

Chapter IV
Josiah Lewis Telle & Amelia Ann Rogers Families

Thomas Grayson md. 1795	Sarah Y. G. Wall md. 1836	Sarah Tew Madison md. 1874	Edwin M. Telle Ethel T. Telle Maude Louise Telle Ralph Telle
Sarah Stewart	William M. Tew	Edwin Telle	
Samuel Rogers	Sarah Y. G. Wall	Lewis Telle	
Hannah Sinclair	David White Rogers md. 1811	Amelia Ann Rogers	
Ebenezer Collins	Martha Collins		
Ann Stow			
	md. 1841		
George Espy	Ann Espy md. ~1803	Josiah Lewis Telle	Hester Telle Cannon
Mary Stewart	Ambrose Telle		Amelia Telle Cannon
Hugh Cannon		Martha Telle	Lewis Telle Cannon
Eleanor Addy	George Cannon md. 1794		Brigham Telle Cannon
David Callister	Leonora Callister	George Cannon	Willard Telle Cannon
Abigail Mylchreest			Grace Telle Cannon
Henry Quayle	John Quayle md. 1793	George Quayle Cannon	Radcliffe Q. Cannon
Ann Quillam	Eleanor Callister		Espy Telle Cannon
Sylvester Callister			Collins Telle Cannon
Ellinor Cowle			

Time line for **Josiah Lewis Telle** 1806 - 1856

Known as Lewis Telle during his lifetime.

Son of **Ambrose Telle / Ann Espy***

Born 3 May **1806** Luzerne County, Pennsylvania
Guardian appointed 10 April **1820** Luzerne, PA.
Married Tabitha Oakley abt **1827** in New York.
Daughter Sarah Ann born 13 Oct **1829** in New York.
Son George E. born Jan **1832** in New York.
Daughter Tabitha born 18 Nov **1837** in New York City.
Wife Tabitha died 2 Aug **1840** in Nauvoo.
Winter **1840-41** Made a trip to New York and returned.
Married Amelia Rogers 1 Sep **1841** in Nauvoo.
Received Patriarchal Blessing Nov **1841** in Nauvoo.
Son Edwin born 18 Oct **1843** in Nauvoo.
Son Lewis born 19 Apr **1844** in Nauvoo.
Daughter Martha born 28 May **1846** in St. Louis.
Wife Amelia died 29 Nov **1847** in Nauvoo.
April **1848**, daughter Martha given to relatives to adopt.
Married Rachael Chapman 5 Aug **1848** in Hancock Co.
Daughter Amelia Anne born 4 Mar **1849** in Carthage.
Daughter Frances born 17 Apr **1853** in Carthage.
Died 1 Jan **1856** outside Nauvoo, Hancock, Illinois.

First wife: **Tabitha Oakley** ~1803 - 1840

Second wife: **Amelia Rogers** 1818 - 1847

Third wife: **Rachael Chapman** 1811 - 1888

Sources:

1810 Census: Luzerne County, Pennsylvania, Kingston Township. Ambrose Telle is named. A woman and three young boys were living with him. Lewis would have been one of them.

Orphan's Court, Luzerne County, Pennsylvania, 10 April 1820: Colonel Edward Inman was appointed Guardian of Josiah Lewis and his brother Edward Tracy resulting from a petition by Ann Telle. Colonel Inman was a military hero in that area of Pennsylvania and was their Uncle John Espy's father-in-law.

Church of Jesus Christ of Latter-day Saints, Membership of the Church, Vol. 42. Lewis Tally (sic) is listed in the Book of Patriarchal Blessings Index, Vol. 4, page 114 as having been born in 1806, in Pa. and received a Pat. Blessing in Nov 1841.

1850 Census: Carthage, Hancock, Illinois, Carthage. Lewis Telly age 44 male carpenter bp: PA
Rachael Telly age 38 female bp: PA
Edwin Telly age 9 male bp: MA (sic)
Lewis Telly age 7 male bp: MA (sic)
Amelia Telly age 1 female bp: ILL.
Lewis' net worth was reported to be \$300.

Howell Q. Cannon wrote that his Uncle Espy Cannon told him Lewis Telle died on New Year's Day 1856 during a snow storm while hunting. Nauvoo card catalog data says he died of "apoplexy" [a stroke] in 1856 at age 50 and was buried in Nauvoo Cem. #1.

Bae Family History named Josiah Lewis Telle gave his birth as 3 May 1806. This history is included on the page with Rachael Chapman's family. He was known as Lewis throughout his life.

Nauvoo Indexed card catalog show Lewis Telle bought property in Nauvoo in the late 1840's and early 1850's.

In an 1882 letter from Sarah Ann to Martha, she wrote, "Our father learned the carpenter's trade and went to New York where he established himself as a builder. There he married my mother, Tabitha Oakley, a daughter of a Westchester County farmer. They were enterprising and thrifty, and in a few years had amassed quite a little competency; but in an evil hour my father fell in with the Mormons and became a disciple to their faith . . . he was persuaded by their leaders to sell out his business and property and buy western lands of them, and immigrate to 'Nauvoo.'" His children by Tabitha Oakley were born in New York, but no records have been found yet for him there. Daughters Sarah Ann, Frances and Amelia Anne reported on the 1880 census that Lewis was born in New York. Daughters Martha, Tabitha, sons Edwin and George told the enumerator correctly that he was born in Pennsylvania. Since Tabitha Oakley was raised in Westchester County, that is likely where he met and married her, although the IGI says nearby Putnam County. Son George was born in New York in 1832. An 1830 NYC Census shows Lewis Telly as the head of a household, but does not show his age. A son between 1-5 and a woman between 20-30 also live at home. As Sarah would have been a toddler in 1830, and George wasn't born until 1832, this doesn't quite fit. I have not found records that tell when Lewis and Tabitha joined the Mormons in Illinois. He was not in Kirtland during the 1830's, nor can I find evidence that he was with the Saints in Missouri. Amelia Rogers' family joined the Church in New York City in 1837 and arrived in Missouri in late 1838 with other converts as the Mormons were being evicted from Missouri. A similar time line would fit for Lewis and Tabitha, as daughter Tabitha was born in New York City in 1837 and his wife Tabitha and an infant son died in 1840.

Time Line for Amelia Ann Rogers Telle 1818 - 1847

21 Apr **1818** born in Queenstown, Quebec, Canada.
1820 The Rogers family moves 250 miles to Chautauqua County, New York.
1822 The family moves to Dunkirk, along Lake Erie.
1830 The family, now with 7 children, moves to NYC.
1834 The family moves to the Hudson, near Peekskill.
1835 The family moves back to New York City.
1837 Parley P. Pratt teaches the Rogers family.
9 Dec **1837** Amelia and her family join the Church.
Fall **1838** Rogers family leaves New York for Missouri.
Spring **1839** Rogers family, including 21 year old Amelia, settles in Montrose, Iowa, near Nauvoo.
1 Sep **1841** Amelia marries widower Lewis Telle.
18 Oct **1843** Amelia has her first child, Edwin.
19 Apr **1844** Her son Lewis is born.
27 Jun **1844** Joseph & Hyrum Smith are murdered.
Spring **1846** Amelia's extended family evacuates Nauvoo. Before May **1846**, Lewis takes Amelia and their children to safety in St. Louis, Missouri.
26 May **1846** baby Martha is born in St. Louis.
Before the summer, **1847**, the family returns to Nauvoo. July **1847**, Lewis accidentally shoots Amelia.
Fall **1847**, Amelia begins to recover.
29 Dec **1847**, Amelia dies of her injuries.

Letter from Amelia Telle Rogers, Nauvoo, Illinois, to Susanna Mehitable Rogers Sangiovanni, London, England, dated 11 Jun 1843.

My Beloved sister, I gladly improve a few moments in writing you that you may know that I remember you. My health & that of the rest of my family is good. My family numbers five. I have 2 of Mr. Telle's children, a girl 13 & a boy 11 & a little son of my own about 7 months old. He is a smart active little fellow & looks like me. This place is building up very fast. People are coming from all parts of the United States and other places. The temple is building & slowly the walls are 12 or 14 feet high. Times are hard here as well as in other places but provisions are plentiful. We expect to send this by brother Hedlock & he will tell you how the work is getting on in this place. I have seen Sister P. Pratt. She thot of you & says you look like me. She said to see you in a distant land seemed like being right back to our house. . . Father's folks still live in Montrose. Father is making brick this summer & expects to build a big house on this side of the river this fall & move over. They keep cows, horses & hens to live very comfortable. If you could be with us once in awhile I fear we would almost be too happy.

Mother often speaks of you & says o dear, shall we ever see Susanna again?

The present you sent by Elder Hyde was much played with. We should like to send you some token of remembrance but have nothing nice to send to London. I have not room to say more. Kiss your little boy. Tell him his auntie wants him to come & see her. Give my love to

Mr. S. Mother wishes to be remembered in a very particular manner to your husband. Mr. Telle joins with me in sending his love and best wishes to you and yours. Do not fail to write often.

From your sister, Amelia Telle

Letter from Amelia to her step-daughter Sarah, in NYC.

St. Louis, November 1-4, 1846

Dear Sarah Ann:

We received your letter on the last of Oct . . . Your father . . . has left it to me to write to you and I assure you it is with the best of feelings that I address you. We are always very glad to hear from you – but I should judge from the tenor of your letter that you are not quite happy & I do not wonder at it for you are like a stranger in a strange land . . . and if you will make up your mind to return to this place – we shall be delighted to receive you – dressmaking is very good here. You could either take a room & carry on the business yourself or you could go out by the week or day just as suited you best – & in either case you would be near home & if you chanced to be out of work or was sick you would not be among strangers as is the case with you at present. It is no doubt a pleasure to be near your little sister, but you see her comfortably situated & cannot add much to her happiness by staying in N. Y. but by returning here you may increase your own comfort – & should you wish it after 2 or 3 years you might make your friends another visit. It would be almost impossible to return this fall on account of navigation being so uncertain. You will therefore have plenty of time to think upon it and let us know what you conclude upon. . . It is true we have 2 or 3 months of hot and unpleasant weather her but the rest of the seasons make up for that. This has been a very pleasant fall. We have not had but 2 or 3 frosty nights yet. Your Father is anxious to have you come back. He thinks that you ought to be near your friends – those that have a real interest in your welfare, those that would watch over you and council with you and who is more likely to have a real interest in your welfare than a Father – but I have said enough on this subject.

We are all in good health. Edwin has not forgotten you. He often says he would like to see you. He says he wishes you would stay in this house all the time. Little Lewis is a fine stout little fellow. He talks very plain – & now I must say something about little Martha. She truly is a lovely child. Those that know you & have seen her say she looks very much like you. You used to wish you had a sister in the West. You have one now and you must come and see her. . . I have nothing more of importance to write. We shall expect soon to hear from you. Your very affectionate friend

(S) Amelia Telle

Josiah Lewis Telle / Amelia Ann Rogers

Josiah Lewis Telle*

Son of **Ambrose Telle / Ann Espy***

Birth: 3 May 1806 Kingston, Luzerne, Pennsylvania

Death: 1 Jan 1856 Nauvoo, Hancock, Illinois

Burial: Nauvoo, Hancock, Illinois

Marriage: 1 Sep 1841 Nauvoo, Hancock, Illinois

Amelia Ann Rogers*

Dau of **David White Rogers / Martha Collins***

Birth: 21 April 1818 Queenstown, Ontario, Canada

Death: 29 Nov 1847 Nauvoo, Hancock, Illinois

Burial: 1847 Durphy Street Cemetery, Nauvoo

Children:

Edwin Telle*

Birth: 18 Oct 1843 Nauvoo, Hancock, Illinois

Death: 16 April 1917 New Orleans, Orleans, Louisiana

Burial: 17 Apr 1917 Greenwood Cemetery, New Orleans

Marriage: 28 Oct 1874 Catahoula Parish, Louisiana

Spouse: **Sarah (Sallie) G. Tew** 1845 - 1922

Lewis Telle*

Birth: 19 Apr 1844 Nauvoo, Hancock, Illinois

Death: 17 May 1884 Hot Springs, Garland, Arkansas

Burial: Hot Springs, Garland, Arkansas

Martha Telle*

Birth: 28 May 1846 St. Louis, St. Louis, Missouri

Death: 5 February 1928 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake City

Marriage: 16 Mar 1868 Salt Lake City, Salt Lake, Utah

Spouse: **George Q. Cannon** 1827 - 1901

Sources:

Topham, Jane Rae Fuller, Biography of Susannah Mehitable Rogers Sangiovanni Pickett Keate titled, In Search of Living Waters. Quoting her sister Caroline: "In the late night, it being very warm, my sister Amelia got out of bed and went out in the garden and walked around to get cool. When she opened the door to go back to bed, Mr. Telle awakened from sleep and hearing the noise, thought some one was breaking into the house. He didn't stop to speak, but grabbed his gun and fired and shot my sister through the body near the heart. The Doctor did not think she'd live to morning, but she rallied and got better and lived four months. . . . She took a relapse and soon passed away. . . . My father and mother, sister (Mrs Beebe) and husband, and myself and husband (Aaron Daniels) and my baby boy were all living . . . 10 miles from what now is Fort Des Moines, the capitol of Iowa. In 1847 it was just a small city. At the time my sister was shot and commenced to getting better she would not let anyone write to us. She said: 'Wait till I get better. Mother will feel so bad about it.' So the first we heard about the accident was the day she was buried, for after her relapse she went very quickly and we were 200 miles away, and no means of reaching her, only by a lumber wagon. Amelia, on her death bed made her husband, Mr. Telle, promise to let her mother have her little baby girl named for her mother."

In Caroline Rogers Daniels Smoot's 1907 auto-biography, she wrote about her sister Amelia's death, "My second sister Amelia came from New York City to Nauvoo with my parents in 1838. She married Lewis Telle, a brother in the church before the martyrdom of the Prophet and Patriarch. He went to St. Louis to get work, he being a house carpenter and work being somewhat scarce in Nauvoo at that time. Mr. Telle was quite sick in St. Louis, and when he was some better, the doctor advised him to return home, which he did. But as he was very weak he took a relapse and was sick again. It was a very hot summer and my sister was not well either. Nauvoo at that time was a very lawless place in which to live. Almost every night some house was broken into and robbed of money, if there was any. The people were in constant fear of their lives. Mr. Telle brought home some money and Amelia told him that she was afraid they might break into the house if they knew that he had brought money home. He said that they would find him ready for them if they did. When he went to bed he put the loaded gun at the head of his bed. In the late night, it being very warm, my sister Amelia got out of bed and went out in the garden and walked around to get cool. When she opened the door to go back to bed, Mr. Telle awakened from sleep and hearing the noise, thought some one was breaking into the house. He didn't stop to speak, but grabbed his gun and fired and shot my sister through the body near the heart. The Doctor did not think she'd live to morning, but she rallied and got better and lived four months. The ball came out her back near her spine having gone through her and near her heart, so the doctor said after she began to get around a little. She took a relapse and soon passed away leaving three children." In 1912 she added these words specifically for her niece Martha Telle Cannon, "I wish to tell her the testimony my sister Amelia left to her belief in the gospel of Jesus Christ. Her husband asked her on her death bed what religion sustained her throughout her trials. She looked up into his face with a smile and said that religion that was taught by Jesus Christ. She was a religious woman and left a good testimony behind her, even though she died very young."

Nauvoo Card Catalog: "Telle, Amelia Ann Rogers. Died at Nauvoo, 1847. Buried in Durphy Street Cemetery. Remains later removed to Cemetery east of town."

Sources for Josiah Lewis Telle are on page 67.

David White Rogers / Martha Collins

David White Rogers

Son of **Samuel Rogers / Hannah Sinclair**

Birth: 4 Oct 1787 Morristown, Merrimack, New Hampshire
Death: 21 Sep 1881 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah
Marriage: 5 Dec 1811, Montreal, Quebec, Canada

Martha Collins

Daughter of **Ebenezer Collins / Ann Stow**

Birth: 22 Aug 1793 Berlin, Orange, Vermont
Death: 18 Jun 1881 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah

Children:

Susanna Mehitable Rogers*

Birth: 5 Jul 1813 Montreal, Quebec, Canada
Death: 9 Jan 1905 St. George, Washington, Utah

Edward William Rogers

Birth: 5 Dec 1814 Montreal, Quebec, Canada
Death: 9 Sept 1815

Charles Addison Rogers*

Birth: 28 Jul 1816 Queenstown, Ontario, Canada

Amelia Ann Rogers*

Birth: 21 April 1818 Queenstown, Ontario, Canada
Death: 29 Nov 1847 Nauvoo, Hancock, Illinois

Ross Ransom Rogers*

Birth: 11 Feb 1821 Pomfret, Chautauqua, New York
Death: 13 Mar 1897 Pima, Graham, Arizona

Gleasen Filmore Rogers

Birth: 2 Dec 1822 Dunkirk, Chautauqua, New York
Death: died as an infant

Hester Ann Rogers*

Birth: 23 Mar 1825 Dunkirk, Chautauqua, New York
Death: 25 Jun 1885 Provo, Utah, Utah

Hannah Caroline Rogers*

Birth: 20 Mar 1827 Dunkirk, Chautauqua, New York
Death: 14 Mar 1915 Salt Lake City, Salt Lake, Utah

David Preston Rogers

Birth: 7 Jul 1829 Dunkirk, Chautauqua, New York
Death: 13 Dec 1832 New York City, New York

Sally Maria Rogers

Birth: 10 Jan 1832 New York City, New York
Death: 23 Oct 1832 New York City, New York

Henry Clay Rogers*

Birth: 19 Oct 1833 New York City, New York
Death: 7 Mar 1902 Lehi, Maricopa, Arizona

Sources:

Biographies of David White Rogers, Martha Collins Rogers, and Carolyn Rogers Daniels Smoot, typed copies in possession of Julie Cannon Markham.

Martha Telle Cannon Letters.

Family records of Ida May Burton Cannon.

Provo City Cemetery Records, Provo, Utah.

Jane Rae Fuller Topham, Biography of Susannah Mehitable Rogers Sangiovanni Pickett Keate, In Search of Living Waters.

1820 Census: David W. Rogers family was enumerated in Pomfret, Chautauqua County, New York.

1852 Census: David W. Rogers family of five males, two females (3 voters) was enumerated living next to the George Beebe family, Madison Twp, Polk Co., Iowa.

1856 Census: David W. Rogers family is enumerated in Provo, Utah, Utah.

1860 Census: Provo, Utah, Utah

Dav. W. Rogers age 73 farmer bp: NH

value of property, \$300; personal wealth; \$750.

Martha Rogers 67 bp: VT

1870 Census: Provo, Ward 2, Utah, Utah

Rogers, David 82 farmer bp: NH

value of property \$600 personal wealth: \$500

Rogers, Martha 76 keeping house bp: Vermont

About 1862 David White Rogers married a widow, **Ellen Bennett Darnley**. That information is on a separate page in this book. He also married an older Swedish widow in 1853, **Elizabeth Anderson Banks**, whose welfare he looked after.

1880 Census: Provo, Utah, Utah

D. W. Rodgers married 93 NH MA MA

Ellen Rodgers wife 47 Eng Eng Eng works at factory

Mary Rodgers dau 17 UT NH Eng works at factory

John D. Rodgers son 12 UT NH Eng

Ellen Rodgers dau 2 14 UT NH Eng

Eighty-six year old Martha Collins Rogers was living with daughter Hester and her husband George Beebe in the 1880 Provo, Utah Census.

Family tradition says this family is descended from the Reverend John Rogers who was burned at the stake in 1555. This is true, but the lineage comes from the ancestry of Martha Collins. Martha's g-g-grandfather Samuel Stow married Elizabeth Stone, whose mother Anne Rogers is

descended from the Reverend John Rogers. I cannot verify the Reverend Rogers lineage through the line of David Rogers.

Information from the biographies and autobiographies tell us that David White Rogers was born in New Hampshire in the midst of the energy and exertions of the beginnings of the new country. David became a trapper in Quebec. He married Martha Collins who was born in Vermont, not far from Quebec. Both their families were descended from early Massachusetts settlers. Martha and David married in Montreal in 1811.

During the first sixteen years of their marriage, this couple had nine children in Canada and Western New York. In a successful attempt to leave farming and trapping, David went to New York City in 1830 and opened a cabinet shop. Martha brought their seven surviving children later that year. The children later wrote of their memories of living in New York, of seeing their first fire engine and of steamers landing at the docks. In 1837, Parley P. Pratt preached the Gospel in New York City. David and Martha Rogers were faithful members of the Church after embracing it in 1837. They chose to leave the East Coast and join the main body of the Saints in Missouri. They found the members of the Church there suffering immensely at the hands of mobs, with Joseph Smith jailed. David was instrumental in finding the army barracks left from the Sioux and Fox wars years earlier that would provide housing for the Saints feeling from the attacks on them in Missouri. He was authorized by Joseph Smith to purchase these. The Saints who were fortunate enough to live in these barracks crossed the Mississippi River for Church meetings, walking on the ice in the winters.

David took his turn in building the Temple and ultimately built a brick house in Nauvoo near the Mansion House. After settling in Nauvoo, David opened a cabinet and wheelwright shop. While in Nauvoo, David painted portraits, including some of the Prophet Joseph Smith and of his brother Hyrum.

Before the Nauvoo Temple was left to the enemies of the Church, David and Martha were sealed together. They settled in Iowa for about six years until they could leave the United States. They came to Utah Territory in 1852 with their daughter Susanna and her two sons. Ross and their son-in-law Aaron Daniels had come a year earlier and met them outside Salt Lake with food. According to Sanjo, Susanna's son, it was the best meal he had ever eaten in his life.

While David farmed in Provo, he also established another cabinet shop, after opening his first shop in New York City and his second in Nauvoo. In 1853 he took a polygamous wife, a sixty year old widow from Sweden. There is no evidence they shared a household, but David did look after her needs and intervened and assisted when she had

problems. About 1862 he married Ellen Bennett Darnley, a widow from England who had buried a husband and a daughter as she emigrated from England with other Mormons. David and Ellen had four children together, born while David was in his 70's and 80's. Two were twin sons who died a few months after their birth. They also adopted a daughter. David raised Ellen's son William from her first marriage. Ellen had her own household, separate from David and Martha, until perhaps the mid-1880's. At that time Martha was living with her daughter Hester, and David was living with Ellen.

