

## Collins Telle Cannon, His Life, the Times

1888-1961

by Julie Cannon Markham, a granddaughter

### Part One: The Times, the Farm, The Young Life of Collins Telle Cannon

#### Chapter 1: Federal Marshals



Three months before delivering her eighth child, Martha Telle Cannon, left, faced questions from a hostile prosecutor as she sat on the witness stand in a Salt Lake City courtroom during the winter of 1886. The prosecutor asked, “Are you not now a pregnant woman?” Martha refused to answer. She was then asked, “Are you not now with child by your husband George Q. Cannon?” Again, Martha refused to answer.<sup>1</sup>

Martha and Sarah Jane Jenne Cannon, plural wives of Apostle George Q. Cannon, a member of the First Presidency of

the LDS Church, were both forced to appear in court or lose a \$2,000 bond.<sup>2</sup> Their sister wife, Eliza La Mercia Tenney Cannon, pregnant with her son Edwin, had evaded capture by federal marshals by hiding among the willows behind her home at the Cannon farm along the Jordan River.<sup>3</sup>

Two weeks previous to the inquisition by U. S. Marshal Elwin Ireland and his deputies, the Cannon farm had been raided. Other locations were also searched, including offices of the Church of Jesus Christ of Latter-day Saints and homes of friends. With a bounty of \$500 for the capture of President Cannon and \$300 for his uncle and president of the LDS Church, John Taylor, few could be trusted.

**\$800 REWARD!**

**JOHN TAYLOR.**      **GEORGE Q. CANNON.**

To be Paid for the Arrest of John Taylor and George Q. Cannon.

The above Reward will be paid for the delivery to me, or for information that will lead to the arrest of

**JOHN TAYLOR,**  
President of the Mormon Church, and  
**George Q. Cannon,**  
His Counselor; or

\$500 will be paid for Cannon alone, and \$300 for Taylor.

All Conferences or Letters kept strictly secret.

**S. H. GILSON,**  
22 and 23 Wasatch Building, Salt Lake City.  
Salt Lake City, Jan. 31, 1887.

<sup>1</sup> 15 February, 1886 Deseret Evening News, from [Journal History of the Church](#).

<sup>2</sup> [George Q. Cannon Journal 8 February 1886](#).

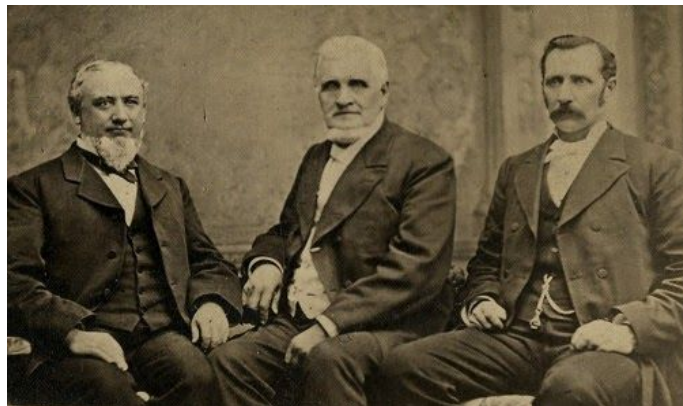
<sup>3</sup> Twentieth Ward History 1856-1979, by Ruth J. Martin, p. 66. LDS film 1059487; Cannon Family Historical Treasury.

Grant Cannon, a grandson of Sarah Jane's, later wrote:

This was a time of bitterness, revolt, persecution, and intrigue – perfectly delightful for kids. Every day things took on new and partisan significance. Grandpa's favorite horse, Warfield, was not only the fastest, most beautiful buggy horse in Utah in the eyes of the kids – he was also a weapon that could be used against the Federals. And he was.

Once when a federal marshal had arrested and questioned Aunt Martha about polygamy, Grandfather said, "If Martha had a sixteen-year-old son who did not avenge her, I think I'd disown him." Martha didn't have a sixteen-year-old son, but it just happened that Grandfather made the remark in the presence of Uncle Hugh, Sarah Jane's son, who was just 16 and who was believed by the family to be the strongest boy in Utah if not the whole world. Uncle Hugh waited on the Marshal in the Gentile hotel on Richards Street and avenged Aunt Martha with one jaw-breaking blow and then escaped into the underground. He had Warfield and Topsy waiting, knowing there wasn't a team in Utah that could catch him.<sup>4</sup>

George Q. Cannon and John Taylor had both been born in England. John had emigrated to Canada in 1824 and while living in Toronto had met and married Leonora Cannon, George Q.'s aunt. The couple joined the LDS Church in 1836 after listening to the teachings of Apostle Parley P. Pratt. In 1840, John Taylor returned to England with a letter from his wife to her older brother, George Cannon, the father of George Q. The father George, his wife Ann Quayle, and their children believed and accepted the teachings of Elder Taylor and emigrated to the United States in 1842. Ann died on board the ship and was buried at sea with an unborn child; her husband died two years later. John Taylor and his wife Leonora aided George Q. and his younger siblings in crossing the plains.



John Taylor, shown center, was sustained as President of the LDS Church in 1880 after the death of Brigham Young. He called George Quayle Cannon, far left, who was ordained an apostle in 1860, to be his first counselor. Joseph Fielding Smith, right, was his second counselor.

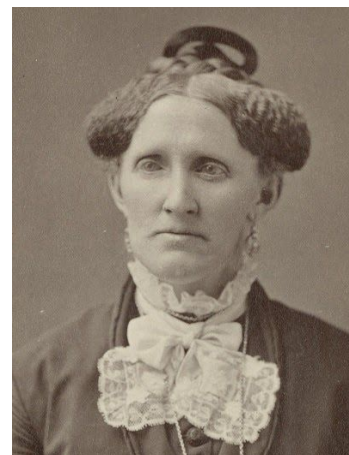
By 1886, George and President Taylor were living in what was known as the underground. Faithful friends aided their hiding, moving them from place to place to avoid capture, although both men were still conducting Church and

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<sup>4</sup>"Pioneer, Prophet, Politician, Prisoner," by Grant Groesbeck Cannon, 1911-1969.

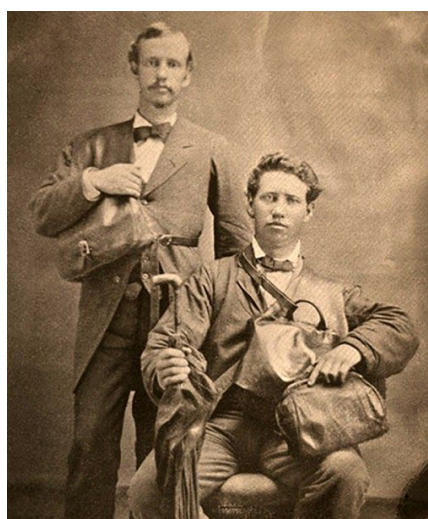
state business. Joseph F. Smith had escaped the long arm of the marshals by returning to the Hawaiian Islands where he had served a mission in 1855.<sup>5</sup>

Elizabeth Hoagland, shown right, the first wife of George Q. Cannon, had died in 1882, leaving four children still at home. Of her eleven children, two were grown, five were deceased. Six months before Elizabeth's death, and at her request, George married Elizabeth's divorced sister Emily, shown left, in an attempt to provide some financial and family security for her. While George and Emily did not have children together, and Emily never lived on the farm with Sarah Jane, Eliza and Martha, Emily, and her children by her first marriage, were subjected to searches by Marshal Ireland during this raid, were subpoenaed and in fact taken to the marshal's office where they were each forced to secure a bond for their release.<sup>6</sup> George's fifteen-year-old daughter by Elizabeth, Mary Alice, was also taken into custody from the farm and forced to secure a bond.



News reports of the week of 8 February 1886, when this raid occurred, are silent about the situation of the sixth wife of President Cannon, Caroline Young Croxall, shown right, known as Carlie. A divorced daughter of Brigham Young and mother of nine children,

Caroline lived in downtown Salt Lake City at this time, not at the Cannon farm.



