

TEN



DANIEL (DONALD) MATHESON & CATHERINE TREASURER

History of Daniel Matheson

Written by his son Alexander Matheson

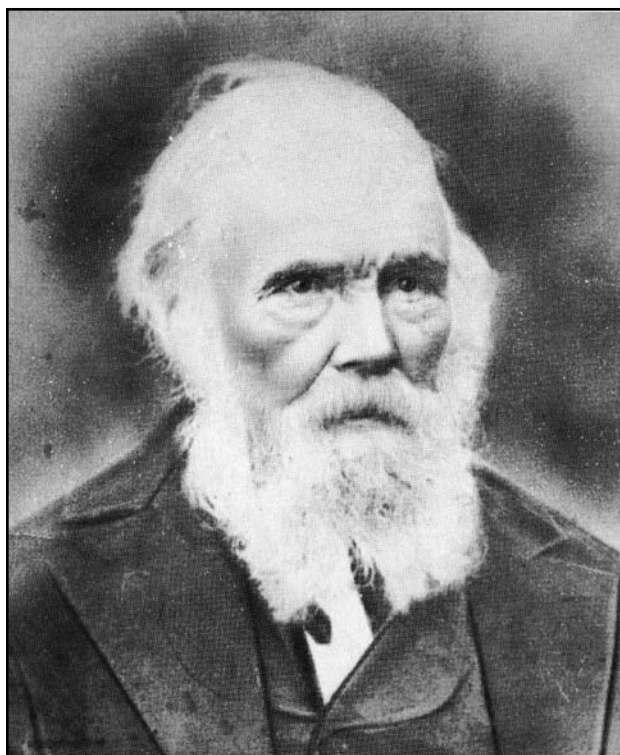
Daniel, son of Alexander and Catherine Matheson, was born in Avoch, Rosshire, Scotland about the beginning of the nineteenth century. He was educated at St. Andrews College, Scotland for the ministry, where he mastered Greek, Latin and other languages. He did not follow the sectarian ministry because after his graduation the restored Gospel was preached to him by a Mormon Elder, Hugh Findley, and he was ready to receive the truth. He was soon ordained an Elder and sent to preach the Gospel in his native Highlands, where he was treated very badly and by some of his own relatives. Returning to Dundee, our native town, he labored as a hand loom weaver for a few years, but later moved to South Shields, England about 1852, where he was better remunerated as a canvas weaver, making sail cloth for ocean going vessels. After two or three years at this employment, he was again sent out as a local Elder to travel as a missionary, mostly in the south of England. Being away from

his family for months at a time, and it was a struggle for them to make ends meet.

He was finally released to go to Zion with his family, his wife Catherine, son Simon Anderson Matheson, Alexander and Helen (Ellen) McKell, leaving South Shields 11 April 1862 embarking on the square rigged vessel, John J. Boyd, Captain Thomas with 800 Latter-day Saints aboard. We weighed anchor 23 April and arrived in New York 1 June 1862. Very much bodily discomfort, lack of water, poor food, cooking facilities of the poorest kind. Cleanliness almost out of the question. Under the conditions the patience of the people was wonderfully good. They were on their way to Utah and that was all that mattered.

The journey to Utah was continued by rail up the Hudson River Valley to Albany. A short stop was made near Niagara Falls, so we had the great privilege to see them. We also passed through some parts of Canada, and other places, which I do not recall. This was in order to avoid the Civil War that was raging at that time. The train ran through a camp of soldiers in Missouri.

From there we took a steamboat 200 miles up the Missouri to Florence, Nebraska, near Omaha. The end of the railroad was at St. Joe, Missouri. Waited six weeks for the ox teams from Utah. Finally started in July in Captain Homer Duncan's train, no riding only for the sick and small children. There were about 12 passengers to a wagon, not much room left when the baggage was all bundled in. The cooking was all done on the plain buffalo chips, a polite name for cow dung. When we got to the Rocky Mountains, there was a welcome change from the above article to good respectable sagebrush to do the cooking. The journey was too much for a few of the feeble ones who were left by the wayside, proving the truth of the survival of the fittest.



Daniel Matheson

Simon A. was the first Matheson to settle in Parowan. He took an ox team to Weber where Father and Mother spent their first winter in Utah, making baskets for the salt market. He brought Father, Mother and sister Helen (Ellen) down to Parowan in July 1863, while Alex drove an ox team to Omaha bringing emigrants to Utah.

Father, being an excellent weaver, made many hundreds of yards of cloth for a number of years in Parowan. He was one of the first settlers in Panguitch, where he was counselor to Bishop Jens Neilsen, but Panguitch was abandoned in 1866 on account of the Black Hawk Indian War. He returned to Parowan in May 1866 to his loom and garden, making himself useful and industrious as long as his strength held out. He passed away 22 March 1884, full of faith in the restored Gospel, and in the hope of a glorious resurrection. His remains were laid away in the cemetery in Parowan.

Daniel Matheson was baptized 4 Sept. 1848, ordained a priest 12 Nov. 1848, ordained an Elder 7 Jan. 1849, ordained a High Priest 1863.

A Letter To Catherine

History of Catherine Treasurer, Wife of Daniel Matheson

Written by Afton W. Hannig

Dear Catherine,

You are my great-grandmother and for years I have wanted to write your history because you are one of my favorite ancestors. But I have waited, hoping to find more facts concerning your life so your history could be complete. However, the years are passing so I must write the things I know so that my children and my children's children shall know of your faith and industry and courage

You passed away many years before I was born, but I feel a close kinship to you because of the wonderful stories my mother told me. Catherine, my mother loved you dearly. I could see it in her eyes and hear it in her voice as she told me about you. When she was a little girl she loved to visit you and Great-grandfather Daniel, and she loved you both as she did her own parents. One cold night she dreamed that some one had beaten you and Daniel to death with a huge key. She awakened screaming and

before she could be comforted her father had to bundle her up in blankets and carry her through the Parowan streets to your house so that she could see that all was well with you.

My mother learned of your life in Scotland listening to your stories, and so in turn, I learned them when, as a little girl I sat at my mother's knee listening to her retell the stories. But long years have passed since then, so there may be errors in what I write.



Catherine Treasurer

But before I tell these stories I will write the few facts I have recorded in my Book of Remembrance. You were born 22 Oct. 1807 in Dundee, Scotland to Kenneth Treasurer and Mary Bain. You were married to Daniel Matheson 20 Nov. 1823, in Dunnichen, Cupar Angus, Scotland. You were baptized into the Church of Jesus Christ of Latter-Day Saints 26 Sept. 1848 and were endowed and sealed to Daniel 17 Apr. 1871. You passed away 4 Jan. 1896 in Cedar City, Utah, as the bells rang signifying that Utah had become a state. You were buried in the Parowan cemetery. Well, Great-Grandmother, those

are some of the statistics of your life, and now I must rely on the brief history of the stories my mother told me.

You were young when your first child was born, and eighteen times you went down into the Valley to bring forth a child. And although eighteen children were born to you (other sources state they had thirteen children), you raised only six of them to adulthood, five sons and my grandmother Ellen McKell Matheson. It was not easy raising children in those days when measles, diphtheria, and other diseases ran rampant. And it especially was not easy for you, Catherine, for through necessity you worked in the factories of Dundee, putting your children in a day nursery while you worked. How my soul thrilled at your courage and love when my mother told of an incident when your oldest boy was about eighteen or twenty years old. He was apprenticed out, learning a trade in a town about twenty miles from your home. Your small children had the measles and on this cold winter night one of your children had died and another was near death as you sat rocking it. Far into the night you dozed and dreamed that if you were to see your eldest son alive again you must go to him at once. Because you had a special gift concerning dreams, you hurriedly asked a neighbor to stay with the ill children and you walked twenty miles to your son, arriving only a short time before his death. He had been bitten by a mad dog. What courage and love. How puny my little sorrows and trials seem when compared to yours.

Your husband, Daniel, was educated at St. Andrews College for the Ministry, where he mastered Greek, Latin and several other languages, but he did not follow the Ministry. The Mormon Missionaries came and preached the Restored Gospel to him and his family and you were all baptized, much to the dismay of his father and brothers who had helped finance his schooling. They were very angry and never forgave him.

Soon after his baptism Daniel was sent out as a missionary for the church, so most of your life you were the breadwinner for the family, Catherine. And how you did it I will never know. It seems that caring for eighteen children is more than a full-time job.

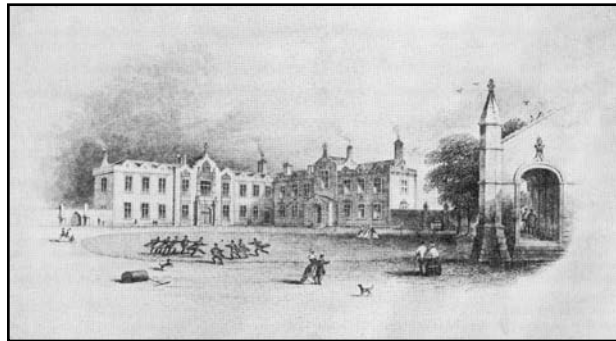
About 1852, Daniel took you and the young children to South Shields, England where he worked for a few years as a canvas weaver making sailcloth for ocean going vessels. Then he was sent out again as a missionary for the Church. Finally, in 1862, he was released to go to Zion. So you and Daniel left South Shields with the three youngest of your surviving children Simon A., Alexander, and my Grandmother, Ellen McKell. The older children stayed in England or Scotland for a time. Your son, Alex, tells of the hazards and discomforts of your journey to Parowan, Iron County, Utah in his history of his father, Daniel.

