarded briefly with local families, who were only too happy to have this new source of income.<sup>71</sup>

## On to Salt Lake

The Hales were finally ready to leave Garden Grove in May, 1851. The entire extended family joined a train of sixty wagons headed for the staging area of Kaneshville, one hundred and fifty miles west, where they became part of Captain Harry Walton's company for the journey to Salt Lake.<sup>72</sup> Stephen was elected sergeant of the guards and given the responsibility "to determine, with the captain's advice, how many men to put on guard, to see that they do their duty and take their stations at the proper time."<sup>73</sup>

The first few weeks were made troublesome by a number of heavy rainstorms. By the morning of 23 June, the Walton Company was assembled along the banks of the Missouri River, preparing to cross. It was a daunting prospect. "I tell you, it looked wild romantic and fearful, running like a whirlwind, thick with mud and covered with logs stumps, roots, sticks moving as if to swallow everything before it in an instant, for it went brashing slashing splashing smashing and dashing," said fellow company member Ossian Taylor, who noted the crossing required an hour and half. "How we had to manage to get across at all I shall not attempt to depict."<sup>74</sup>



*Ancient Bluffs Ruins, Nebraska.*

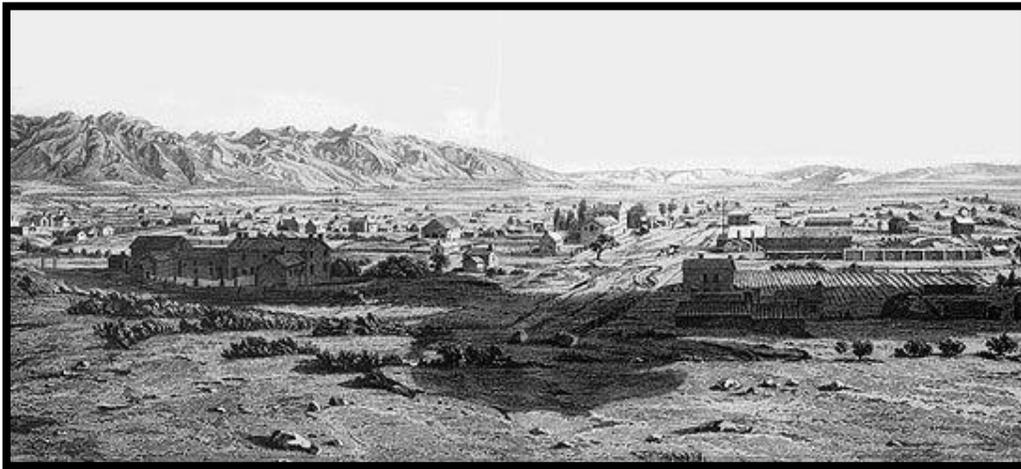
Despite this rough beginning and running into a number of buffalo stampedes as they proceeded across the plains, the Walton Company made good time, reaching Ancient Bluffs Ruins, Nebraska, by early August. Unfortunately by this time Mary Ann had fallen deathly ill with congestive fever (malaria) and died as the wagons were crossing over a stretch of sandy road. The Hales family buried their mother near the Platte River under a board neatly hand lettered by Stephen<sup>75</sup> before moving on the next morning.

Eveline soon became accustomed to life on the trail, rising early every morning to prepare breakfast and start a batch of bread dough which would be ready to cook by dinner. She learned to make a meal from the limited supplies of flour, cornmeal, beans, crackers and dried apples, seasoned on occasion with butter and bits of bacon.<sup>76</sup> By mid-August, the women were pleased to find enough sticks to burn “instead of buffalo chips, which pleases the Ladies, but not so much our sex, for some say the biscuits never tastes so well as when baked in a bed of coals produced from the realest thing what is,” said Ossian Taylor.<sup>77</sup>

Stephen was often called upon to play for campground dances as the company travelled onward. He and fellow musician Mr. Griffiths “made their violins speak many languages, and Henry Hale was just the man to hint to us to ‘balance all, all promenade, ladies chain, allemande left, etc.,” said Ossian Taylor. “I must confess we felt like dancing whenever we could get a good camping place.”<sup>78</sup> Everyone felt like dancing one more time at their final camp on 24 September, only seven miles outside of Salt Lake City, “so we smoothed the ground where the ball was to come off, collected wood, engaged the

musicians, at the appointed time all things being ready we commenced operations,” said Brother Taylor. “The music was excellent, and there were a number of strangers out there from the city, so the young ladies done their best and we had a first rate time, as true as you are born.”<sup>79</sup>

The following morning the Hales families joined their fellow immigrants in hitching up their oxen for the last time. The Garden Grove Company rolled into Salt Lake City on 25 September, 1851. Waiting for them at the mouth of Parley’s Canyon were Mary Isabella’s sons Joseph and Henry Horn, who took them to the Horne home to rest.



*Salt Lake City as it appeared in the early 1850s.*

## ENDNOTES

---

<sup>62</sup> At a concert in Keosauqua, Iowa, the band “cleared \$25.70 and were treated with utmost kindness and attention by the citizens and invited to play again the following evening.” Kate B. Carter, *Heart Throbs of the West* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1947), page 119.

<sup>63</sup> According to Eveline’s obituary, she and Stephen remained at Garden Grove “on account of sickness.” *The Deseret News*, 20 August, 1898.

<sup>64</sup> “Henry William Hales,” unknown author, undated typescript. Copy held by Shelley Dawson Davies.

<sup>65</sup> *An Enduring Legacy, Volume 4* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1981), page 113. Also see: Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson: Skyline Printing, 1985): page 45.

<sup>66</sup> “Henry William Hales,” unknown author, undated typescript. .

<sup>67</sup> Cleo H. Page, “History of Stephen Hales,” undated typescript. Copy held by Shelley Dawson Davies.

<sup>68</sup> Iowa Cemetery Records, Grave Records of Lee County, Iowa, Works Project Administration. Graves Registration Project. Washington, D.C., [www.ancestry.com](http://www.ancestry.com)

<sup>69</sup> Lorain Hales (1848-before 1850).

<sup>70</sup> Stephen Hales (1849-1916).

