

Charles Lambert 1816

Plural Marriages:

Euphemia Martha Gilhespy B: 29 May 1850 M: 19 May 1873

Caroline Medley B: About 1820 M:

Elizabeth Wilson B: About 1820 M:

<http://www.sedgwickresearch.com/lambert/lambert.htm>

1. Charles Lambert:

Birth: 9/0/1816, ENGLAND

Death: 5/2/1892, SALT LAKE CITY, UTAH

Buried: 5/2/1892

Grave Location: Salt Lake City Cemetery, A-14-8

Source: Sexton Records

Salt Lake City Cemetery

Location: Salt Lake City, Salt Lake County

Address: 200 N Street

Salt Lake City, UT 84103

Travel Directions: East on N Temple to 950 East (N Street). North to 4th Avenue.

Contact: Salt Lake City Corporation

Phone: (801) 596-5020

Owner: Salt Lake City Corporation

Burial Plots: 140,000

Lambert, Charles

Lambert, Charles, senior president of the 23rd quorum of Seventy and for 43 years a resident of the Seventh Ward, Salt Lake City, was born at Kirk Deighton, York, Yorkshire, England, Aug. 30, 1816. He learned the trade of a stone-cutter and commenced to work on the London & Birmingham Ry when nineteen years of age. Subsequently he was a contractor and builder on the York & North Midland Ry. He embraced "Mormonism" in Lincolnshire and was baptized July 12, 1843; a few weeks later he was ordained to the office of a Priest, and the following year he started for Nauvoo, Ill., crossing the Atlantic in the ship "Fanny," which sailed from Liverpool, England, Jan. 23, 1844. After his arrival at Nauvoo he made the acquaintance of Joseph the Prophet, his brother Hyrum and other leading men of the Church; he labored on the Nauvoo Temple until the walls were finished, and subsequently received his endowments in that building. He was ordained an Elder in the Church shortly after his arrival in Nauvoo and married Mary Ann Cannon in November, 1844. After the death of his wife's father, he was appointed guardian of his (Cannon's) younger children. He was also ordained a Seventy and became one of the original members of the 11th quorum, and in 1845 became a president of the 23rd quorum. He participated in the Nauvoo battle in September, 1846, and was with the company that used the famous steamboat shafts, after first helping to make them into cannons. When the city of Nauvoo finally capitulated, Elder Lambert was seized by the mob and forcibly immersed several times in the Mississippi river, under the most hideous oaths and blasphemies imaginable. At last he succeeded in getting away and made his escape across the Mississippi; he was encamped with his family on the opposite bank at the time the quails came to the relief of the Saints. After assisting in getting all the sick and poor across the river, he traveled to the Missouri river, arriving there after untold hardships. He built a small house in Winter Quarters, and then went to St. Joseph, Mo., where he worked at stone-cutting and building until the spring of 1849, when he started for Utah, arriving in G. S. L. Valley in the fall. He built one of the first adobe houses erected in Salt Lake City, a part of which is still standing. For many years he acted as clerk of the Seventh Ward, and was always on hand with his means and ability to help on the work of God. Bro. Lambert died at his farm in Granger, May 2, 1892.

(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 779.]

Lambert Reminiscence

APPLIES FOR WORK UPON NAUVOO TEMPLE—ACCEPTS WORK WITHOUT PROSPECT OF PAY—HIS HAT STONED—OFFERED WORK BY LUCIFER, WHO DISPLAYS ABUNDANCE OF GOLD—JOURNEY WESTWARD—MONEY PROVIDENTIALLY FURNISHED FOR COMPLETION OF WAGON—MONEY FOR MEDICINE OBTAINED IN LIKE MYSTERIOUS WAY—ARRIVAL IN WINTER QUARTERS—AMBITION TO GO WEST WITH PIONEERS—PLAN FOILED BY INDIANS KILLING TEAM ANIMALS—PRESIDENT YOUNG'S CONFIDENCE—NEW SHOES PROVIDENTIALLY FOUND—DISLOCATED ARM PROVIDENTIALLY RESTORED TO USE.

WHEN CHARLES LAMBERT, in the early part of 1844, arrived in Nauvoo, fresh from his native land, England, he was full of zeal for his newly-found religion, and willing to devote his life to the service of the Lord. He applied for work upon the Temple, showing credentials from master workmen, under whom he had served in England that testified to his superiority as a mechanic. He was informed that there was plenty of work for him to do, but no pay. The means that had been subscribed for the building of the Temple had been exhausted. Many of the most skillful workmen had already found employment elsewhere, and it looked as if the work would have to cease unless more funds could be collected. He said he had come to Nauvoo with a determination to help build the Temple, and he proposed to do so if he never received any pay. He was accordingly set to work. He had been a master workman or contractor for a long time before leaving England, and consequently wore only good clothes; in fact, he had none suitable to wear while working as a tradesman. He therefore appeared for work wearing a good suit of clothes and a high silk-finished hat. He hung his hat up in the work-shop, donned an improvised cap and apron and commenced work.

Many of those employed upon the Temple were Americans who seemed to have a contempt for foreign mechanics, and especially for dandies in that line, and to show their contempt, or else in a spirit of fun or mischief, they threw spalls at the "stove pipe" hat as it hung in the shop until they cut it to pieces.

Charles Lambert wisely saw the folly of quarreling with his fellows over this act of vandalism, so he ignored it, and treated the perpetrators of it as if it had not occurred. His courteous and dignified conduct and lack of ostentation, combined with his superiority as a workman soon overcame the prejudice arrayed against him and won the respect if not the admiration of his fellow workmen, and he got along agreeably with them.

So many of the mechanics quit work from sheer necessity and went elsewhere to seek employment that the question of how and when the Temple was ever to be completed became more of a problem every day.

Charles Lambert and one of his fellow mechanics (W. W. Player) who also was an Englishman, and a man of faith, discussed this problem between themselves, and voluntarily pledged themselves to continue at work until the Temple was built whether they were paid for their services or not. It is one thing, however, for a man to deny himself and quite another to deny a dependent wife and children the comforts or necessities of life.

Charles Lambert had married during the first year of his residence in Nauvoo and undertaken the support of two brothers and a sister of his wife, who had recently been orphaned and were helpless. He felt keenly his responsibility, and wished for money as he never had done before. While feeling thus he was passing along the street in Nauvoo one day when he met a well-dressed, genteel stranger who inquired if his name was Charles Lambert. On being told that it was, he said his name was Higgins, and that his home was in Missouri. With an ingratiating smile he said "I have heard of your skill as a workman, and want you to go to Missouri and work for me. You are not appreciated or properly paid here. If you will quit the Temple and go and work for me you can name your own price and you will be sure of your pay. You see I have plenty of money with which to pay you." Suiting the action to the word, he thrust his hand into his pocket, and drew it out full of \$10.00 and \$20.00 gold pieces, which he displayed in a tempting

manner, and urged him to accept his offer and not to submit any longer to the unfair treatment accorded him at the Temple. With a gesture of impatience called forth by the intimation of unfairness, Father Lambert thanked the stranger for his offer, but said he couldn't think of accepting it. He said he had no complaint to make of his treatment at the Temple, and the price others would pay for work they wished done would not influence him in the matter, as he intended to continue on at the Temple from principle. Bidding the stranger "Good-day" he turned to continue his walk along the street, but almost immediately the query arose in his mind as to how the stranger knew his name, and where he got his information from about his skill as a mechanic, and turned to take a final look at the stranger, when lo! he was no-where to be seen. He had disappeared as completely as if the ground had opened and swallowed him, and yet he had not had time by any ordinary means of locomotion to get out of sight. His opinion then was, and remained so up to the day of his death, that he had been talking with no other than Satan, the prince of tempters, and though he had not yielded to his tempting offer he was vexed with himself for listening to him at all, and especially to his insinuations about the Temple management.

