

Stephen Hales (1791) and Mary Ann Hales



A Family History

by Shelley Dawson Davies

Previous page: Rainham, Kent, as it appeared in 1834.

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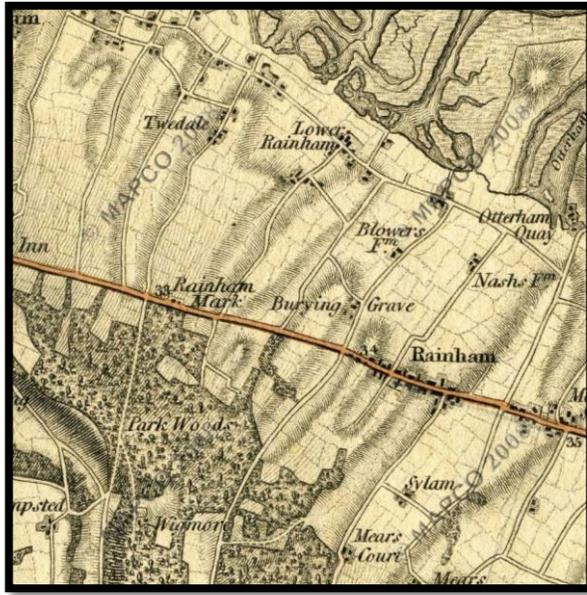
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Chapter 1

Family Ties

The Hales of Kent



The countryside around Rainham is detailed in this 1801 survey map.

Along the southern coastline of England lies the county of Kent, its chalky white cliffs at Dover only twenty miles away from France across the English Channel. Kent's landscape is scattered with ruined castles built in defense of its vulnerable coast, and stone churches raised to the glory of God, the cathedral of Canterbury the most important among them. With its long history of kings and pilgrims making their way over Kent's roads from London to the coast, the countryside was not only ripe with historic events in the late 1700s, but with the fruits of its peasant laborers. The county's gentle hills and fertile farmland were covered with vast apple and cherry orchards, and fields of grains, hops and market vegetables. Such natural abundance should have afforded the workers comfortable lives, but with the land under tight aristocratic control, generations of farmers were forced into perpetual poverty, profiting from only a small percentage of the harvest and forced

to rent inadequate housing from the landowners. Conditions were desperate enough for young John Harbor¹ to risk stealing two cows and a calf from a Westerham farmer by the name of Luck in 1787, resulting in John's execution on the gallows at Penenden Heath.²

John's widow, Margaret,³ remarried two years later to tenant farmer Stephen Hales,⁴ whose family had been residents in nearby Stockbury for several generations. It was into this cycle of poverty and toil that Margaret's second child, Stephen,⁵ was born in September, 1791, christened with the name of his father and grandfather.⁶ Little Stephen was only three years old when his father died, and six years old when his mother remarried James Nichols⁷ in 1797. The family struggled on as four more children were born over the following seven years, but somehow Stephen found a way to better his future by becoming apprenticed to a local shoemaker as he approached adulthood.⁸ By the time he married at the age of twenty-five in 1816, Stephen was capable of making a good living for his new wife, Mary Ann.⁹

Mary Ann grew up on the Isle of Sheppey, only twelve miles from Stockbury, where her father, Henry Hales¹⁰ had settled his family in the coastal town of Minster. 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.¹¹



Minster, Isle of Sheppey, Kent, in 1830.

From Father to Son: Six Stephens

The name of Stephen Hales has been passed down from father to son in this line for many generations, beginning with Stephen Hales born in Boxley, Kent, on 1 May, 1729, son of John Hales and Mary Foster.

Stephen (1729) and his wife Ann Clinch named their fourth child Stephen when he was born in Stockbury, Kent, on 17 August, 1763.

Stephen (1763) and his wife Margaret Waterman Harbour named their first son Stephen, also born in Stockbury on 10 September, 1791.

Stephen (1791) married Mary Ann Hales, daughter of his father's half-brother Henry Hales. They named their third child Stephen when he was born on 17 October, 1820, in Rainham, Kent.

Stephen (1820) and his wife Eveline Lydia Carter also named their son Stephen when he was born at Garden Grove, Iowa, on 3 November, 1849.

Stephen (1849) and his wife Jane Alice Crosby continued the family tradition, naming their first child Stephen when he was born 15 September, 1871, in Bountiful, Utah.