In the fall of 1885, just a year after her marriage, Caroline had given birth to the first of four children she would have with George. This son, four months old at the time of the raid, had been named Clawson after the faithful missionary Rudger Clawson, shown far left, whose companion Joseph Standing, shown seated, was shot dead in Georgia by a mob in 1879. When the mob then declared their intention to kill Elder



<sup>5</sup> Joseph F. Smith's first mission to Hawaii in 1855 coincided with the completion of George Q. Cannon's four year mission to Hawaii. At President Cannon's funeral in 1901, President Smith stated that he had known President Cannon his entire life and had looked to him as an older brother.

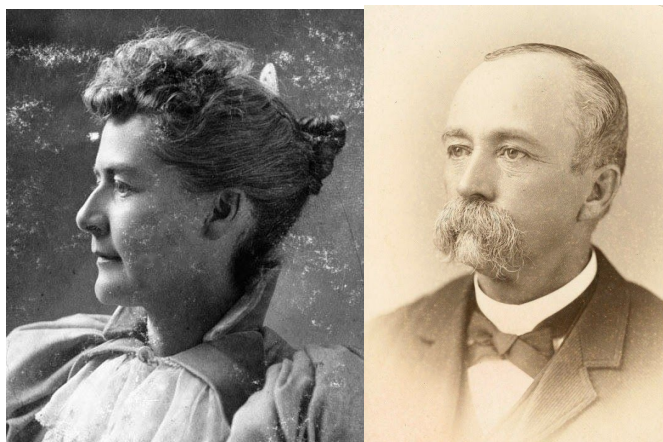
<sup>6</sup> [George Q. Cannon Journal 8 February 1886](#)

Clawson, he faced them, folded his arms and said, “Shoot!” The mob dispersed and Elder Clawson returned to Utah with the body of his companion, earning tremendous respect from many, including President Cannon.

Two more generations of men named Clawson followed in this family, exemplifying the attitude many Cannon family members had about their faith and religion and the government’s opposition to it. In 1882, Rudger Clawson was the first man convicted under the anti-polygamy Edmunds-Tucker Act and was in fact still imprisoned when Caroline’s son was given his name. In 1898, Brother Clawson would be called to fill the vacancy in the Quorum of the Twelve Apostles created by the death of President Wilford Woodruff.<sup>7</sup>

President Cannon was captured and arrested the week following the raid on his farm. The next two years were extremely difficult for him and all of his family members. John Taylor died in 1887 while hiding in Kaysville. President Smith returned from Hawaii but remained underground. Wilford Woodruff, who would not be sustained as President of the LDS Church until 1889, led the Church as President of the Quorum of the Twelve Apostles, also from the underground. President Cannon escaped his captors but forfeited a hefty bond and returned to a life of hiding, living in disguise and finding himself dependent on the secrecy of others. In his journals, he wrote of frequently staying with his wife Caroline in Salt Lake City in the evenings after working in his office during the day, but on the weekends his driver<sup>8</sup> took him to the farm, with George always traveling in disguise.

In the midst of this, Collins Telle Cannon was born in his mother Martha’s home on the family farm on July 31st, 1888. Collins would be the last child for Martha, now forty-two. Wilford, a half-brother four weeks older, had been born on July 4th to Caroline, who was still living in Salt Lake City. The physician for both births was a sister-in-law to President Cannon, Martha Hughes Cannon, a plural wife of Angus Munn Cannon, who was president of the Salt Lake Stake. Both are shown above. Dr. Cannon received her medical degree in 1880 from the University of Michigan.



<sup>7</sup> [Rudger Clawson, Wikipedia.](#)

<sup>8</sup> Perhaps not incidentally, George’s driver, Carl Wilcken, was six feet four inches tall. For a short period he had served as the bodyguard to the king of Prussia, but Carl left the king’s service and traveled to America where he joined General Johnston’s army which was heading west to defeat the purported rebellion occurring in Utah. Captured by Lot Smith, Carl surrendered to Brigham Young and was baptized into the LDS Church in 1857. In 1891 Carl’s daughter May became the wife of President Cannon’s son Hugh. A descendant of Carl Wilcken, although not through the Cannon line, Governor George W. Romney (1907-1995) carried the middle name of Wilcken.

President Cannon recorded both births in his journal. Concerning the birth of Wilford, who was named after the President of the Quorum of Twelve Apostles, Wilford Woodruff, he wrote:

4 July 1888, Wednesday: President Woodruff, Bro. Jos. F. Smith and myself went down to the City Hall, being carried there secretly, and we had the Council Chamber given to us. Bro. Smith's children to the number of 8 came there, and mine to the number of 10, with my wife Sarah Jane. We witnessed the 4th of July procession from the windows. Afterwards we returned to the Gardo House.<sup>9</sup> My children went to the matinee at the theatre, with my wife, and after the matinee they came and spent the evening and witnessed the fireworks from the roof of the Gardo House.

After they went home, I went, in company with Bro. Sudbury, to my wife Carlie's, and to my great joy and surprise I found that she had been safely delivered of a fine boy, at 6 o'clock that evening. It is the finest child she has ever had, and she got through her delivery very well indeed. Dr. Mattie Hughes waited on her. I felt very thankful to the Lord for her safe delivery.

Four weeks later, President Cannon had stayed at the farm over the weekend, and with Martha nearing term, he did not return to Salt Lake City as was his practice. He wrote on Monday evening, July 30th:

Attended to public correspondence and worked at my private affairs. My wife Martha suffered considerable pain in the evening and I administered to her.

Tuesday 31 July 1888: My wife Martha was in labor this morning. I sent for Dr. Mattie Hughes, who came down [to the farm] before noon. Martha was safely delivered of a fine boy at 3 o'clock in the afternoon. She had a good many pains; but the child itself was born so suddenly that it surprised the doctor and my wife's aunt, Caroline Daniels. It came into the world so quickly that it gasped for breath and had something like a spasm. They sent for me hurriedly, but when I reached there the child had recovered. I felt to thank the Lord for His goodness to us.

According to President Cannon's journal, both boys were blessed at the age of eight days. On the 7th of August, after having returned to the farm for the weekend, he wrote:

My family were assembled at my wife Martha's and I blessed our boy, he having entered upon his eighth day since his birth. Brother Wilcken [the personal driver to President Cannon] and my son David [son of Elizabeth] joined with me. I gave him the name of

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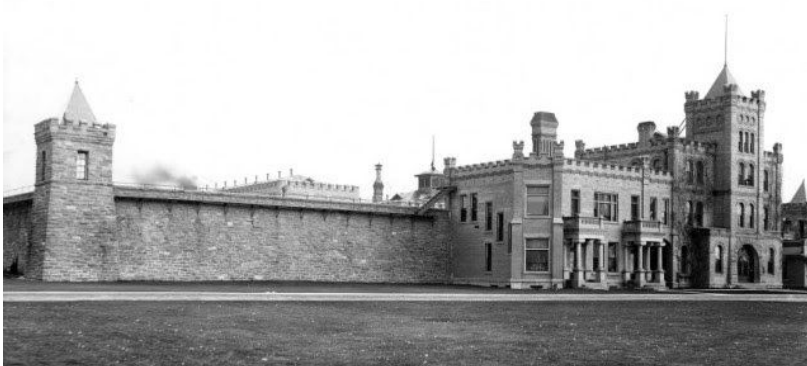
<sup>9</sup> The Gardo House was built by Brigham Young. After his death in 1877, it was used by general authorities of the Church as a hotel or sometimes a second residence.

Collins Telle Cannon, and enjoyed the Spirit in blessing him. We afterwards partook of ice cream and cake and watermelon. Bro. Wilcken carried me back to the Gardo House.

