

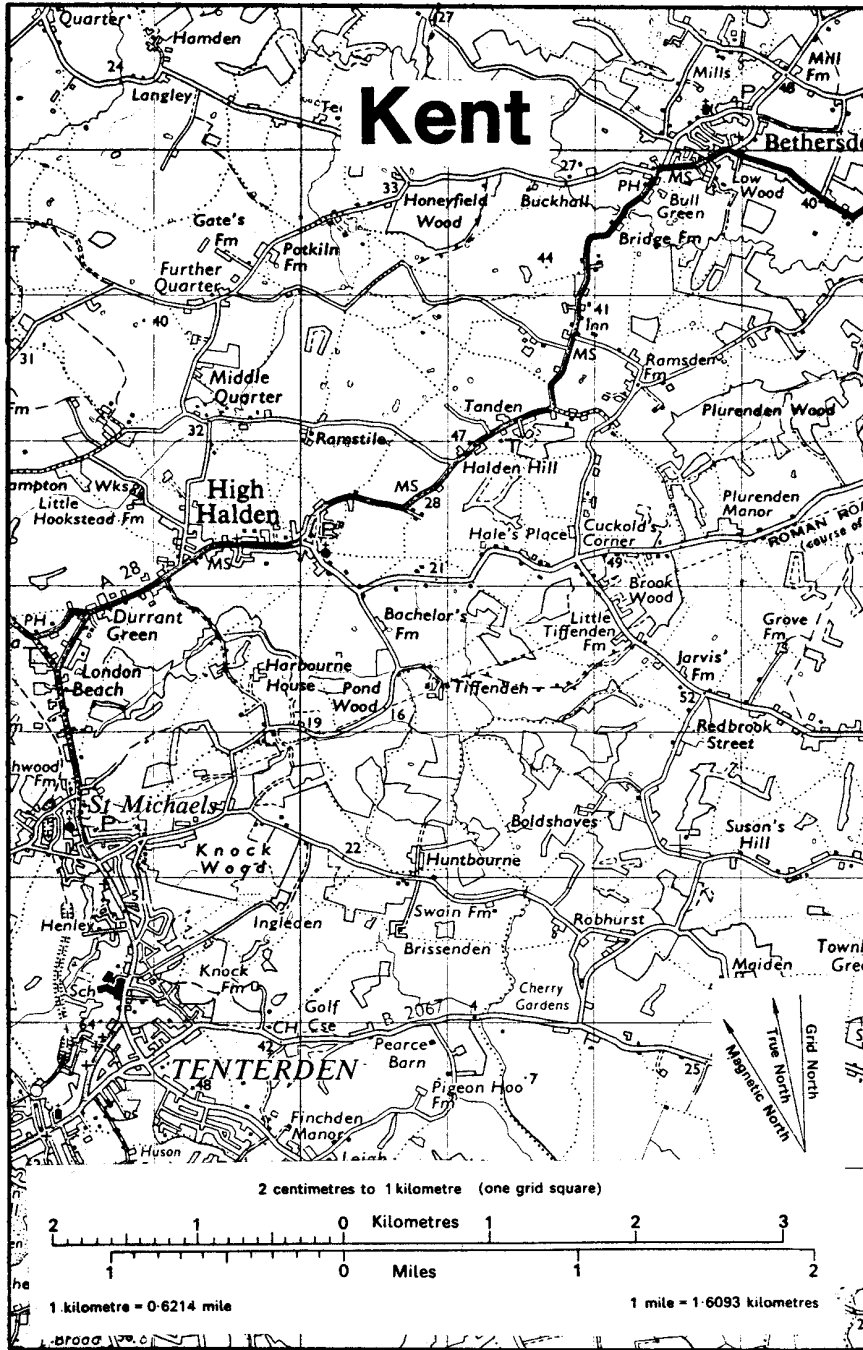
From Kent

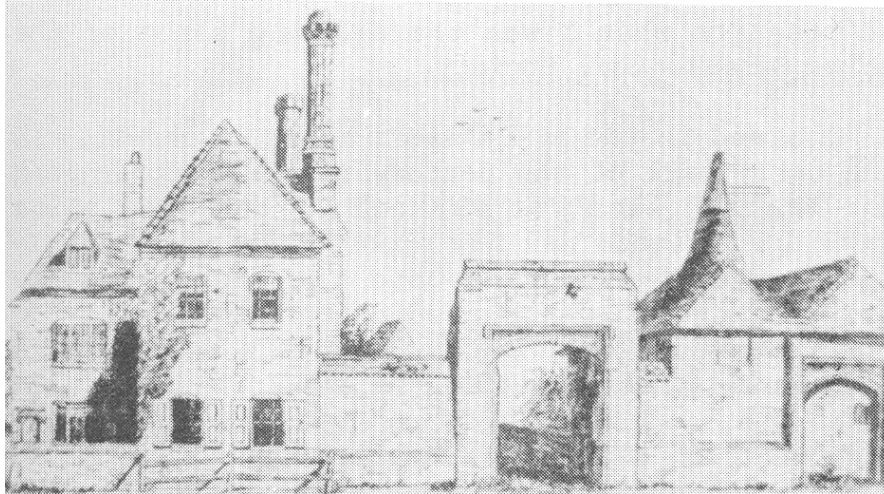
“According to the most reliable information which I have been able to obtain, the original ancestor of the family was Tonne, Lord of Hales and Luceby, in the time of Edward the Confessor.”¹ From this man descends Sir Nicholas Hales, who introduced the Hales name into Kent County and resided at High Halden.