While living in Parowan you and Daniel were called to help settle Panguitch, Utah just over the mountain. But that settlement was abandoned in 1866 on account of the Black Hawk War. You returned to Parowan, Daniel to his loom and garden, and you to working in different homes as a housekeeper and cook.

Mother often told me, with a twinkle in her eye, how each morning you and Daniel would kneel for family prayer. You would kneel with him while he prayed in English, then while he prayed in the other six languages he knew, you would cook the breakfast, eat yours, and leaving his in the warming oven, you would leave for your work. Often in the wintertime your skirts would be frozen as you waded through the snow on your way to work. Why were you working until you were seventy years old? Was it to pay back the immigration fund?

Catherine, I keep wondering why the history of one so valiant has never been written. Some day in some bright land may I sit down with you and hear it from

your own lips, is the prayer of your great granddaughter, Afton. ■



University of St. Andrews

Daniel/Donald Matheson Attends University Of St. Andrews

Found on p.211 of The Daniel Matheson Clan, compiled by Veldron & Leslie R. Matheson.

It was the first year Daniel perused his education at the University of St. Andrews that he married his Scotch Lassie, 1823.

Daniel studied for the ministry of the Presbyterian church spending several sessions at the University of St. Andrews which was founded in 1411, the oldest University in Scotland. It is located twelve miles southeast of Dundee, Scotland.

Daniel was able to read the scriptures in the original Greek and was a Latin and French scholar, and was conversant with Gaelic and English.

Daniel's first child, Kenneth, was born in August of 1826. Undoubtedly, this could have been one reason for terminating his studies at the University of St. Andrews. ■

Letter from University of St. Andrews, Scotland

Regarding Daniel's attendance at this institution.

University Muniments
North Street
St. Andrews
Scotland
1st August 1966

Mr. L. R. Matheson
6607 N. Longmeadow Dr.
Lincolnwood, Ill. U.S.A.

Dear Sir,

DONALD/DANIEL MATHESON

Your enquiry regarding the above has been referred to this department for reply which must be in manuscript to avoid delay.

The entries in our records — in which he always signed himself 'Donald Matheson' — are in accordance therewith. He entered the university as a first year student in session 1823-24, matriculating ('Donaldus Matheson') on 16th December 1823. The class records show that he took Junior Latin this year but apparently no other courses. In session 1824-25 (his second year) he took the Logic class together with Junior Mathematics and Senior Greek. In session 1825-26 he took the Ethics Class. Thereafter the entries cease. He should in fact have taken a fourth year of study, including the Physics Class at the very least — in order to graduate Master of Arts. He does not seem to have done so — nor does he seem to have proceeded to the study of Divinity here. Furthermore he is not in the official list of ministers of the Church of Scotland (Hew Scott Fasti Ecclesiae Sectiacare) nor in the printed records of the other Scottish universities at this period.

We did not usually note the place of birth or parentage of students but the particulars you give for Donald Matheson are quite consistent with his entering the university in 1823: he would be 19 then — which is taken above the normal age of 15/16 — but there are parallels to this, particularly in the case of Highland students, We should appreciate it if you can give particulars of his later career. No fee is involved for our own work.

Yours received,
R. C. Cant
Keeper of the Muniments

University of St. Andrews
ST. ANDREWS UNIVERSITY

Daniel Matheson Joins The Church Of Jesus Christ Of Latter-Day Saints In Dundee, Scotland

The following was found on p. 212 of The Matheson Clan, compiled by Veldron & Leslie R. Matheson.

When the restored gospel of Jesus Christ was preached to Daniel by a Mormon Elder, Hugh Findley, from Paris, Idaho, Daniel was ready to receive the truth.

On September 9, 1848, Daniel became a member of the Church of Jesus Christ of Latter-day Saints, eighteen years after it had been restored on the earth by the Prophet Joseph Smith.

Church Ordinances and Ordinations:

Baptism	Sept. 6, 1848	By Elder Hugh Findley
Confirmed	Sept. 9, 1848	By Elder Hugh Findley
Priest	Nov. 12, 1848	
Elder	Jan. 7, 1849	
High Priest	Sept. 1862	Salt Lake City, Utah
Endowed	Oct. 4, 1862	Endowment House
Rebaptized	Jan. 2, 1864	
Confirmed	Jan. 3, 1864	
Rebaptized	Nov. 2, 1873	By Elder W.R. Butt
Patriarchal Blessing	Sept. 27, 1879	By Patriarch Henry Lunt

“Daniel received his washings and anointings a few days after his arrival in Great Salt Lake Valley and was ordained a High Priest.” -Parowan Ward Records — (9th Ward, Salt Lake Stake)

“May 21, 1863, Daniel Matheson was received a member of this Stake by certificate from the High Priests’ Quorum at Great Salt Lake City.” -John Young, President, William Marsden, Clerk Isaac Groo, Clerk

The gospel was introduced into great Britain in 1837. “By 1850 over one-half of the membership of the Church, or about 31,000, resided in Great Britain, while 11,000 were in Utah Territory, and the rest were in other parts of the United States.”

Daniel Matheson Preaches The Gospel Of Jesus Christ

Daniel fulfilled many missions for the Church of Jesus Christ of Latter-day Saints. Daniel and certain of his descendants, representing six generations, have served as missionaries for the Church of Jesus Christ of Latter-day Saints.

Alexander Matheson, son of Daniel Matheson, stated:

“About the year 1849, Daniel was sent on a short mission to the Highlands of Scotland. He labored as a traveling Elder in company with Elder Alex F. McDonald (Missionary in Scotland, June 4, 1877—June 11, 1879) among his Matheson kin and other sectarians, but they rejected his testimony.

“After his first mission he returned for a few years to Dundee, Scotland, the family’s native town; then he labored as a handloom weaver, at which trade he was an expert. During this time, his family merely existed as his trade did not provide an adequate living. Later the family moved to South Shields, England about 1852, when he was more handsomely compensated as a canvas weaver making sail cloth for ocean going vessels.

“After two or three years of employment he was again sent out as a local Elder to travel as a missionary, mostly in the south of England, being away from his family for months at a time. It was a struggle for them to make ends meet. He was called to the ministry in New Castle on March 29, 1857. He was appointed to labor in the South of England in the Norwich pastorate, in Cambridge and Huntingdonshire, under the direction of Elder William Bayliss, June 20, 1859, where he labored faithfully.”

Scotland, Editor of the Millennial Star

“Scotland, Dear Sir—On Sunday, the first day of July (1860), the Dundee Conference was held in the Camperdown Hall, Dundee. This Conference is small, but there was a goodly attendance of Saints.. . Elder Daniel Matheson, who is labouring around Dundee as a Missionary, preaching the Gospel to the world, reported his labours.” -Millennial Star, 22:509

“Daniel Matheson, late Travelling Elder in the Bedfordshire Conference, of the native Ministry, hailed with much joy the arrival of the period when they were privileged to go to Zion with the gathering Saints.” -Millennial Star, 24:283 (May 3, 1862)

“Daniel Matheson, Synopsis of the Life of the Deceased.” -(Reference to missionary labors stated.) Deseret News, April 16, 1884

Daniel preached and traveled as a missionary in Scotland and England for approximately fourteen years while his sons supported the family to the best of their ability.

Daniel Matheson Patriarchal Blessing

Parowan Sept. 27, 1879

A blessing by Henry Lunt, Patriarch - Upon the head of Daniel Matheson, son of Alexander and Catherine Matheson, Born Creich, Scotland January 1, 1800.

Beloved brother Daniel, in the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood and the Holy calling whereunto God has called me, I lay my hands upon thy head to give thee a Father's or Patriarchal blessing for thou art entitled to the same through thine obedience to the Gospel of Jesus Christ.

Thou hast embraced the Gospel for the love of truth that abideth in thy heart and the Lord is well pleased with thee and thy name is written in the Lambs Book of Life for thou art of the seed of Abraham and of the blood of Joseph that was sold into Egypt, and art entitled to all the blessings of the new and everlasting Covenant.

Thou are numbered with the "one Hundred and Forty Four Thousand", thou shalt be blessed with a kingdom to which there shall be no end, and reign over the same forever.

All thy children shall be gathered around thee and shall call thee blessed, the Lord hath lengthened out thy days to a good old age.