The years of disruption and hiding ended with a negotiation of President Cannon's surrender to federal authorities. The agreement included his imprisonment, which began on 17 September 1888 in the Utah State

Penitentiary, shown right, in the Sugar House area of Salt Lake City, at that time on the outskirts of town.<sup>10</sup> Baby Collins was six weeks old. George mentioned that three of Martha's children, Lewis, Brigham and Grace, were among his sons and daughters who visited him that fall. Before

the end of the year, fearing for her safety, Martha departed Salt Lake City with all of her children except sixteen-year-old Lewis, who remained on the farm.<sup>11</sup>



The infamous photograph of President Cannon in jail stripes was taken four months into his imprisonment where he is shown in the center of fellow inmates also convicted of cohabitation. President Cannon is holding a bouquet presented to him on the occasion of his sixty-second birthday, January 11th, 1889.

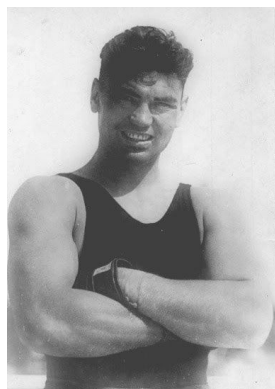
<sup>10</sup> The original Utah State Penitentiary was built on grounds which are today at 13th East and I-80. The prison was about five miles from the Cannon Farm.

<sup>11</sup> [George Q. Cannon Journal 20 September 1888](#). George wrote, "The most of my wives have been got out of the way, meaning Sarah Jane, Eliza and Martha. Caroline remained in Salt Lake City, she being considered a legal wife, married after the death of Elizabeth." Since Martha's son Lewis was later mentioned twice the fall of 1888 as a visitor to George in prison, and a letter in May of 1889 placed him in Colorado, we have to assume he joined his mother later, likely to assist in her return. [Journal: 10, 17 October 1888.]

The concern among all polygamous wives at this time was that they or their children would continue to be questioned and harrassed by the marshals. In addition, men who had been imprisoned for unlawful cohabitation were returning home to their families and then being arrested for adultery. This matter was before the Supreme Court, but it would be months before a decision would be reached. George later wrote:

...in order to defeat this purpose I considered it better, while I was in prison, to remove my wife Martha, who had a young babe, and my wife Carlie, who had a young babe, out of the jurisdiction of the courts. My wife Martha, and her children, with the exception of Lewis, was removed to Manassa, Colorado, where she has lived ever since. My wife Carlie, with her children, was removed to San Francisco....<sup>12</sup>

Martha traveled by train to Manassa, 550 miles to the southeast on the border of New Mexico. With her were twin daughters Hester and Amelia, age eighteen; fourteen-year-old Brigham, Willard, age thirteen; Grace, age eight, who had earlier that year been baptized by her father in a bathtub in the house instead of the nearby Jordan River out of fear for his capture;<sup>13</sup> Radcliffe, age five; Espey,<sup>14</sup> age two, and of course baby Collins, perhaps four months old.



Manassa had been colonized by LDS pioneers in 1879 and became a haven for families of polygamists. While in Colorado, Martha and her children assumed the surname Lawrence. In 1895, six years after Martha's stay there, Jack Dempsey, shown left, would be born in Manassa, becoming a world-famous heavyweight boxer in the 20th century. Collins would later remark that he spent his time there teaching Jack Dempsey to box. Collins was known to say "Never let the truth get in the way of a good story," and this is a classic example. Collins later reported his brother William as saying, "the truth is not interesting."<sup>15</sup>

## Chapter 2: Martha's Heritage

The names of Martha's children reflect her heritage. Martha herself had been born in St. Louis in 1846 during the turbulent years of persecution against the LDS Church. Her father, Lewis Telle, had been converted to the Church through the efforts of Parley P. Pratt while living in New York City. Lewis joined the Saints in Nauvoo with his wife Tabitha Oakley, who died of malaria in 1840, not long after their arrival, leaving three surviving children. Their two daughters, Sarah Ann and Tabitha, were raised by their mother's relatives in New York. Their son George remained with his father.

<sup>12</sup> [George Q. Cannon Journal 14 May 1889](#) George felt comfortable disclosing the locations of Martha and Caroline after the Supreme Court decision ruled in his favor.

<sup>13</sup> [George Q. Cannon Journal 1 January 1888](#)

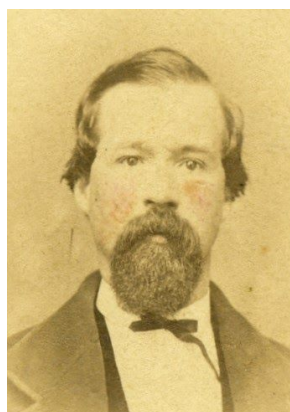
<sup>14</sup> Espey's name is often spelled Espy; Records as an adult indicate he preferred the spelling "Espey."

<sup>15</sup> "Annual Birthday Party Chronicle," by Collins Telle Cannon, 11 January 1935.

In 1841, Lewis married Amelia Ann Rogers, the daughter of David White Rogers, a convert of four years who, under the direction of Joseph Smith while he was incarcerated in Liberty Jail, searched out the Nauvoo properties where the Saints ultimately resettled after the persecutions of 1838-1839 in Missouri.<sup>16</sup>

Amelia and Lewis became the parents of three children, Edwin, Lewis and Martha. After Martha's birth in St. Louis, the couple returned to Nauvoo after the Saints' evacuation. There, Lewis saw a risky opportunity to purchase the homes of departing Church members during the market glut with the intent of profiting when the market improved. As a result, the couple remained in Nauvoo even though Amelia's parents and siblings departed with the exodus.

Many years after Amelia's death, her older sister Susannah, shown right, wrote that after returning to bed late one evening in 1847, Amelia startled Lewis, who awoke in a fright. Believing in the dark that she was a mobber, he reached for his gun and shot her. However, the wound did not seem to be mortal. Hoping she would survive, and in an attempt to not worry her family, Amelia kept news of her injury from her parents and siblings who were working on various farms in Iowa to raise funds to continue west. Four months later, as Amelia realized she was dying, she wrote her mother, Martha Collins Rogers, and asked her to raise her young daughter, Martha.



Four of Martha's older siblings are shown from left above. George Telle remained in Illinois, where he married. Sarah Ann Telle King and Tabitha Telle Sykes were raised by their mother's family in New York where they married and raised families. Two full brothers, Edwin and Lewis, remained with their father after their mother's death in 1847. Edwin, above right, married and raised a family in Louisiana. Lewis, not pictured, died in Arkansas at age forty.

<sup>16</sup> David White Roger's role in locating and acquiring the land in Illinois where the Saints moved is covered in History of the Church, Volume III, pages 260 and then through the next hundred pages or so.

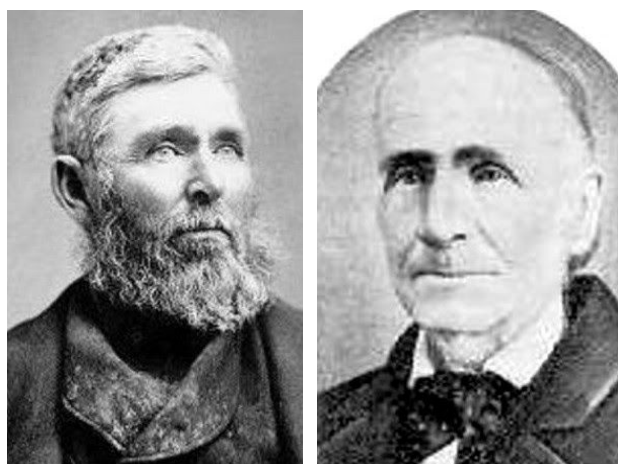


After Amelia's death, her sister Caroline rode two hundred miles from Polk City in the back of a flat-bed wagon to Nauvoo where she retrieved little Martha from her brother-in-law. Upon returning to Iowa, she gave Martha to her sister Hester, shown right. Hester and her husband George Washington Beebe, who remained in Polk City, Iowa for many years, raised Martha as their own child.



