

# Jonathan Harriman Hale and Olive Boynton

[Usually when writing the history of an ancestor, it is difficult to find enough information to "paint the whole picture." With Jonathan, we have been blessed to have a book written about him and his family, as well as his service in the Church of Jesus Christ of Latter-day Saints. The problem, therefore, is in selecting the highlights that will tell the story of this faithful couple and do them the honor they deserve.]

While many of the details of our ancestors in their youth are lost to history, enough information exists to know that the home of Solomon and Martha Harriman Hale provided a congenial and desirable atmosphere for raising their family. They seemed to have a fairly large estate in Bradford (now Groveland), Massachusetts. They had a family of eight children, two boys and six girls. Jonathan was the fourth child, born 1 February 1800. Since there were only two boys, Jonathan stayed at the family home longer than was usual at that time, to help in working the family farm. He was in his twenty-fourth year when he set out on his own. Leaving his lifelong home in Bradford, he settled in Dover, New Hampshire, about 40 miles to the north. This was in September 1824. He went into the butchering business with Stephen Palmer, his sister's husband.

Jonathan must have carried on a courtship with Olive Boynton while still in Bradford, as they were wed on 1 September 1825. Olive was the daughter of Eliphalet and Susannah Nichols Boynton, the second of four children. Olive also was born in Bradford, on 13 June 1834. Following their marriage in Bradford, the newlyweds established their home in Dover, New Hampshire. Their first child, Sarah died the day she was born. Their second child, our ancestor Aroet Lucius Little Hale, was born 18 May 1828 in Dover. Following his birth, the family moved back to their hometown of Bradford. Their third child, Rachel Johnson Savory Hale, was born there on 27 August 1829.

In the month of March 1831, the family returned to Dover, New Hampshire. In Jonathan's journal, he states that he went to the Fox Islands to purchase a ship load of sheep. We presume he and his brother-in-law were

buying and selling livestock, principally beef and mutton. This business continued until 31 March 1835.

During the Spring of 1834, missionaries came into the neighborhood, bearing the astounding message of angels, gold plates, and the restoration of the gospel of Jesus Christ. Olive and Jonathan attended their meetings, listened, discussed, held in their hands the *Book of Mormon* which they were permitted to read, and they prayed. Two hearts were touched - two minds were illuminated with understanding - two souls were convinced of the truth - and Jonathan and Olive were baptized into the Church on the 13th of June 1834. The ordinance was administered by Elder Gladden Bishop, President of the Branch of the Church at Westfield, N.Y.

Jonathan had a burning testimony, and a desire to share it with friends and family. Within two months there were enough members for a Branch to be organized. Elder Bishop ordained Jonathan an Elder and appointed him President of the Branch at Dover. He held this position until April 1835.

In due course, a very natural thing developed in Jonathan, and that was an insatiable desire to meet the Prophet Joseph Smith, about whom he had heard so much. He left Dover on 10 April 1835 and headed for the Church headquarters in Kirtland, Ohio. He joined his cousins, Henry Harriman and Jonathan Holmes, and together they made the 18-day journey to Kirtland. They found the Prophet to be a handsome young man about 30, tall and athletic in appearance, with a magnetic personality, approachable and kindly, strong in his convictions and confident in his position. He received the three strangers as brothers, took them into his confidence, and administered not only to their physical needs, but gave them the kind of food their souls hungered for. Jonathan recorded in his Journal at the time that he had there "received many blessings," but did not enumerate them except to say that one of them was a Patriarchal Blessing given to him by Joseph Smith Sr.

The integrity and abilities of Jonathan were immediately recognized by the Prophet and his associates. Within a week he was called to go on a short mission to the Eastern States with the Apostles. (It is noted here that the Quorum of Twelve was not organized until February 1835. This, therefore, was the first mission of the Quorum.) They left 4 May 1835 and took a steamer to New York where they preached for some time. [Part of their travels included a stay at the home of Elder Heman Hyde, another of our ancestors.]

Jonathan and Thomas B. Marsh then left on a two-week trip to Palmyra and Hill Cumorah. They visited the home of Martin Harris at this time. On 8 June 1835 he returned to his home in Dover, having traveled 1550 miles during those two months.