When Father Charles Lambert left Nauvoo he entered upon an order of life that was entirely new to him—that of a frontiersman. In remaining in Nauvoo until the work on the Temple ceased he not only followed the counsel of the authorities of the Church, but fulfilled also the vow that he had personally made to do so regardless of compensation. There was, however, an additional reason for his so doing. While continuously employed upon the Temple he had no opportunity of earning by work elsewhere the necessary equipment for migrating. He had, partly by his own labor at odd times and partly by help from others, completed the wood work for a wagon but lacked the required iron to finish it, or the necessary money with which to buy it. Preparation for the journey was thus effectually blocked for some time until the money was finally provided in a most miraculous manner, as a direct answer to prayer. He had been out in a rainstorm one day and had returned home drenched to the skin. After changing his clothes he hung his wet trousers over a chair back before the fire to dry. When he was about to resume the use of the same clothes again after they had become dry, an English gold sovereign and fifteen cents in silver rolled out of the trousers pocket upon the floor, notwithstanding the fact that he had previously had no money. This was just the amount required for the purchase of the iron, and the wagon was soon completed. This was not the first time money to supply a dire necessity had been furnished the family in answer to prayer in a most mysterious manner. Once when Charles J., the first child in the family was taken violently ill and money was needed and prayed for with which to buy medicine the father entered the house feeling something that he had discovered in the waist-band of his trousers, and which he remarked felt like money. On having the waist-band ripped open the object was found to be twenty-five cents, just the amount required for the medicine. They would not use it, however, until they had inquired of the tailor who made the pants a short time previously if he had lost it, but he said he could not possibly have accidentally sewed the money in the waistband when making the pants, for he had no money. In both of these instances the money was accepted as a gift from the Lord.

Driving team, and especially an ox team, was a new experience for Charles Lambert; but what he lacked in experience or tact he more than made up in kindness to his animals and willingness to sacrifice himself to save them. The team consisted of a yoke of full grown oxen, a yoke of young steers and a yoke of cows—all unbroken. Of course common produce demanded that the driver walk beside the team while the animals were wild or where the roads were bad, as they frequently were, but when the team became tractable and the roads were good a teamster inclined to self-indulgence would certainly have ridden. Not so, however, with Charles Lambert, who so sympathized with his team animals that he refused to buy a whip when starting on the journey lest he might in a rash moment be tempted to abuse them. In the exuberance of his young manhood he preferred to walk, and it may be said that he practically if not literally walked the whole of the way from Nauvoo to Salt Lake Valley. On arriving at Winter Quarters—the main camp of the migrating Saints—it was late in November, and he remained there personally only long enough to build a log cabin to shelter the family and then went to Missouri to find work. He was ambitious to journey westward with the pioneers, and to earn all he could in the meantime. He was doomed to disappointment, however, for the Indians killed the team animals in the Spring of 1847, after the oxen had been brought through the winter in fine shape. This was a serious set back, but, undismayed by this misfortune, he returned to Missouri, taking his family with him, to work for another outfit. The mention of an incident that occurred at Winter Quarters will serve to illustrate the confidence the Church leaders had

in the subject of our sketch. During a council meeting that was being held there some person reported that he had heard that Charles Lambert was living in Missouri among non-Mormons and would probably lose the faith if indeed he had not already apostatized. President Brigham Young replied immediately, "You need not worry about Charles Lambert. I am willing to answer for all the sins he commits in Missouri." Samuel Turnbow, who was present at the council and afterwards related the incident, said he was so impressed with the remark of Brigham Young and so pleased with his rebuke to the retailer of gossip, that he ever afterwards longed to become acquainted with Charles Lambert. He not only did so at the earliest opportunity, when they met in the Salt Lake Valley, but remained an ardent friend up to the time of his death. President Young's confidence was not misplaced. Charles Lambert's loyalty to the Church and its leaders never wavered.

It was on President Young's advice that the Lambert family returned to Missouri again in the Spring of 1848, instead of migrating to Utah that year, as they intended, and so it happened that they did not arrive in Utah until the fall of 1849. On the journey across the plains no member in the large company, which included 100 wagons, took a more active part than did Charles Lambert. When the company was organized he was appointed captain over ten wagons, did his duty as such with zest and set an example to the whole company in the matter of early rising, providing fuel, caring for the animals, etc. While on the plains his shoes gave out and his feet became very sore. Early one morning while he and a companion named Wm. Bateman were out rounding up the stock and the grass was hurting his feet badly, he said as he hobbled along, "I do wish the Lord would send me a pair of shoes." They had not proceeded much farther when he noticed some dark looking object protruding above the grass a short distance ahead. Pointing it out to his companion, he remarked that one of the animals must have lost his bell, and walked along intending to recover it. Imagine his surprise when he discovered as he approached the object that it was not a bell but a pair of new shoes, looking as fresh as if they had just come from the shelf of a store. The sole of one was sunk into the top of the other, so that they would occupy as little space as possible—the shape in which stoga shoes were kept in pairs in a shoe store in that age, before it became the vogue to keep them in paste board boxes. The place in which they were found was so far from a traveled road as to render it highly improbable that they had fallen there from a passing wagon, nor indeed was there any wagon tracks visible in the vicinity of the place. No time was lost in speculation as to how the shoes happened to be there, but Father Lambert jumped to the conclusion that they were there for his special benefit, and exclaimed, "The Lord has sent me some shoes!" His companion, however, put in a counter claim by saying, "One shoe is mine, for I helped find them!" But the shoes proved to be entirely too small for him to wear, while they fit Father Lambert as if they had been made for him. The result was that he retained the undisputed possession of them.

Early life in Salt Lake Valley was exceptionally serious. Hard work and long hours were the portion of every one who was able and willing to work, and Charles Lambert was unusually able and more than willing to do his full share. His robust constitution, which for a long time seemed able to withstand anything, in time yielded to the unusual strain, the severe privations and the frequent hardships and exposure to which he was subjected. He contracted inflammatory rheumatism, which frequently affected his eyes and sometimes rendered him almost completely blind, and actually drew his shoulder out of joint, so that for a period of several months he was unable to use his right arm even to dress himself. He was examined by surgeons while thus crippled, who were unanimous in declaring that the shoulder was dislocated, and in urging him to have it set; but he resolutely maintained that he had done nothing to displace the joint, that the Lord knew better than man the nature and cause of his trouble and that he would trust to the Lord to cure him. It may be interesting to here relate how he again obtained the use of his arm. A man by the name of Gallup at that time, (about the year 1853) resided in the 7th ward, where also was the home of the Lambert family. This man though he had a membership in the Church was a rank apostate at heart, and quite active in advocating the doctrines of Gladden Bishop, a notorious dissenter from the Church, and maligning the Church authorities. Gallup held the office of school trustee in the ward, (an office which in those days was usually filled by appointment of the Bishop or election in a Church meeting and not by vote of the tax payers as in later times) and this afforded him some prestige in circulating among the people his apostate principles. Father Lambert protested to the ward bishopric against such a man being retained as school trustee. As a result, a meeting of the Priesthood of the ward was appointed by the Bishop to consider the matter. When the meeting was opened Gallup was informed

that his fealty to the Church had been questioned, and was asked to state his feelings. He arose and boldly declared his unbelief in the doctrines of the Church, and then proceeded to say that Joseph Smith was a wicked and adulterous man; he had associated with drunkards, his lot was cast with the hypocrite and unbeliever and he had gone to hell." The assembly listened with astonishment almost with stupefaction to the man's utterances, without apparently any thought of resenting his slanderous imputations, with the exception of one man. Charles Lambert was seated in the opposite side of the room, and a number of benches intervened between him and Gallup, but springing to his feet he leaped over the benches and rushed towards Gallup, crying out as he did so, "I will send you to hell," and raising his right arm, that he had never been able to use for months, was about to deal him a blow with his clenched fist, when Gallup dodged backward to escape from him, and others seized his belligerent assailant to prevent a collision; at the same time a chorus of voices cried out in surprise, "Brother Lambert has recovered the use of his arm!" The meeting ended by Gallup being deprived of office and also fellowship in the Church by vote of the assembly, and Charles Lambert returned home rejoicing in the use of his arm, which was now free from pain; and Mother Lambert wept for joy when she met him at the door and saw him swinging his arm high above his head and heard him declare it was as good as ever.

