

FROM ABRAHAM H. CANNON'S JOURNAL #4:

Feb. 26, 1883 - Holden, Utah:

A Scandinavian, residing in this place, tells me that his dead daughter has been sealed to Father, and that he himself desires to be adopted by Father. This will make a rather peculiar relationship.

Mar. 6, 1883- I was at Father's farm yesterday and found Sylvester quite sick. Sometime during the night Angus Cannon returned my buggy. He had been on a drunk with it.

Mar. 11, 1883 - --I then accompanied <sup>Uncle</sup> Angus and administered to Sylvester who is quite sick. He is stopping at Aunt Emily's at present.

Mar. 12, 1883 - I am 24 years old today. Congratulations were numerous. I found Sylvester a little improved this morning.

Mar. 14, 1883 - Went with Uncle Angus to see Sylvester. He is some worse this evening.

April 14, 1883 - I was in the Council this morning. Permission was granted the Seventies to fill up their quorums under the direction of the first seven Presidents. The First Quorum is to be organized and it shall be composed of the first seven and the senior presidents of the first 64 quorums. These instructions were confirmed by the voice of revelation.

June 9, 1883 - David is quite sick with a malarial fever. He came to town and I anointed him with oil today after washing him with liquor.

June 10th, Sunday - In the morning I went with Pres. Taylor, Father, and some other brethren to Centerville where two meetings were held. In the afternoon meeting Bro. Thomas <sup>Grover</sup> testified to having heard the revelation on celestial marriage read by Hyrum Smith in the High Council previous to the death of the Prophet. All of the Council present excepting three accepted the doctrine, and those three soon afterwards apostatized. Brother Nobles testified to having performed the first ceremony in celestial marriage in this generation, sealing his wife's sister to the Prophet Joseph. Pres. Taylor, Geo. Reynolds, C.W. Penrose, and Father all testified of the same truth. The meeting was intensely interesting.

June 21, 1883 - Wakened about midnight by a loud report which I first thought was the roof caving in but which afterwards proved to be the explosion of Brother H.B. Clawson's powder magazine which stood in his yard opposite the Temple block. I soon discovered that Clawson's and Savages buildings, the Council House and several other small places were in flames. I hastened to the scene where crowds of people had already gathered. The buildings being dry were quickly destroyed. The big Tabernacle, the Tithing Office and the museum caught fire almost simultaneously but were soon extinguished. I remained at the fire until morning when the flames were extinguished. Several persons were injured when the explosions occurred from falling glass, etc. The total loss by fire was \$67,000 and the loss in shattered glass and window frames caused by the explosion was \$22,250. The total insurance did not exceed \$30,000.

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Feb. 9, 1884 - The papers give terrible reports of the evils which are arising from the introduction of skating rinks in our midst. It is even said that at a masked ball recently given, men dressed in women's clothes even mingled with the women in their dressing room.

April 6, 1884 - At a Priesthood meeting held in the evening, after the hall was cleared of all those who were not worthy to be present, by arranging the brethren according to wards and stakes, the strongest language regarding plural marriage was used that I have ever heard. And among other things it was stated that all men in position who would not observe and fulfill that law should be removed from their places. The Spirit of the Lord rested powerfully upon the First Presidency, each of whom addressed the meeting. All present felt the force of the remarks made.

Mon. June 9, 1884 - I was busy in the office all day. Called on Sister E. R. Snow Smith in the forenoon, and in the course of our conversation she said she heard the Prophet Joseph once remark, "When the Ten Tribes were taken away, the earth was divided so that they occupy a separate planet from this." This was new to me.

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"Posse of deputy<sup>20</sup> marshals, with Ireland as their head, made a raid on the Church offices today. The Gardo, Lion and Beehive Houses, the President's and Historian's offices and tithing offices and yards, were all searched, but in vain, for the president, Father, or other authorities. A large crowd assembled, and there would doubtless have been trouble had any of the leaders been taken. Later in the day the following bulletin was posted on the Tribune bulletin board (quote) '\$500.00 reward. I will pay the above reward to any person ~~leading~~ for information leading to the arrest of George Q. Cannon against whom an indictment is now pending in the 3rd district of Utah. The names of any persons giving information will be held in strict confidence. Signed: E. A. Ireland, U.S. Marshall, Salt Lake City, Feb. 8, 1886.'"