In a touching memory, Henry Clay recalls the last time he saw his father. It was in 1876 after a tearful parting in Springville as Henry and his brother Ross left for Arizona. After saying good-bye, David returned to his cabinet shop in Provo and saw a wood plane he felt Henry would need. He mounted his horse and caught up with them and gave Henry the plane. David's last sight of his 89 year old father was of him on a horse at fast trot returning to his home.

David and Martha died three months apart in 1881 in Provo, Utah.

The families of **Susanna Mehitable Rogers**

Susanna Mehitable Rogers

Daughter of **David White Rogers /Martha Collins**

Birth: 5 July 1813 Montreal, Quebec, Canada

Death: 9 January 1905 St. George, Washington, Utah

Burial: St. George Cemetery, Washington, Utah

Marriage: 5 Nov 1833 New York City, New York

Spouse: **Benedetto San Giovanni**

Birth: 1781 near Salerno, Calabria, Naples, Italy

Child:

Guglielmo Giosue Rossetti San Giovanni

Birth: 17 Apr 1835 London, England

Christening: 4 Dec 1836 St. Marylebone All Souls Church

Death: Dec 1916 Salt Lake City, Salt Lake, Utah

Burial: Mount Olivet Cemetery, Salt Lake City

Marriage: **Mary Ann** about 1870 in Utah

Birth: about 1853 in England

Death: 18 Jul 1886 Deadwood, SD

Daughters:

Mamie San Giovanni b. 1871 in Utah

Annie Maud San Giovanni b. 1873 in Utah

Second marriage: about 1846 St. Louis, Missouri

Spouse: **William Pickett** 1816 - 1893

Child:

Horatio Pickett

Birth: 10 May 1848 Winter Quarters, Douglas, Nebraska

Death: 21 Dev 1918 St. George, Washington, Utah

Burial: St. George Cemetery, Washington, Utah

Marriage: 31 May 1868 St. George, Wash., Utah

Spouse: **Harriet Josephine Johnson**

Birth: 17 Jul 1850 Kanesville, Iowa

Death: 19 Dec 1892 St. George

Eleven Children

Marriage: 8 Aug 1895 St. George

Spouse: **Philena Hunt**

Birth: 29 Nov 1891 St. George

Death: 27 Jul 1939 St. George

Six children

Third marriage: about 1856 Salt Lake City, Salt Lake, Utah

Spouse: **James Keate**

Son of **John Keate / Elizabeth**

Birth: 17 Mar 1808 Bristol, Gloucester, England

Death: 9 Aug 1891 St. George, Washington, Utah

Burial: St. George Cemetery, Washington, Utah

Child:

Cora Keate [Adopted]

Birth: 1861 Parowan, Iron, Utah

Death: 24 Oct 1898

Burial: St. George Cemetery, Washington, Utah

Spouse: **Albert Hartman**

Susanna was born in 1813 in Quebec where her father David White Rogers was a trapper. Susanna was the oldest of eleven children, the last being born as she married. Her father moved from Canada to far western New York about 1820, and then in 1830 he moved to New York City and opened a Cabinet shop. Her mother Martha brought her seven children and joined him there later in the year. In 1833 a romantic Italian Revolutionary named Benedetto San Giovanni stayed at the boarding house Martha ran. He fell in love with Martha. Her father, wanting Susanna to have a better life, persuaded her to marry him, even though Benedetto was more than twice her age.

Benedetto took Susanna to London where they had a son nicknamed Sanjo. In the early years of her marriage, Benedetto saw that Susanna was tutored and groomed. She became fluent in several languages. But after the birth of Sanjo, Susanna grew to fear her husband who became jealous of the time she spent with Sanjo. She believed he kept his much of his life secret from her and was involved with other revolutionaries. During this time in London she met the Mormon missionaries and after a time was secretly baptized by them, as was her son Sanjo. One morning her husband left the house for a trip. When she knew he was gone, she opened her Book of Mormon and began reading it at the kitchen table. She heard his carriage return, so she hid the book in the pocket of her skirt and began working on some embroidery. Benedetto ran into the house and set his keys on the table, took care of the business he had returned to do, and then abruptly left, forgetting his keys. Susanna grabbed the keys and ran to the basement where she was able to open a locked cellar. There she found gold coins in a cask. She took what she thought she would need to escape and locked the cellar door, racing to put the keys back on the table. As she sat down again, Benedetto returned. He took the keys and abruptly left. After his departure, Susanna packed a bag for herself and Sanjo and fled the house, seeking the missionaries. They instructed her on how to take a train to Liverpool and how to get on a ship to New Orleans. After arriving in New Orleans in 1846, Susanna went up the Mississippi River to St. Louis.

In St. Louis, Susanna was secretly married to a polygamist, William Pickett. He abandoned her when he learned she was pregnant because he wanted to keep his marriage to her secret from his first wife. Susanna made her way to Winter Quarters, looking for her family. When Brigham Young learned of her plight, he immediately annulled the marriage. Susanna made her home in a dugout where she gave birth to her second son, Horatio, in 1848. Her brother Ross accidentally found her in this state, desperately forlorn and with a brand new baby, living in a dugout flooded with rain water. He took her and her two sons to their parents and sisters and their families who were living in Iowa. She emigrated to Utah with family members in 1852. Her son Sanjo later wrote about his adventures on that trip. Sanjo was an active young man, faithful in the Church and very

adventurous. He recalls being met outside the Salt Lake Valley by his Uncle Ross and Uncle Aaron [Daniels.] They had prepared a meal for the new arrivals and Sanjo said it was the best meal he had ever eaten in his life.

Susanna, Sanjo and Horatio settled in Salt Lake City, where about 1856 she married a widower, James Keate. James was a shoemaker. James apparently adopted Horatio and baptized him that year. In 1861, James took a polygamous wife, a young Danish woman named Jacobine Christofferson. Jacobine [Benne] and James eventually had nine children. The family of James, Susanna and Benne was called by Brigham Young to settle St. George, and Sanjo followed, eventually writing a newspaper there. Sanjo later married, had two daughters, Maud and Mamie and moved to Deadwood, South Dakota, where he ran a saloon. His wife died there and he returned to Salt Lake, dying there in 1916.

Susanna's life in St. George was physically difficult but spiritually rewarding. Soon after their arrival James rescued an Indian baby from hostile Indians. A common practice was for Indians to kidnap babies from other tribes and then threaten to kill the infants if the whites didn't buy them. This is likely what happened in this instance. James bought the baby girl and gave her to Susanna to raise. Susanna named her Cora and educated her. Cora grew up to be a refined young woman with Susanna's loving guidance. Cora married a widower with three children whom she helped raise. Cora died of a stomach abscess in 1898 without having children of her own.

Susanna was living in St. George when the first temple in the west was completed. She became very involved in temple work for her ancestors and relatives. She performed the temple work for her deceased sister, Amelia. Her son Horatio was the proxy for Amelia's husband Lewis Telle. Horatio married and raised two large families, the second after his first wife died. He was a temple worker with many spiritual rewards and manifestations. Susanna died in St. George in 1905.

Sources:

Jane Rae Fuller Topham, Biography of Susannah Mehetable Rogers Sangiovanni Pickett Keate titled "In Search of Living Waters", 1990, Orem, Utah, BX 8670.07 K22t 1990z [BYU Library]

Unknown Author, Biographies of David White and Martha Collins Rogers.

1850 Census: Iowa Territory, Fort Des Moines Township, page 53/105, enumerated 10 Sep 1850.

Living with George Beebe Family, including Martha Telle, age 4.

Susanna Sangiovana 37 f L.C. [Lower Canada]

Gugleimlo Sangiovana 15 m England

Horatio 2 m Nebraska Territory.

1856 Utah State Census, Great Salt Lake City 19th Wd.

James Keate

Samantha Keate

Horatio Keate

Jane Keate [James' daughter]

Mary Keate [James daughter]

Jonathan Keate.[James' son]

1870 Census: St. George, Washington, Utah pg 404/22.

Keate, James 62 m w shoemaker \$450 \$150 England

Keate, Susan 48 keeping house Michigan

Keate, Benne 25 f w shoemaker Denmark

Keate, Ida 7 f w UT [Benne's daughter]

Keate, Ernest 5 m w UT]Benne's son]

Keate, Julius 3 m w UT]Benne's son]

Keate, Walter 1 m w UT [Benne's son].

1900 Census: St. George, Washington, Utah

ED 175 Sheet 14, 12 Jun 1900.

Living with son Horatio Pickett

Keate, Susannah m-in-law (sic) July 1876 (sic) age 87 widow six children born, five living (this was copied exactly) place of birth: Canada (Eng) (sic) bp of father: MA bp of mother: Vermont.

1880 Census: St. George, Washington, Utah

Susanah Keate Self married 66 bp: CAN Keeping House

bp of father: NH bp of mother: VT

Cora Keate Dau white 22 UT At Home --- ---

Cemetery Records: St. George City Cemetery, Washington, Utah.

Keate, Susannah M. b. 1814 d. 1/9/1905 (sic)

Place of birth: Canada / Father: David Rogers

Cause of death: General Disability

Hartman, Cora

Birth: Parowan, Utah Death: 10/24/1898 cause of death: abscess in stomach.

Horatio Pickett died 12/21/1918 place of birth: Iowa cause of death: influenza.

Cemetery Records: Mount Olivet Cemetery, Salt Lake City, Salt Lake, Utah

Sangiovannii, Guiseppe burial: 12/26/1916.

Charles Addison Rogers / Rebecca Keene

Charles Addison Rogers*

son of **David White Rogers / Martha Collins***

Birth: 28 Jul 1816 Queenstown, Ontario, Canada

Marriage: 15 Aug 1843 New Bedford, Bristol, MA

Spouse: **Rebecca Keene**

daughter of **Reuben Keene / Hannah Allen**

Birth: abt 1823 Fair Haven, Bristol, Massachusetts

Children:

Martha K. Rogers

Birth: 12 Jul 1844 New Bedford, Bristol, Massachusetts

Charles H. Rogers

Birth: 1847 New Bedford, Bristol, Massachusetts

Daniel Rogers

Birth: Apr 1850 New Bedford, Bristol, Massachusetts

Reuben Keene / Hannah Allen

Reuben Keene

Birth: abt 1782 of Fair Haven, Bristol, Massachusetts

Marriage: 19 Jul 1807 New Bedford, Bristol,

Hannah Allen

Birth: abt 1785 of Fair Haven, Bristol, Massachusetts

Sources:

1820 Census: Bristol, Massachusetts, Fair Haven shows three Keen families living near each other. Reuben Keen has a large family. The other families are headed by Ebenezer Keen, Joseph Keen and Jesse Keen.

1830 Census: Fair Haven, Bristol, Massachusetts shows three Keen families headed by Reuben Keen, Susan Keen and Joseph Keen.

1840 Census: Bristol County, Massachusetts, Fair Haven shows two other Keen families besides the family of Reuben Keen. Joseph Keen and Leonard Keen are also heads of households.

1850 Census: Bristol County, Massachusetts, New Bedford, page 456, enumerated 27 Jul 1850.
Charles A. Rogers 27 m house carpenter NY
Rebecca Rogers 27 f Massachusetts
Martha R. Rogers 5 f Massachusetts
Charles H. Rogers 3 m Massachusetts
Daniel Rogers 3/12 m Massachusetts.

Vital Records of New Bedford, Massachusetts to 1850,
974.485/N2V2n page 315
Keene, Rebecca A. and Charles A. Rogers, both of New Bedford, intent Aug 15, 1843.
Keene Reuben (Keen) and Hannah Allen, both of New Bedford, July 19, 1807.

Unknown Author, Biography of David White and Martha Collins Rogers.

In a letter included in this biography is a letter Martha Collins Rogers wrote her daughter Susannah in London in November 1843. In part she wrote, "Our family is quite small. Amelia is living in Nauvoo. Addison Charles is in New Bedford. He is alive and well. He wrote to us last summer that he was coming out here but have not heard from him for more than a year...."

Later the biographer wrote, "The Rogers were disappointed when Charles didn't join them in Nauvoo after many promises to do so. They received word from him the last of 1844 telling of his visit with Wilford Woodruff when he was on his way to England. Brother Woodruff offered to take a letter from him to his sister Susanna in England. Charles said [in his letter to Susanna, which she kept,] 'I am a married man and have a little blue eyed daughter who I have named Martha for our mother. My wife is named Rebecca and is the daughter of Reuben Keene of Fair Haven, Mass.; and I hope the time may come when we shall all meet in the land of peace and happiness in the cause of God, altho it received a dreadful blow in the deaths of the Prophet and Patriarch."

Later in this biography, a letter written in from Provo, Utah 1855 from David W. Rogers to Salt Lake City where Susannah lived is included. In part it reads, "Addison has moved to Iowa. . . Addison has a very interesting family, one daughter and two sons. I was pleased with the appearance of his wife. . . ."

Later the biographer wrote, "In 1860, Charles and at least part of his family finally made it to Provo. He had told Susanna in a previous letter, 'I have at last concluded that come I will, if I wheel a barrow all the way; and considering the great possibility that exists of my being something to the Kingdom and to my relatives, I think it is my duty to write. I do so in the fervent hope that the anniversary of this writing may be celebrated with you in the Vallies. I much fear that I may leave a part of my family behind me for at present there is no hope that my wife will come with me and no doubt she will claim a share of the children. But wife or no wife, children or no children, I feel that the time for me to come is now.'" Apparently he came, but did not stay.

Families of Ross Ransom Rogers

son of **David White Rogers / Martha Collins**

Birth: 11 Feb 1821 Pomfret, Chataqua, New York

Death: 13 Mar 1897 Pima, Graham, Arizona

Burial: Pima, Graham, Arizona

Marriage: 1 Sep 1838 Peekskill, Westchester, New York

Spouse: **Helen Moffett Curtiss**

Daughter of **Matthew Curtiss / Betsy White**

Birth: 20 Jul 1821 Danbury, Fairfield, Connecticut

Death: 27 Feb 1871 Provo, Utah, Utah

Burial: Wanship Pioneer Cemetery, Summit, Utah

Children of Ross Rogers and Helen Curtiss:

Emily Curtis Rogers

Birth: 21 May 1842 Brookfield, Orange, New York

Death: 17 Apr 1913 Salt Lake City, Salt Lake, Utah

Burial: Evanston, Uinta, Wyoming

David White Rogers

Birth: 1843 Brookfield, Orange, New York

Death: 1844

Joseph Knight Rogers

Birth: 20 Dec 1844 Washington Twp, Putnam, Indiana

Death: 17 Dec 1906 Douglas, Cochise, Arizona

Burial: Rogers Private Cemetery, Pima, Graham, Arizona

Helen Olivia Rogers

Birth: 1846 Nauvoo, Hancock, Illinois

Death: 1846 Nauvoo, Hancock, Illinois

Martha Elizabeth Rogers

Birth: 22 Nov 1848 Oskaloosa, Mahaska, Iowa

Charles Addison Rogers

Birth: Jan 1851 Provo, Utah, Utah

Death: 1885

Millard Fillmore Rogers

Birth: 18 Jan 1853 Provo, Utah, Utah

George Albert Rogers

Birth: Jan 1855 Parowan, Iron, Utah

Death: 1 Jan 1931

Angeline Rebecca Rogers

Birth: 1857 Beaver, Beaver, Utah

Theodocia Rogers

Birth: 16 Aug 1860 Provo, Utah, Utah

Ross Ransom Rogers

Birth: Sep 1861 Provo, Utah, Utah

Death: 26 Mar 1910

Marriage: 24 Jan 1863 Weber, Summit, Utah

Spouse: **Cynthia Ann Eldredge**

Daughter of **John Eldredge / Cynthia Ann Howlett**

Birth: 6 Mar 1847 Pottawattamie County, Iowa

Death: 26 Dec 1930 Prescott, Yavapai, Arizona

Burial: Mesa, Maricopa, Arizona

Children of Ross Rogers / Cynthia Ann Eldredge

Cynthia A. Rogers

Birth: 9 Oct 1863 Wanship, Summit, Utah

Death: 26 Jul 1880

Mary Rogers

Birth: 7 Jan 1865 Wanship, Summit, Utah

Death: 3 Jul 1880

John E. Rogers

Birth: 6 Sep 1866 Wanship, Summit, Utah

Death: 4 Oct 1867 Wanship, Summit, Utah

Parley P. Rogers

Birth: 22 Feb 1868 Wanship, Summit, Utah

Death: 23 Feb 1868 Wanship, Summit, Utah

Amelia Eldredge Rogers

Birth: 4 May 1869 Wanship, Summit, Utah

Death: 22 May 1951 Tempe, Maricopa, Arizona

Zenobia Rogers

Birth: 8 Feb 1871 Wanship, Summit, Utah

Death: 22 Jun 1965

Edward Gleason Rogers

Birth: 8 Oct 1872 Wanship, Summit, Utah

Death: 19 Nov 1942

Henry Preston Rogers

Birth: 22 Oct 1874 Wanship, Summit, Utah

Death: 14 Apr 1962 Oceanside, San Diego, California

Collins C. Rogers

Birth: 7 Mar 1876 Wanship, Summit, Utah

Death: 20 Dec 1964

Rufus H. Rogers

Birth: 1 Apr 1878 Maricopa County, Arizona

Death: 11 Jul 1878 Maricopa County, Arizona

Ruth Rhoda Rogers

Birth: 24 Jun 1879 Maricopa County, Arizona

Death: 1950

Vida E. Rogers

Birth: 8 Nov 1881 Maricopa County, Arizona

Death: 2 Jun 1961

Georgianna Rogers

Birth: 1 Sep 1884 Maricopa County, Arizona

Death: 21 Sep 1976

Henrietta Rogers

Birth: 2 Sep 1886 Maricopa County, Arizona

Hiram E. Rogers

Birth: 9 May 1888 Maricopa County, Arizona

Death: 12 Jun 1965

Elsie Rogers

Birth: 10 Apr 1890 Pima, Graham, Arizona

Death: 10 Apr 1890 Pima, Graham, Arizona

Sources for Ross Ransom:

1850 Census: Unincorporated Townships, Utah Territory [Provo], page 134.

Ross R. Rogers 30 m Cabinetmaker \$350 NY

Helen M. Rogers 29 f Conn.

Emily Rogers 9 f NY

Joseph Rogers 6 m Indiana

Martha E. Rogers 2 f Iowa

Charles A. Rogers 3/12 m Deseret

James H. Dunton (hard to read) 22 Cabinet maker NY

1860 Census: Provo, Utah, Utah Territory, page 905

Ross R. Rogers 39 m \$400 \$350 NY

Hellen Rogers 39 f NY

Emily Rogers 18 f NY

Joseph Rogers 15 m Indiana

Martha Rogers 11 f Iowa

Charles Rogers 9 m UT

Millard F. Rogers 7 m UT

George A. Rogers 5 m UT

Angeline R. Rogers 3 f UT.

1880 Census: Maricopa County, Arizona, Utahville

Ross R. Rogers self married 59 NY Farmer VT NH

Cynthia A. Rogers Wife 33 Iowa Keeping House NC IN

Geo. A. Rogers Other single 24 UT Farmer NY CT

Theodosia Rogers Dau Female 20 UT At Service NY CT

Ross Rogers Son 18 UT At Service NY CT

Cynthia Rogers Dau 16 UT At Service NY IA

Mary Rogers Dau 15 UT At Service NY IA

Amelia Rogers Dau 11 UT At Home NY IA

Zenobia Rogers Dau 9 UT At Home NY IA

Gleason E. Rogers Son 7 UT At Home NY IA

Henry Rogers Son 6 UT At Home NY IA

Collin C. Rogers Son 4 UT At Home NY IA

Ruth Rogers Dau 1 AZ At Home NY IA

Wanship Pioneer Cemetery:

John E. Rogers b. 10/6/ 1866 (sic) d. 11/5/1867

Parley P. Rogers b. 1/12/1878 (sic) d. 2/22/1878

Jane Rae Fuller Topham, Biography of Susannah Mehitable Rogers Sangiovanni Pickett Keate titled "In Search of Living Waters", 1990, Orem, Utah, BX 8670.07 K22t 1990z [BYU Lib.]

Autobiography of Caroline Rogers Daniels Smoot.

Biographies of David White Rogers and Martha Collins, author unknown.

Unknown Author, Biographies of David White and Martha Collins Rogers.

Ross Ransom Rogers was born in 1821 after his family moved to Chautauqua County in far western New York. His father moved to New York City in 1830 and opened a Cabinet Shop, and the rest of the family soon followed. There the Mormon Missionary Parley P. Pratt taught them the restored Gospel. Ross was baptized with his parents, his brother Charles and his sisters Amelia and Hester in the East River in 1837.

Shortly after this Ross married Helen Curtiss, also a new convert. Ross's family decided to join the main body of the Saints in Missouri. Helen's parents wanted Ross to go ahead with them and prepare a home for Helen before she joined him. His sister Caroline wrote, "My brother Ross had been with us [on the trek to Missouri] until we came to [Pleasant Gardens, Indiana] and there he took a notion he would go no farther, so he took his clothes from the wagon and stayed there. He got a job in a cabinet shop and made good wages, so he was able in time to back to his wife."

Ross and Helen and their children joined the rest of his family in Nauvoo in 1845 where Ross worked in his father's Cabinet shop. Ross and Helen lived in Iowa for a short time after the exodus from Nauvoo in 1846. In 1848 Ross took a wagon with the intention of driving to California to search for gold. In going through Winter Quarters, he saw his long lost sister Susanna. He rescued her and her two sons from their flooded dugout and took them immediately to their parents in Polk City.

Ross and Helen and their family made the 1000 mile journey to Utah in 1851. There they settled in Provo and Ross built a sawmill. His family left Provo and moved to Wanship, on the east side of Provo Canyon in Summit County. Ross then married Cynthia Eldredge with whom he had sixteen children. Helen died in 1871. About this time Ross and his brother Henry Clay Rogers were called by Brigham Young to settle Arizona in 1876. Ross died there in 1897.