“Halden, in the hundred of Blackborne and Barkeley has nothing worthy in it that may oblige a remembrance, but only Hales place, from whence, as from their fountain, the several streams of the Hales, that in divided rivulets have spread themselves over the whole county, did originally break forth,” wrote Thomas Philipott, Esquire. “But where Hales place is now placed, or in what angle of the parish it is situated, I confess I cannot instruct myself, unless it be that great house which was the original seat of the Scots, before they planted at Congerherst in Haukherst. . . . Indeed it is often mentioned in the pedigree of Hales, and likewise in the deeds of that family, as lying in Halden.”²

“Hales Place is an ancient residence embosomed in foliage about one mile east from the church (High Halden), and is eminent as having been the original seat of the family of Hales, who in the reign of Henry VIII removed to Tenterden.”³

The Hales family was very prolific and spread themselves from Kent throughout all of England. Information regarding them would take more space than I have allowed for this book and they are the subject for a future volume.





Tenterden Place, an early Hales family residence

How the Hales family descends from the original Nicholas Hales is not known. The records being hidden during the Oliver Cromwell period. I have been able to trace them from records kept by my family and from information gleaned during my years of research when I was the driving force of the Hales Genealogical Society.

England in the 1600s was a scene of unrest. In the early part of the century people left England for the new land for several reasons including religious freedom and new opportunity. In the mid-1600s the civil war deposed the gentry and new religious movements gained footholds. While the civil war disrupted the country it also disrupted the church. Record keeping in the Anglican Church, which provided clues to ancestry, was almost non-existent from 1640 to 1660. The unrest subsided in the late 1600s and order was restored to the land and to the records of the church.

Some of our ancestors left for the new land and

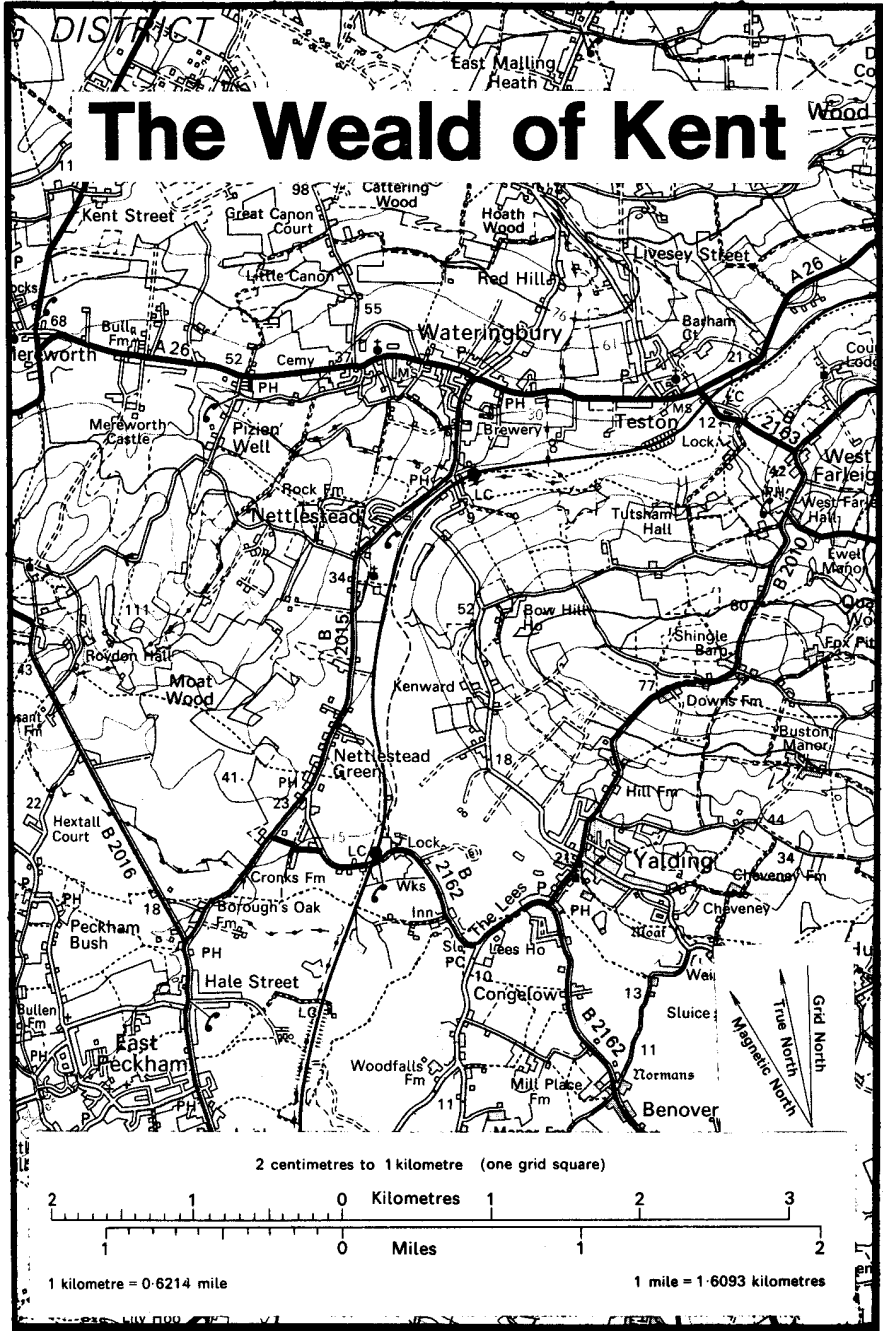
some of them remained in England. Some of our ancestors were of the English gentry and some of them were poor.