The young couple made their home in the small village of Rainham, six miles north of Stockbury, where St. Margaret's fifteenth-century stone church tower could be seen over the fields for miles in any direction. Here Mary Ann gave birth to ten of her eleven children, beginning with Charles,¹² who arrived ten months later in June, 1817. Mary Isabella¹³ was born a year and a half later, followed by Stephen Junior¹⁴ in October, 1820. Two years later Mary Ann presented her husband with twin boys, William¹⁵ and George,¹⁶ born near the end of September. Harriet¹⁷ followed a little more than a year and a half later in June, 1824, making a noisy household of six children under the age of eight.

Both Stephen and Mary Ann had a firm belief in God, and even though Stephen was partial to the Methodist faith, Mary Ann attended the Church of England.¹⁸ She made certain all of the children were baptized as infants and, according to Anglican tradition, chose godparents “to stand responsible” for them they were confirmed at the age of fourteen. The Hales children were “trained to observe the Sabbath very strictly.”¹⁹ Their faith sustained them when they suffered the death of four small children over the next six years, beginning with three-year old William in 1825, followed by the birth and death of Hannah²⁰ in 1827, and James²¹ in 1828. Mary Ann was relieved when Henry²² was born healthy the next year, followed by Elias²³ in 1831.

A New Life in Canada

Stephen struggled to support his growing family, as did almost every working man in England during the early 1830s. The Industrial Revolution was transforming the nation by replacing man power with machines at a time when wages for farm laborers were reduced. Widespread poverty and angry workers led to a series of riots, arson and machine sabotage in 1830 and 1831, as the lower class tried to pressure wealthy land barons to comply with their demands. In an effort to end the unrest while retaining their own position in society, a number of aristocrats and church leaders promoted various emigration schemes 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.

Among the opportunities offered was assisted passage to Van Diemen’s Land (Tasmania) in Australia, something which interested Stephen very much. Mary Isabella 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.”²⁴

The Petworth Project

Immigration to Upper Canada during the 1830s was encouraged by The Petworth Emigration Project, which provided 1,800 men, women and children means to voyage from England to the area later known as Toronto, Ontario. The Emigration Committee eased the immigrant's transition, instructing them on what clothing and supplies to bring, and upon their arrival in Canada, an agent assisted them in travelling to their final destinations. It wasn't an easy journey, but it was free and well-paid work was waiting for them in the emerging villages along Lake Ontario. Whether or not the Hales family took part in the Petworth immigrations, they certainly caught the spirit of the project, leaving their homeland, possessions and extended family behind to seek their fortune in a new land.

The tedious six-week voyage began in mid-April, 1832, when Stephen and Mary Ann boarded the ship with their seven children in tow.²⁵ Every passenger experienced a few days of seasickness at first, but Mary Ann was ill during the entire voyage, leaving fourteen-year old Mary Isabella to care for George, ten, Harriet, eight Henry, three, and six-month old Elias, who died as the ship neared the Canadian coast.²⁶ The Hales' "sorrowfully consigned [Elias] to a watery grave"²⁷ and tried to focus on the new life ahead of them. The ship arrived at the port of Quebec in May, where the Hales boarded a steamer for passage up the St. Lawrence River, a two-week trip of five hundred miles. They landed safely in the town of York on 16 June, 1832, "thankful that we were at our journey's end," said Mary Isabella.²⁸