George Washington Beebe / Hester Ann Rogers
George Washington Beebe / Mahala Stevens

George Washington Beebe

Son of **Isaac Beebe / Olive Soule**

Birth: 6 Aug 1811 Oswego, Oneida, New York

Death: 28 Nov 1881 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo, Utah, Utah

Marriage: 29 Oct 1845 Nauvoo, Hancock, Illinois

Hester Ann Rogers*

Dau of **David White Rogers / Martha Collins***

Birth: 23 Mar 1825 Dunkirk, Chautauqua, New York

Death: 25 Jun 1885 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo

Children:

Martha Beebe

Birth: 30 July 1846 Madison Township, Polk, Iowa

Death: 18 Feb 1848 Polk City, Polk, Iowa

Burial: Beebe Cemetery, Madison Township

Martha Telle* Adopted

Birth: 28 May 1846 St. Louis, St. Louis, Missouri

Death: 5 February 1928 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake City

Spouse: **George Q. Cannon** 1827 - 1901 m. 16 Mar 1868

Mary Beebe

Birth: 3 Jun 1848 Polk City, Polk, Iowa

Death: 14 Sep 1877 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake City

Spouse: **George W. Sanders** m. about 1868

Alvaro Beebe

Birth: 3 May 1850 Polk City, Polk, Iowa

Death: 23 Dec 1869 Madison Township, Polk, Iowa

Burial: Beebe Cemetery, Madison Township

Caroline Mabel Beebe

Birth: 31 May 1852 Polk City, Polk, Iowa

Death: 27 Mar 1913 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo

Spouse: **Moroni Llewellyn Pratt** 1844-1913 m. 5 Sep 1870

David Rogers Beebe

Birth: 4 May 1854 Polk City, Polk, Iowa

Death: 29 Jun 1928 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo

Spouse: **Nancy Diana Smoot** 1858 - 1939 m. 1 Sep 1881

Rebecca Beebe

Birth: 1 Apr 1856 Polk City, Polk, Iowa

Death: 1 Sep 1886 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake, Utah

Spouse: **Alma Pratt** b. 1846 m. 10 Jan 1876

Elmina [Nina] Beebe

Birth: 15 May 1859 Polk City, Polk, Iowa

Death: 30 Jan 1883 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo, Utah, Utah

Spouse: **Winfield Scott** m. abt 1879

Spouse: **John Graham Coltrin** b. 1844 1865 - m. 13 Oct 1881

Ozzana Beebe

Birth: 16 Oct 1860 Polk City, Polk, Iowa

Death: 5 Nov 1874 Madison Township, Polk, Iowa

Beebe Cemetery, Madison Township, Polk, Iowa

Horace Eldredge Beebe

Birth: 23 Apr 1863 Polk City, Polk, Iowa

Death: 11 June 1857

Burial: Provo City Cemetery, Provo

Spouse: **Harriet Una Loveless** 1865 - 1939 m. 25 Sep 1884

Ovando Collins Beebe

Birth: 14 May 1867 Polk City, Polk, Iowa

Death: 27 Dec 1928

Burial: Salt Lake City Cemetery

Spouse: **Clara Martina Woodruff** 1868-1927 m 3 Aug 1887

Angus George Beebe

Birth: 29 Feb 1872 Polk City, Polk, Iowa

Death: 15 Mar 1944 of American Fork, Utah, Utah

Burial: Provo City Cemetery, Utah, Utah

Spouse: **Martha Ansil Barratt** 1868-1946 m. 20 Sep 1897

Two unnamed baby boys died in 1874 -76 in Polk City.

George Washington Beebe / Mahala Stevens

George Washington Beebe [see above]

First marriage: 7 Jun 1829 Oswego, Oswego, New York

Mahala Stevens

Birth: about 1811 Oswego, Oneida, New York d. bef 1845

Children:

Charlotte Beebe

Birth: 26 Jun 1831 Kirtland, Geauga, Ohio

Death: 6 Oct 1874

Spouse: **Charles F. Carpenter** b. 1824 md. 24 Sep 1848

Alford M. Beebe

Birth: 1838

1850 Census: Polk County, Iowa Territory, For Des Moines Township, page 53/105, 10 Sep 1850.

George Beebe 38 m farmer \$5000 NY

Hester Ann Beebe 25 f NY // Alfred Beebe 12 m NY

Mary Beebe 12 m Iowa // Alvaro Beebe 4/12 m Iowa

Martha Telly 4 f Me [Missouri]

Susanna Sangiovana 37 f L. C. [Lower Canada]

Guglielmo Sangiovana 15 m England

Horatio 2 m Nebraska Territory

[Susanna is Hester's oldest sister. Guglielmo and Horatio are Susanna's sons from different marriages.]

1852 Census: Madison Township, Polk, Iowa Territory

George Beebe 3 males 3 females 1 voter

David W. Rogers 5 males 2 females 3 voters.

1870 Census: Polk County, Iowa, Madison Township, Polk City, page 368.

Beebee George 59 farmer \$32,400 \$5750 NY

Beebee Hester A. F 45 Housekeeper NY

Beebee Caroline 18 f Iowa // Beebee David 16 m Iowa

Beebee Rebecca 14 f Iowa // Beebee Elmina 12 f Iowa

Beebee Ozzann 9 f Iowa // Beebee Horace 7 mw Iowa
Beebe Orweetra (difficult to read) 5 f (sic) Iowa.

Provo, Utah, Utah 1880 Census
George Beebe self 67 NY US US farmer
Ester Beebe wife 54 NY VT VT keeping house
Nina Scott dau 21 IA NY NY
Horace son 17 IA NY NY works on farm
Ovanda dau 12 IA NY NY / Angus son 8 IA NY NY
Ozza Scott granddaughter 3 UT IN IA
Martha Rodgers mother-in-law married 86 VT US US

Hester Ann Rogers was born in 1825 while the family lived in Dunkirk, New York. She joined the Mormon Church with her family after hearing Parley P. Pratt in 1837. She went with her father and the family to Missouri and then to Montrose, Iowa, where the family settled across the Mississippi River from Nauvoo. Hester married George Beebe in 1845, a widower fifteen years her senior. George had been in Kirtland and Missouri with the Mormons. He was driven from his home in Missouri and beaten with clubs and whips. In 1846 George and Hester evacuated from Nauvoo with the rest of the Saints. While Hester wanted to go on to Utah, George chose not to settle his family in Winter Quarters nor to cross the plains with the companies following Brigham Young. Instead, he founded Polk City, Iowa and became a successful farmer there. Nonetheless, their lives were filled with great acts of compassion. George and Hester sheltered Hester's sister Susanna after her rescue from Winter Quarters, along with Susanna's two sons, Sanjo and Horatio, for several years. They adopted the baby Martha Telle after her mother died and they cared for her as parents throughout their lives. George and Hester had a large family of thirteen children, although three died as babies, and two more died in their youth. Two daughters, Mary and Elmina, later died shortly after their marriages. One son, David, and a daughter, Caroline, each married children of Parley P. Pratt, the missionary who converted Hester's family to the Gospel. Another son, David, married a daughter of Abraham O. Smoot. Their adopted daughter Martha married the Apostle, George Q. Cannon.

The Beebe's came to Utah in 1860 and were sealed together in the Endowment House, but returned to Iowa. While George was not encouraged with the prospects of farming in the deserts of Utah, they finally emigrated to Utah in 1876, settling in Provo near Hester's parents, David and Martha Rogers. In 1878, Hester began serving as the treasurer of the Stake Relief Society. During this time she also cared for her mother in her old age. Hester buried her father, mother and husband in the same year, 1881. She died four years later, outliving seven of her children. Both George and Hester are buried in the Provo City Cemetery.

Cemetery Records, Polk County, Iowa, 977.758 V3c.
Beebe Cemetery / Historic Burial Site of Beebe Children /
Section 1, Madison Township, Polk County, Iowa / "This

cemetery is located on Broadway in Polk City, Iowa. George Beebe, son of Isaac and Olive Beebe, was born August 6, 1811 in Paris, Oneida, New York. George Beebe came to Iowa in 1846, built his cabin in 1848. He laid out Polk City, Iowa November 8, 1850. . . . George and Hester Beebe moved to Provo, Utah after the death of their youngest daughter. . . ." There are five stones in this cemetery. Three are for his children, Ozzana, Martha and Alvaro. The other two are broken or illegible.

George Q. Cannon wrote the Beebe's in February 1868 asking for their approval of his marriage proposal to their adopted daughter, Martha Telle.

Hester's sister, Caroline Rogers Daniels Smoot wrote about her trip to Nauvoo to retrieve the baby Martha Telle from her widowed father Lewis Telle. "My sister Hester, Mrs. Beebe, had lost her baby at 17 months old. When I brought the motherless one home, she asked mother to let her take the baby and raise the motherless baby in the place left vacant by her own little Martha, both named for Grandma Rogers. Martha Telle born May 28, 1846, Martha Beebe born July 30, 1846. Mother let her keep her, she is living today, 1910."

Hester wrote George Q. Cannon from Polk City, Iowa, on Feb. 28th 1870, after receiving word of the birth of Martha's twins, Hester and Amelia: "Dear Brother Cannon, Your very welcome letter bringing us the joyful news of Martha's safety is received, and truly feel thankful, and rejoice with you. I presume it would be needless for me to write that I had great anxiety on her account, and have wished many times that I could have been with her. For I have not forgotten her kindness and attention to me, many times when I have needed it. But it has been a source of comfort to know that she was situated among those who would render her all the attention and care that even a Mother could. Tell Martha that she has realized what was one of the greatest desires of my life. Well I won't attempt to write what the children have to say, for I should not know where to commence. But Nina and Ozza say if they were only there to help take care of them it would not be as it is with Mary's babe, that they could each have one without quarreling. . . ."

In March, 1876, Geo. Q. Cannon, at that time in Washington D. C., responded to a letter from his wife Martha, "I am glad to hear that your Pa [referring to George Beebe] intends to move to Utah. I am sure that he can do no better. There is where the entire family should be. He is reaching such an advanced period of life that he must desire to have his children around him. I hope he and your Ma [Hester] will live for very many years to enjoy the society of their family and friends."

Families of Hannah Caroline Rogers

Hannah Caroline Rogers*

Daughter of **David White Rogers / Martha Collins**

Birth: 20 Mar 1827 Dunkirk, Chataqua, New York
Death: 14 Mar 1915 Salt Lake City, Salt Lake, Utah
Burial: Salt Lake City Cemetery, Salt Lake, Utah

First Marriage: 14 Dec 1845 Nauvoo, Hancock, IL [Div.]

Aaron Eugene Daniels

Son of **Sheffield Daniels / Abigail Warren**

Birth: 1 Aug 1822 Dryden, Tomkins, New York
Death: 1 Aug 1896 Duchesne, Duchesne, Utah
Burial: Daniels Cemetery, Duchesne, Utah

Children of Aaron and Caroline:

David Charles Daniels

Birth: 30 Sep 1846 Polk City, Polk, Iowa
Death: 30 Nov 1904 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah

Maria Euphresia Daniels

Birth: 26 Nov 1848 Polk City, Polk, Iowa
Death: 23 Aug 1919 Boise, Ada, Idaho
Burial: Boise, Ada, Idaho

Lenora Ida Daniels

Birth: 23 Sep 1850 Salt Lake City, Salt Lake, Utah
Death: 14 Mar 1921

Eugene Aaron Daniels

Birth: 7 Aug 1853 Provo, Utah, Utah
Death: 20 Jul 1933 Atascadero, San Luis Obispo, CA
Burial: Atascadero, San Luis Obispo, California

Henry Rogers Daniels

Birth: 6 Aug 1856 Provo, Utah, Utah
Death: 26 Oct 1858

Lehi Daniels

Birth: 26 Oct 1858 Provo, Utah, Utah

Caroline Amelia Daniels

Birth: 9 Dec 1860 Provo, Utah, Utah
Death: 24 Aug 1934 Salt Lake City, Utah
Burial: Salt Lake City Cemetery, Salt Lake, Utah

Edward F. Daniels

Birth: 3 Mar 1864 East Weber, Weber, Utah
Death: November 1965

Nellie May Daniels

Birth: 1 May 1866 Salt Lake City, Salt Lake, Utah
Death: 7 Feb 1868

Louie Rovenia Daniels

Birth: 13 Jun 1868 Heber, Wasatch, Utah
Death: 16 Feb 1918 Boise, Ada, Idaho

Roy Rogers Daniels

Birth: 5 Feb 1873 Provo, Utah, Utah
Death: April 1882

Second Marriage: 11 Mar 1886 Logan, Cache, Utah

Spouse: **Abraham Owen Smoot**

Birth: 17 Feb 1815 Pleasant Home, Owen, Kentucky

Death: 6 Mar 1895 Provo, Utah, Utah

Burial: Provo City Cemetery, Provo, Utah, Utah

Caroline Rogers was the fourth daughter of David White and Martha Collins Rogers. Her family was living in far Western New York State when she was born, but within a few years her father had opened a Cabinet shop in New York City. There they were living when Mormon Missionary Parley P. Pratt preached the Gospel to her family in 1837. Her parents embraced the Church and the next year she left New York City with her family to join the Saints in Missouri. In her autobiography written over sixty years later, she remembers the trip as being very pleasant, quite a change from city life. Her family settled in Nauvoo where she was baptized. During the winter of 1845-46, persecutions against the Mormons became very intense, but it was during this time that 18 year old Caroline married Aaron Daniels, a son of early members of the Church. Caroline and Aaron settled in Iowa after the Nauvoo evacuation in 1846. After learning of the death of her sister Amelia who had remained in Nauvoo, Caroline traveled by wagon back to Nauvoo, a journey of over 120 miles, to retrieve Amelia's baby Martha Telle. Caroline had a toddler with her and gave birth to a baby a few months after her return. Her sister Hester adopted Martha, but Caroline remained close to Martha and as a widow visited Martha often in Salt Lake City. Caroline and Aaron moved to Utah in 1851, but Aaron left shortly after their arrival to search for gold in California. He returned and took a plural wife, Harriet Nixon, in 1856. Aaron had eleven children by each of these wives, and took a third wife about 1880. Caroline divorced Aaron, and in 1886 she was married to Abraham O. Smoot, a leader of the Church in Provo. Caroline was active in Relief Society and did temple work until her death in 1915. Before her death she wrote, "I have not written very much since my return from California. The October Conference closed last evening for six months. There was the largest gathering of the saints that has ever been since the church came to the mountains. What a difference since I came to the valley in 1850, the church had been here since 1847, only three years. Where this city now stands was once a great mass of sage brush and a few scattered scrubs and weeds. . . . I have lived about as long as I care to do, unless the Lord has more work for me to attend to. I have done all the work in the Temple that I can do. . . . I know this is the work of the Lord and Joseph Smith was his prophet and Joseph F. Smith is his successor and is in his rightful place and I would rejoice if my children would follow in the paths that they have been brought up in."

Henry Clay Rogers / Emma Higbee

Henry Clay Rogers*

Son of **David White Rogers / Martha Collins**
Birth: 19 Oct 1833 New York City, New York
Death: 7 Mar 1902 Lehi, Maricopa, Arizona
Burial: City Cemetery, Mesa, Maricopa, Arizona
Marriage: 19 Oct 1856 Provo, Utah, Utah

Spouse: Emma Higbee

Daughter of **Isaac Higbee / Keziah String**
Birth: 2 Nov 1836 Caldwell County, Missouri
Death: 23 Jul 1925 Mesa, Maricopa, Arizona
Burial: City Cemetery, Mesa, Maricopa, Arizona

Children:

Henry Collins Rogers

Birth: 16 Aug 1857 Provo, Utah, Utah
Death: 11 Jul 1897

Charles Ross Rogers

Birth: 8 Sep 1859 Provo, Utah, Utah
Death: 28 Nov 1922

Anna Kaziah Rogers

Birth: 19 Mar 1862 Provo, Utah, Utah
Death: 16 May 1944

Joseph Higbee Rogers

Birth: 20 Apr 1864 Provo, Utah, Utah
Death: 17 Oct 1945 Mesa, Maricopa, Arizona
Burial: Mesa Cemetery, Maricopa, Arizona

David John Rogers

Birth: 9 Oct 1866 Provo, Utah, Utah
Death: 4 Sep 1957 Blanding, San Juan, Utah
Burial: Blanding Cemetery, San Juan, Utah

George Samuel Rogers

Birth: 12 Feb 1869 Provo, Utah, Utah
Death: 4 Mar 1954 Mesa, Maricopa, Arizona
Burial: Mesa Cemetery, Maricopa, Arizona

Martha Amelia Rogers

Birth: 4 May 1871 Provo, Utah, Utah
Death: 30 Nov 1949 Hanford, Kings, California

Willis Rogers

Birth: 17 Aug 1873 Provo, Utah, Utah
Death: 30 May 1928 Blanding, San Juan, Utah
Burial: Blanding, San Juan, Utah

Isaac Higbee Rogers

Birth: 27 Nov 1875 Provo, Utah, Utah
Death: 29 Mar 1959 Mesa, Maricopa, Arizona
Burial: Mesa Cemetery, Maricopa, Arizona

Emma Amanda Rogers

Birth: 6 Sep 1879 Lehi, Maricopa, Arizona
Death: 28 Mar 1880 Maricopa County, Arizona

Hester Caroline Rogers

Birth: 30 Jan 1882 Lehi, Maricopa, Arizona
Death: 7 Feb 1855 Richfield, Sevier, Utah
Burial: Mesa Cemetery, Maricopa, Arizona

Henry Clay Rogers, the youngest child of David and Martha Rogers, was born in New York City one year after the deaths of two of his siblings. One month after his birth, his oldest sister married an Italian Revolutionary and shortly thereafter moved to London. David's father had been a trapper and farmer, but he managed a cabinet shop in New York City at the time of David's birth. When David was four years old, the Mormon Missionary Parley P. Pratt preached the Gospel to the Rogers family and they embraced Mormonism. The next year the family traveled by wagon to Missouri. Henry's older sister Carolyn wrote in her autobiography written sixty years later, "We had been kept so closed in while in the city, we were all delighted with the trip. My sisters and myself used to walk ahead of the team and go as far as we dared for fear of being lost. Then we would wait for the folks to come up." Five year old Henry likely had a wonderful time on this journey. While their arrival in Missouri was met with shock when they saw the deprivations of the Mormons caused by persecution, Henry's father David found a home for the family in old Army Barracks across the river from the site of Nauvoo, Illinois. [David had been authorized by Joseph Smith to purchase these barracks.] The family traveled to Nauvoo over the Mississippi River for meetings until David built a home in Nauvoo.

Henry was 12 when his family evacuated Nauvoo after persecutions there and settled in Iowa. They lived there for six years until making the 1000 mile journey to Utah, where they were met by Henry's older brother Ross and his sister Caroline's husband, Aaron Daniels.

Henry married Emma Higbee in 1856. They lived in Provo where nine of their eleven children were born. In 1876 he and his brother Ross were called on a mission by Brigham Young to Arizona. There they preached the Gospel to the Indians and settled the area. He died there, a faithful member of the Church, in 1902.

David White Rogers / Ellen Bennett Darnley**David White Rogers**Son of **Samuel Rogers / Hannah Sinclair**

Birth: 4 Oct 1787 Morristown, Merrimack, New Hampshire
Death: 21 Sep 1881 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah
Marriage: about 1862, likely Provo, Utah, Utah

Spouse: **Ellen Bennett**Dau of **Thomas Bennett / Elizabeth Westwood**

Birth: 25 Jun 1834 Wakefield, Yorkshire, England
Death: 6 Feb 1889 Lost River, Custer, Idaho
Burial: Provo City Cemetery, Provo, Utah, Utah

Children:

Mary Elvia Rogers

Birth: 27 May 1863 Provo, Utah, Utah
Death: 27 Feb 1956 of Roosevelt, Duchesne, Utah
Burial: Roosevelt Memorial Park, Roosevelt, D., Utah
Marriage: 23 Mar 1891 of Vernal, Uintah, Utah
Spouse: **Franklin Moses Orser** b. about 1868

Martha Ella Rogers [Adopted]

Birth: 2 Apr 1866 Provo, Utah, Utah
Death: 2 Nov 1900 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah
Marriage: 18 Feb 1885 Logan, Cache, Utah
Spouse: **Josiah Edwin Hickman** 1862 - 1937

John David Bennett Rogers

Birth: 9 Mar 1868 Provo, Utah, Utah
Death: 6 Jan 1938

Samuel Rogers [Twin]

Birth: January 1873 Provo, Utah, Utah
Death: 3 Mar 1873 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah

Lemuel Rogers [Twin]

Birth: January 1873 Provo, Utah, Utah
Death: 28 Feb 1873 Provo, Utah, Utah
Burial: Provo City Cemetery, Provo, Utah, Utah

Ellen Bennett was a widow when David White Rogers married her. She and her husband **Edward Darnley** left the Port of Liverpool on 30 Mar 1860 with other Mormon immigrants. The ship manifest lists Ellen and Edward on board with their two children, **Mary Ann**, age 5, and **William**, age 2. I could not find records of Edward or their daughter Mary Ann in Utah. It is probable they died en route.

