

Alma Helaman Hale, Jr.

ALMA HELAMAN HALE JR.

BORN: JUNE 11, 1857 — GRANTSVILLE, TOOELE CO. UTAH

MARRIED: OCTOBER 1, 1884 — LOGAN TEMPLE

MISSION: APRIL 9, 1889 — GREAT BRITAIN, APRIL 24, 1889 — IRISH MISSION

MISSION PRESIDENT: MAY 30, 1990 TO APRIL 27, 1991 — IRISH MISSION

DIED: APRIL 9, 1938 — LOGAN, CACHE CO. UTAH

BURIED: LOGAN, CACHE CO. UTAH

PARENTS: ALMA HELAMAN HALE AND SARAH ELIZABETH WALKER

will multiply upon the earth and you will possess them and have them for a possession with an inheritance upon the earth. And your work will follow you and will continue through all time and eternity and you will be prepared through diligence to receive all the blessings of the Holy Priesthood and many more unmentioned. And you will behold the Lord in his glory to be received up into his presence and to enter into the glory of Zion when it is brought forth no more to be thrown down and you will be made glad and rejoice in the society of the inhabitants of Zion.

These blessings I seal upon your head in the name of the Lord Jesus Christ, Amen.

Alma Helaman Hale, Jr.

January 10, 1886

John H. Tippetts

A Patriarchal Blessing given to Alma Helaman Hale, Jr.

Patriarch: John H. Tippetts

January 10, 1886

A Patriarchal blessing by John H. Tippetts upon the head of Alma Helaman Hale, Jr. Born in Grantsville, Tooele County, Utah Jan. 11, 1857. Son of Alma Helaman Hale and Sarah Elizabeth Hale.

Alma Helaman Hale, in the name of the Lord Jesus Christ I lay my hands upon your head to seal upon you a Patriarchal Blessing which is an ancient order of the patriarchs of old to seal blessings upon their children which should continue with them from generation to generation and upon those that were heirs of the priesthood to continue with them through all the generations until the dispensation of the fullness of times when the priesthood should be revealed and the priesthood to be continued through all coming time. And you have been brought forth in this generation to continue your work for you are a literal descendant of the house of Israel and of the seed of Abraham and of the blood of Ephraim through which the priesthood was to continue until the earth should be redeemed from under all its corruption. You are entitled to all the blessings of the Holy Priesthood for you have taken your lineage through the agency of your father and mother who have taught you all the blessings of the everlasting covenant and you have endeavored to take that course that would secure all these blessings unto you. And you will receive the blessings of posterity that will be a source of comfort to you and

Alma Helaman Hale Jr.

January 24, 1860

Grantsville, [Utah]

Patriarch John Young

In 1860 on January 24th, I received a Patriarchal Blessing, a copy of which I now record:

Given by John Young, Patriarch at Grantsville my birthplace, on the head of Alma Helaman Hale Jr. son of Alma H. and Sarah E. Hale.

Our Father in Heaven. We ask thee to let thy Spirit rest upon the lad. We say unto you Alma you shall be blessed from this time henceforth and forever the spirit of wisdom and knowledge and council shall rest upon you. You shall live and grow up to be a mighty man in Israel. Be initiated into the kingdom according to the Holy Order. Be clothed upon with the power of the Holy Priesthood. The destroyer shall not have power over you. Nor Satan to lead you astray. The candle of the Almighty shall be as a lamp to your feet. It shall be your meat and drink to obey the council of your parents. Wicked boys shall not have power to entice you nor to lead you into the paths of vice. You shall have power to grow up unto Christ, your living head. Be a mighty man in Israel to bear the vessels of the Lord when the Fathers shall sleep. You are a lawful heir, a literal descendent of Ephriam. The blessings of the fathers shall be upon you. In the own due time of the Lord you shall have wives and children and a numerous posterity on the earth. You shall be a blessing to your fathers' house and your forefathers'. You shall live on the earth to see the downfall of nations, see Zion established in her beauty, and administer salvation to thousands, see Israel gathered and be a savior upon Mt. Zion. The gifts of seeing your enemies and live to see the winding up scene and have power to come forth in the first resurrection. All these blessings I confer upon you and say you shall be preserved like Samuel of old to fulfill all these predictions if faithful. I seal you up to eternal life with Prophets and Apostles in the Kingdom of God.....Amen.

L.O. Littlefield, Scribe

Autobiography of Alma Helaman Hale Jr.

A brief sketch of the life of Alma H. Hale Jr. comprising some of the manifestations of the power of God made manifest to me under my personal observation which I hope will serve as a testimony to those of my posterity who may live after I am gone to the spirit world. I was born June 11, 1857 in Grantsville, Tooele Co., Utah. My mother died when I was about four years old. I do not remember her in life but I remember Father lifting me up to see her in her casket. This left me and Sister Olive Elizabeth motherless. Mother died in childbirth, to a son who also died soon after mother.

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I was blessed by John H. Clark. Baptized by my Father June 10, 1865 and confirmed June 11, 1865 by Aaron Sceva, rebaptized by my father September 9, 1865, reconfirmed and ordained and an Elder by John Robert, Bishop of Grantsville Ward. I was present and became a member of the first Sunday School organized in the ward, was a punctual pupil and won several prizes for my faithfulness.

I was one of a number of young men to organize a Young Men's Literary Club, at which we became much interested. Shortly after, however, Junius F. Wells and associates came and organized the Young Men's Mutual Improvement Association which was along the same lines in which we were already working. I was a regular member and was considered one of the most faithful. I always was taught to pray — and kneeling by my bedside, offered my simple little prayer. A habit which became a mighty strength and a great blessing to me in after life.

At this point I will relate my first noticeable answered prayer. One morning a neighbor came over and told my father that one of his cows had a young calf out on the range which should be seen to. I was quite small to undertake the task but I told Papa I could find them. So he saddled up a gentle horse and described the place where they were seen the day before.

I started out all puffed up thinking myself almost a man to be sent out on the range alone to hunt cattle. I went through the hills to every animal I could see until near night and could not find the cow. I returned home about dark feeling very much disheartened but Papa started me out again next morning, saying she must be there somewhere and I missed her. When I started he said, "Look good now my son. Don't come without her this time." I went over the same ground and saw about all the cattle I saw the day before, and would not give up as long as I could see any stock-without avail. Finally I started for home — discouraged.

It was nearly sundown and the horse seemed anxious to go toward home. I just crossed a deep

hollow through high sage brush and when I got on the other side on the hill, I stopped, remembering the words of Papa, "Don't come home without the cow." And if I ever felt like praying, I did then. So I slid off the horse and kneeled down and asked the Lord to show me the cow. I got on the horse and he started back toward the hollow which I just crossed. I said I knew the Lord would show me the cow and soon he went to the calf which she had hid a short way off and I went home as happy as a King, with the assurance that God lived and would hear and answer a prayer from the lips of a child, established faith in my hearth never to be forgotten.

I related the fact that my mother died when I was only a child. My Father married an English lady, Sarah A. Clark. I remember very well when we children came to the bedside of Father and his new wife.

On seeing her there I exclaimed, "Oh, Papa! You got us a new Mama."

"Yes my dear babies."

She took us over and hugged and kissed us and we were so pleased and we became so endeared to her and her to us, that it seemed we had sprung into a new life. She from that time forth manifested the spirit and love of a true mother. And I am indebted greatly to her for the faith of the Gospel, faith in God which I had through prayer.

Although she became mother of ten children, I can say that I never saw any partiality between us and her own children and the last words I heard her utter just shortly before she passed away, when she took me by the hand and kissed me with that fervent mother's love, and said, "I love you all just the same." Oh what a pal is mother.

Father was always a true and faithful Latter-Day Saint and always set a good example before his family. And when he died he left ten grown up sons, none of whom ever used tea, coffee, liquor, tobacco, or profane language. All held the Melchisedek Priesthood, all married in the Temple and all were active workers in the wards in which they resided.

While I was yet in my boyhood, one Sunday just after supper, my brother Ernest and Albert went down in the meadow about one half mile distant. An awful thunder shower came up, which scared them badly and they left the cows and started to run cross lots for home.

While running, a thunder bolt struck Albert and he fell to the earth face downward as if dead. The shock also knocked Ernest down, stunned, but soon he got up and began to scream and run for home. Father and I, hearing him, ran to meet him. By this

time it got pitch dark. When we met Ernest he exclaimed, "Albert is killed!" So we turned back to find him. It was several minutes before we did, finding him lying just as he fell, face down in the grass, apparently lifeless. Father turned him over, blew into his mouth and administered to him. Just when he got through Albert began to breathe as though it was just his last breath, but he began breathing a little faster and faster till it became regular and soon he began to scream.

As soon as we got to the house I got on a horse and went for some Elders. I think there were eight in number who formed a prayer circle and administered in turn to him, though he was raving like a crazy person. When they got through, he calmed down and came to and soon went to sleep. And so far as man could tell it was a case of raising the dead to life. This became a strong testimony to me of the power of God, through faith, and gave me much more confidence in the Lord, that he would answer prayer.

While I yet lived at home, I remember Father one morning asked me to pray in Family Prayer which was the first time in my life to be called on to take part. I had an awful time to get started, for I had learned a little prayer of my own and I could see that would not be appropriate on that occasion and I was in a box. But I made a start and Father helped me out. This did away with my formal prayer and I began to pray for things we needed and I never was caught in that fix again.

My schooling was rather limited, having only a short time each winter of school, going over and over the same books. Though I made the best use of the time that I could. The last two winters of school were in Salt Lake City at the Deseret University, Dr. John R. Park, Principal. After this I taught a small summer school class and a private school during the following winter. That experience was a great help to me.

When I was twenty years old I began to work out for wages. Being a lover of horses and stock, I went to Skull Valley and worked for Quince Knowlton for a young team, unbroken. When I got them mostly paid for he let me have the team to break and was to help drive his band of horses to Soda Springs to finish paying for them. Which I did.

Previous to starting, however, I got the team partly broke and one day my brother and I took them to the canyon after a load of cedar wood. That day was one to be long remembered. We got along fine till we got our load cut. We had to drag the wood about a half mile down a hollow.

When we got nearly to the mouth of the hollow,

Ernest was on lead and I behind a short distance. A limb of my drag caught in the bank in a narrow place where I was obliged to walk directly in front of the horse and throw the top end over on the horse's back. He of course, made a lunge, knocked me down and ran over me. The drag caught me and the horse was kicking and running. But in an instant I found myself on top of the drag on my back, head downward.

The next thing I knew I was up the hill on a trail a distance of 15 or 20 feet on my feet and running down after the horse. The only possible chance to have been there was by an unseen power which picked me up from that drag and stood me up in that trail. It was all done in an instant for the horse had only got about 200 yards from me and was still running. He stopped when he got to the other horse, but had scattered the drag on the way. We went back and gathered up the wood. When we got to the wagon a limb caught on the hind wheel and started the wagon down the hill. It ran a short distance and it turned a little so it was running back up and stopped. We hooked onto it and brought it back, loaded up and started for home.

A short time after we had to cross a steep rock hollow [with] a dugway on either side. Before starting, Ernest rough locked one wheel and was going to get on. I told him to walk down in case of accident, which he did. I started the team and the rough lock chain broke and the team could not hold the load over. I jumped down the hill, which was my only chance. I lit on my feet — load and team rolling after me — but stopped with the wagon on top of the load. I could not unhitch the team so I cut a breast strap and that released them. So we got them up, unbound the load, hooked on the wheels, pulled the wagon right side up and then up on the dugway.

We loaded on our wood and made another start though way after dark. We finally got out on good smooth road with only a few bruises and scratches which were very slight. Before we got home we met my cousin and one or two of the neighbors on their way to see what was the matter. We reached home about twelve o'clock at night. We had a rough time and what would be called by most people bad luck. But it was a strong testimony to me as a young man that god delivered me from those critical events, which to me was a miracle indescribable — as to how it all came about without serious accident.

I was then twenty one years old and I, through the advice of my Father, took a band of mares on shares which were in Gentile Valley, Idaho. I went to live with my Uncle Solomon H. Hale. From that

time I followed riding and worked for Uncle and at times for my board — I broke wild horses to ride and worked a great deal of the time.

I took to the activities of Sunday School and M.I.A. work in the Ward. I think about two years after I went there the ward was divided and Uncle Sol was put in as Bishop. He put me in as Ward Clerk and Superintendent of Sunday School and Ward Teacher in which positions I labored as faithfully as I could — becoming very much interested in the work. Although I had a hard struggle to get the Sunday School in working order, the ward being so badly scattered.

In the year of 1883 I was taken sick and for three weeks I suffered greatly. During this illness my right side was badly swollen and very painful. I had the Elders administer to me several times and got some rest through that source for each time the pain would ease up, but would come again. So Uncle Sol came to me one evening and said he thought they had better take me to Salt Lake City where I could get medical aid.

The thought of going to a doctor aroused my faith in God that I could be healed by His power. So I told Uncle, no, the Lord would heal me if he would get the Elders to come again. So he brought them and they came and administered to me. Before they took their hands off my head the swelling went down, pain ceased and I was well. I got on my feet and exclaimed, "I am a well man!" I slept all night and got up early next morning and was doing the chores when Uncle Sol came out. This was another strong testimony to me of the power of God through the Priesthood.

Shortly after this the Stake Presidency (William B. Preston, M. W. Merrill, and C.O. Card) came up to visit that part of the stake and invited Uncle Sol and Me to go along with them, which we accepted. We went to Chesterfield and Marsh Valley and then to Oxford, Idaho. They were contemplating the organization of a new stake.

While at Chesterfield they held a council meeting at which they talked over the proposition and wanted to put Uncle Sol in the Stake presidency and wanted me for Bishop in his place, but could not owing to the fact that I was not married. President Preston asked me if I was keeping company with anyone so I could get married soon. I told him I was not. he said, "Brother Alma, If I were you I would get married. And if I had no one in view I would go before the Lord and humble myself before Him and ask Him to show me a young lady who would be a good companion for me."

I felt the importance of his council and obeyed. So that very night I dreamed of seeing a young lady whom I had never seen and some one introduced me to her and said, "This is to be your wife." The next day as we traveled along I could not get this dream off my mind and I could see this lady before my eyes all the time, also the next day. And when we got to Oxford a friend of mine invited me to go home with him. While there, his sister-in-law came, to whom I was introduced. I could see at a glance that she was the girl of my dream. On leaving, my friend invited me to come back and get acquainted with his sister-in-law that he would like me for a brother-in-law. I told him I would.

On our way home I related the instance to Uncle Sol and told him, "I believe she will be my wife, as well as I know I live."

During the winter I made a visit and engaged her company and on the first of October 1884 we were married in the Logan Temple. Her name was Elizabeth Precinda Hendricks. This was another testimony that one can dream dreams which can be fulfilled through the power of God.

On another occasion I prayed the Lord to give me a testimony as to whether Joseph Smith was a true prophet or not. While I was under the influence of ether, when I had one of my fingers amputated, I saw Joseph Smith at the head of a great body of people, seemingly in the air going gradually upward. He turned to look over the mass of people and said, "Our course in onward and upward, follow me," then went on.

I will now go back to the organization of the new stake, which was called the Oneida Stake, William D. Hendrick, Pres.; Solomon H. Hale, First councilor; and George C. Parkinson, second Councilor; leaving Mormon Ward without a bishop. A new Bishopric was chosen which was; John B. Thatcher, Bishop; Myself, first councilor; and Arthur D. Young, second councilor. The name of the ward was also changed. I was ordained a High Priest and set apart by Apostle Moses Thatcher. The name of the ward accepted was Thatcher Ward. I labored in this capacity only about eight months when I was called to Oxford having been chosen Stake Clerk, Oxford being head quarters of the Stake. I officiated in that capacity about five years.

I was then called on a mission to the British Isles; this was one of the most trying times of my life. Up to that time money was hard to get and I was in debt. But I could not refuse. I trusted it to the Lord.

I began to prepare. I sold a team for \$150.00 on thirty days time. Three days previous to the time I

was to start the man brought the team back, said he failed to get his money and wanted me to take them back. I depended entirely upon the money to take me to my field of labor. At first I felt like sinking in the earth. But I said in my heart, "I'll go any way. And then something seemed to whisper, "Be of good cheer. All will turn out right." So I told him to deliver them to my Father at Smithfield and tell him to sell them for what he could get.

The next day he took the team to Logan where they were holding a fair. He could not find a buyer and was just starting home when a man came to him and asked if he would sell one of them. If he would he would give \$75.00 for one of them. Father told him he could have him. He got the money and went home with the other horse. So it was that much, but I did not know anything about it.

But now comes the hard trial. My wife had just given birth to Mabel, my second child, who was only two weeks old. I felt at times I could not leave them. I had no money, only \$3.00 to start out with and my dear wife, very sick, had milkleg. But that whisper continued "Go. All will be well." So I counseled with my wife and she said "Go. I will be all right." So the time came to start.

I bade them good-bye and blessed them. I arrived at my Father's that evening and found he had sold one of the horses. So next morning he and I went to the Temple and went through for the dead.

We took the other horse to Logan with us to see if we could not sell him. After we came out of the Temple we drove down town and he had a little business to attend to with Dr. Ormsby. While talking with him, Father asked him if he knew where he could sell a horse. The Dr. told him he was buying mares, not horses, but that he would look at him. He said if he suited he would buy him; he thought he could trade him for a mare. He came and looked at the horse and said he would give \$75.00 for him. We took him up, got the money and went back rejoicing, having received a fulfillment of the promise made by that whispering, "Go. All will be well."

The next day my Father and I went to Salt Lake City by train and attended the April Conference during which time I was set apart for my mission. A diary, which I kept in another book, I filled and started this book which only gives a little of the last part of my missionary work. I was appointed, after arriving at Liverpool to go to Ireland.

I did not hear from my wife until after I got there. When I got a letter from her she informed me she was up and around and was feeling pretty well.

At times on my journey I would think of my sick wife, and get a little worried, but that whispering gave me comfort, seeming to say "Be of good cheer. All is well."

I will now relate a few things which I may have in my journal. But I will relate them here for this is an abridgment or a short story of important events which serves as testimony of the truth of the Gospel and goodness of God to me.

I remember the first time I attended an outdoor meeting. My heels chattered on the pavement. I was so frightened. [I] myself and Elder E.M. Perkins were sent out in the country to open up a new field, we located in the town of Portadown. We met with a great deal of opposition from a mob element who came to break up our meetings, and in some cases they accomplished their object.

Once they set fire to the house by knocking a lamp from the mantelpiece which broke and poured the coal oil onto the floor, then kicked the fire from the grate into it. The flames reached the ceiling which caused a panic and in the rush to get out some were almost trampled under foot. We Elders soon put out the fire by smothering it with a table cloth.

At another meeting, the house was jammed full and a hundred or more on the outside. This time they came prepared to get rid of us. Our mission president and his companion had joined us and while the President was speaking, he was interrupted by someone asking if we believed the Mormons were right and all the rest of the world was wrong. A demand was made for the answer to be yes or no. To which he replied, "Yes, and we are prepared to prove it by your Bible." They became enraged and rushed forward to drag us out, making threats of stoning us to death and drowning us and other ways of torture.

It seemed as though we could see no danger and stood still looking them in the face as peaceful as though we were in a congregation of Saints. When they got in reach of us, with out-stretched arms and eyes shining like fire, we stood there. They became frightened and they turned and rushed for the door, many of them looking back to see if we were after them. Though we said not a word, neither had we moved, but by the power of God which seemed to rest upon us made them scared and not one of them dared to touch us.

When they got outside the police dispersed the crowd.

That still small voice seemed to say "All is well."
During the time we were there, I dreamed I saw

two young ladies baptized, one a tall dark-complected lady and the other smaller and light. In the morning I related my dream to my companion and he asked me if I could describe them and if I thought I would know them when I saw them. I answered "Yes, I could pick them out of a thousand."

While out distributing tracts he had met and had a conversation with two young ladies. When I described them, he said that answered the description of "his girls" as he called them. He visited them the next day and they invited him down to spend the evening with them and to bring his companion. So he made a date with them and we went down and spent a most pleasant evening. We had a nice Irish supper with them, and parted, with a hearty handshake and an invitation to come again. We left the Book of Mormon and several tracts. On our return, he said what about "the girls", I said, "Those are the two I saw, all right."

There were the Father, Mother, and Eliza and June Neagle at home and a boy married in the family. A few days later the son came to see them and an hour or two of conversation took place, and he opposed them very strongly and gathered up all the literature and brought it back to us. He told us never to go back to his father's home again. After talking a few minutes he wanted us to come to his home and he would have a class leader there who would show us our error, to which we agreed.

However, we visited the Neagle home, but the mother refused to let us in the house. When we left, one of the girls said to her mother, "If you turn them away, I will go too for they are the servants of God." We left, the girl following. But when we got a short distance, we stopped and advised the girl to go back and the way would open up for her to embrace the Gospel if she so desired, and to be patient and prayerful.

In the excitement, my companion, Elder E.M. Perkins left his umbrella. That evening the Father brought it to our room and ordered us never to come to his home again for we had broken up their happy home, and that they could not go to their church and enjoy it as they used to because nothing seemed natural anymore. We bore our testimony to him as he left, told him he would be sorry, someday. The next evening we met the class leader and listened to his side of the question. When we began to offer the defense, they ordered us out of the house and would not allow us to say any more. We bore our testimony and left them. That evening we were discussing the affair and Elder Perkins said, "Now what do you think of your dream!"

I replied, "It will come true. I do not feel at all discouraged."

We did not see or hear from them for about three weeks when a note came to us from the girls, desiring to meet us in the park at a given time, and that they had some questions to ask. Of course we were revived in spirit and filled the appointment and we all met on the dot.

They were glad to see us and they asked a number of questions which had been troubling them. We answered them to their satisfaction. Their minister had visited them and tried to discourage them by offering a lot of ridicule against the Mormons. They informed us that they had a long discussion with him, but he could not answer their questions and became enraged, picked up his hat and left. They told us that was a strong testimony to them that, they being raised under his teaching, and that he could not answer a few simple questions, and they flew into a passion as he did.

One of the points they wished to discuss was a plan by which they could get to read our books or make peace in their home again. They finally proposed that we have our president meet them in town at a certain time and place and they would invite him home with them. He had not been forbidden to go to their home and their parents could hardly turn him away.

This plan was agreed to and carried out very successfully. They spent a pleasant evening and when Pres. Brough left the Father asked if he thought we could forgive him, and if we would come back again if he were to invite us. President Brough said that was nothing we were used to that kind of treatment.

"Yes, but we have been very sorry ever since we forbad them to come to our home. But tell them to come and we will make them welcome." So we went back and had many good visits. Finally the girls applied for baptism. Before Baptizing them we went to the parents for their consent which was freely given.

When we left I took Mr. Neagle by the hand and told him he would be the next to apply. He said he did not know, he hardly thought so. The following Sunday the girls were baptized, this fulfilling my dream in spite of much opposition. Shortly after the Father and mother were also baptized, thus fulfilling the promise I made the Father.

It was not long before they sold out and went to Zion, locating in Logan. When they were ready to pack up nothing would do but I should come and assist them. They were pretty well fixed and desired to engage second class passage rather than

go steerage as was customary. I notified headquarters to that effect and got word back that all the berths were taken. They were all upset and wanted to know what to do. I hesitated a moment and then told them to go and the way would be opened up for them to go second cabin. They said with that promise they would go but wanted me to go with them to Liverpool and see them off.

I was then president of the Mission. My old companion had been released and gone home, also Pres. S.R. Brough. So I felt it my duty to go with them. They said they would pay my fair over and back. I wrote to headquarters and told them they had decided to go and in case someone failed to go, thus vacating a berth to secure it for them. When we arrived at Liverpool we were informed that a special birth had been prepared for them. On receiving that information Mr. Neagle said, "You surely are a true prophet," and they were truly thankful for my assistance and I enjoyed the trip too.