<sup>71</sup> Karla Gunzenhauser, “The Settlement at Garden Grove, Iowa,”

[http://mormonhistoricsites.org/wp-content/uploads/2013/05/NJ6-2\\_Gunzenhauser.pdf](http://mormonhistoricsites.org/wp-content/uploads/2013/05/NJ6-2_Gunzenhauser.pdf)

<sup>72</sup> Passenger list, Harry Walton/Garden Grove Company, Garden Grove, Iowa to Salt Lake City, Utah, 17 May-24 September, 1851,

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

<sup>73</sup> Ossian. F. Taylor, “Journal, April-September, 1851,”

<https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=1806>

<sup>74</sup> *Ibid.*

<sup>75</sup> *Ibid.*

<sup>76</sup> Elizabeth Zimmerman Lamb, “Autobiographical Sketch,”

<https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=13264>

<sup>77</sup> Taylor, “Journal, April-September, 1851,”

<https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=1806>

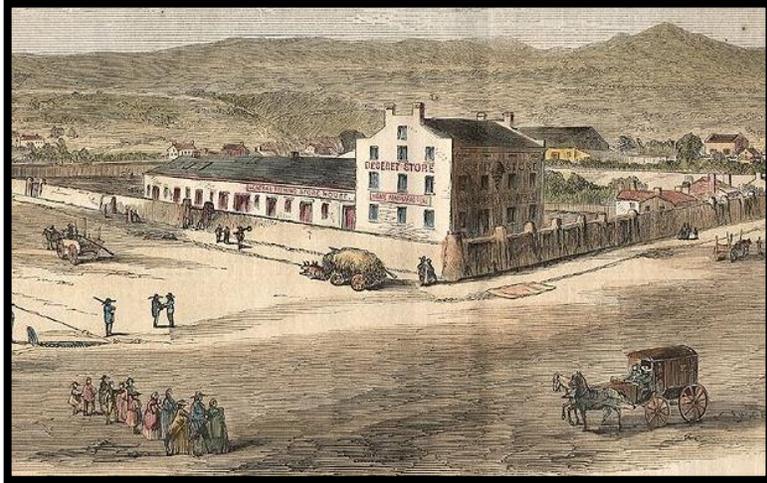
<sup>78</sup> *Ibid.*

<sup>79</sup> *Ibid.*

## Chapter 5

# Firm as the Mountains

## Settled in Salt Lake City



*The Hales family lived opposite the Deseret storehouse and tithing yard on the corner of Main and North Temple Streets.*

There was plenty of work to be done in Salt Lake City, and with his previous experience in Nauvoo, it didn't take long for Stephen to find employment cutting and finishing blocks of gray granite at the temple site.<sup>80</sup> One day while he was laboring near the temple foundation, Stephen and fellow worker Charles Lambert were invited to the basement by church record keeper William Clayton. "William Clayton told me if I would come down to the basement of the temple he wanted to show me something and that I might bring Stephen Hales with me," said Charles, who described going into "a little place boxed off for a paint shop for William Pitt, he being present there. Brother William Clayton read unto us the revelation on plural marriage."<sup>81</sup> While Brother Lambert "believed it yet did not obey the same until 1872," Stephen took a second wife three months after arriving in Utah, marrying thirty-year old Henrietta Keys Whitney<sup>82</sup> on 23 December, 1851.<sup>83</sup>



*Henrietta Keys Whitney Hales*

Henrietta had been twice widowed by this time. After her first husband, Alonzo Whitney,<sup>84</sup> died in Nauvoo in 1845, she became a plural wife of Alonzo's cousin, Newel K. Whitney,<sup>85</sup> in January, 1846. Henrietta and her two small sons were among those driven from Nauvoo by mobs in September, 1846. Although he was only six years old at the time, Samuel<sup>86</sup> never forgot how the destitute Saints were fed by a flock of quail which miraculously flew into camp, or how his mother walked three-hundred miles to Winter Quarters carrying four-year old son Don Carlos,<sup>87</sup> who died four days after arriving.<sup>88</sup> Newel arranged for Henrietta and Samuel to join the second wagon company to follow Brigham Young to the Salt Lake Valley in 1847,<sup>89</sup> providing her with an outfit and driver. Newel and the rest of his family immigrated the next year, arriving in September, 1847.<sup>90</sup> Newel Whitney died three years later, in September, 1850.

Eveline made room for Henrietta and Samuel in the Hales' large frame home on the corner of First North and Main Street, just north of the temple.<sup>91</sup> It wasn't long before the Hales household was busy and boisterous as the number of children jumped from two to thirteen over the next eleven years. Both women gave birth right away, with Eveline's son Henry<sup>92</sup> arriving in January, 1852, and Henrietta's namesake, Henrietta,<sup>93</sup> in October. Eveline named her next daughter Eveline Lydia<sup>94</sup> in January, 1854. Henrietta's next child was also a daughter, Zilnorah Jane,<sup>95</sup> born in March, 1855. There was at least one birth every year during the next six years, beginning with Eveline's son Orlando<sup>96</sup> in August, 1857; twins Alexander Franklin<sup>97</sup> and Franklin Alexander<sup>98</sup> in January, 1859; Mary Ann<sup>99</sup> in April, 1861; and John<sup>100</sup> in November, 1863. Henrietta added Elmyra Louisa<sup>101</sup> to the family in June, 1858, and George<sup>102</sup> in September, 1860.



*Granite blocks were hauled to the temple site where they were dressed and set by stone masons like Stephen Hales.*

## Temple Walls

Stephen worked hard to support his large and growing family. His position as stonemason at the temple site not only paid well, but was secure, thanks to his fine-tuned skills. Unlike many of the men assigned temporarily to the temple site, Stephen's steady hand was needed for delicate finishing work on the stones, some of which required weeks of preparation. Much of his time would be spent building the temple over the course of his lifetime, beginning with setting the foundation sixteen feet below the surface, dressing stone earmarked for the exterior walls,<sup>103</sup> and finishing the detailing work on decorative stones. The temple work site was a hub of activity as men unloaded and positioned stones while others shaped them with hammers and chisels, creating a noise that "was nearly deafening."<sup>104</sup>

The biggest setback in construction came with the approach of Johnston's Army in 1857, when U.S. President James Buchanan sent troops to Utah under false reports of a Mormon rebellion. News of the army's approach alarmed Brigham Young, who directed over thirty-thousand Saints living north of Salt Lake to abandon their homes and avoid the troops by heading south. He then ordered the temple's foundation covered with dirt to resemble a freshly plowed field. The conflict was peacefully resolved and the Saints returned to their homes in July, 1858, but when the temple foundation was uncovered large cracks were found in the walls. All of the original stones had to be replaced, a project which required two years. It wasn't until 1867 that the temple walls began to rise above ground level.



