

The First Century of Latter-day Saint Cannons

Added by ShannonAPerez

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THE FIRST CENTURY OF LATTER-DAY SAINT CANNONS One hundred years ago the Cannon family received the message which was to set the keynote of their lives ever since, and is the reason why you and I are sharing free America instead of the ghastly fate of Europe. (Written during WWII) The story of the coming of this message is classic in the Cannon family. It has been told and retold. In this moment of high praise and thanksgiving may we proclaim it once more that it may continue to sound in the hearts of our children through all generations of time and throughout eternity. John Taylor was the bearer of the message--and thereby hangs a tale. After the reversal of the family fortune through the violent death at sea of Captain George Cannon, his son George (the immigrant) went to Liverpool for work, while his eldest daughter, Leonora, went to England (London) to serve as a companion to a lady of rank. (See GEORGE CANNON THE IMMIGRANT, by John Q. Cannon.) Here she was presented at court. Later she returned to her native Isle and became an inmate of the family of the Governor, residing in Castle Rushen, Castletown. Through her acquaintance there she became the most intimate friend of the daughter of a Mr. Mason. Lord Aylmer, the newly appointed governor of Canada, insisted upon Mr. Mason's accompanying him to the New World as his private secretary. Mr. Mason refused to go unless his family would come also, and this the daughter would not consent to do without the company of Leonora as one of the family. She at first declined but later had a dream, which she believed directed her to accept the offer. And thus she was brought to the land to which had emigrated the young Methodist preacher, John Taylor. Through attendance at the Methodist service and their unsatisfied search for truth, their acquaintance was formed and followed by his offer of marriage. This she refused until, again influenced by a dream, she accepted his renewed proposal. Through the prophetic instructions of Heber C. Kimball, Elder Parley P. Pratt was directed to go as a missionary to Toronto, Canada, where he should "find a people prepared for the Gospel --and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land." (See B. H. Roberts' Life of John Taylor, p. 35.) And so befell the portentous meeting of the author of "An ANGEL From on High," and John Taylor, who, "when but a small boy saw, in vision, an angel in the heavens, holding a trumpet in his mouth, sounding a message to the nations." (See LIFE OF JOHN TAYLOR, P. 28.) John Taylor had confided in Leonora a revelation of his youth through which he knew he would preach the gospel in America, and that it was a message of greater import and power than he then had. And even though his life had been one constant quest for truth, he did not recognize the missionary as its bearer until, after once turning him away, he was persuaded by his wife, Leonora, to give Elder Pratt a hearing. The Taylor's were baptized in May 1836. And so was given to the Church its third president and one of its greatest leaders, a personality in which were combined a most sensitive, poetic nature with uncompromising courage and independence. John and Leonora Taylor followed the Church through their tribulations in Ohio, Missouri, and Illinois. In 1839 Elder Taylor was sent with the second group of missionaries to Great Britain. Thousands of stalwart souls, a harvest unparalleled in the missionary work of the Church, were waiting with listening hearts for the voice of the true servants of the Lord. Among these was the George Cannon family. Again the oft-told tale: Before John Taylor had delivered his message, the mother, Ann Quayle Cannon said to her son, George Q., "That man is bringing salvation to your father's household." She was ready for baptism on first hearing it, but her husband asked that she wait until he had fully satisfied himself. According to one tradition current in the Cannon family, he closed himself in his room and did not taste food until he had read the Book of Mormon to its heart-piercing conclusion, after which he said, "A bad man couldn't write a book like that, and a good man would be afraid to. It is from God." Through the mother's thrift and resolution, the little family set sail for America two years later. The devoted husband left with reluctance because of his wife's health. He did not know till they were on the ocean that she had a premonition that she would not reach Zion alive, but she said it was more important for her children to be with the body of the Saints than it was for her to live. Forty-one days later he and the six young children watched the body of Ann Quayle Cannon lowered into the sea. The tempestuous four-year-old David was strapped to his bunk to keep him from flinging himself after her, while the father wrote in his journal: "Were it not for our helpless children's sake, I should like to repose under the peaceful blue waters with her who shared my every joy and sorrow. Heavenly Father, keep me