Though a fiery-tempered man, and hasty to act in the defense of his friends or his principles, he was essentially a man of peace, and his life was an object lesson before his family of patient endurance of bodily ills, perseverance in the midst of obstacles and unwavering fidelity to his religion. Courage is not always best displayed in fighting; generosity not always in ostentations giving; zeal not always in outward show of piety. He had all of these and many other good qualities, but not for public parade. He never shrank from duty however great the danger or exacting the bodily exertion involved. The cry of distress never appealed to him in vain; the needy never had to ask him for aid, for he sought them out and quickly and quietly gave them freely of the best he had.

(George C. Lambert [George Q. Cannon], *Gems of Reminiscence: Faith-Promoting Series*, no. 17 [Salt Lake City: Juvenile Instructor Office, 1915], 182.)

"They seized Charles Lambert, led him to the river, and in the midst of cursing and swearing, one man said: 'By the holy saints I baptize you by order of the commanders of the temple' (plunged him backward) and then said: 'the commandments must be fulfilled and G— d—n you, you must have another dip,' then threw him in on his face, then sent him on the flat boat across the river, with the promise that if he returned to Nauvoo they would shoot him. Such were the scenes occurring at the driving of the saints at Nauvoo." (Letter of Thomas Bullock to F. D. Richards, *Millennial Star*, vol. x, p. 28).

(B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [Salt Lake City: Deseret News Press, 1930], 3: .)

"When the posse arrived in the city, the leaders of it erected themselves into a tribunal to decide who should be forced away and who remain. Parties were dispatched to hunt for Mormon arms and for Mormons, and to bring them to the judgment, where they received their doom from the mouth of Brockman, who there sat a grim and unawed tyrant for the time. As a general rule, the Mormons were ordered to leave within an hour or two hours; and by rare grace some of them were allowed until next day, and in a few cases longer. The treaty specified that the Mormons only should be driven into exile. Nothing was said in it concerning the new citizens, who had with the Mormons defended the city. But the posse no sooner obtained possession, than they commenced expelling new citizens. Some of them were ducked in the river, being in one or two instances actually baptized in the name of the leaders of the mob, for others were forcibly driven into the ferry boats, to be taken over the river, before the bayonets of armed ruffians; and it is believed that the houses of most of them were broken open and their property stolen during their absence. Many of these new settlers were strangers in the country from various parts of the United States, who were attracted there by the low price of property, and they knew but little of previous difficulties, or the merits of the quarrel. They saw with their own eyes that the Mormons were industriously preparing to go away, and they knew of their own knowledge of that effort to expel them with force was gratuitous and unnecessary cruelty." fn

(B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, 6 vols. [Salt Lake City: Deseret News Press, 1930], 3: 18 - 19.)

The workmen continued raising the capitals until December, when on the 6th of that month, the last one was safely deposited in its place; which was a source of great joy to the Saints. Many fears had been entertained that Brother Player would not be able to finish them before Winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About two hours after the capital was set it commenced snowing very briskly, and at night the ground was covered about four inches, and it froze very keenly.

There were then twelve of the capitals without the trumpet stones; and they remained in this state until the following Spring.

The cost of each of the capitals was about \$300. The first and last of the capitals were cut by Charles Lambert and Harvey Stanley.

I will further say that when the hands were raising the last capital, and had got it about half-way up, one of the block shives in the tackle broke and rendered it impossible in the situation either to raise or lower the stone. This circumstance presented a great difficulty, but after some consultation the hands fastened the rope below the tackle, so that it could not slip, and left the stone suspended while they took down the blocks, put in a new shive and fixed the blocks again.

The stone was then raised without further difficulty, and was set precisely at twenty minutes before one o'clock. This was the heaviest stone among the whole number.

(William Clayton, An Interesting Journal, in Juvenile Instructor 21: [Jan. 15–Oct. 15, 1886], .)

Charles Lambert

Born: 30 August 1816 in Lirl Deithton, England - 2nd of 4 sons

Marriage: 28 December 1844 to Mary Alice Cannon Born: 9 December 1828. (Mary Alice and Charles were married in the Nauvoo Temple by John Taylor.)

Charles joined the Church of Jesus Christ of Latter-day Saints in July 1843 and traveled to Nauvoo, IL to be with the "Mormons". He had learned the trade of stone mason in England and worked on the Nauvoo temple as a master stone mason. He was called by Brigham Young to remain in Nauvoo to finish the temple. During this time, those who had remained behind were constantly harassed by locals who wanted the Mormons completely gone from Nauvoo.

Charles was an Ensign (Second Lieutenant) in the Nauvoo Legion. In preparation for for an impending showdown with the mobs, he helped fashion a cannon from a steam boat shaft. In the late Fall of 1846, the tensions culminated in the Battle of Nauvoo and the fall of the city to the mobs. All of the Saints who would not forsake their religion were forced to leave. They crossed the river into Iowa where they experienced the "Miracle of the Quail". Charles fled with his young wife and one-year old son, leaving behind their home and most of their possessions.

During the trip, Mary Alice fell in front of their wagon and was run over by the wheel. After the Lamberts arrived in Winter Quarters, the Indians stole their oxen. As a result of Mary Alice's injury and the loss of their draft animals Brigham Young counseled Charles to remain at Winter Quarters an additional year while the main company of the Saints forged ahead to the West. During the next year, he worked in a stone quarry in St. Joseph, Missouri to earn the money to buy a new team of draft animals. Mary Alice was able to heal somewhat from her injuries, but never fully recovered from them during her life.

Charles and his family arrived in Salt Lake City only days after his brother-in-law, George Q. Cannon, had left on a mission to the Sandwich Islands (Hawaii). Before leaving, he made enough bricks for the Lamberts to build a new home on a choice lot that George Q. had reserved for them near Second South and Main Street in Great Salt Lake City.

Throughout his life, Charles remained faithful to his church. He continued to work as a stone mason, and did a lot of stone work on buildings in Salt Lake City. Charles lived in plural marriage. Charles and Mary Alice are buried in the Salt Lake City Cemetery.

The following partial list of hired workers on the Nauvoo Temple was recorded by William Clayton:

I will now give a list of the names of the officers and laborers on and connected with the temple. In the office are the trustees, viz: Newel K. Whitney and George Miller. William Clayton, Temple Recorder. James Whitehead, Clerk. John P. McEwen, Assistant Clerk. Joseph C. Kingsburry, Disbursing Agent for Trustees.

The temple committee are:

Alpheus Cutler, Reynolds Cahoon, Elias Higbee (recently died). William Weeks, architect and draughtsman. The following are the workmen on the walls of the temple.

William W Player, principal setter. Edward Miller, his assistant. The names of the constant hands who attended Brother Player's Crane are Tarlton Lewis, Archibald Hill, John Hill, Hans C. Hanson and Charles W Patten. Elisha Averett was the principal backer up, or, in other words, he set the stone on the inside walls and also the inside courses of the main wall. He was assisted by his brothers, Elijah and John Averett, and Truman Leonard.

The hands who worked on the second crane, being E. Averett's Crane were John Harvey, Thomas N. Pearson, George N. Potter and William L. Cutler. Brother Joshua Armstrong set the greater portion of the upper part of the north wall. He commenced when the third crane was put up. He was assisted by Charles R. Dana. The hands who tended the crane were William W Dryer, William Austin, Thomas Jaap and William L. Cutler.

For the most part of the time there was only one team to draw the stone to the cranes. Brother Ephrium J. Pearson attended the most of the time. After he left Alma N. Shennan took his place. When the second team was put to work Brother William H. Dame was appointed to attend to it. Old Thomas Travis, a faithful brother from England, was the man who mixed the mortar. This was his business from the beginning of the works; he was sometimes assisted by the tithing hands. He was one of the first who commenced to dig the foundation of the temple.

The following is a list of the stone cutters who cut the stone for the Temple, to-wit:

Alvin Winegar, James Standing, Harvey Stanley, Daniel S. Cahoon, Andrew Cahoon, Stephen Hales, Jr., William Jones (he cut the first plinth), John Keown, Rufus Allen, Samuel Hodge, Bun Anderson and George Ritchey. These persons were among the first who commenced cutting stone for the Temple and have continued to the close. Pulaski S. Cahoon, John Dresdale and Aaron Johnson also commenced to cut stone at the beginning, but did not continue long.