## Symbolic Stones

*Stephen's skills as a stone mason not only made him a valuable addition to the temple workforce in general, but as an expert finisher and detailer, as well. He was often assigned to work on complex carving projects such as the earth, cloud, moon and sun stones ornamenting the building. These are symbolic motifs: the earth, moon and sun stones represent the three degrees of glory, while the cloud stones represent the presence of God, an emblem often used in both the Old and New Testaments. The all-seeing eye is a symbol of God's divine protection and omnipresence. The clasped hands signify giving the hand of fellowship. On the west façade is a representation of the constellation The Big Dipper and the North Star, suggesting that the lost can find their way through the priesthood. All of the symbolic representations on the temple are meant to reinforce the spiritual teachings revealed in the temple ordinances. While an account of exactly what Stephen worked on during his years at the construction site does not exist, family tradition passed down over the generations claims one of his finest works was carving the clasped hands on the west wall facing the tabernacle.*



## A Joyful Noise

*Stephen devoted what little time he had after attending to his work and family to musical pursuits. He and his brothers became members of the reestablished Nauvoo Legion Band in Salt Lake City, often playing at concerts and public events dressed in their uniforms of white dress coat and pants topped with a straw hat. The band was featured at Pioneer Day celebrations, May Day parades, New Year's parties and gatherings as varied as public concerts and private funerals. Stephen was among those musicians invited to play for the Deseret Dramatic Association in 1853, and was one of only four members of the brass band included in the Salt Lake Theater orchestra when it was organized in 1862.*

*The Salt Lake Theater was a splendid building whose entrance on State and First South Streets was graced by a pair of Doric columns and could accommodate fifteen-hundred patrons seated in the parquet, dress circle and three balconies. It was the largest and most modern theater in the west for many years, attracting both local and nationally famous artists to its twice-weekly events until it was torn down in the name of progress in 1928. (Kate B. Carter, *Heart Throbs of the West* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1947), page 120. George D. Pyper, *Romance of an Old Playhouse* (Salt Lake City, Utah: Seagull Press, 1928), page 137. Stephen Hales listed as member of the Deseret Dramatic Association in 1853. *The Salt Lake Herald*, 22 May, 1881.)*



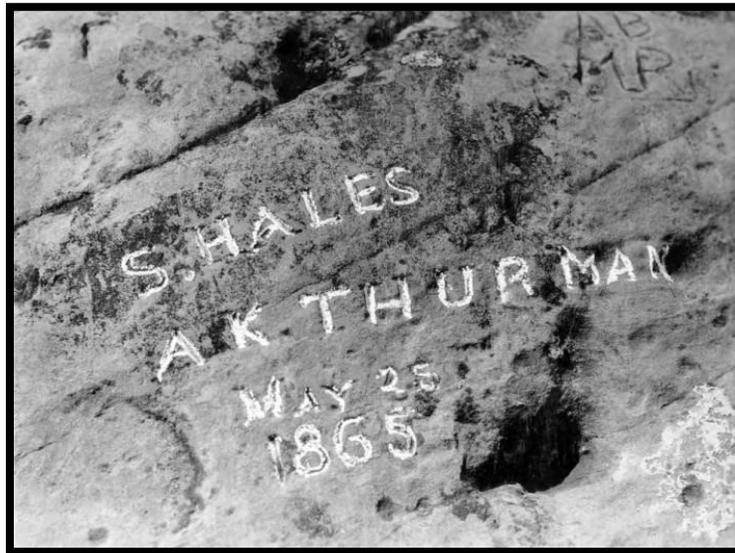
*Land near Enterprise in Morgan County, Utah.*

## An Enterprising Spirit

Ten years after his arrival into the Salt Lake Valley, Stephen decided to stake a claim on farmlands on the eastern side of the Wasatch mountains in Morgan Valley. He and his brother Henry chose a site ten miles up Weber Canyon in Morgan County, where they were among the first settlers to build cabins on the southeast side of the Weber River in what became known as Enterprise. The Hales brothers found fertile land on the bench, but with little water available for irrigation, they were forced to dig a two-mile ditch from the river to their farms.

Henrietta agreed to homestead the property, moving onto the farm next to Henry and his wife Eliza<sup>105</sup> in 1862. Living in Enterprise was a daunting commitment after enjoying the Hales' modern frame home in Salt Lake City. Henrietta was now expected to care for her three young children and baby George in a rough log cabin with a dirt floor and sod roof. Stephen made regular visits to the farm during the summer, but the valley's isolation due to an "awful gorge" and lack of good roads made travel impossible during the winter.<sup>106</sup> Food and basic supplies were hard to come by, forcing Henrietta to make her own soap, starch and candles. During the first winter feed was so scarce she gave her chickens cottage cheese and eventually fed the cow with straw from her own mattress, but the cow died anyway.<sup>107</sup> Crops were equally difficult to raise even after a seven-mile irrigation canal was constructed, as upstream thieves diverted the water before it reached Enterprise.<sup>108</sup>

Despite the many hardships of living in Morgan County, Henrietta persevered. A few more families moved in after the town was officially surveyed and laid out in 1865, and when a school was built Henrietta taught “reading, writing and arithmetic” to the children.<sup>109</sup> But even Henrietta’s grit could not overcome the changes brought by the railroad as it made its way through the valley in the 1870s. After the railroad took a large strip of land cutting off their irrigation water, the Hales families sold out in 1875.<sup>110</sup>



*Stephen and fellow missionary Albert Thurber carved their names in Echo Canyon as they left for England in 1865.*

## Called to Serve

Missionaries had been preaching the gospel in Great Britain since 1837, when Elders Heber C. Kimball and Orson Hyde first arrived in Liverpool from Nauvoo. Even as the Saints were being driven from Illinois, Elders were departing on missions to England in an effort to gather the faithful to Zion. This proselytizing effort continued in full force now that the Saints were well-established in the Salt Lake Valley, with new assignments regularly announced at the official semi-annual conferences. Stephen, his nephew Joseph Horne and friend Henry Barlow were among those men called at the April, 1865, conference to serve a two-year mission in England. Forty-five year old Stephen accepted the calling, leaving his two wives and ten children in the care of friends and family while he was on this errand for the Lord.