from repining! But seeing other people enjoying the society of those they love, my heart sickens, and I long to be at rest with my dear wife." Two years later he died. David H. was asked in his later years why he spoke so constantly and with such feeling of his mother, although he was only four years old at her death. He replied, "My mother has always been with me." And truly she, or the spirit which planted in her such vision and fortitude, was with him and all these six children who were cast largely on their own resources in hazardous and rugged circumstances, for they lived to an average age of eighty-four and a half years, which time was spent in zealous service in the cause she espoused. And seldom are children reared under one roof found with such rare compatibility of lively minds, so keen an enjoyment of each other's gay company, and with such great singleness of purpose.

George Cannon

Immigration information for the family of George and Ann Quayle Cannon

<http://www.sedgwickresearch.com/cannon/georgecannon.htm>

CANNON, George, Sen. <1797> Sidney 1842

Age: 45 Occ: Joiner

CANNON, George, Jun. <1827> Sidney 1842

Age: 15

Ship: Sidney

Date of Departure: 17 Sep 1842 Port of Departure: Liverpool, England

LDS Immigrants: 180 Church Leader: Levi Richards

Date of Arrival: 11 Nov 1842 Port of Arrival: New Orleans, Louisiana

Source(s): Church Emigration Manuscript of 1842 (HDA); Letter of John Greenhow, Times and Seasons, 4:6 (Feb. 1, 1843), pp. 91-92

Notes: "EMIGRATION. -- Three vessels have been dispatched by us since the 15th of September. The Sidney, containing 180 souls, the Medford, 214, and the Henry, 157. . . ."

<MS, 3:6 (Oct. 1842), p.112>

FIFTEENTH COMPANY. -- Sydney, 180 souls. On Saturday, September 17th, 1842, the ship Sidney, Captain Cowen, sailed from Liverpool, with one hundred and eighty Saints on board, under the direction of Elder Levi Richards, bound for Nauvoo, via New Orleans. George D. Watt the first man baptized in England, who emigrated with this company, writes from New Orleans, under date of November 13th, 1842, as follows: 'We have had a passage of fifty-six days -- fine weather -- with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard arm and was killed. The dead are: Brother Yates' eldest child, Sister Cannon, (mother of President George Q. Cannon,) Brother Browne's child and two children belonging to a man who is not in the Church. We stuck up on the sand bar at the north of the river (Mississippi) thirty-four hours. About two hours after we got off, the Medford came on the bar, where she stuck thirty hours. We landed here (New Orleans), on the eleventh instant and the Medford arrived today the thirteenth. She lies about ten yards from us. * * * We have taken one of the largest and best steamboats in this port. We pay two dollars and fifty cents per head, and twenty-five cents per one hundred pounds above the weight allowed each person, which is one hundred pounds. We are all going up together; i. e. The Sidney and Medford passengers.' After tarrying three days at New Orleans, the emigrants embarked on the steamer Alexander Scott and made rapid progress till they had passed the mouth of the Ohio River, when they ran aground and remained fast three days. After getting clear again they continued the journey to within ninety miles of St. Louis, where the vessel had to remain three weeks for want of water. When the emigrants finally arrived at St. Louis, it was the dead of winter, and the river being frozen up above that city, it became necessary for the Saints to remain there for a while until communication opened up again with the towns on the upper Mississippi. Without much difficulty houses and provisions were secured, and the remainder of the winter was spent quite comfortably in St. Louis. In April, 1843, the journey was continued to Nauvoo."

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<Cont., 12:12 (Oct. 1891), pp.445-46>

"Sat. 17. [Sep 1842] -- The ship Sidney sailed from Liverpool with 180 Saints; it arrived at New Orleans Nov. 11th."