Thou shalt sleep but a little season, thy last days shall be peaceful and happy. I seal thee up unto Eternal Life to come forth in the morning of the Resurrection clothed upon with immortality and Eternal Life. Even so Amen. ■

*Daniel Matheson
Patriarchal Blessing Recorded in Book A Page 33
Ellen Lunt - Scribe*

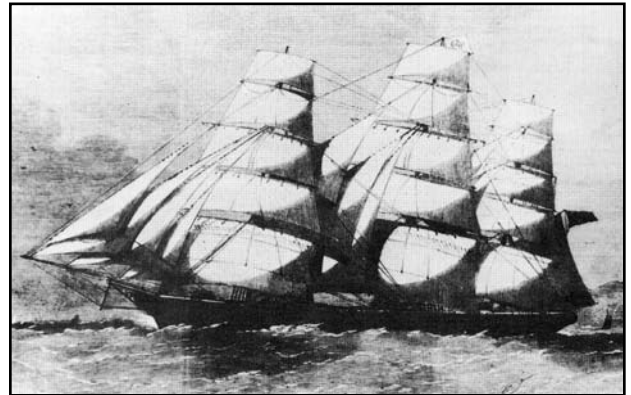
The Voyage to America

The following remarks were made by Alexander Matheson, son of Daniel Matheson; This excerpt was found on p. 218 of The Matheson Clan, compiled by Veldron & Leslie R. Matheson.

“We (the Matheson family) weighed anchor on April 23, 1862, and arrived in New York, June 1, 1862. We endured much bodily discomfort, lack of water, poor food, cooking facilities of the poorest kind and

uncleanliness. Seven hundred people and a crew of forty men had but little room to live. There were but two twelve holed stoves to cook on, and the provisions consisted of rice, dried fruits, beans and other vegetables. One and one-half quarts of water were allowed each person. It required a great deal of patience and skill to get through a day's cooking. . . . the main-mast of the ship loosened and plunged down tearing a hole through the decks and the bottom of the ship. This was a fearful and terrifying experience. Under such conditions the patience of the people was extremely good. We were on our way to Utah, that was all that mattered.”

The ship arrived safely in New York and the emigrants landed at Castle Garden which was a large circular building, decorated with paintings inside and contained sufficient seats for 7,000 or 8,000 persons. This building had been prepared by the government for the express benefit of emigrants in order to prevent their being imposed upon by the city sharpers.



“John J. Boyd” Square Rigged Vessel

Sailing vessels may be divided into three distinct classes according to the way their sails are rigged. These are square rig, fore-and-aft rig, and mixed rig. . . . A square-rigged vessel is one carrying square-cut sails, so set that their surface is at right angles to a line drawn from the bow to the stern.

Square-rig vessels also usually carry a set of triangular sails, called jibs, hung on stays strung from the foremast to a jib boom and a flying jib boom, which

project from the bow. Other triangular sails called stay sails, are rigged on stays between the masts.

The year 1862, witnessed a greater emigration of Latter-day Saints from Europe than in any previous year. No less than nine sailing vessels brought emigrating Saints across the Atlantic and to American shores. Besides these vessels, a number of others carried single individuals, or families of Saints, across the Atlantic, thus making a total of about 3,600 Saints who emigrated from Europe to the headquarters of the Church in the Rocky Mountains that year.

The Historic Trek To Zion

The following was found on p.223 of The Matheson Clan, compiled by Veldron & Leslie R. Matheson.

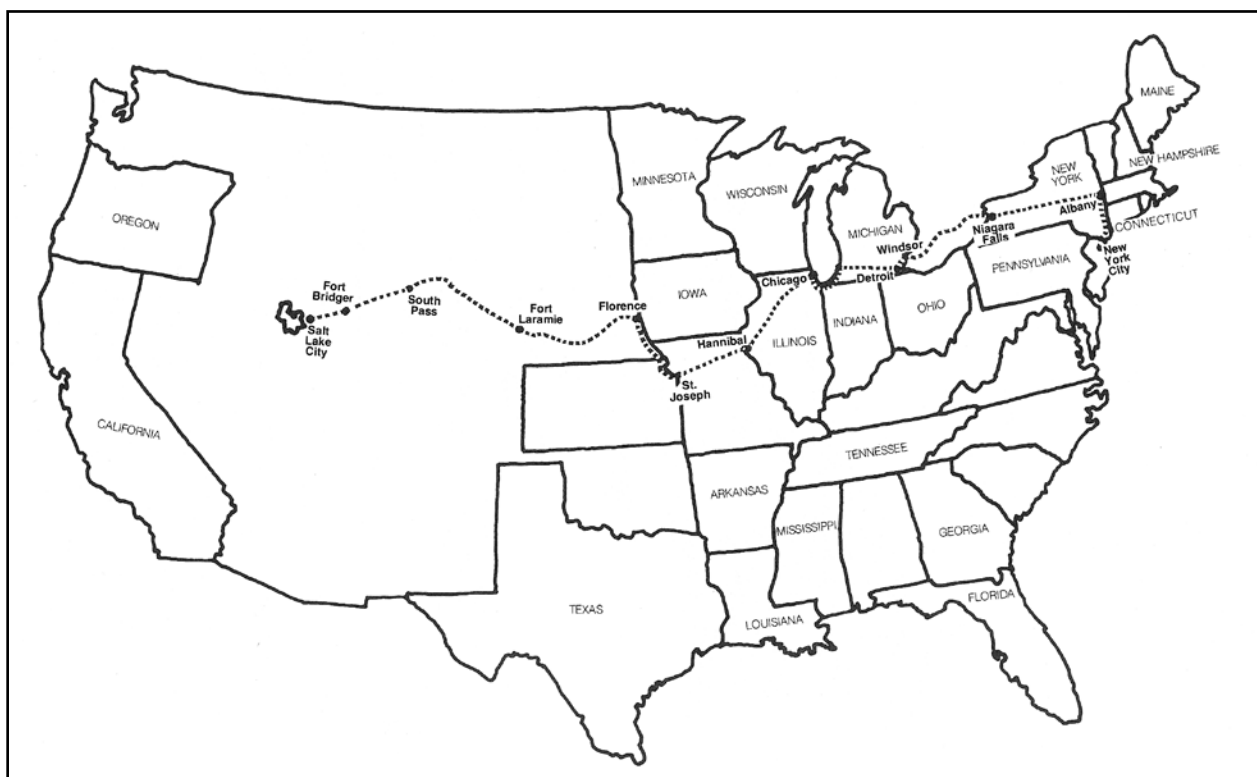
Daniel and family traveled from Florence, Nebraska (Winter Quarters) to the Great Salt Lake Valley, a total of 1,031 miles. About 600 miles of this distance was traveled along the North Platte River. The journey was via Elkhorn, Long Fork, Wood River, Willow Lake, Rattlesnake Creek,

Fort Laramie, Upper Platte Bridge, Devil's Gate, South Pass, Green River, Coalville, Wanship, Parley's Park and Parley's Canyon to Salt Lake City where the company arrived safely.

“To assist these emigrants, as well as a number of American Saints, across the plains, the Latter-day Saint Church in 1862 sent 244 wagons or teams with the necessary oxen, horses, and other necessary oxen, horses, and other necessary equipment, and also provisions, from the Valley to the Missouri River. These trains (mostly ox team) were organized into six companies, denominated Church trains, under the leadership of experienced captains. As soon as the Saints arrived at Florence, Nebraska they were supplied with provisions from the store that the Church had there, so that no one had any need to suffer. Little did they realize that such arrangements had been made which caused them to greatly rejoice.”

Alexander wrote the following: “We waited six weeks for the ox team from Utah. Finally, we started in July in Captain Homer

Journey of the Daniel Matheson Family in 1862



Duncan's train. There were about twelve passengers to a wagon, not much room left with the baggage. No riding except for the sick and small children."

1st Church Train (of that season) Captain Homer Duncan Co. July 22, 1862-September 24, 1862

Daniel Matheson
Catherine Matheson
Simon Matheson
Alex Matheson
Ellen Matheson
James & Mary Matheson (no proven relationship)
Edwin Scott
Ann Scott
David Scott

News Articles

America - Florence, Nebraska Territory, July 17, 1862

Dear Brother George . . I arrived here on Saturday the 12th, and found on the ground some four or five thousand Saints, generally in good health. On Monday, 7th of July, Florence was visited by a terrific storm of wind and rain, attended with thunder and lightning, which resulted in the instantaneous death of brother Henry Whittall, and another brother who died after lingering a few hours. Some other individuals were injured by lightning, but recovered. The agents are moving the emigrants as fast as possible.

The first of the Church trains arrived here on Monday the 14th, this is the first; of the last we have no account. Some four independent companies have left here, two from the States and two from Scandinavia.

-Amasa M. Lyman
Millennial Star 24:539

America - In Camp, Two Miles Above Florence

July 17, 1862

President Cannon.

Dear Brother, This morning an opportunity presents itself which I embrace with pleasure, by dropping you a few lines, that you may hear of our welfare since we left New York. After a journey of ten days we reached Florence, with all the passengers who left Liverpool with one exception, a child of Simon and Elizabeth Webb.

The Saints from different parts of the States joined us, and are encamped here with us. We number about twelve hundred persons, and have encamped on a fine healthy spot. The Saints are enjoying themselves, and are improving their time by making bags and getting rid of their boxes. Last Sunday evening we had the pleasure of listening to brothers Lyman and Rich upon everyday duties, doing what is right, and living the life of Saints.

A few days ago we had a severe storm... a few companies of the Church train have arrived. They made the trip in two months. They report a very wet time sometimes rolling in mud up to the hubs of the wheels, and crossing bottoms with the cattle at times swimming, and the water running in the wagon beds enough to wet everything; but mountain boys have learned to a great extent how to cope with the elements, and by the blessing of God and their own exertions, have reached us in safety.