The three men left Salt Lake City on 24 May, with a group of thirteen Elders headed east on the Mormon Trail to Omaha, Nebraska.<sup>111</sup> Stephen and fellow traveler Albert Thurber marked their departure by carving their names on a rock at the mouth of Grass Creek, two and a half miles south of Echo Canyon before resuming the journey. They arrived New York City on 8 July, where the booked steerage tickets to Liverpool.<sup>112</sup>

Stephen and his companions were “in good health and spirits”<sup>113</sup> when they were met at the docks by President Daniel H Wells and “other Utah people.”<sup>114</sup> Stephen and Joseph Horne were appointed to labor in the London district,<sup>115</sup> where they preached for a week until Stephen requested permission to serve in his home county of Kent.<sup>116</sup>

Elders Hales and Horne arrived in Rainham 5 August,<sup>117</sup> and remained in the area for a number of months visiting relatives and preaching the gospel. Stephen financed his service by working in local hops fields and playing the clarinet and fiddle “where he found Saints possessing such instruments.”<sup>118</sup> Stephen bore testimony “to the blessings [he] had received since [he] became obedient to the gospel and the desires [he] had in relation to the progress of the work”<sup>119</sup> at a district conference in October, 1865, and continued his service the following year in the presidency of the Leicestershire Conference,<sup>120</sup> one hundred fifty four miles north of Kent until his mission release at the end of March, 1867.<sup>121</sup>

Stephen was among several returning missionaries assigned to accompany a large group of English and Scandinavian immigrants making their way to Zion aboard the *Manhattan*, a steamship which crossed the Atlantic in only thirteen days,<sup>122</sup> a far cry from the two-month voyage Stephen had made as a child. While he and his fellow Saints travelled by train to Nebraska, it was still necessary to walk across the plains on foot. Stephen travelled the Mormon Trail west for the second time with the Leonard G. Rice Company, arriving safe but exhausted in early October, 1867.<sup>123</sup>

## ENDNOTES

---

<sup>80</sup> Stephen was one of nineteen stonecutters who earned thirty cents an hour at the temple site in September and October of 1852.<sup>80</sup> He was at one point also employed at Cottonwood Canyon's granite quarry. See: "Stonecutter's Account Book" as quoted in Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part 5, page 22-23.

<sup>81</sup> It is unclear if this incident took place in Nauvoo or Salt Lake City. Lambert describes the meeting in context of his activities in Nauvoo, but the location of the meeting hints it could have occurred in Salt Lake, where William Pitt, foreman of the city's Public Works Project, maintained a paint shop at the temple site. In any case, the doctrine of polygamy was taught in private until it was officially sanctioned at a special conference held at the Salt Lake tabernacle on 28 August, 1852. See: Charles Lambert, "Autobiography", ca. 1885, page 16

[https://dems.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE1147567](https://dems.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1147567)

<sup>82</sup> Henrietta (Keys) Whitney Whitney Hales (1821-1901), #KWJW-3CB.

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

<sup>83</sup> "Stephen Hales-Henrietta Keyes family group sheet," supplied 1979 by Cleo (Hales) Page. This sheet offers only a generic list of materials consulted.

<sup>84</sup> Alonzo Wells Newcombe Whitney (1818-1845), #KWBB-NBD, [www.familysearch.org](http://www.familysearch.org)

<sup>85</sup> Newel Kimball Whitney (1795-1850), #KWVM-M24, [www.familysearch.org](http://www.familysearch.org)

<sup>86</sup> Samuel Alonzo Whitney (1840-1923), #K2HB-V6K, [www.familysearch.org](http://www.familysearch.org)

<sup>87</sup> Don Carlos Whitney (1842-1846), #LZJY-F58, [www.familysearch.org](http://www.familysearch.org)

<sup>88</sup> Rhoda Cowley Breihold, "History of Samuel Alonzo Whitney and Fanny Mariah Wall Whitney," <http://breinholtfamilyhistory.com/written-histories/samuel-alonzo-whitney-fanny-mariah-wall-whitney/>

<sup>89</sup> Passenger list, Abraham O. Smoot-George B. Wallace Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 18 June-25 September, 1847,

<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=276>

<sup>90</sup> Passenger list, Heber C. Kimball Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 7 June, 1848-24 September, 1848,

<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=179>

<sup>91</sup> Cleo H. Page, "History of Stephen Hales," undated typescript. Copy held by Shelley Dawson Davies. Mrs. Hales, Stephen's great-granddaughter, remembered visiting this home as a child.

<sup>92</sup> Henry Hales (1852-1889), #KWJJ-RNX, [www.familysearch.org](http://www.familysearch.org)

<sup>93</sup> Henrietta (Hales) Bosworth (1852-1870), #KWVW-2KR, [www.familysearch.org](http://www.familysearch.org)

<sup>94</sup> Eveline Lydia (Hales) Benson (1854-1926), #KW6X-QZ6, [www.familysearch.org](http://www.familysearch.org)

<sup>95</sup> Zelnora Jane (Hales) Flitton (1855-1918), #KWZX-8F1, [www.familysearch.org](http://www.familysearch.org)

<sup>96</sup> Orlando Hales (1857-1889), #KWJC-TC6, [www.familysearch.org](http://www.familysearch.org)

<sup>97</sup> Alexander Franklin Hales (1859-), #LKRM-MW2, [www.familysearch.org](http://www.familysearch.org)

<sup>98</sup> Franklin Alexander Hales (1859-1935), #KWZY-VHF, [www.familysearch.org](http://www.familysearch.org)

<sup>99</sup> Mary Ann (Hales) Moss (1861-1920), #KWZG-HHP, [www.familysearch.org](http://www.familysearch.org)

<sup>100</sup> John C. Hales (1863-1865), #KWVQ-CQX, [www.familysearch.org](http://www.familysearch.org)

<sup>101</sup> Elmyra Louisa (Hales) Wellman (1858-1889), #KW8D-R23, [www.familysearch.org](http://www.familysearch.org)

<sup>102</sup> George Washington Hales (1860-1913), #KWCL-96F, [www.familysearch.org](http://www.familysearch.org)

<sup>103</sup> Wallace Alan Raynor, *The Everlasting Spires: The Story of the Salt Lake Temple* (Salt Lake City, Utah: Deseret Book, 1965), page 262.