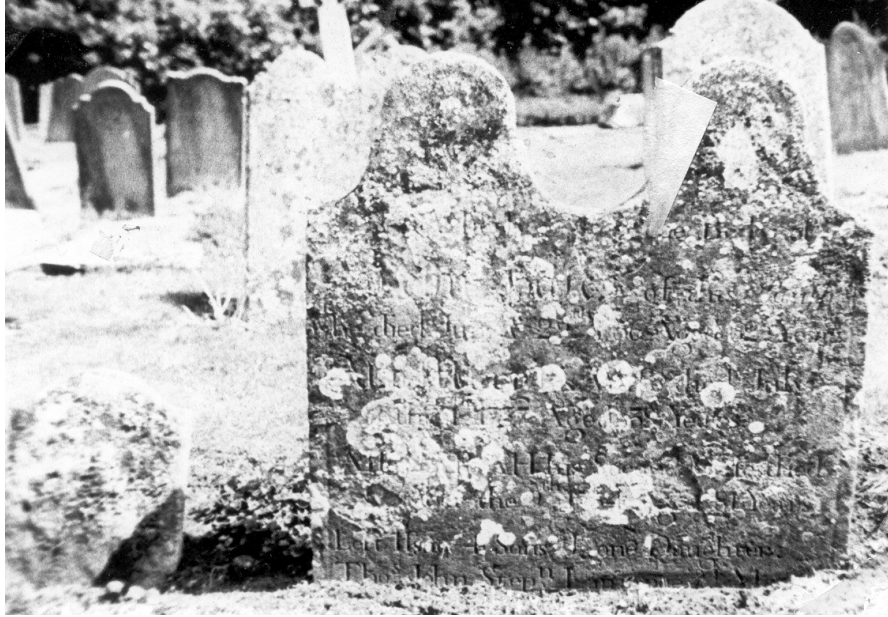
There were several Hales families in the Maidstone, Kent area in the 1500s and 1600s. Thomas and Nicholas of Yalding and Thomas and Nycholas of Mereworth might even be the same two families in two different locations in close proximity. They are particularly interesting because Jacob Hales, my earliest known ancestor, was from Yalding. Hopefully someone in the future will be able to prove the relationships and sort out these early Hales generations.

If Jacob Hales descended from the gentry I cannot determine, but he suddenly appears in the town of Yalding, Kent with his new wife, Elizabeth Penny, who he married at East Malling on November 10, 1692. She was the daughter of Henry Penny and was christened at East Malling. This Hales family enlarged to at least six sons and two daughters. How Jacob Hales came to Yalding is not known, but perhaps he is one of the Hales boys named James mentioned by some of the families in this area, Jacob being the Latinized form of the name James.

Perhaps Arnolde Haille of Frinstead is a relative, as Frinstead is the place where John Hales, the oldest child of Jacob and Elizabeth Penny Hales, traveled to court Mary Foster. This was before dictionaries standardized spellings of words and often people were pleased that they could spell their names differently than others in the same family.