While I was President I revised the tithing record, making the method much more simple. It was adopted throughout the missions.

One evening while talking with Elder Charles McCarthy one of our members, Mrs. Hamilton, came in and said her little baby was very sick and wished us to come and administer to it. The request was granted. We found little Tissie, as they called her, very sick, would notice nothing, though she was very fond of me and would come to me anytime away from her mother. We administered to her and as we took our hands off her head she looked up to us and reached out her arms for me to take her. She was instantly healed and we romped and played for some time.

The mother and a lady boarder, also a member of the church, began to praise the Salvation Army to which they formerly belonged. She said they had such good times and they were as good as the Mormons. We tried to show them the difference — but no good. We went to the office, and the next day Mrs. Hamilton came back saying little Tissie was worse again and wished us to administer to her again. We did so and again she was instantly healed and was as bright as she ever was, but the Salvation Army debate came up again. They did not seem to acknowledge the hand of God in the healing of the babe. We went back and went to bed.

About four o'clock in the morning Mrs. Hamilton came and told us little Tissie was dying and wanted us to come quick. We hurried up and dressed and I got ready first and was in a deep study while standing at the window when Elder

McCarthy came and stood a moment and said he was ready. I told him there was something wrong with those people and I felt like we should correct the evil, which was in my opinion their unwillingness to acknowledge the hand of God in the blessing they had received. He said he was thinking of the same thing. "You had better talk to them about it."

So we had a word of prayer and went. When we arrived little Tissie seemed to be almost breathing her last. I told them of the blessing they had received, and told them that if they wished us to administer again they must acknowledge that the Church of Jesus Christ to which they had become members was the true church and "through the power of God through the Priesthood your babe was healed twice. And if you are willing to do so we will administer and the child will live. If not, I have no promise to make."

The mother cried bitterly and said "I will never say a word against the church again."

We then administered and the third time the child was healed instantly and nothing was said about other churches. The mother brought little Tissie over to the office that evening and she was as bright as ever and never was sick again while I was there. This was a strong testimony to me of the power of God in healing the sick, also in fulfilling the promise made to the mother.

Just previous to the departure of Pres. Brough, Elder Perkins brought me into headquarters very sick with a burning hot fever. I asked the Elders to administer to me and immediately the fever left and I was well. The next morning I walked back to our field of labor, eight miles.

Shortly after this, Elder Perkins was released and I was called to labor with Elder James B. Jardine. We got permission to hold a meeting in the home of James Boyce so we gave out tracts through the country inviting people to our meeting.

On the evening of the appointed time, the people came from all around. They could not all get in the house but we opened the door and windows and many stood on the outside. Looking over the crowd, Elder Jardine said to me, "You will have to do the talking, for I feel too timid to stand before this crowd." I also felt very weak and humble, but I put my trust in God, and He came to my aid and words came as fast as I could talk. When I had explained the principles of the Gospel, to my great surprise, I had talked seventy minutes. Elder Jardine bore his testimony and closed by singing and the benediction was given by myself.

The majority of the people remained, insisting

on our singing some more of our hymns. We did so until a late hour. There were at least two of the congregation who were converted and soon after joined the Church and immigrated to Zion. They were Emily Robinson and Bella Haddock, both of whom came to see me at Preston.

After my mission I made my home in Preston [Idaho], having secured a job in the store of Bp. W.C. Parkinson, as bookkeeper. I worked a year but was taken sick with typhoid fever and came near unto death, so near that I was sure I was going, and got Brother James Smith, who was sitting up with me to write down some items of business so my wife would understand how we stood. But my Father soon came with a few Elders who formed a prayer circle and each one prayed the Lord to spare my life.

When they got through I felt much better and I felt assured I was going to get well. I continued rapidly to recover and in a short time was up and around again. It was by the power of God that I was healed and my life was spared.

Some time after, Elder John Bingham of Clifton sent for Elder M.F. Cowley to come and bring some one else with him to administer to his sick wife. He came for me to go with him. I responded immediately. When we arrived, we found her possessed of the devil, for she exclaimed in a loud tone, "I am Satan." Elder had me anoint her and Elder Cowley sealed the anointing. The evil spirit was revoke d and immediately departed. But she had been tormented so long she was too weak to rally and she died in a day or two after.

Not long after that we moved to Marysville and took up a homestead. I call to mind an incident when the scarlet fever broke out and nearly every family had it in their family, and several children died. The Bishop called on the people to fast Sunday and pray the Lord to cause the disease to abate, which prayers were answered, for not another death occurred. I was called to administer to the sick quite often and witnessed many healings by the power of God, while I was in that place.

One such healing I think is worthy of note. Sister James Humphry gave birth to a pair of twins, and she was quite consumptive and became very bad. The Doctor was waiting on her quite attentively. The Elders were called to administer several times. I was among them most of the time.

One evening one of the boys came after me and was crying saying to me, "Mama is dying, come quick."

I met the Doctor, who was not L.D.S. I asked him about her. He told me she could not live until morning, that one of her lungs was entirely gone

and the other was so badly ulcerated that she could not survive more than two or three hours.

I met Brother Humphry at the kitchen door in tears. He said, "She is going." Doctor says she is suffering so bad, I wish you would dedicate her to the Lord."

Brother Joseph Lamborn anointed her and I went to dedicate her to the Lord, according to request, but my tongue was stayed, I could not. So I spoke according to the Spirit, which gave me utterance to the effect that she was promised that she would be healed and yet live many years. As we took our hands off her head she said, "Bro. Hale, I feel so much better I will soon be well again.

When the Doctor came the next morning, expecting to find her dead, she was eating breakfast and feeling so much better. He said there must have been some divine power to make this change. In a week she was up and doing her own work. About fifteen years later, I heard from her and she was well and healthy and quite fleshy.

At the birth of my first grandchild, her mother Finnie, became very low. The doctor gave us little hopes for her recovery. We called the Elders in and administered to her and she immediately began to get better and continued to improve until she was well.

Then again my wife had the influenza when the disease was raging so bad and many were dying almost daily. She became so low that it looked almost like death was speedily approaching. We called all of the children to her bedside. But we called the Elders who administered to her and she began to improve and steadily recovered to health again.

There have been many more instances whereby the power of God was made manifest in various ways to my certain knowledge. Many times I have been guided to lost animals in answer to my prayers. Through the whispering of the spirit I have many times been enabled to escape evil and danger, and many times I have been prompted alright [sic] but did not heed the prompting and was made to suffer the consequences.

I am recording here a rhyme of my own composition being my first of the kind I ever tried but while I was lying in bed one night, awake thinking of Joseph Smith and the great work he did, I was struck with the idea and the following lines impressed me to write them. So when I got up I wrote them as they came to me which are as follows:

Joseph Smith a Prophet by Foreordination

To come on earth in this dispensation.
being of a religious inclination
He sought to find the true plan of Salvation.
In the midst of religious contention
all composed by human invention
In all of his earnest investigation
He could not get any satisfaction.
Reading the scripture for information
He was impressed with James' injunction
To seek the Lord for inspiration
Which gave him great consolation.
Retiring to a grove for secret Supplication
He knelt on the grass in a humble position
Though seized by the power of destruction
The Father and Son from the Heavenly Mansion
Appeared in glory beyond description
Introduced the Son with instruction
To hear him and accept his admonition
To join none for no denomination
Has the true plan of Salvation
But would make you a prophet of this dispensation
Angels would come with heavenly instruction
Regarding this great plan of redemption
And give you Authority by ordination

To perfect a heavenly organization
Even the perfect plan of Salvation
John the Baptist Bestowed his commission
To preach teach and give exhortation
To baptized believers by immersion
gave authority of confirmation
And to hold the keys of eternal Salvation
With authority to preach to every nation
Being guided by constant revelation
He went forth in the midst of persecution
Gathered converts from every denomination
In every nook and corner of creation
Thousands in spite of persecution
Gathered to the place of designation
To assist in the great work of redemption
Moving drivings and devastation
Threatened the church with destruction
The prophet was forced to incarceration
With Hyrum his brother with indignation
A furious mob without provocation
Martyred them both without justification
Causing sorrow mourning and great confusion
Among all the Mormon population.

Alma H. Hale Jr.'s Journal

Beginning Jan 1st, 1891

Alma Helaman Hale Jr. at Grantsville, Tooele Co. Utah. Born, June 11th 1857. Blessed by John H. Clark 1857. Baptized June 10th, 1865 by Alma H. Hale. Confirmed June 11th, 1865 by Aaron Seeba. Rebaptized September 9, 1875 by Alma H. Hale and confirmed and ordained an Elder same day by John Robery Bishop of Grantsville.

January 1891

Thursday 1 — The Elders having received an invitation to spend New Years at Mr. James Boyce's at 8:30 am. We got board the train for Lurgan, arrived at 9:45. We then walked the remaining distance 3 miles on our way we called on Mr. Robinson, found them all in good health and pleased to see us. After making them a short visit we continued our Journey to our destination. We were received with a hearty welcome and but a few moments had expired before some food was prepared for us. And shortly after the Robinson Girls came up and a nice dinner was prepared for all. After dinner I was nominated chairman and having no programme made out I prepared one as we went along. in the first place we sang a hymn and opened by prayer. A number of good songs were sung, interspersed with Recitation and short speeches. Then followed games, dancing and those present expressed themselves as having one of the best times they ever had. Our only regret was being deprived of the company of Elder Benson who was not able to be there, having a bad leg, we remained all night.

Friday 2nd — After spending the forenoon with Mr. Boyce we then spent the afternoon with Mr. Robinson and family, and Mr. Isaac Best conversing principally upon the Gospel. While at Mr. Robinsons, Miss Bella Haddock came in and joined in our Gospel conversation by which we could see that they were quite satisfied with the Gospel. During our visit we were informed that Miss Anna Bicket, Mr. Boyce's Niece had been overtaken in a fault having been seduced by a Mr. John Dickson upon learning this we filled with sorrow. We held a meeting in the evening and remained all night.

Saturday 3rd — As the people are always ready to accuse the Mormons of wickedness, and as we had so frequently stopped with Mr. Boyce where Miss

Bicket was living, we concluded in order to prevent any accusations against us to make the matter known to Mr. Boyce, which we did, that the guilty party might be exposed and let the people know who was in fault. Mr. Boyce on learning of the fact became so much enraged that we had a hard matter to prevent violence as he seemed determined to kill the man. Robert and Ellen Boyce was also was raging. She began beating the girl, but was soon prevented. After a hard struggle we managed to get them under control and reasoned with them, telling them in our best judgment the best course to pursue, not to commit murder and thus make a bad matter worse, but to go and have the man arrested and expose him to the public that people might know who to avoid in the future and make him a public example after getting them reconciled to some extent we walked to Lurgan, returned by train to Belfast got a bath and at 5 pm met in Priesthood Meeting at which the Elders reported their labors during the Month of December after which the Bible class was held. Brother Ireland delivered an interesting lecture on Robbery, which was quite instructive.

Sunday 4th — At the usual time I attended meeting in the morning after meeting visited Sister Megrarahan to whom I administered the sacrament and attended meeting again in the evening.

Monday 5th — I remained in the office all day visiting with the Elders and giving some instructions before they departed to their fields of labor. By request of Elder Benson we anointed his leg which was badly afflicted and administered to him. He and Elder Douglas concluded to remain till tomorrow while Elders McCarty, Fraser, Critchlow and Stapley took their departure.

Tuesday 6th — I attended to some business in the town in the morning and in the afternoon began to work at my yearly reports. Elders Douglass and Benson went to their field in Banbridge.

Wednesday 7th — I was employed in the office all day making up my reports in the afternoon Sister Simpson and McConnell called in to see me. Took dinner with me, and in the evening accompanied me to meeting at Prest. Gibson's, which was well attended by Saints and there was three strangers present. I was called on to speak and occupied most of the time treating on the first principles of the Gospel. The remainder of the time was occupied by

Prest. Gibson.

Thursday 8th — I continued my labors in the office making up my reports until evening when I went to visit Sister Megrarahan. Found her feeling first rate.

Friday 9th — I finish up and sent off to Liverpool my reports and in the evening visited a lady who had sent for me by the name of Flanagan. I found that she was badly afflicted with Rheumatism. I stopped and talked with and Mrs. Rowen for about 2 hours on the Gospel, and left them some tracts on leaving them I was requested to remember them in my prayers.

Saturday 10th — I posted up my books and attend to some correspondence and attended a meeting in the office in the evening at which there was a fair attendance of the saints. Prest. Gibson delivered a short lecture on chemistry giving us some useful information substances of which all creations are composed shows my that nothing consumed, but is nearly changed to act in another sphere, etc.

Sunday 11th — I attended my meetings as usual and made my usual visited to Sister Megrarahan's, Elders Douglass and Benson came in from Banbridge, the latter having a bad leg which continued to pain and caused him to suffer considerably. In consequence they came in to ask my advise in regard to the matter. There were two young men came to our meeting in the evening who seemed quite interested.

Monday 12th — For some time myself and Elders Douglass and Benson sit in council regarding the proper course to pursue in regard to Elder Benson. We finally concluded to administer to him again which we did and was blessed with great power, which will no doubt have its desired effect.

Tuesday 13th — In the forenoon I distributed 78 tracts, met with one refusal only, although the people did not manifest an inquiring Spirit. Elders Douglass and Benson returned to their field in the evening though Elder B was no better.

Wednesday 14 — I devoted my time in the office, comparing the Quarterly statement from Liverpool office with my books. Found them correct, also wrote a letter to my family. In the evening I attended our Cottage meeting at the residence of Brother Cavanagh there were a few strangers present. Brother Cavanagh addressed the meeting upon the first principles of the Gospel.

Thursday 15 — I attended to addressing the stars and it bring rather a wet day. I remained in the house reading until evening when I made my usual

visit with Sister Megrarahan accompanied by Sister McConnell. Found her still improving.

Friday 16 — I was pained in finding a note from Elder Douglass informing me that Elder Benson was still getting worse. I immediately wrote to Pres.. Young appraising him of his condition and sent for him to come in to Belfast.

Saturday 17 — Elders Douglass and Benson came in and the latter was no better also Elder McCarty came in from Ballyclare. Elders Critchlow and Stapley having arrived the night previous. We counseled together in regard to Elder Benson and decided to Fast till Monday morning in his behalf. The Bible class was held in the office with a fair attendance.

Sunday 18 — I attended our regular meetings during the day and elder Douglass, Sister McConnell and I visited Sister Megrarahan to whom we administered the sacrament and had a pleasant visit.

Monday 19 — I received a letter from Prest. Young stating that he was sorry to learn of the illness of Elder Benson, and to use my judgment in releasing him and finding that he was no better but was still getting worse and that our fasting and prayer did not have its desired effect. We concluded to release him and notified Prest. Young to this effect. The Elders all but Elder Douglass returned to their field.

Tuesday 20 — Elder Douglass returned to his field to labor as best he could alone for the time being. It rained most all day that I could not do any tracting. I went up in the town on a message for Elder Benson.

Wednesday 21 — I attended to my correspondence in the forenoon. As it was snowing and stormy nearly all day.

Thursday 22 — As this was the appointed day for Elder Benson to start for Liverpool on his return home. The Elders came in to see him before he left. I was assisting him to get ready and at 8 pm he set sail. A few of the saints also came to the docks to bid him farewell. His leg was no better.

Friday 23rd — I got ready in the morning and at 12:30 took the train for Lurgan and walked from there to Mr. J. Boyce's to fill an appointment for a Meeting Elder Douglass met me there and at the appointed time a few of the people gathered and we had a nice little meeting. Elder Douglass spoke first, read two chapters from the Key to Theology then I occupied the remainder of the time.

Saturday 24 — Elder Douglass and I visited Mr. Robinson's family during the day and evening and

had a nice time they were pleased to see us and treated us very kindly.

Sunday 25 — I spent the greater part of the day visiting with Mr. Boyce and family and in the evening I visited the Robinson and Haddock family, and was very pleasantly entertained by them both.

Monday 26 — I made a short visit again at Mr. Robinson's, Miss Haddock and Mr. Isaac Bests and in the evening prepared to return home to Belfast, but a heavy shower of rain came on and I concluded to stay another night. Spent a pleasant evening with Mr. Boyce and family.

Tuesday 27 — At 9 am I started on foot for Lurgan, stopped a short time at Mr. Robinson's then continued my journey, arrived at 11. Stopped until 12 with Sister Montgomery whom I found feeling quite poorly and had been very sick, nothing would do but that I should eat something before I left. So I accepted of her hospitality.

Wednesday 28 — After taking my breakfast I got some tracts ready, wrote the address of our Meeting house on them and in the afternoon I distributed 100. In the evening our regular cottage meeting was held at the office with a fair attendance of the Saints but no strangers.

Thursday 29 — The morning was very wet. I therefore devoted my time in the house attending to the stars and worked some on my Scrap Album. I visited Sister Megrnahan in the Evening. She was feeling pretty well.

Friday 30 — In the forenoon I distributed 100 Tracts and in the afternoon I called on some of the shops in which we had some of the books of Mormon for sale. There were no sales this month in those that I called on. In the evening I called to see as man in my tracting district. I spent about three hours with him. He had some curious ideas about our preexistent state and hereafter. Said we were a drop out of the fountain head (meaning God) and when we die we return to that fountain, there to remain in that mass of element until the resurrection. I let him have some tracts and lent him a Voice of Warning. He invited me to come back again.

Saturday 31 — I continued my calls on the book stores and other business preparatory to making my report for the Priesthood meeting.

Report for January 1891

Distribution 278 Tracts. Sold 2 Voice of Warnings. Held two Meetings. Loaned two Voice of warnings and bore testimony to several.

February 1891

Sunday 1st — As usual I attended my meetings

and made my regular visit with Sister Megrnahan. She was feeling quite well. Sister McConnell was not down on account of her Sister-in-law being very sick and in the evening died with consumption leaving three little children.

Monday 2 — I attended to some business in the town in the morning and in the afternoon elder McCarty proposed that we all go out to the Newtownards and spend the evening, which was decided upon and all but Elder Douglass and I walked out. We went up to Brother Simpson's on a message and as Sister McConnell was there we stopped till in the evening giving her a few words of comfort while in her trouble. At 7:40 pm we took the train for Newtownards where we arrived safely at 8:20. We spent a very pleasant evening with Mr. Burns and family (with whom the elders were lodging). We sang them some of our hymns and a few songs. They seemed to enjoy our entertainment very much. At a late hour we went to bed — 4 in one bed, one on the lounge and the other in a bed with Br. Burns' Son. Thus we put in the night.

Tuesday 3 — We took the first train for Belfast, having arrived safely. I went to work at my reports for the month. I worked at them most all day. The Elders went out to their fields in the afternoon, all feeling well.

Wednesday 4 — I wrote a letter to my wife in the morning and in the afternoon I visited Sister Cannon for a short time and then went to Brother Morton's where I remained until evening attending to some business pertaining to the mission. I then attended our Cottage meeting at Prest. Gibson's at which there were three strangers and a fair attendance of the saints. My old friend Mr.s Rowan was there from Portadown.

Thursday 5 — Being fast day I did not get breakfast. I distributed 60 tracts in the morning and I worked all day in the office writing a note, by request of Prest. Young to all of the leading men of the town and enclosing a tract. (Proclamation to the People). In the evening Sister McConnell called on me for a short time. After which I visited Sister Megrnahan for a few minutes.

Friday 6 — I distributed 100 tracts in the forenoon and in the afternoon I continued writing notes to the business men, having borrowed Brother Morton's typewriter. Brother Ireland came down and spent a few hours with me and in the evening Nellie Stewart and Minnie Cosgrove called in for a short time.

Saturday 7 — Having received a new tract from Prest. Young and instructions to forward them to the leading men of the town, I employed my time all

day writing a note to each to enclose with the tract, giving them my address and name, Our usual Bible class was held at the office with fair attendance.

Sunday 8 — I attended meeting in the morning as usual was invited to take dinner with Brother Simpson. After which Prest. Gibson, Brothers Simpson, Cavanagh and myself held an open air meeting in which I spoke first followed by Brother Gibson. I then made my usual visit with Sister Megrarahan. From there I went to meeting, no strangers were present, but there was a fair attendance of the Saints.

Monday 9 — I was employed in the office all day preparing tracts to send to the leading men of the town. In the evening I went to Prest. Gibson's and administered to his wife who was ill. After taking tea with them Prest. Gibson and I attended a meeting at the private residence of Mr. Briggs, who invited Prest. Gibson to speak. There was a good attendance and good attention.

Tuesday 10 — In the morning I distributed 100 tracts and in the afternoon I wrote some letters. Having written one to Miss Comeran a young woman was seriously interested in the Gospel, but was opposed strongly by some of her relatives. I called upon Sister Megrarahan and gave her the letter to hand to her at her work. The instructions given were of an encouraging nature and on doctrine.

Wednesday 11 — Being stormy I devoted the whole day to writing and reading. I attended our usual cottage meeting which was held in the house of Brother Hamilton it being such a rough night there were none of the Saints came still we held meeting with the family for a short time.

Thursday 12 — This being the day for receiving the stars and expecting some tracts, I remained in the office until they came. I addressed and sent off those to be mailed. In the evening I, in company with Sister McConnell, visited Sister Megrarahan finding her feeling well in the Gospel and still improving in health.

Friday 13 — In the morning I went out tracting in Salway St. after going down one side, and starting up the other I received a few refusals by some of the women, who commenced on me quite harshly about the Mormons and their lot of wives, etc. until they attracted the attention of most of the people in the street and caused some little excitement. I however paid no attention but attended to my business, until I got through the street. I then attended to some business in town. In the evening Elders Critchlow and Stapley came in both being in good health.

Saturday 14 — I was visiting with the Elders

during the forenoon. We all then went and took a bath after which Elder Stapley and I went and saw a foot ball match between the Ulster club and the Lindfield club. This was the first foot ball game I had ever seen. I did not ascertain which side won, but it was a very close game and became very rough before it ended. Several got hurt, one man had the breath kicked out of him and he lay upon the ground for several minutes lifeless, but on recovering he again pursued his business as earnestly as ever. It surely is a very exciting game, and in this country attracts the attention of the majority of the people. "Foot ball" is the cry on every corner. Sunday and weekday and Sunday by old and young. In the evening we held a nice little Prayer Meeting in the office.

Sunday 15 — I attended my usual meetings and after the morning meeting I took dinner with Prest. Gibson. After which we held an open air meeting which was slimly attended and I made my usual visit with Sister Megrarahan. She was still improving and felt well in the Gospel. After administering the Sacrament to her we had a nice little visit.

Monday 16 — having procured a few more names. I printed a few more notes and enclosed them with the proclamation to the people to these Parties which occupied the whole day. I visited Brother Simpson for a short time in the evening. Brother Cavanagh having been thrown out of work here was going to England to seek for work. I went to the boat to see him off.

Tuesday 17 — I was reading all the forenoon and went and distributed 106 tracts in the afternoon. Called on a Mr. Boyde with whom I had an interview and left some tracts, to whom I loaned the Book of Mormon, but being I a hurry I did not talk but little him. [sic] I then called on Brother Simpson's for a short time, ate supper then called on Brother Morton for a few minutes Sister McConnell and I then spent the evening with Sister Sharp.

Wednesday 18 — I washed some of my clothes, wrote a letter to my wife and Sister and attended our regular Cottage meeting at Brother Cavanagh's.

