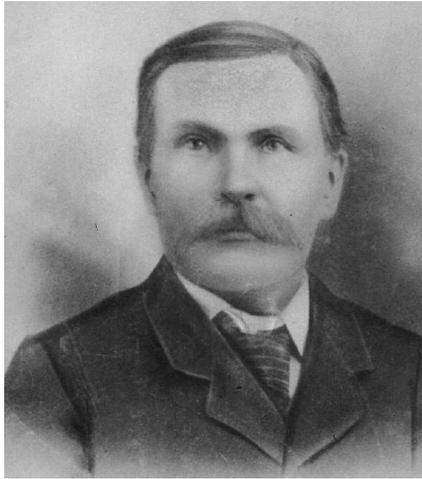


George and Sarah



George Hales



Sarah Ann Gregory

A daughter of George Hales, Rhoda Alice Hales Tanner, and a granddaughter, Irene Tolton Hammand, provided a sketch containing much of the following material. Another granddaughter, Vera Hales Quilter, also supplied information. I have combined the sketches and added information from other cited sources.

The fourth and fifth children of Stephen and Mary Ann Hales were twins. George and William were born at Rainham, Kent, England on October 30, 1822. William lived only a few years and died in 1825.

In the spring of 1832 when George was in his tenth year, his parents and family emigrated to Canada, settling in Scarborough. Scarborough was located approximately ten miles northeast of Toronto on the shore of Lake Ontario. In later years George told of gathering cranberries in the marshes of Canada with

others of his family. While in Canada in 1836 his parents joined The Church of Jesus Christ of Latter-day Saints along with some of their children.

In March of 1838 while in his sixteenth year the Hales family left Canada to join the saints at Far West, Missouri. The following spring they were driven from the state, along with the rest of the saints, by mob violence. The Hales family removed to Quincy, Illinois.

In the autumn of 1839 George began to learn the printing trade as an apprentice in the office of the Quincy Whig. He worked there three years with board and clothes his only remuneration.

While in Quincy, George was baptized into The Church of Jesus Christ of Latter-day Saints on April 19, 1840 by Elder Orson Hyde.

In January 1843 he went from Quincy to Nauvoo and worked for several months in the Times and Seasons office. He left this job to cut stone for the Nauvoo Temple. On the thirtieth of November of that same year he returned to Quincy, Illinois and married Sarah Ann Gregory. The following spring he went with her to visit her family in Cincinnati, Ohio where they remained about a year and where their first child was born. On his return to Nauvoo he worked again in the Times and Seasons office, and while there printed the first copy of the Nauvoo Neighbor.

Sarah Ann Gregory was born on January 26, 1823 in Burns, Allegany County, New York. She was the first child born to William and Electa Ann Fellows Gregory. When she was about a year old her parents moved to Cincinnati, Ohio where her eleven brothers and sisters were born. Of this large family only one sister and two brothers grew to maturity and married. William Gregory was a Methodist minister and a very religious and humble man. One wonders what his reaction was

when his twenty year old daughter was baptized into the hated Mormon Church in July of 1843.

George Hales continued to work on the Temple at Nauvoo and he and his wife received their endowments there on December 23, 1845. There are some who claim that this temple was never completed, but George and Sarah Ann as well as others in this book provide testimony to the fact that ordinance work was done there prior to the time the saints left Nauvoo.

When the saints were driven from Nauvoo early in 1846, George was with the first company to leave for the west, and tells of crossing the Mississippi in his wagon on the ice. On March 26, 1846 he was made clerk of the fourth fifty in William Clayton's company when it was organized into fifties.

George and Sarah Ann went as far as Garden Grove, Iowa, where they remained until 1850. In July 1846, while in Garden Grove, George and his two brothers, Charles Henry and Stephen, were sent to Council Bluffs by President Young to go as musicians with the Mormon Battalion. They left their families to look after themselves as best they could, took a change of clothes, and started alone and on foot to travel the 150 miles to join the Battalion. Arriving there, they learned that Captain Allen was not entitled to a brass band. After waiting a few days under order of President Young to see if they were needed to fill a company, they were released to rejoin the main company of saints. In the spring of 1848, he was sent to St. Louis with John Henderson on a mission (from Garden Grove) to secure aid for the saints.

By early 1850 George left Kaneshville (Council Bluffs), Iowa and made the long trek to Utah. Sarah Ann and their three daughters left at a later date. Aunt Vera remembers that George was in the Edward

Hunter company consisting of 261 pioneers in 67 wagons. This company left on July fourth and arrived in Salt Lake City on October 13, 1850.