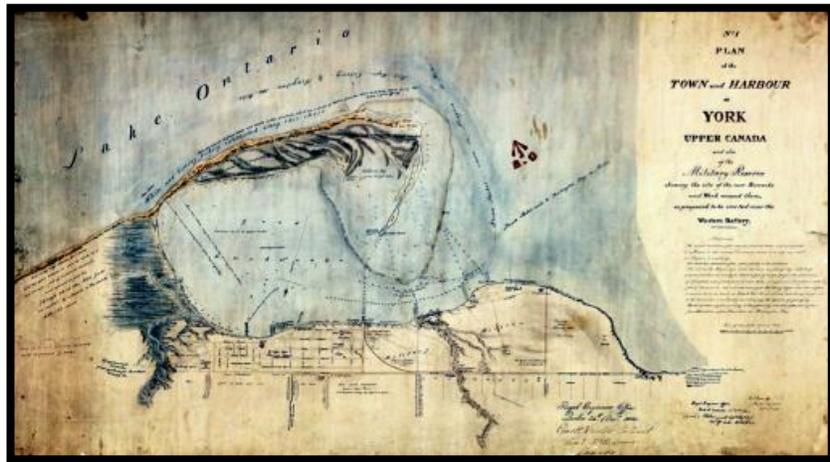
ENDNOTES

- ¹ John Harbour (1757-1786).
- ² There are two version of this event, one stating John's execution for the theft of two cows and a calf took place on 5 April, 1786. ("The Hales Newsletter," Volume 6. No. 4, May 1977, <http://trees.ancestry.com/tree/37241508/person/19488858552/story/3?pg=32917&pgpl=pid>). The second account notes John was convicted of sheep theft and was hung on 5 April, 1787 ("Executions at Maidstone, 1735-1930," <http://www.kent-opc.org/Parishes/Court/Maidstoneexecutions.html>).
- ³ Margaret (Waterman) Harbour Hales Nichols (1761-1817).
- ⁴ Stephen Hales (1763-1794).
- ⁵ Stephen Hales (1791-1846), #L849-5VN, www.familysearch.org
- ⁶ Stephen Hales 1725-1783).
- ⁷ James Nichols (1760-1807).
- ⁸ Charles Henry Hales, "Autobiography of Charles Henry Hales," undated typescript. Copy held by Shelley Dawson Davies.
- ⁹ Mary Ann (Hales) Hales (1798-1851), #KWJW-3Z9, www.familysearch.org
- ¹⁰ Henry Hales (1772-1829).
- ¹¹ Stephen Hales (1729-1783). Stephen (1763) was a child of his father's first wife, Ann Clinch (1730-1765), while Henry born to the second wife, Sarah Wells (1745-1831).
- ¹² Charles Henry Hales (1817-1889)
- ¹³ Mary Isabella (Hales) Horne (1818-1905).
- ¹⁴ Stephen Hales (1820-1881).
- ¹⁵ William Hales (1822-1825).
- ¹⁶ George Hales (1822-1907).
- ¹⁷ Harriet (Hales) Ellis (1824-1910).
- ¹⁸ Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson: Skyline Printing, 1985), page 28.
- ¹⁹ Hales, "Autobiography of Charles Henry Hales," undated typescript. .
- ²⁰ Hannah Hales (1827-1829).
- ²¹ James Hales (1828-1830)
- ²² Henry William Hales (1829-1909)
- ²³ Elias Hales (1831-1832).
- ²⁴ Hales, *Windows: A Mormon Family*, page 28.
- ²⁵ *Ibid.*
- ²⁶ *Ibid*, page 29.
- ²⁷ *Ibid.*
- ²⁸ *Ibid.*

Chapter 2

The Good News

Spiritual Wildfire



The harbor at York, Ontario, as it appeared in 1833.

The Hales found lodging in one of the rough timber cabins along Lake Ontario's shore where they remained until the early spring of 1833. All winter long they worried not only about surviving the terrible cold, but also the cholera epidemic spreading westward from Quebec which had claimed hundreds of lives in Upper Canada alone. "Here we were in a strange land," said Mary Isabella, "and to our dismay, we found that the cholera was raging fearfully in that region; but through all of those trying scenes the Lord preserved us in good health."²⁹

Perhaps in an effort to escape the crowding and disease of Toronto, Stephen arranged to move his family ten miles northeast to the small village of Scarborough in the spring of 1833,³⁰ just in time for the birth of Caroline³¹ on 16 April. Sadly, Caroline died two days after her first birthday in April, 1834, but despite the tragedy of yet another death in the family, the Hales remained in Scarborough for the next six years. Stephen established his trade as a boot and shoemaker, while seventeen-

year old Charles was allowed to change his livelihood. "I was somewhat adverse to this trade," wrote Charles, who "chose to follow farming."³² All of the children learned to care for the kitchen garden near their cabin and gathered cranberries in nearby marshes during the fall.³³

Mary Anne, an expert seamstress "and withal an excellent housewife,"³⁴ set about making a comfortable home in the wilderness. She taught her daughters both plain and fancy needlework in addition to regular housekeeping duties. The children's education had been limited to several years in the public schools of England, and there was no opportunity to attend classes on the frontier, but Mary Ann saw to it her children to loved books, instructing them from the family Bible.

The Hales family remained devout in their new surroundings, Stephen becoming a lay minister for a local branch of the Wesleyan Methodist church.³⁵ There was a great interest in religion as the influx of British settlers added to the variety of religious denominations in Upper Canada. Part of Stephen's duties as a lay minister included travelling among the people, preaching, bearing testimony and distributing tracts supporting the Methodist doctrine in contrast to the increasing numbers of Scots Presbyterians, Irish Catholics and the officially sanctioned Anglican Church.