Thursday 19 — I was engaged in the office addressing Stars and attending my usual business. I called to see Mr. Boyde to whom I loaned the Book of Mormon. He told me he could not see anything wrong with the tracts and Voice of Warning. I visited Sister Megrarahan in the evening in company with Sister McConnell. She was feeling well except a slight cold.

Friday 20 — In the morning I went up in town on some business, then returned got ready and at 1:30

took the train for Lurgan to fill an appointment I had made the previous week to hold meeting at Mr. Boyce's. I called on Sister Montgomery for a time in Lurgan, then proceeded on my journey on foot to place of destination, calling on some of my friends on the way. The meeting was well attended there being about 130 present all of whom paid strict attention to what was said. After meeting several stopped for a short time and we sung a few hymns and songs. By request of some of the party Elder Douglass read the 1st Chapter of the Key to Theology, with which they were much delighted. Some expressed their opinion upon the doctrine that it was the grandest they ever heard. Finally the guests returned home and we retired at 1 P.M.

Saturday 21 — After visiting with our friends, Mr. Robinson family, Haddocks and Bests we returned to Lurgan and took the 5 o'clock train for Belfast arrived in safety. Our evening meeting was very slimly attended.

Sunday 22 — I attended the morning meeting as usual and returned to the office, got our dinner and then held an open air meeting, after which I took the train for Ballyclare, having made an appointment to meet with the elders and assist them in a meeting. I arrived O. Pe.??? but there were no one came to the place of meeting, therefore there were no meeting held.

Monday 23 — I visited with the folks all day and in the evening went through the Paper Mill which was the grandest sight I have seen in the country, I remained with Brother Stewart all night.

Tuesday 24 — I continued my visit until 5 P.M. when I returned by train to Belfast. Found a letter from My old friend Elder Perkins awaiting me. Its contents informed me that himself and family were well.

Wednesday 25 — The Stars having come this morning attended to them and wrote to my family. Attended cottage meeting in the evening at the office, there were only a few present.

Thursday 26 — I was reading in the forenoon and in the afternoon attended it some business in town regarding the emigration of some of the Saints and visited Sister Megrarahan.

Friday 27 — I attended to some correspondence in the forenoon and in the afternoon the Elders all came in for our regular Priesthood meeting. I visited with them and in the evening called to see a man with whom I had spent one evening, but he was not in.

Saturday 28 — I was engaged in the office during the forenoon and in the afternoon having made

previous arrangements with a photographer, to take a group photo of the Elders and Saints, we gathered at the Park. Elder Douglass and I hired a cab and took sister Megrarahan. Most of the Saints were present and the Photo was taken. The Monthly Priesthood Meeting convened at the usual hour in the evening, in which there was a favorable report of the mission given.

Report for February 1891

Distributed 461 Tracts assisted in holding 4 meetings with nonmembers, and loaned one Book of Mormon.

March 1891

Sunday 1st — I attended our meeting as usual in the morning and after dinner Elders Critchlow, Fraser, Stapley and I held an open air meeting in one part of town while Prest. Gibson and Elders McCarty and Douglass held one in another part and I also made my usual visit with Sister Megrarahan, to whom we administered the Sacrament from there I went to meeting again.

Monday 2 — It was so stormy that I could not get out to work and the Elders deferred going to their fields. We devoted the time to reading and singing hymns most of the day.

Tuesday 3rd — Still the storm raged [sic], however the elders took their departure. I remained in the house all day reading, and cleaning up the house. Mary McMaster came in and she spent the evening with me. She being given to find fault occasionally. I took the opportunity of explaining her situation and in a kind manner, showed her the wrong step she was taking, and tried to persuade her to repent and turn unto the Lord.

Wednesday 4th — As the storm continued I devoted the day to correspondence with my family and friends. I attended meeting at Prest. Gibson's in the evening. Slim attendance on account of the Storm.

Thursday 5th — I attended to some business in the town and made out my monthly financial report and sent it off to Liverpool, being the Monthly fast day I observed it.

Friday 6 — I visited some of the saints during the day and in the evening I visited Mr. Hanna. I spent a pleasant evening. When I returned I found Elders McCarty and Fraser in from Ballyclare. They informed me that Brother Stewart had turned them out and desired to have his name taken off the records that he had got enough of Mormonism that he wanted nothing more to do with it or the Church.

Saturday 7 — I went up in town on business, had a good bath and I spent the evening with Brother

Hamilton and family. Elders Critchlow and Stapley came in and stopped all night. As Elder Douglass was laboring alone we deemed it wise for the present to let Elder Fraser accompany him and Elder McCarty stop with me, which was agreed upon and Elder Fraser departed to his field. That evening was accompanied by Sister McConnell who was going to make a visit at Mr. Boyce's. (I received a letter this day stating that I would soon be released to go home.)

Sunday 8 — I attended my meetings as usual also made my usual visit with Sister Megrnahan in company with Elder McCarty. Mr. Hanna and Wife were at the evening meeting. He said he would soon join the Church for he was fully satisfied with the doctrines.

Monday 9 — It being a cold day I stopped in the house and cleaned down the shelves and straitened up a little.

Tuesday 10 — Elder McCarty and I went out tracting I distributed 50 tracts the remainder of the day we were in the house reading and in the evening we accompanied Mary McMaster to her sister's where we spent the evening. Mr. Alfred McGibbin the husband received and treated us very kindly.

Wednesday 11 — Having heard that Sister Gibson had given birth to a fine girl we went up to see her found Mother and babe doing well, was born Monday. Attended cottage meeting at Brother Hamilton's in the evening. I also wrote a letter home.

Thursday 12 — Elder McCarty and I continued our tracting. I distributed 86 tracts. We then visited Brother Cavanagh in the afternoon and in the evening to Sister Megrnahan with whom we spent the evening quite pleasantly.

Friday 13 — Just as we were about ready to go out tracting Sister Stewart came in from Ballyclare. We accompanied here up to Brother Gibson's then out in the town on some business then to the station and she left on the 5 train. We returned to the office. Then called to see a man to whom I loaned a Voice of Warning but did not find him at home. Elder's Stapley and Critchlow came in from Newtownard.

Saturday 14 — I received a letter from Prest. Young stating that he would release me soon to return home and also asked my opinion as to who would be the most suitable man to succeed me as Prest. of the mission. I devoted the day to writing to Elder's Perkins Sloan and Prest. Young.

Sunday 15 — At 9-10 A.M. Elder McCarty and I went by train to Antrim to visit Brother McIlloane

and family who lived about 5 miles out of the town and also to fill an appointment to hold a meeting that evening. We arrived at their place at 11:30 having walked from Antrim. 5 miles. Found them all in good health and greeted us with a hearty welcome after making a few inquiries as to how we were getting along and about the saints they prepared some dinner for us and we were made as comfortable as circumstances would permit. As the hour of our appointed meeting came along the neighbors gathered in until there were 15 or 20 came. We sang and opened our meeting and as Elder McCarty was afflicted with a bad headache I occupied most of the time. There was good attention paid and no contention. I gave them a few tracts about 100. After meeting we administered the Sacrament to the family we were then made comfortable for the night.

Monday 16 — It rained and blowed cold all day we visited with the folks all day. A young man came in and we conversed with him for about 2 hours upon the Gospel and character of our people.

Tuesday 17 — We continued our visit until 11 A.M. when we bid them farewell and we started for the train. Arriving just as the train was ready to start we took the rout by way of Lisburn, passing through the towns of Glenavy, Crumlin, and Ballinderry along the shore of Lough Weagh.

Wednesday 18 — I devoted my time to writing and reading most of the day In the evening held a cottage meeting in the office. There was a pretty fair attendance of the saints. The Elders were all in and we had a good meeting.

Thursday 19 — Myself and the Elders devoted our time in visiting the saints and in the evening I visited Sister Megrnahan.

Friday 20 — I continued my visits with the saints and in the evening I called to see an man who was reading the Voice of Warning but did not find him at home. I then called on Brother W. Hamilton with whom I spent the evening.

Saturday 21 — I was in the office most of the day writing and in the evening I visited Sister's Megrnahan, Simpson, and Sharp in company with Sister McConnell and Elder McCarty.

Sunday 22 — I attended meetings as usual and made my regular visit with Sister Megrnahan.

Monday 23 — As Elder Douglass was suffering badly from a fellen [sic] on his finger we concluded it would best to get it lanced. He accordingly went to the Hospital. Myself and Elder McCarty accompanied him. After having it attended to I wrote a letter to his family for him, it being his right hand

which was effected it disabled him for writing. In the evening Elder McCarty and I attended a Theater which we enjoyed quite well.

Tuesday 24 — Elder Douglass was required to go to the hospital again, I therefore accompanied him. The weather was very disagreeable all day. Elder McCarty went to Banbridge in Elder Douglass' place until he recovers.

Wednesday 25 — The weather was still stormy. Having received a card from Brother Morton that he wished to see me I went to his place, after making a visit with them I call on Brother Lindley for a short time and from there to Cottage meeting at Brother Cavanagh's. After which I returned home. Snowed hard all the way accompanied by a heavy wind.

Thursday 26 — By request of Brother Cavanagh I went to his home and administered to him. He having met with an accident at his work causing him pain in his side. I returned after taking dinner with them and wrote some letters. It was stormy all day. Snowed quite hard at intervals.

Friday 27 — It being still stormy I remained in the house all day writing and dressing Elder Douglass' hand which was improving slowly.

Saturday 28 — I was in the office most of the day. I visited Sister Megrarahan in the evening.

Sunday 29 — Attended meetings as usual also visited Sister Megrarahan to whom I administered the Sacrament.

Monday 30 — I went to Newtownards where I attended a horse jumping exhibition, a description of which is as follows. In the first place there was an artificial hedge built, then about 50 yards from this an embankment about 4 feet wide with a ditch on either side, which completes the run on one side, or the downward course, a turn is then made, and directly opposite the embankment is a wall built of rock and opposite the hedge is a low hedge and a pond about 10 feet wide. There were 16 horses entered and a rider would mount his horse start a few rods from the hedge, and if the horse could clear the four jumps it was to his credit. The first hedge was raised each time until it was about four feet and the last run if all was cleared by any one, that horse took the prize. I had a good visit with Mr. Burns and family and Elder's Critchlow and Stapley. I returned in the evening.

Tuesday 31 — I was in the office most of the day. It was stormy in the evening. Brother Simpson, Mother and wife came in the office also Miss McConnell. They just came in from Ballyclare. Had a long talk with Mr. Crow.

Report of Months labor

Distributed 236 tracts. Bore testimony to several people.

April 1891

Wednesday April 1st — I went to the horse fare in the forenoon in which I saw Brother Stewart with whom I had a good talk He did not feel very well in the Gospel. In the afternoon I wrote to my wife and attended Cottage meeting in the evening at Prest. Gibson's with a good attendance. Elders McCarty and Fraser came in from Tannifiglasson and I was startled to receive the information that Sarah Robinson had joined the Plymouth Brethren. I felt quite surprised for he had been earnestly investigating the Gospel for some time and desired to be baptized at one time.

Thursday 2 — It rained all day so that I could not get out to do any work. I called on Sister Megrarahan for a short time in the evening. She was feeling pretty well, but her niece is sick.

Friday 3 — The stormy weather continued most of the day. I visited Brother Morton in the afternoon and Brother Lindley and in the evening acted in capacity of teacher in company with Brother Hamilton, found those whom I visited feeling quite well. after which the Elders having met at John Hamilton's in a friendly visit I joined them in the latter part of their amusement, which was a farewell visit to Mary McMaster who was going to emigrate to Zion.

Saturday 4 — I was writing most of the day. Business pertaining to the mission. Held the monthly report of meeting, which was not attended as well as usual. Some of the Brethren being lawfully detained. The month being very stormy our report was not as flattering as the month previous.

Sunday 5 — As usual I attended my meetings which were fairly attended. I also made my usual visit with Sister Megrarahan.

Monday 6 — I was employed in the office all day making out My Monthly and Quarterly reports.

Tuesday 7 — I continued my labors in the office having finished my reports in the afternoon. I in company with the Elders visited Mr. McGibbin, Mary McMaster's Brother-in-law. Spent a very pleasant evening with them as Mary was about ready to emigrate to Utah, her Sisters felt quite bad, thinking that like mothers who do not know, that she would be lost.

Wednesday 8 — I was writing most of the day and

visiting some of the saints and called on a Mr. Boyd, to whom I had previously loaned a Book of Mormon. Had a short conversation. He had not satisfied himself yet in reading, but wished to continue to read the Book through.

Thursday 9 — The day was spent principally in getting those who were ready to emigrate ready. They were Sister Simpson, Granddaughter and Mary McMasters. Having got ready they set sail at 8:30 P.M. for Liverpool accompanied by Elder Douglass that far. They left with good feelings and a host of Saints and friends were at the docks.

Friday 10 — Elder McCarty and I went out tracting. I distributed 80 tracts in the evening. We called on Sister Megrnahan had a good visit with her.

Saturday 11 — I was in the office most of the day. In the evening by my request Elder Critchlow baptized William Crow in the Belfast Lough.

Sunday 12 — I attended meeting in the morning as usual at which Brother William Crow was confirmed by Elder McCarty. After dinner Myself and the other Elders held an out door meeting. And in the evening went to meeting. Elder Douglass returned from Liverpool. After Meeting He and I administered the sacrament to sister Megrnahan.

Monday 13 — I was sick all day having caught a bad cold. I therefore did not go out at all.

Tuesday 14 — I received my release to return home. I was a little better, but not able to do any work.

Wednesday 15 — I attended to some correspondence in the forenoon and called to see Brother Morton and wife, she having given birth to a daughter on the 9th inst. they were getting along fine. [sic] Elder McCarty accompanied me. We also called to see Brother Gibson for a few moments and attended cottage meeting at Brother Cavanaugh's in the evening. It being a wet night there were only a few out.

Thursday 16 — It was stormy all day so I devoted my time to writing sending of stars etc. Called on Sister Megrnahan and spent a pleasant evening. She was feeling well.

Friday 17 — I was in the office most of the day writing.

Saturday 18 — I went out to Newtownards and made my farewell visit to the folks out there, and in the evening visited Sister Megrnahan accompanied by Sister McConnell.

Sunday 19 — I attended meetings as usual and in the evening Elder McCarty and I hired a cab and took Sister Megrnahan to meeting, which she enjoyed very much.

Monday 20 — I attended to some business in town and in the evening Elders Douglass and Fraser came in from Banbridge and we all went up to Mr. Hanna's where we spent a pleasant evening.

Tuesday 21 — I went out to Tannifiglasson to make a farewell visit. I visited Robinson's folks in the afternoon and Mr. Boyce's in the evening.

Wednesday 22 — I visited during the Mr. Bests, Haddocks, Robinsons, and Boyces. I found the folks well and glad to see me and I was treated with the greatest kindness. Emily Robinson and Bella Haddock informed me that they soon intended to embrace the Gospel they thought about May. They seem very much interested in the Gospel. I had a long argument with Sarah Robinson upon the Gospel. She having joined the Plymouth Brethren bus she was like the Majority of the people could not stick to the Bible. I had a good visit with James Boyce in the evening.

Thursday 23 — I bid the Boyce family good bye and on leaving James gave me money to pay my train fare and told me he intended to embrace the Gospel before long. I called on the Robinsons and bid them farewell. And Bella Haddock having gone to Lurgan, met me in the town. I called to see Sister Montgomery and also called to see Anna Bicket who was sick in the infirmary, but I was not permitted to see her as she was in a critical condition. Bella accompanied me to the station. I returned to Belfast and at eight o'clock went to see Prest. James Gibson and wife off as they were going to Utah. After which I went to see sister Megrnahan. Had a good visit.

Friday 24 — I attended to some correspondence until 3:30 P.M. when I took train to Ballyclare to make Brother and Sister Stewart a short visit before my return home. I was treated kindly.

Saturday 25 — After spending the night with Brother and Sister Stewart and making a pleasant visit during the forenoon, I returned to Belfast by train. On arriving at the office I found Elder Wm. O'Neil, who was appointed to succeed me in the position s President of the Irish Mission. I got a bath and in the evening Prest. O'Neil and I called on and spent the evening with Sister Megrnahan.

Sunday 26 — I attended meetings as usual during the day. Sister Emma McIlvane came in from Edinvale to our first meeting. I also made my usual visit at Sister Megrnahan's.

Monday 27 — Prest. O'Neil and I went to work turning all business over to him pertaining to the Mission. Continued until evening when we called on a friend of his and then on Mr. McGibbon where we spent a pleasant evening.

Tuesday 28 — We continued transferring the Business all day finally finished up in a satisfactory manner. Then in the evening Elder Fraser and I spent the evening with Sister Megranahan making my farewell visit with her.

On the evening of May 1st, 1891 I set sail for Liverpool on my return home. Before taking my departure from the shore of England I took a trip to London, visiting some few of the relatives of my stepmother, who lived in and near London. I also visited the Saints who met at meeting Sunday. I spent a week visiting the principal noted places of interest in the great City.

After spending a few days in London I returned to Liverpool and set sail for home. Our voyage was pleasant. Had nice weather and arrived in New York safely. Though we Elders and a small company of Saints were held for three days in New York on account of two young girls confessing that they believed in the principle of Polygamy in connection with other principles of the Gospel.

Finally they were compelled to return to Liverpool while the remainder of the company were allowed to continue their Journey home via Norfolk, going by steamer from New York to Norfolk. After your days travel by train though the Southern States and up by way of Denver and Cheyenne I reached Smithfield, Cache Co. Utah in safety, where I met my Wife and two babies Elizabeth P. and Mabel Hale at the home of my Father. They were in good health.

After visiting a day, in company with my wife and children, I continued my journey to Swan Lake to the home of my wife's parents, where we remained for a short time while I sheared sheep at a camp near by.

We then went to our own home in Oxford, Idaho where we lived during the summer and in the fall I secured a position in a store in Preston where I worked for about 8 months when I was laid off owing to the depression of business and great money panic. I then had sold my home at Oxford, paid all my debts and was taken sick with Typhoid Fever, which kept me bed fast for 6 weeks, having a very close call, my life only being spared by the power of God through the Priesthood.

After being unable to work but little for nearly a year I found myself Financially embarrassed. I went to Soda Springs and sheared sheep for a month making \$80.00. When I again returned home being troubled greatly with rheumatism, after taking a thorough treatment of Sulphur for 3 weeks I was entirely cured. And I then took up carpenter

work, a trade I had picked up sufficiently to be considered a handy man with tools. I went to work on a granary first and did a few rough jobs, when I went to work for William Carter on a house as a helper. The carpenter failing to come to take charge of the work, he placed the responsibility on me. I continued working and with his assistance we finished the job.

I then secured a position as carpenter on the Oneida Stake Academy, which was in course of erection, where I worked until the fall of 1894 when we moved to Marysville, Idaho in what was then known as Fall River district. I took up a Quarter Section of Land and being in a new country long hard winters we had in connection with the rest of the poor people had a hard struggle to make a living. Soon after joining the ward I was called to fill the position of Prest. of the Y.M.I.A. asst. Ward clerk and Teacher in the Sunday School, and Teacher in the ward. After Serving in the positions for over a year I was called to be Ward clerk and was released as Prest. the Mutual Improvement Association, which position I filled until January 9, 1909. I was chosen at the Organization of the Yellow Stone Stake as a member of the high Council and on that day I was set apart by Apostles Geo. F. Richards and David O. McKay. The latter being mouth which took place in Parker ward Fremont Co. Idaho

The following names were sustained as the Stake Presidency and High Council —

| | |
|------------------|-----------|
| Daniel G. Miller | Prest. |
| Marion J. Kerr | 1st Coun. |
| James E. Fogg | 2nd Coun. |

High Council —

Oliver L. Robinson
Melvin M. Hammond
Wm. D. Williams
Frank H. Mason
Wm. Cammeron
Henry A. Grover
Wm. L. Flint
Joseph S. Rudd
John B. Crapo
Alma H. Hale
David E. Miller
Joseph Orr

Alternates —

Elmer Devenport
Charles H. Barnes
James J. Willard
David R. Sinclair
Ole Ellingson
Christian Murri

In company with M. M. Hammond I filled my first Missionary appointment as High Councilor at Farnum Jan. 24th, 1909.

During the month of February, in company with a few of the Hale family, I worked in the Temple for our dead, returning home in the latter part. At this point we'll say that my Father died March 23rd 1908 while I myself was sick with Pneumonia. I however rallied sufficient, being accompanied by my wife to attend his funeral at Logan.

The vacancy this caused the responsibility of carrying Keeping the record of the temple work of the Hale family and on June 4th 1909 The Hale Family of Temple workers was Reorganized with A Lu. Hale Prest. Heber Quincy Hale Vice-President, Alma H. Hale Secretary and Treasurer, Viola Hale Gardner Asst. Sec. and Treas. with Albert H. Hale, Arthur W. Hale, Nettie Hale Anderson and J. Hariman Hale as aids. On the 6th of June a meeting of the Hale Temple workers was held at Uncle Sol. Hale's at Preston, Idaho, at which meeting there were present Aroet L. Hale, Soloman H. Hale, son, Louisa Hale, Ann Hale, Johnathan and Eliza Hale, Alma H. Hale and Heber Q. Hale, when the latter was set apart as vice-prest. The meeting was one long to be remembered, witnessing the Spirit of the Temple work which was made manifest by all those present, and the shedding of tears of Humility and Joy by those old veterans, in fact all.

Aunt Ann Hale Having revealed the fact that a cancer was growing on her breast was anointed and administered to by all the brethren present with splendid effect. As soon as meeting adjourned I took the train for home, returning next morning at 5 A.M. finding the family all well.

Saturday June 12 I attended Stake Priesthood Meeting and High Council Meeting Sunday 13th. I filled an appointment at Egin [or EGINE] ward in company with Elder Abram B. Hillam, attending Sunday School and Meeting. There was a good attendance and seemingly a good feeling existing.

June 27, 1909 I, in company with Abram B. Hillam, filled an appointment at Chester where we attended Sunday School and Meeting. There was an attendance of 55 at the Sabbath School. Meeting was fairly well attended by the women, not many men. Filled Missionary appointment at Marysville July 18, 1909. Sunday School Enrollment 270. Present 199. Stake Conference was held at Parker St. Anthony being the first Quarterly Conference of the Yellow Stone Stake. I was in attendance at all meetings.

Prof. Ezra C. Dalby delivered an excellent dis-

course on eternal life. Elder Joseph L. McMurrin addressed the saints at some length upon the necessity of officers magnifying their callings first leaving the results with Lord.

Filled missionary appointment May 9 at Twin Groves and Warm River the 23rd. As per appointment I met at Chester June 27th attended Sunday School and Meeting. Accompanied by Elder A. B. Hillam and elder Freer. There were 65 in attendance at Sunday School. I fill my next appointment at Marysville with A. B. Hillam, my companion in July. I attended High Council and Priesthood meetings at St. Anthony, Aug. 13th, 1909.

I filled an appointment at Warm River August 14th was alone. There was, but few present at either Sunday School or Meeting, 48 at S.S. and 20 at Meeting. My next appoint was at Chester, Aug. 28, 1909 which I also attended alone. There were in attendance 33, Bishopric all present.

Manifestation about Building of Temples

Melinda's Note: This account is on the last few pages of Alma Helaman Hale's 1891 journal. It is written in his own hand.

The following manifestation was given to Mrs. Eliza Neville during the illness of her children in the Month of January 1917. She was a daughter of Charles and Mary Dean who emigrated from England in 1861, crossed the plains and finally settled in Woodruff, Utah. Brother and Sister Dear died faithful members in the Church. Brother Dean possessed the gift of faith, especially in healing the sick and he exercised his gift under the blessing of God for the comfort and relief of many souls.