In 1858, two missionaries called home early from their missions in England because of the anticipated Utah War, paused long enough in Polk City to encourage the Beebe's to travel to Utah. They also baptized

Martha, who had just turned twelve.<sup>17</sup>



These two missionaries, Elder John W. Berry, far left, of Spanish Fork, and Elder John H. Tippetts, of Salt Lake City, were at that time crossing the United States westward in a company with about one hundred returning elders under the direction of Elder Berry. They were following Johnston's army, sent by President James Buchanan the year before, which was well-armed and supplied. However, President Young was able to keep the army out

of Utah during the winter of 1857-1858, with the army remaining on the plains in Wyoming. President Young, with the aid of friends in the government, was able to secure a peaceful settlement, stepping down as governor as part of his concession to the president.

Heeding the missionaries' admonition, the Beebe family traveled to Utah in 1860 with their children and adopted daughter Martha. During this journey, they encountered a buffalo stampede and their wagon was attacked by Native Americans, Martha's head being grazed by a bullet.<sup>18</sup> George and Hester Beebe were not impressed with Utah and returned to Iowa. After Martha's education at Iowa University as a school teacher, she traveled to Utah in 1866 with the

<sup>17</sup> I was so delighted to put these pieces together. Martha's membership record in the Cannon Ward, from LDS Film 26862, shows that she was baptized on the 19th of April 1858 by John W. Berry. She was confirmed the same day by Elder John Harvey Tippetts. Both men are shown in the LDS Missionary Database as ending their missions in the spring of 1858. The LDS Pioneer Overland Trail Database shows them both traveling west to SLC in Elder Berry's Company. Also in the company were Angus Munn Cannon and Robert Gardner; the latter would later marry Leonora Cannon. Samuel Harrison Bailey Smith, the son of the prophet Joseph Smith's brother Samuel, was another returning missionary in this company. Robert Gardner's journal clearly showed that they were called home because of the impending Utah war. In my decades of researching ancestors, I have learned that traveling missionaries encouraged outlying members of the Church to join the body of Saints in Utah, and I have made that assumption here, that Elders Berry and Tippetts encouraged the Beebe's to finish their journey west to Utah.

<sup>18</sup> This tidbit of information came from Martha's obituary in the Ogden Standard Examiner 6 February 1928.

intention of entering into a polygamous marriage.<sup>19</sup> She lived downtown in the Fourteenth Ward where she taught school.<sup>20</sup>

In 1868, shortly before her 24th birthday, Martha became the fourth wife of 41-year-old Apostle George Q. Cannon, this ordinance taking place in the Endowment House with President Brigham Young performing the ceremony.<sup>21</sup> Martha and George are both shown at this time on the right.<sup>22</sup>



Martha gave her oldest children, twins Hester and Amelia, the names of her adoptive mother and her birth mother. Martha named her son Lewis after her father, who had died in 1856 in Nauvoo. Son Radcliffe was given the middle name of Quayle, the surname of George's mother. Martha gave each of her children the middle name of Telle, but Radcliffe might not have known this, as he never used the Telle name.<sup>23</sup> Martha's son Espey was given the surname name of Lewis

Telle's mother, Ann Espy, as his given name, although Martha added an extra vowel. This Scottish name was brought to the Colonies with the Scotch-Irish before the 1776 Revolution.



Collins, the given name of Martha's last child, was the surname of Martha's maternal grandmother, Martha Collins, the wife of David White Rogers, both shown at left. Both the Collins and Rogers surnames go back to the Winthrop expedition, when Puritan immigrants left

<sup>19</sup> My aunt, Ida Mae Cannon Smith, who was born in Martha Telle Cannon's home, told me this.

<sup>20</sup> Cannon Family Historical Treasury, "Martha Telle was a young school teacher in the Fourteenth Ward School in the winter of 1867...."

<sup>21</sup> LDS film 1149515. One of the witnesses was Brigham Young, Jr., of the Quorum of the Twelve.

<sup>22</sup> In about 2010, a stranger contacted me via email after seeing my family history posts online. He had purchased a bundle of photos from a dealer on the East Coast and these pictures of Martha and George (who was misnamed) were included, along with pictures of Martha's half-siblings, used earlier. He offered to scan the photos and email them to me. I can only guess they had once belonged to Sarah Ann or Tabitha.

<sup>23</sup> According to his father's journal, referenced later, he was given the name Radcliffe Quayle Telle Cannon.

England and settled in New England in the early 1630s.<sup>24</sup> In addition, both Collins and Rogers families are direct descendants of the martyr John Rogers, the first Protestant minister burned at the stake in 1555 by Mary I in a tragic attempt to restore Catholicism to England. Martha Telle's heritage is rich in history. Martha knew it and embraced it.

The Telle surname was brought to the United States by Ambrose Telle, who left Ronneburg, Germany in 1792 and settled in Pennsylvania. Sarah Ann Telle King would later tell her Martha that their grandfather Ambrose, "was a German professor or scientist, a man of considerable learning, but of no practical ability...."<sup>25</sup> In 2012, a letter was found in the British National Archives by a German group researching mail sent from Germany to the United States in 1798. These letters had been hijacked from the ship *Juno* as the sailors on board were pressed into the British Navy. Not tossed overboard, the mail was taken to England and subsequently rediscovered 200 years later. One of these letters was from Friederike Telle, the abandoned wife of Ambrosius Telle. The letter included a postscript by Ambrosius's father, providing enough information so that records of Ambrose's birth family could be located in Ronneburg.<sup>26</sup>

However, this was unknown to Martha, who searched throughout her life for information concerning her Telle ancestors, later visiting three of her father's five brothers, these three having left Pennsylvania to settle in Indiana.<sup>27</sup> She also maintained contact with her half-sisters in New York and also with her brothers Lewis and Edwin.<sup>28</sup>

### **Chapter 3: President Cannon is Released from Prison**

While Martha spent the winter of 1888-1889 in Manassa with her children, George endured his prison confinement. He was very concerned about not just his own families, but of the families of many other men who had also been convicted of cohabitation. A United States senator visited George while he was in prison, and George discussed with him the plight of his fellow prisoners concerning their families whom they very much loved and wished to financially support. He wrote that the discussion centered around defining "what men can do for their wives and children without being open to arrest when they emerge from the penitentiary."<sup>29</sup>

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<sup>24</sup> Collins gave this name to his only son, my father, Collins Burton Cannon. Dad gave this name to his oldest son. Four of Dad's grandchildren were given the Collins name.

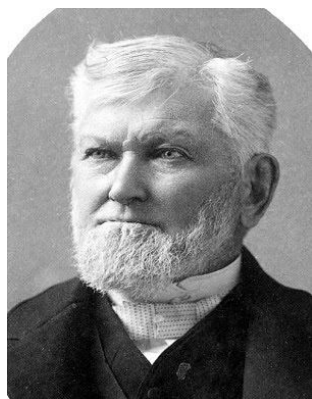
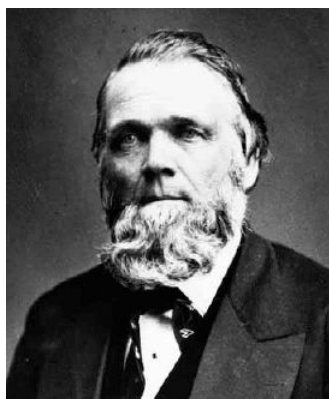
<sup>25</sup> Sarah Ann Telle King to Martha Telle Cannon, 19 April 1880.

<sup>26</sup> Thomas Burton Miller, who served an LDS mission to Germany, is a great-great-grandson of Martha Telle. His grandmother was Ida Mae Cannon Smith, a daughter of Collins Telle Cannon. By happenstance or Divine Providence, Tom learned of the letter, contacted the researchers and then hired a professional genealogist who could access vital records in Germany. The researcher who found Frederieka's letter had looked in vain for a writings or a history of Ambrosius and was delighted when Tom contacted him. As I am writing this footnote in early March of 2020, Tom and family members are in Oldenburg, meeting with the researcher and his team.