<CC, p.21>

Journal of George Cannon

Liverpool, September 3, 1842--Gave notice to my employer that I was leaving his employ that day. He had previous to this offered me five shillings a week more wages, telling me that it was quite absurd to think of more distress coming on this country--that things were beginning to look brighter, and in a short time would be (as he termed it) alright. Finding that I was determined by the help of God to go, he acknowledged that my testimony and his own observation had led him to conclusions which made him tremble, and he begged of me to write to him when I got to Nauvoo the truth, and he would place confidence in my account, and he thought he could induce about forty of his relatives to join him in emigrating to Nauvoo, and they are pretty rich in worldly substance (he has no prejudice against the doctrine.)

Now the petty trials commence in every shape. All our friends know that we will bitterly repent leaving England and a constant employ. We can get nothing for our furniture--our friends who are so anxious about us will buy none of it, not even the clock or drawers which belonged to the family. My wife's brother did not come to see us off. Well, this shows how deeply they have our happiness in view!

Saturday morning about nine o'clock. 17th of September, 1842, we hauled out of the Waterloo Dock on board the ship Sidney. Captain Cowan, and were towed by a [p.109] steamer past the light ship (the wind being about northeast and very light). On Sunday, the 18th, we all left Liverpool in good spirits, and nothing caused me so much regret as leaving so many of the Saints behind, anxious to go but without the means to do so.

We are now launched on the bosom of the mighty deep, and sea-sickness had made the passengers for the most part very ill. My dear Ann is dreadfully affected with this nauseous sickness, perhaps more so on account of her pregnancy. In how many ways and shapes are we tried! Not a morsel of food or drink will remain on her stomach--the moment she lifts her head she is sick almost to death. Yet I have never heard one complaint from her on her own account, but regret at not being able to assist me in the care of the children. Her stomach seems to have changed its functions, and this is the tenth day without anything passing through her.

And how am I all this time! Well in body, but if depending on my own strength I should be in despair. But thanks be to our Heavenly Father, he has removed a fear from my mind which has preyed on it for years. Many years since I dreamed a dream which time or circumstance has never been able entirely to remove. I was impressed with a conviction that my wife should die while in a state of pregnancy. This was before I thought of marrying. Many would think this preceded from imbecility of mind or superstition; but my dreams (those I mean which made a deep impression on my memory) have been fulfilled so plainly that I never could doubt but that God sent them for some good purpose. I have never seen my wife pregnant without this fear of her death, and always felt thankful to God in a twofold sense [p.110] when this critical time was past. She was aware of this feeling of mine, and it was a trial of our faith to cross the sea while she was in this state. But thoughts of undertaking the voyage in the spring when the weather was so cold, and with an infant of two or three months old, was in her estimation worse; and both of us feeling, while in England, that we were away from home and could not rest satisfied, although worldly circumstances favored us, still our hearts were in Zion and with our children, however persecuted, calumniated and belied.

While racking my mind and considering and devising what more I could do for my Ann-- I had given her consecrated oil, castor oil, pills, salt water, etc., had the hands of the elders laid on her, still she continued in the same state and I feared that inflammation would take place. Sister [Harriet] Chandler had no apparatus for administering an injection. I applied to Brother [Franklin D.] Richards, who got all that was requisite of the captain, and this was the means under the hand of God of removing one fear from my bosom, and causing me to rest in peace that night--the first for many nights and days. Leonora and David have had no sickness and are less trouble than I expected, but George, Mary Alice, Anny and Angus have all been very sick, particularly George and Anny.

Perhaps a more agreeable ship's company, both of the Saints and seamen, never crossed the Atlantic. The captain and officers are kind and humane men and so far from disputes or hard feelings that the sailors say they never saw a family who agreed better: and they wonder how a company of people who were many of them strangers to each other can bear and forbear in the manner they do. One of the sailors, an intelligent man, told [p.111] me that he had been in the passenger line of shipping for years and never saw anything like it: in general the captain kept his distance and did not allow of freedoms from the passengers: but here he allowed them every indulgence, took pleasure in having the children round him on the quarter-deck and would play with them as if they were his own. May the Lord bless him for his kindness!