We expect this company to start next week, I have learned that brother Homer R. Duncan's Company will start in two days, with a portion of the John J. Boyd company.

God bless you, my dear brother, is the prayer of yours very truly,

-John D. T. McAllister
Millennial Star 24:588

Teams and Provisions for the Emigration — We have much pleasure in laying the following extract from a letter recently received from President Young before the readers of the Star, believing that they will peruse it with considerable interest: “The six companies for Florence under Captains Hortin Haight, Henry W. Miller, Homer Duncan, Joseph Horne, John R. Murdock, and Ansel P. Harman are on their way there, with 267 teamsters, 244 wagons, 2,080 oxen, 26 guards, and 71^{1/2} tons of flour. I have purchased 50 tons of flour and five tons of bacon at Florence, and more cattle and wagons will be purchased there. We expect to be able to bring all the freight and persons. Snow and high water so delayed the trains starting that they will be about a month later at Florence than they were last year. Many of the streams here are still high, but so far have done no damage, except to portions of Kanyon roads.”

-July 19, 1862
Millennial Star 24:458

News from the Plains — We are informed by the brethren lately arrived, that Captains Murdock and Duncan’s companies had arrived in Florence, and were expected to start back on the Plains shortly after the departure of the brethren from Florence. . . . Their teams were in good condition, and the prospect for feed on the Plains was good.

August 16, 1862
Millennial Star 24:524

England - London Conference

London, August 1, 1862

President Cannon.

Dear Brother, In my letter to you dated Oct. 20th, 1861, I then stated that our prospects were good for a large emigration from the Conference in 1862.

I take great pleasure in stating that our hopes have been more than realized. At that

time we expected to send 150 emigrants, but we continued adding to our list until it reached 250 souls, all of whom left, and many letters have been received by their friends from them, informing them of their safe arrival in New York and Florence.

Ever praying for the welfare of Zion. I remain your brother. W. C. Stainer

Millennial Star 24:524

Captain Homer Duncan’s Company

“The Journal History” of September 16, 1862, contains a letter to the editor of the Deseret News from Joseph W. Young stating: “We passed Captain Duncan’s train at Little Sandy.”

First Church Train. Captain Homer Duncan’s ox train with about 500 emigrating Saints left Florence, Nebraska, July 22nd. By telegram to Pres. Brigham Young it was learned that this company had arrived safely at Pacific Springs, Sept. 9th, and the train arrived in Salt Lake City Sept. 24, 1862. Captain Homer Duncan was an experienced captain and it was remarked of him that he was a true leader, never saying “go” but “come” and he took his caravan of wagons and ox teams from Salt Lake to Florence and returned safely with his large company from Florence to Salt Lake City in 130 days. (Church Chronology, Mill. Star 24:781)

For full roster of this company see “Journal History” of Sept. 16, 1862, page 1. Deseret News 12:93)

Last Letter From Simon Anderson Matheson

The last letter written by Simon to his parents was in 1863. In January, 1864, Simon left for Salt Lake City and he was never heard from again. In the summer of 1956, the Indian mounds north of Paragonah was opened up by the University of Utah. A skeleton of a small white man was found. It leaves the family wondering if this could have been Simon’s remains.

Parowan, Jan. 18th, 1863
Iron County, Utah

Dear Father and Mother.

I take this opportunity to write another few lines to let you know how I am still getting on. I am still here yet, but I don't know how long I may be here. Now I have been getting on first rate ever since I came down here, but now there has "been a change come over the scene" and I have to draw up stakes and tramp.

You have thought perhaps in the times that past that I was a regular Devil for mischief and all such like capers, but now you will be shure when I tell you that I have went too far ahead with it that I have got order to leave Parowan in a certain time specified or I will be kicked out of it.

I always thought myself that I was born to be hung or something worse but now by thunder it is come at last with a laugh. I think I hear you saying "that is just like the rattlebrain fellow I always said so". Well I suppose I may tell you that you have no call to tear your hair or shirt about it after I explain the case to you a little.

In the first place I have 29 dollars a month with Elder Whitney (the Brother that I am now working for), besides my board and lodgings, washing and mending and a few extras besides, such as a holiday anytime I want to, the loan of a horse and such like. Well I am going to leave the old fellow by George and start to be a Mr. Boss, myself.

Now you may say that that is nothing strange as I was always a boss wherever I went to. I can only say that I think I was only learning then to be one and that now I think that I am a perfect hand at it now and that I intend to be a real one once in a lifetime, anyhow.

There is a place down here they call Paragonah about 4½ miles out of Parowan nearer to you and there is no blacksmith

there. It is quite a large settlement and they are very much in want of a hand there and a wealthy Brother that belongs there has taken a fancy to me and I have to go with him. He is going to build me a shop and a water power machinery to drive the blast and grindstone. He is to find all tools coal and iron and everything necessary to carry on the trade if I give him the one-half of what I make and me get the other. He is going to take his share in blacksmithing and let me have all the other pay that I may get in return for my work, let it be stock produce store pay or the money.

I have been down and chosen a site for the shop to be built upon, likewise a splendid city lot which has been kept in reserve for a blacksmith. They would not give it to nobody else. So I have fell in for it and they are going to fence it in and build a house on it for me, between spring and summer as soon as the weather is favorable for such like purposes.

There is a man wants to sell out down there and I expect that Brother Robertson will buy it for me until I am able to pay him for it after awhile.

Another privilege that I esteem more than all is this. He has in the P.E. (Perpetual Emigration) fund \$56.00 dollars to his credit for which he has the privilege to send to England for any person to that amount. Now he has promised me the use of that privilege by paying into the P.E. fund that sum with interest in stock this next year to his credit on this condition only. Namely, he has a brother in England someway not in the church that has been inquiring about this one here as much as to ask him to help him out here but Brother R. thinks that he won't come and says that if he don't get word from him in a fortnight's time, I will get the privilege.

I asked him if I could not get out of Scotland who I liked with it. He said that he would not answer as he only had liberty to send to England by it or else he did not care. Supposing I should send to Ireland

for them with it. I intend to make use of it anyhow. I thought I would have got David out with it but you know what he says about it.

Now about yourselves. I said that if you would come down here I would buy you a house. I expect to do more than that now for you.

Listen. I am busy trading with one of the Brethren here for three cottages, joining each other, and forty acres of a farm for which I am to give him 300 bushels of grain that is 600 dollars and I expect to conclude the trade with him this week sometime and when I get it, it is yours. I will have a place of my own, I expect by that time I am going to start up to the city in the 15th of March with a horse team and wagon. I expect, failing I don't get a horse team, I am to get an ox team, but anyway I will be at your place in Weber by the latter end of that month to bring you down here.

Alick stayed with me one night in Parowan but I concluded that he should go right down to Dixie all the winter and come up here in the Spring with you. I have not heard from him since he left here but expect to shortly.

I want you to write to me by return of post and post it at Weber. I did not get your letter until late Wednesday. You sent it with a man traveling South. I want the next one sooner from you. I will give Ellen a mare colt instead of her dress as I can't get a dress very handy now. From your son.

-Simon Anderson Matheson

This Letter was found on page 640 of The Matheson Clan ■

The Panguitch Quilt Walk

By Neucile T. Yardley, Grace L. Sandberg, Lucile M Bridges.

On 16 March 1864 the first group of pioneers came to Panguitch from

Parowan under the leadership of Jens Neilson. They followed the route over the rugged Bear Valley, part of the Spanish Trail. Crops were planted but the season was short and they did not mature. The winter of 1864 was extremely cold and snow was deep. The closest supplies were either one hundred and fifteen miles north to Gunnison, or forty miles to the west over the difficult Bear Valley Road to Parowan.

Seven men, Alexander Matheson, William Talbot, Thomas Richards, Jesse Lowder, John Butler, Thomas Adair, and John Paul Smith left Panguitch to go to Parowan to get flour and food for the starving colony. At the head of Bear Valley they had to abandon their two yoke of oxen and a light wagon because of the deep snow. They proceeded on foot. The only progress that could be made over this frozen, crusted snow, was to lay a quilt down, walk to the end of it, relay it and walk again. In this way they reached Parowan.

The following information was recorded by Alexander Matheson: "We decided that if we had faith as big as a mustard seed, we could make it and bring flour to our starving families. So we began the quilt-laying in prayerful earnestness. The return trip was harder with the weight of the flour, but we finally made it to our wagon and oxen and on home with thankfulness to the Lord for his goodness. The whole settlement welcomed us, because we had been gone longer than expected. There had been prayers, tears, and fears which turned to rejoicing and cheers."■

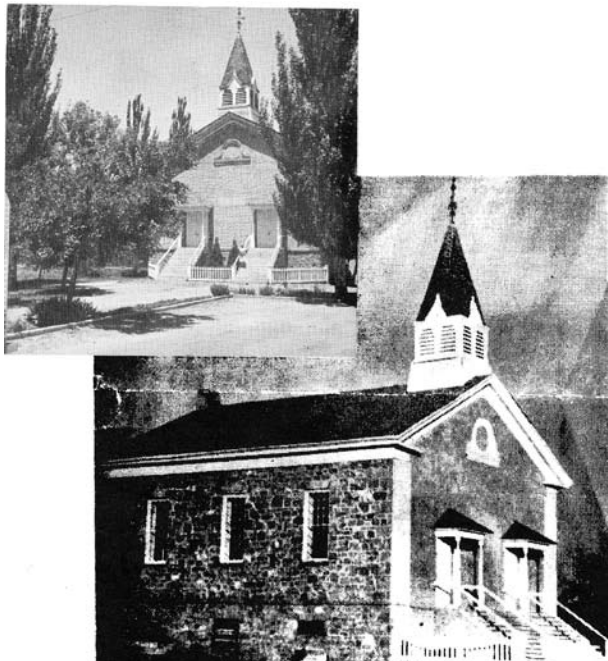
Religious Life: The Old Rock Church

The following was found on p. 232 of The Matheson Clan

Daniel and Catherine never missed going to church on Sunday. They would leave their home, walk slowly the five blocks and rest occasionally before arriving at the Old Rock Church.