The following persons have cut stone much of the time but not from the beginning to-wit:

William Huntington, Sen., Samuel Williams, John Anderson, David B. Dille, Augustus Stafford, Jerome Kimpton, Buckley B. Anderson, Edwin Cutler, Franklin B. Cutler, William L. Cutler, Charles Lambert, John Pickles, James Sharp, Joseph G. Hovey, Welcome Chapman (he worked on the 3rd crane after it was

erected), Joshua Armstrong, James H. Rollins, Lucius Merchants, John Harper, James D. Miller, John Miller, Peter Campbell, Samuel Heath, Morgan Thomas, Ira K. Hillman, Foster Curtis, Joseph Bates, Henry Parker, Andrew Smith, Benjamin T. Mitchell (he cut the first capital which was cut for this Temple), Isaac Allred, Wiley P. Allred, Wilson Lund, Parmelia A. Jackman, Wm. Jackman, William Adams, Thomas McLellan, Chancy Gaylord, Thomas Johnson, David Burrows and William Cottier, The last is a steady, faithful quiet, good workman.

Brother Charles Lambert cut the capstone, which was set on the south east or Joseph's corner on Saturday last. He cut the stone and bought it, and when finished he gave the stone and the labor free of all charges. He has proved himself a liberal-hearted, faithful, good man from first to last. During last winter, 1843, towards the latter part of it, the Twelve decided to take down the old wood Font and put up a new one of cut stone. The men selected to cut the stone for the Font are William W Player, Benjamin T. Mitchell, Charles Lambert, William Cottier, Andrew Cahoon, Daniel S. Cahoon, Jerome Kimpton, Augustus Stafford, Bun Anderson, Alvin Winegar, William Jones and Stephen Halles, Jr. Brother Albert P. Rockwood has been the overseer or captain of the stone quarry from the commencement. He has been assisted by Charles Drury.

The following is a list of the steady carpenters, hired to work on the Temple. Truman O. Angell, foreman over regular joiners, William Felshaw, foreman over tithing donations, Wandle Mace, foreman over the framers, William T. Cahoon, foreman over the raisers and also time-keeper for carpenter shop.

Miles Romney, foreman over the Star builders. He also carved all the capitals for the tower. Elijah Fordham, principal carver. John S. Schofield, William Carmichael, Addison Everett, Zinni H. Baxter, Hugh Riding, Hiram Mace, Stephen Longstroth, Nicholas T. Silcock, Samuel Rolfe, Vernon H. Bruce, John Stiles, Gideon H. C. Gibbs and Jabez Durfee (carpenters).

The following are employed to frame the timber and raise it on the building: Levi Jackman,

The following is a list of the steady carpenters, hired to work on the Temple: Truman O. William Anderson, Stephen H. Goddard, Easton Kelsey, Daniel McCole, Clark L. Whitney (now in carpenters' shop) Stephen N. Farnsworth and Frances A. Brown. Jesse P. Harmon is door-keeper to the carpenter shop. His duty is also to keep the shop in order, turn grindstone, and wait on strangers who come to see the works of the temple.

The names of the sawyers are James Bennett, Joseph Busby and Moses Thurston. Whitney Markham is teamster for the carpenters and sawyers.

The following persons are the painters already hired to paint the works of the Temple, to-wit:

William Pitt, Edward Martin, Alfred Brown and John F. Hutchinson.

Copied from William Clay tons Journal, Journal History, 31 December 1844, 12-15.

Don F. Colvin, Nauvoo Temple, A Story of Faith, Covenant Communications, American Fork, UT

Mary Alice Cannon

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

Because of the Prophet's striking figure and personality, many people immediately recognized him upon seeing him, without an introduction. Andrew Workman and Jane Snyder Richards later wrote that they

"recognized him at first sight." As a young man, George Q. Cannon was with a group of immigrants who traveled up the Mississippi River by boat to Nauvoo. As a large concourse of people gathered to meet them, young Cannon identified the Prophet immediately, "He would have known him among ten thousand," Cannon later wrote in his biography of the Mormon leader, "There was that about him which to the author's eyes, distinguished him from all the men he had ever seen." fn Mary Alice Lambert also said:

I knew him the instant my eyes rested upon him, and at that moment I received my testimony that he was a Prophet of God, for I never had such a feeling for mortal man as thrilled my being when my eyes first rested upon Joseph Smith. He was not pointed out to me. I knew him from all the other men, and, child that I was (I was only fourteen) I knew that I saw a Prophet of God. fn

(Hyrum L. Andrus, Joseph Smith, the Man and the Seer [Salt Lake City: Deseret Book Co., 1960], 7 - 8.)

Letter from Mary Alice Cannon Lambert

Added by ShannonAPerez

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Taken from sheet on Cannon History (approximately 1926): Through the kindness of Inez Phillips Baker, granddaughter of Catherine Quayle Quirk, Ann M. Cannon recently came into possession of a priceless letter, which has been almost miraculously preserved from Pioneer days. Mary Alice Cannon Lambert wrote the letter from St. Joseph, Missouri, when she was yet under twenty and uncomplainingly mothering five little children. It was sent to her mother's sister, Catherine Quayle Quirk (mentioned on page 69 of the CANNON FAMILY HISTORY) who resided in Brooklyn, Long Island.

Ann Quayle Cannon, having a premonition that she would pass away before she reached the main body of the Saints and being determined that her children should "gather" with them, charted her course via New Orleans, for she knew that if they went via New York, her sister would keep the motherless children and they would not be privileged to reach Zion, since Catherine Quayle Quirk did not join the Church.

November 26, 1848

Dear Uncle, Aunt, and Cousins: I take up my pen to drop a few lines to you, thinking it will be interesting to you to hear from us. You will, I expect, think it very unkind of me not answering your letters before this, but we have been so unsettled that I have not written to anybody. I suppose you have heard of my being married. I will be married four years the twenty-eighth of this month. I have got a very good husband. His name is Charles Lambert. He is a stone mason and cutter by trade. He comes from Yorkshire. I have Angus, David and Leonora (her younger brothers and sister) living with me and also I have two fine boys of my own. The oldest was three years old the fifth of this month. His name is Charles John. The other will be eight months old the eleventh of next month. His name is George Cannon. George and Ann (her brother and sister) went to Salt Lake with Aunt Taylor. I have had several letters from them. They like the country very well. We should have gone when they went but the Indians killed our three yoke of oxen. I will now give you a small history of what we passed through since we left England. We sailed on the 18 of September and our dear mother departed this life on the 28 of October. We did not get to Nauvoo until April the 12 and on February the 28 Father got married to a widow. Her name was Mary White. He went to St. Louis in about six months after he was married. When he had been there a week, he strained his back with lifting and the first day he went to work he took sick and he had to leave at 2 O'clock and he died at 10 that same night. They said it was a fit of apoplexy that he died in. Stepmother had a little girl six months after he died. Her name is Elizabeth and since she (stepmother) has gone to St. Louis and got married to a man by the name of Charles Taylor. ****George had gone to learn the printing business before Father's death. Aunt (Leonora Cannon) Taylor took Ann to live with her, and Charles took the rest of them. He behaves like a father to them. I expect you have heard of the battle in Nauvoo. We were there at that time waiting for our wagon to be finished. They were painting it when the battle commenced. The cannonballs fell quite thick around our house. We were driven across the river without receiving one cent for our property. We had forty acres of land on the prairie and a city lot with a brick house on with

four rooms and a good well. We had to leave it all to a wicked and ruthless mob. We started for Council Bluffs. When we got to Soap Creek, I got run over. Both wheels went over my back. There was thirty hundred weight on the wagon at the time. They took me up for dead, but with the blessing of the Lord, I was enabled to be about in a few days. It injured my health very much. As soon as we had got out to the Bluffs and gotten a house built, Charles went to St. Joseph to work and he stayed until spring when he came home and we moved there to live. We now live twenty miles from there at the Nodaway quarry. Charles is now working about fifteen miles from here putting a foundation for a house. I expect him home in two weeks and then he is going to cut stone at home all winter. I would like to write more but I don't get time to write often as I am kept busy preparing for starting in the spring. I should like to see you all very much but it is useless to think about it without you should come out to Salt Lake Valley. George had a letter from Uncle Charles (Quale) and Grandmother (Quale) when Uncle Taylor (President John Taylor) came home. Grandmother was in very poor health when he was there. I was very sorry to hear of Aunt Emma's (Quale) death. I would like you when you write to Grandmother to send her all the news I send you, and when we get to Salt Lake I will write and give them all the news. Angus, David, and Leonora send their love with me to you all and if Charles were here, he would join with us. Give my love to Uncle Joseph (Quayle, brother of Catherine and Ann) and Elen. I must now draw to a close. From your affectionate niece, MARY ALICE LAMBERT.