Merrill Nevill, son of Eliza Dean Neville, aged 19 years, was lying near death's door. Sister Neville knelt down by his bed side in prayer. As she prayed she felt the deceased father's presence in the room and was impressed with these words. "Eliza, Merrill shall live. You know, Eliza, I have always had a desire to go on a mission but never had the privilege. I want Merrill to take a mission for me now."

Sister Neville was encouraged, thinking that her son would live. The next day Merrill called his Mother to his bedside, and taking her face between his hands he said, "Oh, Mother, you've been a good Mother to me: you've done all you could for me."

"Yes, Merrill, I think I have never whipped you in my life. You have been a good boy; you have always done whatever we have asked you to do."

"Both you and Father have always been good to me," repeated the dying boy. Taking his Mother's hands in his, he said "Mother, you won't feel bad if I die, will you?" Then his Mother repeated the impression to him she had received the day before.

"Yes, Mother I shall live, and I'm going on a mission for Grandpa Dean, but the mission's not upon this Earth. If I'm permitted to come back, Mother, I'll come and tell you all I can."

The next day morning he said, "I feel like a new man this morning, Mother, Grandpa Dean held my head all night."

His spirit left his body about 7 o'clock in the evening of the same day. At midnight his sister May, who was very ill, said, "Mother, Merrill is knocking for me." Her Mother replied, "Oh, May don't say that."

The next evening at about seven May said in a whisper, "Mother, you didn't believe me last night when I told you Merrill was knocking for me. He is

knocking again now."

"O, May," the heart-broken Mother said. "I didn't believe you, but I couldn't bear to think that it was so."

After suffering the agonies of death, May's spirit left her body. Both her Father and Mother clung to her, working in every way possible to restore the life to the now still body, but it was of no avail. The father lifted the drooping chin and closed her mouth. The Distracted Mother went from the room to room and finally returning to the scene of death she began praying aloud, "Oh, Father in Heaven, I don't see why I have been called up on to go through such trying scenes as this. I've had all the children I could have, and I've tried to raise them as near right as I knew how. Why have I been called upon to go through this?"

At that, Bessie touched her Mother on the shoulder saying, "Mother, May wants you." Her Mother replied, "Must I go, too?"

"No, Mother," the sister assured her. "May has come back to life and wants to tell you what Merrill has said to her."

Sister Neville approached her daughter, May, who requested her to pray that the Lord would give her strength to write that which Merrill desired to know. May requested that all present would kneel down around her bed, place their hands on her body and as many as could were to lay their hands upon her head while her mother prayed, all exercising as much faith as possible. There were Present in the room her Father and Mother, sister, two brothers, a young man friend and the Relief Society's sisters from Willard.

As soon as the Mother said amen May drew herself upon the pillows, sitting almost, almost erect while her face shown with a holy light which radiated to all in the room.

She said Merrill had come back to tell her what he wanted his Mother to know. He told her that his Grandparents had met him when he had died, and he was with them now. They had a beautiful home and were preparing a beautiful home for his Mother and her family. He said it was always springtime over there. Merrill wished the family not to mourn for him. He said that his Grandfather needed Merrill to help him with his missionary work among his kindred dead. Merrill told her it was better for him to go while he was pure than to live and perhaps to do something wrong. He said that if the family fretted and mourned for him he couldn't accomplish

the work which his Grandfather had for him to do. He wished them not to sell his team; to keep the horses as they lived.

May put her finger on each one of the family present and told them of their failings, which they must endeavor to overcome if they would go to that beautiful home that was being prepared for them. She said that all must go to Sunday School and to Meeting, they should attend to their prayers and pay their tithing. She said, impressing to all present, "Give to the poor, the more you give the more you will have to give." Turning to her Mother she finally said, "Mother, you are going to live to be a real old lady; you will have better health than you have had.

The next morning May was taken to the Hospital and while there she made this remark to her Mother, "Mother, I may have to go, but if I do I won't have to suffer, for I did my suffering when I went before." May lived ten days in the Hospital then without a minute's warning passed into the infinite without a pain or a struggle.

While in the hospital with her daughter, Sister Neville prepared to rest, on one occasion, in a reclining position, while also making it possible to watch her daughter, every move from across the room. Suddenly, she was overcome by a sensation that was entirely new to her and she saw her husband's Grandmother standing at the foot of the bed, who looked exactly as Sister Neville remembered her in life. Her body being bent with age and much stooping, she seemed in a great hurry. Sister Neville exclaimed, "Why there's Grandmother Stiff. What ever does she want?"

At that the Grandmother walked up to the side of the bed, stood perfectly straight, her face shone and her hands were as white as pearl, and as she kept rubbing them together, "Tell them to hurry, tell them to hurry; they have got the work to do. They have got the work to do — none can do the work for those who have had the privilege of doing it for themselves here." She said, "It's got to done on this earth, it can't be done hereafter."

She was silent a moment and sister Neville said, "Whatever does she mean?"

Finally, the Grandmother replied, "William and Elizabeth have never had their children sealed to them, there must be a perfect link back to Father Adam and if they neglect their work there will be a missing link."

"She seems in such a hurry," Sister Neville said, "Do they have to hurry and worry on the earth side like this?"

Grandmother said, "Look."

As Sister Neville looked she saw masses of people and it appeared that Grandmother Stiff had something to do for them which accounted for her being in a hurry. Striking the palm of her hand with the forefinger of the other she said, "Now I put this work on to you for you see that this duty is done." Then she disappeared.

Next Sister Neville's father appeared. Standing in the center of the room, and she exclaimed "Father!"

"Eliza," he said, "the Lord wanted Merrill and I needed him in my missionary work, but alas for my children on earth. I can't accomplish the work that I want to on account of my children on earth.

"Why Father?" she asked. "Your children have never done anything bad have they?"

He replied, "They are dying, Spiritually. Look and I will show you." Then she saw that they not united [sic] but were standing with their backs toward each other. He explained, "Some are complaining about paying their tithing. They say the church is better off than they are. If they could only see: The tithing will be used for the building of Temples. Look."

As she looked she saw a myriad of people reaching out just as far as her eyes could see and her father said, "They couldn't walk through the temples on earth in a century's time, much less do the work which must be done. Now Eliza I put this responsibility on you to see that my family is united and working on harmony with the Church."

Sister Neville called the family together and succeeded in uniting them. They organized a financial committee and agreed to go on with their Temple work.

The following pages contain miscellaneous papers that were in Alma Jr.'s journal, including poetry, and newspaper clippings.

A Heavenly Manifestation

By Heber ^QHale, President of the Boise Stake of The Church of Jesus Christ of Latter-day Saints.

[Melinda's Note: This is from mimeographed copy of a typed copy found in the journal.]

It is with a very humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must, of necessity, be brief; furthermore there were certain things made known to me which I do not feel at liberty to relate here.

Let me say, by way of preface, that between the hours of 12:00 and 7:30, in the night of January 20, 1920, while alone in a room at the home of my friend, W.F. Tawson, in Carey, Idaho, this glorious manifestation was vouchsafed to me.

Whether it be called a dream, an apparition, a vision, or a pilgrimage of my spirit into the world of spirits, I don't know — I care not. I know that I actually saw and experienced the things related in this Heavenly manifestation, and they are as real to me as any experience of my life, and for me, at least, this is sufficient.

I was not conscious of anything that ^{what} transpired during the hours mentioned, except ~~that~~ I experienced in this manifestation. I did not turn over in bed, nor was I ^{at} disturbed by any sound, which, indeed, is very unusual for me.

Of all the doctrines and practices of the Church, the vicarious work for the dead has been the most difficult for me to comprehend and wholeheartedly accept. I consider this vision as the Lord's answer of my soul on this and certain other questions.

I passed by a short distance from my body through a film into the world of Spirits. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called death, and I so referred to it in my conversation with the immortal beings with whom I came immediately into contact. I immediately observed their displeasure at our use of the word death, and the fear which we attach to it. They ~~use~~ there another word in referring to the transition from mortality, which word I do not recall, and I can only approach its meaning, as the impression was left on my mind, by calling it the New Birth.

My first visual impression was the nearness of the world of spirits to the world of mortality. The

vastness of this heavenly sphere was bewildering to the eyes of a spirit novice.

Many enjoyed unrestricted vision and unimpeded action, while others were visibly restricted as to both vision and action. The vegetation and landscape were beautiful beyond description, not all green as here, but gold, with varying shades of pink, orange and lavender as the rainbow. A sweet calmness pervaded everything.

The people I met there, I do not think of as spirits but as men and women, self-thinking and self-acting individuals, ^{eye} going about important business in a most orderly manner. There was perfect order there and everybody had something to do and seemed to be about their business.

That the inhabitants of the Spirit ^{world} are classified according to their lives of purity and their subservience to the Father's will, was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely ~~det~~ermined and impassable as the line marking the division of the physical from the spiritual world — a mere film, but impassable until the person himself has changed. This world is the temporary abode of all spirits pending the resurrection from the dead and the judgement. There was much activity within the different spheres; and appointed ministers of salvation were seen coming from the higher to the lower spheres in pursuit of their missionary appointments.

I had a pronounced desire to meet certain of my kinsfolk and friends, but I was at once impressed by the fact that I had entered a tremendously great and extensive world, even greater than our earth, and more marvelously inhabited. I could be in only one place at a time, could look in only one direction at a time, and accordingly it would require many, many, years to search out and converse with all those I had known and those I desired to meet, unless they were especially summoned to receive one. All worthy men and women were appointed to special and regular service under a well-organized plan of action, directed principally towards preaching the gospel to the unconverted, teaching those who seek knowledge and establishing family relationships and gathering genealogies for the use and benefit of mortal survivors of their respective fami-

Plan 21

A Heavenly Manifestation, cont.

lies, that the work of baptism and ^{the} sealing ordinance may be vicariously performed for the departed in the Temples of God upon the earth. The authorized representatives of families in the world of spirits have access to our temple records and are kept fully advised of the work done therein, but the vicarious work done here does not become automatically effective.

The ~~first~~ recipients must first believe, repent, and accept baptism and confirmation, then certain consummating ordinances are performed effectualizing these saving principles in the lives of these regenerated beings. And so the great work is going on; they doing the work there, which we cannot do here; and we doing a work here that they cannot do there, both necessary, each the complement of the other, thus bringing about the salvation of all God's children who will be saved.

I was surprised to find there were no babes in arms. I met the infant son of Orson W. Rawlins, my first councilor, I immediately recognised him as the baby who ^{died} died a few years ago; and yet he seemed to have the intelligence, and in certain respects, the appearance of an adult, and was engaged in matters pertaining to his family and its genealogy. My mind was quite contented on the point that mothers will again receive into their arms their children who died in infancy and will be fully satisfied, but the fact remains that the entrance into the world of spirits is not an inhabitation of growth, but the greatest opportunity for development. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude ^{de} of men, the greatest I had ever seen gathered in one place, when I immediately recognized as soldiers, the millions who had been slaughtered and rushed so savagely into the spirit world during the great ^{world} war. Among them moved calmly and majestically a great ^{lower case} General in supreme command. As I drew nearer I received the kindly smile and generous welcome of that great loving man General Richard W. Young. Then came the positive conviction of my soul, that of all men living or dead, there is not one who is so perfectly fitted for the great mission to which he has been called. He commands immediately the attention and respect of the soldiers. He is at once a great General and a Great High Priest of God. No earthly field of labor to which he could have been assigned can compare with it in importance and extent. I passed from this scene to return later on which I found General Young had this vast army of men completely organized with officers over successive divisions, and all were seated and

he was preaching the Gospel in great earnestness to them.

As I passed forward, I soon met my beloved mother. She greeted me most affectionately and expressed surprise at seeing me there, and reminded me that I had not completed my mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave saying that she would see me again soon.

I moved forward covering an appreciable distance and consuming considerable time, viewing the wonderful sights of landscapes, parks, trees and flowers, and meeting people, some of whom I knew, but many thousands of whom I did not recognize as acquaintances. I presently approached a small group of men standing in a path lined with spacious stretches of ^{flowers} flowers, grasses and shrubbery, all of a golden hue, making the approach to a beautiful building. The group was engaged in earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized ^{by} esteemed President, Joseph F. Smith. He embraced me as a father would a son, and after a few words of greeting, quickly remarked, "You have not come to stay." Which remark I understood more as a declaration than an interrogation. For the first time I became fully conscious of my uncompleted mission on earth, and as much as I would have liked to remain, I at once asked President Smith if I might return. "You have expressed a righteous desire," he replied. "And I shall take the matter up with the authorities and let you know later." We then turned and he led me towards the little group of men from whom we had just separated. I immediately recognized President Brigham Young and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man than I had pictured him in my mind to be.

Both they and President Smith were possessed of a calm and holy majesty which was at once kind and kingly. President Smith introduced me to the others, who greeted me warmly. We then retraced our steps and President Smith took his leave saying he would see me again.

From a certain point of vantage I was permitted to view the earth and what was going on ^{there} there. There were no limitations to my vision, and I was astounded at this. I saw my wife and children at home. ^I saw President Heber J. Grant at the head of the great Church and Kingdom of God and felt the divine power that radiated from God, giving it light and truth, and guiding its destiny. I beheld this nation founded as it is upon correct principles and designated to endure, and beset by evil and

A Heavenly Manifestation, cont.

sinister forces that seek to lead men astray and thwart the purposes of God. I saw towers and cities, the battle-scarred fields of France and Belgium. In a word, I beheld the whole world, as if it were but a panorama passing before my eyes.

Then there came to me the unmistakable impression that this earth and scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This is particularly true of the righteous who are busily engaged in two fields of activity at the same time. The wicked and unrepentant spirits have, still, like all the rest, their free agency, and applying themselves to no useful or wholesome undertaking, seek pleasure about their haunts and exult in sin and wretchedness of degenerate, mischievous and deceptive spirits who appear as miserable counterfeits at spiritualist seances, table dancing and ouija board operations. The noble and great ones do not respond to the call of the mediums and to every group of meddling inquiries. They would not do it in mortality, certainly they would not do it in their increased state of knowledge in the world of immortality. The wicked and unrepentant spirits, as allies of Satan and his hosts, operating through willing mediums in the flesh. These three forces constitute an unholy trinity upon the earth and are responsible for the sin, wickedness, distress and misery among men and nations.

I moved forward, feasting my eyes upon the beauties of everything about me, and glorying in the indescribable peace and happiness that abounds in everyone and through everything. The further I went the more glorious things appeared. While standing at a certain vantage point I beheld a short distance away a wonderfully beautiful Temple, capped with a golden dome, from which emerged a small group of men dressed in white robes who paused for brief conversation. These were the first I had seen thus clad. The missions that I had previously seen were dressed, of course, but variously dressed. The soldiers, for instance, were in uniform. In this little group of holy men, my eyes centered upon one more splendid and holy than all the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know Him?" he inquired. I quickly answered, "Yes, I know Him." My eyes beheld my Lord and Saviour. "It is true," said President Smith. And Oh! How my soul thrilled with rapture, and unspeakable joy filled my heart!

President Smith informed me that I had been

given permission to return and complete my mission upon the earth which the Lord had appointed me to fulfill and then with his hand upon my shoulder, uttered these memorable and significant words; "Brother Heber, you have a great work to do. Go forward with a prayerful heart and you shall be blessed in your ministry. From this time on never doubt that God lives, that Jesus Christ is His Son, the Saviour of the world, that the Holy Ghost is a God of Spirit, and the messenger of the Father and Son. Never doubt the resurrection of the dead, the immortality of the soul; that the destiny of man is eternal progress. Never again doubt that the mission of the Latter-day Saints is to all mankind, both the living and the dead, and that the great work in the holy Temples for the salvation of the dead has already begun. Know this, that Joseph Smith was sent of God to usher in the gospel dispensation of the fullness of times which is the last unto mortals upon the earth. His successors have all been called and approved of God. President Heber J. Grant is at this time the recognized and ordained head of The Church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return." Thus saying, he bade me "Good-bye" and "God bless you."

Quit a distance and through various scenes and passing innumerable people, I traveled before I reached the sphere where I had at first entered. On my way I was greeted by many friends and relatives, certain of whom sent words of greeting and counsel to their dear ones here. One other I will mention. I met brother John Adamson, his wife, his son James and daughter Isabelle, all of whom were killed by the hand of a foul assassin, in their home at Carey, Idaho, on the evening of October 29, 1915. They seemed to divine that I was on my way back to mortality and immediately said, brother Adamson speaking, "Tell the children that we are happy and very busy and that they should not mourn our departure, nor worry their minds over the manner by which we were taken. There is a purpose in it and we have a work to do which required our collective efforts, and which we could not do individually." I was at once made to know that the work referred to was that of genealogy, in which they were working in England and Scotland.

One of the grandest and most sacred things in Heaven is the family relationship. The establishment of a complete chain without any broken links brings a fulness of joy. Links wholly bad will be dropped out, either new links put in or the two adjoining links welded together. Men and women everywhere are being moved upon by their de-

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immortality
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Page 3

Heber

side

A Heavenly Manifestation, cont.

parted ancestors to gather genealogies. These are the links for the chain. The ordinances of baptism, endowments and sealings performed in the Temples of God by the living for the dead and the welding of the links. Ordinances there performed in the Spirit World effectualising in the individual recipients, the saving principles of the Gospel vicariously performed here.

As I was approaching the place where I had entered, my attention was attracted toward a member of a small group of women, preparing, it appeared to be wearing apparel. Observing my inquiring countenance one of the women remarked, "We are preparing to receive Brother Phillip Worthington very soon." (Phillip Worthington died Jan. 22, 1920, of which President Hale was advised by telegram and he returned to Boise and preached his funeral sermon on Jan 25.) As I grasped his name in repetition, I was admonished, "If you know the joy and the glorious mission that awaits him here you would not ask to have him longer detained upon the earth." Then came flooding into my consciousness this awful truth, that the will of God can be done on earth as it is in Heaven only when we resign completely to His will and let His will be done in, and through us. On account of the selfishness of men and the assertion of the personal will as against the will of God, many persons who might otherwise have been taken in innocence and peace, have been permitted to live, and have passed through life living a life of suffering and misery, or debauchery and crime, and live to their own peril. Men and women and children are often called to missions of great importance on the other side, and respond gladly, while others refuse to go, and their loved ones will not give them up. Also many die because they have not faith to be healed. Others yet live long and pass out of the world of mortals without any special manifestations of actions of the Divine Will. When a man is stricken ill, the question of prime importance is not, is he going to die or live, what matters is whether he lives or dies, so long as the will of the Father is done. Surely we can trust him with God. Herein lies the special duty and privilege of administration by the Holy Priest, namely, it is given the Elders of the Church to divine the will of the Father concerning the one upon whose head their hands are laid. If for any reason they are unable to presage the Father's will, then they should continue to pray in faith for the afflicted one, humbly conceding supremacy to the will of the Father, that His will be done in earth as it is in Heaven.

member

To a righteous person, birth into the world is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer in the flesh than to perform a certain mission; they are then called to the world of spirits where the field is greater and the workers fewer. This earthly mission may, therefore, be long or short, as the Father wills.

I passed quietly out where I had entered the world of spirits and immediately my body was quickened and I arose to ponder over, and record the wonderful things I had seen and heard.

Let me here and now declare to the world, that irrespective of what others may think or say, I do know of my own positive knowledge and from my own personal experience that God is the Father of the spirits of all men, and that He lives; that Jesus Christ is His Son and the Savior of the world; that the spirit of man does not die, but survives that change called death and goes to the world of spirits; that the world of spirits is upon or near this earth; that man's individuality is not lost by death, nor is his progress inhibited; that spirits will literally take up their bodies again in the resurrection; that the principles of salvation are now being taught to the spirits, and that great work of saving the Father's family among the living and dead is in progress, and that comparatively few will ultimately be lost; that the Gospel of Jesus Christ has again been established upon the earth with all of its keys, powers, authority and blessings through the instrumentality of Joseph Smith, the Prophet; that this is the power that will not only save and exalt everyone who yields obedience to its principles, but will ultimately save the world, that the burden of our mission is to save souls unto God, and that the work for the salvation of the dead is no less important than the work for the living.

what

Priesthood ?

humbly

Letters From Alma H. Hale, Jr.

Grace, Idaho

February 20, 1923

Libbie and All,

My Dear ones at home, I received you letter a few days ago, was pleased to hear from you that you were getting along as well as you are. Libbie, I sincerely hope and pray you are better now, try and take good care of yourself and don't get down. Children, take care of mama and don't let her work too hard. Make home as cheerful as possible. I am pleased to report myself well and getting along just fine. I am sending a check for \$40.00 do all you can towards our Interest so as to prevent any further trouble. I hope Brother Farr will give us a renewal of the note at the bank. I got a card from Finnie informing me of the death of John McIntosh whose funeral was to be last Friday. So Poor Mary is left alone. I also got a good long letter from her a few days before the card which said he had been very sick for some time, but was made well through the Priesthood. Finnie said she and baby had been sick but were better. I guess Thursday will be a great day at Ashton. As that is their "Dog day". We are having fine weather here now, I have been working in the shop for the last 3 days and still have some more to do tomorrow. It seems like they all favor me all they can, although I don't shrink from nothing that any of the rest do. While they have been working on the forms 37 feet in the air, the boys would say, you stay down on the ground and wait on us. So I would get stuff and tie it on a rope and they would pull it up and the foreman would get me when he had any shop work, so some of the boys call me one of the "house plants" but that suits me anyway. Jonathan sent me word that one of the mares had cut here leg, between the knee and ankle, but not very serious. I am sending Press Arron the balance we owe them, and am going to pay \$5.00 toward the feed bill. He is feeding the mares for \$10.00 a month. I met Gee Harris and Will Larkins tonight.

It has been a long time since I saw them. There is a poker game going on tonight in full blast. Payday you know. It is sure awful to see what men will do and what they will talk about, and how they do profane. It seems to me there no time in history of the world when the people were more wicked than they are today, and more indifferent toward

God or religion of any kind. I never felt more proud in my life to know the Gospel is true, and that I have a pure loving wife, and a loving family, and that I am not like men of the world, and I am trying to live above reproach in this camp. People here comments me quite often for my clean life. If I should do or say anything not becoming of a Latter-day Saint I imagine they would throw it into proper, but I hope and pray they will not have that chance. I have spent most of my spare time reading and studying the gospel, refreshing my mind a little on my missionary work though I find my memory is not as good as it used to be, and it is awfully hard to study in this bunch. How different to that of missionary work. Well, I will close for this time praying God to bless you all and keep you from sickness, and cheer you up. Why don't the Girls write, too! and LeGrande. An abundance of love to you all. Your loving husband and Papa — A H Hale

Letters From Alma H. Hale, Jr.

Logan Utah
June 29, 1930

Dear Mabel and All,

I have neglected to answer your letter to me of good wishes on my Birthday. I hope I may experience them to the good and comfort to my loved ones, and live to be an inspiration and a good example for them to follow, and in return I wish you many years of pleasure and love. I am pleased to say we are in good health and good spirits. How you are improving and that you will soon be made well, which may God grant that you may live yet many years to be a Mother and a comfort to your loved ones. Last Sunday I attended the funeral of Elder William A. Morton in Salt Lake City. He was one of my dear beloved friends when I was in Ireland, one of the best saints we had over there. I saw several of my old Irish friends who also were at the funeral. I had a nice visit with Aunt Lizzie and Uncle Hyrum. Uncle Albert and wife, Cousin Dot and Aunt Louisa I came home Monday. I got started to work on the Meeting House last Wednesday and I think will have work now until it is finished. Harold is still working at the Hotel, and is doing pretty well. LeGrande is working as a carpenter helper for a contractor whenever he can use him, sometimes steady, then a lay off till he can use him to a good advantage.