Upon his arrival he was engaged to work in the office of the Deseret Evening News where he struck off the first edition. At the time of his death the Deseret News paid the following tribute in its issue of September 21, 1907.

“George Hales, who printed the first copies of the Deseret News, is the last connected with the paper's founding to pass to other fields of labor. When this paper first came from the printing press, it was the strong right arm of George Hales that operated the little iron plant brought across the plains in pioneer wagons. Mr. Hales and the "News," were inseparable during the first decade of its existence, and one of the things to be regretted is that he did not leave a volume of memoirs reciting his experiences as a pressman and printer, first in Nauvoo, then in Salt Lake on the "News," then in Fillmore, again on the "News," when it was a question each day whether another issue would be printed before the Federal Army might arrive to put a stop to it; Once more in Salt Lake after the "News" was established in the Old Council House. Associated with Mr. Hales was Horace K. Whitney who set the type, and Brigham H. Young who superintended the press work.”

In the spring of 1852 George was made foreman of the office, a position he filled for about a year.

On the seventeenth of October in 1852, George married a second wife, Louisa Ann Eddins. they were married by Dr. Willard Richards. She was born on May

10, 1834 at Cradley, Hereford, England and was the daughter of George and Ann Smith Eddins.

In 1855 while the state capitol was at Fillmore, George went south with the legislature to do the official printing for the session. Later in 1858 when Johnson's army was approaching, the "News" plant was divided and part of it set up in Fillmore and part left in Salt Lake, with the issues alternating from the two towns. George Hales was with the Fillmore plant, with George Q. Cannon, editor. In the fall he returned to Salt Lake and spent that winter as foreman in the Valley Tan office, a gentele paper, and remained over a year until the paper was discontinued.

Called to help settle the southern part of the state, he left Salt Lake in the spring of 1861 and moved to Spanish Fork where he remained until the fall of 1862. That autumn he moved to Beaver where he spent the remainder of his life except for one year, 1869-1870, when at the request of Angus M. Cannon, he returned to work in the Deseret News office. His years at Beaver were spent in farming, shoemaking and printing. He was connected with several early southern Utah publications: Beaver Enterprise, Beaver Utonian, and Richfield Advocate. He was a member of the Beaver Brass Band, and of the ward choir.

The two families of George Hales lived next door to each other on a one acre lot in Beaver. Sarah Ann had a house on the south and Louisa Ann had a house on the north. The close proximity of the two families set the stage for some interesting situations. Aunt Vera tells this story, "On one occasion grandpa engaged a man to come and build a cellar for Louisa. The gentleman went to Grandma Sarah Ann and said, 'Where do you want your cellar built, Mrs. Hales?' Grandma said she hadn't ordered a cellar, but the man insisted. Of course

grandma gladly told him where she wanted it. The truth soon came out, and grandpa hired the man to make Louisa a cellar, as there wasn't too much he could do about grandma."

My grandfather, Charles Harmon Hales, the last child of George Hales and Sarah Ann Gregory Hales, was born while the families lived in Beaver. He was born on March 26, 1865. He was seventeen years old when trouble started brewing for families that practiced plural marriage.

In 1882 the Edmunds-Tucker Act was passed into law by Congress after a short but heated debate. This law was a tool whereby marshals, judges and many others associated with politics, especially where related to Utah, were used in an attempt to crush the Mormon movement. The law is yet the subject of much controversy, but it is almost unanimously agreed that the act was aimed expressly at Mormonism.

The Edmunds-Tucker Act carried penalties for two types of offenses. If a man were already married to more than one wife with whom he then lived, his offense was designated as "unlawful cohabitation." If a man already had one wife after this law was passed, and then married another wife, the offense was designated as "polygamy."¹

On a cool evening in March 1885, George Hales knocked at the door of Thomas Scofield. Answering the knock, Thomas discovered several of his friends, armed and anxious. George addressed Thomas in behalf of the others, "Thomas, we have just learned that a deputy marshal and several of his men are on the way to Beaver to arrest us. They have warrants for you, myself, Brother Robinson, Brother Sudweeks, and even poor old Brother Farrer. We don't know how you stand on it, Thomas, but we don't aim to give up on our

families and we don't aim to be taken in, either."² The law meant that they would have to renounce one of their families and this they were not willing to do.