2. Mary Alice Cannon Lambert:

Birth: 0/0/1829

Death: 9/12/1920 , SALT LAKE CITY, UTAH

Buried: 9/12/1920

Grave Location: Salt Lake City Cemetery, A-14-8-2-E

Source: Cemetery Sexton Records

Salt Lake City Cemetery

Location: Salt Lake City, Salt Lake County

Address: 200 N Street

Salt Lake City, UT 84103

Travel Directions: East on N Temple to 950 East (N Street). North to 4th Avenue.

Contact: Salt Lake City Corporation

Phone: (801) 596-5020

Owner: Salt Lake City Corporation

Burial Plots: 140,000

Number of Burials: 105,300

Size: 250 acres

Year Established: 1847

Year of First Burial: 1847

While in the Nauvoo area, Charles (3) met another young convert and English immigrant named Mary Alice Cannon. She was born December 9, 1828 in Liverpool, Lancashire, England, and was the daughter of George and Ann Quayle Cannon. Mary had come to America with her parents and siblings.

Unfortunately, her mother, who was pregnant, became ill and died just before they arrived in America.

Her father, George, died a few months later. Charles and Mary were married November 28, 1844 in the Nauvoo temple by John Taylor. Because she had younger orphaned siblings, Charles and Mary took them in. Mary's elder brother, George Quayle Cannon, went to live with their aunt and uncle, Leonora Cannon and John Taylor.

When the latter-day saints were forced by the mob to leave Nauvoo and move west, Charles, Mary, and three of her younger siblings left as well. Mary's younger brother, David H. Cannon, summarizes much of what happened to them at that time in his history. After many months of difficulties, they finally arrived in Salt Lake City, Utah.

Wilford Woodruff and Lorenzo Snow successively, was born on Thursday, Jan. 11, 1827, in Liverpool, Lancashire, England. His parents, George Cannon and Ann Quayle, were natives of Peel, on the Isle of Man. The Cannon or Cannan family came originally from the borders of England and Scotland. The earliest mention of the name in the parish record of Kirk Michael, on the Isle of Man, is the burial in 1598, of one Marian Cannan. The name is spelled on the records both Cannan and Cannon, though Cannan appears to be the earlier and more common style. The family removed from Scotland to the Isle of Man on account of political or religious troubles, in which they became involved, and they had to flee there for refuge. Several of the Cannons were engaged in the wars of that period. The name of the place, which has been owned by the family on the Isle of Man for nearly three hundred years, and which is still in the possession of an older branch (the present owner being a cousin of George Q.'s grandfather), is Cooilshallagh. Train, in his History of the Isle of Man, Vol. 1, page 85, note 2, alluding to this homestead, says: "Cooil, in the Manx language, signifies a 'hiding-place' ". He then mentions Cooilshallagh in Kirk Michael. Whether this place received its name from the Cannons because of it having proved a "hiding-place" or place of refuge for the family, does not appear, though it is not improbable. George Q. Cannon was the eldest of his parents' children. The other children were: Mary Alice Cannon, wife of the late Charles Lambert, of Salt Lake City; Anne Cannon widow of Brother Orrin N. Woodbury, of St. George, Angus M. Cannon; David H. Cannon; Lenora Cannon, the wife of Brother Robert Gardner, of St. George; and Elizabeth Cannon (the daughter of his father by a second marriage), the wife of Brother William Piggott of Bloomington. These are all alive and in full fellowship today in the Church. Miss Leonora Cannon, his father's sister, had a very intimate friend who married a gentleman by the name of Bacon, a colonel in the British army, who had received the appointment of Secretary to the governor of Canada. This friend exacted a promise from her that when she married and went to Canada, she (Miss Cannon) should accompany her on her wedding tour to that country. She kept the promise and sailed with her friend; and while in Canada, she being a devout Methodist and greatly attached to her religion, made the acquaintance of the late President John Taylor, who was at that time a local preacher in the Methodist church. This was in the city of Toronto. She had fully expected, when she left her home, to return there; but in consequence of a dream which she had, she felt convinced that it was her duty to accept the offer of marriage, which she had received from John Taylor, and remain in Canada. Some time after their marriage, Elder Parley P. Pratt visited Toronto, having been drawn there by the prayers of a number of persons who were diligently seeking for the truth, among whom President Taylor was very prominent. They felt that Methodism was not strictly in accordance with the Scriptures, and that there were many blessings and gifts which God had given to His church in ancient days, of which their church was destitute. They met together often, examined the Scriptures with great earnestness and care, and prayed fervently for additional light, and that, if there was a church on the earth which possessed these heavenly powers and gifts, they might be made acquainted with it. Elder Pratt's arrival in the city of Toronto in the summer of 1836 created some excitement. A few of this band of seekers after truth received his testimony and were baptized into the Church: among them Bro. John Taylor and his wife. The history of the events connected with Bro. Taylor's espousal of the truth are related in his own biography. Suffice it to say, that after his wife received the gospel, she was convinced in her own mind that her brother George would receive it also: for when she had, previous to her departure for Canada, reasoned with him and urged him to espouse religion, that his soul might be saved. He had, on one occasion, remarked to her that her religion could not satisfy him; that it was not according to the Bible, which he could prove to her. "But," continued he, "of what use is it for me to unsettle you in your faith; it gives you joy and satisfaction, and I cannot offer you anything better; but it would not satisfy me." From this and other conversations which they had had, she was convinced that he was only waiting for the true gospel to be preached to receive it gladly. When her husband, therefore, with the other brethren of the Twelve Apostles, took their mission to England in 1840, he repaired, upon his landing at Liverpool, to the house of his brother-in-law, George Cannon. The latter was not at home at the time, and after converging with his wife, he (President Taylor) returned to the vessel. After he went out of the house, George Q.'s mother remarked to him, he being then a child of twelve years of age, "Your Uncle is a man of God." As soon as he preached the gospel, therefore, to the family she was ready to be baptized, knowing for herself, as she said, that the principles which he taught were the true gospel of the Son of God. Her husband, George Cannon, the father of George Q., read the Book of Mormon through carefully twice before his baptism, and on laying it down after finishing it the second time, he remarked, "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so." They joined the Church, and three of their children, who were old enough to enter the Church, were baptized some