This is Tuesday, the 4th of October-- a delightful day; the wind is fair and the vessel going about five knots. I am sitting in the stern of the vessel. On each side of the deck are laid some spars, on which and on the vessel's sides--not too high up-- are seated men, women and children, the younger children scrambling about the deck, while my poor old woman is lying on the hatch under the boat still very ill and unable to hold her head up for any length of time. This is the only drawback to my pleasure, as all the rest of us are well.

Saturday, 8th of October--Up to this time nothing of consequence occurred on board. My poor Ann still continues very sick and is getting weaker every day. This morning a child of Brother John Yates' died, a fine little boy [Robert] three years old. This afternoon we committed his little body to the deep. Brother [John] Greenhow addressed us in a very impressive manner on the occasion, and was listened to by the whole on board with the most marked attention. On Thursday, the 13th, a fine young sailor fell from the

foreyard on deck. He was taken up insensible and died next morning and was committed to the deep the afternoon of the same day. His name was George Hill, belonging to the state of Maine, U. S.

During the whole of this time my dear Ann continues very and is still getting weaker. There is not [p.112] a drop of wine or porter in the vessel, and she wishes very much for a little porter or ale. This day I learned for the first time that there was some porter on board, belonging to the cargo in the lower hold. The captain got some of it taken up to his cabin, and from that time I have got as much as I wanted for my wife. When she got the porter I was in hopes that she would retain strength until we got to land; but it was ordained other ways. We had performed the first half of our voyage in less than three weeks, but from that time it has been a series of calms with a light breeze, sometimes in our face. My heart used to die or sink within me along with the breeze. "Are we far from New Orleans that I may get some grapes and wine?" as my dear Ann's constant inquiry when I came down off deck, as she is too weak to be taken on deck herself. I endeavored to speak words of comfort to her, while I had no prospect of her ever seeing the land of Joseph in this life. Dear Ann, the next wine thou shalt get will be pure in the Kingdom of Heaven! She talked of her death as of a sleep, told me not to lament her, that if she lived to reach the Mississippi she must be buried on land, if not, the great deep must receive her poor body that is shrunk to a mere skeleton.

I will not attempt to describe the nights in particular which I have passed while watching by the side of one of the best wives that ever man was blest with--to see the grim tyrant approaching slowly but steadily to his victim; yet with all her sufferings no complaint ever escaped her, but the words, "Dear George, what am I to do?" These words are never to be forgotten by me while I have memory. O God, how mysterious are thy ways! Teach me resignation to thy will! [p.113]

This morning, Friday 28th of October, she fell asleep without a sigh, and in the performance of what she considered the commands of God, at half past four o'clock, and was buried in that element which needed no consecration, it never being cursed, in Latitude 24.37 North, Longitude 69.50 West, at five o'clock in the afternoon of the same day.

How soon our plans and prospects are changed! Although in expectation of bearing many things which are not of a pleasant nature--privation or poverty we agreed to share with the Saints, but we are tried in a more tender part, and were it not for our helpless children's sake I should like to repose under the peaceful blue waters with her who shared my every joy and sorrow. Heavenly Father keep me from repining! But seeing other people enjoying the society of those they love, my heart sickens and I long to be at rest with my dear wife.

On Sunday, the 30th of October, a child of three years old died of scarlet fever and was interred in the deep that afternoon after a suitable and impressive discourse and prayer from Brother [John] Greenhow. On Tuesday, the 3rd of November, we passed Abaco, commonly called the "Hole in the Rock," and at night fell in with the ship "Rockall". She left Liverpool on the 3rd of October, fifteen days after we left, and had a good wind all the way, having kept a more northerly course. On the 4th, fair winds but light. This day another child died of scarlet fever, brother to the little one who died of the same complaint.