1870 Census: Provo 2nd Ward, Utah, Utah Territory, page 11, enumerated Aug 1870

Rogers, Ellen 37 f w keeping house England
Rogers, William 12 m w at home England
Rogers, Mary 7 f w at home UT
Rogers, Ellen 4 f w at home UT
Rogers, John 2 m w at home UT

Provo, Utah, Utah 1880 Census
D. W. Rodgers married 93 NH MA MA
Ellen Rodgers wife 47 Eng Eng Eng works at factory
Mary Rodgers dau 17 UT NH Eng works at factory
John D. Rodgers son 12 UT NH Eng
Ellen Rodgers dau 2 14 UT NH Eng

Edward Darnley

Birth: 20 Feb 1834 Almondbury, York, England
Death: about 1861

Marriage: 5 Sep 1853 Bradford, York, England
Spouse: **Ellen Bennett**

Daughter of **Thomas Bennett / Elizabeth Westwood**
Birth: 25 Jun 1834 Wakefield, Yorkshire, England
Death: 6 Feb 1889 Lost River, Custer, Idaho
Burial: Provo City Cemetery, Provo, Utah, Utah

Children:

Mary Ann Darnley

Birth: 29 Aug 1854 Westgate Common, Yorkshire, Eng.
Death: about 1861

William Edward Darnley [Rogers]

Birth: 2 Nov 1857 Kidsgrove, Stafford, England
Death: 1922

Edwin Telle / Sarah Grayson Tew Madison
Edwin Telle*

Son of **J. Lewis Telle / Amelia Rogers***

Birth: 18 Oct 1843 Nauvoo, Hancock, Illinois
Death: 16 Apr 1917 New Orleans, Orleans, Louisiana
Marriage: 28 Oct 1874 Catahoula Parish, Louisiana

Sarah Grayson Tew (Sallie)*

Dau of **William Tew / Sarah Y. Grayson [Wall]***

Birth: 1845 Catahoula Parish, Louisiana
Death: 2 Feb 1922 New Orleans, Orleans, Louisiana
Children:

Edwin M. Telle

Birth: 1876 of New Orleans, Orleans, Louisiana
Death: 12 Jan 1927 Orleans, Louisiana

Ethel T. Telle

Birth: Jul 1878 Missouri

Spouse: **Bettis Majors** b. ~1877

Marriage: 26 Nov 1919 Orleans, Louisiana

Maude Louise Telle

Birth: Jan 1880 of New Orleans, Orleans, Louisiana
Spouse: **George Metcalf** b. ~1870
Marriage: 29 May 1901 New Orleans

Ralph Telle

Birth: Sep 1884 New Orleans, Orleans, Louisiana
Death: before 1917

Sources:

1850 Census: Catahoula Parish, Louisiana.

Wm. M. Tew age 47 m SC

Sarah Y. Tew age 45 F KY

Mariah E. Tew age 13 F LA

Charles W. Tew age 8 m LA

Emma S. Tew 6 F LA

Sarah G. Tew age 5 F LA

Wm. T. Wall age 17 m Miss.

1860 Census: Wallace Ridge, Catahoula, Louisiana

W. M. Tew 57 planter \$9000 \$5000 SC

Sarah Tew 54 f KY

Charles Tew 18 m LA

Ema G. Tew 19 f LA

Sallie G. Tew 15 f LA

1870 Census: Catahoula Parish, Louisiana. Sarah is shown as Sally Madison, age 24. She is living with her mother and 5 mo old C. F. Madison.

1880 Census: New Orleans, Orleans, Louisiana

E. Telle married dentist age: 37 IL PA NY

S. G. Telle wife keeps house age: 35 LA SC KY

E. M. Telle son age 4 LA IL LA / Ethel Telle dau age 1 MO
IL LA / Telle dau five months LA IL LA

C. P. Madison step-son age 10 at school LA VA LA

1900 Census: Orleans County, Louisiana, New Orleans, ED 100 sheet 5.

Telle, Dr. Edwin head white male Oct 1, 1843 age 56
married 26 years ILL ILL ILL physician

Telle, Sarah wife white female Apr 1845 age 55 married 26
years five children born, five children living LA SC KY

Telle, Edwin M. son white male Apr 1876 LA ILL LA
general contractor

Telle, Ethel daughter white female Aug 1878 age 21 single
LA ILL LA

Telle, Maud daughter white female Jan 1880 20 single LA
ILL LA

Telle, Ralph son white male Sep 1884 age 15 single LA ILL
LA at school

Isadore, Lorinda cook black female 1862 age 38 single
MISS MISS MISS.

1910 Census: Orleans County, Louisiana, New Orleans, ED 31 Sheet 28B, 2 May 1910.

Tella (sic) Edwin lodger in boarding house white 55 married
(first) 35 years ILL PA NY Dentist
[family has not been found on this census.]

1920 Census: New Orleans, Orleans, Louisiana ED 244
Page 3A Telle, S. J. head female white age 70 widow LA LA
LA living with 45 year old boarder.

There is a Civil War Veteran buried in the Catahoula Cemetery named C. P. Madison. Sarah could have been married earlier to him and then widowed. I can't find more information about this man.

Madison, C. P. -- VET C.S.A. Birth: --- Death: ---.

Martha Telle Cannon Letters contain this excerpt from a letter from her sister Sarah A. King written March 20, 1882. "Well I have been traveling through the south as I intimated above, have been through Florida and Georgia and stopped at New Orleans to see Edwin who visited us last summer. I found him very nicely fixed, doing splendidly at his profession, and I can assure you - you may be proud of him. He certainly is one of the smartest and nicest men I have ever known. He has three lovely little children - Edwin, Ethel and Maude. They are very pretty and very bright and Edwin is the prince of good fathers. His wife is a southern lady by birth and education, and quite the lady I can tell you. Edwin stands very high in his profession, was elected president of the Dental Association of New Orleans - which is a great honor: his practice amounts to about six thousand dollars a year. They live very expensively however and do not save much. . . "

Obituary of Edwin Telle read, "Dr. Edwin Telle, who died at his home in this city Monday, was one of the oldest dentists in the city. Born at Nauvoo, Ill., in 1843, he came to New Orleans in 1864 and after the close of the Civil war studied dentistry under Dr. B. F. Smith, an eminent practitioner of those days. In Dr. Telle's youth there were no schools of

dentistry and the art was to be learned only by a sort of apprenticeship. For the ordinary man, that was a slow and imperfect process. But Dr. Telle had a genius for the work which rose superior to difficulties and the lack of means for instruction drew him into original research, which developed his powers, and early in his career placed him among the leaders of his profession. Many methods of treatment and appliances now taught in the schools were devised by him, and his reputation was such that patients came to him from distant cities and even from abroad. When advancing age forced his retirement some five years ago it brought dismay to many a household, which, during the memory of its oldest member, had known no other dentist. It is indicative of his character that children, for all the pain he had to give them, loved and trusted him. His death removes a fine, upstanding man and a useful citizen.

Dr. Telle is survived by his widow, who was Miss Sara Tew, of Catahoula parish, and by three children, Edwin M. Telle and Miss Ethel Telle, of New Orleans, and Mrs. George Metcalf, of Greenville, Miss., and by a stepson, Charles T. Madison."

New Orleans Greenwood Cemetery Records, FHL # 0961723. When died: April 16, 1917; where born: Nauvoo, Illinois; buried: April 17; Dr. Edwin Telle, age 73, male, white, cause of death: cerebral hemorrhage. Pine coffin, lot 24, orange and rose, \$3.

Papers of James Reynolds give Edwin's birth date as 20 Oct 1842. The 1880 and 1910 Census and his obituary are consistent with the 1843 birth date. The 1850 Census says 1841. The 1900 enumerator wrote in Oct 1, 1843 where the census had boxes for month and year. According to the LDS Temple Records, Martha Telle Cannon believed his birth to be 18 Oct 1843, and is the date I have chosen to use. Still, I am aware that his brother Edwin was born 7 months later, according to existing records.

William M. Tew / Sarah Young Grayson Wall

William M. Tew

Birth: 30 Sep 1803 South Carolina
 Death: 22 Jan 1886 Catahoula Parish, Louisiana
 Burial: Harrisonburg Cemetery, Catahoula, Louisiana
 Marriage: 28 Jan 1836 Quachita Parish, Louisiana

Sarah Young Grayson Wall

Daughter of **Thomas Grayson / Sarah Stewart**

Birth: 14 Jul 1804 Christian County, Kentucky
 Death: 30 Jan 1880 Catahoula Parish, Louisiana
 Burial: Harrisonburg Cemetery, Catahoula, Louisiana

Children:

Mariah E. Tew

Birth: 1837 of Catahoula Parish, Louisiana
 Marriage: **W. H. Scales** 6 Sep 1853

Laura Jane Tew

Birth: 7 Apr 1840 of Catahoula Parish, Louisiana
 Death: 15 Sep 1849

Burial: Harrisonburg Cemetery, Catahoula, Louisiana

Charles W. Tew

Birth: 1842 of Catahoula Parish, Louisiana

Emma S. Tew

Birth: 1844 of Catahoula Parish, Louisiana

Marriage: **F. H. Farrar** 20 Dec 1860

Sarah Grayson [Sallie] Tew*

Birth: 1845 of Catahoula Parish, Louisiana

Death: 2 Feb 1922 New Orleans, Orleans, Louisiana

Marriage: **Madison** Possibly about 1868

Child: **Charles T. Madison** b. 1870 Louisiana

Marriage: **Edwin Telle*** 1843 - 1917 27 Oct 1874

Sources:

Cemetery Records: Louisiana, Catahoula Cemeteries FHL # 976.374 V3s, has records of Laura Jane Tew, Sarah Y. Tew and William M. Tew.

1850 Census: Harrisonburg, Catahoula, Louisiana, 182.

Wm. M. Tew age 47 planter SC

Sarah Y. Tew age 45 KY

Mariah E. Tew age 13 LA

Charles W. Tew age 8 LA

Emma S. Tew age 6 LA

Sarah G. Tew age 5 LA

Wm. T. Wall age 17 MISS [Sarah's son by her 1st mg.]

1860 Census: Wallace Ridge, Catahoula, Louisiana

W. M. Tew 57 planter \$9000 \$5000 SC

Sarah Tew 54 f KY

Charles Tew 18 m LA

Ema G. Tew 19 f LA

Sallie G. Tew 15 f LA

1870 Census: Harrisonburg, Catahoula, Louisiana.

Tew, Sarah J. age 60 F white keeping house KY

Madison, Sally 24 f white LA

Madison, C. F. 5/12 m white LA

Hawkins, Mary age 30 f black house servant MD

Hawkins, Caesar age 2 m black LA

Coatney, Clara age 8 f black LA

1920 LA, Orleans, New Orleans ED 244 Page 3A

Telle, S. J. head female white age 70 widow LA LA LA living with 45 year old female boarder.

Louisiana Marriages to 1850, FHL 976.387 V28h William M. Tew - Mrs. Sarah Y. Grayson Walls (sic) 28 Jan 1836.

Louisiana Marriages:

Maria E. Tew, W. H. Scales, 6 Sep 1853, Catahoula, Louisiana // Emma G. Tew, Farrar, F. H. Jr, 20 Dec 1860, Catahoula, Louisiana.

The obituary of Edwin Telle named Sarah as "Miss Sara Tew," although the 1870 Census clearly indicates her first husband was Mr. Madison, name and dates unknown. The Catahoula Parish Cemetery had this burial: Madison, C. P. - VET C.S.A. [no dates.]

Louisiana Vital Records provided marriage dates and spouses' names and ages. Sarah's middle name of Grayson was in her death record.

Francis Poncett Wall b. ~1795 of Berry Hill Plantation, Fort Adams, Wilkinson, Mississippi

Son of **John Wall / Sarah Lovelace**

Marriage: 27 Oct 1825 Catahoula Parish, Louisiana

Sarah Young Grayson [see above]

Will Probated: 8 Oct 1835 of Wilkinson County, Miss.

Children:

Alexander Wall abt 1826

Alfred Wall abt 1828

Sarah Caroline Wall 1831- 1907

William T. Wall b. 1833 Mississippi

Francis P. Wall is listed in the 1830 New Orleans Census. Quachita Parish with 2 males under 5, 1 male between 30-40, 1 female between 20-30.

Will Records: Wilkinson County, Mississippi, 1814-1836, page 459, 8 Oct 1835. The court ordered that letters of administration be granted to Sarah Y. Wall on the estate of Francis P. Wall, dec'd, on her entering into bond in the sum of \$20,000 with (hard to read and understand) John L. (?) Wall and Alexander E. Wall, as her securities bond taken and oath administered.

Lewis Telle

Lewis Telle

Son of Josiah Lewis Telle / Amelia Rogers

Birth: 19 Apr 1844 Nauvoo, Hancock, Illinois
Death: 17 May 1884 Hot Springs, Garland, Arkansas
Burial: Hot Springs, Garland, Arkansas

1850 Census: Carthage, Hancock, Illinois, Carthage. Lewis Telly (sic) age 44 male carpenter \$300 bp: PA
Rachael Telly age 38 female bp: PA
Edwin Telly age 9 male bp: MA (sic)
Lewis Telly age 7 male bp: MA (sic)
Amelia Telly age 1 female bp: ILL.
Lewis' net worth was reported to be \$300.

Historical records verifying data for Lewis Telle are sparse to non-existent. The 1850 Census indicates that Lewis lived with his father Lewis and step-mother Rachael after the death of his mother Amelia in 1846. It's probable Rachael or possibly even a neighbor spoke with the enumerator, as the birth place and dates for Lewis and his brother Edwin are clearly guesses. The only other record found was a Funeral Home record.

However, the letters of Martha Telle Cannon have many references to her brother Lewis Telle. Edwin Telle wrote his sister Martha in a letter dated June 8th, 1867, "I have not heard from Lew for a long time. Did you write to him when you learned that he was still at Helena? The Indians being so hostile, I would like to hear from him often. I wish that he would leave that Country all together when he does come back. I hope that he may find something to do better than Steam boating... [post script] I had the pleasure of receiving a letter from Lew this morning. He is still at Helena, was well and was doing pretty well when he wrote. He tried mining for about six weeks this spring. Says that it was a complete failure... Then he was working for wages at the rate of \$6 per day. He intends to come to the States or go to Salt Lake some time during the year. I was afraid that he would join a company to fight the Indians. His letter dispersed all such fears."

In a letter from George Q. Cannon (residing in Washington D. C.) to Martha Telle's half-sister Sarah Ann King in March, 1880, he wrote, "Your favor making inquiry respecting my wife, Mrs. Martha Telle Cannon, has just reached me. I am happy in being able to inform you that she is alive, and as I learn by letter from her a few days ago, in the enjoyment of good health. It is sometime since she heard anything from her brother Edwin. . . . Lewis visited Salt Lake City in 1869. We tried to persuade him to stay and get a business education at a commercial College there; but he thought he had better turn East. The next we heard of him was through Edwin; he wrote that he was in Texas."

George apparently sent letter Sarah Ann's letter to Martha, who promptly wrote Sarah Ann. This letter to Martha was written the next month. "Your kind letter came this morning and I was surprised to see how little time is required to send a letter to Utah and receive a reply. I have also had a letter from Edwin and his wife giving very favorable account of them. . . . Lewis is somewhere in Texas, they did not know where. I have also had a letter from my brother George. Poor fellow! He is still on the river, his farming, I guess, did not amount to much. I want to see him very much and if he does not come East to see me, I shall certainly go to St. Louis to see him."

His letter dated 18 May 1884, Edwin said, "Dear Sister... Brother Lewis' last card to me came yesterday. Just before getting it I rec'd a telegram from Dr. Wm. H. Barry at Hot Springs who informed me that Lewis was dangerously ill; this morning rec'd another dispatch informing me of his demise; and asking what disposition to make of his body. I have requested by telegraph that he have a plain respectful burial. . . . During Feb I rec's a letter from Lewis which was the first direct word from him in about 16 years. At that time he was in the Hospital at Vicksburg where he had been for several months. I mailed him money at once, on receipt of which he came here. He had the best of medical attention and his other wants were liberally supplied; he left here on the 15th of April, feeling improved to such an extent that he hoped soon to be able to go to work. He supposed that bathing at Hot Springs would help him. He arrived there during a very bad spell of wet weather; from his card I infer that he contracted pneumonia which terminated his earthly career. Last fall while working in the swamps of Mississippi he contracted rheumatism of a severe type, and later had much trouble with his eyes. . . . I rendered him assistance which he stood very much in need of, without asking any questions. He was a hard working man who did not provide for the future."

Gross Mortuary's Funeral Home Records (FHL 976.741/H1 V2g) show that Lewis Telle died 19 May, 1884. Edwin paid for a box, grave and hearse for \$15.

Time line for **Martha Telle Cannon** 1846 - 1928

Intense persecution of the Mormons in Nauvoo peaked in the winter of 1845-6. Lewis and Amelia did not cross the Mississippi River with the rest of the Saints heading West in February of 1846. It's probable that Martha's father Lewis took his sons and pregnant wife 120 miles south to St. Louis for safety where Martha was born on 28 May **1846**. Likely Amelia's pregnancy was a factor in that decision. Perhaps Lewis' daughter Sarah Ann's account of his disenchantment with Church leaders also played a part. We will never know if Sarah's animosity towards the Mormons was influenced by the Oakley family's hurt and disappointment after Tabitha's death in 1840, or if Lewis' dissatisfaction with the church was as intense as she believed. Another important piece of information to consider is that Amelia's parents and most of her siblings did not stay with the main body of Saints, either. Rather than live in Winter Quarters, her family members settled in small communities in Iowa. Even so, two sisters, two brothers and her parents were in Utah by 1852. The family of George and Hester Rogers Beebe, who raised Martha, did not move to Utah until 1876. Lewis and Amelia might have intended to join the Saints later, as the Beebe family eventually did.

Summer 1847 Martha's mother Amelia was shot.

29 Nov 1847 Martha's mother died.

Spring of 1848 Lewis gave Martha to Amelia's sister Carolyn Rogers Daniels, who had come from Polk City, Iowa for her. Upon her return to Iowa, Martha was adopted by Amelia's sister Hester and raised there.

1 Jan 1856 Martha's father died in Illinois.

1860 the Beebe family traveled to Utah by ox cart and had ordinances performed in the Endowment House in Salt Lake City. They returned to Iowa after seeing difficult conditions in Utah.

About **1865**, Martha graduated from Iowa University.

1866, Martha went to Utah by herself.

1867 taught school in the 14th Ward Schoolhouse.

16 Mar 1868, Martha married George Q. Cannon.

1870 - 1888 nine children were born to Martha.

1888 Because of intense persecution against polygamist wives, Martha took eight of her nine children to Colorado and lived under an assumed name.

Abt 1879 Martha moved to the Cannon farm in SLC.

12 Apr 1901 George Q. Cannon died.

About **1903** Martha moved to 77 E. Street in SLC.

~1880 - 1927, Martha did genealogical research and was a worker in the Salt Lake Temple.

5 Feb 1928 Martha died in Salt Lake City, age 82.

In her autobiography, Amelia's sister Caroline Rogers Daniels Smoot wrote, "My father and mother, Mrs. Beebe and husband, and myself and husband and my baby boy were all living in Iowa . . . 10 miles from what now is Fort Des Moines, the capitol of Iowa. At that time, 1847, it was just a small city. At the time my sister was shot and

commenced to get better, she would not let anyone write to us. She said 'wait till I get better, Mother will feel so bad about it.' So the first we heard about the accident was the day she was buried, for after her relapse she went very quickly and we were 200 miles away, and no means of reaching her, only by a lumber wagon. Amelia, on her death bed, made her husband Mr. Telle promise to let her mother have her little baby girl named for her mother. The next spring in April of 1848, I engaged my passage with a couple of neighbors . . . who were going to Keokuk for goods. I started with my baby on what seemed a very big undertaking for me at the time, camping out by the roadside or in a farmhouse, sometimes rough roads, rain or shine, sometimes quite sick. My daughter Maria was born in a few months after I returned home. . . . My sister Hester . . . had lost her baby at 17 months old. When I brought the motherless one home, she asked mother to let her take the baby and raise the motherless baby in the place left vacant by her own little Martha, both named for Grandma Rogers. . . . Mother let her keep her, [Martha] is living today, 1910."

Obituary: "Funeral services for Mrs. Martha T. Cannon, 81, widow of the late Pres. George Q. Cannon, who died Sunday at the home of her daughter, Mrs. C. Clarence Neslen, will be held Tuesday, Feb. 7, [1928] at 1 p.m. in the Twentieth ward chapel, G. street and Second avenue. Mrs. Cannon had been in good health until Jan. 24, when she suffered a partial stroke from which she did not recover. She was born May 28, 1846, in St. Louis, Mo. Her father, Lewis Telle, and mother, Amelia Rogers Telle, both died in her early childhood and she was adopted into the family of her aunt, Mrs. George Beebe. With them she went to live in Polk City, Iowa, in which place she spent her girlhood. Her people having joined the Church, she accompanied them to Utah when she was about 15. Shortly thereafter the family returned to Iowa, where Mrs. Cannon entered college. In 1866, she again set out for Utah without her family. On arrival in Salt Lake, she engaged in school teaching and continued therein until her marriage in 1868. There have been born to her nine children, all living Her sons, Willard and Espy were absent in Los Angeles until Saturday evening when in response to news of her serious condition, they left at once for Salt Lake, arriving Sunday evening." At her funeral Orson F. Whitney said of her, "I presume there are many here who knew Sister Cannon much better than I did, but I doubt if there are any who had more respect for her. She always struck me by the dignity of her appearance, her personality, and by her amiable disposition. She was a woman among women. She had a queenly dignity and was a genuine lady."