Many of the Matheson Clan worshipped here and all contributed toward improvements made from time to time. Alexander Matheson was custodian of the Old Rock Church in his last years. The bell, which is still hanging in the belfry of the 100 year old Rock Church is rung each New Year by Daniel's granddaughter, Clara Gurr Matheson Benson.

The Old Rock Church is adapted after the Old English Custom with two outside stairways to enter the church. Separate stairways were used for the women and girls to enter on one side and the men and boys to enter the other side. A partition inside the church separated the men from the women in their spiritual worship.



Old Rock Church

The Old Rock Church, which is over 100 years old, is one of the old time structures erected in 1865. It was erected for worship before many of the pioneers had homes. It was built of sand stone walls 2 1/2" thick at a cost of \$10,000, and, has never been dedicated. The height of the building is 20 feet with 45 by 50 feet outside measurements. The house stands in the center of an eight-acre block. Many

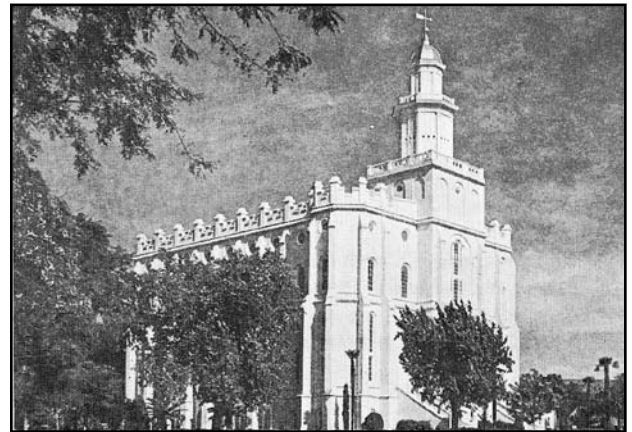
presidents of the Latter-day Saint Church spoke in the Old Rock Church. ■

Daniel Matheson's Church Service In Utah

The following was found on p. 233 of The Matheson Clan.

Daniel Matheson was set apart as second counselor to Bishop Jens Nielson in Panguich, 1864-1866.

Daniel Matheson was a member of the School of the Prophets, November 1868 - August, 1872. His son Alexander, also, was a member of the school of the Prophets from January, 1870 - September, 1872.



St. George Utah Temple



Manti Utah Temple

Daniel took great delight that he was the oldest man who labored in the construction of the St. George Temple. Daniel worked

on the Manti Temple from May to October, 1881.

Highlights of Daniel Matheson's Life

The following is found on p 235 of The Matheson Clan

We are fortunate to obtain the following description of Daniel Matheson from his granddaughter Nellie M. *"Daniel wore long whiskers and had a way of tapping the grandchildren with his cane when they were unruly or made more noise than he thought necessary. As he was so stern, it was advisable not to cross him."*

Daniel was an excellent weaver and made hundreds of yards of cloth for many years in Parowan.

Our fine ancestor Daniel Matheson who was disowned by his family because he joined the Church performed a marvelous service to all of his many, many descendants.

Daniel undoubtedly felt very keenly the obligation to contribute to the Perpetual Emigration Fund through which the family had been able to come to Zion. Daniel wanted this debt paid because he had many relatives and friends in Scotland who were eager to come to Zion. As frequently as possible he thriftily saved small amounts from his very limited income for this purpose as stated by his granddaughter Barbara.

Daniel found the true Gospel of Jesus Christ, the greatest of all prizes. He passed this heritage on to his descendants, He gave them the key to discover the truth of the Gospel of Jesus Christ for themselves, individually. The hundreds of Missionaries, who have represented this family and who have borne their testimony of the truthfulness of the divinity of Christ to the people throughout the world, attest to this fact.

Daniel searched the scriptures and perused the prophecies of David and others with assiduity. In this manner Daniel gained a burning testimony of Jesus Christ,

the Creator and Redeemer of mankind, Begotten of the Father. By coming to know Christ, one can come to truly know God. Knowing these things Daniel had a sincere desire to please God, to keep His commandments, and to teach those truths to his loved ones and to all people.

Daniel set his course toward the accomplishment of a cause, rebuffing the discouragements, disappointments, failures, and ridicule he met along the way. Despite handicaps, that would have discouraged those of less devotion, he remained true to the end.

Daniel's remuneration can come only in our appreciation of the gospel and in giving us strength and courage to stand firm. Daniel devoted his life to promulgating the gospel of Jesus Christ and, through his tireless efforts he was an instrument in the hands of the Lord in revealing to many the beauties of the plan of salvation and converting them to the truth.

Countless Saints will attest to his unstinting dedication and zeal to the work of the Lord, to his honesty and integrity, and to his great love for his fellowmen, which he sealed with an unwavering testimony.

Daniel has a large and wonderful posterity which is indeed his greatest monument.

He passed away March 22, 1884, being over 80 years of age, full of faith in the restored gospel and in the belief of a glorious resurrection.

Daniel Matheson was a noble Scotchman and a loyal American. ■

Highlights Of Catherine Treasurer Matheson's Life

The following stories were contributed by members of the family: Barbara M. Adams, Nellie M. Durham, and William L. Matheson.

The following is found on p 237 of The Matheson Clan.

It was no exception in Daniel's family that a husband's success is greatly dependent upon his wife. Granny was the real power and strength in their family. She had many crosses to bear but bore them heroically,

A big family, of course, was her delight. . . thirteen children, but to raise only six to adulthood, five sons and one daughter due to the inroads of such diseases as measles, diphtheria, scarlet fever was a challenge to any mother.

Will power, just will power, doing what's necessary, kept Granny going! There were so many demands placed upon her: accepting a new faith; sustaining her husband on his mission; working in the factories of Dundee while placing the children in a nursery; sailing to a new country and trekking across the plains to assist in building and colonizing the west — all for the sake of her religion.

Granny was about four feet ten inches or five feet tall. She had the proud walk of a Scotch lassie with her head held high and her shoulders erect. She will always be remembered for her sticks of peppermint candy which were the measure of her feeling of 'good will.' Her Scotch scones displayed her culinary art. There seemed to be a spirit of "aw" when she donned her night cap and long white nightgown.

"Granny Matheson," as she was called, no doubt felt very keenly the impact of financial matters on their domestic tranquility. We are not surprised to learn that Granny had a private and secret plan for the care of her own limited funds. She, therefore, frugally set aside a coin now and then out of a very meager income. For what purpose did she want her own account? Undoubtedly, there could be many worthy reasons. She elected to bury her little treasure under the foundations of the fireplace, on the outside of the house. Because the fireplace was on the west side of the house, the late afternoon sun would warm the stones to some extent, this plus

the heat from the inside, created a small area of dry earth which would never be wet or frozen. This provided a logical reason for the choice of that particular spot.

As to her feeling of the need to hide and bury the money, we are reminded that from time immemorial, this has been an accepted method of safekeeping. Hence, we could well believe, from our own knowledge of the impact of financial matters on their economic welfare, that this was a private and secret venture on the part of Granny.

What she failed to anticipate was a hazard not at all related to the danger of a family member inadvertantly discovering her "cache." Those darn chickens, when left to forage about the premises, as they were in those days, have a propensity for discovering some soft dry place in which to scratch and dust themselves. So the busy hens unearthed and scattered at random Granny's little hoard of hard won treasure.

It was to the amazement of the children at play to find money scattered about the yard! We can't but wonder if all was retrieved from the dust after such an unwarranted desecration. Is it possible that some of the children, human nature being what it is, would play 'finders keepers,' with a stray coin or two?

Would that each one of us, among her posterity, felt the same responsibility and dedication to the building of our Father's kingdom as did this faithful ancestor, Catherine.