May 24, 1886: (While he was in the Utah State penitentiary). "During the evening we had farewell speeches and songs from Keddington and Porcher. This is a ~~reply~~ copy of our reply to the governor: 'Utah Penitentiary, May 24, 1886, To his Excellency, Caleb W. West, Governor of Utah. Sir: On the 13th instance, you honored the inmates of the penitentiary with a visit, and ~~also~~ offered to intercede for the pardon of all those enduring imprisonment on conviction under the Edmunds law, if they would but promise obedience to it in the future as interpreted by the courts. Gratitude for interest manifested in our behalf claims from us a reply. We trust, however, that this will not be construed into defiance as our silence already has been. We have no desire to occupy a defiant attitude toward the government or to be in conflict with the nation's laws. We have never even been accused of violating any other law than the one under which we were convicted and that was enacted purposely to oppose a tenet of our religion. We conscientiously believe in the doctrine of plural marriage and have practiced it from a firm conviction of its being a divine requirement. Of the 49 Elders of the Church of Jesus Christ of Latterday Saints now imprisoned in this penitentiary for alleged violations of the Edmunds law, all but four had plural wives from its passage to 35 years prior to its passage. We were united to our wives for time and eternity by the most sacred covenants, and in many instances numerous children have been born as a result of our union, who are endeared to us by the strongest parental ties. What the promise asked of us implied, you declined to explain, just as the courts have done when appeals have been made to them for an explicit and permanent definition of what must be done to comply with the law. The rulings of the courts under the law have been too varied and conflicting, heretofore, for us to know what may their future interpretations. The simple status of plural marriage is now made under the law material evidence in securing conviction of unlawful cohabitation, thus, independent of our acts ruthlessly tresspassing on the sacred domain of our religious belief. So far as compliance with your proposition requires the sacrifice of honor and manhood, the repudiation of our wives and children, the violation of sacred covenants, heaven forbid that we should be guilty of such perfidy. Perpetual

"imprisonment with which we are threatened, or even death itself, would be preferable. Our wives desire no separation from us, and were we to comply with your request, they would regard our action as most cruel, inhuman and monstrous. Our children would blush with shame and we should deserve the scorn and contempt of all just and honorable men.

The proposition you made, though prompted doubtless by a kind feeling, was not new, for we could all have avoided imprisonment by making the same promise to the courts. In fact, the penalties we are now enduring are for declining to so promise rather than for acts committed in the past. Had you offered us unconditional amnesty it would have been gladly accepted, but dearly as we prize the great boon of liberty we cannot afford to obtain it by proving untrue to our conscience, our religion and our God. As loyal citizens of this great republic, whose constitution we revere, we not only ask for, but claim our rights as free men. And if from neither local nor national authority we are to receive equity and mercy, we will make our appeal to the great Arbiter of all human interests who, in due time, will grant us the justice hitherto denied.

That you may as Governor of our important though afflicted territory aid us in securing every right to which loyal and peaceable citizens are entitled and find happiness in so doing, we will ever pray, as witness our hands, - - (signed by all 49 men referred to, including, among others, Lorenzo Snow, Rudger Clawson, Abraham H. Cannon, J. McMurrin, remainder unfamiliar).

July, 15, 1886 (while still in the penitentiary)

"In the evening, Rud and I, (Rudger Clawson), had a conversation with Lorenzo Snow about various doctrines. Brother Snow said I would live to see the time when brothers and sisters would marry each other in this Church. All our horror at such union was due entirely to prejudice, and the offspring of such unions would be as healthy and pure as any other. These were the decided views of President Young when alive, for Brother Snow talked to him freely on this matter. Brother Snow believes that Jesus will appear as a man among this people and dwell with them a time before He comes in His glory. The Gentiles will hear of it, and they will reject Him, as the Jews did anciently, but they will have no power over Him at all. He says that if a man will place himself in a position where he is ready to sacrifice everything at the command of the Lord he is then in a position to ask and receive heavenly revelation."

Aug. 20, 1886 (subsequent to his release from the penitentiary)

"After breakfast we went out for a walk. Father told me that Brother Moses Thatcher had preached that the people were to be robbed of all their political rights and brought into great bondage, and when it would seem as though there were no escape the people would cry unto God who would then send to them the man, like unto Moses, of whom the Doctrine & Covenants speaks. This should be the Prophet Joseph, resurrected, Brother Thatcher claims no revelation for these things which he says is all to occur

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"within a period of five years, but has made deductions from ancient and modern prophecies. Father says it has not been made known to him that this doctrine is correct and he does <sup>not</sup> approve of its being taught. Father told me of his deep financial embarrassments. Besides his bonds, which he feels he must in honor pay, he seems on the point of losing considerable in John Beck's mine, where he invested at Pres. Taylor's wish and suggestion. He says he sees nothing but ruin ahead, though he has faith that God will yet relieve him."