<sup>27</sup> Martha kept a notebook of genealogy which has been preserved in the LDS Family History Library, LDS Film 1067809. I have carefully studied every detail of that book, plus letters written to her from family members.

<sup>28</sup> Through what I believe were miraculous means, three of Martha's grandchildren independently gave me copies of genealogy letters they had received when their parents died, letters which Martha had received from her relatives.

<sup>29</sup> [George Q. Cannon Journal 6-21 November 1888](#)



George served five months. Before leaving the penitentiary he wrote:

My cell has seemed a heavenly place, and I feel that angels have been there.<sup>30</sup>

The first family member President Cannon saw upon his release was his wife Sarah Jane,

right, whose uncle and adoptive father was Apostle Franklin D. Richards, above left. As a result, Sarah Jane and her family had a good relationship with the leaders of the Church. Sarah Jane was visiting President Woodruff, above right, when George's driver unexpectedly appeared at his home with her husband. President Woodruff joined the family for breakfast at the Cannon farm, and then President Cannon returned to the city and resumed his duties.<sup>31</sup>



Martha remained in Manassa with other plural wives.<sup>32</sup> Caroline and her young children stayed in California, even though their husband was, for the most part, moving freely throughout the state as he attended conferences.<sup>33</sup>

In March of 1889, Wilford Woodruff, still acting as President of the Quorum of the Twelve Apostles, traveled by train with President Cannon to a large conference which was held in the nearly completed Provo Tabernacle. While in Provo, the two Church leaders met with Federal Judge John W. Judd, who had visited President Cannon twice while he was incarcerated. Judge Judd told the two leaders how difficult it was for him to sentence husbands and fathers to prison and asked what could be done. Judge Judd's intent, President Cannon believed, was for the Church "to surrender plural marriage." He responded by saying that this would be impossible.

<sup>30</sup> George Q. Cannon, *An Apostles Life*, by Davis Bitton, Page 296.

<sup>31</sup> [George Q. Cannon Journal 21 February 1889](#). Cannon Family Historical Treasury explained that Sarah Jane's father had disappeared in the California gold mines, and the husband of her mother's sister, Elder Richards, took in the Jenne children, although they did not take his name. It was believed that through this relationship, Elder Cannon met Sarah Jane, their marriage taking place when she was eighteen.

<sup>32</sup> [George Q. Cannon Journal 19 August 1890](#). Presidents Woodruff, Cannon and Smith visited Manassa and surrounding settlements in this area late in the summer of 1890. George wrote, "[We visited] the sisters who are here for safety....there are quite a number of them...." George mentioned that they visited Georgia Snow Thatcher, who "occupies the house that my wife Martha lived in when she was here...."

<sup>33</sup> Many of my un-footnoted comments about George have come from my study of his journal.

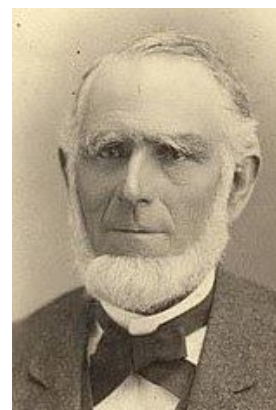
However, in his view, these husbands desired to be law-abiding, and he explained to the judge how it appeared that it was in the financial interest of the marshals to track down polygamists and imprison them.<sup>34</sup>



During his visit to the tabernacle, shown left, President Cannon wrote:

The capacity of the new meeting house or Tabernacle, here, is said to be thirty-five hundred. We found it quite full, and as we entered the building a few minutes before ten, the entire congregation arose to their feet to welcome us.

The following day, March 4th, George visited several families in Provo, including Caroline Beebe Pratt, near right, the sister/cousin of Martha.<sup>35</sup> George spent considerable time with Abraham Smoot, far right, the stake president. Three years earlier, Martha and Caroline's divorced aunt, Caroline Rogers Daniels, above center, had become the sixth and last plural wife of President Smoot.

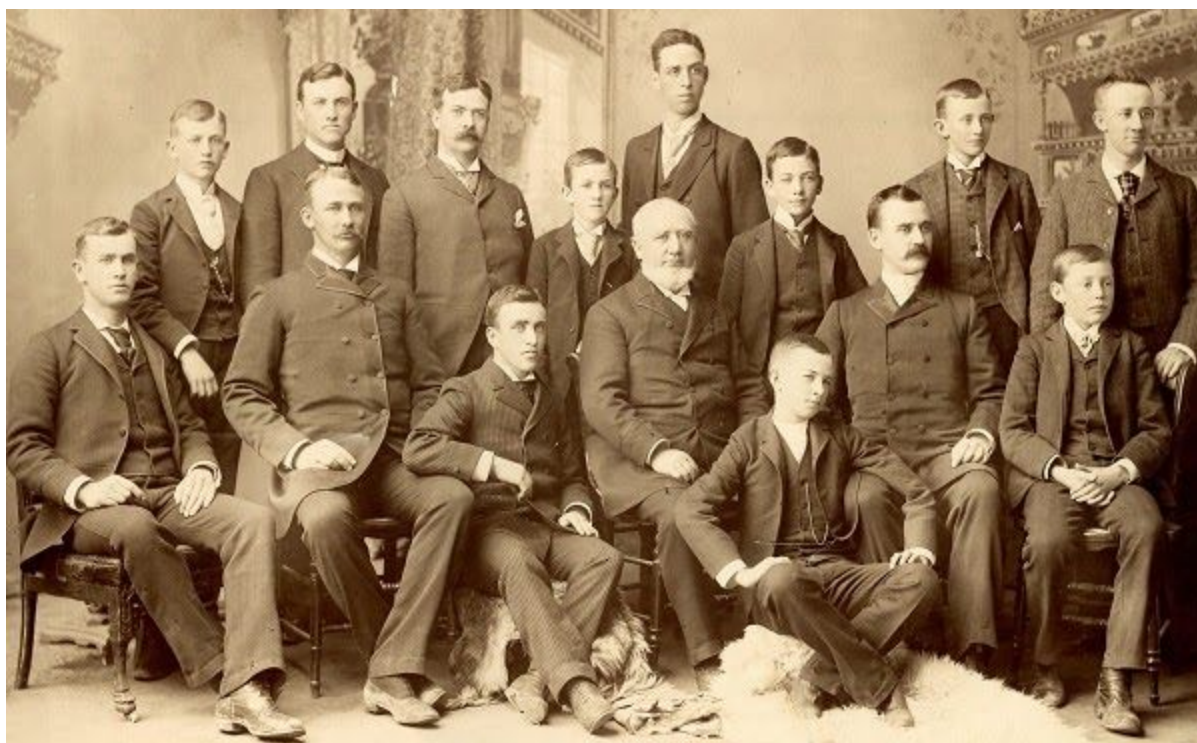


Over the next two days, several additional but smaller conferences were held in Springville, Salem, Spanish Fork and Payson. On Wednesday, President Cannon visited with the sister of his wife Sarah Jane in Payson, and then he and Elder Woodruff traveled by train to cities in northern Utah County. Elder Woodruff, concerned about his health, went on to Salt Lake City while President Cannon held conferences in American Fork and Lehi. Over the following three weekends, President Cannon traveled north for conferences in Ogden and areas surrounding Tremonton and Farmington, apparently no longer worried about his safety and showing no fear at all about the ever-looming marshals.

<sup>34</sup> [George O. Cannon Journal 3 March 1889](#)

<sup>35</sup> President Cannon had performed Caroline's 1870 marriage to Moroni Pratt, the son of Apostle Parley P. Pratt.

The week before the upcoming April general conference of 1889, President Cannon mentioned writing to his wife Martha. While in Colorado, her home on the farm was being renovated. He wrote that their son Lewis had drawn the plans, which were being implemented. President Cannon's journals throughout this period show that he included Lewis in many of his activities and was encouraging Lewis's interest in architecture. President Cannon held a special protective stance concerning Lewis, as this child had suffered a severe injury at the age of ten.