Granny lived to be an octogenarian. As the bells tolled for Utah Statehood, Granny passed beyond this mortal veil.■

Historical Highlights Of The Life Of Daniel Matheson

The following is found on p. 208 of The Matheson Clan

1804 July 15 Birth of Daniel Donald Matheson, Creich, Scotland

1823 Nov. 20 Married Catherine Treasurer, Scotch Lassie	1848 Nov. 12 Ordained a Priest
1823 Dec. 16 Entered University of St. Andrews	1849 Jan. 7 Ordained an Elder
1823-1824 University of St. Andrews, Junior, — Latin	1849 Called on Mission to Highlands of Scotland
1824-1825 University of St. Andrews — Logic, Jr. Math, Senior Greek	1852 Moved to South Shields. Handloom weaver making sail cloth for ocean-going vessels.
1825-1826 University of St. Andrews — Ethics	1857 Mar. 29 Called to New Castle ministry
1826 Aug. 30 1st Child Born — Kenneth	1859 June 20 Called to Norwich pastorate
1828 Aug. 6 2nd Child Born — (Son) (twin)	1860 July 17 Laboring in Dundee as a missionary
1828 Aug. 6 3rd Child Born — David Hogg (twin)	1862 Traveling Elder in the Bedfordshire Conference
1830 Oct. 30 4th Child Born — John Nathaniel	1862 Released from Mission
1833 May 28 5th Child Born — Daniel	1862 Apr. 11 Emigrated to America from South Shields, England
1836 Mar. 20 6th Child Born — Catherine Ross	1862 Apr. 23 Sailed on “John J. Boyd” for America
1837 abt. 7th Child Born — Hugh	1862 June 1 Arrived in New York
1839 abt. 8th Child Born — Jane (twin)	1862 July 22 Left Florence, Nebraska in Capt. Homer Duncan’s Company
1839 abt. 9th Child Born — James (twin)	1862 Sept. 24 Arrived in Salt Lake City, Utah
1841 Apr. 4 10th Child Born — Simon Anderson	1862 Sept. Ordained High Priest in Salt Lake City, Utah
1843 Sept. 7 11th Child Born — Alexander	1862 Oct. 4 Endowed — Endowment House
1845 Aug. 8 12th Child Born — Catherine Ross	1863 Spring, Simon Matheson brought the family to Parowan
1848 Sept. 6 Baptized in L.D.S. Church by Elder Hugh Findley	1864 Jan. 2 Rebaptized
1848 Sept. 9 Confirmed by Elder Hugh Findley	1864 Jan. 3 Confirmed
1848 Nov. 7 13th Child Born — Ellen McKell	1864 One of the first settlers of Panguitch

1865 Ordained counselor to Bishop Jens Neilson

1866 May 8 Returned to Parowan after Panguitch Exodus

1868 Nov. - Aug. Member of the School of the Prophets

1873 Nov. 2 Rebaptized

1879 Sept. 27 Patriarchal Blessing by Patriarch Henry Lunt. *"Thou are numbered with the "One Hundred and Forty-Four thousand."*

1881 May-Oct. Worked on Manti Temple. Labored in construction of St. George Temple

1884 Mar. 22 Death of Daniel Matheson, age 80 ■

Abridged Autobiography of David H. (Hogg) Matheson

Fenton Whitney included the autobiography of David H. (Hogg) Matheson in the books that he made for his grandchildren. I think Dad included the whole autobiography to show the early missionary experiences in Scotland as well as the poverty and trials of the Matheson families.

David included a lot of his parents' history in his story. Since Daniel served fourteen years as a missionary for the Church of Jesus Christ of Latter-day Saints before he came to Zion, I felt many of their missionary efforts would be similar. Both had families that stayed at home and provided for themselves as they served in these church callings. Since the story is long, I decided to just include some characteristic excerpts. (Julia Whitney Rawlins)

David H. Matheson, son of Daniel and Catherine Treasurer Matheson (our ancestors), born August 11, 1828, in Hawkhill, Dundee, Scotland. I was a twin, but the brother died soon after birth. My grandmother on my mother's side told her

to take good care of me for I had come for a wise purpose. She was a Highland lady and believed, like many Highland people, in second sight.

Father and Mother left Dundee to go to England in 1832. We arrived in a little village, Jarrow, on the banks of the river Tyre. With the other children I was very anxious to get into the little racing gigs that were used on the river. Mother came one day while I was playing in them and plunged me into the river, head over heels, and when I could look at her, the shock had crossed my eyes as two sticks, which was a grievous thing to me until I grew to manhood, then they got nearly straight.

About this time my Father got a job (weaving sail cloth) at Newcastle. When this failed, he got work in a little village in Durhamshire, Houghtonle-skerve, as an overseer for flax dressing machines. The mill spun principally shoe makers thread. My mother worked a little while in that mill. The master was looking at her one day fixing a raveled spool and cutting the loose ends and tying them nicely, something he had never seen done to save the yarn, and he gave her a half a sovereign, being so well pleased to see the yarn saved.

By and by Mother (Catherine Treasurer Matheson) wanted to go back to Scotland to see her mother and friends; father (Daniel Matheson) and I followed shortly afterward. We sailed from Newcastle to Dundee.

We then located in Lochiee, a village two miles from Dundee, where mother's father, mother, four sisters and a brother lived. We did not stay here long when we took another voyage to Newcastle. We stayed here till the spring of 1837. The winter of '36-'37, the river Tyre was frozen over solid at Newcastle. The people had lots of games on the ice; the snow was banked on the streets for six weeks in the town. A number of the poor people lived principally in the soup kitchens.

We traveled from Newcastle along the coast on foot to a village called Musselbarrow, near Edinburg. Father all this time was weaving the sail cloth. By and by he got a position as mill overseer in a village called Preston-Holm.

I commenced there to work in the mill as a half timer, the time was twelve hours for a whole day.

I was soon chosen to carry the mail to a village four miles distant, called Lasswade. It was a nice pleasant job in summertime, but was a hard case in winter. I was caught in a blizzard one day on my way home. I nearly choked and crawled into a hedge to die, but a good Samaritan passing, pulled me out, took me to his home and thawed me out. There were no envelopes then, so I learned to read writing by doubling the letters and reading them. I got the mailbag at the master's house, and in the berry time, I had the privilege of the garden and would divide the berries with my playmates.

In an evil hour, I was tempted with an older boy to knock some beautiful Jarganell pears from the side of the house, and an old lady, who rode a donkey, saw us. Her riding whip, before we knew, was about our ears and I was banished from my "Garden of Eden," and I never wanted to look near the house again. That was Saturday afternoon, but I saw the butler coming down the village street with his white apron and the mailbag on his arm, and like every law breaker, I ran and took shelter behind mother. The butler wanted me to take the mailbag and I would be forgiven, but never to do anything of that kind again.

We shortly after, left Preston-Holm and came to Dundee. Father's folks lived in Dundee, but I was sent to Lochies to learn to weave. This was in 1838. I had to wait perhaps two months to get a loom, and while waiting, took a wheelbarrow to gather horse manure off the roads, then started to weave.

In winter we started at 7 o'clock in the morning and worked till 10 at night. We burned oil in little lamps and at night it got as black as niggers. In summertime, we stopped about 8 o'clock at night. Instead of playing with boys in the evening, I listened to men talking of the affairs of the nation. It was an exciting time in Britain in those days to get introduced to Parliament. Manhood suffrage had been granted long before this time. Voting had been modified to rental; if a man paid so much rent, he could vote.

I now went to Dundee and wrought (worked) beside father on the loom. When I learned my weaving, I went to work in the spinning mills, for sometimes I could not get any weaving to do. I continued to weave till 1861 (hand loom weaving). While working in the mill I got 3 shillings or 75 cents a week. Weaver's wages were 9 shillings, from \$18.30 to \$18.60. In October, 1848, I heard the Gospel for the first time and studied it for two months. I found bitter opposition in defending the Saints, but with a knowledge of the opposition and persecution I would get, I was baptized December 3, 1848, by Will Atkin. Confirmed by Robert Russell. It nearly broke my wife's heart. She was a very religious girl and heard so much about Joseph Smith and the people in America. I had married Maggie Milne in Dundee, October 2, 1848, by the Rev. James Ewing. She never joined the church and died in child bed.

I soon began to take an active part going on the streets with the Elders and helping them to sing and generally helping the brethren.

(About cholera in 1849—Julia W. Rawlins.)

By and by I was seized with the disease myself, but Brother Hugh Finley administered to me. As soon as their hands were taken off my head, I vomited some curious hard substance and of course, the terrible disease abated. But I was very weak for two or three days.

When I got a little stronger I moved about with the brethren and was ordained a priest in July, 1849, by Elder Hugh Finley, a very unusual thing in that part of the vineyard. Then I was called on to help the brethren and bearing my little testimony continued in this way till the end of the year.

During the summer of 1849, we had a visit from Apostle Erastus Snow before he went to Denmark.

At a Sorree (party) the 31st of December 1849, I married Barbara Laird. Brother Hugh Finley performing the ceremony.

In 1850 when the weather became favorable, I traveled on Sundays to the surrounding villages as well as in Dundee. That summer we had our meetings at 6 o'clock on Sunday morning, then outdoor meetings at 8 o'clock; in the meeting house at 2 o'clock; on the streets at 1:30 o'clock; the meeting house at 2 o'clock and had tea in the afternoon, either with visited friends or friends visiting with us. On the streets again at 5:30 o'clock, the meeting house again at 6 o'clock, many times till nearly 9 o'clock and sometimes counsel meeting till 10 and 11 o'clock.

1851. When spring opened up we continued to preach on the streets and in the villages. And a number of us fasted and prayed. Often from Saturday night until Sunday night. Sunday morning we went up to the Lawhill and occasionally on Saturday nights. I learned then the meaning of "Watching and Praying" as one was always on the watch.