John Hales married Mary Foster and they made Boxley, Kent their home. This couple had a family of six sons and one daughter; their fourth son, Stephen, being



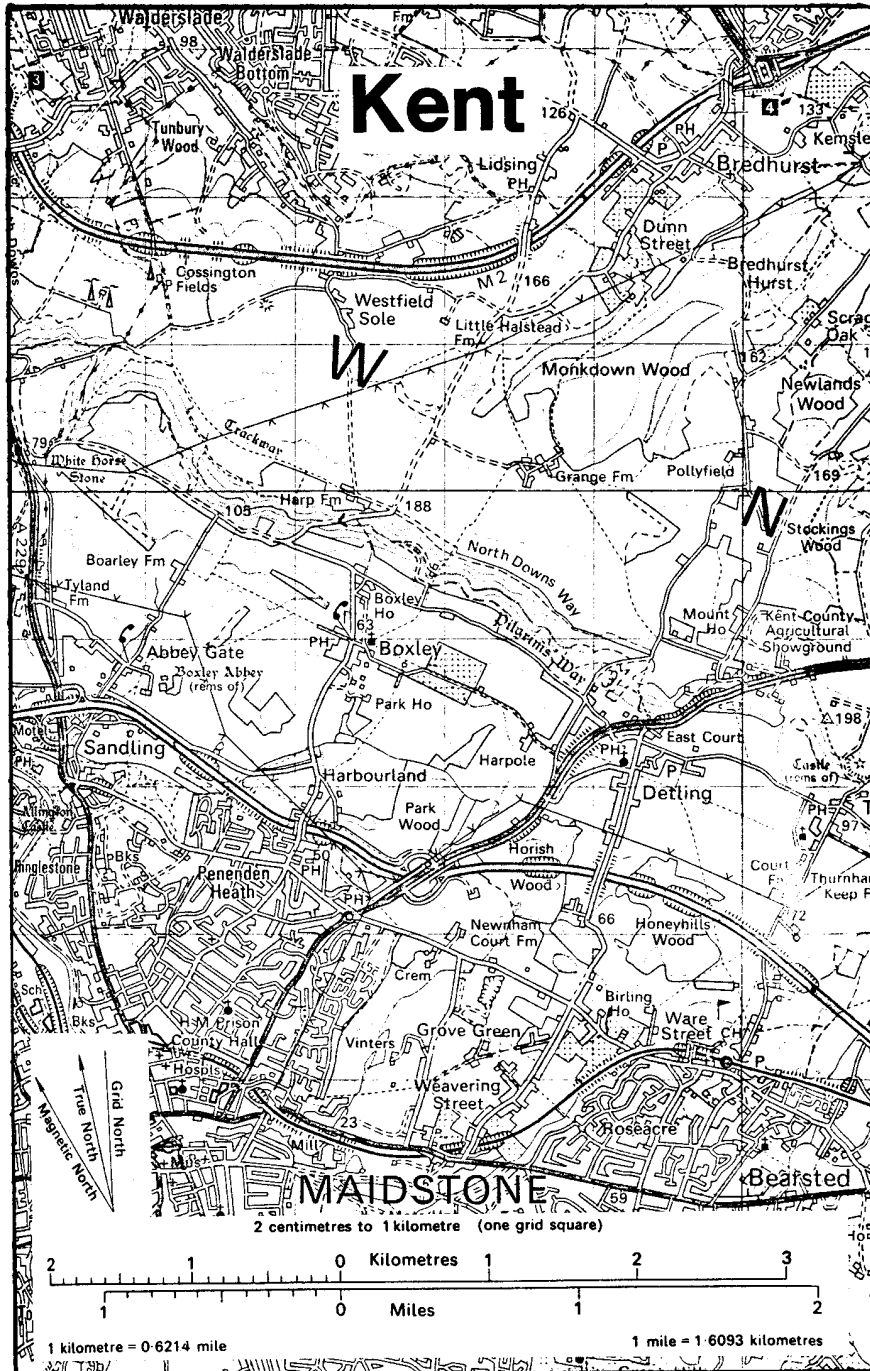


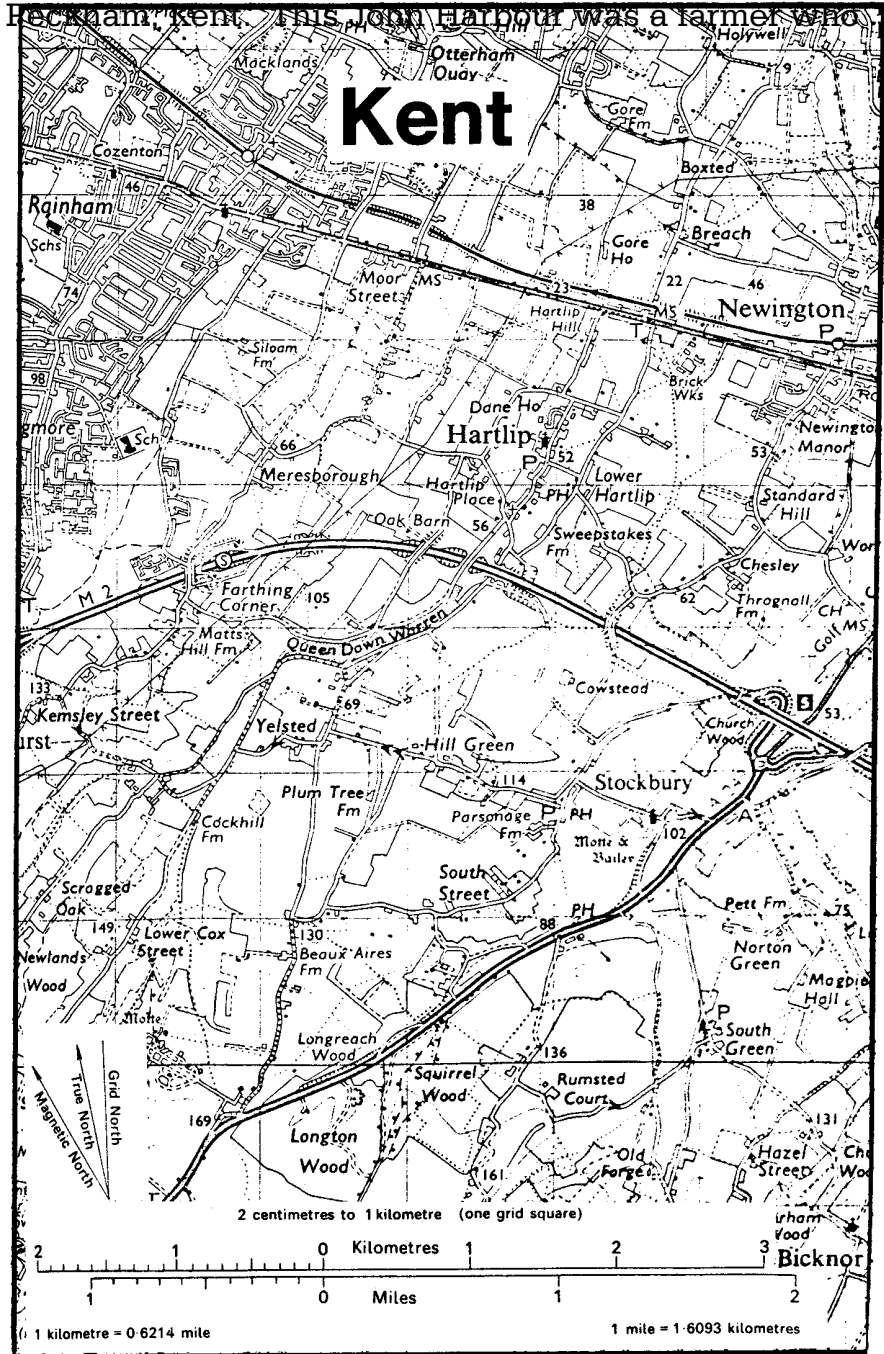
Photographed in May of 1981 in the Boxley churchyard the barely readable headstone details

Here lies the Body of
 John Hales of this parish
 he died July 29, 1756 aged 62 years
 also Mary his wife (small headstone at the left)
 died July 1, 1737 aged 38 years
 Also Sarah his second wife
 died October the 12, 1754 aged 81 years
 left issue 4 sons and 1 daughter
 Tho^s John Stepⁿ Lawrence and Mary

our ancestor. This Stephen married first Ann Clinch and secondly married Sarah Wells when Ann died. His son Stephen, by Ann Clinch, and his son Henry, by Sarah Wells, are both direct ancestors.

Stephen, son of Stephen and Ann Clinch Hales, married Margaret Waterman. She was previously married to John Harbour on October 15, 1784 at East





Peckham, Kent.. This John Harbour was a farmer who went to the parish of Westerham and stole two cows and a calf that belonged to a farmer named Luck. He was hanged at Penenden Heath on April 5, 1786 for his crime leaving Margaret a widow. She then married Stephen Hales on September 9, 1789.

Henry Hales, son of Stephen and Sarah Wells Hales, married Hannah Kidney and had a family including Mary Ann Hales. Mary Ann was christened at the Isle of Sheppey, Kent on October 11, 1799. This family can be found in several towns in Kent. As they traveled, no doubt some time was spent with the Stephen and Margaret Waterman Hales family. At any rate Mary Ann, daughter of Henry and Hannah Kidney Hales, and Stephen, son of Stephen and Margaret Waterman Hales, became well acquainted.

With common grandfathers but different grandmothers, cousin Stephen Hales married cousin Mary Ann Hales on August 31, 1816 at Rodmersham, Kent, England. This family left England and arrived in Canada in 1832.

From Mary Isabella Hales' journal:

“I was born on the twentieth of November, 1818, in the town of Rainham, county of Kent, England. I am the daughter of Stephen and Mary Ann Hales, and am the eldest daughter of a large family. My parents were honest, industrious people; and when very young I was taught to pray, to be honest and truthful, to be kind to my associates, and to do good to all around me.

“My father was of the Methodist faith, but my mother attended the Church of England. As I was

religiously inclined, I attended the Methodist Church with my father, who was faithful in the performance of his religious duties, although he never became a very enthusiastic Methodist.

“In the year 1832, when I was in my thirteenth year, there was great excitement in the town where I lived, over the favorable reports that were sent from Van Diahman'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 emigrate to the town of York, afterwards called Toronto. 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. We had a tedious voyage of six weeks across the ocean, and my mother was sick during the entire voyage. During the passage across there were three deaths on board – one of the three being my brother Elias, whom we sorrowfully consigned to a watery grave.