"Richard Sudweeks volunteered that he had a brother in Circleville where he could stay for awhile and Thomas was a good friend of the Parker family there. Each of the brethren came to agree that Circleville would be a good place to go, for the arm of the law was not so long in that place."³ Maximillian Parker lived there and his young son, Robert Leroy Parker, better known as Butch Cassidy, had recently hit the outlaw trail.

That summer and winter the men of Beaver hid themselves in places frequented by outlaws in their attempt to keep their families intact. They wondered at times if it was worth it; they were as much away from their families as if they had surrendered. George Hales wrote Thomas Scofield, who was in hiding at Robber's Roost, "I for one am going home."⁴ With that message the men began returning to Beaver.

In May 1886 the deputy U.S. Marshal and his assistants visited Beaver again. George Hales was arrested and swore to the judge to whom he was taken that if the court would release him until he could get his affairs in order, he would appear before the next term, ready to plead guilty. This pleased the judge and he was temporarily released.⁵

The following three months were rather uneventful. An unknown correspondent (believed to have been George Hales writing under the name of *Moonshee*) kept the readers of the Deseret Evening News at Salt Lake City posted on events at Beaver in connection with the activities of the lawmen in that region.⁶

The Deseret Evening News printed a column entitled *For Conscience' Sake* which was devoted to

those faithful Latter-day Saints who were arrested and sentenced for transgressing the Edmunds-Tucker Law. On September 18, 1886, in this column appeared the following:

“Beaver, U.T., Sept. 18, 1886. The cohabitation cases are distributed as follows: James Farrer, an invalid, was indicted last May. This indictment was quashed and three additional ones were found against him. Thomas Scofield, indicted eighteen months ago, has been arrested on another indictment. R. Sudwick, arrested recently on three indictments, was again arrested this morning on another, found this term. The trials of the foregoing cohabitation cases, together with that of Geo. Hales, was set for next week. No new victims. *Moonshee.*”⁷

George Hales pleaded guilty on September 22, 1886 and sentence was passed on September 25th in the Second District Court at Beaver. He was in his sixty-fourth year and was sentenced to four months and \$300.

The judge courteously asked the brethren if they intended to keep the law in the future, but they respectfully declined to make any promises. They will start at 2:30 p.m. for the pen, with Gleason and Cudihee in charge. *Moonshee.*⁸

An introduction to prison life as George must have experienced it, is found in the journal of James Henry Moyle, who served his time beginning March 1, 1886, just six months ahead of George.

“Upon my arrival at the penitentiary I was taken inside the warden's office, searched, and

everything taken from me. My name was then registered, with my height, weight, and general description. The bolts were then drawn, the gates opened, and the guard turned me to the eager gaze of all the prisoners, from whom went up a, "Hurrah! Fresh fish!" It is invariably the greeting given to all newcomers. I was then met by several of the brethren who heartily shook hands with me and asked the regular question, "What's your sentence?" To which I replied, "Three by six," meaning three hundred dollars and six months. In a short time the guard came and conducted me to my quarters.

"I was measured for a brand new suit of clothes, of nice black and white cloth! My beard, which I have worn for twenty years, was shaved off! A part of my family came to see me. Little Louisa did not like my looks, poor little thing, and it was a long time before she would kiss me, but she became reconciled at last.

"I am a prisoner here because I am honorable toward my wives and children, whom God has been pleased to give me and who are dearer to me than all else, and for whom I am willing, with the help of God, to suffer imprisonment as long as He shall consider it necessary. Men in all ages have had to suffer for principle, and I am no better than they."⁹

Henry Dinwoodey, imprisoned about the same time that George entered the penitentiary, also kept a detailed journal of his incarceration as follows:

"The penitentiary is an adobe construction. It consists of an enclosure surrounded by a wall some twenty feet high, on the top of which, at two

corners, diagonally opposite each other, are sentry boxes, in which are stationed the guard on duty, who can march on top of the wall and view the whole interior of the yard. The double gates are of iron, to protect the entrance. Inside the yard are the prisoner's quarters, comprising three rooms built of framework, twenty by twenty feet, on the inside of which, in each room, is a row of bunks three tiers high. An admirable contrivance, they accommodate fifty men.

“The rooms are slightly partitioned off. When all the men are in the room, it is crowded. The "sweat box" has room enough for only one man at a time, and has no opening except the door. Here the unruly are confined. All prisoners are compelled to bathe once a week.