About six weeks later he was called to meet with the Apostles again, and traveled extensively with them, transporting them with his team and wagon. He had traveled about 440 miles on this mission. When he returned home, he settled his business affairs and then moved his family back to Bradford, lived with his wife's parents, and assisted them in selling their property. This was done prior to June 1836.

While there, they were blessed with the birth of their fourth child, a son, which they named Alma Helaman Hale. He was born 24 April 1836. Two months later, Jonathan, Olive and their children began the 750-mile trip to Kirtland, where the Prophet had asked the saints to gather. Olive's sister, Clarissa and her husband Henry Harriman also made the trip with them. For the baby Alma, they made a bed in a little basket tied to the wagon bows, like a hammock. He had a very comfortable trip.

Jonathan immediately set about to build a home for his family as well as attend to his Church duties. During the winter of 1836-7 he was ordained to the office of Seventy and was made a member of the Third Quorum of Seventy. In April 1837 he received the ordinances of the Temple as far as they were provided at that time. On April 6, 1837, he met in the Temple with the Saints in a Solemn Assembly. The full endowment was never administered in the Kirtland Temple. In November 1836 Olive received her Patriarchal blessing by Joseph Smith Sr.

In May 1837, Elder Wilford Woodruff and Jonathan were called on a mission to the Eastern States, Canada, and the Fox Islands. Jonathan had provided a comfortable home in Kirtland for his family. The family of Wilford Woodruff stayed with Olive while Jonathan and Wilford were on their missions.

The Elders traveled most of their mission on foot, using the canal system when available. They also used a train in New York, traveling 80 miles in five hours. They held conferences, healed the sick, baptized, and met other missionaries who were on their way to their fields of labor. Jonathan spent a

full month preaching and visiting his family members in the Bradford area. He rejoiced to be with his family, but was unable to persuade any of them to join the Church. Olive's parents did not join, but others of her family members accepted the gospel.

Elders Woodruff and Hale made history as they left Portland, Maine for the Fox Islands. They not only were the first missionaries to the Fox Islands, but the first missionaries in this dispensation to *any* islands of the sea. Jonathan baptized Capt. Justus Eames and his wife Betsy. These were the first baptisms he performed, as well as the first baptisms into the Church on the islands of the sea. The two Elders spent a total of 42 days on the Islands; they had covered the entire territory with their earnest preaching and fervent testimonies. Elder Hale had baptized nine and Elder Woodruff two, making eleven new converts to the Church. They left for the mainland on 2 October 1837. He and Elder Woodruff had travel 2000 miles in their labors. They parted company and Jonathan again went to visit family members before returning to Ohio on 28 October 1837.

Jonathan and his family rejoiced at being together again, especially since he felt his efforts were needed with his family and his personal affairs. In just a few weeks he was called by the Prophet to another mission to the southwest area of Ohio. On 2 Jan 1838 he left for this mission. Several weeks later, on February 12, Elder Hale received a letter from his wife stating that the Prophet and Sidney Rigdon had fled for their lives from Kirtland on January 12. Their enemies had burned the printing office and had taken many prisoners. This was alarming news, and Jonathan felt he should return immediately to Kirtland. They were about 100 miles from home. They left the next morning, Tuesday, traveled all one night and were able to reach Kirtland Friday night at 11:00. This was February 16, 1838. He found his family all well. Even though his mission was cut short, he had spent 46 days in the field and traveled 399 miles, holding meetings once and sometimes twice daily.

In early March, it was determined that the Saints would move as a camp, to Missouri. A constitution was drafted consisting of rules governing the organization and the movement in general. Jonathan was appointed a treasurer and purchasing agent. Because of the dire poverty of the Saints, opposition from members within the Church, depression of the members over

these conditions, as well as other conditions, it was no small task for Jonathan to ready his family as well as raise money to provide for all the Saints to leave.