George Quayle Cannon¹ / Martha Telle

George Quayle Cannon

Son of: **George Cannon / Ann Quayle**

Birth: 11 Jan 1827 Liverpool, Lancashire, England
Death: 12 Apr 1901 Monterey, Monterey, California
Burial: 17 Apr 1901 Salt Lake City Cemetery
Marriage: 16 Mar 1868 Salt Lake Endowment House

Martha Telle*

Daughter of **J. Lewis Telle / Amelia Rogers***

Birth: 28 May 1846 St. Louis, St. Louis, Missouri
Death: 5 Feb 1928 Salt Lake City, Salt Lake, Utah
Burial: Salt Lake City Cemetery
Children:

Hester Telle Cannon

Birth: 16 Feb 1870 Salt Lake City, Salt Lake, Utah
Death: 26 Oct 1936 Salt Lake City, Salt Lake, Utah
Burial: Salt Lake City Cemetery
Marriage: 3 Sep 1902 Salt Lake City
Spouse: **Daniel Brigham Hill Richards** 1853 - 1939

Amelia Telle Cannon

Birth: 16 Feb 1870 Salt Lake City, Salt Lake, Utah
Death: 17 Jan 1937
Marriage: 28 Sep 1892
Spouse: **William Henry Chamberlin** 1870 - 1921

Lewis Telle Cannon

Birth: 22 Apr 1872 Salt Lake City, Salt Lake, Utah
Death: 10 Oct 1946 Salt Lake City, Salt Lake, Utah
Burial: 14 Oct 1946 Salt Lake City Cemetery
Marriage: 12 Jun 1901 Salt Lake City
Spouse: **Martha Maughan Howell** 1879 - 1968

Brigham Telle Cannon

Birth: 3 Aug 1874 Salt Lake City, Salt Lake, Utah
Death: 9 Nov 1954 Salt Lake City, Salt Lake, Utah
Spouse: **Cecelia Elaine Farrell** ~1874 - 1918
Marriage: 11 Oct 1905 Omaha, Douglas, Nebraska
Spouse: **Margaret Schram** b. ~1874
Marriage: 1923
Spouse: **Melva Irene Bawden** b. ~1874
Marriage: 7 Sep 1946 Salt Lake County, Utah

Willard Telle Cannon

Birth: 20 Jun 1877 St. George, Washington, Utah
Death: 29 Dec 1937 Salt Lake City, Salt Lake, Utah
Marriage: 4 Apr 1900 Salt Lake City
Spouse: **Caroline Young Croxall Cannon** 1875-1955

Grace Telle Cannon

Birth: 1 Jan 1880 Salt Lake City, Salt Lake, Utah
Death: 25 Sep 1945 Blackfoot, Bingham, Idaho
Burial: 4 Oct 1945 Salt Lake City Cemetery
Marriage: 26 Oct 1905 Salt Lake City
Spouse: **Charles Clarence Neslen** 1879 - 1967

Radcliff Quayle Cannon

Birth: 1 Aug 1883 Salt Lake City, Salt Lake, Utah
Death: 7 Apr 1961 Salt Lake City, Salt Lake, Utah
Burial: 11 Apr 1961 Salt Lake City Cemetery
Marriage: 22 Jun 1911 Salt Lake City
Spouse: **Maude Jennings Riter** 1888 - 1955

Espy Telle Cannon

Birth: 16 Jun 1886 Salt Lake City, Salt Lake, Utah
Death: 24 Jul 1971 Chalfont, St. Giles, Buckingham, Eng
Marriage: 7 Sep 1910 Salt Lake City
Spouse: **Alice Yates Farnsworth** 1885 - 1952

Collins Telle Cannon*

Birth: 31 Jul 1888 Salt Lake City, Salt Lake, Utah
Death: 28 May 1961 North Rim, Grand Canyon National Park, Arizona
Burial: 2 Jun 1961 Salt Lake City Cemetery
Marriage: 20 Jan 1915 Salt Lake City
Spouse: **Ida May Burton*** 1894 - 1983

Sources:

Family Records of Ida May Burton Cannon

George Q. Cannon had four other wives:

Spouse: **Elizabeth Hoagland** 1835 - 1882
Marriage: 11 Dec 1854 Salt Lake City, Salt Lake, Utah
Spouse: **Sarah Jane Jenne** 1839 - 1928
Marriage: 11 Apr 1858 Salt Lake City, Salt Lake, Utah
Spouse: **Eliza Lamercia Tenney** 1845 - 1908
Marriage: 29 Jul 1865 Salt Lake City, Salt Lake, Utah
Spouse: **Caroline Partridge Young Croxall** 1851 - 1901
Marriage: 3 Nov 1884 Salt Lake City, Salt Lake, Utah

George Q. Cannon wrote George and Hester Beebe on February 29, 1868. It reads in part, "You are probably sufficiently acquainted with the habits of our people to not be surprised at what I am about to write. I have made the acquaintance of your adopted daughter and niece, Miss Martha Telle, since her arrival here, and have become much attached to her. I have made a proposal of marriage to her, which she has been pleased to accept. It would give us great pleasure to have your approbation of our marriage. . ."

¹George added his mother's maiden name as his middle name in the 1850's.

Here Lies The Little Boy Who...

Collins Telle Cannon

January 11, 1952

Presented at the Annual GQC Family Reunion

Julian, our program committee chairman, in discussing with me some of the proposed arrangements for this annual party suggested that I take part on the program. I asked him if he had anything special in mind that I could contribute. He suggested that I might relate some incidents of our life on the farm that had not hitherto been repeatedly related. Well so far there seemed nothing especially difficult in that assignment since as all of the younger ones of our generation know there is a tremendous anecdotal field yet to be exploited. Julian suggested that I present, so to speak, a pebble's eye view of a mountain, not too fulsomely, but honestly and perhaps a little humorously. My life paralleled father's but a very short time and during that time there was little that seemed humorous. The responsibility of being a son of George Q. Cannon and at the same time keeping out of his sight seemed overwhelming. However, time has removed the anxieties and responsibilities and there were countless situations that were amusing.

Father was a mountain. He wasn't born one, nor was mountainhood thrust upon him. He achieved mountainhood. Some few of his contemporaries were great because of birth. Many of them were great because circumstances forced them - they just had to be great and it really wasn't difficult among mediocrity. Father was great, not because of, nor in spite of circumstances but very simply because the elements of greatness were in him. I have been assured by my elders who were in a much better position than I to evaluate his true worth, that he would have been great in any age or under any circumstances.

It is historically well established that when strong and straight thinking leadership was needed in the eighties and early nineties during which period it was a case of this people's surviving or perishing, that this leadership was supplied by G.Q.C. He piloted this stricken people through the difficult transition period of open rebellion to the Federal Government to agreed compliance with its laws. He accomplished this great reform if you please without the hearty co-operation of many of his high-in-the-Church contemporaries. Some of these were senile --- incapable of constructive assistance but indeed many others were actively hostile to any idea of abandoning, in any degree whatsoever, a divinely promulgated way of life. Time has already shown the wisdom of G.Q.C.'s leadership in this vital matter. Well, so much for a pebble's view of a mountain.

It was during these full times that I came along. It is easy to understand that I of all Geo. Q's children was the least known to him. There was a disparity of nearly 65 years in our ages. He was intensely preoccupied with affairs of

church and state and a strict compliance with a manifesto of his authorship caused him to spread himself mighty thinly around his large families. The very thinnest spreading of all, it then seemed to me, was at our house. How easy it is then to understand a lapse of memory on his part that concerned me.

I was about eight and one day I came upon Father and Uncle Angus M. on Main Street. Before I go further with this anecdote I must elaborate a little for the benefit of younger members of the family who are here tonight. Uncle Angus was a kisser. He kissed all and sundry, young and old, male and female, alike and it didn't matter whether it was on Main Street or wherever. Father was a little like that too. Uncle Angus had grandson twins, sons of Angus M. Jr. They were called Jack and Chick. They were about my age. Now these facts may at this point seem unrelated but they weren't -- listen. I had chanced upon Father and Uncle Angus and I was attempting to slide by unnoticed on account of my dread of the kissing ordeal and my awe of my Father. Angus spotted me, halted me and you guessed it--he kissed me. It was all right, for I was only seven or eight and so small. Father looked on and said, "Angus, which is that, Jack or Chick!!" My world tumbled about me. I was instantly shocked out of my bashfulness and awe and I cried out, "No, no, Pa! I ain't Jack or Chick! I'm Aunt Martha's little boy." To this day, almost, I can see Father trying to cover his embarrassment and at the same time I see Angus nearly doubled up in mirth. As far as I know, Angus repeated this episode very few times. It seemed to be a secret between him and me and I often saw in that lovable twinkle in his eyes something especially for me that made me think he remembered what, at its happening, seemed such a tragedy. Once later Angus nudged me playfully in the ribs and said "Jack or Chick" and then laughed uproariously. His mirth healed my wounded vanity.

Father's memory of people, their personalities and faces was colossal. He was proud of it. He was noted for it. In extenuation, then, of what seemed a gross and unthinkable memory lapse on his part I should say this of the incident just related. I approached Father and Angus from the rear. In attempting to pass them I exposed only my rear. I dare say that if Father had ever changed me he would have recognized me.

During the nineties on the farm the family entered a period of comparative prosperity. Mercantile, Banking and Mining ventures of Father's turned out well. Some of the boys and girls were sent East to college. We were able to dress better though never quite so well as Father. He was always immaculate and really stylish. Life was easy -- I might say idyllic for us youngsters. There was rafting and boating on the pond, swimming in the Jordan, skating in season and horses to ride. We had parties - dances - we were becoming old enough to take interest in that. We had a really good tennis court and there were always enough of us to form two

teams for rounders of shinny. We had night games - run sheep run and the like -- everything in fact to delight youngsters. Oh, it was a happy period in our young lives. There was lots of work to be done around such a place as ours. We didn't have to do much of it though. There were hired men for that, sometimes as many as four or five to look after the extensive lawns and flowers, to put up the hay in summer and the ice in winter - to take care of Father's team and elegant closed coach and to drive him to and from his office in the city. Our personal chores were few and easy -- easy to neglect too and it didn't seem to matter much. Oh it was an easy life.

Didn't we have to milk cows you ask? Well yes, some of us did and it almost spoils the picture I have drawn. Traditionally this task fell to the youngest in each family when he reached eight years.

One of my cows was a pet -- she was small -- she was named "Tiny." She had only three and one-half milk outlets. You know, milking is a matter of rhythm. Rhythm in milking is as important as it is in ballet dancing. I always got along very nicely with the first half of the job of milking Tiny -- but the last half -- O dear -- can you imagine Pavlova performing with one of her legs off at the knee?

My other cow was named "Quick Foot." She was well named. She had to be tied down for milking. It was an arduous task to be sure. All who ever had to do with this creature became masters of blasphemy -- even gentle Rad. These two animals were typical of Father's whole farming operation -- poor. The horses, though we loved them, were poor - the carrots and cabbages were too. The pears, apples, gooseberries and currants hardly fit to eat - the hay was full of fox tail and the potatoes full of blight. Father loved all of this any way. He thought he was a farmer. None of us ever thought he was though.

Father traveled extensively. He was away on church business for long, periods of time. He wasn't much of a hand to bring back presents from these trips nor to give presents at Christmas or on birthdays. There were exceptions, of course. He gave me a five dollar gold piece and a Bible once. The money went -- poof! -- the Bible is still brand new.

Father bought five Steinways all at one time, presents to his daughters. Years later the dealer proudly showed me the yellowed invoice. He shipped from the East a whole carload of silk brocade furniture -- five or six sets, I think.

Just at this time, Utah was entering Statehood. There was to be a grand inaugural ball in the Salt Lake Theatre. All of the high fashion of the new state were to be present including, of course, father and his. Need for the almost universal, practical and unrevealing Mother Hubbard dresses no longer existed in our families. It was now proper that Geo. Q's wives be more appropriately garbed, particularly for the

grand approaching event. He brought back from the East the necessary dress goods suitable in style and quantity, I'm sure. The family dressmaker was set to work to prepare the gowns. She was a conniver with a depraved sense of humor. She arranged the selection of patterns -- and the fittings with each of the wives separately. They didn't know all of the pieces came from the same bolt.

The gala night arrived, the high fashion of the state was there. Father was there with his five -- or was it six wives on his arm. A fashionable lady from the Eagle Gate District was heard to say, "Wasn't it quaint of Brother Geo. Q. to dress his wives all alike?"

A dreaded event in our lives on the farm was the family meeting. Some of these meetings were for all -- some were for specially selected groups. They were always important and were not to be avoided. By means of them Father was able to keep somewhat in touch with us. Opportunities to see us individually so seldom occurred.

One of these meetings I recall vividly. It included only the group then known as the "Farm Kids" -- Rad, I believe, and down to me in age. This meeting was held in the farm house. It had a very special purpose.

It seems that some of us were showing some vicious tendencies -- symptoms perhaps of turpitude. Our ages ranged from about seven to twelve and so we were at about the right age for the development of those tendencies. Father was extremely watchful of and alert for such tendencies. He's had plenty of experience doubtless with our large number of elder brothers.

The subject was opened abruptly -- there was no softening of the impact of the whole thing on us. None was intended, either. To me, it seemed brutal. We were instructed to confess and express repentance each in turn, commencing with the eldest of us. It was a torture chamber heavy with inward emotion and outward tears. There was no show of bravado -- there never was in Father's presence.

The confessions came forth -- haltingly in some cases but thoroughly in all. There was no equivocation. One didn't equivocate with Geo. Q. Cannon. Too soon my dreaded turn came. I was the youngest, I was little, I was but a lamb. I hadn't sinned. I'd nothing to confess. I hardly knew what it was all about. I was only just emerging from the birds and bees stage. No - there was nothing to confess, but there was an opportunity to right all of the wrongs that had been heaped on me and mine all during the seven or eight years of my life. My jealous fires were burning. I had been neglected - my Mother had too. She hadn't fine clothes nor jewels. She didn't go traveling to far away places in fine style and take me along. She didn't have a side board in her dining room and she wanted one -- in short she and I didn't belong - we were not wanted. This was my confession. It all came

out of me in soul tearing sobs. Well -- it was earth shattering to our little world.

I can't remember going home. I can't remember how the night passed. I can't remember how the subsequent summons came, as come I was sure it would. ---- It came ---

At the appointed time I walked "the last mile" alone. I mounted the long steps to the farm house. I was so alone, but it didn't matter. Nothing mattered. It was to be unique, the only -- only time I was ever to be with my Father alone.

I sat on the edge of a straight chair. Father leaned gracefully at the fireplace with one elbow on the mantle. He was always graceful. No word had been spoken. None had been needed. I knew I was to be dispatched. I knew I wouldn't grow up to be a locomotive engineer or a pirate or a watchmaker. I only hoped they would put me in a little box lined with soft white cloth and bury me on the green hillside. Then perhaps some kind person would pass and scatter some seeds on the little mound and then in the spring after the snow had melted, some crocuses and dew drops might grow up and hide the little stone on which would be inscribed the awful words "Here Lies the Little Boy Who Sassed George Q. Cannon."

Well sir, it didn't turn out like that at all. Neither of us had broken the silence. Father left the fireplace and put his hand on my shoulder gently. He spoke -- gently -- not as a brutal man to an imaginative uncouth and rude child, but as a gentleman to a gentleman. He didn't descend to my level -- he raised me to his.

He recounted patiently -- somewhat painfully too, I seem to remember, some of the things he had lived through down the years. He told me of the cruel Edmunds Tucker Act, a thing I'd never heard of. He told of the houndings of the U. S. Marshals, of his being a fugitive with a price on his head like a common criminal, of his attempt to escape by jumping from the train away off in the desert in the Promontory Country. He told me of the resulting injury and of the succor of humble friends away out there. He told me of his subsequent capture and incarceration.

He told of the issuance of a manifesto which he hoped would ameliorate a situation out here in Utah that had become intolerable. He told me of his determination to accept that manifesto to the letter - and then - finally and patiently, oh so patiently, I remember, he told me exactly why he decided to live out the rest of his days in the manner in which he was living it - with one wife only. I was so small to be told these things and I could hardly grasp them but oh how completely soul satisfying it all was. I was in a dream. I retraced the former "last mile." It was a short one now. I had a song in my heart. I knew now that I wasn't just so much polygamous spawn. I was George Q. Cannon's little boy.

Reminiscences of the Old Cannon Farm

Lewis Telle Cannon

January 1st, 1942

Presented at the Annual GQC Family Reunion

In discussing the program for this year's celebration it was suggested by the General Committee that it should by all means include some reminiscences of the old Cannon Farm where so many of us lived so happily for so long a time. The task was given to me.

My own recollections carry me back to a time before we lived at the Farm; inasmuch as these reminiscences are to be my own, they will naturally be more or less personal.

My mother moved to the farm with her family sometime about 1879. The family comprised then the twins, myself, Brig and Willard who was the baby, he having been born at St. George in '77. We first lived at the Farm House with Aunt Elizabeth. Then father built the School House, had it subdivided with temporary partitions into several rooms, and mother moved there until her own house was completed.

Aunt Sarah Jane lived at that time, as I recall it, in the old log house, just west of where the Portland cement plant now stands. I can't recall just when Aunt Eliza moved to the farm or where she lived at first.

Grace was born Jan. 1st, 1880, while we lived in the School House. The night she was born, (it was midwinter and very cold), they routed me out of bed and sent me over to Aunt Sarah Jane's to get me out of the way; they evidently thought that my presence there would be embarrassing, that I was too precocious and might learn too much about the "facts of life." At any rate, I had to get out in the middle of the bitter cold night; and when I got over to Aunt Sarah Jane's I found Will and Neph Hansen already there in bed with Hugh and Angus; and the only thing I could do was to get into the same bed with them, five of us together. That would seem to me today too much of a crowd.

Well, along about that time children of a school age were beginning to be fairly numerous down on the farm; so it fell to my mother's lot to carry on a school, she having been, previous to her marriage to my father, a school marm for a couple of years; my first school days, and possibly they were the first for a number of the other children, were those with my mother as teacher.

Most of the incidents connected with that experience have now faded from my memory, but I recall one that created a diversion: we were all engaged one afternoon reciting our lessons when Mamie, our oldest sister, noticed that the cat, which had been curled up on a chair nearby, was acting very strangely. Mamie continued to watch the cat and finally could not restrain herself; she burst out with, "I wonder what is the matter with that cat." I was sitting near and I spoke up

immediately and impulsively saying, "Oh, nothing, she's just having kittens." It I didn't realize at all what I was saying and I do not know what caused me to say it; but a few minutes' investigation proved it to be true. The excitement was too much for us kids; it was impossible for us to get back to study, so Mother Cannon dismissed school for the day.

After living a time in the old school house, mother's house was completed immediately to the South and we moved in. Thereafter the school house was converted back into a real school house and our cousin, George M. was installed as Teacher, he having recently finished a teaching course at the University of Utah. I seem to recall, however, that between my mother's school and George M's, we did attend school for a short period at Aunt Sarah Jane's house with Frank as the teacher. The only definite recollection of that period that remains with me is the word "jocund," and Frank's drilling us in a poem which contained the line, "Jocund that the morn is nigh."

George M. was our teacher for, was it one or was it two years? I am not sure. One incident which concerns him and this period stands out more vividly in my mind than others. He was just at the age when girls interested him and we used to kid him about them and about getting married; one day, however, it got to the point where he offered to bet us, (there were four of us just then present, Angus, Hugh, David and myself) \$2 each (a large sum for those days and especially for us kids) that we would be married before he was. We took the bet but he did not embarrass us by insisting that we "put up or shut up." The bet was simply recorded in our memories and there were no stakes or stake holders. Actually it was not long until George did become engaged and then married to Addie Morris. We boys were happily surprised shortly thereafter, and tickled beyond measure, when he sent down \$8 to be distributed to us four, \$2 to each; that seemed a lot of money to us in those days.

George M. was succeeded as teacher of our school by Sondra Saunders, just out of the University; he taught two or three years, I am not sure which. He in turn was succeeded by an Englishwoman, Emily Batt, a cripple who walked with the aid of crutches. The most definite thing I can remember about her is the use of the word "dawdle"; it was new to us. She used to say to us, Brig particularly, "Don't dawdle."

It was about this time that father conceived the idea of making the school count for something more than an elementary one. The children were growing up. Some of them, Mamie and Angus particularly, had already started at the University which was then hardly more than a High School. Karl G. Maeser had lately arrived in Utah and his fame as a teacher was spreading abroad. Another German convert by the name of Frederick W. Schoenfeldt had also arrived in Salt Lake; he was employed in the shoe department of the ZCMI, but his German training and

education fitted him for a more important role. Father set out to secure him as our school master, feeling that, although he would have to pay much more than he had been paying, it would be well worth it. Bro. Schoenfeldt debated the matter some time but finally shrank from the task and declined it. Who can tell what might have happened if he had accepted; we might have all been "Hitlerites" by this time.

The older members of the family will remember the three seated carriage or wagon, or bus, or whatever it might be properly called; we ourselves called it the "big carriage." It was, however, a well known conveyance wherever we went and was generally known as the "Cannon Hearse." It took us to school after we started to go to school in town; it took us to Sunday school clear over to the so-called Farmer's Ward, over on State St. below 17th South. We were members in those days of that far-a-way Ward.

The incident I am about to relate had something to do with the old three-seat the big carriage so-called. Father cautioned us boys many times not to hang on the back of this or other conveyances, a thing which boys were very prone to do in those horse-and-buggy days. On a certain Sunday in early December, 1882, Hugh and I were running behind and hanging on to the rear of the big carriage. Angus was driving and some of the family were with him, on their way to Sunday afternoon service in the Salt Lake Tabernacle.

I attempted to climb in the carriage from the rear while it was speeding along. I put my foot on a rear step; it slipped off and directly into the wheel revolving nearby, throwing me across the rear axle. It is reported that I let off a loud scream coupled with the command, "Stop, brethren, stop." Apparently Angus heard the command and did stop. Hugh who was by me, disentangled me from the wheel, lifted me out and told me to stand until he could get a better hold in order to carry me to our house nearby. I had regained consciousness and when I attempted to stand I noticed that my right leg collapsed under me. It was broken.

Angus came around to the back while this was going on and, calling to mind Father's repeated warnings about the danger of hanging on behind, remarked, "It serves him well right." He little realized just then how serious was my injury. This accident happened about 1:30 in the afternoon. Our then teacher, Sondra Saunders, went to town for the Doctor but it was several hours before he succeeded in getting one; and it was dark before the Doctor had my leg bandaged in splints.

I was naturally in great pain; so the Doctor when he went back to town prescribed and sent down a pain killer. When it arrived, my mother and Bro. Saunders read the prescription which said "apply ten to twenty drops." They pondered the instruction very carefully; they were of the firm opinion that the medicine was for internal use; but because the instruction was so definite, "to apply," and also because opium was a powerful drug, they were afraid to disregard

the instruction. So they uncovered my bandaged leg and dropped from ten to twenty drops of the brownish medicine directly onto the new white bandage which was wound around the splints.

A short while afterward, they asked me how I felt; and I, who had witnessed all this and knew that the intended effect was a lessening of the pain, answered that I felt better. And I guess I really believed it at the time. The sequel of this particular event came the next morning when the Doctor arrived for his visit. He noticed the dark brown stain and asked, "How come?" When he got the answer he could hardly control himself for laughter, and he made some sarcastic remarks reflecting on the intelligence of the school teacher who had a guiding hand in the proceeding.