“You get up at six o'clock. The guard gives you a signal by rapping on the iron gates. At half-past six he unlocks the doors of the various bunk rooms, and all the prisoners wash. At eight o'clock the bell rings, at which time they fall into line and are marched to breakfast, each man in his place. He then sits down to the sumptuous fare of a piece of bread, sometimes embellished with a small piece of boiled meat, and a cup of coffee. A great many have to eat with their fingers, having no knives or forks. At twelve o'clock noon dinner is served in the same form, and at six, supper. This last consists of a tin cup of tea and a piece of dry bread. After supper the bell rings for all to fall into line, on which the guard comes and counts them, after which he marches them back to their bunk rooms, to the sweet music of the clanking of iron doors, bolts and bars. Thus we are secured for the night.”¹⁰

On a hot day in July, Moyle recorded in his journal:

“My dinner today consisted of a rusty tin plate full of thin soup, with a piece of turnip in it half as big as a hen's egg. I ate half of the turnip myself and gave the other half to Brother George W. Taylor, as he had none in his soup.”¹¹

While George Hales was imprisoned in the penitentiary, he was joined by Wilford Woodruff, an Apostle of the Mormon Church and later President and Prophet.

"Free again. May 30, 1887 Brother Geo. Hales, James Farrer, Wm. Robinson and Thomas Scofield of Beaver, and Richard H. Sudweeks of Junction were released today," according to the report in the Deseret News.

Once again George traveled to Beaver to rejoin his family.

Eventually the children of George and Sarah Ann Hales sought companions. Harriet married William Fotheringham and moved to Syracuse, Davis County. George married Caroline Peterson and moved to Huntington. Clara married Thomas Scofield and also moved to Syracuse.

Aunt Vera relates, "Grandpa's oldest son, my Uncle George, who was always mindful of his mother, visited her as often as he could in Beaver. On one of these visits she seemed so alone that he persuaded her to sell her home and move to Huntington with him where he and his family could take better care of her. She did go with him and took along an Indian girl named "Lizzie" Crow (Diane Elizabeth Crow), whom she had raised. My father, Charles, spent a lot of time in Huntington with his brother, George, who was more

like a father to him."

While working on this book I visited Diane Elizabeth "Lizzie" Crow in Salt Lake City when she was 97 years old. She provided some of the information in this book. I was surprised to learn that at one time she lived with George and Sarah Ann Hales. She mentioned that it was difficult to live with them because of her age difference with them.

The public square built in the center of town in Huntington was the focal point of recreation for many years as were similar squares in other towns of this period. The white fence around the square in Huntington was built by pioneers including William Hunter, William Cordingly, George Hales Jr., and others. During the "outlaw period" of the late 1890s many of the Robber's Roost outlaws, such as Butch Cassidy, Elsa Lay and others, made Huntington one of their main hangouts. They pretended to be cowboys looking for saddle horses and often attended sports events on the square and dances in the Social Hall. On April 21, 1897, they robbed the Pleasant Valley payroll of \$8,800 at Castle Gate and escaped to the San Rafael country.¹²

While in Huntington the Hales family became acquainted with the Burgess family. Diane Elizabeth "Lizzie" Crow married James William Burgess and Charles Harmon Hales married Eva May Burgess, the first cousin of James William Burgess.

Of the two families of George Hales, the children of Louisa Ann Eddins were the younger children. The older children, the children of Sarah Ann Gregory, had all left home. George remained in Beaver because he had younger children there.

George Hales attended church on September 8, 1907 at Beaver and died later that evening. He is

buried in the Beaver cemetery. Louisa Ann preceded him in death, dying on April 17, 1906 at Beaver. She is also buried in the Beaver cemetery.

Sarah Ann Gregory Hales was happy and contented in Huntington where she spent her last days. She seemed to enjoy having her grandchildren with her. She passed peacefully away on December 27, 1908 at the age of eighty-five years and was lovingly laid to rest at the Huntington cemetery.

1. Kerry Ross Boren, *The Agony of a Mormon Polygamist*, " **Old West Magazine**, (Austin, Texas: Western Publications, Summer 1972), p. 42.

2. Ibid., p. 42.

3. Ibid., p. 42.

4. Ibid., p. 43.

5. Ibid., p. 44.

6. Ibid., p. 44.

7. Ibid., p. 44.

8. Ibid., p. 44.

9. Ibid., p. 46.

10. Ibid., p. 47.

11. Ibid., p. 47.

12. Lamont Johnson, *Our Pioneer Heritage*. Kate B. Carter, Compiler, (Salt Lake City: Utah Printing Co., 1965), Volume 8, pp. 472, 473.