We have a lovely garden, have green peas now and there will be plenty of them till they get too old. We sure enjoy the Radio Harold bought. We are listening and now it is playing some lovely pieces on the Violin. We sure enjoy our Modern appliances in our home. They are something we never had before. It seems that our home in Logan has given us a new lease on life. I just got back from Sunday School and of course there will be no meeting till evening, so we can sit and listen to the Radio when Apostle Talmage after our Meeting and at 2 o'clock there is usually services at the tabernacle in Salt Lake, which we can enjoy here at home. Well I can think of nothing more of interest this time. May the Lord Bless you all. Lots of Love

Papa and Mama
[Alma Helaman Hale, Jr.]

Dear Mabel & All,
Mar 23, 1931

I am writing a few lines to enclose in Mama's letter. We are all well and happy this morning and greet you with many pleasant years yet to come, of course this is not your birthday, but I am reminded of the beautiful and loveable infant baby whom God gave us to gladden our home. Two remarkable events come most visible to my mind, one of the fact that I had been called on a mission to leave mama and this dear little treasure to battle life's hardships and pleasures without a husband and Father, and I remember you a sweet little chub and won a Grand Mother and We Great-Grand Parents. Note the change. I only have praise to our Heavenly Father for the many blessings He has bestowed upon Mama and I in giving us 8 dear children and have spared them all unto us, and they are all grown to manhood and womanhood and we feel proud of them, and we feel that our life has not been in vain, and hope and pray that we may yet see several years of enjoyment of the pleasure of life.

There does not seem to be many events of news to write, so I have called to mind a few things, we not only love to recall, but that we might profit by the past. We are having beautiful sunshine though it was quite cold last night. I have been digging my lot last week at odd times. I have about half of it ready to plant. It may look foolish but I am so uneasy I have got to do something, and besides it will harden my muscles for work when I can get something to do. This beautiful sunshine draws me outside anyway. What are you going to do this summer? I hope Jesse can drop on something to keep him out of mischief. Well, I will close for this time. Wish you all Happy Days,

Lovingly Papa

Elizabeth Precinda Hendricks Hale

ELIZABETH PRECINDA HENDRICKS HALE
BORN: DECEMBER 16, 1867 — RICHMOND, CACHE CO.
UTAH
MARRIED: OCTOBER 1, 1884 — LOGAN TEMPLE
DIED: NOVEMBER 27, 1946 — IDAHO FALLS, BON-
NEVILLE CO. IDAHO
BURIED: SMITHFIELD, CACHE CO. UTAH
PARENTS: JOSEPH SMITH HENDRICKS AND SARIAH FI-
DELIA PEW (TIPPETS)

January 11, 1886

John H. Tippetts

Recorded January 11th, 1886

A Patriarchal Blessing given to Elizabeth P. Hale, daughter of Joseph and Sariah F. Hendricks, born Dec. 16th 1867, Richmond, Cache Co. Utah. Patriarch: John H. Tippetts

Patriarchal Blessing

By John H. Tippetts upon the head of Elizabeth P. Hale, daughter of Joseph and Sariah F. Hendricks born Dec. 16th, 1867, Richmond, Cache Co., Utah.

Elizabeth Precinda in the name of the Lord Jesus Christ I place my hand upon your head to place and seal upon you a Patriarchal Blessing according to the order of Patriarchs in ancient days to seal blessings upon their children which should continue with them throughout all their generations.

You are entitled to all the blessings pertaining to the Holy Priesthood for you have been brought forth in the covenant of this Priesthood which is now placed upon your head, and have made yourself worthy by your chastity to receive blessings and ordinances which will continue with you and your children by promise and will enable you to multiply and increase upon the Earth and your posterity after you throughout all time and your children after you for you are a literal descendant of the blood of Israel through the loins of Joseph that was sold into Egypt and of the blood of Ephraim which was to continue through his posterity until the Dispensation of the Fullness Of Times which were to be gathered in from among every nation under the heavens and you have been made partaker of

the blessings of the Holy Priesthood for you have taken your lineage from the loins of your father and mother and will continue with you and you will enjoy the riches of eternal life, which is the greatest of all riches and will possess your children with an everlasting inheritance upon the earth and will have a glorious resurrection in the morning of the first resurrection and you will have a place in Zion, the Holy City.

These blessings I place and seal upon your head in the name of the Lord Jesus Christ, even so. Amen.

Z.L. Glover, Recorder
(Not sure of Z)

Elizabeth Precinda Hendricks Hale

By Mabel Hale Knapp

Libbie, daughter of Joseph Smith and Sariah Pew Hendricks was born on 16 December 1867 in Richmond, Cache Co., Utah in a two room adobe house where the library now stands. Some of the games the children of the neighborhood played were hide and seek, skipping the rope, jacks, and marbles. Some of her playmates were her cousins: Libbie, Marelda and Artensia Hendricks, Libbie Merrill and Zina Pond. Her closest friend was Drusilla Harris — who later became her sister-in-law.

One day when she was small the table was set for dinner, the family ready to be seated she reached up over the edge of the table and spilled a cup of hot coffee over her. She always remembered that her father quickly tore her clothing away and thus lessened the severe burns.

After Grandfather James died Grandmother Drusilla lived with James Bainbridge, her grandson whom she had raised from childhood. One day Libbie was sent on an errand to her Grandma's. When she opened the door she saw the family kneeling in family prayer. Always a bashful child, she stood in the doorway not knowing what to do till the prayed was finished. Then her grandmother said, "Child why didn't you come in and close the door, would you freeze us to death?" Embarrassed she turned and ran home, forgetting her errand.

Libbie and Drusilla Harris used to gather chips for their grandmother Duress and she would give them each a cookie. One day she asked them to bring some chips. When they returned she made a fire and went to get them the promised cookie, but she found her granddaughter-in-law- had locked the cupboard. She turned sadly away, sat in her chair and cried.

Libbie's first school teacher was this cousin James "Jim" Bainbridge. She was baptized in City Creek in Richmond, Utah when she was nine years old. Soon after that they moved to Swan Lake, Idaho. There her teacher was Joseph Durbin — he taught school in Winter and worked for her father in summer.

One Christmas Eve Libbie was in bed but not asleep. Will Whittle came to see her sister, Deal. She coaxed her to go to sleep and told her Santa

would not come if she were still awake. But those blue eyes stayed open as a child's eyes will, waiting for Santa. Then all at once there was a loud noise, Santa had gone leaving big sister secure in her knowledge and the little girl with nothing better to do than go to sleep and dream of "sugar plums" and "eight tiny reindeer."

Bear were no unusual menace around Swan Lake. One day Libbie and Kate Quigley ran down by the creek to cross over to Aunt Linda's house when her brother, Joe, pretending to be a bear, jumped out from behind a bush and to frighten them. He did! Libbie fainted as he jumped to catch her, can we say who was frightened more?

One dread the children always had was of the men sent out to spy on the home of polygamist families, asking all kinds of questions to trick them into making incriminating statements to make trouble for the families. Once to elude these so-called officers, Grandpa asked Joe Durbin, his friend and employee to take Aunt Linda to Salt Lake. As they left in the early evening, getting the children ready in a hurry, left the house in a tell-tale condition. Everyone was unnerved at such a time in fear of these officers appearing unexpectedly. So when Libbie went over to straighten the house and stop the clock. For some reason, unexplained, the clock began to strike ten, eleven, twelve, in succession. She was sure then the house was bewitched.

Libbie, as most girls of her time in small towns, went to school until she finished the "fifth reader." But having the teacher living in her home she learned equally as much out of school.

When she was about 15 years old, Mr. Durbin gave her a hors, bridle and side saddle. This furnished much of her pleasure, as she rode about the country. Other amusements were: home theaters, house parties and dances.

Libbie's father and mother often took her in the "swan" or cutter (a small sleigh) sometimes twenty miles for an evening entertainment.

When she was twelve years old, she taught a Sunday School Class, later she taught a Primary group. Her mother was ill much of the time; then the responsibility of the home was left to her. Mr.

Durbin had watched her grow into womanhood, and one day asked her to be his wife. She also had "kept company" with Joe Brim but these men seemingly did not suit her fancy.

In the fall of 1883, the Stake Presidency, William B. Preston, M.W. Merrill and C.O. Card, came up to visit the upper part of the Stake. When they came to Grantsville, they invited Alma H. Hale and his Uncle Solomon H. Hale to go along. Alma driving his team and buggy — Let's let him tell the story —

"We came from Gentile Valley, visited Chesterfield, March Valley and Oxford. The Presidency were contemplating the organization of a new Stake. In a council meeting they talked over the proposition of putting Uncle Sol in the new Stake Presidency and me for Bishop in his place, but could not owing to the fact that [I] was not married. Pres. Preston asked me if I was keeping company with anyone so I could get married. I told him I was not.

"He said 'Brother Alma, if I were you I would get married and if I had no one in mind I would go before the Lord and humble myself before Him and ask Him to show me a young lady who would be a good companion for me.'

"I felt the importance of this council and obeyed. That very night I dreamed of seeing a young lady whom I had never seen and someone introduced me to her and said, 'This is to be your wife.' The next day as we traveled along I could not get this dream out of my mind, and I could see this lady before my eyes all the time that day and the next. When we reached Oxford a friend of mine, William Whittle, invited me to go home with him. While I was there his sister-in-law came in to who I was introduced. I could see at a glance that she was the girl of my dream. On leaving my friend invited me to come back and get acquainted with his sister-in-law that he would like to have me for a brother-in-law. I told him that I would."

Libbie had been riding her pony home from Oxford and stopped by to call on her sister and let the horse rest. This it came about that she first met her future husband, because he did come again, many times. One day in January he rode horseback to Swan Lake from Gentile Valley, which was over the mountain east intending to stay two nights when a blizzard came up and he had to stay a week. The people of Gentile Valley had just made up a searching party to go look for him when he returned.

Alma and Libbie both attended the Dedication Services at the Logan Temple in May 1884. She had been ill and had to be carried up the stairs.

Friendship between these two grew into courtship and true affection and about eleven months after they first met they were married 1 Oct. 1884 in the beautiful and new Logan Temple.

This trip to the Logan Temple was not made by fast train or car. Her father drove ahead in a wagon, Alma followed in the buggy, taking Libbie and her mother with him. It was stormy and the roads were muddy and bad. The father said, "Keep the west road," but in the mud and water he missed it and into the deep mud they went. Alma went out on the buggy tongue, then brought poles and laid them so he could carry Libbie and her mother over to solid ground. Bro. Waddups sent a boy with a horse and heavy chain to help them out. Fortunately, they had not planned to go through to Logan that day, but to stay at Aunt Linda's house about five miles farther on. The next day they went on to Logan and were married by Marriner W. Merrill.

Alma served as first counselor to Bishop John B. Thatcher, Bishop of the new ward, but not for long. He was called to act as Stake Clerk in the new Stake. He moved to Oxford and lived in a building known as the Tithing Office. While they lived there two children were born; however, not in that house but in Mother Hendrick's home in Swan Lake. They were "Finnie" and Mabel. When Mabel was two weeks old, Alma left his home and little family to go to Ireland to fill a mission. So Libbie and her two little children made their home with her father and mother. For about twenty-six months she helped on the dairy farm to keep her husband in the mission field.

One morning at this place a tramp came in and told her she must get him some breakfast. She told him she could not because the children had whooping cough and she had to take care of them. He was so demanding and insolent that so stepping into the next room as if to comply, she sent the little girl out the other way to call her brother Joe who came and sent the fellow on his way.

It was Decoration Day when Alma came home. His wife and children were at his father's place in Smithfield, Utah to meet him. Soon they moved to Preston where he worked in Larsen's Store and the Co-op. They built a nice home there. Some of their friends were Hales, Parkinsons, Smiths, Tippetts, and Cowleys. Elder Cowley was a special friend. — In later years their sorrow when this friend was taken from his high position in the Church was surpassed only by their joy when he humbly returned and asked that he might be numbered again among his brethren as a member of the Latter-day Saint Church.

They went to the Temple many times to work for the dead. Once when they were there, as they waited outside the door to enter, the Brother in charge seemed to be having difficulty with the door. Supposing he had the wrong key he sent for others, but the lock would not yield. Presently he turned and said, "There is someone here who should not enter." After a moment a lady, who was standing near Alma and Libbie began crying — saying she had intended to enter the Temple with her sister's recommend. When she went away the doors were opened and the work of the day went on as planned.

In their home in Preston, Joseph and Alta were born.

Always they gave time to Temple Service. There will be many to bless them for their release from the Spirit Prison over there!

In the fall of 1895 they left Preston and came to Marysville, Idaho. Libbie and the children went on the train to Market Lake, (now Roberts) which was the nearest railroad station. There her father was waiting with team and wagon to take her home. Alma came two weeks later with his team, arriving 16 Dec. 1895, his wife's birthday. That first year they lived in her brother Joe's place. Then they homesteaded a farm on the hill overlooking part of the North Fork of the Snake River. They cleared the land of sage and buck brush and planted crops. Again they were on the frontier farming, cutting timber, building homes, helping each other in plating and harvest. They built canals, fences, schools, and church buildings — giving assistance at times of birth, and in sickness and death.

At one time a neighbor's baby was very severely burned by fire. A few days later another little one, a cousin, was scalded. During the awful hours of suffering and death, Libbie assisted in caring for them. Then she prepared the injured little bodies for burial. Factor made caskets could not be obtained in that country so far from the cities. Many were made by Alma, fashioned of common lumber, planed, covered and lined with white cotton or silk cloth, trimmed with dainty ribbon and lace and pretty brass or nickel plated handles and name plate. Often he worked far into the night to have this ready by the time of the funeral. And while doing this, Libbie and another sister would perhaps be sewing burial clothes.

Theola was born in "Aunt Deal's" house, since it was winter time that to move down from the ranch. La Grande was born up at the ranch. Lella was born in a place rented in town while the new brick house was being made. And in the new house, Harold was born.

The snow fall was heavy up there in the yester-years. Sometimes it would take several teams there or your days to open up a six mile road.

Both parents and older children were active in the ward. Libbie helping in Relief Society, Mutual, Religion class, and Sunday School. Alma worked in most of the organizations and was a member of the High Council. Always he did record work. He went from house to house to gather the Historical record of the Marysville Ward and bring it up to date.

As the Jews turned their face to Jerusalem, so Alma always in his thoughts turned toward the Temple which was so far away from Marysville he could seldom be there though his family would meet for Temple work twice a year. They went to Utah, first to Lewiston, then a little time at High Creek, to Smithfield, and then again to Logan. There they resumed this work again until Alma died 9 April 1938.

This was a stunning blow to Libbie. He had always shielded her from the storms of life so much as he could and this first death in their own family was so hard to take without him. She went to Gridley with Alta for a while; then came back to Logan. After a few years she became ill and Finnie took her home. Then when Finnie became too ill to care for her — at times she would be bedfast — she made her home with Lella. She and Joseph, her husband, sold their home in Inkom and moved to Idaho Falls. For many years Libbie suffered from diabetes. Then the 8 June 1946 she suffered a stroke from which she never entirely recovered, though for a time she seemed to improve. At about 2:45 on Wednesday 27 Nov. 1946 she passed away. She was buried Sunday 1 Dec. beside her husband in the Smithfield Cemetery.

Asked one day what her favorite song was, she promptly answered, "I Know that My Redeemer Lives." She seemed to fear and dread death, though never to doubt Life Eternal. Perhaps because so long and so many times she nursed the sick and the dying. She never lacked faith in administration. She put us to shame once when we asked her should we pray for her relief, as a family, rather than call the Elders — because we did not think she could get well — she replied very quietly and meekly, "I have always been taught we should call the Elders." I wonder sometimes had our faith matched hers, would she have recovered. She wasn't my Sunday School teacher for long — but in that brief period, she taught me to love the Book of Mormon. Outwardly we rather looked to our daddie for spiritual lessons. Indeed she would tell us to go to him. But, I realize now that in her unobtrusive

way she implanted many lessons of faith in me, the importance of which I failed to realize at an earlier age when they were given.

acceptable."

*Told me by my Father the day before he died —
Mabel Hale Knapp*

A Testimony of Temple Work

"One day the Hale family were having a 'Temple Week.' The folks had been over to the temple for the morning sessions, then since there was a Ward Reunion, they stayed in Smithfield for the Ward party. Mother said during the Program she became drowsy and dropped her head for a moment. Then startled, she lifted her head quickly and seemed to see a woman dressed in black standing before her. Her hands were folded in front of her, her head was bowed in sorrow. In just an instant she was gone. 'I always thought that was the woman whose name I would have taken had I not stayed for the Ward Reunion.'"

How important is that work. Even the Ward Reunion seemed not to be worthy of excuse.

— Mabel Hale Knapp

Bro. Jonathan H. Hale at the Funeral of Libbie Hendricks Hale said:

"We were in the Temple working one day in the afternoon. Alma went back in the Temple without being ordained. That night the party for whom he did the work visited him and told him, 'You were not ordained for me. You must go back and fix this matter up or all the Priesthood and glory is lost to me. I cannot enjoy these blessings unless you go back and tell them, be ordained and fixed up.' So he came to me the next morning and told me of the visitor the night before. I said, 'We can fix that up.' So we went to Bro. Noble and told him. He took him into a little side room and ordained him for and in behalf of the one he had the work done for the day previous. He was a happier looking man — the joy of making it right — than the sad-eyed man who came to me in the morning."

Alma Helaman Hale, Jr. Logan Temple

"I was setting in the room with others eating lunch. I had the name, was waiting for a chance to be ordained. After lunch I went on and had the washing and endowments and went home. At night when I was asleep a man came to me and spoke and awoke me. He said, "You was not ordained." I raised up and spoke of it. I went next day to President Shephard and ask him. He said. "It must be done right." So I turned to go get the name and do the work over for him, then President Shephard called me and said, "Wait, we will call Brother Carlile and ordain you an Elder and seal this work on your head for him which you did yesterday, and it will be

Sariah Fidelia Hendricks Whittle

Sister to Elizabeth Precinda Hendricks Hale

Sariah Fidelia Hendricks Whittle daughter of Joseph S. and Sariah F. Pew Hendricks was born in Salt Lake City, September 24, 1859 and died 18 November 1925. She came to Richmond, Utah with her parents with the first settlers in the early [eighteen] sixties, where she lived and grew up to womanhood. She was married to William Whittle who was also one of Richmonds' first settlers 10 April 1876 where they continued to reside until about 1881 when they moved to Swan Lake and settled on Goosberry Creek where they lived until 1889 when they came north and settled on their present home. Though they have encountered many hardships they bore themselves patiently and looked on the bright side of life and often expressed their hope by saying "Oh there are better days coming." Sister Whittle, or Aunt Deal, as she was better known was for many years Marysville's only nurse and was ready to care for the sick at all times and was a devoted wife and mother.

She was mother of eight children, seven of whom survived her. Her husband passed to the other side 18 August 1924. Since which time she has borne the trial with that same untiring devotion to her family. She was an ardent worker in the Church, and was beloved by all who knew her. She was one of those noble spirits who could see what needed to be done and so far as possible went forth with a determination and did it. And will be among those spirits of whom it might be said, "Well done thou good and faithful servant. Enter into thy rest." Also is survived by one full sister, Mrs. Alma H. Hale and the following half brothers and sisters, Juel J., Wm. D, John, Ace, and Hyrum and Mrs. H.D. Leavitt.

*Written by Alma H. Hale at the age of 75 years.
Copied by Mable F. Hale Knapp.*

Hale Family History Work; the Logan Temple Lighted

Brother Samuel Roskelley was hired by the Hale family to do the genealogical work in preparing the record for the Temple work. And after the work became more strenuous he was anxious to give up the Hale records. When his health was impaired he brought the records to Alma H. Hale Sen. and told him he would have to get someone else to take care of them as he was not well and had so much work to do in the Temple, and left the records with father, Alma H. Hale. He [Alma] spent the next few days in worrying over what to do, knowing that none of the family were familiar with the records and did not know just what was done and what was not done. When the next Sunday Brother Roskelley came to father and asked that he return the records to him as he would have to finish them as he had made a promise to a heavenly messenger that he would finish the Record.

Then he told this story in my hearing, "Last Friday evening as I was returning from Logan Temple to my home in Smithfield in my buggy; a messenger appeared by my side and kept by the side of my buggy for some distance and plead with me to take the Hale record and complete it; as none of the family were able to take it up and finish it, declaring that the work so far had been done right and was being accepted by those for whom it was being done, and promised him health and strength and time to accomplish the work if he would promise to finish it."

The description given of this messenger proved him to be my grandfather, Jonathan H. Hale, who was the first to accept the Gospel and spent his life in the service of the Church from the time he was baptized in 1833 until the time of his death in 1846 in the state of Iowa.

Brother Roskelley filled his promise and when the last of the work was done and the line linked up. The Temple was illuminated with a glorious light from roof to foundation. The light was so bright the lines could be seen on the opposite walls. Many people saw this and among them President Marriner W. Merrill who observed it with some concern. There were no electric lights in the Temple or any other means of lighting at the time. It was soon decided that the illumination was a spiritual phenomenon.

The next night to the gratification of the faith-

ful souls, the illumination was repeated and many there be who can testify to the beauty and glory thereof.

President Woodruff when he told of the manifestation declared it was the progenitors of the Hale Family who had gathered within those sacred walls to manifest their joy and gratitude for what had been done so abundantly and generously for them.

Copied in part by Jonathan H. Hale son of Alma H. Hale from Deseret News of April 30, 1908, and the rest from memory in respect to Brother Roskelley's statement to Father.

— Alma Helaman Hale, Jr.

Alma Helaman Hale (Sr.)

ALMA HELAMAN HALE (SR.)

BORN: APRIL 24, 1836 — BRADFORD, ESSEX CO. MASSACHUSETTS

MARRIED: APRIL 14, 1856 — SARAH ELIZABETH WALKER — GRANTSVILLE, TOOELE CO. UTAH — JUNE 4, 1856 IN THE ENDOWMENT HOUSE

DIED: MARCH 30, 1908 — LOGAN, CACHE CO. UTAH

PARENTS: JONATHAN HARRIMAN HALE AND OLIVE BOYNTON

the Lord; for thou shalt live to three score years and ten, yea, even until thou art satisfied with life and thou shalt assist in the avenging the blood of the martyrs and not a hair of thy head shall ever fall by an enemy for every blow which may be struck at you by the ungodly shall fall harmless.

Thy posterity shall be mighty in the priesthood and thy sons sit in council with the just, and thou shalt receive thy blessings in the tribe of Ephraim and thou shalt also receive thy inheritance on Mount Zion, the New Jerusalem. This blessing, with all thy former blessings, I seal upon thy head through thy faithfulness and I seal thee up unto Eternal Life to come forth in the morning of the first resurrection with all thy father's house. Even so, Amen

John F. Hardii, recorder

February 24, 1867 (or 1861)

Grantsville, [Utah]

Patriarch John Smith

A Patriarchal Blessing given to Alma Helaman Hale

Patriarch: John Smith

Grantsville Feb. 24th, 1861 (possibly 1867)

A blessing given by John Smith, Patriarch, upon the head of Alma Helaman Hale, son of Jonathan and Olive B. Hale, born in Bradford, Essex county, Mass. April 24th, 1836.