On the 6th of July 1838 the caravan left Kirtland. The camp consisted of 529 souls, 96 horses, 22 oxen, 68 cows, 59 wagons, and about 33 tents, with provisions. They camped at Bath, Green Co., Ohio for one month during which time Jonathan was engaged in buying provisions for the camp. They had traveled 251 miles and arrived there July 28. On the way, they were met by the Sheriff and his deputies, who took Jonathan and two other brethren and put them in prison in Mansfield, July 16. The next morning they were taken to court and charged with being stockholders in the Kirtland Safety Society Bank. The charge was not sustained and they were released at noon. Church history notes that Jonathan was mistaken for Joseph Young. "We were glad and thanked the Lord for deliverance out of the hands of our enemies," Jonathan recorded.

By way of summary, during the long and wearisome trek of 870 miles from Kirtland to Far West they were compelled to halt frequently to repair broken wagons, replace worn out oxen, nurse the sick and bury the dead. It is recorded that 15 miles was considered a good day's journey. There were instances where contracts were taken for building roads, bridges, harvesting crops, and doing other lines of work to earn money and to restock their needed supply of food and provisions. It was not an infrequent occurrence to be denied camping places in the open, near settlements, and often they were refused the sale of food for themselves and their animals for cash, because they were found to be Mormons.

Having been en route three months, lacking four days, this weary band of over a half thousand pilgrims came happily to their journey's end at Far West, Missouri on Tuesday, October 2, 1838 at 5:00 p.m. - then the Western frontier of America. Five miles from the city they were met, and escorted into the city by the First Presidency. They camped on the public square around the foundation of the Temple. (This temple was never completed.)

The following day the camp was moved out to Ambrosial Creek, led by the Prophet Joseph. Their journey was at an end, and Far West was now designated as the headquarters of the Church. Jonathan was given a certificate by the Prophet, stating that he was in good standing and authorized to preach

the gospel. This was made necessary to distinguish the tried and true leaders from those who were dissenting and turning against the prophet.

The mob activity followed them to Far West and a short time later, Governor Boggs issued his order for the Mormons to be exterminated, that there should be no Mormon left in the state. Many atrocities were committed against the Saints and they again had to "move on." Jonathan and his cousin Henry Harriman, were part of a group of five that were allowed to pass through Davies County and retrieve the belongings of those who had fled the county. In February 1839, the Hales moved to Quincy, Illinois, thus ending the terrible conditions endured by the Saints.

The state of Illinois, through its Governor, its county and municipal officers, extended welcome hands to the exiled Saints, and they began gathering into that state by hundreds and by thousands. The prophet and some of the other leaders were confined in Liberty Jail at this time. Certain others of the apostles became panic stricken before the mob, and fled to other parts. Some apostatized and never came back, while others later returned. The people were scattered over a wide area, like sheep without a shepherd. Brigham Young, then President of the Quorum of Twelve Apostles, gathered about him the leading, dependable and loyal men of the Church. Jonathan was among this group. He spent about five weeks there, pursuing the work assigned to him.

Jonathan made acquaintance of a Mr. Robert Stilson, who owned a farm about 20 miles east of Quincy. They made an agreement for Jonathan to rent the farm for two years. Jonathan could keep all he could produce on the farm, as well as be paid for any improvements he made, such as fences and buildings. Therefore he was able to provide a home for his family, and eventually had enough to outfit himself with a good wagon, team, harness and the other things he needed for the next move with the Saints. The leaders of the Church had already decided to find a new location somewhere on the Illinois side of the Mississippi, and extend the settlement over into Iowa. While at the Stilson farm, the family was blessed with their fifth child, who was named Solomon.

In April 1839, the Prophet was allowed to escape, and he returned directly to Quincy. He and the brethren immediately began to lay plans for another gathering place. He purchased a large tract of land at Commerce

(later renamed Nauvoo). On May 4-6 the Prophet conducted a conference and organized a Stake. Missions were set in order and the Saints were greatly heartened. Jonathan participated in this conference. The Prophet left with his family and established themselves in Nauvoo. Later in the month, the Church purchased the town of Nashville, Lee County, Iowa as well as Montrose, Iowa, across the river from Nauvoo.

By December, Jonathan had his affairs enough in order to leave on another mission. On 18 December 1839, he directed his course across the southern portion of Illinois, through Indiana and over into Kentucky. Elder Lewis Ziegler accompanied him for a certain distance. The rest of his mission was apparently conducted alone. In February he returned home to Quincy, having traveled approximately 1000 miles.