Amid this confusion of religious points of view, missionaries from the newly restored Church of Jesus Christ appeared in Toronto in the early summer of 1836. When news of the proselytizing meetings reached recently married Mary Isabella and her husband Joseph Horne,³⁶ the young couple decided to attend. "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," said Mary Isabella.

"Elder Pratt told us that God was an unchangeable being, the same yesterday, today, and forever-and taught us the gospel in its purity; then 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,’ said he finally, ‘there are none but children and fools who join them,’ and left us to our fate.”³⁷

Forty people were converted to the church in the Scarborough area,³⁸ including Stephen, Mary Ann and their three oldest children, Mary Isabella, Charles and Stephen Jr. A branch of the church was organized in Scarborough under the direction of John Taylor, with meetings often held at Mary Isabella’s home, located a mile from her parent’s farm.

A year later, Joseph Smith himself visited the Scarborough Saints on his travels through Canada. The Hales family were thrilled to meet the prophet, who stayed with Mary Isabella and Joseph. “We all 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,” said Mary Isabella. “We rejoiced exceedingly as we listened to his inspiring words and partook of the Spirit that accompanied them.”³⁹



The country outside of York was little more than untamed wilderness in the early 1800s.



Fields at Far West, Missouri, where the Saints hoped to build their Zion.

Gathering to Missouri

Not long after Joseph Smith's return to Kirtland, Ohio, he visited the growing community of Saints in Far West, Missouri, where they were working to establish Zion, a holy place for the Lord's people to live in peace. Persecutions from the Prophet's enemies and apostasy from within the church at Kirtland reached a dangerous level by early 1838, forcing Joseph to relocate church headquarters to Far West. He called for all Saints everywhere to now gather with him in Missouri.

Stephen and Mary Ann sold their farm and left Canada with their family of five children on 20 March, 1838.⁴⁰ Mary Isabella and Joseph Horne were part of the same small company. "We had a very tiresome journey since we started as the roads were breaking up in the spring," said Charles of the three month excursion, which covered over fifteen-hundred miles.⁴¹ This was only the first in what would be years of trials the Hales suffered for their faith.

The Hales company arrived at the small settlement of Huntsville, one hundred miles from Far West, in early June, where a branch of the church had been established. It seemed like a good place to rest for a while and with Mary Isabella soon to give birth, the family decided to remain there with their fellow Saints, living out of their wagons while they arranged for more permanent housing.⁴²

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 LDS militia tried to rescue their fellows. Among the Mormon militia were Charles and Stephen Jr. “In a short time, I heard the mob was letting the brethren's fences down and turning the cattle into the corn fields,” said Stephen Jr. “A small number of the brethren including myself went in search of them. We left our homes about the twelfth hour of the night. About the break of day we found the mob, encamped on a small stream called the Crooked River. We marched down in battle array. Their guard shot one of our men and a number of our men shot their guns at him. The mob fired on us and we returned the compliments. We returned home with three killed and six wounded.”⁴³

The mob appeared at Far West soon afterwards, demanding the Saint 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.”⁴⁴

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.”



Quincy, Illinois, as it looked from the Mississippi River in the late 1830s.

On to Quincy

Stephen, Mary Ann and their children were among the thousands of Saints forced to leave their homes in the cold of winter, crossing the state for refuge offered by the citizen of Illinois. The Hales found food and shelter in Quincy, Illinois, where they remained for several years working to regain their financial stability. Here Charles and Harriet were married in a double wedding on 31 October, 1839, after which both couples set up housekeeping near their parents. The Hales were active members of the local church. Stephen overcame an incident in which he was briefly removed from fellowship for “immoral conduct such as drunkenness and profane swearing,”⁴⁵ but quickly regained favor with the church and served as a teacher in the priesthood.⁴⁶

In the early spring of 1840, Joseph Smith arranged to purchase tracts of land in and around the small town of Commerce, Illinois, renamed Nauvoo, where he planned to reestablish Zion for the Saints. The Prophet soon afterwards called for the faithful to gather with him and one by one, the Hales families moved to the new church headquarters, the growing city of Nauvoo.