<sup>104</sup> *The Deseret News*, 20 May, 1857.

<sup>105</sup> Eliza Ann (Ewing) Hales (1830-1908), #KWVQ-GF6, [www.familysearch.org](http://www.familysearch.org)

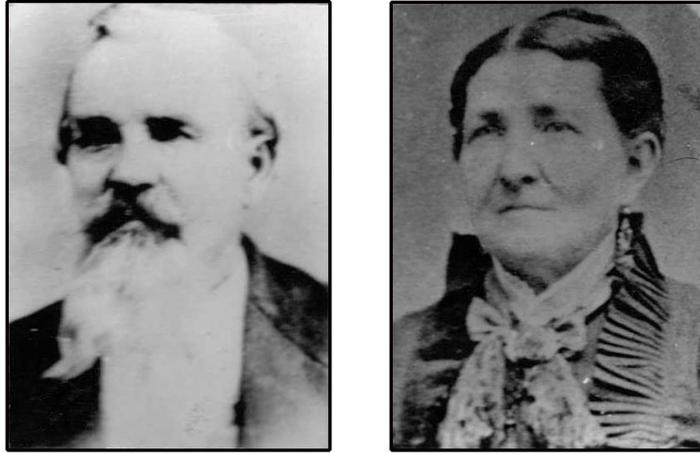
- 
- <sup>106</sup> 24 May, 1866, and 6 February, 1867, *Journal History of the Church* (Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah), [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE286822](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE286822)
- <sup>107</sup> Myrta B. Hales, "History of Henrietta Keyes Whitney Hales, Pioneer of 1847," as quoted in Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part 6, page 32.
- <sup>108</sup> *A History of Morgan County* (Salt Lake City, Utah: Utah State Historical Society, 1999), page 58-59.
- <sup>109</sup> Hales, "History of Henrietta Keyes Whitney Hales, Pioneer of 1847," as quoted in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part 6, page 32.
- <sup>110</sup> "Biography of Henry William Hales," #KWNL-NK2, [www.familysearch.org](http://www.familysearch.org) Also see: Morgan County Abstract, 1870, Morgan County Deeds B-309, as referenced in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part 8, page 9.
- <sup>111</sup> J. Theo Horne, *Joseph and Isabella* (self-published, 1992), as referenced in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part 7, page 1-2.
- <sup>112</sup> *Ibid*, part 7, page 9-10.
- <sup>113</sup> *The Millennial Star*, 12 August, 1865, page 506, <http://contentdm.lib.byu.edu/cdm/ref/collection/MStar/id/8615>
- <sup>114</sup> J. Theo Horne, *Joseph and Isabella* (self-published, 1992), as referenced in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part 7, page 10.
- <sup>115</sup> *The Millennial Star*, 12 August, 1865, page 507, <http://contentdm.lib.byu.edu/cdm/ref/collection/MStar/id/8615>
- <sup>116</sup> J. Theo Horne, *Joseph and Isabella* (self-published, 1992), as referenced in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part 7, page 10.
- <sup>117</sup> *Ibid*.
- <sup>118</sup> *An Enduring Legacy, Volume 4* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1981), page 116-117.
- <sup>119</sup> 1 October, 1865, *Journal History of the Church* (Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah), [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE282780](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE282780)
- <sup>120</sup> *The Deseret News*, 8 March, 1866.
- <sup>121</sup> *The Latter-day Saints' Millennial Star*, 30 March, 1867, page 204, <http://cdm15999.contentdm.oclc.org/cdm/ref/collection/MStar/id/10771>
- <sup>122</sup> Passenger list, Manhattan, Liverpool to New York City, 21 June-4 July, 1867, [http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:voyage/id:221/keywords:stephen+hales](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:voyage/id:221/keywords:stephen+hales)
- <sup>123</sup> Passenger list, Leonard G. Rice Company, North Platte, Nebraska, to Salt Lake City, Utah, mid-August-5 October, 1867, <https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=249>

## Chapter 6

# Dear to the Heart

---

## Lives Well Lived



*Stephen and Eveline in their later years.*

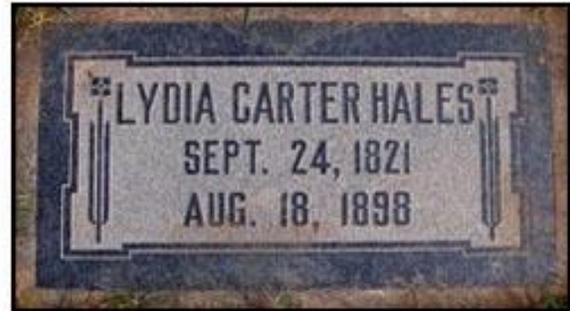
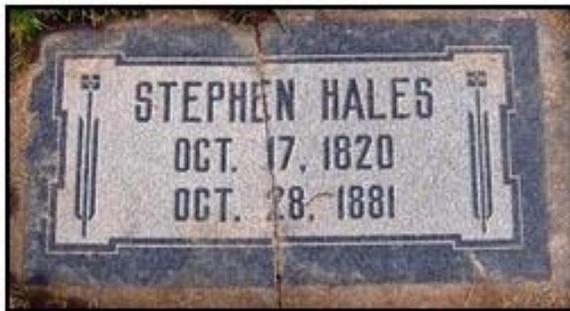
Stephen resumed his work as stone cutter on the temple when he returned to Salt Lake City,<sup>124</sup> but the following year he moved Eveline and her six children to South Bountiful,<sup>125</sup> ten miles north of the city, where he purchased land and built a two-story adobe house with a “huge fireplace across one end, with a narrow stairway winding up back of it to the bedroom upstairs.”<sup>126</sup> Stephen’s difficulties farming with Henrietta in Morgan County failed to discourage him, and he set about tilling his Bountiful fields with the help of his older sons, Stephen Jr., twenty, and Henry, eighteen.<sup>127</sup> He maintained his city residence<sup>128</sup> and continued working at the temple site, travelling back and forth between Bountiful and Salt Lake for several years.<sup>129</sup>