Brother R----, Greenhow, Harrison and Watt were appointed to lead the company, and the first-named as presiding over the whole. This we understood after we were on shipboard, and I saw plainly that our leader did not possess the confidence of the company which he had under [p.114] his care. How much better it would be were the officers elected by the company they represent! On one occasion, seeing we had so much spare time, Brother G----- wished that instructive meetings should be held among the officers of the Church. This was what we had followed for some time in Liverpool with success, for I believe the Lord blessed us in this thing. We came together, not to show our wisdom, but our ignorance, and the presiding officer appointed a certain thing for our ensuing meeting--for instance, the priesthood. All the Scriptures were examined concerning it--what one omitted another produced; in short, there was hardly a subject but what was brought forward in this manner; and as all felt their own weaknesses we were all blessed in this way--the weakest were strengthened and even the strongest were made more strong. We were blessed in these meetings and expected they would answer on shipboard where all was

harmony. Brother G----- proposed this meeting on the quarterdeck, Brother R----- being below at the time. Brother W----- opposed the motion, and stated that it tended to discord and discussion and that the Church in Edinburgh tried this and it led to discussion and ill-feelings. Brother R----- was called upon for his opinion on the subject and it went against G-----'s proposal. All the Liverpool brethren and sisters were fond of G-----, knowing him to be a man of God, and that the Lord blessed him in restoring hundreds to health through his instrumentality.

From this time there was very little faith in the ship. One of our brethren spoke of faith and the blessings we should derive from it. Next evening Brother W----- arose and told us that we pretended to a thing which no man among us had received. He for one had not received the gift of tongues, and he believed the gift of tongues came from a [p.115] lying spirit or we should always have the interpretation--if the Spirit of God dictated to us to speak in tongues, the Spirit of God, the self-same spirit, would interpret it and not say it was not wisdom to interpret all. Well, this something surprised me. He asked, "Shew me one of you who can raise the dead; shew me one who can walk upon the water, or one who can say: Be thou healed!" This created a good deal of confusion among the Saints or community, for I could no longer call it the Church of Christ, faith was dead among us. Brother R----- called me aside and asked me if Brother W-----'s preaching was contrary to my belief. I told him if W-----'s doctrine was true he had kicked the ladder from under my feet and that I considered myself worse than a sectarian in professing things which did no belong to our Church; but that while God had given me such strong proofs of the truth of the gospel, and I had witnessed the power of it in myself and family, nothing could shake me from my faith, which was not built on the sand; and that we were blessed according to our faith and that the arguments of W----- would not apply to Peter in the time of our Savior on the earth. For instance, if you asked Peter, "Can you walk upon the water? Can you raise the dead? Can you say, be thou healed?" he would have held his peace.

This party feeling caused me a good deal of uneasiness, for I knew by the Spirit of God that it was nothing else. I had lost my chief comfort on earth, and had plenty of time to think of my Heavenly Father and his dealings with his children. I had acknowledged his right to all that I possessed and he blessed me with such blessings as I never possessed before, and assuring me in the course which I am now pursuing. [p.116]

I had my trials in the ship Sidney, but they were nothing to the cold and anxiety I experienced on board the steamer "Alex. Scott." We reached New Orleans on the 11th of November, left on the 15th and were at St. Louis on the 11th of December. While on board the packet we had to sleep on the deck between the machinery, the greater part of us, and this was mine and Brother G-----'s situation, with a wind going through the vessel and a keen frost. I have been six nights without having my clothes off, watching my little ones and keeping them covered.

We were now a fortnight on the river, stuck fast in different places; but about four miles below Chester I thought we should spend the winter. John and Archibald Boyd and I took possession of a log house and put it in tolerable repair. Brother Alexander Wright said he had a prior right to this house, but as he had made no agreement with the owner, possession was the first points of law. Here our children were washed and cleaned, and they had need of it, and Betsy, John Boyd's wife, and Ann, Archibald's wife, behaved like Saints ought to do--like mothers to my children. They worked night and day, not knowing how soon the boat might go, washed and cleaned everything belonging to us and mended everything that came under their notice. In fact they behaved like mothers to my children and the Lord will bless them for it.

On the 2nd of December 1842, my poor Davy took ill of the scarlet fever or ship fever, and two days after, John Boyd, son of Archibald, took the same complaint. We left the log house to go up the river when the children were in the height of the complaint, yet I think they [p.117] are the only children who have survived the complaint, of which fourteen died to my knowledge from the ship's company.