It is said that the Doctor at first was all for cutting off my leg, but that my mother stood firm against the idea. All praise to her. Even though the leg failed to keep pace with the other one in growth, it has served much better than a wooden one. Some years later when I consulted the celebrated Dr. Mixter in Boston, to see if he could suggest anything to improve my situation, he replied, "Nothing, unless you want me to take an inch off the sound leg and add it to the injured one." I declined the offer, but did suggest to Sylvester later that he give me an inch from each of his legs, which he could easily do without noticing it. He also declined.

Before I close this incident it might be proper to add that some of the boys ascribed my accident to the fact that I had that very morning been smoking cedar bark out back of the barn; the accident was just punishment, they said, for the offense.

Another circumstance down on the farm comes to my mind; this one involved our early attempts at smoking. In this case, too, as in many others, William was our evil genius; what that boy didn't think up in those days, wasn't worth thinking up.

Hugh, William and I undertook, one summer, to keep the weeds out of a considerable patch of sugar beets over on what we called the "Island." We were to have \$2 each for the complete Summer's job; but it was bound to last nearly all Summer. The \$2 seemed to us a goodly sum and we planned very extensively what we would do with it when it came.

Well, as the Summer waxed hot, our enthusiasm for our work waned; we soon found ourselves wandering away from the beet patch down to the banks of the Jordan where we could dig in the cool, wet sand; we liked to dig in it and to refresh ourselves with an occasional plunge in the water. One day William showed up at the river bank reporting that he had, while uptown that day, found a package of tobacco on the sidewalk; and subsequently, in an entirely different

place, a package of cigarette paper also. Well, Hugh and I were not properly suspicious although what William reported was certainly a strange coincidence, strange enough to arouse suspicion and also questioning.

There seemed to us something providential in this lucky find; we decided not to report it but to make use of it in the only way we knew. So one of us, I am sure it was William again this time because he was the one most fruitful in ideas., so William produced some matches, (you see he hadn't overlooked anything of the makings) and soon we were trying out the new sensation of smoking.

Well, we kept up our smoking rather regularly for some time; and the more we did it the less we worked in the beet patch. In time some of the other boys, I recall Brig and Charley Davey particularly, also began to smoke on their own account. They were not in on our best weeding project but they probably learned about our smoking experiences from one of us; perhaps we had grown too bold about it.

Finally some one found out about it and reported it to father. I can see now in my memory the excitement that was caused when one of the girls announced to us boys that father knew all about our smoking. Charley Davey was at that very moment smoking a cigarette; and when Emily told us that father knew and that we were going to catch it good and plenty, Charley became panicky, threw his cigarette on the ground and stamped on it.

A few days later father invited us in to see him; we were filled with fear and forebodings; we did not know what might happen to us. Father started in very quietly; he said, "I understand that you boys have learned to smoke and that you have entered on a smoking career. You have all been at work pulling weeds under a project where I was to pay you at the rate of five cents per hundred for cockle burrs; I probably owe you all some back pay for work down to now; and I imagine that you will be needing this money to buy tobacco, now that you have started to smoke. So I am prepared to settle with you if you will let me know exactly what I owe."

"Another thing, I shall also want to arrange for you to get rooms and board elsewhere; I imagine you will want to be with others who smoke; you will feel more at home with them than with me because I don't like even the smell of tobacco. So I will be on the lookout for suitable quarters for you elsewhere unless you shall decide to give up smoking."

Well, we all decided there and then to give it up and stay on with him; the decision was our own, arrived at without any compulsion or duress. We were not driven to it and therefore felt no bitterness toward any one. Some of the boys, however, were not permanently converted, they have since gone back to smoking; they must have had their fingers crossed when they gave it up the first time.

The Picture

Memories of the Cannon Farm [edited]
*Margaret Cannon Clayton, granddaughter
of Elizabeth Hoagland / George Q. Cannon
1886 - 1977*

For many years it hung on the wall in the upper hall. As children we stopped to look, to study and to imagine much about it. The heavy gold frame that incased it we never ceased to admire. The picture showed the broad green pastures, the trees and the driveway leading up to the stately homes and buildings that for many years were known as the Cannon Farm. Cows, horses and sometimes sheep grazed in these lush pastures. There were many other fields and acres of hay and grain but the picture does not show any of these.

Behind the houses was a circular pond as wide or wider than the river that was fed at the south end by what was known as the Mill Creek ditch, emptying into the pond near the back of Aunt Eliza's house, coming quite close to the back of the school house and the farm house, then gradually turning toward the south and west emptying into the Jordan River near the north west end of the property. This piece of ground was almost surrounded by water. It was known as the "Island." Here were fruit, black walnut, and mulberry trees and always a large garden supplying plenty of vegetables for the family.

Here too, on this pond the children learned to row a boat and to handle a raft. A tight wire was stretched across the water where one, by holding to that and standing on a raft, could safely cross. There was no bridge, so those caring for the garden and carrying produce back used this means of transportation. There was never any swimming in this pond for the family always preferred the running water of the river and the swimming hole there. Here Grandfather did his swimming and diving right along with his boys and here many of the children and grandchildren were baptized.

In the winter time when the water was frozen, it was wonderful for skating, not only for those children but for all near and far who came to enjoy it. When the ice got heavy and thick enough, the winters seemed longer and colder – the ice was cut into large blocks and stored between layers of sawdust in an ice house specially built for it. This ice was used in the home refrigerators and for freezing ice cream made with real eggs and lots of real cream.

Here in this lovely setting many children were born and loved, worked and played, grew to man and womanhood, left for missions, school or to be married. This was truly a patriarchal family.

The Man-Prophet, Pioneer, and Publisher but most of all Father – not tall but with such personality that one never thought of him as a small man – lived here. With the foresight of the future, he chose the land bordering on the

Jordan River, far west of the city at that time, to have his family together and for their inheritance.

Here he was truly a Patriarch, honored and respected by family, friends and even enemies. As a young man he had dark hair and was clean shaven but my earliest recollection of him was gray or almost white hair and a beard, his blue eyes large, full, and piercing but eyes that could twinkle and smile before his lips did and gave you such a lovely feeling.

In the early days when our Church allowed men to have more than one wife, many stories have come down to us as to how some of these women were chosen and as this one goes, it seems Grandfather was traveling down through the state with Brigham Young and they passed a house in Payson with oleanders on the on the porch which Grandfather much admired. Turning to President Young, he said how he would like some. Brigham Young answered, "Well you know how to get some. Marry the daughter." So Aunt Eliza came into the family. As I remember her, she was quite tall and slender with dark curly hair and lovely dark eyes. Hers was the last large house on the farm. It was a two story house built of adobes and plastered over. A small porch was on the front and on the south side, but a long porch was on the north side. I remember the large oleanders here and Aunt Eliza rocking in a chair, pretty, soft and rather slow talking, wearing a dark dress and always an apron, either a blue checked one or a white one. I don't remember her ever doing any church work either in the ward or going to the temple as the others did. The houses were a good deal alike on the inside. One entered the front door and the stair case was very near, going up to three or four bedrooms – downstairs there were front and back parlors with double folding doors, a fire place in each room, a dining room, a kitchen, a back hall and pantries and a summer kitchen where washing, canning fruit, etc, were done and of course two back doors. One opened on to the long porch; the other to the west. Here Aunt Eliza raised her three fine boys, William, who became the family doctor; Read, who died early in his married life, leaving a wife and two small sons, and Edwin. Ed was much younger than the others and the apple of his mother's eye.

Moving to the north was Aunt Sara Jane's house, with a broader front, downstairs and upstairs porches (all the houses had upstairs porches.) The stairs went up from the front hall, the double parlors, and there were more bedrooms to accommodate her large family. Six sons and dear little Aunt Zannie, [Rosannah] her only daughter. It is hard to explain what is meant by the underground days to those who are younger, but during the time when Utah wanted to become a state, the United States government felt that plural marriage should be stopped and so government troops were sent here to put a stop to polygamy. Our church men and leaders were arrested and sent to the penitentiary, wives were taken into custody to testify against their husbands, and so many men and women went into hiding. Deputies were

sent to search homes to find the women, especially pregnant ones, to testify. Grandfather Cannon was one of those men being sought, so the deputies came to search these homes. Beginning at Aunt Eliza's they found her quite large in pregnancy and they took her with them across to Aunt Sarah Jane's, leaving her sitting on the back porch while searching the house. Aunt Sarah Jane saw her there, went to her quickly and put on Aunt Eliza's bonnet and cloak, and sat down there while Aunt Eliza hid herself in a large clothes basket. The men, not finding anyone in the house, came back out, took who they thought was Aunt Eliza, into town. There, discovering their mistake, returned to the farm with Aunt Sarah Jane, but in the mean time Aunt Eliza's father had come in from Payson and taken her home with him where she stayed until Eddie was born.

I probably knew Aunt Sarah Jane better than the others, because of her close association with Grandma Wells and with my own mother. She was rather a small woman, very kind, generous and considerate. It was with her that grandmother [Elizabeth] left her two small boys when she went to England with Grandfather [in 1860.]

It was in her home where the organization of the Daughters of the Utah Pioneers came into existence. She was also the First Relief Society President of the Cannon Ward, served many years on the General Relief Society Board and was an ardent temple worker. We all loved Aunt Sarah Jane – she always seemed so motherly and she had a keen sense of humor. On one occasion grandfather told her he was getting a piano for each of the homes so the girls could all learn to play. She asked him, "Which of Aunt Eliza's girls it was for?" After grandfather's death [in 1901] she was the first to leave the farm. Most of her life after that was spent with Preston, [one of Sarah's younger sons] for he was then living on 8th West. When Preston moved to California she went with them and it was there on a beautiful Mother's Day morning that she went quietly to sleep, the last of the wives to go.

Aunt Martha – always very deliberate in speech and movement – nothing ever seemed to upset her going through the days raising her large family. She had three girls, twins Amelia and Hester, and her lovely daughter Grace, in many ways so like her mother; and her six sons, Lewis, Willard, Brig, Radcliff, Espy and Collins.

Aunt Martha was a nice, complacent soul you could love. She wasn't bothered if you went in for a drink of water, bread and butter or a cookie. Aunt Grace made a lot of cookies. I think we didn't know Aunt Martha as well as the others. She was more retiring and a lot of the time had some of her relatives staying with her. She was a regular temple worker and secretary of Relief Society for years. Her home, I think, was larger than either Aunt Eliza's or Aunt Sarah Jane's, more rambling but had the same back and front parlors – the stairs going up straight up in the front hall.

There were more bedrooms upstairs and large porches.

The dear old farm house; the frame part was built first and it was Grandmother Elizabeth's home until the time of her death. It was in the front parlor of this house where Grandfather met with his younger boys every week – boys of near the same age came in different groups, two or three different groups at different times. At those times he gave counsel, assignments for work, listened to the boys' reports on work done and always listened to any complaints or disagreements but keeping in close touch with all these boys.

The house itself was almost two houses. The frame part had a porch across the front and there was also one across the back. Between the two large rooms was a closed in staircase going up to three bedrooms with a door on each side of the staircase. There was a cellar under the steps, just three steps down but a nice place for storing apples, potatoes, pumpkins or any other foods, plus shelves for bottled fruit. The adobe part had a small front porch and a long straight stair case with a wonderful banister for sliding down. There was a landing with book case, coat racks and hooks. The two parlors, as in the other homes, were joined by folding doors. A lovely fireplace made of black marble was on the north wall. Off the back parlor a small room opened, probably built for a dressing room as there was a wash basin in it. A large bathroom was upstairs above the front door and two large bedrooms with clothes closets for both bedrooms. In truth, there was a secret room that could only be entered by pulling the shelves in the closet forward. Behind these was a ladder leading up to a small attic room and was used as a hide out in underground days.

Between the farm house and Aunt Carley's was the big brick barn or "Silo" where the very finest of the horses were housed. Here was where the famous family stallion Pell was kept. He was a beautiful horse, the pride and joy of all the Cannon men and boys. I don't know if Grandfather ever drove him himself but I'm sure he rode behind him with Father [John Q. Cannon] and I suppose with some of the other boys. This horse was also used for racing so when there were races at Calder's Park (now Nibley Park,) and he was always one of the winners. Beneath the floor of this barn was a hole always filled with water – black dirty water – seeping from the wells and the river; it never seemed to get dry.

Aunt Carley's home was the largest and most modern, built of red brick and a gray stone trim. This home was the last of the big houses to be built and large enough to house her five children by a previous marriage and the four of Grandfather's. Aunt Carley, a daughter of Brigham Young, was lovely. She was small of stature and had large soft brown eyes and thick curly hair. She had all the advantages that were available to young women. As a daughter of the President of the Church she was accustomed to fine clothes, fine food and a fine home. The house: fourteen rooms; six

bedrooms, an attic, a store room, two baths, a scullery kitchen, a dining room, back and front parlors, a cedar closet, numerous halls and entries, closets and pantries, large porches up and down -- just a palace in those days. Here, many prominent men of the state and nation were entertained and here Grandfather spent the last years of his illustrious life, for after Grandmother's children were grown, away at school, on missions, or married, he came to live in this home.

The little red school house – dining room and kitchen – I have left to the last, probably because it could really be called the center or heart of the family life on the farm. Here, in the very earliest days with no schools near, Grandpa had built the adobe part of the building for a school house, and a tutor was engaged to teach the children of all grades. They were so well instructed that when they entered higher schools they were equal or above the other students.

Later a frame kitchen and large pantry were added. Here a special cook presided; sometimes a Chinese or someone equally efficient to cook two good meals each day – breakfast and dinner.

On top of the school house was a large bell used to call the children to school, not only the Cannon children, but some from adjoining farms. Later it was used to call the family. At seven we heard a dressing bell, seven thirty for family prayers and breakfast; at five or five thirty for dinner and evening prayers. Here in this large dining room each wife had her own table. As I remember it was Grandmother's family on the right hand side of the door, then to the west Aunt Carley, a door leading into the pantry between, and on the other side Aunt Eliza, Aunt Martha and Aunt Sarah Jane had theirs. Grandfather sat at the first table with Grandmother's children and so when we visited the farm we sat there. Here, twice daily, the entire family knelt in prayer and so here Grandfather twice daily met and counseled with his family.

Here too, the first big birthday dinners were held, wonderful four or five course dinners with all the children, grandchildren and some great-grandchildren. Long tables were used, but as the family grew there had to be "a second table" for the younger generation. While the older people of the family ate, the younger ones always went into the farm house kitchen and dining room and played games or had something to entertain us. One year I remember we had a big bunch of bananas hung there and we tried to see who could eat the most. When the older folks were through, they went into one of the homes and visited until the tables were cleared and reset for the children. Not left overs for us, we had the same menu that the others had had and served just as nicely. When we had finished we too went into the home where a really fine program was put on by us. We had been practicing songs, tableaus or short plays usually written by Mother [Annie Wells Cannon.] Here in these lovely homes

we knew Grandfather as the head of a great and united family, knew him as our grandfather and knew his love for us as we performed for him. At the close of those gatherings he always spoke to all of us, but I think especially to the children and he always bore his testimony to us. It was at the last one of these birthday parties shortly before his death that to us his younger children and grandchildren that he stood before us and with his hand out-stretched bore his wonderful testimony of his experiences on the Hawaiian Islands. Could any of us that heard it ever forget or forget him? And so this was the farm that you see in the Picture.

Sources:

Family writings were given to me by Ida May Burton Cannon and Ida Mae Cannon Smith.

1850 Census: For Des Moines, Polk, Iowa Territory page 53/105, enumerated 10 Sep 1850.

Four year old Martha Telly of Missouri is living with George and Hester Beebe.

1870 Census: Salt Lake County, Utah, Salt Lake City 17th Ward, page 697, 2 Jul 1870.

Cannon Marth (sic) 26 f w Keeping House Missouri Ester 5/12 f w at home UT [Hester]

Amelia 5/12 f w at home UT

Bards Sarah 19 f w domestic servant Africa.

1880 Census: Farmers, Salt Lake, Utah

Enumerated with Elizabeth, Sarah and Eliza and their families on the Cannon Farm.

Martha T. Cannon self married female white age 34 MO keeping house PA PA (sic)

Hester T. Cannon dau single female white age 10 UT at school England MO

Amelia T. Cannon dau single f w 10 UT England MO

Louis (sic) Cannon son s m 2 age 8 UT Eng MO

Brigham Cannon son s m 2 6 UT Eng MO

Williard (sic) son s male 2 3 UT ENG MO

Gracy Cannon dau female 6 months UT Eng MO

Mary Elizabeth Evans [relationship too difficult to read/ no marital status stated] female white Eng Wales Eng.

1900 Census: Farmers, Salt Lake, Utah, ED 65 Sheet 21

Cannon, George Q. head Jan 1827 73 married 45 years England England England

Cannon, Caroline wife Feb 1851 married 15 years 9 children born 9 children living Utah Vermont Ohio

Cannon, Tracy son Jul 1881(sic)18 Utah England Utah

Cannon, Vera, Y. daughter May 1884 (sic) 16 Utah England Utah

Cannon, Clawson son Oct 1885 14 Utah England Utah

Cannon, Richard (sic) Y. son Jul 1888 11 Utah England Utah [Wilford]

Cannon, Ann Y. Daughter Mch (sic) 1890 10 Utah England Utah

Cannon, Georgius Y. son Mch 1882 10 Utah England Utah

Cannon, Emily H. Head Jun 1874 25 Single (sic) Utah
England Michigan

Cannon, Sarah J. J. Head Sept 1839 60 (sic) Married 42 years 7 children born 7 children living Canada (Eng) [sic] Massachusetts Massachusetts

Cannon, Sylvester Q. son June 1877 22 Single Utah
England Michigan

Cannon, Joseph J. son May 1877 23 Single Utah England Canada (Eng) [sic]

Cannon, Preston J. son Apr 1881 19 Utah England Canada (Eng)

Cannon, Carl Q. son Apr 1881 19 Utah Eng Canada (Eng)

Cannon, Eliza T. Head Feb 1845 55 Married 35 years 3 children born 3 children living Illinois New Hampshire New York

Cannon, Read T. son May 1875 25 S Utah England Illinois

Cannon, Edwin Q. son Sept 1886 13 Utah England Illinois

Cannon, Martha T. Head May 1846 54 married 32 years 9 children born 9 children living Missouri Pennsylvania New York

Cannon, Hester J. (sic) daughter Feb 1870 30 Single Utah
England Missouri

Cannon, Lewis T. son Apr 1872 25 Single Utah England
Missouri

Cannon, Brigham T. son Aug 1874 25 Single Utah England
Missouri

Cannon, Radcliffe Q. Son Aug 1883 16 Single Utah
England Missouri

Cannon, Espy T. son Jun 1886 13 Single Utah England
Missouri

Cannon, Collins son Jul 1888 11 Single Utah England
Missouri

Cannon, Grace J. Daughter Jan 1880 20 Single Utah
England Missouri

Cannon, William J. Head Sept 1870 29 married 7 years
Utah England Illinois

Cannon, Adah Y. wife Oct (sic) 1870 29 married 7 years 3 children born 3 children living Utah England Utah

Cannon, Helen daughter May 1894 6 S Utah Utah Utah

Cannon, Alma E. daughter May 1896 4 S Utah Utah Utah

Cannon, William T. son Jul 1899 1 S Utah Utah Utah

Cannon, William T. head June 1877 22 Married 0 years UT
Eng Missouri

Cannon Carol U. wife Jul 1875 24 married 0 years 0
children UT Eng UT

Cannon, Angus J. head Oct 1868 31 married 10 years UT
Eng Canada (Eng)

Cannon, Miriam wife May 1870 29 married 10 years 0
children UT Eng Eng.