“Our ship anchored at Quebec in May, and after a tedious passage up the St. Lawrence by steamer, we landed in safety at the town of York, June 16, thankful that we were at our journey's end. Here we were in a strange land. 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 health.

“In the spring of 1833 we removed into the

country about eight miles, to a place located in the township of York, and in the spring of 1834 I attended a Methodist camp-meeting in that neighborhood, where I formed the acquaintance of Mr. Joseph Horne, who is now my husband.

“The most of the time for the next two years I lived in service in the city of Toronto, going once in three months to visit my parents.

“On the ninth day of May, 1836, I was married to Mr. Horne. He owned a farm about one mile from my father's house, and I removed to his residence soon after our marriage. I now felt that I was settled in life, and, although I had not been used to farm work, I milked cows, fed pigs and chickens, and made myself at home in my new situation, seeking to make my home pleasant for my husband, and working to advance his interests.

“About the first of June, of that year, report came to us that a man professing to be sent of God to preach to the people would hold a meeting about a mile from our house. My husband decided that we should go and hear him. We accordingly went, and there first heard Elder Orson Pratt. 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," said he, finally, "there are none but children and fools who join them," and left us to our fate. In July (1836) I was baptized by Orson Hyde, and ever after that our house was open for meetings, and became a home for many of the elders.

"In the latter part of the summer of 1837 I had the great pleasure of being introduced to, and entertaining, the beloved prophet, Joseph Smith, with Sidney Rigdon and T. B. Marsh. I said to myself, "O Lord, I thank thee for granting the desire of my girlish heart, in permitting me to associate with prophets and apostles." On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of my feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature.

"The saints in Kirtland removed in the following spring to Missouri. We started from Canada in March, 1838 with a small company of saints. The roads were very bad, as the frost was coming out of the ground, consequently I had to drive the team

during a great portion of the journey, while my husband walked.

“On arriving at Huntsville, one hundred miles from Far West, we found several families of saints, and tarried a short time with them. There I was introduced to the parents of the prophet, and also to his cousin, George A. Smith. At a meeting held in that place I received a Patriarchal Blessing from Joseph Smith Sr. He told me that I had to pass through a great deal of sickness, sorrow and tribulation, but “The Lord will bring you through six troubles, and in the seventh He will not leave you;” all of which has verily been fulfilled.”

Mary Isabella Hales Horne, with her husband and family, reached Far West in August of that year, and received their full share of the privations incident to the settlement of that city, and also a full share of exposure, sickness and peril incident to the expulsion of the saints from Missouri. Finally thereafter they gathered to Nauvoo.

Charles Henry Hales biography

The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:

“I, Charles H. Hales, was born in the Parish of Rainham, county of Kent, England, on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had

Godfathers and Godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible, since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation. It was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.

“My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued in the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wondering's as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I

always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the Sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.

“I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith Sr., the Patriarch of the Church for I received my Patriarchal Blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord. The same year I left Kirtland, I was ordained a priest in the Aaronic Priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints 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 in 1838.

“We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the

early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of The Church of Jesus Christ of Latter-day Saints.

“Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinckle, who was President of the Branch. I was asked to assist them in defending the place as they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum, his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

“The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I

was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

“In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother Obanion when he fell. Soon after the battle the Governor's troops came to Far West, and demanded every man that was 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. 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, since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county.

Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

“I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

“The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

“As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House.

“The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

“In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the Temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days,

that all men must sooner or later bow to that priesthood, held by The Church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

“After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.”

Stephen Hales biography

Stephen Hales, third child and second son of Stephen and Mary Ann Hales, records the following biography in the Second Quorum of Seventies records:

“I, Stephen, son of Stephen and Mary Ann Hales was born in England, Rainham parish, county of Kent, in the year of our Lord 1820. My father was a professor of religion. When I was eleven years old, my father removed to America, with all his family. We located in Canada.

“We all tarried there five or six years when Parley P. Pratt came and preached to the people where my father resided. In a short time my father

and mother united themselves with The Church of Jesus Christ of Latter-day Saints and removed to the place of gathering in Far West, Caldwell County, Missouri. At the age of eighteen I was baptized by Elder Hunter in Daviess County, Missouri.”

Stephen Hales was caught up in the activities of the saints to protect themselves from the spirit of mob-fever that was rampant in Missouri during these trying times. No doubt Governor Bogg's “extermination of the Mormons” order caused some of this activity. The Haun Mill massacre where wives and children of many of the saints were killed also led to protective feelings among the saints. Stephen's story continues.

“A number of the brethren started off on an expedition, and I with the rest, to search out the designs of the mob. We came to the place where they had camped the night before where they had buried a cannon. I found the cannon and some powder and balls. And, from there we returned home to our city.

