

CANNON FAMILY REUNION TODAY

Large Gathering of Descendants Honor Memory of Late Geo. Q. Cannon.

ANNIVERSARY OF BIRTHDAY.

The Story of the Life of Churchman Who Devoted His Time to The Cause.

Today, Jan. 11, the posterity of George Quayle Cannon are celebrating the eighty-first anniversary of his birth. For several years before his death, and regularly since that sad event, the family have made the occasion one of reunion and entertainment, and during his lifetime, being to afford him the pleasure and do him honor in the festive gathering of his children and grandchildren, and since his death to honor his memory and recall his personality and counsel for the mutual encouragement of the older members of his family as well as to show his attributes and achievements vividly before the ever-increasing younger ones who did not know or do not remember him.

The custom is to hold the exercises at one of the several homes which he built and made beautiful on what a comparatively few years ago was a desolate thistle patch on the banks of the Jordan river, southwest of this city, and appropriate committees see to it that a suitable program is arranged, abundant refreshments provided, and members of the family, whether at home or abroad, reminded of the place and date, so that those who cannot be present in person can be represented by letters, the reading of which always constitutes an interesting feature of the exercises.

LARGE POSTERITY.

The number of those who, by reason of descent from President Cannon in marriage with his descendants, are entitled to be present at today's reunion, reaches the somewhat imposing figure of 161. Of course all those are not in attendance, some being absent from home on business and some in foreign lands on missions. In fact, it is a noteworthy incident that at every celebration of the birthday anniversary in the last 20 years there have been never less than three and sometimes as high as seven of the sons or grandsons engaged in the ministry abroad. But the gathering notwithstanding these absences and those due to other causes, usually exceeds a hundred in number—a young host of such rapid growth as to suggest that at no distant time the family will require a more spacious hall than any private residence for their celebration, or will have to choose some other day in a more favorable season of the year and have their reunion out of doors.

BORN 81 YEARS AGO.

And yet it is only 81 years since the head of this family first saw the light. He was born in Liverpool, England, and was the first to come to bless the union of a worthy Maux couple, George Cannon and Ann Quayle. His progenitors for many generations were inhabitants of the tight little Isle of Man, some of them landholders, some being farming folk, some prominent in the official and ecclesiastical life of the island. But King Henry VIII of England dealt harshly with one of them who, therefore, fled to the continent, and proved a recalcitrant church man, and the records speak of others who asserted their independence in religious thought at the expense of their temporal comfort. It is easy to understand, therefore, that neither the fears of associates nor the threats of employer affected George Q.'s parents when their brother-in-law, Elder John Taylor, brought them in 1829 a copy of the Book of Mormon and preached to them the restored gospel of Jesus Christ. Impressed with the presentation that if he took the journey across the sea, he could not only reach the gathering place of the saints—a warning which the fond father was disposed to heed, the heroic mother nevertheless rested not until the family were on their way to Zion. In 1832 they embarked at Liverpool for New Orleans; eight weeks were consumed in crossing the watery waste; in the meantime the mother's presentation proved true—the stricken family made the way, first to St. Louis, then to Nauvoo, where the future apostle and mighty preacher and writer of righteousness first saw the Prophet Joseph Smith, picking him out among hundreds assembled on the river bank. The father died in the summer of 1834, and upon George Q. at the age of 17 devolved the responsibility and care of the orphan family.

LEARNED TO BE A PRINTER.

In the office of his uncle, Elder Taylor, who was editing the Times and Seasons, he learned the trade of printer; and, sharing in the expedition of the saints from Nauvoo in 1846, he moved westward, reaching Salt Lake Valley in the fall of 1847. In 1849 he made one of a trip to California, and engaged in gold digging with much success; but, although this was in every sense a mission to which he had been regularly called, he was greatly relieved when, the following summer, he was appointed with others to go to the Sandwich Islands to preach the gospel. Reaching Honolulu on the 12th of December, 1850,



AS DICKENS SAW GEORGE Q. CANNON.

From an Old Photograph Taken About the Time the Great English Novelist Described Him in His "Uncommercial Traveller."

he soon started out among the natives; and having in a few weeks acquired the language in extraordinary fluency and accuracy, he began that marvelous work of proselytizing which resulted in the conversion of thousands.

AS A JOURNALIST.

His experiences in this his earliest important work in the ministry are charmingly told in a later product of his pen, "My First Mission"—the first volume of the well known "Faith-promoting series." The translation of the Book of Mormon into the Hawaiian language also occupied him during his four years' stay upon the islands; and when, after a few months spent at home in the winter of 1854-5, he was called to go again to California, it was with the purpose of publishing this work. He had married in December, 1854, and his wife accompanied him on this second mission. Here he began that career of journalism in which he attained such eminence. He established and published for two years the "Western Standard," ably and fearlessly expounding the principles of Mormonism, and defending Utah and her people. These were exciting days in San Francisco—among other incidents of the period was the rise and righteous rule of the vigilance committee, which with its system of fair and immediate trial and swift and sure punishment terrified the lawless and paved the way for the restoration of the regular forms of law and order. They were days of great poverty, too, for the little band of Mormons, and the late Joseph Ball, for many years connected with the Deseret News, who was associated with Elder Cannon in that mission, was fond of telling how day after day they knew not at breakfast where the next meal was coming from, nor from what source they might expect means to pay their office rent or purchase printing ink and paper. But their dinners and their suppers, frugal though the fare may have been, failed them not; neither did their bills for office supplies go unpaid, and the paper was only discontinued when the approach of Johnston's army and the threatened conflict with the general government prompted the calling in of the outposts and the breaking up of the California mission.