1910 Census: Salt Lake County, Utah, Salt Lake City, 4th Ward, 26 Apr 1910.

Cannon, Martha T. head 63 Widow MO NY Can own income

Cannon, Radcliffe Q. son 26 single UT Eng MO Clerk

Cannon, Espy T. son 23 single UT Eng MO not employed

Cannon, Collins T. son 22 single UT Eng MO land surveyor

Chamberlain, Esther P. granddaughter 13 UT UT UT

Peterson, Ailene, servant f w 17 single UT UT UT

1920 Census: Salt Lake City, Salt Lake, Utah, Salt Lake City, ED 138 page 7. Widow Martha T. Cannon is living with daughter Grace Neslen's family:

George Cannon / Ann Quayle

George Cannon

Son of **George Cannon / Leonora Callister**

Birth: 3 Dec 1794 Peel, Isle of Man, England

Death: 17 Aug 1844 St. Louis, St. Louis, Missouri

Burial: 19 Aug 1844 St. Louis, St. Louis, Missouri

Marriage: 24 Oct 1825 Liverpool, Lancashire, England

Ann Quayle

Daughter of **John Quayle / Eleanor Callister**

Birth: 26 Aug 1798 Kirk German, Isle of Man, England

Death: 28 Oct 1842 Ship Sidney, Atlantic Ocean

Burial: Latitude 24.37 N Longitude 69.5 W Atlantic Ocean

Children:

George Quayle Cannon

Birth: 11 Jan 1827 Liverpool, Lancashire, England

Death: 12 Apr 1901 Monterey, Monterey, California

Burial: 17 Apr 1901 Salt Lake City Cemetery, SL, Utah

Marriage: 11 Dec 1854 Salt Lake City, Salt Lake, Utah

Spouse: **Elizabeth Hoagland** 1835 - 1882

Marriage: 11 Apr 1858 Salt Lake City, Salt Lake, Utah

Spouse: **Sarah Jane Jenne** 1839 - 1928

Marriage: 29 Jul 1865 Salt Lake City, Salt Lake, Utah

Spouse: **Eliza Lamerica Tenney** 1845 - 1908

Marriage: 16 Mar 1868 Salt Lake City, Salt Lake, Utah

Spouse: **Martha Telle*** 1846 - 1928

Marriage: 3 Nov 1884 Salt Lake City, Salt Lake, Utah

Spouse: **Caroline Partridge Young Croxall** 1851 - 1901

Mary Alice Cannon

Birth: 9 Dec 1828 Liverpool, Lancashire, England

Death: 7 Sep 1920 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake, Utah

Marriage: 28 Nov 1844 Nauvoo, Hancock, Illinois

Spouse: **Charles Lambert** 1816 - 1892

Infant Son Cannon

Birth and Death: 1830 Liverpool, Lancashire, England

Ann Cannon

Birth: 28 Jan 1832 Liverpool, Lancashire, England

Death: 25 Jul 1921 St. George, Washington, Utah

Burial: St. George Cemetery, Washington, Utah

Marriage: 17 Feb 1853 Salt Lake City, Salt Lake, Utah

Spouse: **Orin Nelson Woodbury** 1828 - 1890

Angus Munn Cannon

Birth: 17 May 1834 Liverpool, Lancashire, England

Death: 7 Jun 1915 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake, Utah

Marriage: 18 Jul 1858 Salt Lake City, Salt Lake, Utah

Spouse: **Ann Amanda Harrison Mousley** 1836 - 1905

Marriage: 18 Jul 1858 Salt Lake City, Salt Lake, Utah

Spouse: **Sarah Maria Mousley** 1828 - 1912

Marriage: 16 Jun 1875 Salt Lake City, Salt Lake, Utah

Spouse: **Clara Cordelia Moses** 1839 - 1926

Marriage: 6 Oct 1884 Salt Lake City, Salt Lake, Utah

Spouse: **Martha Maria Hughes** 1857 - 1932

Marriage: 11 Mar 1886 Salt Lake City, Salt Lake, Utah

Spouse: **Maria Bennion** 1857 - 1925

Marriage: 21 Mar 1887 Salt Lake City, Salt Lake, Utah

Spouse: **Johanna Christina Danielson** 1834 - 1922

John Quayle Cannon

Birth: 25 Mar 1836 Liverpool, Lancashire, England

Death: 13 Sep 1839 Liverpool, Lancashire, England

David Henry Cannon

Birth: 23 Apr 1838 Liverpool, Lancashire, England

Death: 24 Dec 1924 St. George, Washington, Utah

Burial: St. George, Washington, Utah

Marriage: 15 Jan 1859 Salt Lake City, Salt Lake, Utah

Spouse: **Wilhelmina Logan Mousley** 1840 - 1918

Marriage: 19 Oct 1867 Salt Lake City, Salt Lake, Utah

Spouse: **Josephine Langley Crossgrove** 1848 - 1929

Marriage: 20 Jun 1877 Salt Lake City, Salt Lake, Utah

Spouse: **Rhoda Ann Knell** 1858 - 1945

Leonora Cannon

Birth: 11 Sep 1840 Liverpool, Lancashire, England

Death: 11 Oct 1924 Pine Valley, Washington, Utah

Burial: Pine Valley, Washington, Utah

Marriage: 27 Feb 1857 [D] Salt Lake City, Salt Lake, Utah

Spouse: **Reddin Alexander Allred** 1822 - 1900

Marriage: 23 Jun 1863 Salt Lake City, Salt Lake, Utah

Spouse: **Robert Gardner** 1819 - 1906

In 1836, Parley P. Pratt preached the Gospel of Jesus Christ in Canada, converting at that time Joseph Fielding and his two sisters, Mary and Mercy. [Joseph Fielding is my ancestor through my grandmother Ida May Burton Cannon's line.] At the same time, a neighbor of Joseph's was also taught the Gospel by Elder Pratt. The neighbor, John Taylor, was married to Leonora Cannon, a sister to George Cannon. Leonora had emigrated to Canada three years earlier as a companion to a friend whose family insisted she travel with them. While at first she resisted, Leonora had a dream that she should leave her home in England and accompany this family to Canada. There she joined the Methodist Church and met and married John Taylor in 1833. In late 1839, John Taylor joined Joseph Fielding as a missionary in England. John carried with him a letter from his wife Leonora, which John presented to the Cannon family upon arriving at their home in Liverpool. Elder Taylor lived with his brother-in-law's family and used their home as his headquarters. George and Ann Cannon were baptized in early 1840. George Q., Mary Alice and Ann were baptized during the summer.

The family worked for two years to save enough money for their own travel to America. George also paid the way for several other families to travel. They left for New Orleans

on the ship Sidney in 1842. Ann was several months pregnant, and six weeks into the journey she became very ill and died, leaving George to complete the trip with George, Mary Alice, Ann, Angus, David and Leonora, only three years old. Perhaps one might envision grieving children on this journey. David remembers differently. Although only four, he retained a clear memory of misbehaving. His father threatened to have the ship's captain come to the hold to settle with him. Four year old David replied, "Bring him on!"

The trip from New Orleans to St. Louis took almost a month. The steamer stopped in St. Louis and the Cannon family spent the winter there in a log cabin George had repaired. He worked as a carpenter and put the three oldest children in school. When the river opened in the Spring, they traveled on the Steamboat Maid of Iowa, a small boat owned by Joseph Smith. They arrived in Nauvoo in April. Joseph Smith met them at the dock and they were taken to John Taylor's home, where the children enjoyed meeting their Taylor cousins. Young George and his sister Ann lived with their Aunt Leonora. George worked as a printer's apprentice for his Uncle John. The widower George purchased a small home across the street from his sister. There he built a cabinet shop, where he worked with skill and renown. Early in the winter of 1844, George married Mary White, a young widow.

The summer of 1844 brought tragedy to all the residents of Nauvoo when Joseph and Hyrum Smith were murdered in Carthage. The family was relieved when John Taylor, who had spent time with the Prophet while he was incarcerated, recovered from the serious wounds he received during the attack upon the jail by the mob. George Cannon made the coffins for Joseph and Hyrum. Being one of the few with knowledge of the process, he made plaster casts of the faces of the dead which have been used by succeeding generations to determine likenesses of the two brothers.

In the Fall of 1844, George left his family in Nauvoo for tempting wages in St. Louis. At some point while working he suddenly died of sunstroke. He was in the company of friends and even fellow members of the Church at this time. They buried him and sent word to his family of his demise. His widow Mary bore a daughter named Elizabeth the following February.

Two months after the death of his father, eighteen year old George was ordained a Seventy. In November of that year, sixteen year old Mary Alice married twenty-eight year old Charles Lambert, a mason who helped build the Nauvoo Temple. This couple took in Mary Alice's younger siblings.

The Cannon's and the Taylor's left Nauvoo with the rest of the Saints in the late winter of 1846. George and Ann, with their Aunt Leonora and Uncle John Taylor, were with the first large group of pioneers who left Winter Quarters in

June of 1847 for the 1000 mile trip to the Salt Lake Valley. Like other young men his age, George broke and trained the steers he drove across the plains. One woman observed young George during this time and remembered, "I always knew George Q. Cannon would become a great man. I never saw him waste a minute. As soon as his oxen were unyoked and the necessary work done, he could always be found sitting on the tongue of his wagon reading a book."

Ann, a young teenager at this time, wrote of her adventures of living in camps in the Midwest before they began their trip west. Times were difficult but also exciting and fun, from her point of view. With her youthful energy and zeal, she was helpful to her brother-in-law Charles Lambert and to her Aunt Leonora. Of her travels west with her brother George, she wrote, "We had lots of trials but the Lord made the back equal to the burden. When the teams began to give out, they doubled up. When I did not have to drive, I rode with George Q. He said, 'Now Annie, get your books and I will teach you.' I said, 'Oh, I have not the time; it takes me all the time I get to fix my clothes,' so I missed the best opportunity I ever had. I have been very sorry I missed learning...." She also wrote, "The buffalo came like an avalanche. You would think the world was coming to an end, there were so many. We thought they would stampede our cattle but they turned and crossed the river. We could get any amount of them to put up dry, so we had plenty of dried buffalo beef and tallow to do us."

These were trying times, but these young Cannon children each recorded miracles and blessings they felt they had received at the hand of the Lord. In particular, Angus often recalled in later life the miracle of the quail that arrived while they were camped on the west side of the Mississippi River after they fled Nauvoo. David recalled the quail being so tame that they flew into tents and were easily captured, even by children. In 1905 Angus wrote of these difficult times. "The trials we passed through in the early settlement of this [Salt Lake] valley were great. We were in the habit of killing our poorest cattle to keep them from dying, and we ate everything eatable of said animals, including the feet, singeing the hair off them to avoid wasting the skin. We suffered from want of sufficient nourishing food and proper clothing and shoes to protect us from the cold, when we went upon the mountains to obtain the necessary fuel to burn. It was under these circumstances I saw my little brother, David, cry with cold and hunger, which so aroused me that I swore I would live to avenge myself on those who had robbed us of our home and possessions, and driven us out to perish in a desert simply because we believed in the faith of our deceased parents. I knew we had harmed no mortal being, hence my indignation at the wrongs our enemies had helped upon us. I had frequently been urged by my sister Mary Alice, to renew my covenant by baptism, as this had been required of all Saints coming to the valley, as the records of these ordinances had in many instances been lost or mislaid. It was in the fall of 1851 [when 17] before I

could yield. Then I did humble myself before the Lord, repenting of the rash vows I had made of living for revenge, and asking him to forgive my sins."

Upon arrival in the Valley in the Fall, George began to prepare for the arrival of the rest of his siblings who were coming with Charles Lambert. He built adobe bricks for a home. He planted vegetables. But only days before they arrived in 1849, he left on his first mission to work in the gold mines to earn money for the Church. His feelings about his time were recorded, "There was no place that I would not rather have gone to at that time than California. I heartily despised the work of digging gold." Once there, he acquired a job managing a trading post, with the guaranteed income of \$50 per day, which he sent to the Church. It was during this time that he added his mother's maiden name 'Quayle' as his middle name to distinguish himself from another miner named George Cannon in the area. Within a year, he and nine other elders were called as missionaries to the Hawaiian Islands, arriving there in late 1850. Of the ten Elders, five remained in Hawaii, converting more than 4000 people. He learned the language and translated the Book of Mormon into Hawaiian.

In 1853, twenty-five year old Mary Alice married Orin Woodbury. They had three children when they left their home in Salt Lake City in advance of the approaching Johnson's Army in 1857. They cached their flour and other belongings and lived in the Provo River bottoms until the danger was passed and they could return to their home in Salt Lake.

In 1854 Angus was called on a mission to the Eastern States, where he served for four years. In 1855 he and his missionary companions taught the Gospel to members of the Mousley family in Wilmington. He recorded the baptism of Wilhelmina and Ann Amanda Mousley in his journal. In the last year of his mission he assisted with the immigrating Saints who came from Europe by way of New York and Philadelphia. One month after his return from his mission in 1858, he married Ann Amanda Mousley and her sister Sarah Maria.

George returned to the Salt Lake Valley in 1854, where he greeted his siblings and his sweetheart, Elizabeth Hoagland. They married in December and were immediately called to preside over the Pacific Mission, live in California, print the Book of Mormon in Hawaiian and publish a newspaper. David Cannon, at that time eighteen, joined them in California as a missionary. They returned to Utah as Johnston's army was arriving. In the middle of this, George married a second wife, Sarah Jane Jenne, just 18 years old. She, Elizabeth, George, their son John, and David transported the Church's printing press to Fillmore, about 100 miles south of Provo, in advance of the army. There they published a weekly newspaper in defense of the Mormons. In the Fall of 1858, George and his two wives,

both expecting babies, traveled back with David to Salt Lake City, bringing the press. En route, George received word that he was called on a mission to preside over the Easter States Mission. He and Elizabeth left to serve this mission.

In 1859, David married the youngest Mousley sister, Wilhelmina. In the next twenty years he married two more wives. The second wife, Josephine, lost five children. She credited the third wife, Rhoda, for saving the lives of her next six, as she nursed them for her.

Upon his return from his mission in 1860 George was ordained an Apostle. He and Elizabeth were called to preside over the British Mission, leaving Elizabeth's sons in Sarah's care. During this mission, George assisted and made arrangements for 13,000 British emigrants to travel to the United States. During a visit to Liverpool, Mark Twain described George. "The Mormon agent . . . was pointed out to me. A compactly-made man in black, rather short, with rich brown hair and beard, and clear bright eyes. From his speech, I should set him down as American, probably a man who had 'knocked about the world' pretty much. A man with a frank, open manner, and unshrinking look; withal a man of great quickness."

During this time Mary Alice and her family were called with many others to settle 'Dixie,' the communities in Southern Utah around St. George. Angus, by this time the owner of a successful pottery business, was also called to Dixie. David and his family were also called. Leonora, recently divorced from an unhappy marriage and grieving from burying a young daughter, chose to go with them. Ann and her husband Orin Woodbury moved also, all traveling together, although several years later Angus and his families returned to Salt Lake City. Within two years of their arrival in St. George, Leonora married into the polygamous family of Robert Gardner, becoming his fourth wife.

George returned from Europe in 1864 and became involved in many Church and business affairs. He married Eliza Tenney in 1865. In 1868 he married Martha Telle. After his marriage to Martha, he built a home on South Temple and First West with four apartments for his families.

In 1872 George was elected to Congress as a Territorial Delegate. While he had a voice, he had no vote. Persecution against him personally and against the Church was extremely intense. George's mission from Brigham Young was to find a way to establish statehood for Utah. This did not happen for over 20 more years. In 1877 Brigham Young died and George was named chief executor of his estate. In defense of his work as executor, George and two others chose to serve three weeks in prison rather than yield to what they felt were unjust claims against the estate. A higher court threw out the suits and the men were released. The prison time was not to be a unique experience for George.

In 1877 David was called to be an assistant to the president of the newly built St. George Temple. Later, David became president of the temple. Leonora's husband Robert and his wife Cynthia were called to be St. George temple workers, and as a result much of the work of their farm fell to her. Robert owned a lumber mill and provided wood for the temple. He also donated the wood for the Salt Lake Tabernacle organ. His generosity made it difficult for Leonora to care for her family, but as was typical of the pioneers of that time, she just worked harder. Much later in Leonora's life, in 1894, her husband made a wooden loom for her, and this greatly increased her ability to bring in income. She also acted as a midwife, delivering many babies in Pine Valley, an area outside St. George. Her children do not remember that she ever lost a baby.

In 1878 George sold his home in Salt Lake to the Church for a credit of \$20,000. This was a negotiated settlement and allowed him to settle debts between himself and the Church for his long years of missionary service. With this cash, he began the construction of the Cannon Farm on a large tract of land south of Salt Lake along the Jordan River. At this point in his life, age 51, he had 19 surviving children and four wives to support.

In 1882, George's wife Elizabeth died. In 1884 George married Carolyn Partridge Young Croxall, a divorced daughter of the late Brigham Young with five children of her own and two of her late sister's children she was raising. George adopted these seven children upon their marriage. Persecution against polygamists became even more intense. George, by this time a counselor in the First Presidency to his uncle President Taylor, came under extreme scrutiny because of his renown. He lived underground for several years, and his wives and children were hounded by Federal Marshals. Five hundred dollars were offered for his capture. This was a difficult time for the Church and for all polygamous families. George was faced with agonizing choices. In 1886 his wife Martha was brought into court and questioned concerning her marriage and pregnancy. George wrote in his journal concerning Martha, "She has been on the rack for three days and has not slept, and her condition is pitiable, and ought to have moved the hearts of savages . . . But these men are dead to every human sympathy . . . and seem to take delight in the torture which they inflict upon woman and children." In a compromise reached between family members, the Church, and the Federal Government, George surrendered in 1888. He pled guilty to unlawful co-habitation, was fined \$500, and spent 175 days in the Utah penitentiary. Certainly from his point of view this had to be a low point in his life. However, a photograph taken during this period of George and other Church leaders on the steps of the prison, all dressed in black and white striped prison uniforms, has been a priceless treasure for succeeding generations. The occasion of the photograph was George's sixty-first birthday, and he is shown holding a small bouquet of flowers. Upon his release from prison in 1889, George

lived with only one wife, Carly, although all his families lived in neighboring houses on the 'Farm.' Older family members reported that Sarah, Martha and Eliza took a vote and decided George would live with Carly because she was younger and could take care of his many responsibilities easier than they could. There was no evidence in their memories that George had a say in this matter.

During this same period, Angus, who by this time had six wives, was also fined and sentenced to prison. Upon his release, the judge asked him if he would obey the law. He felt that he could not live with just one wife, that he would rather live in exile so all his wives would know he loved each of them. This he did for several years, apparently until Utah received Statehood and scrutiny lightened.

In 1890 all the siblings, George, Mary Alice, Ann, David, Lenora, Angus, and their half sister Elizabeth met in the newly completed Logan Temple and were sealed to their parents. The occasion was a grand and solemn event and was celebrated with a formal portrait.

George remained in high visibility during the next 12 years of his life, working in Church and State affairs. He died in 1901.

Angus and Mary Alice took a trip to the Isle of Man in 1906 where they stayed for several months, visiting relatives and old homes and Churches where they had memories as children. They also did considerable genealogical research.

Angus died in 1915 in Salt Lake, having served as a Stake President and Patriarch for many years. Mary Alice Lambert died in 1920, three months short of her 92nd birthday. Ann died in St. George in 1921 at the age of 90. Leonora died in Pine Valley in 1924, having been a faithful worker in Relief Society, Primary and Sunday school. David died in St. George two months later, having been a diligent temple worker for forty-eight years.

Source: Cannon Family Historical Treasury, Published by the Cannon Family Association, 1967.

Collins Telle Cannon / Ida May Burton

Collins Telle Cannon*

Son of **George Q. Cannon / Martha Telle***

Birth: 31 Jul 1888 Salt Lake City, Salt Lake, Utah

Death: 28 May 1961 North Rim, Grand Canyon National Park, Arizona

Burial: 2 Jun 1961 Salt Lake City, Salt Lake, Utah

Marriage: 20 Jan 1915 Salt Lake City

Ida May Burton

Daughter of **Joseph Fielding Burton / Mary Ann Elizabeth Driver**

Birth: 20 Sep 1894 Ogden, Weber, Utah

Death: 28 May 1983 Logan, Cache, Utah

Burial: 31 May 1983 Salt Lake City Cemetery

There were five children born. Three are still living. The two deceased are:

Elizabeth Cannon

Birth: 27 Oct 1915 Salt Lake City, Salt Lake, Utah

Death: 6 May 1979 Salt Lake City, Salt Lake, Utah

Burial: 10 May 1979 Salt Lake City Cemetery

Marriage: 1 Apr 1938 Salt Lake City

Spouse: **Edward Beatie Kimball** 1910 - 1985

Son of **Edward Partridge Kimball / Hazel Young Beatie**

Collins Burton Cannon

Birth: 19 Feb 1819 Salt Lake City, Salt Lake, Utah

Death: 16 Aug 2003 Idaho Falls, Bannock, Idaho

Burial: 30 Aug 2003 Salt Lake City Cemetery

Marriage: 3 Jul 1940 Salt Lake City

Spouse: **Beth Innes¹** 1918 - 1983

Daughter of **Thomas William Innes / Mary Elizabeth Grover.**

Sources:

Family records of Ida May Burton Cannon and Julie Cannon Markham.

1930 Census: Salt Lake County, Utah, Salt Lake City, Ward 4 ED 18-64 Sheet 2A page 31, 3 Apr 1930.
Cannon, Collins T. head m w 41 26 when married Utah
England Iowa (sic) manager of knitting mill
Cannon, Ida M. wife of head f w 35 20 when married UT
UT UT
Cannon, Elizabeth daughter f w 14 UT UT UT
Cannon, Burton son m w 12 UT UT UT
[Three other children.]

Biography of Collins Telle Cannon

1888-1961

by son Collins Burton Cannon as told to
his daughter Julie Cannon Markham, 1979

Collins Telle Cannon was born the 31st of July 1888 in Salt Lake City, Utah, the ninth and last child of his mother Martha Telle, and the 40th of 42 children of his father George Q. Cannon.

His father was born in 1827 on the Isle of Man in England where his family learned of the Gospel, joined the Church, and emigrated to America to unite with the Saints in Nauvoo. His mother was born in 1846 in Missouri to parents who lived in Nauvoo when she was an infant. Martha's parents had tragic deaths and she was raised by Mormon relatives in the Iowa. She was graduated from Iowa University and traveled to Utah alone, taking the train most of the way. She was teaching school in Salt Lake City when she met George. In March, 1868, she became the fourth of his five wives.

As a direct result of his father's marriages, Collins' childhood was very unique. By the time he was born, the entire family was living on 'The Farm,' a large tract of land along the Jordan River where large homes had been built for each wife. It was far from the city life that some of his wives had been accustomed, but it was a wonderful playground for all the children. It became an autonomous community, with a schoolhouse for the Cannon children, a central dining hall, stores, an ice house and animals. Except for household and farm helpers, its population was exclusively brothers, sisters and 'Aunties.' Collins grew up with a dozen or so brothers and sisters very near his age, with many older siblings who were still at home. Since his father was very busy with Church and state matters, he reports he didn't see much of him. Tuesday was his father's night to dine at Aunt Martha's, and that was the best meal of the week. Collins remembers that usually the only time they got meat was on that day. His family appears to have been run like a Church organization--there were family meetings, family dinners and family parties, all which were very well organized and planned well in advance around Father's schedule. Collins says he was alone with his father only one time in his life. He wasn't close to his father: he lived in awe of him.

Collins' early school years were with brothers and sisters as class mates. His father expended great effort to provide excellent instruction for his children. At first, Auntie Martha was the school teacher for many of the children, but not too many years passed when the older children were ready for more than elementary education. And, as Collins got older the children were sent into Salt Lake City for their schooling. They rode into town in a large three seated carriage generally known to everyone as the "Cannon Hearse."