November 28th, Brother G----- started for St. Louis on foot, knowing well that he could do no good for his family or the Saints by remaining with them.

About the beginning of December Brother R----- called a meeting and wished to bring the Church to order, to have them such as he could recommend when he got to Nauvoo. It was proved that many had broken the word of wisdom and some females on board the "Alex. Scott" escaped reproof on the principle that he that has least sin should cast the first stone. Our next meeting was on the 8th of December and postponed to the 9th through the non-attendance of the members. Brother R----- addressed the meeting and said that he held a paper in his hand which was copied from one of the St. Louis journals, wherein the editorial remarks were false and likely to do an injury to the boat we came up the river in the "Alex Scott"; and he wished us to contradict it. This was a letter signed, 'J----- G-----, passenger on board the "Alex Scott", who stated that the passengers were in a state of destitution, and wishing the company to forward them up the river. This caused the editor to make some remarks, tending on the whole, as far as I can conceive, to bring us sooner up the river; for if the Scott could not go up, we should have been sent by a lighter-draught boat. Upon the meeting being called, a few officers attended. They were asked whether they were in a 'a state of destitution.' It was then duly proposed and asked that those who were not in a state of starvation should hold up their hands; when to astonishment there were [p.118] only four out of perhaps fourteen. I had seen some of these sell things that they could ill spare, to purchase the necessities of life. I had seen some of them eat potatoes and salt. I had relieved some myself from famine, and still they said they were not destitute. I state my feelings, as I always do when I think a brother is to be the sufferer, and suggested to Brother R----- that perhaps Brother G----- had the advice of Brother Hyde on this subject, as I was convinced G----- had done it for our good. Brother R----- said if Brother Hyde had done it, he would be whipped. May the Lord forgive me if I have done wrong, but I could lose an arm for G----- rather than sign against him, knowing his principles--that he has beggared himself and would die for the Church." [p.119]

BIB: Cannon, George, [Journal], IN Cannon, John Q. George Cannon, the Immigrant (privately printed, 1927) pp 109-19. (HDL)

Cannon, Angus Munn

Cannon, Angus Munn, president of the Salt Lake Stake of Zion since 1876, is the son of George Cannon and Ann Quayle, and was born in Liverpool, Lancashire, England, May 17, 1834. At the age of three years he went to live with his grandmother Quayle on the Isle of Man, where he remained until he was four years old. His parents were baptized in Liverpool Feb. 11, 1840, by Apostle John Taylor, who had married Leonora, his father's sister. Angus was blessed by the Elders in the Church the same year. The family, composed of parents and children-George Q., Mary Alice, Ann, Angus M., David Henry and Leonora-in September, 1842, took passage with a company of Saints in the ship "Sidney," presided over by Elder Levi Richards. On the second day the mother was taken sick, and after a six weeks' illness, she died and was buried in the ocean. She had anticipated this fate, but she could not be deterred from undertaking the voyage to gather her children to the bosom of the Church, such was the exalted religious nature of this Apostolic mother, three of whose sons were destined to become leaders in the Church. After a voyage of eight weeks the family reached New Orleans and finally St. Louis, where they spent the winter, and in the spring of 1843 they went up to Nauvoo with a company of Saints on the "Maid of Iowa," a steamboat owned by the Church and commanded by Captain Dan Jones. In the summer of 1843, Angus and his brothers and sisters were prostrated with fever and ague, and young Angus was anxious to be baptized for fear he would die without the administration of the ordinance. In his youthful earnestness he delighted to hear the instructions of Joseph and Hyrum, and was especially inspired with the Prophet's forecast of the future. When the Prophet delivered his famous speech to the Nauvoo Legion, in full dress as their lieutenant-general, these feelings were intense; but beyond the power of his description is the memory still retained in President Angus M. Cannon's mind of the awful night of the martyrdom-June 27, 1844. In 1844 his father married Mary Edwards (nee White), a widow from North Wales. He went to St. Louis and died during that fall. His daughter Elizabeth is the issue of that marriage. The same fall Angus was baptized at Nauvoo by L. O. Littlefield and was confirmed on the river bank. Charles Lambert married Mary Alice Cannon and became administrator of Mr. Cannon's estate and guardian of the younger children. In the fall of 1846, after the battle of Nauvoo, the family were driven with the Saints across the river, on the banks of which they had laid for a while, exhausted and suffering from hunger, which was relieved by the miracle of flocks of quails flying into their camps and even into their