ENDNOTES

- ²⁹ Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson: Skyline Printing, 1985), page 29.
- ³⁰ *Ibid.*
- ³¹ Caroline Hales (1833-1834).
- ³² Charles Henry Hales, "Autobiography of Charles Henry Hales," undated typescript. Copy held by Shelley Dawson Davies.
- ³³ Hales, *Windows: A Mormon Family*, page 44.
- ³⁴ Orson F. Whitney as quoted in Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part one, page 5.
- ³⁵ Hales, "Autobiography of Charles Henry Hales," undated typescript.
- ³⁶ Joseph Horne (1812-1897).
- ³⁷ Hales, *Windows: A Mormon Family*, page 29-30.
- ³⁸ Howard H. Barron, *Orson Hyde: Missionary, Apostle, Colonizer* (Horizon Publishers, 1977), page 80-82.
- ³⁹ Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part two, page 3.
- ⁴⁰ Hales, *Windows: A Mormon Family*, page 33.
- ⁴¹ *Ibid.*, page 34.
- ⁴² *Ibid.*
- ⁴³ *Ibid.*, page 38.
- ⁴⁴ *Ibid.*, page 35-36.
- ⁴⁵ Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part three, page 2.
- ⁴⁶ *Ibid.*, part two, page 14.

Chapter 3

Nauvoo

Building the Kingdom



Nauvoo, Illinois, was so prosperous in the 1840s it was rivaled only by Chicago.

Although Nauvoo began as a rough settlement surrounded by malarial swamps, it soon grew into a bustling city worth of its name, a Hebrew word meaning “beautiful place.” It didn’t take long for the Saints to replace their rough log cabins with beautiful frame and brick homes, most of them built on lots big enough to support a large kitchen garden and several fruit trees which blossomed in the spring. Soon Nauvoo’s wide, straight streets were lined with bakeries, tailor shops, blacksmith shops, sawmills, flour mills, several brickyards, a lime kiln, a printing office and several small factories. Attractive public buildings were also added, including the Masonic Hall, often used for concerts, plays and other social gatherings, and the Seventies Hall where missionaries met and were trained.

Stephen, Mary Ann and all of their children were living in Nauvoo by 1842. Stephen purchased several properties in Nauvoo, including a lot on the corner of Main and Cutler Streets,⁴⁷ another lot on the corner of

Mulholland and Wilcox Streets,⁴⁸ and property along Sidney Street between Brigham and Winchester Streets.⁴⁹ The Hales families quickly became productive members of the community, working to not only support their families but their fellow Saints, as well. Joseph Horne established a mercantile store⁵⁰ and Charles, Stephen Jr. and George all joined the Nauvoo Brass Band.⁵¹ Both Stephen and Stephen Jr. found full-time employment as stonemasons,⁵² cutting the tan limestone from a nearby quarry and dressing it at the site of Nauvoo's most important structure, the temple rising on the bluff along Mulholland Street. Mary Ann and Mary Isabella joined the Female Relief Society in June, 1842,⁵³ an organization formed to help cloth men working on the temple as well as address the needs of Nauvoo's poor.

Work on the temple proceeded as quickly as possible, with the goal of preparing a place where baptisms for the dead could be performed. Joseph Smith had first taught the Saints they could be baptized for their deceased relatives in August, 1840. People gathered at the Mississippi "as fast as they could come down the bank."⁵⁴ Stephen was baptized for his mother Margaret in early December, 1840; Mary Ann performed the ordinance for her mother Hannah⁵⁵ the same day.⁵⁶ Baptisms for the dead ceased for a time after the Prophet declared the ordinance was better performed "in the Lord's House," and plans for a baptismal font in the temple were prepared.⁵⁷ Stephen Jr. was one of the men tasked with constructing the wooden font, which was ready for dedication by 8 November, 1841. Several years later the wooden font was replaced by one of stone.⁵⁸

Life in Nauvoo

Stephen and Mary Ann enjoyed their life in Nauvoo, surrounded by family, friends, and an ever increasing number of grandchildren. They often attended Sunday meetings held in the open grove west of the temple, where the Prophet and other church leaders spoke, weather permitting. Smaller worship services often took place in private homes from time to time and there people could enjoy each other's company as well as prayer and scripture reading.