President James Marsden called eighteen of us out to take local missions, my neighbor failed to respond to the call, but I chose to go to the south of Scotland and traveled without purse or script. Only twice I had to pass the night out of doors. I never sought anything from anybody.

A kind sister who had recently been baptized washed for me. A Presbyterian Minister, Mr. Smith, was the worst enemy I

had in Galashiels. He was a hypocrite and invited me to dine with him on pig's head. He got the Supt. of Police to put me off the streets.

Brother Robert Hogg came and traveled with me in the evenings every alternate week. I wrote President Marsden to see if I could begin the woolen business and preach in the evening, but he said "No" I had better continue as I was. I could have made three or four times more wages, but took his counsel. I stayed in the field till harvest.

In the meantime, our little girl Jessie died. A neighbor, Hypborne, an apostate, thought there was no doctor, and he came to Galashiels to inflame the people against me and the Saints. I happened to be in a distant part of the country when he came and some of the boys got hold of him and filled him as drunk as a lord and rolled him on the floor. They had quite a picnic with him. He was in disgrace there. I met him on the road when I was coming back to Galashiels. We eyed each other very closely and passed, but nothing was said. I was quite sure it was him and that was the end of his mission in that part.

Isabell was born in April 1857. She died when about four months of age.

During the summer of 1857, the leading Bank of Edinburg failed with three million and a half pounds or fifteen million five hundred thousand dollars. This paralyzed the trade of the country and by the close of the year, times were getting pretty hard and members of the Saints suffered a great deal.

1858, times with the spinning and weaving departments were quite miserable and work grew to be very scarce; but it gradually grew worse as time wore on, and some people, according to the local press, died of slow starvation. Brother Edward Reid presided during 1858. He was a tailor to trade and helped wonderfully some of the poorer people to live. He certainly was

a blessing among the poor Saints. He was removed at the close of the year to another conference.

Things grew no better, and if anything, worse to the end of the year. Numbers of my fellow workers were taken to the poorhouse. Their wives went with them, but they were separated when they got there.

In 1859, Thomas Alfred Jefferies presided. A splendid good man. His wife was with him, but he was in feeble health. Sometime in that year, our child, Alfred, was born and named after him, but he died with diphtheria early in 1861. He was sick only 30 hours. I got a chance to work part of that summer with a number of gardeners (sic) and I suffered severely handling the shovel, rake, and pick, but I stayed with it as long as the job lasted, then had to start in and weave again until 1861.

At a number of cases of sickness, I was called in to administer to the people and was blessed in this ordinance, especially my father who was on a visit. As soon as my hands were lifted from his head he got better.

During this summer Apostles Amasa Lyman and Charles A. Rich paid us a visit in Dundee. Lyman preached a discourse that led to his downfall. Bro. Sloan (sic) (Sloan) was with them and reported that discourse.

The American War was getting to be very active by this time and helped the trade of Dundee wonderfully. The Southern States couldn't export their cotton because they were blockaded, then the cotton spinners and weavers in England suffered terribly. I've seen a family, father, mother, and children, singing on the streets of Dundee for a few coppers but wages rose at a great rate in Dundee. Boys were getting 9 shillings a week, working 56 hours a week for what I got 3 shillings for when I worked 72 hours a week. The merchants and manufacturers were making 33% dividends and profits and their young kids riding blooded horses.

I continued on the railway and just had a chance occasionally to attend meetings. Continued about the same till July 1863, the month before Barbara was confined. She had the midwife, who was with her several times before. She began to be in a very critical condition. In the meantime, I went to Dr. McCune and asked him if he could help her in any way. Of course I couldn't be beside her during the time that I was gone; there were trains coming. One was born, but she died before the other came. This was a terrible sensation, and they were all buried in the coffin together.

Dark, miserable days followed. I kept the house until the term in November. The poor boys fared very badly. Barbara's brother Alex Laird took Donald and kept him until he died. He was over eleven years of age. Brother McAllister in the St. George Temple inquired all about what kind of a boy he was and recommended me to get his work done, endowed and ordained an elder. I believe he will be nice company for his mother.

Davie and Robert ate a good deal at Alex Laird's but slept at home. Dave suffered with his eyes a great deal. They were just poor motherless boys. Robert began to work with Webster, a tailor. Two of the sisters came twice to clean up the house, but the kettle was never taken off the fire from the time Barbara died till the term was up. In those days I didn't care whether I lived or died. It was a sorrowful, reckless time with me.

In November we took lodgings with Sister Ray's family. We continued in this way till the end of the year. Close of 1863.

I could go to the meetings now more regularly. About the close of the year I got pretty well acquainted with Mary Graig, and we were married on New Years Day by Elder Andrew Macfarlane. (1865)

Now the boys had a mother, for she was very, very kind to them and will get a blessing for it. Poor Dave was in a very

bad condition, but she took care of and cleaned him up good. Dave was an errand boy for Mr. Mill, a tobacconist. John Gillis continued to preside in the branch.

1866, I had quite a little trouble hunting Robert. He would run away with cabmen and horses. I've found him some nights hiding among the horses when I went to look for him, he was always very quiet. I never had any trouble with him that way. Once in awhile his cap and jacket would be kept home, but he would still run.

I didn't remember (at the time) Joseph A. Young (President Young's oldest son) visiting us in 1855 or 56 in Dundee. Also James Ferguson, a splendid orator and George D. Grant, brother of Jedidiah M. Grant. In 1857 we had a visit from J.D. Ross and Brother Budge. When the American Elders were called home, they had charge of the British mission for a time. J.S. Ross preached a splendid discourse. His subject was "The Priesthood." Who had it? The Roman Catholics or any of the Protestants sects or the Latter Day Saints. He proved that the Saints had it. Brother Ross was called the "Walking Bible" in those days. He baptized Mary Graig in Edinburgh on her 18th birthday.

In 1858 we had a visit of Apostle Ezra T. Benson. The town was placarded with bills, one of the largest halls was taken. The announcement was made that Orson Pratt and Ezra T. Benson, Apostles, were to come. Orson Pratt had to hurry back to Liverpool and didn't get to Dundee at the time appointed. Brother Benson came and James Ure, Pastor, in Scotland with him. The meeting was held on a Thursday evening. Brother Benson hadn't spoken five minutes when the large audience broke into an uproar and wouldn't listen to him. It was quite a rough house for a few minutes. Brother Ure stood up and tried to calm the people. In a short time they listened to him. He held them spellbound for an hour. Many thought he was Orson Pratt. The same hall was occupied the following Sunday, but Benson hadn't spoken many minutes when

the meeting turned into a wild mob. Some of them climbed on the seats and were like to be very ugly. One of the brethren grabbed a fellow who was standing on a seat and tore part of his clothes, and there was a police story grew out of it, and he was fined a pound. Bye and bye they came out on the street and little meetings were held along the street on the Sabbath day.

About this time an old widow lady was violently in love with me. One night after meeting, she grabbed me round the neck and hugged me, and in testimony meeting she said that she dreamed she kissed me, but there was no harm done.

Our little Katherine was born in December near Christmas time in 1866.

We had about this time a nice visit from Apostle Franklin D. Richards. I had never heard any man pray like him before. It seemed as if he was talking to the Lord beside him.

The works where Dave and I wrought went on strike for 6 ½ weeks about this time, but mother went to work and kept us with enough to eat. We had been paying tithing but not very regular some of us. But I made a covenant with the Lord that when I got back to work, I would surely pay tithing regularly. And bye and bye I persuaded most of the Saints to pay theirs. Then for the few years after that the Dundee Branch paid in \$500 for all purposes.

Our fare was 22 shillings from Dundee to Liverpool and doing business with the railway company, I got the immigrants (sic) fare of 15 shillings and sometimes when the Saints would be going to Liverpool and hadn't got their sailing letters, the clerk would give them the cheap rate on my word.

We sailed on the steamship "Wyoming." After we were able to eat, we were well served three times a day. The women and children had nice gruel in the morning and if children or anyone got hungry between

meals, there was barrels of beautiful fresh biscuits that everybody could take if they wanted. We had a number of Danes in our company and they grabbed every particle of butter that was left. On fish day, they mobbed the waiter. He would swear a blue streak at them and want them to sit down.

The passage was 10 ½ days from Liverpool to New York, calling at Ireland. We had plenty of good fresh water, they had to be a guard on it the last two days because the beggars would waste it. One of the stewards was locked up for bad conduct. There were also some “beautiful grumblers” with us.

We arrived in New York safely September 23, 1878. The engine never stopped night or day until we arrived from the time we left.

We stayed in Castle Gardens over night. I am sorry to say some of the Glasgow kids tried to steal some of the provisions at the bar. I changed a sovereign there. They just charged sixpence for changing it. We had no trouble with our luggage. We were all examined by the doctor on deck and passed without any trouble.

When Hamilton G. Park knew I was coming, he sent \$10.00 American money. I got 3 shillings 9 on the dollar. My wife’s sister gave her one gold dollar and going into a baker’s shop in New York to buy bread, when I offered the lady the dollar, she wanted some of the others to come and see it. They must have been very scarce in New York in those days.