“In a short time, I heard the mob was letting the brethren's fences down and turning the cattle into the corn fields. 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 and a short time later left our homes as exiles and came to Quincy, Adams

County, Illinois. We resided there four years and came to Nauvoo in the twenty-fourth year of my age.

“I was ordained into the Quorum of Seventies under the hands of President Joseph Young and Isaiah Butterfield. I was united to the Second Quorum of Seventies and by the assisting grace of God, I shall try to stand in my lot and station as long as I live on the earth. And, when I leave this world of trouble, I hope to meet my brethren in the next better world and praise God through all eternity.”⁴

Stephen Hales married first Eveline Lydia Carter, daughter of Simeon Doget Carter and Lydia Kenyon Carter at Nauvoo, Illinois on October 16, 1842. He married second Henrietta Keyes, daughter of Samuel Keyes and Nancy Ann Delgarn Keyes, on December 23, 1851. Stephen was the father of fourteen children by his two wives. He and his wives are buried in the Bountiful, Utah cemetery.

Harriet Hales story

Sylvia Barlow, granddaughter of Harriet Hales, tells this story about her grandmother:

‘Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, Stephen, Henry William and Elias, and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad

experience of seeing one of her brothers, Elias, buried at sea.

“They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon Meeting the father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

“In the spring of 1838 they started by team to join the body of the saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the church and emigrated to Quincy.

“Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hanna Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the saints by the mob.

“Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went in search of them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

“They started for the Rocky Mountains in the spring of 1851, and it is believed that they were in

John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister Isabella's two sons, Joseph and Henry Horne, met them in Parley's Canyon and took them to the Horne Home. Isabella and her family had come west with the second company of pioneers in 1847.

“After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was located a quarter of a mile south of the Woods Cross depot. It was quite a roomy house with a large attic, and was built on their homestead. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who only lived one year), and James (who died at ten months).

“The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard, Harriet prepared lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on the

bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimming's to make candy.

“The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family and friends. Singing school was often held in their home.

“Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay the doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society; she was a very fine needle woman.

“She was matron at the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for thirty-nine years.

Henry William Hales story

This sketch was compiled by an unknown author many years ago. It was not in the original Windows book. It has been added here and edited by Kenneth Glyn Hales.

For additional information on the family of Henry William Hales refer to The Hales Newsletter, Volume 4, Number 1, "There Goes Matilda," and Volume 4, Number 2, "The Gypsies are Coming! The Gypsies are Coming."¹⁵

"Henry William Hales, the sixth son and ninth child of Stephen Hales and Mary Ann Hales, was born on August 7, 1829 at Rainham, Kent, England.

"Henry was nearly three when his father and family immigrated to Canada in the spring of 1832 and settled at Toronto. He was in his seventh year when his father, mother, older brother Charles Henry, and older sister Mary Isabella, embraced The Church of Jesus Christ of Latter-day Saints in the year 1836. In his ninth year, in 1838 in the spring, the Hales family started by team to gather with the saints at Far West, Missouri. The roads were bad because of the spring thaw, and following several stops along the way they arrived in the fall. Now the Hales family was with the main body of the church and were subject to all of the persecutions of that time.

"Henry first saw the Prophet Joseph Smith at Kirtland when he was betrayed into the hands of the mob by Colonel George Hinkle, and heard him, along with other prisoners, sentenced to be shot without being given a hearing.

"From Far West the Hales family was expelled from the state of Missouri with the rest of the saints and went to Quincy, Illinois. They remained at Quincy until 1841 when the Hales family, with Henry in his twelfth year, removed to Nauvoo, Illinois.

"It was at Nauvoo where Henry heard the Prophet Joseph Smith preach and prophecy and say, "Thus sayeth the Lord." He heard him say that he had finished his work and rolled the burden of

the Church onto the Twelve Apostles and that they had to round up their shoulders and bear off the Kingdom or they would be damned. The Apostles were given all the keys, power and authority he held to build up the Kingdom, and they had to do it. He had laid the foundation and they had to build it up.

“Henry was nearly fifteen when he saw the Prophet Joseph Smith being taken to the jail at Carthage, Illinois and heard him say, “I am going like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offence to God and all men, and it will yet be said I was murdered in cold blood.” He saw Joseph and Hyrum Smith in their coffins. He knew they were men of God.

“Henry was baptized November 9, 1844 by Jona C. Wright at the age of fifteen. Less than a year later, he was just sixteen when he was ordained a Seventy June 29, 1845, at Nauvoo, and was a member of the 29th Quorum. He received his endowments in the Nauvoo Temple December 31, 1845.

“When the saints began their trip west, Henry was with the first that crossed the Mississippi to leave Nauvoo. He joined the Camp at Sugar Creek in Iowa, and continued with the Camp to Garden Grove where he helped build the houses and plant the fields for those that were not able to go on that season. Then he went back to Nauvoo to help his father's family start west. They went to Fort Madison, Iowa, just across the river from Nauvoo, where he and his father were taken very ill. His father, Stephen Hales, died at this place October 5th, 1846 and was buried in the City Cemetery on October 7th.