Sept. 5, 1886.

"Uncle Angus said he thought that John Q. ought to get up before the congregation in the big tabernacle this afternoon and confess his sin, and Uncle Angus should then propose and put it to a vote that he be cut off from the Church. John Q. reached there about 2:30 P.M. but he would not go to see Father. I, therefore, carried the latter's advice to John and he manfully agreed to follow it. He and Uncle Angus, therefore went to town together and I took Brother H.B. Clawson up home in John's buggy. I reached the meeting just in time to hear Uncle Angus put the motion to a vote that John be cut off. It was unanimously sustained. Uncle Angus immediately left the meeting to go again into hiding. The affair created a great sensation, because no idea was had by any, except two or three, of John's guilt. And the fact that Uncle Angus came out of his hiding to put the matter before the people that it might be a warning, made a profound impression. Brother John Nicholson, having been interrupted in his remarks that this confession might occur, continued after it was done. He eulogized Father for the <sup>noble</sup> stand he had taken with his own son, and hoped the warning would be taken to heart by the people. I drove to the Farm after the meeting and heard Father tell the folks what had occurred. He began in this way. 'John Q. Cannon has committed adultery and has today been cut off the Church! The sadness of the scene which followed beggars description. All wept and felt their spirits wounded. I went over for John Q. ~~in~~<sup>t</sup> the evening and after giving solicitation, he went over and met Father and the folks. The former encouraged him to remain right here and live down the sin he has committed as far as possible. John promised to do as told. He seemed to feel quite penitent and humble, and will, I hope, try to live his religion hereafter. The blow has been a terrible one for us all as we had all placed so much faith in John Q. He said he suffered a thousand deaths in telling Annie, Lewie, and Sister Wells this afternoon of his fall from the Church."

April 7, 1889. "Apostles Moses Thatcher and Heber J. Grant, in the presence of Brothers Gate and Morgan, ordained two High Priests who were going on missions, to be Seventies. This is an innovation. For while I believe that a Seventy holds the higher office, there are some, even among the Twelve, who think a High Priest is higher. This settles the matter as far as these two missionaries are concerned."

Dec. 19, 1889. "During our meeting a revelation was read which Pres. Woodruff re-

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ceived Sunday evening, Nov. 24th. Propositions had been made for the Church to make some concessions to the courts in regards to its principles. Both of Pres. Woodruff's counselors refused to advise him as to the course he should pursue and he therefore laid the matter before the Lord. The answer came quick and strong. The word of the Lord was for us not to yield one particle of that which He had revealed and established. He had done and would continue to care for His work and <sup>for</sup> those of the Saints who were faithful, and we need have no fear of our enemies when we were in the line of our duty. We are promised redemption and deliverance if we will trust in God and not in the arm of flesh. We were admonished to read and study the word of God, and pray often. The whole revelation was filled with words of the greatest encouragement and comfort, and my heart was filled with joy and peace during the entire reading. It sets all doubts at rest concerning the course to pursue.

April 22, 1882. (while on mission in Germany)

"I was engaged in writing part of the forenoon, and then went with John Q. to Bro. Dittmann's where we had dinner and remained part of the afternoon. We then went and bathed, I taking a turkish bath. In the evening we were at our horse butcher's, Bro. Browshinski, to supper and also spent the evening there. I was surprised to see the number of people who came to purchase horse sausage this evening. This article is made from the meat which has been kept on hand a long time and is in danger of spoiling. The customers, however, seem to relish this mixture. The horse bones are sold and, as I was informed, are used in making sugar.

Sept. 17, 1882. " I accompanied Father to his place where I remained. As we were riding home Father told me of Mary Alice having seen Mother twice since her death. On one occasion Mother stood at the foot of the bed and, upon Mamie saying, 'Oh, Ma, don't come in the night, you scare us', Mother replied, 'why, Mamie, I come every night. Don't be frightened,' On the other occasion, Mother stood by the bedroom door, and as Mamie awoke, she said, 'Don't be frightened, Mamie, I merely came to kiss Sylvester'. At this she moved across the room and vanished at the window. Mamie said she heard no audible voice but still communicate d spiritually. She was not frightened, although wide awake."

Oct. 20, 1882. "I was at work during the day as usual. Went to see Father about various matters. He informed me that Uncle John is accused of pilfering wine out of his cellar, and Father desires me to see about sealing the barrels.