tents. The famishing exiles caught the birds and thus their wants were relieved. At Winter Quarters the family built a house. The Indians killed their cattle in the winter, and Angus, in company with his guardian, went to Missouri to get a traveling outfit, with which they started west in 1848, but their outfit went through the ice on the Missouri river, which hindered their journey till the spring of 1849, when Angus walked from Missouri to Salt Lake valley, driving stock and carrying a gun for hunting. He arrived in Salt Lake valley in October, 1849, the day after his brother George Q. had started on his mission to California and the Sandwich Islands. The next summer Angus farmed and hauled wood, and in November went with Geo. A. Smith's company that settled Iron county, arriving on the present site of Parowan in January, 1851. In May he returned to Salt Lake City and continued farming and canyon work till the fall of 1852, when he went to the "Deseret News" office in the printing business. At the April conference of 1852 he was ordained a Seventy in the 30th Quorum. In the fall of 1854 he went with Apostle John Taylor on a mission to New York, to preach and assist in publishing the "Mormon." His mother's brother, Captain Joseph Quayle, gave him money and his mother's sister furnished him with a home in Brooklyn. He was next sent to Hartford, Connecticut, to preach, which he did in various parts of that State. He returned to New York in May, and was next sent to labor in the New Jersey part of the Philadelphia conference under Jeter Clinton. During the summer he baptized ten persons. He next went to Franklin county, Penn., where he baptized twenty-one persons within one month. There he was joined by Geo. J. Taylor, and others were baptized. In the spring of 1856 he succeeded Elder Clinton in the presidency of the Philadelphia conference, which included Pennsylvania, New Jersey, Delaware and eastern Maryland. In the spring of 1857 W. I. Appleby was appointed to preside over the mission, and Angus was appointed his first counselor and to superintend the emigration on this side of the Atlantic. The same fall the Elders were released to come home in consequence of the "Buchanan war." Angus left Philadelphia in March, 1858, and started for the West, but he was taken down with lung fever and stayed at Crescent City a month. He had also previously the lung fever at Philadelphia. In the beginning of May, 1858, he, together with one hundred Elders, started west and had an eventful journey, on which the hand of God was signally made manifest in the protection of His servants in the midst of great danger. They arrived in the Valley June 21, 1858, and found the city deserted, the Saints being on their move south. Angus joined his brother George Q. in Fillmore; the brothers had not seen each other for eleven years. He returned to Salt Lake City, and engaged in farming, teaming and printing, as his health permitted. In 1859 he was ordained a president of the 30th Quorum of Seventy. In the fall of 1860 he started a company to manufacture potteryware, under the firm name of Cannon, Eardley & Brothers. In the fall of 1861 he was called on the "cotton mission." He located on the Rio Virgen, and was associated on a committee to locate the city of St. George with Erastus Snow and Jacob Gates. A charter was granted during the winter, and Angus M. Cannon was elected the first mayor of the city, which office he held two terms. He was also prosecuting attorney for Washington county four years. He was afterwards elected by the legislature prosecuting attorney for the Second Judicial District. In 1865, in the militia, he was elected major in the second regiment of the Iron Military District; and was afterwards elected lieutenant-colonel of the same regiment and commissioned by the governor. In December, 1864, he went south with an expedition to locate Call's Landing, on the Colorado river, and in January, 1866, he was a member of the expedition under Col. McArthur that recovered the bodies of Dr. J. M. Whitmore and Robert McIntyre, who had been killed by Indians. The expedition punished the murderers and assisted the people in placing themselves in a position of defense. In 1867 Angus removed north in consequence of feeble health, and in the fall of that year he was called to the management of the "Deseret News" office. He remained in that position until 1874, during which time he filled a six months' mission to the Eastern States, and traveled about 34,000 miles inside of 2 1/2 years. His health again failing, he resigned in August, 1874 after which he traveled through the Territory to recruit his health, and engaging in business pursuits. May 9, 1873, he was ordained to the office of a High Priest and set apart to act as a High Councilor in the Salt Lake Stake of Zion, which position he held until April, 1876, when he was called to preside over the Stake, and was ordained and set apart to fill said position under the hands of President Brigham Young, the same month. From July 2, 1874, to April, 1876, he also acted as second Counselor to Bishop Thomas Taylor, of the Fourteenth Ward. In August, 1876, he was elected recorder of Salt Lake county for a term of four years, and re-elected in August 1880. When the "Deseret News" company was incorporated, he was elected a director and vice-president, and has been several times re-elected. In 1883 he went east and purchased machinery for the Deseret Paper Mills. Jan. 20, 1885, he was arrested on a charge of unlawful cohabitation and placed under bonds. His preliminary examination before Commissioner McKay was commenced on the 21st and continued until the 24th, when he was bound over in the sum of \$1,500 to