months afterwards (June 18, 1840). Upon hearing the doctrines of the Church taught by his uncle and his fellow-laborer, Elder Joseph Fielding, George Q., though so young, drank them in eagerly. He believed every word they said, and his joy was unbounded; for he had been a close reader of the Bible, and had asked his father why it was that the ancient gifts and blessings of the gospel were not manifested in these days as they were anciently. More than once he had wept because it had been his privilege to live in the days of the Savior and His Apostles and witness the mighty works which they performed. His gratitude to the Lord, therefore, was great when he learned that once more, and in his own days, the gospel had been restored to the earth in the plenitude of its power, and that the everlasting Priesthood had been again given to man to administer its ordinances. Long before his marriage, the father of the family had a dream concerning the death of his wife, and when emigration was talked about, they both seemed to be aware that she would not live to reach Zion. Her relatives remonstrated with her for going with the Saints, but in reply she said to them, that though she knew she never would live to reach the body of the Church, she was determined to undertake the journey for the sake of her children, and she never shrank at the prospect before her. The manifestation that they had received proved to be true. They started for Zion, sailing from Liverpool in the ship "Sidney," Sept. 17, 1842, but she died and was buried in the ocean. The family continued their Journey until they reached Nauvoo. The day after their arrival there was a large gathering of people at the steamboat landing to meet a company of Saints who had arrived from St. Louis. Among them were the Prophet Joseph, his brother Hyrum, and a number of other leading men who had gone there to welcome the people. Though no one had pointed the Prophet out to George Q., and he had never seen a portrait of him, he knew him instantly. It seemed to him as if he had always been acquainted with him, and that he would have known him to be the Prophet Joseph anywhere in the world. August 19, 1844, George Q. and his brothers and sisters were bereft of their father, who died at St. Louis while there on a short visit from Nauvoo. At that time President Taylor was editor and publisher of the "Times and Seasons" and the "Nauvoo Neighbor." George Q. Cannon learned the printing business in his office, having gone to live with him shortly after the arrival of the family at Nauvoo. From that time until October, 1849, he was a member of the household of President Taylor. He was ordained an Elder, under the hands of President Taylor, Feb. 9, 1845, and on the same day was ordained a Seventy and became a member of the 19th Quorum of Seventy. He acted in the capacity of clerk to that quorum for several years. In 1846 he traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to Great Salt Lake valley in the summer of 1847, arriving in the valley on the 3rd of October of that year. During the two following years he was occupied in all the labors incident to the founding of Great Salt Lake City, and in the fall of 1849, with a number of other brethren, was called to go to California, under the direction of Brother Charles C. Rich. After a hazardous journey, during which they attempted to reach California by way of a "cut off" that added greatly to the dangers and duration of the trip, the company reached Lower California in a starving condition. During the remainder of 1849 and the greater part of 1850 he was in various parts of California, which had not then become a State. In the latter part of the summer of 1850 he was called, in company with nine others, to go on a mission to the Sandwich Islands. Elder Hiram Clark was appointed to preside. Apostle Charles C. Rich, before leaving for home, set them all apart, and they landed at Honolulu Dec. 12, 1850. Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul. Consequently he, together with Elders Henry W. Bigler, James Keeler, William Farrer and James Hawkins, remained, acquired the language, and were the means in the hands of God of bringing large numbers to the knowledge of the truth. George Q. acquired the language with great ease, and was soon able to preach and baptize, and organize branches. He also translated the Book of Mormon into the Hawaiian language. This translation demanded much care. Elder Cannon could get no aid from white men in this labor; but he had the assistance of several of the natives, who were, pretty well educated in their own language. He read his translation to them as it progressed, and conversed with them upon the principles to see if they obtained the same idea from the translation that the English edition gave to its readers. In this way he went through the whole book very carefully while the work of translation was going on. After the work was completed, he went through it again with a number of the best educated and most intelligent natives he could meet,

all of whom were members of the Church. He afterwards examined the translation carefully with the aid of Brother William Farrer and a native who belonged to the Church, who was credited with being the best master of the Hawaiian language in the kingdom. When Elder Cannon, accompanied by other Elders, sailed from Honolulu on his return to America, July 29, 1854, there were upwards of four thousand members in the Church in Hawaii. Elder Cannon remained in San Francisco about six weeks, helping Brother Parley P. Pratt on his autobiography, and then repaired to San Bernardino, and thence traveled, in company with Elder Charles C. Rich, to Great Salt Lake City, where he arrived Nov. 28, 1854. Before returning from the Islands, he was chosen to be one of the presidents of the 30th Quorum of Seventy, and upon his arrival at Great Salt Lake City was set apart to that position. He was soon afterwards notified to prepare for another mission to the Islands, as the Elders there desired him to return and take charge of the press which he and they had purchased, and which had arrived after his departure. Subsequently, however, the press and printing materials, with the stock of paper sent with it, were forwarded to Elder Parley P. Pratt, at San Francisco, and he wrote to the First Presidency desiring the return of Elder Cannon to California, to assist him in the publication of a paper; the prospectus of which he had issued. Consequently, Elder Geo. Q. Cannon left Great Salt Lake City May 10, 1855, accompanied by his wife and two missionaries-Elders Joseph Bull and Matthew F. Wilkie-having been appointed to publish the Book of Mormon in the Hawaiian language and to assist Elder Parley P. Pratt in the publication of a paper. Elder Orson Hyde, who was appointed at the same time to establish a settlement at Carson Valley and to labor in California, had also been instructed to assist in this work. Upon Brother Cannon's arrival at San Francisco, he found that Elder Parley P. Pratt had started on his return home. He followed him to the place appointed for the camp to start from, and had an interview with him, and was by him set apart to preside over the mission in California and Oregon. The difficulties which he had to contend with in establishing an office in San Francisco, in printing the Book of Mormon, and afterwards in the publication of the "Western Standard," form a very interesting chapter of history. It required great energy and the exercise of much faith and perseverance to accomplish the work entrusted to them; but the mission was a successful one. In printing the book, he had no one to help him read the proofs, as Brothers Bull and Wilkie, who set the type, could not understand the language, though they acquired remarkable facility before the work was finished in reading the manuscript and setting the type. His method of reading the proofs was to have his wife read from the English Book of Mormon, while he read the proofs in Hawaiian, and, from his familiarity with the language, he was able to correct the proofs. The entire translation thus underwent three revisions, in addition to the first reading and examination. The book was printed and bound and sent to the Islands; the "Western Standard" was published, and did creditable work in defending and advocating the principles of the gospel. When the news of the march of Buchanan's army and the attitude assumed by Governor Brigham Young and the Saints in regard thereto reached California, it created great excitement; and as it was thought that perhaps evil would befall the army, it was strongly advocated in one or two of the leading journals that George Q. Cannon should be seized and held as a hostage for the safety of the officers of the army. All this talk, however, was confined to the newspapers. Before matters had progressed that far, he thought it wise under the circumstances to send his wife and child home with those who were leaving for Utah and in charge of his brother David, who had joined him on a mission in California. He remained to attend to affairs there until Elder Orson Pratt, Ezra T. Benson, John A. Ray, John M. Kay, William Miller and John Scott came to San Francisco from England, on their way to the Valley. Under the counsel of the two Apostles he wound up his business and arranged the affairs of the mission to the best possible advantage, and left with them for Great Salt Lake City, by way of San Bernardino. He reached the city Jan. 19, 1858. On the night of his arrival home he was appointed adjutant in the standing army that was being organized for defense, and from that time until the move southward was decided upon the ensuing spring, he was busily engaged in organizing and arranging for service. After the decision was reached that Great Salt Lake City and the settlements north should be abandoned with the view to their being burned, President Young appointed Brother George Q. Cannon to take the "Deseret News" press and a portion of its material, with a few printers, and move to Fillmore, where the President wished that paper to be issued in reduced size. He reached Fillmore in April, and from that time until the succeeding September published the paper there. On his return from Fillmore with his family, he was met at Payson, Utah county, in September, 1858, by a messenger from President Young, who bore a note to him, in which it was stated that he had been appointed a mission to the Eastern States, and that a company of brethren were waiting for him who expected to start the next day. As the note was dated on Sunday, and the next day was the day that he received the message, he saw that there was no time to be lost. He had just stopped for dinner at the