Stephen happened to be at his Salt Lake City home when he suddenly became ill one evening after dinner. Feeling “more than ordinarily unwell,” Stephen retired to his bed soon afterwards, where he “passed away to the realms of peace”<sup>130</sup> on 28 October, 1881. He was sixty-one years old. Eveline and Henrietta arranged for a funeral service held in Salt Lake City,<sup>131</sup> after which they buried Stephen in the Bountiful cemetery.<sup>132</sup>

## Final Release

Eveline continued to live in her Bountiful home after her children married and started families of their own until her health demanded she move in with her youngest daughter Mary Ann and her husband, Moroni Moss.<sup>133</sup> Eveline enjoyed living at the Moss home, where she hosted parties for her friends and “made special lunches for them,” according to her granddaughter Elda Sessions Hales. Eveline and her friends, “sisters who had shared so many trying, sad times together as pioneers, would enjoy each other, remembering and exchanging views of the happenings of the day and their love of the gospel,” recalled Elda.<sup>134</sup>

Eveline’s days passed quietly until she came down with a sudden case of dysentery in August, 1898. The illness may have passed without consequences had she been younger, but at seventy-seven, Eveline’s health was already frail and she died within a few hours of its onset, on 18 August, 1898.<sup>135</sup> She was buried next to Stephen in the Bountiful cemetery after funeral services three days later.



*Stephen and Eveline are buried next to each other in the Bountiful City Cemetery.*



*Henrietta Hales toward the end of her life.*

## Henrietta Carries On

Henrietta had lived independently long enough to prefer having her own household by the time she and Stephen sold their Morgan County property, so instead of moving to Bountiful, she had her old log cabin hauled down the canyon from Enterprise to a lot Stephen purchased for her in Kaysville.<sup>136</sup> Now in her forties, Henrietta considered herself retired from farm life, and with her children married, she dedicated her life to her growing family.

Unfortunately, there was a great deal of heartache in store for Henrietta and her children. It began when Samuel, her son by Newel Whitney, left home as a young teenager. It was some years before Henrietta knew where he had gone. Samuel lost his left arm at the age of sixteen when his sleeve became caught in a threshing machine, but he eventually married and settled in Logan, eight miles north of Salt Lake City.<sup>137</sup>

Henrietta lost two of her daughters at an early age. Her oldest daughter, Henrietta, died in childbirth two days before Christmas, 1871,<sup>138</sup> leaving behind five-year old Rose<sup>139</sup> and two-year old James Bosworth.<sup>140</sup> Rose and James often dropped by when their father<sup>141</sup> brought them to visit their Bosworth grandparents, John and Sarah, who lived near Henrietta's Kaysville home,<sup>142</sup> but when Elmira died in 1889, Henrietta took charge of her Elmira's girls, eight-year old Alta<sup>143</sup> and four-year old Edna,<sup>144</sup> caring for them in her Kaysville home.<sup>145</sup>

Henrietta was loved and respected among the people of Kaysville, who took an interest in the stories of her youth and her days in Nauvoo. Upon request, she was known to display “a very interesting relic in the shape of a lock of the Prophet Joseph Smith’s hair cut off just before his last arrest.”<sup>146</sup> She was watched over by Zilnorah and her family, who lived nearby in Kaysville, and with the Bamberger electric railroad making travel quick and easy along the Wasatch front, her son George and his family visited often their home in Ogden.

Although Henrietta became frail as she neared her eightieth birthday, she remained active, attending church socials whenever she was able. Her health was stable until she succumbed to “a very brief illness” and died at the age of eighty on 23 February, 1901.<sup>147</sup> George and Zilnorah buried their mother in the Kaysville City Cemetery under a simply carved gray stone.<sup>148</sup>



*Henrietta’s grave in the Kaysville City Cemetery, plot 2-49-B-10.*

## ENDNOTES

---

- <sup>124</sup> *Salt Lake City Directory* (G. Owens), 1867, page 59, [http://www.rootsweb.ancestry.com/~utsaltla/archive/directories/1377409\\_1\\_1867/frame.html](http://www.rootsweb.ancestry.com/~utsaltla/archive/directories/1377409_1_1867/frame.html)
- <sup>125</sup> *The Deseret News*, 20 August, 1898.
- <sup>126</sup> This house stood at what is now 1700 South and 1100 West in Woods Cross. Elda Sessions Hales, "A History of Mary Ann Hales Moss," undated typescript. Mary Ann Hales Moss was the youngest daughter of Stephen Hales. This history was written by Elda's granddaughter. Copy held by Shelley Dawson Davies.
- <sup>127</sup> Stephen Hales household, 1870 U.S. census, Bountiful, Davis, Utah Territory; Roll: M593\_1610; Page: 209B; Image: 423; FHL film #553109, [www.ancestry.com](http://www.ancestry.com)
- <sup>128</sup> Stephen is listed as a stonecutter residing at First West between North Temple and First North in Salt Lake City in 1879-80. Henry L.A. Culmer, *Utah Directory and Gazetteer, Salt Lake County, 1879-80* (H.L.A. Culmer and Company, 1879), page 89.
- <sup>129</sup> Stephen Hales of South Bountiful was employed as a stonecutter on the temple project from January, 1879, to 30 June, 1881. Temple Block, Salt Lake City Record of Stonecutters Time Book, as referenced in Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), section 8, page 11.
- <sup>130</sup> *The Deseret News*, 29 October, 1881.
- <sup>131</sup> *Ibid*, 2 November, 1881.
- <sup>132</sup> Plat B-1-34-2a
- <sup>133</sup> Moroni Moss (1857-1921), #KWZG-HHG, [www.familysearch.org](http://www.familysearch.org)
- <sup>134</sup> Elda Sessions Hales, "A History of Mary Ann Hales Moss," undated typescript. Mary Ann Hales Moss was the youngest daughter of Stephen Hales. This history was written by Elda's granddaughter. Copy held by Shelley Dawson Davies.
- <sup>135</sup> *The Davis County Clipper*, 26 August, 1898.
- <sup>136</sup> Henrietta Hales household, 1800 U.S. census, Kaysville, Davis, Utah; Roll: 1336; Page: 315D; Enumeration District: 016, FHL film: 1255336.
- <sup>137</sup> Samuel also lost his right leg at the age of fifty when he fell under a wagon loaded with timber. "History of Samuel Alonzo Whitney," K2HB-V6K, [www.familysearch.org](http://www.familysearch.org)
- <sup>138</sup> *The Deseret News*, 25 January, 1871.
- <sup>139</sup> Rose Alizine (Bosworth) Bagnell (1866-1920), #KWVH-8C3, [www.familysearch.org](http://www.familysearch.org)
- <sup>140</sup> James Henry Bosworth (1869-1920), #KWC2-L83, [www.familysearch.org](http://www.familysearch.org)
- <sup>141</sup> James Bunting Bosworth (1844-1923), #KWJ7-649, [www.familysearch.org](http://www.familysearch.org)
- <sup>142</sup> Henrietta Hales household, 1880 U.S. census, and John Bosworth household, 1880 U.S. census, Kaysville, Davis, Utah; Roll: 1336; Page: 315D; Enumeration District: 016, FHL film: 1255336, [www.ancestry.com](http://www.ancestry.com)
- <sup>143</sup> Alta Amber (Wellman) Cunningham (1885-1975), #KWJ8-KFJ, [www.familysearch.org](http://www.familysearch.org)
- <sup>144</sup> Edna May (Wellman) Christoferson (1881-1964), #KWZL-2N6, [www.familysearch.org](http://www.familysearch.org)
- <sup>145</sup> Henrietta Hales household, 1900 U.S. census, Kaysville, Davis, Utah; Roll: 1683; Page: 6B; Enumeration District: 0092; FHL microfilm #1241683, [www.ancestry.com](http://www.ancestry.com)
- <sup>146</sup> *The Salt Lake Herald*, 17 July, 1897.
- <sup>147</sup> *Ibid*, 24 February, 1901.
- <sup>148</sup> Plot 2-49-B-10. Tragedy continued to follow Henrietta's children. George was killed in 1913 when he was thrown under a moving train at the Salt Lake City Rio Grande freight yards. Only Zilnorah died in peace at the age of sixty-three on her Idaho farm, mother of fourteen children.