The observation is made at this time that if Jonathan H. Hale ever found fault with the Church or its leaders, if he ever felt discouraged or to complain of his heavy burdens, if he ever doubted or hesitated in his onward course, there is not a word in all that he ever wrote to indicate it. The author of the book has painstakingly read everything which Jonathan himself is known to have written, and has as well, carefully examined all that has been written about him. Of comparatively few men of those days can such in fact be said. This reveals the steadfastness and trustworthiness of the man.

The next two years were spent working the farm and attending to Church duties. This was the first time that Aroet 12, and Rachel 11, had the opportunity to attend school. By the spring of 1841, the family had been able to replace the losses suffered from the mobs. Jonathan settled his business relations with Mr. Stilson regarding the farm, loaded all his earthly belongings into the wagon, and with his wife and four children headed for Nauvoo, the new gathering place, about 50 miles north.

A five-day conference was held in April, and Jonathan was ordained a High Priest, and set apart as counselor to the newly called Bishop Newel K. Whitney of the Middle Ward of Nauvoo. The cornerstones for the temple were also placed at this conference. In Aroet's personal history, he wrote, "Father began hauling rock for the Temple, and never ceased until he had paid up two and one-half years back tithing." Jonathan carried on through the year 1841, completing a home for his family, improving and farming his land, looking after his duties in the Bishopric of the Middle Ward, and working on

the Temple. By November 1842, baptisms for the dead, which had been performed in the river, were for the first time commenced in the baptismal font in the Temple.

While in Nauvoo, Olive and Jonathan were favored with the birth of their sixth child, their fourth boy, whom they named Jonathan Eliphalet Hale. But this child lived only 6½ months, and died in Nauvoo, 22 July 1842.

The city continued to grow. At the conference in July, at the grove, Joseph Smith approximated the audience to be about 8,000 people. On 6 August 1842, Joseph uttered a prophecy to a group of brethren, that the Saints would continue to be persecuted and would be driven to the Rocky Mountains. "Many will apostatize, others will be put to death by our persecutors, or lose their lives in consequence of exposure or disease; some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." In August Jonathan was called to be Bishop of the Ninth Ward of Nauvoo.

The generous and kindly nature of Bishop Hale and his devoted wife may clearly be seen in their action in taking into their home William and Peter Winward - two boys about 12 and 10 years of age, who had been left homeless and alone upon the death of their father in Nauvoo, in October 1842. William was very ill at the time and Sister Hale was four months in nursing him back to health. The boys were taken care of in this hospitable home for about a year and a half, when Bishop Hale found desirable places for them on farms near the City of Nauvoo. Their mother was in England, but the boys declined to go back to that country. They eventually came to Utah, becoming active and influential citizens with splendid families. William located in South Jordan and Peter in Payson.

In the Winter of 1842, Jonathan was elected an assessor and tax collector, served on a jury and was appointed a recorder of baptisms for the dead. In 1843 he was reappointed tax collector and assessor, as well as a district School Director.

In January of 1844, at a council meeting in Nauvoo, it was decided and announced that Joseph Smith would be a candidate for the President of the United States. Joseph declared, "It is morally impossible for this people, in justice to themselves, to vote for the reelection of President Van Buren - a

man who criminally neglected his duties as Chief Magistrate in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. . . ."

The council selected 337 men to take special missions to all the states of the Union presenting "General Smith's views on the powers and policy of the general government," and holding conferences and preaching the gospel, "where opportunities present." Bishop Hale's assignment was to the State of Maine. This was his sixth mission. We do not have details of his mission, but know that he performed it.

The Hale home in Nauvoo was gladdened by the birth of a second daughter, Olive Susan, born on 14 March 1844.

It needs to be mentioned here that Jonathan was a member of the Nauvoo Legion, along with his other duties. The Prophet held the position of Lieut. General, and Jonathan H. Hale, that of Lieut. Colonel. We also need to note that Jonathan's son Aroet, a husky lad of 16, is listed among the members of the Nauvoo Legion band, in which he played as drummer.