WITH THE DESERET NEWS.

In 1858 began Elder Cannon's connection with the Deseret News in an official capacity, though he had written some for its columns in the earlier years of that decade and had worked "at the case" as a compositor. He left after his return from the Sandwich Islands, in 1854. In the spring of 1858 occurred that remarkable incident known in Utah history as "the move," and one feature of it was the taking of the Deseret News press and printing materials to Fillmore, Millard county, where, from April to September, the publication of the paper was continued. Elder Cannon had charge of this work, and it was while on his return northward, after the labor was completed and the purpose of "the move" accomplished, that he furnished a characteristic example of his habitual promptness and obedience to authority, and was unwhipped by the road-side for noon when a courier from Salt Lake City drove up and delivered a letter from President Young, informing Elder Cannon that he had been called on a mission to the eastern states and that the company with which he was to cross the plains was waiting for him. He asked the messenger how soon he would be ready to start back to the city, the reply being that he would return as soon as he had fed his team. "I'll be ready to go with you," said Elder Cannon; and with no more preparation than that, and leaving his family and all his earthly possessions in a wagon by the roadside, he started upon a journey from which he did not return for two years. An all-night drive brought courier and passenger to Salt Lake City early next morning, and as soon as the president's office was open, they called to report themselves. President Young warmly clasped the young missionary's hand and, turning to others in the office, said, "I told you it would be so, didn't I?" It was of this period of his life that the record shows that out of 15 years only 12 weeks were passed at home in Salt Lake City, the rest being spent on missions. In the fall of 1860 he proceeded to England as president of the European mission and editor of the "Millennial Star." He was released to return home August, 1861; his labors had been crowned with conspicuous success, no less than 13,000 Latter-day Saints having been baptized during the time of his presidency.

AS DICKENS SAW HIM.

Readers of Charles Dickens will recall that author's account in "The Uncommercial Traveller" of a visit to the ship Amazon, about to sail with Mormon emigrants; and such readers as

recognize Elder Cannon as described in that article will hardly excuse the reporter's license which puts into his mouth various clipped if not uncouth expressions. The great novelist thus describes him at that time: "A compactly-made, handsome man in black, rather short, with rich brown hair and beard, and clear, bright eyes. From his speech I should set him down an 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." Elder John Nicholson who first met him about this time also drew a pen picture of him in which, among other things, he dwells upon "his regard for neatness, his clearness of expression, his attention to detail and his grammatical precision."

POLITICAL LIFE.

In the matter of political office, Elder Cannon's first appearance was in the winter of 1854-5, when he served the legislative assembly as page, messenger or watchman. His next was in 1852 when as senator-elect from the inchoate state of Deseret, he returned for a short time from England to Washington and with his colleague, Hon. William H. Hooper, vainly knocked at the doors of Congress, asking for the territory's admission to statehood. During the period 1852-1857 he served a couple of terms in the legislative council. In the latter year he was a prominent figure in the constitutional convention which again sought Utah's admission into the sisterhood of states, and was again chosen one of the electors, state's senators. This proved, as before, a barren honor, but his election that autumn as delegate to Congress furnished him abundant opportunity for the exercise of the courage, tact, skill and perseverance he was known to possess. From the first he was the target of the keenest opposition, which continued during the five consecutive terms for which he was elected, and for which he was elected of national prominence. The passage of the Edmunds law in 1882, being given an ex post facto flavor and interpretation as far as he was concerned, caused the house of representatives to declare him ineligible and his seat vacant; and the circumstance led to a protest from him, presented in a speech of fervid and thrilling eloquence which is remembered and commented upon by congressional veterans to this day.

WORK IN THE CHURCH.

His ecclesiastical prominence dates from 1856 when he was chosen an apostle to fill the vacancy caused by the death of Parley P. Pratt. In 1877 he was chosen first counselor to President John Taylor. In 1889 he was chosen to occupy the same relationship to President Wilford Woodruff. In 1888 he was called to serve in the same capacity in the First Presidency with President Lorenzo Snow and occupied the position until his death. In 1867 he was made general superintendent of the Deseret Sunday School union and held that position until his death.

JUVENILE INSTRUCTOR.