Eventually Collins attended the University of Utah where he studied civil engineering. Collins was very bright, but he didn't feel as though he needed to study. Harry, a good friend, later said that if it hadn't been for him, Collins would have had the poorest grades in the Civil Engineering School. But Harry had them, and Collins had the next to the poorest grades. [This is an example of *not letting the truth get in the way of a good story*, a line Collins repeated often and one my father embraced.] When Collins had only one semester left, his brothers, according to Collins, conned his mother into sending him on a mission in order to reform him. He served an LDS mission in France where he learned to speak the language fluently, and in fact he spoke it throughout his life. He even read French novels in his leisure time. [His grandchildren have always wondered about what kind of a missionary he was because of some of the French artwork he brought home. It may have been perfectly acceptable in France, but his sheltered Mormon grandchildren were shocked to the point of giggling when they saw the etchings of beautiful, nude French women.] After his mission Collins felt that he had seen the world and therefore he didn't need to return to school. Even though he became a very successful engineer he always regretted that decision.

Collins was almost a professional bicycle racer in addition to being an excellent motorcycle racer. He won a motorcycle race to Brighton, a mining community at the time in the mountains of Big Cottonwood Canyon. [It is now a popular ski resort.] His brother Rad was his passenger and when they came to a steep stretch, Rad hopped off and pushed. Because of that Collins won the race. However, about 1913 Collins took a young lady named Ida May Burton to a Spring Dance in Wandamere on his motorcycle. He suddenly found himself crosswise on the streetcar tracks and was flipped quite some distance. No other details are known of the severity of the incident except that he sold both his motorcycles the next day.

Collins and Ida May were married the 20th of January 1915. Early on the morning of October 27, 1915, Collins and Ida May became parents when Elizabeth was born. In 1916 another daughter was born, and in February, 1918 Collins Burton was born. The First World War was raging at the time but Collins was exempt from service because he had a wife and three little babies. According to Ida May, this was planned in order to exempt him from military duty.

Collins' father died in 1901 when Collins was 12, but he stayed close to his mother Martha until her death in 1928. While Martha lived with her daughter Grace in her declining years, Collins was very involved in seeing that she was well cared for. Collins Burton remembers that Martha was a very petite woman and always very prim and proper. Ida May often told about an incident that occurred shortly after her own marriage. Ida May was seated on Collins' lap in the living room. Martha entered the room and said, "Do you think that is a proper display?" Ida May said, "Well, didn't

you ever sit on Mr. Cannon's knee?" Martha's reply, "Now, don't be absurd," is a good example of how proper she always was.

Shortly before Martha's death, Collins and his family were celebrating the Fourth of July with her. Collins made aerial "bombs" out of Mazola cans. [Mazola cooking oil at that time came in cans that were eight inches tall.] Collins was building these bombs in the back yard with his children and other young neighbors who were going to watch this display. He put a handful of shotgun powder in the end of one can, packed it in, and wrapped it in wax paper and then packed mud in the bottom. The open end of the can was placed in the dirt. When Collins lit it, the bomb screamed up into the air until it was completely out of sight. Martha heard the first bomb go off and by the time she gathered her wits and got out into the back yard the second and the third had gone off and up into the sky. She grabbed Collins by the ear and said, "Collins Cannon! You come into the house right now! I've told you for years and years and years not to make those horrible things!" Needless to say, this embarrassed Collins immensely. However, in spite of this episode, he always referred to her as "My Sainted Mother."

In late 1918 Collins moved to Logan to manage a knitting factory. He took his two young daughters to Logan with him, but the influenza epidemic was raging in Logan, and Ida May felt it safest to stay in Salt Lake City with baby Collins Burton until the epidemic eased. This provided Collins with the opportunity to tell a tall tale. When the neighborhood children asked Collins where his wife, was, he said, "She walking. She's an old Indian woman and she's afraid of cars and trains." The story goes that they all believed him, much to the dismay of Ida May when she finally arrived in Logan.

When Collins' children were little, Christmas was always a very fancy affair, especially while the family was living in Logan. There was always a big Christmas tree, many people visiting in and out of the house and a lot of festivities. There were plenty of fine toys for the Cannon children. Collins Burton remembers that the first electric train he got was nearly worn out by the time he saw it Christmas morning because his father had played with it all night long. One Christmas Collins purchased a goose for the family to enjoy for dinner. The farmer from whom he purchased the goose delivered it alive. Collins wasn't at home at the time, so Ida May kept the goose in the kitchen until he returned to kill it. Much to her surprise the goose decided that was the proper place to do his duty. Ida May was mad at the goose and furious at Collins for not being home--scooping up the droppings off the kitchen floor with the scoop shovel used for coal in the stove. Collins killed the goose when he got home, but Ida May picked, cleaned and cooked the bird.

Ida May also cleaned the pheasants and ducks and trout that the family obtained. She enjoyed eating them also. After she

was widowed, her son Collins Burton took her ducks he had shot. [He always took them cleaned.]

The knitting mill in Logan got off to a good start. It was during this period that his youngest daughters were born. Collins used his children to model the clothing the mill knitted. At that time Collins owned two cars, a Buick and a Chevrolet. He owned a tuxedo and Ida May wore long beaded formals when they entertained. When the Depression of 1929 hit, the family finances were based too heavily on borrowed money. Collins Burton remembered that his father came home from work one evening. The family sat down for dinner as usual. Collins "very matter of factly" said, "Well kids, we went busted today." He could have legally declared bankruptcy and not paid his creditors. In a lasting legacy, while forced to declare bankruptcy, he assured his creditors that he would pay them everything he owed as soon as he could. It took many years, but he was true to his word. There was a very sudden change of lifestyle for this family, and they never again returned to the former wealthy lifestyle, [although every meal was always served on fine china, even when little grandchildren and great-grandchildren visited.]

Collins moved his family to a two bedroom house in Salt Lake City where he got a job at Utah Woolen Mills. As the effects of the Depression spread, that Mill began to have financial trouble and Collins was let go. His next job was for the city in the Engineering Department where he had worked prior to his marriage. As the Depression worsened, his hours were cut to half time and he and another man shared the job. He felt very fortunate during this time to get a job at a cement plant working the graveyard shift. In 1931 the family moved into a three bedroom apartment where the rent was only \$22.50 a month.

According to Collins Burton, Collins was a fun father and enjoyed romping with his children. We catch a glimpse of his relationship with his own father and in turn his relationship with his children in a family chronicle authored by Collins. The Chronicle was written annually for the family reunion held on George Q. Cannon's birthday. He addressed a particular paragraph to the older children of George. "... Was he close to you when you were children? Tell us! We didn't romp with him, nor ride on his back. We didn't rumple his hair nor put our sticky hands on his clothes. We didn't kick him around as our own children do us. Did you do these things? Tell us. We didn't impetuously importune him for nickels, dimes and quarters, we didn't overwhelm him with requests diverse and sundry as our own-children do us.... We recall the filial kiss. It was a ceremony, a rite. We approached It as carefully as a golfer approaches the cup when his opponent is 'one up.' We never once sat on his knee. We never saw a child there, even bottom side up."

Collins used to take his son duck hunting. Collins Burton remembers that his father didn't like to fish. When he did go fishing with friends, the friends fished, and he cooked the fish. Collins enjoyed walks with his children. He would walk miles with them and talk all along the way. When he worked for the City Engineering Department, he'd take his son and walk to a reservoir project he had that was five miles from the house. They thought nothing at all about walking out there, and walking back.

Collins Burton remembered, "Father and I used to play a word game out of the Literary Digest. It had a twenty word column every week, something like the Reader's Digest has every month today, except theirs was of a much higher level, more erudite. (That's where I got that word.) Father used to get 19 or 20, and I would hopefully get 15-16 or so. Father would watch as we read magazine articles and if we turned the page he might say, 'What does that word mean?' having noted a particularly obscure word in that article on that page. And if we couldn't tell him then we had to go to the dictionary 'right now' and decipher it. He didn't read exactly with a dictionary on his knee, but I don't ever think he passed up a paragraph that had a word in it without finding out what it meant. The first time I passed up the word ecclysiast, he ribbed me sorely because I hadn't bothered to look it up." Family tradition today maintains that Collins Telle read bedtime stories from the dictionary to young Collins Burton.

It wasn't too long before the children grew up and got married and started families of their own. Ida May and Collins were loving grandparents and assisted their children when they needed help. In 1944 daughter-in-law Beth and daughter both miscarried. Ida May went down to Cedar City to take care of her daughter, and Collins, who happened to be in Yakima for a convention, went up to Seattle to take care of Beth. By 1946, all their children were married. While there were many, many happy times, Collins and Ida May struggled with some of the sorrows their children faced. One daughter buried each of her three children as they died of cystic fibrosis, a particularly trying period of years for the entire family.

In 1961, when Collins was 72, he took Ida May on another honeymoon. They went to the Grand Canyon and it was there that he died in his bed.

Joseph Fielding Burton / Mary Ann Elizabeth Driver

Joseph Fielding Burton

Son of **William Walton Burton / Rachel Fielding**

Birth: 3 Mar 1861 Marriott, Weber, Utah

Death: 14 Feb 1924 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake, Utah

Marriage: 31 Mar 1886 Logan, Cache, Utah

Mary Ann Elizabeth Driver

Dau of **William Driver / Charlotte E. Boulter**

Birth: 28 Aug 1865 Wandsworth, Surrey, England

Death: 15 Jan 1930 Salt Lake City, Salt Lake, Utah

Burial: Salt Lake City Cemetery, Salt Lake, Utah

Children:

Rachel Emblen Burton

Birth: 4 Jul 1889 Ogden, Weber, Utah

Death: 15 Jan 1972 Salt Lake City, Salt Lake, Utah

Burial: 18 Jan 1972 Salt Lake City Cemetery

Marriage: 19 Jun 1918 Toole, Toole, Utah

Spouse: **Llewellyn Crandall Dunn** b. 6 Feb 1888

Joseph Howard Burton

Birth: 18 May 1891 Ogden, Weber, Utah

Death: 22 Oct 1988 Los Gatos, Santa Clara, California

Burial: 26 Oct 1988 San Bruno, San Mateo, California

Marriage 28 Sep 1921 Salt Lake City, Salt Lake, Utah

Spouse: **Annette Naylor Woolley** b. 13 Jun 1888

Lee Driver Burton

Birth: 19 Feb 1893 Ogden, Weber, Utah

Death: 8 Oct 1955 Salt Lake City, Salt Lake, Utah

Burial: 13 Oct 1955 Salt Lake City Cemetery

Marriage: 22 Sep 1915 Salt Lake City, Salt Lake, Utah

Spouse: **Ethelyn May Player** b. 27 Nov 1892

Ida May Burton*

Birth: 20 Sep 1894 Ogden, Weber, Utah

Death: 28 May 1893 Logan, Cache, Utah

Burial: 31 May 1983 Salt Lake City Cemetery

Marriage: 20 Jan 1915 Salt Lake City, Salt Lake, Utah

Spouse: **Collins Telle Cannon*** 1888 - 1961

Vilate Pearl Burton

Birth: 12 Jul 1896 Ogden, Weber, Utah

Death: 13 Jun 1987 Carmichael, Sacramento, California

Burial: 18 Jun 1987 Whittier, Los Angeles, California

Marriage: 27 Jun 1927 Salt Lake City, Salt Lake, Utah

Spouse: **Austin Doty Pack** 1896 - 1947

Spouse: **Francis Oliver Jorgensen**

Charlotte Burton

Birth: 5 Jan 1898 Ogden, Weber, Utah

Death: 4 Jun 1978 Pasadena, Los Angeles, California

Burial: San Fernando, Los Angeles, California

Marriage: 16 Jan 1925 Salt Lake City, Salt Lake, Utah

Spouse: **Murray Young** 1898 - 1957

Mary Ellen Burton

Birth: 8 Aug 1899 Salt Lake City, Salt Lake, Utah

Death: 17 Apr 1991 Santa Barbara, SB, California

Burial: 19 Apr 1991 Forest Lawn Cemetery, Glendale

Spouse: **Allen Robert Reedall** md. 4 Jul 1921

Spouse: **William Otto Shupert** md. 24 Mar 1949

Spouse: **Francis Cyrus Kemp** md. 14 Jan 1962

Margaret Burton Walton

Birth: 4 Sep 1902 Salt Lake City, Salt Lake, Utah

Death: 6 Sep 1967 San Francisco, California

Burial: 9 Sep 1967 Salt Lake City Cemetery

Sources:

Genealogy records of Ida May Burton Cannon

Genealogy records of Josephine Burton Bagley

Genealogy records of Ida May Cannon Smith

Joseph Fielding Burton

by Charlotte Burton Young - March 1967

Joseph F. Burton was the third child and first son of William Walton Burton and Rachel Fielding. He was born March 3, 1861 in Marriott, which is now part of Ogden, Utah. In 1862 they moved to Kaysville and in 1865 they moved to Ogden. He spent some time with his Fielding grandparents on their farm in South Millcreek, which is now called Highland Drive [in Salt Lake City.]

Father said when he was in about the 5th grade in school that there were nine students in the class. He was the middle one and could always prepare his answers for he knew which questions would be his.

One time when he was a small boy he was riding a horse and it threw him off. He had a half moon scar on his left temple as a result. He said the doctor charged \$5.00 to sew it up. It was scarcely noticeable. Of course, if you are like me you are looking for marks of identification of all kinds and for no purpose. Mother said he was such a lot of fun and good company that people who would meet him at a party for the first time would invite him when they entertained. He was always pleasant with his family. He was mighty careful about the songs we sang if they had words on the shady side. We children always had to go to church. A girlfriend and I got caught one Sunday going for a walk when we were supposed to be at church. We bought candy at the store and were eating it when father and Mr. Waring were coming out of a meeting. I heard from him on that.

He was sweet to our friends. He would put his hand on our heads in [an] affectionate manner now and then. After he and Mother were first married, he would ride his horse and call on his mother before going to work and see if he could help her. His mother was left alone much of the time since Grandfather had [work] which kept him away from home.

He was near six feet tall and had very pretty blue eyes. In fact they were the bluest I've ever seen, I guess when he was little he had blond hair. By the time I came along, he had combed it all out, well, except for a little perimeter of blond, grey hair. He went on a buying trip in the east once and came home wearing a toupee. Well, that was a surprise to us. We all wanted our father the way he used to be. One day my cousin Marian Pearson, who was probably three years old, was with us when father showed up without his toupee. Marian said, "Uncle Dody, why don't you wear your padody?"

He was a whiz with mathematics. He used to help us with ours. I can remember once when I was in tears over two locomotives starting at opposite points. One train was going at a certain speed and the other at a different rate of speed and I had to find out how fast they were going when they passed, I still don't know. He couldn't get the message to me. It would have been a relief to have them bump head on then I wouldn't have to worry any more. He was always very encouraging.

We lived in a two story frame house on the corner of 5th Avenue and E Street. I can remember when there was a large ditch in front of our house and down one side. There were some big trees on the corner. Mary and I were small, small enough for Mary to sit on an ant bed. I also remember the confusion of men taking out the trees and putting in cement sidewalks. I can also remember a man sitting on a snow plow and driving a horse along in the winter to clear the sidewalks. Father planted some Carolina poplars for shade in the spring. Mary and I were supposed to help keep them watered. We probably were playing in the water and he thought we may as well do something useful.

One day someone asked Margaret where she lived and she pointed to the house and said, "In that boardin' house." In a sense it was a boarding house for we had so many people there all the time. Reminds me of a fairy tale, something about an old woman and her shoe.

When father was in his late forties his health began to fail. He looked so patient and sick one day and I looked at him, whom I adored, and said, "Maybe Jesus was the most perfect man, but you are the next." There was a real flash of amusement in his smile. He was wonderful.

He died 14 Feb. 1924 in Salt Lake City, Utah. Due to Mother's poor health the funeral was held at home. It was a sunny and rather warm day for that time of the year.

He was a member of the Ogden Board of Education; Vice President of W. W. Burton & Sons Co.; Burton Mercantile Co., of Ogden; Burton Creamery Association, Wyoming, and in September 1908 he was made General Manager and Secretary and Treasurer of the newly formed Utah Implement and Vehicle Company of Salt Lake City, Utah. I

get this from an old newspaper dated September 8-9, 1908. Information was also from a death notice in the paper. He was so very busy and worked long hours.

Mary and I can remember when Father and Mother took us to town and bought us black pony coats with orange lining and brass buttons. They were beautiful coats. It was so much fun to go with them. When father went to the Burton Creamery in Wyoming, he would bring a whole cheese. Margaret especially loved the cheese.

Father served a six months home mission. He was a member of the seventies quorum. Eight children were born to them: Rachel Emblem, Ida May, Joseph Howard, Lee Driver, Vilate Pearl, Charlotte, Mary Ellen and Margaret. Mother and Father were too tired to think of a middle name for Margaret and me. We really don't mind though.

Mary Ann Elizabeth Driver Burton
by Ida May Burton Cannon, 1976

Mary Ann Elizabeth (Polly) Driver Burton was born in Wandsworth, Surrey, England, August 28, 1865. Her parents were William and Charlotte Boulter Driver. Her father joined the Church of Jesus Christ of Latter-day Saints at the early age of fourteen. He was a trained chemist and went to London to work in 1854. He was a traveling elder for the Church. In August of 1858 he married Charlotte Emblem Boulter, a native of Hastings, Sussex. The motive of emigrating to Utah in 1866 was probably a combination of religious zeal and an opportunity for economic betterment.

Polly, an infant at their departure, celebrated her first birthday on the plains. Her nourishment while traveling was browned flour through a tube and tea and a sugar teat. Upon their arrival in Salt Lake City, Utah, they were met by Grandmother's cousin Elisa Wilde who took them to her home and cared for them until they were settled.

At an early age Polly went with her family to make their home in Ogden, Utah. She attended school there and became rather proficient on the piano and the organ. As children, we loved having her play for us and teach us little songs. She had a very happy childhood and was very much loved by her brothers and sisters. When Grandfather died, I drove her to Ogden and it was interesting to meet the people who had known her as a young girl. They all commented on how well she had retained her beauty. She was a very popular young girl with the young people of Ogden.

On March 31, 1886, Polly went to Logan and was married to Joseph Fielding Burton, in the Logan Temple. They were both full of fun and laughter. They rode to Logan on a flat car instead of riding in the Pullman with Polly's mother who had accompanied them. One of the first things Polly did after being married was to have her hair cut short. It was the

fashion then. Her father was so furious that he threatened to take her home if "Jody" could not take better care of her. She had beautiful brown hair and eyes. She was about five feet three and weighed about 125 pounds.

About Nineteen Hundred Father and Mother moved to Salt Lake City to make their home. The family lived in five different homes, always on the Avenues. The last home was at 385 Fifth Avenue, on the corner of "E" Street and Fifth Avenue. This was a wonderful old home, where births, marriages, and christenings and deaths occurred. This home was built in 1858 and is still in good condition. There were eight children born to them: Rachel, Howard, Lee, Ida May, Vilate Pearl, Charlotte and Mary and then Margaret, a surprise package.

Then too, as so many mothers of that day, she practiced a few of the homey remedies. How well I remember having to wear the little obnoxious bag of asafetida about my neck in the winter to keep the germs away! How thankful I was when Spring came and this could be removed along with the long fleeced lined underwear. Then the sulphur and molasses, senna tea with raisins, honey and lemon cough syrup and mutton tallow for little chapped hands. No penicillin. No sulpha. No tetracycline. How some of us grew to maturity! Amazing.

Mother delighted in canning fruit. She was so proud of her winter supplies. The change of seasons kept her busy with her sewing machine sewing for her six daughters. It was quite a day when the dressmaker came to help.

Mother was a very loyal wife and helpmate. She was not a "fair weather wife." When difficulties arose, she and Father drew closer together. Their love for each other grew deeper as the years advanced. I do not remember ever hearing them quarrel. One evening when I was about ten years of age, Mother and Father were going over the grocery bill and Father spoke in rather a sharp manner regarding the number of legs of lamb on it. Well, Mother looked so sad and penitent that my brother Lee and I who were present had to go into the pantry and shed a few tears; Lee was so dear and comforting. We understood each other so well.

When I was married at the tender age of twenty, Mother gave me so much good advice: look before you leap and do not look back; never argue or quarrel before your children; always go to your room and close the door; never discuss your private affairs with others; never air your soiled linen in public; always have your hair combed and a fresh apron on before your husband comes home. She was such a loyal mother and wife; I still miss her though she died in 1930.

Our home was always one of true hospitality. People loved to come there. It always bulged at the seams during Conference time. She took things in her stride and made all welcome. As I reminisce now, I wonder how Mother ever managed so well. She was an example of poise to all who knew her.

As the years rolled by and prosperity seemed to be returning after an unfortunate business venture, life was easier but tragedy crept in. Our Father was stricken with Parkinson's disease, a slow paralyzing disease. Our parents faced this sorrow with their customary courage. Father had so much patience. The duty of caring for him rested mostly with Mother and my sister Margaret, though all helped in every possible way. Mother's health finally broke due to the strain and we persuaded her to go to California to visit her dear sister Ida Person. This she did and while she was away Father passed away. We were all concerned over the effect this would have on her. Upon Mother's return we were all waiting for her. She came into the home and said very calmly, "Now girls, tell me all about it."

Mother wore her clothes very well; she selected them carefully. How well I remember the day she took me by the hand to start me in school at the Lowell. She wore her black voile skirt over a taffeta petticoat, and how it rustled as she walked along. When she was about forty she had a very serious surgery. Following that she and her Mother went to Philadelphia to visit another sister, Lottie. They stayed at least a month and when she came home she looked so radiant and so well. She was wearing a beautiful soft brown broadcloth suit with a brown velvet hat trimmed with plumes. She looked so lovely. It was after that trip we called the "parlour" the "living room."

Mother and Father did not have an active social life as we know today. They belonged to one evening group and they had many friends. Mother's only Church activity in later life was being a Relief Society Visiting Teacher. In her early life she played the organ for some of the auxiliaries.

Mother's health did not improve after the death of Father. She suffered from rheumatoid arthritis and Bright's disease. Our three sisters, Pearl, Charlotte, and Margaret were at home with her. After their marriages she made her home with our sister Rachel and her husband Llewellyn Dunn. She was patiently cared for. Llewellyn said he had never seen such patience in such suffering. She received the ultimate care in their home. She had an occasional visit to the homes of her other children and to the home of her sister in California. Mother passed away at the home of Rachel and Llewellyn in Salt Lake City, January 15th, 1930.