Lewis is seated on the far left in the above photo with the older sons of George Q. Cannon, taken when Lewis was about fifteen, in the mid-to-late 1880s. Standing L-R in the back are: Brigham, Hugh, Frank, Willard, William, Joseph, Sylvester and David. Seated next to Lewis are: John, Angus, President Cannon, Reed, Abraham, and Mark.

In telling of this accident at a family gathering in 1942, Lewis mentioned two older brothers, Angus and Hugh, both children of Sarah Jane's. Lewis said:

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 Street 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.<sup>36</sup>

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.



This picture, taken about 1880, shows the students in the school at the Cannon Farm with their teacher, Sondra Saunders. Lewis is standing on the far right. Seated in front, L-R, are Amelia, William, Reed, Mary Alice, Joseph, Brigham and Hester. Standing left from Lewis are Rosannah, Angus, Emily, Willard, Sylvester, Hugh, David and Charlie Davey, whose mother worked on the farm. Charlie would later become the bishop of the Cannon Ward. Lewis continued his account, mentioning Mr. Saunders' role in his medical treatment:

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

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<sup>36</sup> I feel it important to note here that from reading President Cannon's journal, weekly church services were held in the Tabernacle. Families had a local bishop and attended ward meetings on Sunday evenings. As Lewis mentioned, the family at this time belonged to the Farmers Ward. The Cannon Ward would be organized in 1896.

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.

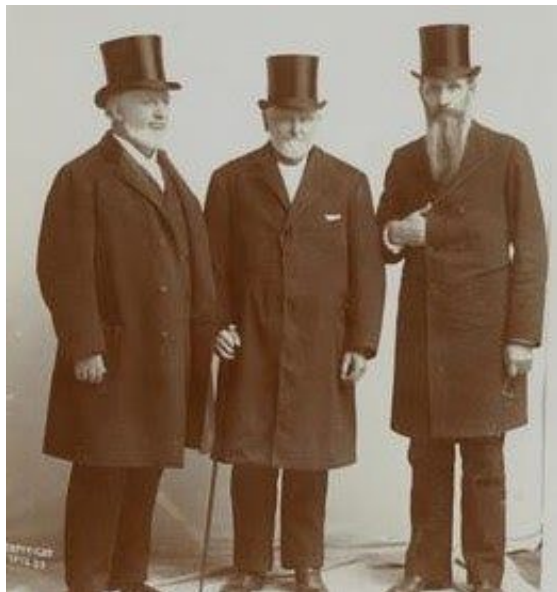
It is said that the Doctor at first was all for cutting off my leg, but that my mother stood firm against the idea. All praise to her. Even though the leg failed to keep pace with the other one in growth, it has served much better than a wooden one.<sup>37</sup>

As the April 1889 general conference approached, President Cannon’s younger brother David H. Cannon, shown standing in the photo on the right in this 1870 photograph, arrived in Salt Lake City from St. George. He stayed at the farm and traveled between the city and the farm in President Cannon’s surrey. David had served as an assistant to Wilford Woodruff as the latter served as president of the St. George Temple. In 1893 David would become president of that temple. Angus Munn Cannon, a third brother who is shown seated on the right, served as the president of the Salt Lake Stake and would also attend the upcoming conference.



<sup>37</sup>“Reminiscences on the Old Cannon Farm,” presented by Lewis Telle Cannon at a family gathering in 1942. Howell Q. Cannon, a son of Lewis, was one who gave me copies of his father’s collection of Martha’s letters.





During a solemn assembly at this 1889 conference, Wilford Woodruff, shown center in the photo on the left, was sustained as president of the LDS Church. He retained the counselors John Taylor had chosen, President Cannon, right, and Joseph F. Smith.<sup>38</sup>

Construction continued on the addition to Martha's home, and President Cannon kept her apprised of the progress.<sup>39</sup> His letters during the period while she was in Colorado show concern for her welfare should she return to Salt Lake City at this time.<sup>40</sup>

The situation was the same for Caroline who was still in California. After the April general conference, President Cannon had a conversation

with his adult son Frank, who was politically involved and who would later become a United States senator. Frank's concern was that President Cannon might show favoritism to Caroline, whom he had married after the death of Elizabeth, his first and lawful wife. According to Frank, if his father named Caroline his legal wife, it would be a slight to his other wives, Sarah Jane, Eliza, Martha and Emily. President Cannon recorded in his journal:

I have no disposition to discriminate in favor of any of my wives, or of my children. On the contrary, I desire to treat them with perfect equality as far as it is possible, and I have had no thought of calling any wife that I had, my legal wife, in preference to the others. Frank's mother [Sarah Jane] is my oldest living wife; that is, she has been longest married. I do not wish to put her in the position that I shall pay her all the respect due to a legal wife to the neglect of the others, neither do I feel to put Carlie in that position, though perhaps the law might decide that she, having married me after the death of my first wife Elizabeth, is now my legal wife. He seemed quite satisfied with my explanation.<sup>41</sup>

One month later, the Supreme Court issued a ruling which was met with relief by Church authorities, that polygamist men could not be re-arrested. George immediately telegraphed Caroline and Martha, expressing his desire to bring them home as soon as possible.<sup>42</sup> In early June, Caroline and her children returned to Salt Lake City and moved into a downtown home

<sup>38</sup> [George Q. Cannon Journal 7 April 1889](#). President Cannon makes it clear that the First Presidency was sustained.

<sup>39</sup> [George Q. Cannon Journal 7, 11 May 1889](#)

<sup>40</sup> Letters of GQC to MTC dated 2 April 1889 and 12 May 1889.

<sup>41</sup> [George Q. Cannon Journal 19 April 1889](#)

<sup>42</sup> [George Q. Cannon Journal 14 May 1889](#)

George had built during her absence which he called “The Cannon House.” Martha returned later in the month, moving into her refurbished home on the farm.<sup>43</sup>

Not long after these two families returned, President Cannon and many of his children joined President Woodruff on a Fourth of July outing to the temple quarry in Little Cottonwood Canyon. He later recorded the day's events in his journal. Collins, eleven months old at this time, did not attend:

Thursday 4 July 1889: Arrangements had been made by Bishop [William B.] Preston for the First Presidency to take such of our folks as we wished out to the quarry, where the Temple rock is procured, to spend the Fourth. The place is called Wasatch. I did not think it wise to take any of my wives with me, as such an act might be seized as a reason for trying to deprive me of my liberty again, but I invited all the children to go who could. Of my wife Elizabeth's children there were Mary Alice, David, Emily and Sylvester. Of my wife Sarah Jane's children there were Hugh, Rose Annie, Joseph, Preston and Karl. Hugh also took his intended wife—May Wilcken—and her sister Bertha. There was also a young German lady by the name of Anna Struberg, who is living at my wife Sarah Jane's. Of my wife Eliza's children there were William and Read. Of my wife Martha's children there were Hester, Amelia, Brigham, Willard, and Grace. Of my wife Carlie's children there were Ada, Caroline, Mark, Tracy and Vera. Of my wife Emily's children there was Walter, which including myself, made a party of twenty-six. Arrangements had been made by which President Woodruff was tendered the use of a car by the D. and R.G. for his party. The train stopped at the crossing not far from my houses, and we walked up, leaving our place at about a quarter past seven in the morning. About a quarter to eight the train came along. We reached Wasatch sometime before ten. This place is as charming a place as I know of anywhere....Shade is abundant, and there are springs of water laid all through the grounds. A fine bowery is erected, which is floored and in which tables were spread for dinner. We sat down a little after eleven and made a very hearty meal, for which we were all prepared by our journey and the mountain air....My son David went fishing and caught two trout, at the expense of getting his feet wet. The children amused themselves in various ways. Pres. Woodruff, myself and a few others went up by tramway to the point where rock is being quarried now, and as we returned we stopped and viewed a very nice water fall there is in the creek [shown right in a current photo]. After we returned sandwiches, and buns, and cakes and lemonade were passed around. We then got on the cars and about half-past