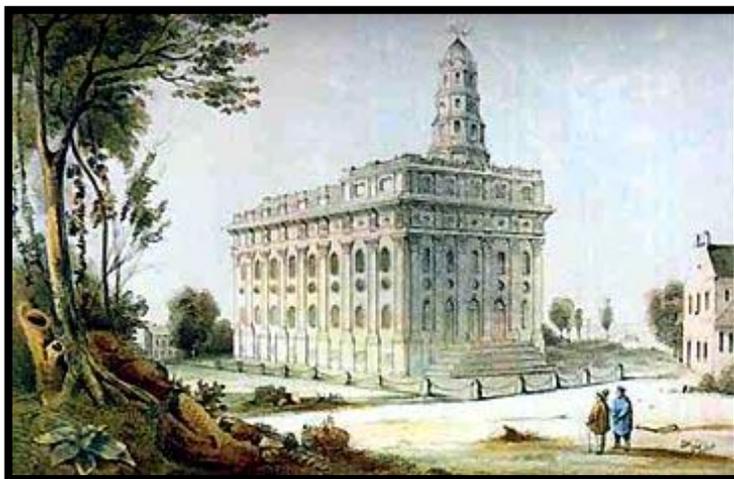
With their sons long-standing members of the Nauvoo Brass Band, Stephen and Mary Ann also attended the many concerts featuring their music. They especially enjoyed the Nauvoo Legion parades which were

always accompanied by the brass band. There was a variety of public lectures and debates to attend, as well as plays and dances filling the social calendar. Nauvoo even boasted a small museum exhibiting curiosities such as coral, a whale's tooth and a porpoise jawbone contributed by missionaries and other travelers.⁵⁹

It was easy to keep up with current events by reading the *Times and Seasons*, an official church publication which printed articles on the *Book of Mormon*, Joseph Smith's history and parts of the books of Abraham and Moses, later canonized in the *Pearl of Great Price*. Also included were conference addresses, letters from the Council of the Twelve Apostles and some doctrinal statements. Local and secular news concerning business, agriculture, politics and community events was published in *The Nauvoo Neighbor*.

Not all of the news reported was good, however. By 1844, the rapid growth and economic strength of the church threatened many of Illinois old settlers, who were alarmed by the solidarity of the Saints and their strange doctrines. Anti-Mormon articles published by such papers as the *Warsaw Signal* spread untruths and hatred for the church throughout Illinois, leading to an increasing number of vigilante attacks on outlying settlements. Soon the Prophet himself was in mortal danger. He, his brother Hyrum and several other church leaders were being held in the county jail at nearby Carthage to stand trial on dubious charges when they were murdered by a mob on 27 June, 1844.

The Saints were stunned by the Prophet's death. Thousands stood in line to pay their respects as the bodies lay in state at Nauvoo's Mansion House and the entire city was under a pall of sadness for weeks as the people struggled with their loss. At the same time, the question of who would lead the church had to be answered. In a prayer meeting held at the temple grove, Sidney Rigdon addressed the Saints, pressing for them to accept him as their new leader. He was followed by Brigham Young, who was miraculously transfigured as he spoke, sounding like Joseph Smith to many in attendance. The Hales families were among the majority of the Saints who accepted Brigham Young as their new prophet.



The Nauvoo Temple was finished even as the Saints were leaving the city.

Temple Rites

The church's enemies were surprised to find that instead of disbanding at the death of Joseph Smith, the Saints continued to gather at Nauvoo. Hundreds of English converts arrived every week, and the city prospered under Brigham Young's leadership. A renewed campaign against the Mormons was launched in the press and found a receptive audience throughout the area. Persecutions increased until it was all too clear the Saints would have to leave Illinois in order for the church to survive. Plans were made in 1845 to head west to the Great Basin, with the first wagons scheduled to leave the following spring.

Finishing the temple became more important than ever before. Stephen increased his hours at the worksite, as did most of the men. Rooms were dedicated for ordinance work as soon as they were completed, beginning with the attic section on 30 November. A month later, on 31 December, 1845, Stephen and Mary Ann were privileged to receive their endowments in the Nauvoo temple.⁶⁰