In the Spring of 1844, the prophet was apprised of a secret movement being organized to take his life, as well as the lives of several other leading men of the Church, including the Prophet's brother Hyrum. The destruction of the press of *The Nauvoo Expositor* after printing only one issue of inflammatory remarks about the Mormons, was all that was needed to incite mobs to action. Joseph and Hyrum were taken to jail in Carthage, the Nauvoo Legion was relieved of their arms and ammunition, and a pall of gloom spread over Nauvoo.

Jonathan recorded a day by day account of what transpired from 18 June until 7 July 1844. The Legion members had been left to arm themselves with privately owned arms. On 6 July a letter came from the Governor which dismissed the Legion, except police. On 7 July, all provisions were put into the hands of the Bishops for the poor.

Brigham Young and most of the twelve were on missions when the Prophet was killed. It was about a month before they heard the news, upon which they immediately began their return journey to Nauvoo.

Brigham recorded in his journal on 21 February 1844 the subject of their council meeting that day. The Prophet Joseph directed the Twelve "to select an exploring company to go to California to select a location for the settlement of the Saints. It was agreed that the company should number twenty-five."

At the special conference held on 8 October 1844, the members unanimously sustained the Quorum of Twelve with Brigham Young at their head, as leaders of the Church. Immediately they set about putting things in order and calling missionaries to various parts of the United States and England. At this same conference "President Young proceeded to select men from the High Priests' Quorum to go abroad in all the Congressional districts of the United States, to preside over the Branches of the Church." Among those so selected was Jonathan H. Hale. This was his seventh mission.

Meanwhile, all along, Jonathan was active in the official ranks of the Nauvoo Legion, which was kept in good organized form as minutemen, for protection of the people and their property in Nauvoo. Sometime between September 12 and the 5th of October, Jonathan was made Colonel-President of the 3rd Regiment, 2nd Cohort, of the Nauvoo Legion. This is evidenced by an original document of the Legion where the Adjutant Pro tem and Secretary, certify over his signature a list of the officers on 5 October 1844.

With the beginning of another year, another mission call came to Jonathan from the General Authorities. This was a "special" mission which was in addition to the duties he already had. Forty-six brethren were appointed "to collect donations and tithing for the Temple in Nauvoo, and for other purposes, having complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel." Thus read the official certificate given these special missionaries.

Early in this year, two seriously significant movements began to take form. One was dark and forebode much evil - it was the gathering cloud of mobocracy and persecution. The other, which grew out of the first, was a definite plan beginning to take form toward a wholesale migration of the Saints to the great West.

Brother Brigham said the temple must be completed first; so Jonathan and the other special agents of the Church increased their activity and were able to bring in sufficient funds to make possible the laying of the capstone on the sacred edifice by May of this year. William Clayton wrote in his Journal under date of 24 May 1845: "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 we have all got our endowments."

By September, conditions had become so serious that President Young appointed Jonathan Hale and certain other men to "forthwith assist with teams, the brethren in the country to move their best grain as well as their families into Nauvoo" for protection. In response to this call of distress, Jonathan and his committee speedily got together and sent out 134 teams and wagons to bring in the persecuted Saints scattered in the country districts of Illinois and Iowa.

The temple was completed enough to permit the holding of General Conference within its walls, 5 October 1845, attended by about five thousand of the faithful. This was the first and the last conference of the Church held in this holy sanctuary.

The attentions and energies of the Saints turned toward preparations to evacuate their beautiful city and commence an unparalleled pilgrimage to the great West. Nauvoo was then the largest city in Illinois, triple the size of Chicago.

On 11 October 1845 a special meeting was called by President Young to organize 25 companies "with captains of hundreds" preparatory to the great move. Jonathan H. Hale was made Captain of Company No. 21. Parley P. Pratt calculated that an outfit which every family of five persons would require, should consist of the following: 1 good wagon, 3 sheep, 1000 pounds flour, 1 rifle and ammunition, 3 yoke of cattle, 25 pounds of sugar, 1 tent and tent poles, 2 cows, and 2 beef cattle. All this was to cost about \$250 if the family had nothing to begin with, except clothing, bedding and cooking utensils. The weight would be about 2700 pounds, including the family, but counting on the family to walk most of the way, would reduce the load to about 1900 pounds.