Brother Alma, In the name of Jesus of Nazareth and by virtue of the Holy Priesthood, I place my hands upon they head to pronounce and seal a blessing upon thee because thou hast desired it of me, and I ask God the Eternal Father to cause his spirit to indite the blessing which is for you. Thou art entitled through thy lineage to all the blessings of Abraham, Isaac and Jacob, therefore, I say unto thee, prepare thyself for the work which thou hast to do upon the earth for thou shalt be a messenger of glad tidings unto those who now dwell in darkness and in ignorance of the principles of life and salvation. Therefore seek wisdom with understanding and thy mind shall expand and thy tongue shall be loosed, yea even as the pen of a ready writer and thou shalt speak fluently unto the people among whom thou shalt travel in the language of the natives, and the arm of the Lord shall be made manifest unto thee, and thou shall have influence with the great men of the earth and be enabled to set at naught the councils of the unjust and confound the wisdom of the wicked and by prayer and faith, if necessary to answer any of the purposes of the Almighty, to command the waves of the sea and they shall obey thy voice; and notwithstanding you may be sought for by the wicked they shall never ensnare thee inasmuch as thou art humble before

February 21
Patriarch Aroet L. Hale

Priesthood--even so. Amen

[Aroet Hale is Alma's older brother.]

A Patriarchal Blessing given to Alma Helaman Hale

Patriarch: Aroet L. Hale

February 21,

A Patriarchal Blessing given February 21st by Patriarch Aroet L. Hale, on the head of Alma Helaman Hale. Born in Bradford, Essex County Mass. April 24th 1836. Son of Jonathan Harriman Hale and Olive Boynton Hale.

Alma Helaman Hale, my Dear Brother, I lay my hands upon thy head, in the name of Jesus Christ, by virtue of the Holy Priesthood in me vested. Prepare thy mind for this blessing. You were born under the holy order of marriage and entitled to every blessing in the New and Everlasting Covenant. You have been faithful from your youth to the present time. Your life has been spared for the very work you are performing at this time in common with your Brethren and wives and children in the House of the Lord for the redemption of the dead. Thousands and thousands have been made to rejoice behind the veil for the work that has been done for them in the House of our Lord. Great are the blessings that await you. You have led wives to the altar and established the principles and order of Celestial Marriage and great are the blessings you will derive therefrom. You have raised a great family, yea, thirteen sons, in common with your companions. They will rise up and call you blessed of the Lord.

You are of the lineage of Abraham, Isaac and Jacob; entitled to every blessing of the Holy Priesthood. Still continue to be faithful and prayerful and the Lord will open the way for you to carry into execution every ordinance you wish to perform; you shall be comforted in your last days with the power of the Priesthood. Your guardian angel will visit you in the time of need, you shall have health and strength to perform every honest desire of your heart. You have had many blessings pronounced upon your head, and verily, with this blessing shall every blessing that has been pronounced upon you come to pass. I re-seal all your former blessings with this blessing.

You shall come forth in the morning of the first resurrection crowned with glory, immortality and Eternal life. I pronounce this blessing in the name of Jesus Christ and by the virtue of the Holy

Alma Helaman Hale (Sr.)

Hale, Alma Helaman, a member of the High Council of the Benson Stake of Zion, is the son of Jonathan H. Hale and Olive Boynton, and was born April 24, 1836, in Groveland, Essex county, Mass.

When six weeks old he started for Kirtland, Ohio, with his parents, and came to Utah in 1848, where he lived six years. At the age of eighteen years he moved to Grantsville, Tooele county, and was married to Sarah Elizabeth Walker June 4, 1856, in the Endowment House. She was the daughter of John B. Walker and Elizabeth Brown of Tishomingo, Mississippi.

He participated in the Echo canyon expedition in 1857, and did considerable service as a guard during "the move" of 1858. His wife died 21 May, 1861 leaving three small children, Alma H. and Olive Elizabeth, two and four years old. And a baby, Enos Eliphalet about two weeks old who also died the following September.

In 1862 he made a trip to the Missouri river after the poor, serving as captain of the night guard in Capt. Joseph Horne's company. On the return trip he also acted as wagon master and commissary. During the reformation he officiated in nearly all the baptismal ordinances, and continued to do so until 1888. In 1871, he filled a mission to the Eastern States, chiefly in search of genealogy. He assisted in organizing the first Sunday school in Grantsville and acted as teacher in the same; later he acted as Stake superintendent of Sunday schools, which office he held until he removed to Cache valley.

In a secular capacity he was superintendent of the Tooele County Co-op Grist Mill, and served as constable and city marshal. In an early day he was commissioned by Gov. Durkee as a captain's adjutant in the Territorial militia.

He was ordained a Seventy, and acted for several years as a president of the 31st quorum of Seventy. Afterwards he was chosen as a president of the 17th quorum, which office he held till Aug. 4, 1901, when he was ordained a High Priest and set apart as a High Councilor. In 1888 he removed to Smithfield, Cache county In order to be near the Temple where he spent many years working for the dead.

Latter-day Saint Biographical Encyclopedia, edited by Alma Helaman Hale, Jr.

Alma Helaman Hale was born April 24, 1836 at Bradford, Massachusetts, son of Jonathan Harriman Hale and Olive Boynton Hale. When he was ten years of age his parents and two sisters died at Winter Quarters. Alma came west across the plains in the Heber C. Kimball Company, with his two brothers, Aroet, and Solomon and his sister Rachel. He lived in Salt Lake with his brother Aroet until 1854, and then moved to Grantsville. Alma married Sarah Elizabeth Walker, the daughter of J.B. Walker and Elizabeth Brown Walker. She was born at Tishomingo, Mississippi. They were the parents of three children: (1) Alma Helaman, (2) Olive Elizabeth, and (3) Enos Eliphalet. In 1862, he was called on a special mission to go back to Council Bluffs and bring to Salt Lake a group of emigrants. This trip took six months.

Alma married 2) Sarah Annie Clark, who was born at Colchester, England. They were the parents of ten children... Alma married 3) Ellen Victoria Clarke, a sister of Sarah. They were the parents of eight children... In later years Alma and his family moved to Smithfield, Utah and then to Logan, Utah. He died March 30, 1908

History of Tooele County, Biography pp 481-482

Autobiography of Alma Helaman Hale Sr.

I was born in Bradford, Essex Co. Massachusetts, April 24, 1836.

I was only six weeks old when my parents, Jonathan Harriman Hale and Olive Boynton, who had formerly united themselves with The Church of Jesus Christ of Latter-day Saints commenced their journey westward to make their home with the Saints who had gathered at Kirtland, Ohio. Being so young at that time it was very difficult for my parents to devise a plan by which I could travel comfortable and without injury. They conceived the idea, however, of fastening a large basket to the tops of the wagon bows. The motion of the wagon made it an excellent cradle. In this basket I traveled to Kirtland.

It took us a period of nearly a months travel to reach our destination. My parents procured a home at Kirtland in which we lived for a period of two or three years. We then moved to the state of Missouri, with the rest of the Saints, making our home with them by a remorseless and unforgiving enemy whose captain was Lucifer himself and who used his every effort to overthrow the Kingdom of God, but whose arm was powerless to affect the body of Christ which still lives.

When the Saints were driven from Missouri to Nauvoo, my parents were of their number.

Immediately upon arriving at Nauvoo my father went to work in the stone quarry, cutting out stone for the temple. He continued to work in the quarry and on the Temple building until it was completed. He was created Bishop of the ninth Ward of Nauvoo City, and also held the honored position of "Colonel of the Nauvoo Legion."

In the year 1846 my parents, with the rest of the Saints of God, were driven from the city of Nauvoo. We arrived at Council Bluffs in the fall of that year.

We were still at Council Bluffs when the Mormon Battalion was called out to take part in the war with Mexico. Soon after the calling out of the Battalion my parents moved three miles down the Missouri River and prepared to build a home. Father had procured one load of logs and had laid one round of them in the construction of the house when a terrible calamity came upon the family in the form of sickness. My father was taken ill with the

dreaded "Dumb Ague." At the same time mother was taken sick in confinement. Also my sister Susan was stricken with the "Black Canker." In the short period of three weeks we buried our father, mother, and two sisters, leaving three of us boys and one sister orphans in this world. There was Aroet, the eldest. Rachel, next, then myself, and next my younger brother, Solomon.

As soon as we could after the sad event just narrated, we children moved across the river to Winter Quarters and lived there all winter until the spring of 1847 when we moved up the river six miles with others to a place known as "Kimball's Farm," which we utilized for that season and raised a good crop of potatoes, buckwheat and corn.

In the spring of 1848 we commenced our journey to Utah, an epoch of my life which shall never be forgotten, and one which tested the sinews and manhood of everyone of us. Young as I was, barefooted, I drove an ox-team from the Missouri River to Salt Lake City. (As a matter of fact I never owned a pair of shoes in my life until I became seventeen years of age. It was "moccasins" or nothing.)

We arrived in Salt Lake in the month of September 1848. At this time I was twelve years of age.

The next day after our arrival my brothers and I commenced the making of adobe with which we constructed a house, one of the first abode houses constructed in Salt Lake City. The adobes were 4 x 12 x 18 inches in size. Our house was also one of the first to be built outside of the old fort which was built in 1847 for the protection of the first arrivals in the valley.

We lived in Salt Lake City six or seven years and then removed to Grantsville, a little settlement about thirty eight miles west of Salt Lake City. When we arrived at Grantsville we found only seven families living there.

Soon after our arrival in Salt Lake, my eldest brother Aroet married a sister Olive Whittle. To them a son Lue was born. It was soon after the birth of this child that we moved to Grantsville. Brother Aroet was called on a mission to southern Utah at a place called "Losvagus" [Las Vegas] also a place called "Muddy" (Moapa). He spent two years at each place. Before leaving Aroet placed his family and

farm in my hands to care for until his return from his Mission, which task I performed to the best of my ability.

The next year after our arrival in Grantsville I had arrived at an age which I thought suitable to search out a companion for life. My efforts were rewarded in winning Miss Sarah Elizabeth Walker for my wife. We were married April 14, 1856. We had three children by our marriage, namely: Alma Helaman Hale, Jr., Elizabeth Hale, and Enos Eliphalet Hale. My wife died when last named child was two weeks old, he died when between three and four months old.

Again, December 24, 1861, I married Miss Sarah Annie Clark, who bore me ten children. Namely: Ernest Frederick Hale, Albert Henry Hale, Sarah Almanie Hale, Rachel Clarrissa Hale, Katie Eliza Hale, Gracie Emma Hale, Jonathan Harriman Hale, Solomon William Hale, Aroetta Louisa Hale, and Rebecca Viola Hale.

On the day of August 19, 1865, Miss Ellen Victoria Clark and I were married. Through this marriage eight children were born to us. Viz: Edgar Daniel Hale, Aroet Clinton Hale, Arthur Willard Hale, Franklin George Hale, Rosie Ellen Hale, Arvin Wilford Hale, Eugene Clark Hale, and Zina Emeline Hale.

It the summer and fall of 1857 the United States Government sent a large army under the command of General Johnston to crush and exterminate that "immoral and law-breaking people" who resided in the heart of the Rockies. But God chose to regard the people otherwise and protected them safely against the invading army. With others of my brethren I was sent to Echo Canyon to hold the army at bay and keep them from coming through the mountain passes into the valley as long as we possibly could. This we succeeded in doing until nearly all the Saints were safe and arrangements had been made with the army for the protection of the people and their property. Then we were recalled and the Army entered the Valley and camped a short distance from the city which was almost deserted.

In the spring of 1858 the people of Grantsville moved south for safety, detailing ten of us brethren to remain behind and care for the crops and protect the homes. My wife Elizabeth went south with the Saints, driving her two yoke of steers and attending to them by way of feeding them, hitching them, too, and unditching them from the wagon, also at the same time attending to her small babe, which she was compelled to carry with her. By the month of July things had quieted, matters had been settled,

and the people returned to their homes again in safety.

Things remained quiet and we enjoyed the peace and tranquility of our home until April 1862, when I was called and sent as a teamster in Joseph Horn's Co. to go to the Missouri River. There we met a number of the Latter-day Saints (who had set out for Zion) and returned with them to Salt Lake Valley. We arrived in Salt Lake City September 13, of the same year. While journeying to the Missouri I was chosen and acted as captain of the night guard and as Wagonmaster. Returning to Salt Lake City I was placed in charge of the commissary, or supply department for the immigrants.

At the time I was called to go with this company, my wife Sarah was very sick, apparently she was sick unto death. I approached our noble Bishop, William G. Young, concerning the advisability of my going, with the conditions surrounding me at home as they were. This Bishop in reply said, "Brother Alma, if you will go and perform your duty faithfully your wife shall get well."

At this time I had two yoke of oxen. I was compelled to sell one in order to procure the means wherewith to equip my outfit for the journey I was about to undertake. Taking the other yoke of oxen, I departed upon my mission, leaving the home devoid of a team, my wife sick in bed with the two children of my wife Elizabeth, who had died the year previous, upon her hands to care for. I never heard from my family from the time I left in April until my return again the thirteenth of September. The pen is too weak to portray to you the joy I felt (after those five or six months of hard worry and suffering of mind, wondering if my wife had died or was getting better as had been promised me upon the eve of my departure) when I drove into the yards at home and found my wife well and hearty and everything in a good and prosperous condition. I felt to thank my Father in Heaven for the blessings that had been showered down upon my family through my performing my duty although surrounded with adverse circumstances and conditions.

In the fall of 1871 I was again called on a mission, to the Eastern States, for the purpose of visiting my relatives and the getting together of a genealogical record of our family in order that the family work might be done in the Temples for our dead. I was also sent for the purpose of performing some missionary work.

In the year 1856, the year of the great reformation throughout the Church, President Brigham Young in company with several of the brethren,

came to Grantsville and were baptized by George Q. Canon and also some of the leading brethren of Grantsville, myself included. At that gathering I was chosen to attend to the Baptismal Ordinance in that settlement. I fulfilled that calling until 1887 except as other duties and callings kept me from attending to it. During the period of time, however, that I was engaged in this calling, I baptized and re-baptized nearly 1500 people.

These parties of men who traveled with President Young were companies of men who were chosen to travel with him from settlement to settlement for the purpose of protecting him from attack of the savage Indians, and from what-ever source danger might arise. I belonged to one of these companies; they were called the Nauvoo Legion or Salt Lake Militia; and whenever we were called out on duty it was always a pleasure to go and perform our duty for the Prophet of God.

During my life at Grantsville it might be interesting to some of my posterity to read and become acquainted with a few incidents connected therewith.

S. W. Wooley, Wm. C. Rydalch, and myself laid the foundation and completed the structure of the first Sunday School ever organized in Grantsville, Utah.

We three brethren also served as the Church house building committee until the structure was completed.

Politically I serve a term of twelve years as Constable, also eight years of that time I held the position of City Marshall. I also held a commission from the year 1865, given me by Gov. Durkee, as Captain's Adjutant of the Salt Lake Militia of Utah. While holding this commission I made several trips to a valley called "Skull Valley" to keep the Indians from stealing the people's cattle tethered and herded there. One night, while on one of these errands, seven of us stood guard over the cattle with gun in one hand and bridle-reins in the other, expecting every minute that the Indians would make a raid on the cattle. In fact from the signs we had seen the day previous we were almost certain they would make the raid. We had made up our minds to protect the stock to the last. While standing in this position the hours of expectancy slowly flitting by, my mind reverted to my family in their comfortable home and I wondered if I should ever see them again or whether my life would be stricken out in the expected skirmish. I lifted up my heart in constant prayer for my loved ones and for protection to myself that I might be delivered again to the bosom of my family. When daylight came I

thanked God for our safety, for I realized His had in our deliverance and in the non-appearance of our enemy.

During the spring of the famous move south I was called to take charge of ten men and station ourselves at the north end of the Grantsville Mountains and guard against Indian attacks and surprises and keep the Indians back from the settlements. We were compelled to keep guard night and day for a period of a month or more. We performed this duty with form reliance on God's aid in our hearts. Aside from a few incidents some amusing and some approaching the serious side of life, we met with no other difficulties.

After the organization of the Grantsville Sunday School I held a teachers position in the organization for eight years. I was then chosen and set apart as one of the Stake Superintendency, which position I held for six years until I moved to Smithfield. Soon after moving to that place I was appointed a teacher in the Sunday School.

My brother Aroet and I had talked and counseled together a number of times concerning the work for our dead which needed to be done. First we talked of going to the St. George Temple to do the work but found it would be too far and as a result so expensive that we were compelled to abandon the idea. So we decided that we would remove to a place near the Logan Temple and do our work there when the structure was completed.

Accordingly, in the spring of 1887, I moved my wife Ellen and her family to "Gentile Valley, Idaho" and in April 1888 my wife Sarah and her family moved to Smithfield, Cache Co. Utah, thus placing us in close communion with the Logan Temple.

As to my priesthood: I was first a member of the twenty-fourth Quorum of Seventies. In time I was transferred to the thirty-second Quorum of which I was chosen as one of the presidents. When I removed to Smithfield I was chosen as one of the presidents of the Seventeenth Quorum of Seventies. On the fourth of August 1901 I was ordained a High Priest and chosen a member of the High Council of the Benson Stake of Zion. I hope and put my trust in the Lord that I will be able to keep and honor the Priesthood and positions of trust given me in the Church and Kingdom of God as long as I live.

Later addendum

"Regarding my work for the dead I will say for the benefit of the readers of this biography that from the time I came to Smithfield until the present I have spent five weeks each year for a period of thirteen years working for the dead, making in all sixty-five weeks work. Performing baptisms for 700,

obtaining the endowments for nearly 200, and performing the Sealing and Adopting ordinances for over 300 souls of our kindred.

I am now sixty-five years of age, on the declining side of life. As I approach my goal and crown which is waiting for me, I do it with these words on my lips to call my sons and daughters and their posterity, "Keep the faith for it is worth the fight of life and every sacrifice that can be made for it. It will unite us in eternity and cause a mighty rejoicing at the glad reunions. Let not one of my children be missing from it, is my constant prayer."

More will be added as my life progresses, until I am called to lay it down and meet my Father.

Note: "This is all Grandfather wrote. He had planned to finish this account as he says above, however it seems that his death came so suddenly and unexpectedly that the story remains uncompleted." — Nathan Hale Gardner.

By Way of Completion

"I, Jonathan H. Hale have been asked by members of the family to finish the history of my father from the time he finished the record of this book. It was not long until he sold his farm at Smithfield and bought a home in Logan at 684 East 4th North. This was in the winter of 1902 and 1903.

"From then until his death March 30, 1908, he spent his time in the Temple, all the time it was open, and during that six years he, with our mother, accomplished a great deal of work on the Hale and Boynton records. He continued there until his death.

"He was at the Temple Friday and at Sunday School afternoon Meeting and "Mutual" in the evening on Sunday. He retired in the best of health. At about five o'clock Monday morning he awoke with a pain under his heart and at about five thirty five A.M. he passed away. Being seventy-one years eleven months and six days of age."

Heber Q. Hale has written: "When you think of Alma Helaman Hale, as the author is able to do from his intimate acquaintance with him, you visualize a man of gentle manners, dignified yet modest and friendly. He was possessed of sterling integrity, adamant against evil in all its multifarious manifestations, get of generous heart and kindly mien. His courageous spirit braved the perils of pioneer life unflinchingly. His peaceful disposition never sought or incited troubles; but if it came to him, he was able to take care of himself. He had an inspiring

faith, and an impelling religious devotion, which motivated his life's activities and directed his course in the channels taken by his Church and its people."

Alma Helaman Hale, Sr.

By granddaughter, Finnie Hale Hammond

Grandfather was born the 24 April 1836 in Bradford, Massachusetts. His father, Jonathan and mother Olive Boynton were baptized by Elder Glad-den Bishop at Dover, New Hampshire on the 13 June 1834. Two Months after he was made Presi-dent of the Dover Branch.

His father was then called to take charge of the Saints at Bradford after going on two missionary journeys, traveling by his own team 1550 miles, traveling with John Murdock, Thomas B. marsh, David Patten and others. He then went to Dover, N.H. and settled his business and moved his family to Bradford, Mass. to the home of his of his wife's father, Eliphalet Boynton 17 Sept 1835 and assisted him in selling farm and property prior to June 1836. And so it was here in his grandfather's home he was born and given a name out of the new book trans-lated from the Golden Plates sponsored by an angel.

They then moved to Kirtland, Ohio to be near the Prophet whom he had made a trip to see. He helped build the Temple and received his washings and anointings under the hands of Elder Joseph Young, brother of Brigham Young. But soon the family was forced on by persecution to Far West, Missouri with the rest of the Church leaving their Temple. But Missouri was no refuge to the driven Saints. Soon they were expelled from the State. Grandfather Jonathan was ordered to give up his arms or death. His wife was sick in bed in the wagon but the enemy rolled her around from side to side hunting firearms, but she still concealed two Darringer pistols at that. He was taken prisoner. He returned in two days and they left Far West 5 Feb 1839 and moved to Quincy, Ill. 50 people had been killed outright, about as many wounded, many more beaten and many more perished from expo-sure besides several cases of ravishment at Far West.

Elder B.H. Robers wrote: "Before the bar of history and American Institutions, I impeach the State of Missouri for her acts of shameful robbery, arson, willful slaughter of men, women and chil-dren and for rape upon virtuous wives and daugh-ters and the banishment of 12,000 law abiding people."

Grandfather rented a farm near Quincy and was able to outfit himself for the next move to Commerce or Nauvoo, from here he goes on his fifth mission. Here he also helped built the Nauvoo Tem-ple and was made Bishop 20 Aug 1842 of the 9

Ward of Nauvoo. Then came persecution again, the Prophet and his brother killed in cold blood. In Oct 1845 they resolved to leave the beautiful Nauvoo and Bishop Hale was made captain of company 21. But they dedicated the Nauvoo Temple 30 April 1846 and Jonathan and hundreds had their endow-ments before they left. Nov 19, 1848 it was de-stroyed by fire and a tornado 27 May 1850 com-pleted the destruction. Not a stone remains on the ground now.

By March the great caravan was on its way. by June 900 wagons were on the road. July 16, 1846 they were in Council Bluffs, 300 miles. At the call to arms the oldest boy, Aroet, volunteered as drummer in the Mormon Battalion but Heber C. Kimball said, Aroet, your dear father is on crutches with a broken leg, you are needed here.

In a tent on the ground at Council Bluffs, baby Clarissa Martha was born 27 Aug 1846. But Cholera stalked the Saints and attacked the little tent. Bishop Jonathan H. Hale died 4 Sept. 1846 at the age of 46½ years. in four days after Olive, his wife sick in bed with her new baby who had borne so much took the deadly malady and so came to the end of her endurance, she could go no farther, passed on 8 Sept. This was not enough, Little Olive Susan 2½ years died 15 Sept and little baby, Clarissa, though the kind hands of the dear women did all they could, she left the 18th just 22 days old. They were all buried at Council Bluffs, Iowa.

It was prophetic that Aroet did not go to the Army. He and his father had logs to build a house. Father had made mother as comfortable as he could in a wagon box on the ground, back of the started house. There was so much sickness and father being Bishop was going night and day, even though on crutches. His last words were, "Stand by the faith, go on with Brigham and Brother Heber to the Rocky Mountains. It's 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 you."

The mother too, asked them to be sure and go on even without her. The boys promised their mother they would. So the four orphans went on, Aroet 18, Rachel 17, Alma 10, Solomon 7. First to Winter Quarters where their Uncle Henry Harri-man had started a house. Aroet was ill at the time. President Kimball laid his hands on his head and blessed him and told him he would never have

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another chill, which was literally fulfilled.

Nearly a year and a half after their father and mother died the four children started on the 1000 mile journey to the Rocky Mountains. They had two good wagons, four oxen and two cows. Aroet drove one yoke of oxen and one of cows. Rachel drove the lighter wagon and one yoke of oxen. Alma often drove the four ox team while Aroet hunted.