<sup>43</sup> A note in the journal of George Q. Cannon on 4 July 1889 names the children he took on an outing to the temple quarry, shown on this page. Hester, Amelia, Brigham, Willard and Grace were included, demonstrating that Martha's family had returned from Colorado.

seven started on our return home. The train stopped again at the point nearest my place and we returned home at about half-past eight. The day has been delightfully spent, all had enjoyed themselves, so they said, to the fullest extent. In the evening Sylvester's fireworks, which Abraham had given him, were displayed, and I had over an hour's enjoyment watching them.<sup>44</sup>

Collins, too young to leave his mother for a day in the mountains, did accompany his family when they celebrated the 24th of July on the 42nd anniversary of Brigham Young's arrival in the Salt Lake Valley. The family, traveling separately, met together at Brigham Junction, a beautiful park at what is now near the 215 exchange with I-15. President Cannon wrote:

My wife Carlie came from town in her own conveyance. Abraham brought my wife Emily. She and my wife Martha and daughter Amelia rode in the victorine, Brigham driving. Lewis drove the big carriage in which the girls rode. Sylvester drove the lumber wagon. David drove my buggy. My son John Q. and wife came by rail.... We had a most delightful day. Everybody was charmed.... I enjoyed the meal and ice cream which was prepared. There were present about 61 in all--myself and four wives [Eliza could not attend], 19 sons, 8 daughters, 3 daughters-in-law, 10 grandchildren.... [and a few friends and neighbors]. We returned in the evening.<sup>45</sup>

George Q. Cannon closely watched his finances, although he had considerable income from various interests, agriculture and mining being two. While he did not receive a salary from the LDS Church, he did sit on several boards and also had influence from this position, which led to business opportunities.<sup>46</sup> His journal is replete with indications of his concerns about money, but his family lived well and had many opportunities. Gathering everyone on holidays, and having the means to do so, is evidence of his ability to provide for his families.

The following year, the family traveled to another location for their 24th of July celebration:

My family started in vehicles about 6 o'clock this morning for my farm at West Jordan. My wife Emily was brought down last night by Sylvester. She and John Q.'s wife and two children occupied the carriage with Mary Alice. In the victorine there were my wives Eliza and Martha, their little children, Martha's hired help, and Lewis. In the carriage which I had borrowed of Brother John W. Young I drove my four daughters, Hester, Amelia, Emily and Grace. Espey also rode with us. My wife Sarah Jane and daughter Rose Annie and son Preston rode in her vehicle. Angus and Joseph rode in Hugh's cart,

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<sup>44</sup> [George Q. Cannon Journal 4 July 1889](#)

<sup>45</sup> [George Q. Cannon Journal 24 July 1889](#)

<sup>46</sup>George Q. Cannon, *An Apostles Life*, by Davis Bitton, xi: [George Q. Cannon] participated as owner or director in many businesses and by the end of the century was energetically promoting sugar, electricity, railroad, and mining companies, wheeling and dealing with financiers and industrial leaders in other parts of the country, and serving on Union Pacific's board of directors with some of the notable magnates of the Gilded Age.

Hugh having gone on a visit to May Wilcken in the mountains. Brigham and Sylvester rode horseback, and Reed and Willard and my little boys rode in the lumber wagon. My wife Carlie was taken down yesterday by Brother Wilcken. Brother Joseph F. Smith and two daughters, Brother Brigham Young, President Woodruff and wife, and Owen and Alice, and my nephew, Lewis Cannon comprised the company. My son John Q. came down by rail and joined us about noon. Frank was detained by business in Ogden, and his wife Mattie was in poor health. Abraham was there with two of his wives, Sarah and Mamie, and their children. All my family were there, excepting Frank, Hugh and David. We had a most delightful time. We had an abundance of food, ice cream and other things to satisfy our appetites. The boys and girls ran races in sacks, and indulged in a variety of games. All returned, excepting my wife Carlie. She stayed to go back next day. I returned by rail.<sup>47</sup>

Many years later Collins would reflect on memories of smells from the farm, and excerpts from these reflections will show up in this biography. A particular smell was associated with one of the vehicles used on these outings, most likely the Victorine, which Collins called the rockaway:

We will, therefore, go on with our smells. There was the “rockaway.” It had it. It was the smell of opulence. We remember its beautiful shining body with its polished plate windows. We remember the dull subdued thud of the doors as they closed. We remember the rich, almost elegant interior of finest broadcloth, the soft cushions and padded arm slings. We remember the fascinating bulb on the right that connected with a whistle in the driver’s seat. At last here was something that told the world we had arrived, that we were of the landed gentry.<sup>48</sup>

#### **Chapter 4: The Manifesto**

President Cannon and other Church leaders looked toward the day when the Territory of Utah would receive statehood. Six previous attempts spanning forty years had failed. In preparation for this event, the issue of polygamy had to be resolved. Either the government accepted it or -- the unthinkable -- the Church would give it up. A second issue, however real, paled in comparison with the first. Members of the LDS Church had to resign from their own Mormon People’s Party and support one of the two established national parties.<sup>49</sup>

The 1887 Edmunds-Tucker Act prevented converts to the LDS Church from other countries immigrating to the United States. It also allowed the federal government to confiscate some LDS Church properties, including the three temples, St. George, Logan and Manti. The act

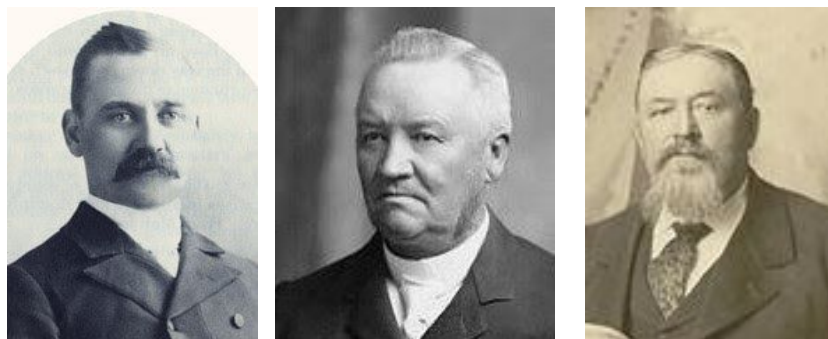
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<sup>47</sup> [George O. Cannon Journal 24 July 1890](#), I believe this farm was in Herriman where President Cannon had a mining interest. It delights me to think of my grandfather, presumably walking by this time, having fun that day.

<sup>48</sup> “Annual Birthday Party Chronicle,” by Collins Telle Cannon, 11 January 1935.

<sup>49</sup> [Utah History Encyclopedia](#)

disenfranchised Utah women, who had been voting since 1870. Other provisions were equally difficult.



Just before the October 1889 general conference, George's son Abraham, shown far left, already serving as one of the Seven Presidents of Seventy, was approved by the First Presidency to be ordained an apostle. Anthon Lund's name

was also approved. Elder Lund, center, became the only monogamist in the quorum at that time, as Abraham had three wives, one being a daughter of his uncle Angus. Later, Abraham would quietly take a fourth wife after the Manifesto.<sup>50</sup> Marriner W. Merrill, president of the Logan Temple and husband of seven wives, shown above right, was also sustained as a member of the Quorum in the October 1889 conference. This rare event of sustaining three apostles in one conference next occurred over a century later when Elders Ronald A. Rasband, Gary E. Stevenson and Dale G. Renlund were sustained October 3rd, 2015.

Even after his imprisonment earlier in the year, President Cannon once again felt pressure from the federal marshals and began traveling less, moving about in disguise and secluding himself. In late September of 1890, President Cannon was concerned about attending the wedding reception of two of his children, which would be held on the farm, for fear of a public arrest. He spoke to legal authorities and was told that he could attend this event without worry. The marriages of his son Hugh to May Wilcken, daughter of his driver, and his daughter Mary Alice to Lewis Mousley Cannon, the son of President Cannon's brother Angus, were held in the Logan Temple on October 1st. The following day a reception for both couples was held in the schoolhouse on the farm. Over eighty people attended. President Cannon stated that both brides looked beautiful and he was very pleased with the event.<sup>51</sup>

The following week, during the Monday morning session of the October General Conference of 1890, three important items of business were conducted. First, the general authorities of the Church were sustained, including the First Presidency. Second, the Thirteen Articles of Faith were read. The congregation was invited to accept these as articles of faith for the entire Church, which they did.