“Henry was just getting well when the mob came and made war on the saints that were left.

They could hear the canons distinctly. They went on to Garden Grove, Iowa that fall and lived there until the following winter when they returned to Fort Madison where Henry obtained work.

“The next year Henry returned to Garden Grove to take care of the stock. His mother married William G. Thompson. He took the teams and moved them to Garden Grove where they remained until 1850 when he married Eliza Ann Ewing on the 19th of May.

“In the spring of 1851 they started for Salt Lake. His mother died on the plains and was buried at the Ancient Bluff Ruins. They arrived in Salt Lake about the first day of Autumn. He first built a house at Little Cottonwood and lived there until the spring of 1853. At that time he went to Cedar Valley and made his home.

“During the Indian troubles Henry helped build two forts. He participated in all the Indian troubles and through the Grasshopper War when flour could not be bought for any price. On January 11, 1857 he married Sarah Jane McKinney, and received his Patriarchal Blessing from John Young on August 27, 1857. He was then called to go to the city to be in readiness to go to Echo Canyon if needed. He was there when the U.S. Commissioners came to investigate the trouble between the people of Utah and the U.S. Government, and he stayed there until the trouble was settled.

“Henry lived in Cedar Fort until the fall of 1859 when he removed to Big Cottonwood Canyon and stayed until 1861. Then he moved to Weber Valley and made a farm at Enterprise, Morgan County. He and his brother, Stephen, were two of the first farmers in Enterprise.

“Henry and Isaac Bowman were among the first school teachers in Enterprise. He was chosen and served as Counselor to Bishop Charles Peterson.

He was also road commissioner and laid out most of the roads in the county. While at Enterprise, at high water, the Weber River cut his farm in two and carried about ten acres of the best land away. Soon after, the railroad took a strip and they cut in the ditches. On October 14, 1872, he was sealed in the Endowment House to Jane Spencer Hall. He lost six crops to grasshoppers, so in 1873 he sold out and moved back to Cedar Valley.

“In Cedar Valley Henry and his family rented a farm and ran a stock ranch until the fall of 1877 when they moved to Laketown in Millard County. There they entered and fenced a quarter section of land, farmed and raised stock and sheep until 1891 when they moved to Deseret, Millard County.

“Henry was ordained a High Priest in The Church of Jesus Christ of Latter-day Saints at Fillmore and he was Presiding Elder of Laketown until he moved to Deseret. He was appointed one of a committee of three to complete the Deseret meeting house and continued until it was completed. He was set apart as Counselor to Bishop Milton Moody and continued in that calling until the reorganization of the wards on November 22, 1898. At that time he was set apart as Counselor to Bishop Frank Hinckley until he resigned on account of ill health and could not see when out after dark. He was ordained a Patriarch by John Taylor assisted by Reed Smoot and Ira N. Hinckley.

“Henry had the privilege of entertaining in his home President Wilford Woodruff and his wife at two different times. Also Owen Woodruff and his wife at the same time. A number of times he entertained in his home President Lorenzo Snow, wife Jennie, and a son LeRoy. He also entertained President Joseph F. Smith several times, along with two of his wives and two of his sons, Hyrum M. and

Joseph Fielding Smith. Others that were entertained included Apostles Reed Smoot, his wife and son; George O. Cannon; Francis M. Lyman and wife; Anthon H. Lund; Heber J. Grant; John W. Taylor; Henry George Teasdale; Orson F . Whitney and Charles W. Pemoose as well as several of the First Seven Presidents of Seventy, B. H. Roberts; Rulon S. Wells, and Joseph McMurrin.

“Henry was the father of nine children by his wife Eliza Ann Ewing and the father of fifteen children by his wife Sarah Jane McKinney.

“Henry William Hales died June 25, 1909 of heart trouble, following an illness of a week, while visiting in Woods Cross, Utah. He was buried in Deseret, Millard County, Utah. “

1. Rev. R. Cox Hales, M.A. *Archaeologia Cantiana*, Multiple volumes, *Publication of the Kent Archaeological Society*. (London: Mitchell and Hughes, 1892), Vol. 14 p. 61.
2. Thomas Philipott, Esquire, *Villare Cantianum; or Kent Surveyed and Illustrated*. (London: W. Lane, 1776), p. 176.
3. Samuel Bagshaw, *History, Gazetteer, and Directory of the County of Kent, Comprising a General Survey of the County*. (Sheffield: Ridge, 1847), Vol. II p. 623.
4. Recorded by B. W. Elliot on September 6th, 1845 at Nauvoo, City of Joseph.
5. Kenneth Glyn Hales, *The Hales Newsletter, New Series*, (Privately Printed, 1995 – 2002), Vol. 1 – 7.
(Note: These Newsletters can be found at the Salt Lake City Family History Library as well as other main Family History Libraries).