They were in Heber C. Kimball's Division and their Uncle Henry Harriman was the Captain. President Young and President Kimball often arranged to camp close so the young people could visit. It was on one of these occasions that Aroet met miss Olive Whittle daughter of Thomas Levi Whittle whom he afterwards married. They averages 12 miles a day and rested Sundays. Rachel also met her future husband on the Plains, Lucius Hoagland. He was with the Mormon Battalion. They had known each other in Nauvoo and so started the young people's romance.

Weary in body but buoyant in spirit the three husky lads and their gentle but courageous sister reached the promised land the 24 Sept 1848 being 4 months on the way from Winter Quarters, walking most of the 1000 miles.

They camped outside the wall of the barricade which is where Pioneer Park now stands. The Hale children were given a lot on North Temple two blocks west of Temple Square on the north side of the Street. Henry Harriman was given the corner lot and the children's next to him on the west.

They unloaded the heavy wagon and hitched on to it and went to get out logs for a house, Lucius Hoagland helping them. They took some logs to the mill that was already going to get lumber but only boards for one window frame and a door frame and no more. So much was the demand on the little mill. Aroet took the endgate of one of the wagons to a carpenter named Shumway who made him a pair of adobe molds, size 18 x 9 x 4. He was surprised to see Brother Shumway whom he had known in Nauvoo. Before winter was too bad they had a home, one room of adobes and logs with a dirt roof and bare ground floor. They could not get a door or a window so they hung canvas over these places. They had a fireplace in the end. The next year they built an adobe house two rooms below, two above and a lean-to in the rear. This was the second house in the 17th Ward.

Lucius and Rachel were married 24 Dec 1848, which helped them get through the first hard winter in the Valley. President Young wrote, "Corn is 2 and 3 dollars a bushel and none to buy. Wheat 4-5\$. Potatoes from 6 to 20 dollars a bushel. The snow

was from 2 to 6 feet deep."

Five acres were measured out to them near the present site of Sugar house. This they plowed and planted with wheat Lucas got from his father, Bishop Hoagland. They also helped where they could to get provisions. They often went to Provo to catch fish and dry them. Alma and Sol got jobs herding cows on the hills and later on the grassy bottom lands, for their lunch they dug sego roots and take as many as they could to their sister. The crickets took most of the first crop on the 5 acres. Aroet had tried so hard to save it. He tried to trade his pony and saddle for corn meal. Going home he saw a company of gold hunters. They offered to trade a team and harness for the saddle pony. He said to the men, "You can't spare a little flour or something I can take home for our family." He told him to com to the wagon. He gave him a 10 pound sack of flour, a small bag of beans, 10 pounds of bacon and asked me to eat with them. "That was the best meal I've ever eaten. I had not tasted bread or bacon for many months." And Rachel cried when she saw the food. This team brought me two yoke of oxen, a wagon and a new suit of clothes for his wedding. Aroet and Olive Whittle were married 15 Sept 1849. They lived in the four roomed house on north Temple Street and Rachel and her husband moved to his brother-in-law's house who was freighting to California. She took little Sol and Alma stayed with Aroet.

Grandfather was now 13 years old. He never owned a pair of shoes until he was 17. He either went barefoot or wore Indian moccasins. He was always dependable and trustworthy. In 1850 Aroet was called to St. Militia-minute man and missionary thus leaving Alma to take care of things at home. For his services as minuteman he was allotted 160 acres of land in Grantsville, then called Willow Creek. So they sold their home in Salt Lake and moved in late 1854. They built a two roomed house and commenced fencing and plowing. The next April, Aroet was called to Las Vegas, Nevada. The fall of 1855 Alma wrote to Aroet. "Aroet, this is the hardest time we have seen yet. Everyone is going north for wheat flour or anything to eat. Wilford Hansen has sold a team of oxen for 45 bushels of wheat. I sold a cow for taxes and 6 bushel of wheat. I raised 16?(either a 4 or a ½ or nothing) bushel of wheat, same as he planted. Not a kernel of corn. We will have a few potatoes but they are few and far between."

Alma made two trips to Salt Lake and finally traded around until he had enough wheat until another harvest. He hauled two loads of wood to Salt Lake for shoes and clothing.

Alma Helaman Hale, Sr.

Ten days after his 20th birthday, 14 April 1856, he married Sarah Elizabeth Walker, daughter of John B[eauchamp] Walker and Elizabeth Brown. He had courted her for some time. Aroet returned from Las Vegas about this time and he divided the 160 acres with Alma. They got out the logs for a two roomed house on his half but before they had it finished, Aroet and Alma were called to take their teams and go help some more emigrants into the Valley. Grandmother and her mother and Olive helped to finish the house by the time her first baby was born, 11 June 1857. In the fall she hung him in a hammock from the wagon bows as they traveled south ahead of Johnston's Army. The people soon came back to their homes.

Many records were lost in the Exodus from Nauvoo. So President Young had appointed men in different places to rebaptize all who had no records. So grandfather baptized 1500 souls. By the spring of 1861 Alma and Lizzie had been blessed by three children, Alma, my father; Aunt Lizzie and Enos Eliphalet. They were so happy up to this time but complications developed after the baby was born and in two weeks she died, 21 May 1861. Her baby soon followed. Aroet lost his wife, Olive too, just 8 months before. So both boys were left with Motherless children. Grandfather found a young English girl, Sarah Ann Clark, just from England who took charge of his children whom he persuaded to marry him. He and Aroet then had a double wedding 24 Dec 1861, Aroet marrying miss Louisa Cook.

Grandfather was called again to take his outfit and go back to Council Bluffs who were without equipment to make the journey. He sold one team for provisions and left on the journey which took six months which can now be made in 48 hours. On 19 Aug. 1865 in accordance to the advise of President Young he married Ellen Victoria Clark the younger sister of his wife Sarah Ann.

In 1871 he was called to preach the Gospel to the Eastern States. He visited many of his people and started his great genealogy work. He was head of the company that built the first meeting house in Grantsville in 1866. He was Stake Superintendent of Sunday School; President 23 Quorums of Seventies. He was Captain Adjutant under Geo Durkee. He and Aroet had the first store in Grantsville, interest in the first flour mill and woolen mill and started the first molasses mill. He was called to take John Henry Smith, Heber J. Grant and Francis M. Lyman to Oakley to look after the Church there. There he bought a tract of land on which his son Albert moved the next year. In 1887 he moved his wife Ellen to Gentile Valley where her boys could spread out and establish themselves. He

helped them start in the sheep business. He and his wife Sarah moved to a farm two miles south of Smithfield, where he could begin an organized work for his dead. He was soon active in the ward and was ordained a High Priest and member of the Benson Stake High Council.

Few men have shown a greater interest in the work for the dead. In 1902-03 he sold his farm and moved to Logan where he could put in his whole time. Each year they had a reunion at his home of Aroet and Sol and their families and those who could come of each family and spend a week in the Temple.

Senator Robert S. Hale of Vermont made acquaintance of Senator Geo. Q. Cannon in 1874 in Wash. D.C. and asked about Jonathan H. Hale who had migrated with the Mormons. He said he needed this mans record to finish his Hale Family Record. Senator Cannon knew the Hale boys well, saying his wife was Elizabeth Hoagland whose brother Lucas had married Rachel Hale. So they wrote to each other and received the needed record. Robert Hale died however before finishing the record which was complete by his sons, Eugene and George Hale of Maine. These boys at once sent a copy to the Hale brothers in Utah which made available a record of their ancestry back for hundreds of years that cost thousands of dollars and many years of time, for who they could perform the saving ordinances of the Gospel in the Temple. And it was at the finish of this record that the Temple was so brilliantly lighted for three nights though the Temple had been closed by President Merrill each night and there was no way to light it at night as it was before electric lights then. President Woodruff declared it to be the gathering of the Great Hale Family in rejoicing at their liberation. President Merrill said you could see it as far as Richmond where he went that first night.

His last day on earth was Sunday. He was in good health, went to Sunday School and Sacrament Meeting and Evening Meeting at night. At 5 o'clock he awoke with a pain around his heart but before his wife could get a hot pack on him he was gone. His heart which had served him through 71 years had stopped, 30 March 1908, 15 days before he was 72. He was the father of 21 children, fifteen who lived to raise big families. Ten sons who had never tasted tobacco or liquor. His wife followed him in ten years at seventy-six years, but Ellen lived to be ninety-three years old. He was gentle and modest and friendly. He was adamant against evil but of heart. Many were his deeds of mercy by his wife and himself through snow or mud to homes of the sick and needy. He loved the Prophet who was a

Alma Helaman Hale, Sr.

frequent visitor of his father's.

His practice of life was not, live and let live, but live and help live. He not only believed his religion but lived it. His word was his bond. In his writings were the following:

"Keep the faith, for it is worth the fight of life and every sacrifice that can be made for it. It will unite us in Eternity and cause a great rejoicing at the glad reunion. Let no one of my children be missing from it, is my constant prayer."

By Finnie Hale Hammond, granddaughter her father Alma Helaman Hale, Jr. Read in Sariah Camp Feb. 22, 1945 at Ashton, Idaho.

Sarah Elizabeth Walker Hale

SARAH ELIZABETH WALKER HALE

BORN: JANUARY 14, 1837 — TISHOMINGO, TISHOMINGO
Co. MISSISSIPPI

MARRIED: APRIL 14, 1856 — ALMA HELAMAN HALE (SR.)
— GRANTSVILLE, TOOELE Co. UTAH — JUNE 4,
1856 IN THE ENDOWMENT HOUSE

DIED: MAY 21, 1861 — GRANTSVILLE, TOOELE Co.
UTAH

PARENTS: JOHN BEAUCHAMP WALKER AND ELIZABETH
ANN BROWN

Sarah Elizabeth Walker, the first wife of Alma Helaman Hale was born the 14 June 1837 at Tishomingo, Tishomingo county, Mississippi, the daughter of John Beauchamp Walker and Elizabeth Ann Brown. She was the second child born to this family. When Sarah Elizabeth was 1½ and her sister was 2½ years old, sometime during the winter of 1838-39, the Walkers joined the Church of Jesus Christ of Latter-day Saints. Very soon after joining the Church the Walkers were found in Nauvoo, Hancock Count, Illinois. They were very active members of their new-found religion and were seeking all of its blessings both for themselves and for their dead. The record of baptisms performed for the dead at Nauvoo shows that on the 18 June 1843 Elizabeth Walker (Sarah Elizabeth's Mother) was baptized for her father, Daniel Brown; her brother, William Brown; her grandfather, Robert Winset; and her grandmother Milly Winset. Further records indicate that John Beauchamp Walker and his wife Elizabeth Ann Brown Walker received their endowments in the Nauvoo Temple on 7 Jan 1846. While living at or near Nauvoo two more children were born to the Walkers and their oldest child Mary Jane died on the 6th of September 1840 at the age of four.

In the early spring of 1849 the walkers with their three remaining children (Sarah Elizabeth was now the oldest being eight) were driven from their homes in Nauvoo together with most of the faithful Saints. It was still winter and very cold. Many of the wagons crossed the river on the ice. They loaded what they could on their wagons and heading west they made the journey two hundred and fifty miles to the Missouri River.

It is not known where the Walkers lived at the Missouri River but it is very probable that they remained at the present site of Council Bluffs or very near. Six years were spent here and four more

children were born, one of which died at the age of two months.

In the Spring of 1852 the Walkers were ready for the long journey to the mountains. The family consisted of the parents; Sarah Elizabeth, age 15; Jesse H, age 11; John T, age 7; Margaret Ann, age 3½; William A, Age 2; and the new born baby James Ephraim. On the 25th of June 1852 the company was organized with John B. Walker as Captain. Some of the company left Kanessville and crossed the Missouri River on June 30 but the company did not all get together until July 3. This company consisted of about 250 emigrants, mostly members of the McOlney Branch in Pottowattamie Co. Iowa. This branch was located from 1½ to 3 miles north of Kanessville at a place called Bluff City. There were some fifty families and they were divided into five divisions. Three of the Captains of ten were John Myres of Panguitch, Danier M. Burbank of Grantsville, and Davis McOlney of Lehi. The 4th of July was spent in celebrating and in making final preparations. The company left the river on the morning of July 5, 1852 headed for the Mountains and the Salt Lake Valley.

To quote a member of this company, George A. Hicks, "We were a company of devoted Christians having prayer morning and evening." There were fifteen deaths, mostly female — thirteen were of Cholera. A Mrs. Box was killed in a stampede when her wagon overturned at Loup Fork. Among those who died of Cholera were a Mrs. Biddlecomb and the wife of Daniel M. Burbank. a young man named North lost his wife. She was to have had a child in a few months. She was buried near two small graves, one of which wolves had opened. His grief was indescribable. The arrived in Last Lake on 3 Oct., 1852.

Soon after their arrival in the Salt Lake Valley the Walkers moved to Grantsville where they lived in the fort. The Grantsville Ward which had only the status of a Branch at this time was presided over by Benjamin Baker as presiding Elder with no counselors. In 1853 Thomas H. Clark was called to preside over the Church at Grantsville and he chose as his counselors John B. walker and William C. Martindale. John B. Walker served as first counselor until his death....The Walkers last child was born in Grantsville in 1855.

In the Spring of 1855 Sarah Elizabeth had turned 18 and was being sought after by the young men of Grantsville. The family moved out of the

Sarah Elizabeth Walker Hale

fort. Sarah's father became very ill with "consumption." Sarah Elizabeth began going quite regularly with an orphan boy named Alma Helaman hale. Alma was caring for the farm of his brother Aroet Hale. Aroet had been called on a mission to maintain a station at Las Vegas on the California Trail. Aroet's wife, Olive Whittle Hale was soon to give birth to a child. Alma asked his sweetheart Sarah Elizabeth to come in and help Olive with the birth. There were no doctors in Grantsville at this time. Olive records in a letter to Aroet that because of the assistance given she had the best time she ever had. The new baby born at this time was named Thomas Whittle Hale. Sarah Elizabeth's parents did not approve of their daughter going with Alma and tried to put a stop to it. They felt their daughter was too young to be serious with any man. In a letter from Olive Hale to her husband Aroet dated Aug. 19, 1855 she says "Brother Walker is very sick with the consumption. He has moved out of the fort. He has put a veto on Alma's going with his daughter but that is all the good it does for they meet here in the fort in spite of the old man." John B. Walker died 10 March 1856 in Grantsville.

In spite of the opposition at home, Sarah Elizabeth had found the one she loved. Without telling her mother, she and Alma were married on the 14 April 1856 in Grantsville. The Deseret News carried the notice in the Weekly issue of April 23, 1856 under the heading of "Married." "In Grantsville on the 14th of April, 1856, by Elder A. C. Broer, Mr. Alma H. Hale and Miss Sarah Elizabeth Walker, all of Grantsville." Sarah Elizabeth was two months under 19 and Alma was ten days under twenty years of age.

This young couple were not satisfied with a mere civil marriage so they traveled to Salt Lake City on the 4th of June, seven weeks after their civil marriage in Grantsville, they received their Holy Endowments and were sealed for time and eternity by the Priesthood of God in the old Endowment House.

About this time Aroet returned from his mission and he divided the farm into two equal farms of eighty acres each, giving one to Alma for his labors in clearing and caring for it while he, Aroet, was away. Aroet helped get out logs for a two room house which Alma was building as rapidly as possible between farm chores. The building did not progress very fast because of the many duties Alma was called upon to perform. As Sarah Elizabeth approached the birth of her first child the house was still not finished. Her mother insisted that the baby be born in "Lizzie's" own house so she rounded

up all the help she could. They put on the roof and chinked the cracks, put in sand for the floor and covered the roof with dirt. She moved in the first child was born in her own home. He was born the 11 June, 1857 and named Alma Helaman after his father. With the help of Lizzie's mother and Olive and Aroet the young couple were made comfortable with a few necessities in their new home.

In the summer of 1857 Alma was called away to serve in Echo Canyon against Johnston's Army. He was gone much of the time during the fall and winter. In the spring of 1858 matters had been partially settled and the Army was allowed to pass through the city of Salt Lake. However, Brigham Young was not taking any chances so all of the people were ordered to evacuate their homes and move "south." Grantsville and all other settlements were abandoned, leaving only enough men to burn everything in case of any hostile move on the part of the arm. Alma and Elizabeth loaded all of their possessions into their wagon and with two oxen Elizabeth drove off. Their little baby, Alma Jr. was placed in a hammock slung from one of the wagon bows. Alma was to stay behind as one of ten men left to guard the town and burn it if necessary. Elizabeth drove as far south as "Pontown" near Springville. On 11 June 1858 the Army passed through Salt Lake City and crossed over the Jordan River. Here they camped not making any move against the now deserted city. In a day or two the Army moved on southwest to Cedar Valley where they built Camp Floyd, 39 miles from Salt Lake City. In July, after an investigation by a peace commission, matters were settled and the Saints were allowed to return to their homes.

On the 6th of April 1859 a second child was born to Elizabeth and Alma. It was named Olive Elizabeth. These two little children always loved their grandmother Walker. She was so kind and could always find some bread and applesauce or other goodies. Alma Jr. recalls that one day he wore his new pants and the buttons were very stiff. In fact they were so stiff he could not get them undone and he had an accident. Grandma Walker came to his rescue and soon had his pants washed and ironed before he went back home to his mama.

On the 14 September 1860 Aroet's wife Olive passed away leaving six little children. This was a very sad occasion for Elizabeth. Olive was a dear and true friend. Eliza was just starting out with her third child. Her pregnancy seemed to be a normal one. Her child was born 8 May 1861 and named Enos Eliphalet. Complications set in at this birth and on

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Sarah Ann Clark Hale

By Granddaughter E. Hammond

Sarah Ann Clark Hale was one of the sturdy brave noble pioneers who dared to brave the hardships of a five thousand mile journey by sailing vessel, railroad, ox team and on foot from her native home in England to the Salt Lake Valley.

She was born 27 March 1842 at Colchester, Essex, England. The second child of Daniel Clark and Elizabeth Clark who were the parents of ten children. Arthur Clark was her oldest brother. Her father was a maker of fine shoes and her mother a tailor. Her ancestors were molded by thrift and value of common things of life.

While Sarah was a little girl the Clark family moved from their little town of Colchester to the big city of London. There they were found by the Mormon Elders in 1851 and readily accepted the new gospel brought by elder Charles W. Penrose. Sarah and her sister Elizabeth and her father and mother were baptized in Nov. 1851. Owing to the prejudice against them they soon made plans to "gather to Zion". Where they could worship as they pleased and where their children could go to school which was denied them since joining the Church.

They found it quite a task to get money enough to bring a family of ten across the water so Elizabeth and Sarah and Rebecca worked and saved their own money and came ahead of their parents. On the 1 April 1861 the clipper ship "Underwriter" sailed from Liverpool with 621 Saints including the three Clark sisters. Under the care of Milo Andrus, Homer Duncan and Charles W. Penrose. The company arrived in New York 22 May after 7 weeks on the water and on June 2 were at Florence, Nebraska ready for the 1000 mile trek across the Plains. They joined the Joseph Horne Company and walked the entire distance over the desolate country to Salt Lake arriving in Sept. 1861 having been 5 months on the way.

One evening on the Plains they obtained permission from Captain Horne to go back to the next camp to dance. They walked and walked. After reaching the camp they danced all evening, had a grand time and walked back arriving just in time to start on the days journey. They were surprised to find it was 8 miles but they thought it was worth it. The girls were taught cleanliness, was a virtue so they changed their clothes and washed them every day.

In the new land, the sisters soon went to work

and saved every penny to send back to their parents. It was 3 years before the rest of the family had saved enough to migrate to Utah. They came in the William Hyde Company. On the trek their father, Daniel Clark took sick of cholera and died in July 1864. It was heart breaking for the little family to bury him on the Plains at the first ford across the Platte River in Eastern Wyoming. Indians were close so they could take only long enough to bury him and hurry on. It was ever a bigger shock for Sarah and her sisters when they met the company and found the father whom they loved so dearly had laid down his life for his faith. He was a kind, loving father.

Soon after arriving in Salt Lake, Sarah met a young widower by the name of Alma H. Hale from Grantsville, who had buried his first wife and new born baby boy, but had a little boy 5 and a little girl 3. Alma was a kind man from a good family and she fell in love with him and they were married 24 December 1861. The new mother took the two children, Alma and Lizzie and raised them as her own and they loved her and respected her as their own mother.

Alma Helaman and Sarah Annie Clark Hale were the parents of ten children: Ernest Fredrick, Albert Henry, Almana Sarah, Rachel Clarissa, Katie Eliza, Grace Emma, Jonathan Harriman, Solomon William, Aroetta Louisa and Rebecca Viola. Almana and Solomon passed away in infancy, the rest they reared to maturity.

Sarah was true to her faith and never missed an opportunity to serve in the Church. She was made President of the Primary 24 June 1879 and in 1882 Stake President in Tooele St. She was not released

Sarah Elizabeth Walker Hale, cont.

(Continued from page 50)

21 May 1861 Sarah Elizabeth passed on. Tragedy had indeed come to Alma. Enos Eliphalet did not do very well without his mother and he too died 20 September 1861. Sarah Elizabeth was a lovely person of average height. She was well built, modest of dress and action. She was a true Latter-Day Saint and a devoted wife. Her descendants can well be proud of their heritage.

From the book "Alma Helaman Hale" by Nathan Hale Gardner

Sarah Ann Clark Hale

from the Ward until 1886. She worked with Rachel Ridgeway Ivins Grant, President Grant's mother, and they were good friends travelling together over the Stake by horse and buggy.

In 1862 Alma was called to make a trip to help an emigrate company on in to Utah. Sarah was very sick, but the Bishop promised him if he'd go his wife would recover and be all right. He believed in the promise of the Lord and went and when he returned his promise had been given.

Sarah took great delight in having the men of God at her home and preparing for them. She loved to so learn the truths of the Gospel at their meeting. She made all her children's clothes, the suits for her husband and sons, knit all their stockings, wove cloth for the dresses and made the prettiest plaids in the country. She was also clever with her crochet hook, always making table covers and chair covers for the parlor and rugs, lace and edging on the children's clothes. An ornament in her parlor was a small tree covered with raveled "domestic" which made it look like a shrub covered with thick frost. She always had some work handy when she sat to care for her babies. "A stitch here and one again and it's soon finished," she'd say.

She was a good practical nurse and was noted for her proficiency in caring for the sick. She always helped in laying out the dead and making the burial clothes. She owned one of the first sewing machines in the Valley. She used it to do fine sewing for neighbors in all directions.

In April 1888, the Hale family moved to Smithfield, Cache County, Utah, where they could be close to the Temple of the Lord. They bought a small farm of 60 acres and went to work to help build up a new community. They were ardent Temple workers, their hearts were touched with the Spirit of Elijah. They spent every winter in the Temple.

In the winter of 1892 they moved to Logan 5th Ward so they could spend all their time in the House of the Lord. They always kept an open house for those who came to work in the Temple.

On a trip to Grantsville by horse and buggy to visit their friends, the horse ran away. The buggy crashed and Sarah's chest was crushed and she was hurt internally. For many months her friends thought she could not live. Her friends marveled at her recovery.

She lived for many years and one of her greatest achievements was the untiring Temple Work. What seemed to be her heart's desire

She lived ten years after her husband's death

and passed away at Logan, Utah on 7 Sept. 1918 and the age of 76. She was a true lover of flowers and all things beautiful. Her flowers were a marvel to my childhood. She was indeed a woman of God, a good mother a devoted wife and a "woman of price above rubies."