house of Brother Wm. B. Preston, who was then residing at Payson. In three-quarters of an hour after receiving the message he was ready for his mission, and left his family on the road side, in the care of his brother David, who was but a youth, and to the tender mercies of his Heavenly Father. He had no home in Great Salt Lake City or anywhere else, but he felt that the same kind Providence which had blessed him thus far in his life, would still care for his loved ones, if he manifested willingness to do his duty. Probably this was as short a notice as any Elder in the Church ever received for a mission of such duration. He reached Great Salt Lake City the next morning before daylight, and after receiving his instructions, started the same day for the States, and was gone only a few days short of two years. This mission was of a semi-political character. At the time that Buchanan's army had been sent to Utah the whole country had been flooded with misrepresentations and falsehoods concerning Utah and its condition. These falsehoods had furnished the administration with a basis for its action in sending the army. It had been charged that the court records and the Territorial library had been destroyed, that the lives of the federal judges had been threatened and endangered, and that Utah was in a state of rebellion. The whole affair had been ingeniously and artfully worked up by persons who were interested in creating hostility between the general government and the people of Utah. Besides the politicians, the contractors were deeply interested in the scheme, and it became literally a contractors' war; for the government made the most extravagant contracts for transportation, etc., with various parties who in many instances had contributed to create the prejudice against the people of Utah, and who were in this way profiting by their villainous schemes. When the peace commissioners, sent by President Buchanan, came to Utah, they found how baseless the stories were which had obtained currency in the country. Governor Cumming had already informed the government that the court records and territorial library were intact, and that he had found upon his arrival here that the government had been grossly deceived. These representations had been made and authenticated, but scarcely a word had been permitted to leak out to give the public a true knowledge of the situation. The feeling in the United States was very general that Utah had actually been in rebellion, and that the "Mormons" merited severe punishment. It was to help correct these falsehoods that Brother George Q. was sent to the States. By means of influential friends, especially the late General Thomas L. Kane, he secured excellent letters of introduction to leading editors and to prominent senators and members of Congress, and labored assiduously to bring a true knowledge of the condition of affairs to public men generally. By this means much ignorance which existed concerning Utah and her people was removed, and many falsehoods were corrected. Besides attending to this business, he had been appointed to take charge of the branches of the Church in the East, and in 1859 and 1860 he acted as agent of the emigration at New York. He also purchased oxen, wagons and provisions for the people at the frontiers and organized them into companies to cross the plains. In this labor at Florence the first year (1859) he worked with the late Elder Joseph W. Young, being assisted also by the experienced supervision of President Horace S. Eldredge. While on that mission he received notification from the First Presidency and the Twelve Apostles that he had been chosen to fill the place made vacant in the Quorum of the Twelve Apostles by the death of Elder Parley P. Pratt. He was selected to this office Oct. 22, 1859, and his ordination took place, after his return from his mission, Aug. 26, 1860. He was ordained by President Brigham Young. Six weeks after his return he started on another mission, being appointed, together with Elders Chas. C. Rich and Amasa M. Lyman (who had preceded him to Liverpool), to preside over the European Mission. The duties assigned him by the First Presidency were to take charge of the "Millennial Star" and the publishing business connected therewith, and also of the business of the emigration. He reached Liverpool on the night of Dec. 21, 1860. Soon after his arrival he established a Church printing office, the printing for the Church up to that time having been done by contract with other offices. These three Apostles presided over the European Mission until May 14, 1862, when Elders Amasa M. Lyman and Charles C. Rich returned home, and Elder George Q. Cannon repaired to Washington, D.C., to which place he had been called by a dispatch from home, which informed him that he and Hon. W. H. Hooper had been lectured United States Senators, and that he was to join Brother Hooper at Washington and endeavor to get the Territory admitted into the Union as a State. They labored faithfully in this direction until the adjournment of Congress; after which Brother George Q. returned again to England, reaching there July 26, 1862: and from that time until his return home in 1864, he presided over the European Mission, visiting twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. During the four years he was on this mission and in charge of the emigration business, there were upwards of thirteen thousand Saints shipped from Liverpool for Zion, and it was a cause of pleasure to all engaged in the work at that time to know that more souls had joined the Church during the same period than had emigrated. In company with Elder

John W. Young he sailed from Liverpool Aug. 27, 1864, but they were detained in New York and at Atchison by an Indian war, in which the settlements on the frontiers and many of the stage stations were destroyed. They went through by the first stage after the interruption and incurred considerable risk in making the journey. His return from this mission was almost fifteen years to a day from the time of his departure in 1849 on his first mission. During these fifteen years he had been constantly away from Great Salt Lake City on missions with the exception of about nine months. Upon his arrival home at this time President Brigham Young desired him to be his private secretary. He acted in this capacity for the three succeeding years. The comparatively barren results of the labors of the Elders abroad in the missionary field had drawn his attention to the vast field of usefulness open and only imperfectly occupied at home. Thousands of children were growing up, whose opportunities for becoming acquainted with the doctrines and history of the Church were too meagre. During the winter after his return from Europe (1864-65) he organized and taught a Sunday school in the 14th Ward of Great Salt Lake City. In January, 1866, he commenced the publication of the "Juvenile Instructors" designed expressly for the education and elevation of the young. This periodical has now entered upon the thirty-sixth year of its publication, and has been of great value in giving to the children and youth of Zion a knowledge of the principles of the gospel and of the historical events connected with the establishment of the Latter-day Saints Sunday Schools. George Q. Cannon's name has always been identified with the Sunday school movement. At the organization of the Sunday School Union in 1867, he was made general superintendent, which position he held till the last day of his earthly career. His heart was in this work and thousands upon thousands of the children of Zion will revere his name and memory. He was also a strong supporter of the other Church schools He was a member of the General Board of Education from the day of its organization, April 5, 1888, and never relaxed his interest and energies in that capacity. Besides his labors on the "Juvenile Instructor" he wrote many interesting works, such as "My First Mission," "Life of Joseph Smith," "Life of Nephi," "The Latter-day Prophet," etc.; and assisted in writing "The Life of Brigham Young," and other publications. In the fall of 1867, by the appointment of President Brigham Young, he took charge of the "Deseret News" and issued a daily edition this being the commencement of the "Deseret Evening News." For a number of years he continued to occupy the position of editor and publisher of the "Deseret News," traveling, as circumstances would permit, with the First Presidency and the Twelve, during the summer months through the various settlements and holding meetings with them, as was the custom in those days, every year. During the fall of 1871 a great many articles appeared in various papers on the subject of admitting Utah into the Union as a State, on the condition that the Latter-day Saints relinquish their practice of plural marriage. So much was said in favor of, and so little said in opposition to, this method of dealing with the question, that Presidents Brigham Young and Geo. A. Smith, who were then at St. George, felt that there was danger of the Latter-day Saints being put in a false position, and they telegraphed Brother George Q. Cannon to proceed at once to Washington, D.C., and define the true position of the Saints on this important point. He remained in Washington until Congress adjourned for the holidays, when he returned to Utah. A constitutional convention met early in February, 1872, and he was elected a member and helped to frame the constitution which was then adopted. Together with Hon. Thomas Fitch and Hon. Frank Fuller, he was chosen a delegate to present the constitution to Congress and work for Utah's admission as a State. With them he proceeded to Washington, and remained there with Delegate Hooper, until the adjournment of that session. Upon Brother Hooper declining to be again nominated for delegate, George Q. Cannon was nominated and elected in August, 1872. He spent the next winter with Delegate Hooper, at Washington. At four successive elections he carried the Territory as delegate to Congress by a very heavy majority in his favor. The history of the part he took in Congress during his terms of office, and the success of his efforts and labors in that capacity, form an important chapter in the history of the Latter-day Saints, and, when compiled, will prove interesting reading. To the chagrin of a great many enemies, and to the surprise of many of the Latter-day Saints, he obtained his seat when first elected, though a most determined effort was made to prevent this. It was only by Governor Murray breaking his official oath, and being guilty of an infamous abuse of the authority of his position, that he was refused his certificate of election in 1881. Though George Q. Cannon had been elected by a vote of 18,568—a majority of 17,211 votes over his competitor—this man Murray determined to bring matters to an issue by refusing to give him the certificate of election, but which he gave to his opponent, who had only received 1,357 out of 19,925 votes. But the instrument whom these conspirators used—for Murray was not alone in this conspiracy against the rights of the people—did not have the satisfaction of getting his seat. Congress was not prepared to readily join in a scheme of villainy of this transparent character, though there were many public men who hated the "Mormons" sufficiently to take