<sup>50</sup> George's journal of 1 October 1889 clearly states that he stood back as other members of the Quorum brought forth the name of his son. Elder Lund would later serve as a counselor to both Joseph F. Smith and Heber J. Grant.

<sup>51</sup> [George Q. Cannon Journal 1-2 October 1890](#). President Cannon added a note, "In the invitations that were sent out, we had stated that presents were not desired. I have felt very strongly on this. I think it is a very bad fashion our people are falling into. But notwithstanding this, a number of the relatives and others gave Mary Alice some very fine presents, and also Hugh's wife.

Then, Brother Orson F. Whitney read the Manifesto which had been written the previous month. This Manifesto ended polygamy in the Church and the congregation approved it. After the vote, President Woodruff requested that President Cannon speak. President Cannon recorded in his journal that he spoke with “great freedom,” which is an idiomatic expression of the 19th century meaning that he spoke under the direction of the Holy Ghost.<sup>52</sup> He wrote:

It was, in our minds, an exceedingly delicate subject, and I think I never was called upon to do a thing that seemed more difficult than this. There was nothing in my mind that seemed clear to me to say upon this subject, and I arose with my mind a blank. I felt that whatever was said must be dictated by the Spirit of the Lord. I did get great freedom and spoke with ease, and all fear was taken away, and I think that everyone felt free after the subject was fairly entered upon, and President Woodruff followed with great freedom. He told me afterwards that a great weight had been lifted from him by the acceptance by the Conference of his manifesto. I had not entertained any doubts about this; but I have felt timid concerning remarks that would be made.

This whole subject has been one about which we have all been greatly exercised. I am not able to tell my thoughts concerning our action. I know, however, that it is right. It is clear to me that this step taken by President Woodruff is a correct one. I have been such an advocate of this doctrine, and have had to defend it so much, that I had hoped that we would be able to maintain it, despite the opposition of the whole nation to it. But I have a testimony from the Lord that our sacrifices in regard to this and our firmness up to the present time in resisting every attempt to extort from us the promise to stop the practice are accepted of the Lord, and He virtually says to us, “It is enough,” and we leave the case in His hands....<sup>53</sup>

Collins would later write:

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 George Q. Cannon. He piloted this stricken people through the difficult transition period of open rebellion to

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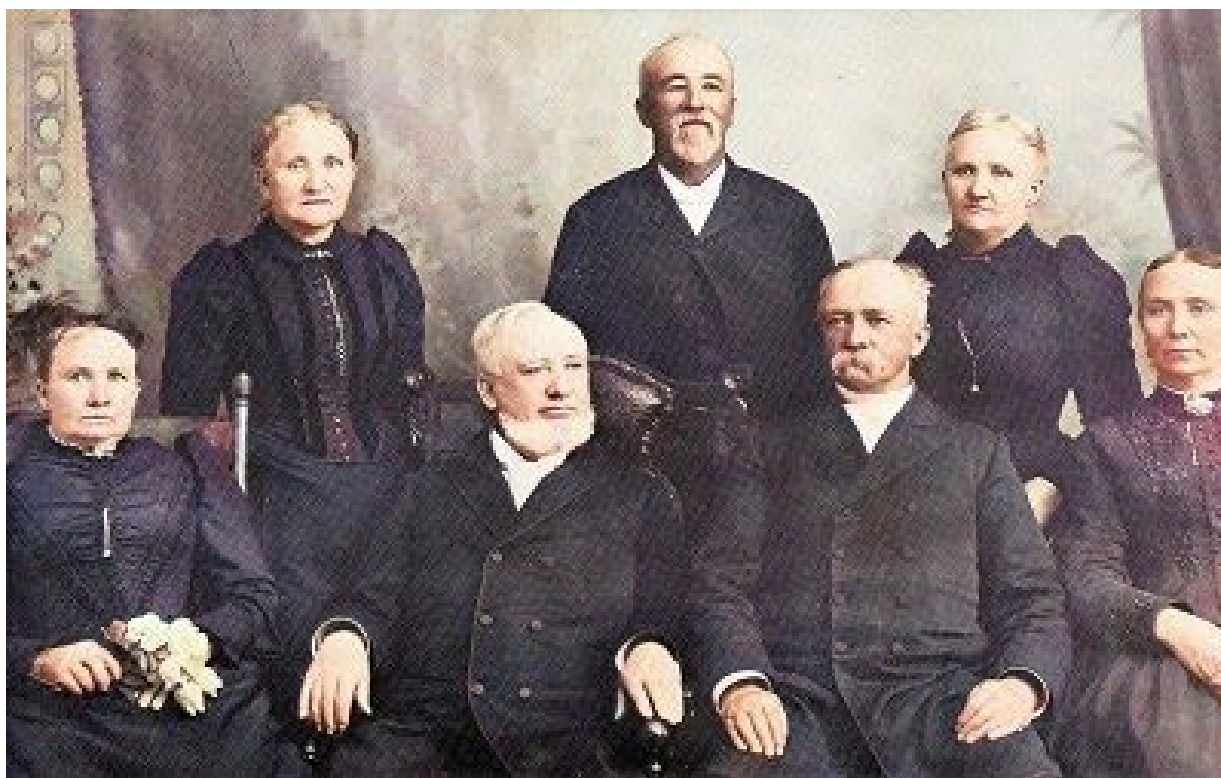
<sup>52</sup> I first became familiar with this expression when I studied the journal of my ancestor Joseph Fielding, who served as one of the first seven missionaries to England in 1837.

<sup>53</sup> [George Q. Cannon Journal 6 October 1890](#). President Cannon added, “President Woodruff expressed himself very clearly to the effect that for the present time all plural marriages should stop, not only in the United States, but in Mexico, in which decision all present acquiesced.” In his journal entry for September 24th, when the document was agreed upon by the apostles, President Cannon was very clear in making known that he did not write it. He suggested a few word changes, is all. He added, “This whole matter has been at President Woodruff’s own instance. He has felt strongly impelled to do what he has.... He has stated that the Lord had made it plain to him that this was his duty, and he felt perfectly clear in his mind that it was the right thing.”

the Federal Government to agreed compliance with its laws.... Time has already shown the wisdom of G.Q.C.'s leadership in this vital matter.<sup>54</sup>

Even after the public announcement of the Manifesto, President Cannon did not feel safe to travel publicly. A few days after the conference, his wife Caroline hosted a dinner in town. President Cannon wrote:

My wife Carlie gave a dinner to my brothers and sisters at the Cannon house this evening....I had to go by stealth. We had a very enjoyable time and an excellent dinner.... My mother's children have not been altogether in one place since we were at Winter Quarters -- 43 years ago -- and of course this reunion makes us all feel very delightful. The only regret is that my sister Mary Alice is not able to be with us, on account of sickness.<sup>55</sup>



The Cannon siblings are shown in a colorized photograph taken in October 1890, five days after the dinner held at Caroline's home. On this occasion, all six living children of Ann Quayle and George Cannon were sealed to their parents in the Logan Temple. Standing, L-R, Ann, David, Mary Alice. Seated, L-R, Leonora, George, Angus and Elizabeth, their half-sister, born six months after their father's death in 1844. She was not sealed at this time, but joined them.

<sup>54</sup> "A Brief History of the Young Life of Collins Telle Cannon," presented by Collins Telle Cannon at the annual family gathering on 11 January 1952.

<sup>55</sup> [George Q. Cannon Journal 10 October 1890](#). President Cannon indicated that their half-sister Elizabeth Piggott had been invited but also could not attend due to the recent death of her mother.