stand his trial. Feb. 11th he was arraigned in the Third District Court, and two days later he entered a plea of not guilty. His final trial was commenced on the 27th of April, and on the 29th the jury brought in a verdict of guilty. May 9th he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of \$300. On the same day he was taken to the Utah Penitentiary, together with A. Milton Musser and James C. Watson, who also had been sentenced for "similar offenses." His case was appealed to the Supreme Court of the Territory, and taken on a writ of error to the Supreme Court of the United States, both of which tribunals sustained the lower courts. Pending the final adjudication by the U. S. Supreme Court, Pres. Cannon remained in jail more than two months over the sentence, the chief object being to obtain an authoritative definition of the legal scope of the term "unlawful cohabitation." On the 10th of May, 1886, three cases of unlawful cohabitation against Lorenzo Snow were disposed of by the U. S. Supreme Court, to which they had been appealed. The court decided it had no jurisdiction. To show consistency it reconsidered its mandate in Pres. Cannon's appeal and dismissed that case also. Previous to this, however, Brother Cannon had been released from prison (Dec. 14, 1885). On the 24th of November, 1886, he was again arrested on a charge of unlawful cohabitation and placed under \$10,000 bonds, and when he was arraigned before Commissioner McKay Dec. 13th following, he was arrested on three more charges, two for unlawful cohabitation and one for polygamy. At the conclusion of the examination he was acquitted on all four charges, the prosecution being unable to prove that he had lived with any one of his families subsequent to his discharge from the penitentiary. He had previously declared that he would associate with all his families or with none of them. Besides his ministerial labors in the Church, President Cannon has done a great deal toward developing the resources of this country, reclaiming the desert and giving employment to the poor. He is naturally of a kind and sympathetic nature, and has ever shown his zeal and fidelity to the cause of truth, of which he has been a standard bearer for so many years. July 18, 1858, he married Sarah Maria and Ann Amanda Mousley; the former has borne him six and the latter ten children. They were natives of Newcastle county, Delaware, and descendants of the Swedes and Finns who built the "brick church" of Wilmington, Delaware, and were among the earliest settlers of America. June 16, 1875, he also married Clarissa Cordelia Moses (widow of Wm. Mason), who bore him three children. She was a native of Massachusetts and was one of the company of Saints which came around Cape Horn in the ship "Brooklyn" in 1846. He has since married Martha Hughes and Maria Bennion; the former has borne him two daughters and one son; the latter two daughters and two sons. Altogether he is the father of twenty-seven sons and daughters, of whom five sons and two daughters are deceased. During the last eleven years Pres. Cannon has been deeply interested in mining affairs in the Dugway and Mercur mining districts, holding at present many very promising claims; and when a railway is built to Dugway, his claims in that locality will undoubtedly be very valuable. He has also been engaged in farming and stock-raising on a large scale. In one season he marketed horses to the value of \$10,000.

(Andrew Jenson, Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints, 4 vols. [Salt Lake Cit 292.]