# BIBLIOGRAPHY

---

*A History of Morgan County*. Salt Lake City, Utah: Utah State Historical Society, 1999).

Abraham O. Smoot-George B. Wallace Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 18 June-25 September, 1847.

<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=276>

*An Enduring Legacy, Volume 4*. Salt Lake City, Utah: Daughters of the Utah Pioneers, 1981.

Arrington, J. Earl. "William Weeks, Architect of the Nauvoo Temple." *BYU Studies*, Spring, 1979,

<http://files.lib.byu.edu/mormonmigration/articles/WilliamWeeksArchitectOfTheNavooTemple.pdf>

Arrington, Leonard J. *From Quaker to Latter-day Saint: Bishop Edwin D. Woolley*. Salt Lake City, Utah: Deseret Book, 1976.

Black, Susan Easton. *Membership of The Church of Jesus Christ of Latter-day Saints: 1830-1848*. Provo, Utah: Brigham Young University Religious Studies Center, 1989.

Blum, Ida. *Nauvoo, Gateway to the West*. Carthage, Illinois, 1974.

"Biography of Henry William Hales," #KWNL-NK2. [www.familysearch.org](http://www.familysearch.org)

Carter, Kate B. *Heart Throbs of the West, Volume 4*. Salt Lake City, Utah: Daughters of the Utah Pioneers, 1947.

Carter, Kate B. *Treasures of Pioneer History, Volume 3*. Salt Lake City, Utah: Daughters of the Utah Pioneers, 1954.

*Church History in the Fullness of Times*. Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1989.

Colvin, Don F. *A Historical Study of the Mormon Temple at Nauvoo, Illinois*. Provo, Utah: Brigham Young University, 1962.

Culmer, Henry L.A. *Utah Directory and Gazetteer, Salt Lake County, 1879-80*. H.L.A. Culmer and Company, 1879.

*The Davis County Clipper*, 26 August, 1898.

Dawson, Janice P. "Miscellaneous Notes from the Kaysville, Utah, City Minutes." Undated typescript. Held by Shelley Dawson Davies.

*The Deseret News*, 20 May, 1857; 8 March, 1866; 25 January, 1871.  
29 October, 1881; 2 November, 1881; 20 August, 1898.

Eakle, Arlene H. *Woods Cross: Patterns and Profiles of a City*. Woods Cross City Council, 1976.

Fillerup, Robert C. *William Clayton's Nauvoo Diaries and Personal Writings*.  
<http://www.boap.org/LDS/Early-Saints/clayton-diaries>

Hales, Charles Henry. "Autobiography of Charles Henry Hales." Undated typescript. *Copy held by Shelley Dawson Davies*.

Hales, Elda Sessions. "A History of Mary Ann Hales Moss." Undated typescript. Copy held by Shelley Dawson Davies.

Hales, Eveline Lydia Carter. Patriarchal Blessing, undated, given by John Smith. Copy held by Shelley Dawson Davies.

Hales, Kenneth Glyn. *Windows: A Mormon Family*. Tucson: Skyline Printing, 1985.

Hales, Lorraine Wight and Hales, Ronald Douglas, compilers. *Chronicles of the Hales Family in America*. Self-published, 1997.

Hales, Stephen. Patriarchal Blessing, 10 December, 1844, by John Smith. Copy held by Shelley Dawson Davies.

Hales, Stephen [1820]. "Autobiography." Undated typescript from original handwritten history. Copy held by Shelley Dawson Davies.

Harrington, Virginia S. *Rediscovery of the Nauvoo Temple: Report on the Archaeological Excavations*. Nauvoo Restoration, 1971.

Heber C. Kimball Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 7 June, 1848-24 September, 1848.  
<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=179>

"*Henry William Hales*." *Unknown author, undated typescript*. Copy held by Shelley Dawson Davies.

Hinckley, Gordon B. "The Salt Lake Temple." *Ensign*, March 1993.