advantage of the opportunity which Murray's perfidy offered to them. It was not, however, until the Edmunds bill had passed and become law-March 22, 1882-that Congress took action on the case. It is probable that a majority of the House could not have been secured in favor of denying George Q. Cannon his seat had not the Edmunds bill been passed; and this was rushed through with unceremonious and indecent haste, and by willfully and flagrantly trampling upon the rules of the House, in order to furnish members who had scruples respecting this transaction with a justifiable basis of action in voting against the measure. April 19, 1882, the case came before the House and was decided against the duly elected delegate taking his seat, by a vote of 123 against 79. Before, however, taking his departure from the place where he had labored for so many years, he had the opportunity of delivering a speech in vindication of his own case and that of the people whom he represented. President Brigham Young died Aug. 29, 1877. He had made his will in 1873 and had sent his son Brigham and Elder George Q. Cannon east to get a form of will that would be suitable to his circumstances and family relations. This will was adopted by him, and under his direction, Brother George Q. Cannon prepared it and was made the principal executor, Brigham Young, jun., and Albert Carrington being the co-executors. The settlement of this estate during 1875 and 1879 engrossed nearly his entire time when he was not in Washington. In 1879 a suit was commenced by some few dissatisfied heirs against the Church and against the executors. The executors were under \$300,000 bonds, but Judge Boreman was determined to place them under additional bonds and so decided. This they refused to comply with, thinking the bonds they had already given sufficient for all purposes and they were adjudged by him guilty of contempt and ordered to the penitentiary. They accepted the alternative and went to the penitentiary, Aug. 4, 1879, and remained there upwards of three weeks, when they were released by action of Chief Justice Hunter, who had been recently appointed chief justice of the Territory. Shortly afterwards the suit was settled, and the settlement of the estate was proceeded with. Probably no estate in America had ever presented so many difficulties in the settlement as this had, because of the various interests involved and the number of heirs to be settled with. In October, 1880, the Church having been under the presidency of the Twelve Apostles for a little more than three years, the First Presidency was re-organized with John Taylor as President, George Q. Cannon as first counselor and Joseph F. Smith as second Counselor. In 1885, when the anti-polygamy raid under the Edmunds act was inaugurated, President Cannon accompanied President Taylor into seclusion, and they directed the affairs of the Church in secrecy, their residences being searched for them by deputy marshals on several occasions. Under counsel from president Taylor President Cannon took train for California, but was arrested at Humboldt Wells, Feb. 13, 1886. On the way back he fell from the train while in rapid motion and injured his face somewhat and was badly shaken up. Marshal Ireland sent for a company of soldiers to guard his prisoner, and he was brought into Salt Lake City under military escort. He was placed under bonds in \$20,000 and again in \$25,000, making the enormous sum of \$45,000 while he was only charged with a simple misdemeanor, namely, living with his wives; but under two indictments for the same offense. The feeling against the "Mormon" leaders was so bitter, that President Taylor counseled him not to appear when his case was called, so his excessive bail was declared forfeited. But subsequently the amount was restored, an act of Congress being passed to reimburse him, he having previously settled in full with his sureties. In 1888 affairs having assumed a less passionate state in the courts, president Cannon surrendered himself to U. S. Marshal Dyer, Sept. 17, 1888, and was sentenced by Judge Sanford under the two indictments to 175 days' imprisonment and a fine of \$450. He served the time and paid the fine and was released Feb. 21, 1889. At the decease of President Taylor, the Twelve Apostles again took charge of the Church, and Presidents Cannon and Smith resumed their places in the Quorum of the Apostles. On the accession of Wilford Woodruff to the presidency, George Q. Cannon was chosen again as first counselor and Joseph F. Smith as second counselor. After the death of President Woodruff, and when president Lorenzo Snow succeeded to the presidency Sept. 13, 1898, he also selected George Q. Cannon as his first counselor, and Jos. F. Smith as his second counselor. This was ratified at the general conference on Oct. 9th of the same year. President Cannon remained in this important position until his demise. In addition to the onerous duties of his position as one of the First Presidency of the Church, in which he traveled very extensively among the Stakes of Zion, attending conferences, dedicating meeting houses, counseling the people in things temporal and spiritual, he was engaged in many enterprises of importance to the public. He was a director in the Union Pacific Railroad company, and in the Salt Lake and Los Angeles. He founded the publishing and book firm of George Q. Cannon and Sons Co., of which he was president. He was president of the Utah Sugar Co.; vice president and director of Zion's Savings Bank and Trust Co.; director of the Co-op. Wagon and Machine Co.; president of Brigham Young Trust Co.; president of the

Utah Light and Power Co.: director of the Bullion-Beck and Champion Mining Co.; also of the Grand Central Mining Co. He recently organized the George Q. Cannon association, of which he was the president, and in which he placed all his property. In the interest of these associations he took repeated trips to the East and the West and gave them each the benefit of his wisdom and experience. He was president of the Trans-Mississippi Commercial Congress for one term and attended all its sessions as a member with great regularity. He was also president and afterwards vice president of the Irrigation Congress and addressed its meetings on several occasions as an authority on irrigation and kindred affairs. Nov. 29, 1900, President Cannon, accompanied by a few friends, left Salt Lake to attend the jubilee of the Sandwich Islands mission, which was held December 12th and 13th. He landed at Honolulu December 10th, and the next day received the most magnificent greeting ever accorded a guest in Hawaii. The native Saints fairly adored him as the instrument in the hands of God in the introduction of the gospel among them. Some of them he baptized fifty years before. He was crowned with the yellow lei, the emblem of royalty. Several prominent people in the present and former governments also waited upon him. During the festivities, lasting several days, he was honored and almost worshipped by the islanders. Ex-Queen Lilioukalani also attended a meeting at which he spoke half an hour in Hawaiian, which he was able to recall in a surprising manner. President Cannon afterwards visited the ex-queen, and at her request blessed her. On the day of his departure to return home he was literally covered with flowers. He arrived in Salt Lake City January 16th, and by request addressed the great Live-Stock convention which met in the Assembly Hall that morning, and was received with immense applause. The health of President Cannon had been occasionally interrupted by spells of sickness for some time before the fatal attack. He had been robust and strong until the fall from the train already mentioned. After that he experienced once in a while a weakness in contrast to his former vigor. While on visits to the East he was seized with serious symptoms. At New York in November, 1889, he was severely attacked with pneumonia, and but for his abstemious life and good constitution would probably have then succumbed. This undoubtedly prepared the way for the last illness that laid him low. Early in March, 1901, he was stricken with the grippe, which caused a number of unfavorable complications to arise; and it was decided that a change of climate would do him good. Consequently, he left Salt Lake City, March 13, 1901, for Monterey, Cal., where quarters were secured for him in a large and comfortable cottage situated on an eminence overlooking the bay, where he could receive the full benefits of the gentle ocean breezes: but the change failed to restore him to health, though his condition seemed to improve for a few days. He gradually grew worse and early on the morning of April 12, 1901, he passed away. The remains were brought home and the funeral took place from the Tabernacle, Salt Lake City, April 16, 1901. President Cannon left, a large family-four wives and twenty-eight children-to mourn his demise. He was a good husband, a considerate parent and wise counselor, who always provided well for the needs of those dependent upon him. He was a strong advocate of the patriarchal family system, and was never happier than when surrounded by the members of his own household while some reunion was being held or birthday celebrated. He was firmly of the opinion that such occasions were productive of untold benefit. The last family gathering held at his home was just after return from Hawaii in January, when his seventy-fourth birthday observed in a most pleasant manner. President Cannon was a man of medium height, well rounded and erect. His shapely head, which in his younger days was crowned with a liberal growth of black hair, and his high, broad forehead, impressed everyone who met him. His nose was somewhat large and aquiline, almost approaching the Israelitish in contour; a pair of grey eyes, and a well-formed mouth expressed amicability and kindness at all times. He was a gifted speaker, and for many years he ranked among the foremost speakers of the nation. In his earlier experience he was much more deliberate in utterance than later in life. Added to his wide range of information and deep and sometimes tremendous earnestness, he was aided by a clear, resonant voice. When warmed to his theme he occasionally reached the highest flights of oratory, thrilling and captivating his hearers by the forcefulness of his thought and the persuasiveness of his address.

(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 42.]