ENDNOTES

- ⁴⁷ Lot #71, Block 2, Kimball Plat, where the Nauvoo Visitor's Center now stands.
- ⁴⁸ Block 28, Lot 1 W/2, Wells subdivision, five blocks east of the temple.
- ⁴⁹ Kimball 1st Block 6, Lot 39, S/2 ½ acre. Susan Easton Black, Harvey B. Black and Brandon Plewe, *Property Transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities, 1839-1859* (Wilmington, Delaware: World Vital Records, 2006), page 1636-1637.
- ⁵⁰ J. Theo Horne, *Joseph and Isabella* (LDS Historical Department Library), quoted in Lorraine Wight Hales and Ronald Douglas Hales, compilers, *Chronicles of the Hales Family in America* (self-published, 1997), part three, page 6.
- ⁵¹ Kate B. Carter, *Heart Throbs of the West*, Volume 4 (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1947), page 117-118.
- ⁵² Black, Black and Plewe, *Property Transactions in Navuoo, Hancock County, Illinois and Surrounding Communities, 1839-1859*, page 1636-1637. Stephen Hales Sr. was listed as a member of the Nauvoo Masonic Lodge in 1844. His sons Charles, Stephen Jr. and George had also been accepted as members. It is difficult to distinguish between the activities of the two Stephens in the lodge, as they were both listed as operative stone mason who worked on the Nauvoo temple. Charles occupation is shown as bricklayer. Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part three, page 13.
- ⁵³ *Nauvoo Relief Society Minute Book*, page 70 <http://josephsmithpapers.org/paperSummary/nauvoo-relief-society-minute-book#!/paperSummary/nauvoo-relief-society-minute-book&p=67>
- ⁵⁴ Susan Easton Black, "A Voice of Gladness," *The Ensign* (February, 2004), page 35.
- ⁵⁵ Hannah (Kitney) Hales (1774-1825).
- ⁵⁶ These baptisms were performed on 9 December, 1840, in the Mississippi River. Susan Easton Black and Harvey Bischoff Black, *Annotated Record of Baptisms for the Dead, 1840-1845, Nauvoo, Hancock County, Illinois, Volume 3* (Provo, Utah: Brigham Young University Press, 2002), page 1511-112.
- ⁵⁷ Black, "A Voice of Gladness," *The Ensign* (February, 2004), page 36.
- ⁵⁸ *Journal History of the Church of Jesus Christ of Latter-day Saints*, Volume 18, page 12-15, quoted in Hales and Hales, compilers, *Chronicles of the Hales Family in America*, part three, page 12.
- ⁵⁹ *Church History in the Fullness of Times* (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1989), page 246.
- ⁶⁰ Stephen Hales entry, "Early Latter-day Saints: A Mormon Pioneer Database," <http://earlylds.com/getperson.php?personID=I9736&tree=Earlylds>

Chapter 4

Westward

Going Forth with Faith



Nothing remains today of Garden Grove, Iowa, where the Hales lived for several years while they prepared to travel west..

Renewed threats against the Saints caused Brigham Young to leave Nauvoo with the first wagon train headed west in early February, 1846. By spring, all of Stephen and Mary Ann's children had not only departed for the west, but were helping to build a temporary way station at Garden Grove, half way across Iowa. Within three week of their arrival, the people had enclosed and planted over seven hundred acres of crops and built a series of rough cabins to assist the thousands of Saints who would soon follow. Brigham Young continued west to the Missouri River, where he organized Winter Quarters, a village where many of the Saints would remain until they could continue on to the Great Basin next spring. Seventeen-year old Henry was sent back to Nauvoo by his brothers to help Stephen and Mary Ann make arrangements to leave the city.⁶¹

By mid-August, fewer than fifteen hundred Saints remained in Nauvoo, but the evacuation wasn't proceeding quickly enough to suit their enemies. Persecutions increased against those who were left, making Stephen glad he was able to finally sell his property near the end of the

month.⁶² The Hales left 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 leave 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.⁶³

The Hales made temporary camp 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 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.⁶⁴ He soon became so ill there was nothing anyone could do for him. He died at the age of fifty-five on 5 October, 1846.⁶⁵ Mary Ann and Henry were left to continue on alone to Garden Grove.

Final Farewell

Mary Ann took great comfort in being reunited with her sons and their families at Garden Grove. The Hales remained together there for several years while they worked to finance their final journey across the plains. Also living at the settlement was their friend William Thompson,⁶⁶ who had known the Hales family since 1836, when he and his wife Elizabeth⁶⁷ joined the church in York, Canada.⁶⁸ Elizabeth's death from cholera the previous year had left William to care for their five children, and while they managed well enough at first,⁶⁹ William was now ready to find companionship once again. He and Mary Ann were married not long after their reunion,⁷⁰ and Mary Ann took charge of the Thompson home and children: David,⁷¹ fifteen; Daniel,⁷² thirteen; William,⁷³ ten; Maria,⁷⁴ eight; and five-year old Orville.⁷⁵ Life at Garden Grove settled into a familiar routine of farming and household chores, and even when the settlement became a stop on the way to the California gold fields in 1849, the Mormon families kept their focus on preparing for their own departure to Zion.