Nauvoo presented a busy scene in those days. Men were hurrying to and fro collecting wagons and putting them in repair; the roar of the smith's forge was well nigh perpetual. Brigham Young and his associates studied maps and reports of the Great Salt Lake basin. Thus passed the year 1845.

There is but little mention in the book of the Temple. We do know that both Jonathan and Olive received their endowments on 22 December 1845 and that they were sealed on 27 January 1846. Heber C. Kimball and Jonathan Hale arranged for Aroet Hale to be ordained an Elder and receive his endowments. Then Jonathan, at Apostle Kimball's request, let Aroet accompany the Kimball party as teamster. Bishop Hale remained in Nauvoo to help the people secure outfits and traveling equipment. This was particularly a difficult task in the cases of many who had neither equipment, nor money with which to purchase. By March the great caravan, organized into companies, was on its way westward across the plains of Iowa, and by the first of June, more than 900 wagons were on the road.

Jonathan succeeded in outfitting his company and they were on their way in early June. Aroet had returned to help him, and met him part way. The company safely arrived at Council Bluffs, a distance of 300 miles on 16 July 1846.

On 13 July 1846, President Young met with military men representing the United States with a request for a battalion of men to help fight the war with Mexico. Four companies were raised. A few days later, Bishop Hale and Aroet attended another meeting where another company was raised. Aroet stepped forward to volunteer, but was counseled by Heber Kimball to remain to help his family. Jonathan had a broken leg, and Olive was expecting another child. Aroet took the counsel and stayed with the family.

The Saints continued to arrive by the hundreds, and it was obvious that they would have to remain the winter in Council Bluffs. On 17 July 1846, the day after Jonathan's arrival, another meeting was held. Several men were selected to be Bishops and assist the families of the Battalion members. They also were to assist in bringing the poor who had been left in Nauvoo, and not stop until all who wanted to come were able. Jonathan H. Hale was one of the men selected for this purpose. Four days later, another meeting was called and twelve men were called to preside in all matters spiritual and temporal. Both Heman Hyde and Jonathan were called to this position. That same day

he was given the assignment, with two others to go to Fort Leavenworth and receive the pay from the Battalion members on behalf of their families.

On 27 August 1846, Olive gave birth in a tent, on the ground, to a daughter, Clarissa Martha. She was the fourth daughter, and the eighth and last child born to this union.

At the high council meeting held on 5 September 1846, the startling announcement was given, "Bishop Jonathan H. Hale is dead." Even though weary clear through, he was always "at his post" filling the callings and assignments that had been given him. He eventually came down with malaria, so common in the camp at this time. He was forced to lie down to rest, never to get up again. He died at the age of 46 years. Just four days later, his faithful wife Olive, then sick in her tent with baby Clarissa, now weak and weary of body and mind, had come to the end of her earthly pilgrimage. Olive, with her devoted husband, had borne the relentless persecutions, hardships and privations. She could go no farther, and she joined her husband on 8 September 1846. As if this were not enough, little Olive Susan, then two and a half years of age, died of the same malady on 15th of September. And baby Clarissa Martha succumbed on the 18th of September. She was just 22 days old.

When Jonathan was on his sick bed, he called his family near to counsel them and bid them goodbye. He gave them his blessing and said, "Stand by the Faith and continue on with Brother Brigham and Brother Heber to the Rocky Mountains. It is God's work and we must not fail. Do not be persuaded to turn back, even though our relatives insist upon it. Go with the Church and God will bless and preserve you."

Shortly before Olive died, she called the children to her side and showered upon them the affection and love that only such a Mother could bestow. She realized that with her going, the children would be left alone, and she admonished them to follow the counsel given them by their dying Father, to go with President Young and the Brethren to the mountains, and to remain true and faithful. Then she turned to Aroet, who was the oldest in the family, and asked him to promise that he would see that this was done. When Aroet answered that he would do so, Olive smiled sweetly, and said she could now "go with Jonathan." She then peacefully passed over to him.

While in Nauvoo, Olive had made temple robes for herself and Jonathan. They were buried in these robes in a grave that would also hold their little daughters. The other four children were now orphans, left to make the trek to the west, keeping the faith, and keeping the promises made to faithful parents.

Source: *Bishop Jonathan H. Hale of Nauvoo His Life and Ministry*, by Heber Q. Hale 1938