*Read at Sariah Camp, Ashton, Idaho 24 Sept. 1944
by Granddaughter, Elizabeth Hale Hammond.*

Jonathan Harriman Hale

JONATHAN HARRIMAN HALE

BORN: FEBRUARY 1, 1800 — BRADFORD, ESSEX CO.
MASSACHUSETTS

MISSION: AUGUST 20, 1837 — OPENED THE WORK IN
VINALHAVEN ON NORTH FOX ISLAND

MARRIED:

DIED:

PARENTS: SOLOMON HALE AND MARTHA HARRIMAN

April 30, 1835

Patriarch Joseph Smith, Senior

Patriarchal Blessing given to Jonathan H. Hale
(second blessing)

Patriarchal Blessing April 30th, 1835 under the
hand of Joseph Smith, Senior

The blessing of Jonathan H. Hale who was born
in Bradford, Essex County, Mass. Feb. 1st, 1800.

Brother Hale, in the name of Jesus Christ I lay
my hands upon thy head and confer upon thee a
Father's blessing for thou art honest-hearted and
thou hast been honest from thy youth for the eye of
the Lord has been upon thee and thou art blessed.
And thou shalt be blessed for thy willingness to
leave thy family and home and consecrate thy all in
the service of thy God and thou shall be sustained
with corn, wine and oil.

Thou art of the blood of Israel and the power of
the Melchizedek Priesthood shall come upon thee.
Thou shall see thousands fall at thy side and ten
thousands at thy right hand but the Lord shall
preserve thee from the destroyer for nothing shall
have power over thee to harm thee. Thou shall see
the Heavens open and view the glories of the upper
world. Thou shall call upon thy God and shall have
power to to get revelation. Thou shall speak forth
marvelous things and mountains shall flee before
thee. Rivers of water shall be turned out of their
course and waters shall divide at thy word if neces-
sary. Prison walls shall fall at thy command and
nothing shall hinder thee from filling thy mission
for thou shall speak words of God in power. Thou
shall have power to remain in the flesh and stand
when thy Lord unveils his face and thou shall
receive a crown of Celestial Glory in the Kingdom of
thy God.

All these blessings shall be thine if thou art
faithful in Christ Jesus our Lord--so let your heart
rejoice, even so Amen.

J.H.Hale

August 20, 1837 Elders Wilford Woodruff and
Jonathan H. Hale landed at Vinalhaven on
North Fox Island and commenced preaching, open-
ing of Missionary work there. "In 1837 here they
baptized a sea captain and wife, the first to em-
brace the Gospel on an Island of the sea."
Jonathan H. Hale was appointed treasurer of Kirt-
land camp.

*Copied and/or written by Mabel F. Hale Knapp ca.
1914. Could have been originally written by Alma
H. Hale Jr.*

Hale Name

The Hale's belong to the distinguished family of the name that has a glorious record in both English and American history, and numbers among its renowned men Sir Mathew Hale, Lord Chief Justice of England, and Nathan Hale one of the early martyrs to American liberty in America. (Richard 1717-1802 married Elizabeth Strong — parent of Nathan Hale.)

There are now (1914) some 23,000 members of the family and its name has adorned every elevated and admirable walk in life with the noblest traits of manhood and womanhood, the learning of the scholar, the eloquence of the orator, the courage of the soldier, the patriotism of the statesman, the genius of the writer and the daring of the pioneer, all being set down to its credit, and all repeated many times in its membership.

The immediate ancestors of Jonathan H. Hale were natives of Massachusetts and can trace their ancestry back in one unbroken and distinguished line to the year 1400, and through all the variations of colonial history in New England. In 1830, they moved from Mass. to Ohio, but after a short residence there they went to Nauvoo, Illinois where they remained until 1846, and then joined the first company of saints for the far west. They reached the Council Bluffs, Iowa in the summer and crossed over the Missouri river to Winter Quarters in Sept. of that year. The father, Jonathan H. Hale soon died and the Mother followed him to the better world a few days later, as did two daughters, their youngest children. Four children were left in orphanage, Aroet L., Rachel S., Alma H. and Solomon H. The eldest son was a young man, and the sister was also nearly grown at this time and they were able to keep the four together and continue the journey to Great Salt Lake Valley in the spring of 1848 with the second company.

They remained in Salt Lake City four years. They secured what education they could under the circumstances. In 1852 Aroet and Alma moved to Tooele Co. to where they engaged in farming. Rachel was married and moved to San Bernadino California (where she died sometime in the 70's). Solomon went to Farmington to make his home with his Uncle Jonathan H. Holmes.

Copied and/or written by Mabel F. Hale Knapp ca. 1914. Could have been originally written by Alma H. Hale Jr.

Nathan Hale

Nathan Hale was born in Coventry, Conn 1755. His parents were religious people, and taught him to be honest, brave and loyal. He was bright in school and fond of books and of play. He went to Yale College and was a fine athlete, tall and well built. He sang well and his gentlemanly manners and thoughtfulness made him loved by all who knew him. After college he taught school. He was teaching in New London, Conn. when the Revolutionary War broke out. He joined the army and was made a captain. When his commander needed a spy, he said, "I am ready to go, send me." He was only 21 and knew the danger but he loved his country. His noble bearing and grace might easily permit him to pass as a Loyalist. He dressed as a school master, and visited the enemy camps and hid his notes and sketches in the soles of his shoes. As he was about to return he was captured and condemned to hang before sunrise next morning. His guard was a cruel man and would not let his prisoner have a Bible, and tore in pieces the farewell letters which he had written to his mother and friends. Nathan Hale was not afraid to die and held himself calm and steady to the end. Looking at the few soldiers who were standing near as he went to his death he said, "I only regret that I have but one life to lose for my country," Gordy. [sic]

Copied and/or written by Mabel F. Hale Knapp ca. 1914. Could have been originally written by Alma H. Hale Jr.

Henry Harriman

brother-in-law to Jonathan Harriman Hale

HENRY HARRIMAN

BORN: JUNE 9, 1804 — ROWLEY (NOW GEORGETOWN),
ESSEX CO. MASSACHUSETTS

MISSION: SPRING 1857 — GREAT BRITAIN; CA. 1862 —
"DIXIE" MISSION

DIED: MAY 17, 1891 — HUNTINGTON, EMERY CO. UTAH
PARENTS: ENOCH HARRIMAN AND SARAH FOWLER

Henry Harriman was one of the first Seven Presidents of the Seventies from 1838 to 1891. He was the son of Enoch Harriman and Sarah Fowler Harriman, born June 9, 1804 at Rowley (now Georgetown, Essex Co., Mass.). He was baptized by Orson Hyde in the early part of 1832.

In 1834 he moved to Kirtland, Ohio, and than same year he accompanied the Prophet Joseph and two hundred other men to Missouri in Zion's Camp. He returned to Kirtland in the fall of 1834, and in 1835 he was ordained a Seventy under the hands of Joseph Smith and Sidney Rigdon. February 6, 1838 he was ordained and set-apart as one of the First Seven Presidents of Seventies to fill a vacancy caused by the removal of John Gaylord. This high and responsible position he occupied until the time of his death a period of more than 53 years, and after the death of Levi W. Hancock in 1882 until his own demise he was the senior of all the Seventies. By comparison it will be seen that Elder Harriman occupied the same position in the church longer than any other man among the General Authorities since the organization of the church.*

In 1838 he acted as one of the leaders of the so called Kirtland Camp, which traveled about 1000 miles from Ohio to Adam-ondi-Ahman in Davis Co. Missouri. At the latter place Elder Harriman spent a few months and was then forced to leave his possessions in Davis Co. and remove to Far West, where he remained until early in the spring of 1839 when he, together with the rest of the saints, was expelled from Missouri under the extermination order of Lilburn W. Boggs.

After this he took an active part in the up-building of Nauvoo until he again was made an exile in 1846 and came west during the general exodus of the Saints, after receiving his endowment in the Nauvoo Temple. He arrived in Great Salt Lake Valley in 1848 crossing the plains in Heber C. Kimball's company. In the spring of 1848 he became

one of four brethren who first settled Fort Harriman. The new settlement was named in Honor of Elder Harriman who was the first presiding Elder there.

In the Spring of 1857 he was called on a mission to Great Britain. In crossing the plains from Salt Lake City to Missouri River he was called as President of the only company of missionaries who ever crossed the plains with hand-carts. Though 52 years of age he pulled his hand cart as faithfully and ably as his younger missionary companions. He with 19 other Elders from the Valley arrived in Liverpool, England. August 4, 1857, but returned in 1858 owing to the so called Utah war, which gave occasion for nearly all the elders to be called home. Elder Harriman embarked from Liverpool in the ship "Underwriter" Jan 21. 1858 to return home.

About four years later he was called on the "Dixie" mission, where he remained about 25 years and then removed to Huntington, Emery, Co in December 1887 where he resided until the time of his death, May 17, 1891. During the last few years of his life his health was poor.

He was one of the Elders who were present at Adam-ondi-Ahman in 1838 when the Prophet Joseph declared that the remnants of the altar found on the top of the hill near Grand River, were what was left of the identical altar upon which Father Adam offered Sacrifice.

Copied and/or written by Mabel F. Hale Knapp ca. 1914. Could have been originally written by Alma H. Hale Jr.

Olive Boynton Hale

OLIVE BOYNTON HALE

BORN: JULY 1805 — BRADFORD, ESSEX CO. MASSACHUSETTS

MARRIED: JONATHAN HARRIMAN HALE

DIED:

PARENTS: ELIPHALET BOYNTON AND SUSANNAH NICHOLS

structress to the daughters of the Lamanites, shall teach them to labor with their hands. Thou shalt be busy and useful in the cause of God and rejoice in his doings and blessed in common with thy husband. In the name of Jesus I seal these blessings upon thee. I seal thee up to Eternal Life. Amen.

November 16, 1836

**Lord's House in Kirtland Temple
[Kirtland, Ohio]**

Patriarch Joseph Smith Senior

Patriarchal blessing given to Olive Boynton Hale, wife of Jonathan Harriman Hale Nov. 16th 1836 (A second blessing)

Patriarch: Joseph Smith Senior

At a Patriarchal blessing meeting held in the Lord's House in Kirtland temple Nov. 16th, 1836. Joseph Smith Senior, the Patriarch of the Church of Latter-day Saints being present and holding the meeting, a blessing was conferred on the head of Olive Boynton Hale, wife of Jonathan Harriman Hale, born in Bradford Mass. July 1805.

Sister, in the name of Jesus Christ the Son of God, the possessor of all power in heaven and earth, I lay my hands upon thy head and bestow on thee a father's blessing. I ask God to have mercy and cleanse thee from all sin. Let the blessings of Abraham rest on thy head. Thou has a father, an Ephraimite indeed, but he does not know it. Thou has peace of mind which caused thou to believe. Thy Heavenly Father has bestowed on thee more intelligence than on many of thy sex. Thou shall have long life. Enjoy the blessings of this world and Life Eternal in the Celestial Kingdom. Thou shall have the righteous desires of thy heart and be thankful. Thou mayest tarry until the end of wickedness shall be accomplished, till the gathering of Israel shall be finished, till the winding up scene of this generation and until the Saviour comes in the clouds of heaven.

If thou art faithful and if thou dost attain to that faith thou shalt see thy husband return from his labors in the vineyard from time to time and shall rejoice in the success of his ministry. Many shall be brought into the covenant by his labors. Thou shalt have wisdom in Zion. Thou shalt have the gifts of the church. Thou shalt see the temples reared to thy Saviour and filled with his glory. The Lord will give thee wisdom. Thou shalt be an in-

John F. Boynton

Brother to Olive Boynton

JOHN FARNHAM BOYNTON

BORN: SEPTEMBER 20, 1811 — BRADFORD, ESSEX CO.
MASSACHUSETTS

MISSION: 1832 — PENNSYLVANIA; 1833-1834 —
MAINE; AFTER 1835 — CANADA AND EASTERN
STATES

MARRIED: WEDNESDAY, JANUARY 20, 1836— SUSAN
LOWELL

DIED: OCTOBER 20, 1890 — SYRACUSE, NEW YORK

PARENTS: ELIPHALET BOYNTON AND SUSANNAH NICHOLS

Letter written by John F. Boynton

*Saco, Maine
January 20, 1834*

Brethren in the Lord,

I have baptized about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the Church, and I think the Lord will gather some of them into His Kingdom. Brother Evan W. Greene labored with me from the sixteenth of Jan till the October following. While we were together, we baptized about 130. Brethren, pray for me, what I may have words of wisdom, and a door of utterance to declare the whole counsel of God and rightly divide the word of truth giving to every man his portion in due season; for my determination is with the Stick of Joseph in one hand, and the Stick of Judah in the other, to labor diligently in this world, that my skirts may be clean from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

John F. Boynton

*Copied by Mabel F. Hale Knapp or Alma H. Hale
Jr. ca. 1914.*

Ordination and Blessing of John F. Boynton

Thou hast prevailed and thou shalt prevail and thou shalt declare the Gospel unto many nations. Thou shalt be mighty before God. And thou shalt be cast out from the face of men yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; Thou shalt be like the brethren who have been blessed before Thee. Thou shalt stand in the day of calamity, when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labors, Thou shalt overcome all the evils that are in the world; Thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon Thee.

Even so. Amen

Sunday, February 15, 1835 by Pres. Cowdery

*Copied by Alma H. Hale Jr. or Mabel F. Hale
Knapp ca. 1914.*

Marriage of John F. Boynton & Susan Lowell. From the Prophet's Journal.

Wednesday, January 20, 1836.

In the evening I attended a matrimonial with my family at Mr. John Johnson's, having been invited to join Elder John F. Boynton and Miss Susan Lowell in marriage. A large and respectable company assembled and were seated by Elders Orson Hyde and Warren Parish in the following order. The Presidency and their companions in the first seats. The Twelve Apostles in second, Seventy in third, and the remainder of the congregation seated with their companions. Elder Boynton and lady with their attendants came in and were seated in front of the Presidency.

A Hymn was sung, after which I addressed the Throne of Grace. I then arose and read aloud a license granting any minister of the Gospel the privi-

(Continued on page 58)

John F. Boynton Eleventh of the original Twelve

John F. Boynton was born September 20, 1811 in Bradford Essex Co., Mass. He was baptized a member of the Church in Sept. 1832, by the Prophet Joseph Smith and later ordained an Elder by Sidney Rigdon. From his baptism until his ordination to the Apostleship in Feb. 1835 he was a missionary for the restored gospel. He went to Pennsylvania in 1832 and again to Maine in 1833-1834.

After becoming one of the original Twelve he joined his co-laborers in a mission to the Eastern States and Canada. During his last mission he borrowed money from his brethren with which he entered into the mercantile business with Lyman E Johnson, also a member of the Twelve. He continued in this business until he apostatized and was disfellowshipped from the Council of the Twelve 3 Sept. 1837 at Kirtland Ohio. On the following Sunday he made confessions and was accepted into full fellowship, but as he failed to repent of his sins and discontinue his evil ways he was finally excommunicated from the Church.

His Attitude

by Alma H. Hale Sr. (Nephew)

Since the days of Nauvoo, Boynton has resided in Syracuse, NY. He has always been considerate to his former friends and co-laborers in the ministry, and has never said or done anything against the Church. When he visited Utah in 1872 he called on President Young twice, in my company. The president was then a prisoner in his own house, guarded by U.S. marshals, and Boynton denounced in strong terms the persecutions then being carried on against the Saints. He also met Erastus Snow, who, when only sixteen years of age, was ordained a teacher by Brother Boynton. Elder Snow told him that he had been preaching the same Gospel ever since. Brother Boynton remarked, "Stick to it, for it is good." He also called on Orson Pratt and others, with whom he was very friendly, and they all called him Brother John. Since leaving the Church Mr. Boynton has never joined himself to any other denomination and does not believe in any religion, He says if any thing is right Mormonism is.

For twenty years he traveled throughout the U.S. lecturing on natural history, geology and other sciences. In 1853-1854 he was appointed by the Government to make a trip to California on a geological surveying expedition and during the war of

the rebellion he was employed in the invention of torpedoes and other destructive implements of war.

Much of the life of John F. Boynton was spent gathering genealogy of the Boynton family.

He died 20 October, 1890 in Syracuse, N.Y. How different his life could have been had he remained staunch in his testimony and loyal to his Prophet Leader. The latter part of his life is one of friendship toward the Mormon people leaders with which he was once associated, but the seed of apostacy had grown to maturity and left him no faith in a God of mercy and he no longer believed in the saving principles of the Gospel he had once preached.

Copied by Mabel F. Hale Knapp ca. 1914. Originally written by Alma H. Hale Sr.

(Continued from page 57)

lege of solomnizing the rights of matrimony and after calling for objections if there were any against the anticipated alliance between Elder Boynton and Miss Lowell, hearing no objection I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony according to the rules and regulations of The Church of Jesus Christ of Latter-day Saints in the name of God, and in the name of Jesus Christ, I pronounced upon them the Blessings of Abraham, Isaac, and Jacob and such other blessings as the Lord put in my heart. President Rigdon delivered a suitable address and closed the services by prayer.

Then followed the marriage feast. I doubt whether the pages of history can boast of a more splendid and innocent wedding feast than this for it was conducted after the order of heaven.

Joseph Smith

John F. Boynton baptized Lorenzo Snow, he also assisted Joseph Smith Sen. to escape from a room in the Court House at Kirtland, Ohio.

Mathias F. Cowley's mother and family were converted by Wilford Woodruff and John F. Boynton.

Copied and/or written by Mabel F. Hale Knapp ca. 1914. Could have been originally written by Alma H. Hale Jr.

The Visit of Angels

From the book "Logan Temple: the first 100 years" by Nolan P. Olsen pp. 173-175.

John Farnham Boynton was one of original twelve apostles of latter days. At Nauvoo, Joseph Smith had preached the doctrine of plural wives, and had told John that it was the will of the Lord that he take another wife. He talked it over with his spouse, and they decided they didn't want another wife. The Prophet reminded Brother Boynton three or four times of his marriage responsibilities, which went unheeded. Because of this and other matters, John was excommunicated from the church.

He returned to his home state of Massachusetts to live, but at Nauvoo he had caught the spirit of genealogy and temple work. He never lost his testimony of the gospel and was a Mormon at heart all his life. He eventually had three wives, but only one at a time.

In the 1870's John went to work to compile a history and genealogy of the early Boynton families of America. In one of his letters he said: "I am in correspondence with home than eleven hundred descendants of William and John Boynton who located in Rowley, Massachusetts; I have issued 2,200 circulars and distributed 1,700 newspapers; I have traveled over 6,000 miles examining libraries, local histories, deeds, probate and country records, and archives of states and national departments."

Olive Boynton, a sister to John F., had married Jonathan Harriman Hale, Bishop of the ninth ward at Nauvoo. The Hale family headed west with the pioneers, where the parents died at Winter Quarters. The four sons and a daughter arrived in Utah September 24, 1848, and settled at Grantsville in 1854.

As John F. compiled his thousands of names in family order, he sent copies to his nephews in Utah, knowing they would soon have a temple, and could do the temple work for his families.

In April 1888, the Hales moved to Cache Valley, bringing their voluminous genealogical records with them, and began an extensive temple activity. At this time they arranged with Samuel Roskelley to prepare the sheets for temple work. He kept names in the temple continuously from then until about 1903. That fall his health began to fail, his eye sight was poor, and he decided to give up all his record work. He brought the records to Sacramento meeting one night and gave them to Alma H. Hale, and told him it would be necessary to get some one else to take over the work.

Jonathan H. Hale wrote: "During the following week, father was very depressed and worried all the time, and was hardly able to work or eat. He could not decide what to do, for neither he nor any of the Hale family knew how to proceed with the work. A great deal of information had been gathered and the family felt a great responsibility to complete the work. The whole family made it a matter of prayer for the week. The next Sunday at meeting, Brother Roskelley came to father and said:

'Bring the records back to me. I have to finish them. Friday evening as I was returning home from the temple, near Hyde Park, a messenger on a white horse appeared by the side of my buggy and said he wanted me to finish the Hale record. He assured me that the work was done right and that it was all being accepted. He said thousands of the Hale family were anxious that the work go on. I explained that I was too busy to do any more record work, and that my eyesight and health would not permit it. Then the messenger made me this promise, that if I would continue, the Lord would bless me with health and strength, my eye sight would be good, and the way would be opened so I would have the necessary time to do the work. He stayed by my side until I finally promised to do it, and then he blessed me and disappeared.'

"When Brother Roskelley described his messenger to father, he answered, 'Why that was my own father, Jonathan Harriman Hale, the first of the Hale's to join the church in 1834. He died in 1847 at Winter Quarters.'"

When Brother Roskelley finally finished the record he said that the greatest load he ever carried was lifted off his shoulders. He had made a promise to a heavenly being and couldn't rest until the work was completed. He went home that very night and took off his glasses and never wore them again in his life. He enjoyed much better health and found more time for the work than he had hoped for.

The Hale family had a week-long reunion in the temple about 1905, when they completed the last baptism and endowment, and then on Friday afternoon the last sealing was done for the 4,000 family members. As President Merrill [the temple president] neared Smithfield that night on his way to Richmond, he turned to tell the temple good-bye, as was his custom, and his heart about jumped out of his body. He could see the temple was on fire, but as he looked at it for a few minutes he was satisfied that there were no red flames licking upwards. The whole temple was filled with light, and the outside of the building shone with a pale pink glow. All the people in the neighborhood gathered to watch the

phenomena and said they heard a heavenly choir sing for nearly two hours. Everyone marveled at the sight, for there were no electric lights or other means of lighting the building until ten years later in 1915. The same thing happened the following night, too, with all the rooms and the building lighted, and the heavenly choir singing.

President Merrill knew that we had had a very heavenly manifestation. When he reported the incident to President Wilford Woodruff, the president asked what special work had been done in the temple. He was told of the unusual activity of the Hale family and how they had accomplished so much in such a little time. President Woodruff said the Hale and Boynton families had been permitted to come from the Other Side, to sing and rejoice and celebrate their deliverance in the Logan Temple.

John Beauchamp Walker

JOHN BEAUCHAMP WALKER

BORN: MARCH 21, 1814 — KINGSTON, KENTUCKY

MARRIED: ELIZABETH ANN BROWN

DIED: 1856 — UTAH

PARENTS: EPHRAIM WALKER AND MARY BUCHANAN

ELIZABETH ANN WALKER

BORN: 1814? — TENNESSEE

MARRIED: JOHN BEAUCHAMP WALKER

DIED: 1899 — ARIZONA

PARENTS: DANIEL BROWN AND SYLVIA WINSET

April 15, 1848

Patriarch Isaac Morley

Patriarch: Isaac Morley

April 15, 1848

A blessing on the head of John B. Walker, son of Ephraim and Mary Walker, born in Kingston, Kentucky, March 21, 1814.

Brother Walker, by virtue of the Holy Priesthood, I lay my hands upon thy head, and I bless thee, even with thy Father's blessing, and under this seal thou shalt be blest, thy posterity being governed with the everlasting priesthood and numbered with the seed of Abraham.

There is much for thee to do in this last dispensation, a work that will give thee honor in this last dispensation, and to thine satisfaction. If thou wilt truly desire it, being governed by the principles of truth and integrity, Thou shalt see the winding up scene of the generations, Israel gathered from her long dispersion.

Prepare thy heart and thy mind for thou wilt be called to pass trials, yet thou shalt be sustained by the powers of the priesthood. Thy faith shall be sufficient to thy day. The gifts of the gospel shall give thee power over every foul spirit and the day is approaching that thou shalt know for thyself that thou hast an advocate with the Father and upon thee, and thy posterity after thee, shall the priesthood rest for thou hast the blood of Ephraim.

And thy blessings shall be increased upon the Earth in seeing temples reared and the granaries of the Saints filled to overflowing.

And I seal thee up to enjoy the blessing of eternal and everlasting lives in the Kingdom of God for ever and ever, Amen and Amen.