*History of the Church of Jesus Christ of Latter-day Saints, Volume 4*. Salt Lake City, Utah: Deseret Book, 1948. <https://byustudies.byu.edu/hc/hcpgs/hc.aspx>

*Journal History of the Church* (Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah).  
<https://eadview.lds.org/findingaid/CR%20100%20142>

Lamb, Elizabeth Zimmerman. "Autobiographical Sketch."  
<https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=13264>

Lambert, Charles. "Autobiography", ca. 1885.  
[https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE1147567](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1147567)

Leonard G. Rice Company, North Platte, Nebraska, to Salt Lake City, Utah, mid-August-5 October, 1867.  
<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=249>

*The Latter-day Saints' Millennial Star*, 12 August, 1865; 30 March, 1867.

*Manhattan*, Liverpool to New York City, 21 June-4 July, 1867.  
[http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:voyage/id:221/keywords:stephen+hales](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:voyage/id:221/keywords:stephen+hales)

Moss, Nina F. "History of Stephen Hales [1820]." Typescript, 1964. Copy held by Shelley Dawson Davies.

Owens, G. *Salt Lake City Directory*, 1867.  
[http://www.rootsweb.ancestry.com/~utsaltla/archive/directories/1377409\\_1\\_1867/frame.html](http://www.rootsweb.ancestry.com/~utsaltla/archive/directories/1377409_1_1867/frame.html)

Page, Cleo H. "History of Stephen Hales." Undated typescript. Copy held by Shelley Dawson Davies.

Preece, Colleen Pitt, "William Pitt: The Man and his Music," 2000.  
<https://familysearch.org/patron/v2/TH-300-42742-44-16/dist.pdf?ctx=ArtCtxPublic>

Pyper, George D. *Romance of an Old Playhouse*. Salt Lake City, Utah: Seagull Press, 1928.

Raynor, Wallace Alan. *The Everlasting Spires: The Story of the Salt Lake Temple*. Salt Lake City, Utah: Deseret Book, 1965.

*Reference Book for Nauvoo Family History and Property Identification Department*. Nauvoo Restoration Incorporated, 1990.

*The Salt Lake Herald*, 22 May, 1881; 17 July, 1897; 24 February, 1901; 1 March, 1901.

Taylor, Ossian. F. "Journal, April-September, 1851."  
<https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=1806>

Utah. Davis County. 1870 U.S. census.  
Roll: M593\_1610; Page: 209B; Image: 423; FHL film #553109.  
[www.ancestry.com](http://www.ancestry.com)

Utah. Davis County. 1880 U.S. census. Roll: 1336; Page: 315D; Enumeration District: 016, FHL film: 1255336. [www.ancestry.com](http://www.ancestry.com)

Utah. Davis County. 1900 U.S. census. Roll: 1683; Page: 6B; Enumeration District: 0092; FHL microfilm #1241683. [www.ancestry.com](http://www.ancestry.com)

Utah. Salt Lake City Ward 8. 1860 U. S. census, population schedule. Image 134, Roll M653-1313, FHL film #805313, [www.ancestry.com](http://www.ancestry.com)

Whitney, Horace G. "History of the Nauvoo Brass Band." *The Contributor*, Volume 1. Salt Lake City, Utah: The Contributor Company, 1880.

# INDEX

---

This index lists the names of people related to Stephen Hales, Eveline Lydia (Carter) Hales and Henrietta (Keys) Whitney Hales. Women are listed under both their maiden names (in parentheses) and married names [in brackets].

## B

### **BAGNELL**

Rose Alizine (Bosworth), 41.

### **BENSON**

Eveline Lydia (Hales), 30.

### **BOSWORTH**

Henrietta (Hales), 30, 41.

James Bunting, 41.

James Henry, 41.

Rose Alizine [Bagnell], 41.

## C

### **CARTER**

Gideon Hayden, 14.

Eveline Lydia [Hales], 11, 13-14, 16-17, 21, 30, 35, 39-40.

Lorain, 11.

Lydia (Kenyon), 12, 14.

Orlando Henry, 11.

Simeon Dagget, 11-14, 16.

## **CHRISTOFERSON**

Edna May (Wellman), 41.

## **CUNNINGHAM**

Alta Amber (Wellman), 41.

## E

### **ELLIS**

Harriet (Hales), 6.

### **EWING**

Eliza Ann [Hales], 34.

## F

### **FLITTON**

Zilnorah Jane (Hales), 30, 42.

## H

### **HALES**

Alexander Franklin, 30.

Charles Henry, 5, 8-9, 19, 23-24.

Elias, 6.

Eliza Ann (Ewing), 34.

Elmyra Louisa [Wellman], 30, 41.

Eveline Lydia (Carter), 11, 13-14, 16-17, 21, 30, 35, 39-40.

Eveline Lydia [Benson] 30.

Franklin Alexander, 30.

George, 6, 19, 23-24.

George Washington, 30, 34, 42.

Henrietta [Bosworth], 30, 41.

Harriet [Ellis], 6.

Henry, 6, 24-25, 31.

Henry William, 30, 34, 39.

Henrietta (Keys) Whitney, 30, 34-35, 39, 41-42.

John C., 30.

Joseph, 17.

Lorain, 25.

Mary, 17.

Mary Ann [Moss], 30, 40.

Mary Ann [Hales] [Thompson], 6, 8, 25-27.

Mary Isabella, 27.

Mary Isabella [Horne], 6.

Orlando, 30.

Stephen (1791), 5-7, 16, 24.

Stephen (1820), 5-9, 16-17, 19, 21, 23-24, 26, 29, 31-36, 39-41.

Stephen (1849), 25, 39.

Zilnorah Jane [Flitton], 30, 42.

## **HORNE**

Joseph, 6, 35.

Mary Isabella (Hales), 6.

## **K**

## **KENYON**

Lydia [Carter], 12, 14.

## **KEYS**

Henrietta [Whitney] [Hales], 30, 34-35, 39, 41-42.

## **M**

## **MOSS**

Mary Ann (Hales), 30, 40.

Moroni, 40.

## **T**

## **THOMPSON**

Mary Ann (Hales) [Hales], 6, 8, 25-27.

## **W**

### **WELLMAN**

Alta Amber [Cunningham], 41.

Edna May [Christoferson], 41.

Elmyra Louisa (Hales), 30, 41.

### **WHITNEY**

Alonzo Wells Newcombe, 30.

Don Carlos, 30.

Henrietta (Keys) [Hales], 30, 34-35, 39,  
41-42.

Newel Kimball, 30, 41.

Samuel Alonzo, 30, 41.