Of some of his journalistic and literary activities mention has been made; but it was in 1866-67 that these brought him into prominence. He founded the Juvenile Instructor, Jan. 1, 1866, and in the fall of the next year he took the editorship and management of the Deseret News, then a semi-weekly, which he immediately changed into a daily paper. His "Life of Nephi," a

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Book of Mormon theme, is regarded as classic in its way; while his "Life of Joseph Smith" sets high the biographical standard in Mormon literature. He was also the author of a number of magazine articles on Utah and her people, and of several thoughtful and masterly papers dealing with issues which disturbed the public mind in the early eighties. He was ever a ready and a pleasing writer, his language being simple yet exact, and his style graceful and clear. Of his work in the various periodicals which he conducted, that which will be perhaps best remembered was done in connection with the Juvenile Instructor, his departments of "Editorial Thoughts" and "Topics of the Times" being especially popular.

AS AN ORATOR.

Of his powers as a speaker many illustrations might be given. His oratorical gifts were splendid, and he exerted at times an influence over his auditors that was marvelous in its magnitude. While he was an extensive reader and a deep thinker, he never delivered prepared sermons or addresses. From the well-filled recesses of his mind, he permitted the inspiration of the occasion to draw such stores as seemed suitable, and such demand was never made in vain. One of his last public appearances was at the National Live Stock convention in the Assembly hall in January, 1891. He had just returned from a visit to the Sandwich Islands, and the long journey by sea and rail had proved very fatiguing. He was met at the depot with the information that the delegates were in session and had been promised a speech from him. His carriage conveyed him to the hall, where he was greeted with cheers and was accorded a most flattering introduction by the presiding officer, who announced felicitously, but with a startling stretch of geographical fancy, that the "distinguished Utah pioneer" had just come 7,000 miles to talk to this convention. With no opportunity for rest or preparation, President Cannon began a recital of conditions incident to pioneer days and moved on into an address of eloquence and power, at one moment holding his audience spellbound, at another losing their tumultuous applause, his hearers repeatedly insisting that he continue his remarks, although the hour of the noon recess had long since passed.

The visit in December, 1890, to the Sandwich Islands above referred to was in respect a notable and gratifying event. It was made to commemorate the fiftieth anniversary of the landing of the first missionaries and the introduction of the gospel in those islands. He met many whom he had known and baptized half a century before, and by them and their descendants, as well as by thousands to whom his name had become a household word, he was received with every manifestation of honor, affection and reverence. They crowned him with garlands and hung about him like loving children; and before his departure for home, the ex-queen sought an interview with him, at the conclusion of which she fell upon her knees before him and craved a blessing at his hands.

DEMISE AT MONTEREY.

The return to the rigorous climate of Utah in midwinter proved injurious to his health, and early in March of 1891 he concluded to seek health in the balmy air of California. He established himself at Monterey, and for a short time appeared to improve. He later began to sink and at length in the early morning hours of April 12 his great spirit took its flight. He retained all his faculties to the end, and a short time before his death called around him those of his sons who were present, and pronounced upon them his last blessing. Even subsequent to this he received, and read with the deepest pleasure, a tender and affectionate letter from his life-long friend, brother and associate, President Joseph F. Smith. His remains were brought home for burial, and his funeral was the largest ever held in Utah.

The last celebration of his birthday which he attended was held at the home of his wife, Martha, about the end of January, 1901, the exercises having been postponed from the proper date until he should return from the east. He was present, with the incidents of his late visit fresh in his mind and his early experiences recalled by that visit, he delivered a most impressive address of instruction, exhortation and blessing to his assembled family. All who were present were profoundly moved. The celebration today is at the residence he built for his wife Caroline, now owned by his eldest son John Q.

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Reforms Asked by Governor Hughes.

In view of the manner in which the name of Gov. Hughes of New York continues to loom up as a presidential possibility, the following summary of his recommendations to the New York legislature last week will be of interest:

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| <p>Better regulation of state banks, trust companies and savings banks.</p> <p>Telegraph and telephone lines under the public service commissions.</p> <p>Revised charter for New York City.</p> <p>Exempt rapid transit bonds from the debt limits of cities and put on the basis with water bonds, etc.</p> <p>Ballot reform and direct primary</p> | <p>Abolition of race track gambling in every form.</p> <p>Safeguard against the sale of tuberculous and other diseased farm animals.</p> <p>To extend the activities of the labor department, with particular reference to child labor.</p> <p>To provide for reforestation denuded lands.</p> | <p>War on tuberculosis.</p> <p>An effective pure food law.</p> <p>Abolition of the quarantine commission and the reduction of the number of port wardens from nine to five.</p> <p>For proper celebration of the three hundredth anniversaries of the discovery of Lake Champlain and the Hudson river in 1609.</p> <p>Equalize the salaries of judges of the supreme court.</p> |
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40c Boys' Sweaters 40c

75c and \$1 values in Boys' Sweaters are priced exceptionally low to move them quickly. Your choice.....40c

40c Knit Gloves 40c

Regular 50c and 75c values in knit wool gloves are on the cut-price list this week, and sell while they last at 40c.

30c Corduroy Pants 30c

Boys' 80c corduroy knee pants are offered this week at half price.

60c Cardigan Jackets 60c

A few of these knit jackets are left at this unusual price.....60c

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