Finally, the call came in 1851 to leave for the Salt Lake Valley as soon as possible. The Thompson and Hales families joined a train of sixty wagons headed for the staging area of Kaneshville, one hundred and fifty miles ahead, where they became part of Captain Harry Walton's company for the journey to Salt Lake.⁷⁶ The Walton Company made good time crossing the plains, despite running into a number of buffalo stampedes, and by the first part of August had reached Ancient Bluffs Ruins in Nebraska, four hundred miles from Kaneshville. Unfortunately

by this time Mary Ann so ill she was unable to walk. William had made her as comfortable as possible in the wagon where Maria tended to her most of the day. On the ninth of August as the wagons were crossing over a stretch of sandy road, Mary Ann called out. “She said she felt bad and wished the wagon would stop on driving,” according to company member George Crooks, but when the wagons halted a hundred yards down the road, Mary Ann had already died. “Her death was lovely as the mildest sunset of a summer evening when the sun goes down tranquilly without a cloud,” said Crooks.⁷⁷ She was fifty-three years old.

Mary Ann was buried near the Platte River the following morning after a brief prayer meeting. “A board was placed at the head of her grave with the usual inscription, neatly lettered by her son Stephen,” said Ossian Taylor. “May all who read it remember that ‘blessed are the dead, that die in the Lord.’ We hitched up about noon, and bid farewell to grave of a good old Lady who will long be remembered by those who knew her.

“We leave thee here to rest alone,
A friend to all, a mother dear,
But who can leave, that hast thee known,
Without dropping a silent tear.
Ossian F. Taylor”⁷⁸



Mary Ann was buried along the Mormon Trail near the dramatic feature Ancient Bluff Ruins, Nebraska.

ENDNOTES

- ⁶¹ “Henry William Hales,” unknown author, undated typescript. Copy held by Shelley Dawson Davies.
- ⁶² Susan Easton Black, Harvey B. Black and Brandon Plewe, *Property Transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities, 1839-1859* (Wilmington, Delaware: World Vital Records, 2006), page 1636-1637.
- ⁶³ “Henry William Hales,” unknown author, undated typescript. .
- ⁶⁴ Cleo H. Page, “History of Stephen Hales,” undated typescript. Copy held by Shelley Dawson Davies.
- ⁶⁵ Iowa Cemetery Records, Grave Records of Lee County, Iowa, Works Project Administration. Graves Registration Project. Washington, D.C., www.ancestry.com
- ⁶⁶ William “G” Thompson (1806-1876).
- ⁶⁷ Elizabeth (MacAulay) Thompson (1805-1845).
- ⁶⁸ *Conquerors of the West* (Salt Lake City, Utah: Sons of Utah Pioneers, 1999), page 2563-64.
- ⁶⁹ In a letter to his brother, William wrote, “My boys and myself keep house together. David feeds the cows and works out some times. Donald cooks and washes and keeps the house and takes care of the two youngest and does better than some women would. William is living with a doctor and takes care of his children and goes on errands and takes care of his horse and we intend to stay in the same place till next spring and do the best we can...I have no doubt but you feel to mourn my boys in a land among strangers, but why do we mourn for dying friends or shake at deaths alarms. ‘Tis but the voice Jesus sends to call them to his arms. From your affectionate brother ‘till Death, William Thompson.” Letter from William Thompson to his brother in Scotland, 26 October, 1845. Kate B. Carter, *Our Pioneer Heritage* (Daughters of the Utah Pioneers, 1958–1977), vol. 12, page 344-346. William G. Thompson, <http://freepages.genealogy.rootsweb.ancestry.com/~raymondfamily/wgthmpso.htm>
- ⁷⁰ William Thompson household, 1850 U. S. census, Decatur, Iowa, population schedule, page 326B, Roll M432-183, image 13, www.ancestry.com
- ⁷¹ David Thompson (1831-1865).
- ⁷² Daniel Thompson (1834-1912).
- ⁷³ William Thompson (1836-1913).
- ⁷⁴ Maria (Thompson) Hatch (1838-1911).
- ⁷⁵ Orville Browning Thompson (1842-1888).
- ⁷⁶ 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>
- ⁷⁷ George Crooks, “Diary Excerpts,” <https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=6251>
- ⁷⁸ Ossian. F. Taylor, “Journal, April-September, 1851,” <https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=313&sourceId=1806>

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