During the day, Brother Brown and I took a trip some miles thru the town (city).

We boarded the train just about dark and traveled night and day, arriving in Salt Lake City on the fourth day of October. Pittsburg and Chicago and every city we passed in the dark. Mother and the children doubling two seats could get a sleep but I was nobody’s child as far as sleep was concerned, as I got very little on the way. We traveled with an English family who ate

5 times a day. A poor Danishman who was covered with _____ in our car. A big protest was made and Brother Jensen took him away among his own people. I had quite a job to gather the people to have prayers, there was a few who attended them and the rest did the grumbling.

We arrived in Morgan City, and Sister Rollo came with a lapful of biscuits and some canned peaches. The family who ate 5 times a day were entirely out of food and the husband wanted to buy some of our biscuits. I told him we wouldn’t sell any but we shared with them. I didn’t like canned peaches to begin with.

There was a number at the depot in Salt Lake City but Andrew Macfarlane claimed us to go with him. We were royally treated as long as we stayed in the city, but I felt awfully blue one day near the Temple block wondering what in the world I could do in this new country. James Sharp had told us in his mission that some of the immigrants didn’t have sense enough to put up the poles in a corral, and I knew that I didn’t know anything about a corral, never had been on a horse’s back in my life, and I was 60 years old.

Solomon Wardell, my sister’s husband, came to Salt Lake to bring us to Parowan. The first day we stopped at Cottonwood with Maggie Robinson. Next day, American Fork at Brother and Sister Crookes, she was a Dundee girl.

Sister Crookes told Granny if it was only a dog belonging to Dave Matheson, she would be kind to it. Next day being Sunday, we stayed at Lakeview with some of the Dundee saints. Then on to Provo with Brother Andrew Watson and saw some more of the Dundee folks. Then on to Springville, called on a Brother Alex Craol (Coral?) who had a bakers shop there. At Spanish Fork, it stormed so we stayed there two nights and a day with Brother Robert McKell, a former Dundee merchant. He was a blacksmith to trade and made money at it in Spanish Fork. My sister, Nellie, was named for his

wife, Nellie McKell. We had a very pleasant time here. We stayed one night in Holden and Sunday in Fillmore with Brother Mitchell and family. In Nephi, we called on Brother McCune, our late president. At Kanosh we stayed with Brother Collins Wakes and wife. Lodged one night at Cove. The next time with Brother Thomas Frazer and wife in Beaver, a Dundee family. They entertained us very well. A few years ago we heard he was very sick and Alex and I went to Beaver to see him. He hadn't slept for some two or three weeks. We administered to him, and he slept eight hours that night. Poor man, he was quite sick. He was feeling better when he awoke and quoted Apostle James: "The effectual fervent prayers of a righteous man availeth much." We also saw May Murdock and her mother, Sister Smith.

Then we wended our way to Parowan and arrived at Nellie's door Sunday evening, October 26, 1878. We left Dundee on the 12th of September.

We lodged in grandfather's old log house to begin with, but the old house was filled with bugs that followed us out to the lot. I tried half a dozen jobs the first few days digging and gathering potatoes in the lot. Helping Simon and the boys getting wood. Uncle Alex gave us a sheep to begin with. Some of the saints were very kind to us and wanted the children to come and get milk, potatoes, and meat occasionally; there was no cold shoulder turned. In a couple of weeks I got work at the little factory sawing lath. Albert and I did very well at this. We could get various things for shop pay but we got part of the McGuffey house. Close by the old co-op store. I was soon called in to act as a teacher. The following winter I was called to take charge of the Elder's Quorum; they were in a very unsettled condition. The principle topic was railing against the co-op store. I gradually led them away from that and taught the boys the principles of the gospel, and in a year or two, we had splendid meetings. Quite a few of the boys would talk on a subject when it was given to them. The old log school house was jammed

full at our meetings. Some of the high priests and seventies would pay us a visit. I had for counselors Jorgen Peter Jensen and Jos. Mickleson. I had a very pleasant time in the quorum with Jorgen Peter and Joseph. In eight years, I was transferred to the bishopric and was conducting a theological class. Brother Jensen found lots of fault with me, but Joseph was the same good fellow all the way. Jorgen was the only man who ever voted against me at a conference.

In 1896, I was chosen chaplain of the state Legislature, and while I was in Salt Lake City, he voted against me. Just before I went to the city, Bishop Adams wanted me to go and make things right with him. I told him that I had no grievance and nothing to settle. I don't suppose that it is settled to this day, and I don't know what he had against me...

One day in August 1908, when I was very ill, my Grandfather David H. Matheson came to see me. My wonderful mother suggested that I write a sketch of his life. I lay on my back in bed and could only write a few lines a day. Mother's suggestion was a real blessing to both of us.

As I grew better, I looked forward to Grandfather's visits, and as he told me, he also looked forward to them. He relived his early and later years.

He died in November 1908, and I have always been happy remembering the value of his life story. He had the gift of Healing, so faithful a grandfather we all revered and loved.

Barbara Ellen Matheson Adams ■

Family Group Record for Daniel (Or Donald) Matheson

1

Husband		Daniel (Or Donald) Matheson			<small>LDS Ordinance Data</small>	
Born	15 Jul 1801	Creich, Sthrin, Scotland		B		
Christened				E		
Died	22 Mar 1884	Parowan, Iron, Utah				
Buried	24 Mar 1884	Parowan, Iron, Utah				
Father	Alexander Laird Matheson (1778-1854)			SP		
Mother	Catherine Mc Andrew or Ross (1772-Abt 1876)					
Marriage	20 Nov 1823	Couper Angus, Angus, Scotland		SS		
Wife		Catherine Treasurer				
Born	24 Sep 1804	Dundee, Angus, Scotland		B		
Christened	23 Oct 1804	Dundee, Angus, Scotland		E		
Died	4 Jan 1896	Parowan, Iron, Utah				
Buried	Jan 1896	Parowan, Iron, Utah				
Father	Kenneth Treasurer (1762-)			SP		
Mother	Mary Bain or Bane (1778-1835)					
Children						
1	M	Kenneth Matheson				
Born	30 Aug 1826	Couper Angus, Angus, Scotland		B		
Christened				E		
Died	Feb 1844	Dundee, Angus, Scotland		SP		
Buried						
Spouse				SS		
2	M	David Hogg Matheson				
Born	7 Aug 1828	Hawhill, Dundee, Angus, Scotland		B		
Christened	31 Aug 1828	Dundee, Angus, Scotland		E		
Died	15 Nov 1908	Parowan, Iron, Utah		SP		
Buried	Nov 1908	Parowan, Iron, Utah				
Spouse				SS		
3	M	John Nathaniel Matheson				
Born	30 Oct 1830	Dundee, Angus, Scotland		B		
Christened	31 Oct 1830	Dundee, Angus, Scotland		E		
Died	19 Jan 1911	Salt Lake City, Salt Lake, Utah		SP		
Buried	22 Jan 1911	Salt Lake City, Salt Lake, Utah				
Spouse				SS		
4	M	Daniel Matheson				
Born	28 May 1833	Dundee, Angus, Scotland		B		
Christened	9 Jun 1833	Dundee, Angus, Scotland		E		
Died	11 Nov 1913	Dundee, Angus, Scotland		SP		
Buried						
Spouse				SS		

Family Group Record for Daniel (Or Donald) Matheson

2

Children (cont.)				
5	F	Catherine Ross Matheson		
Born	20 Mar 1835	Dundee, Angus, Scotland	B	
Christened	26 May 1835	Dundee, Angus, Scotland	E	
Died	Infancy	Dundee, Angus, Scotland	SP	
Buried				
Spouse			SS	
6	M	Hugh Matheson		
Born	Abt 1837	Dundee, Angus, Scotland	B	
Christened			E	
Died	Infancy	Dundee, Angus, Scotland	SP	
Buried				
Spouse			SS	
7	F	Jane Matheson		
Born	Abt 1839	Dundee, Angus, Scotland	B	
Christened			E	
Died	Infancy	Dundee, Angus, Scotland	SP	
Buried				
Spouse			SS	
8	M	James Matheson		
Born	Abt 1939	Dundee, Angus, Scotland	B	
Christened			E	
Died	Infancy	Dundee, Angus, Scotland	SP	
Buried				
Spouse			SS	
9	M	Symon Anderson Matheson		
Born	4 Apr 1841	Dundee, Angus, Scotland	B	
Christened	11 Apr 1841	Dundee, Angus, Scotland	E	
Died	1864		SP	
Buried				
Spouse			SS	
10	M	Alexander Matheson		
Born	7 Sep 1843	Dundee, Forfar, Scotland	B	
Christened	22 Oct 1843	Dundee, Forfar, Scotland	E	
Died	15 Aug 1932	Midvalley, Iron, Utah	SP	
Buried	17 Aug 1932	Parowan, Iron, Utah		
Spouse			SS	
11	F	Catherine Ross Matheson		
Born	8 Aug 1845	Dundee, Angus, Scotland	B	
Christened	7 Sep 1845	Dundee, Angus, Scotland	E	
Died	Abt 1845	Dundee, Angus, Scotland	SP	
Buried				
Spouse			SS	

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Family Group Record for Daniel (Or Donald) Matheson

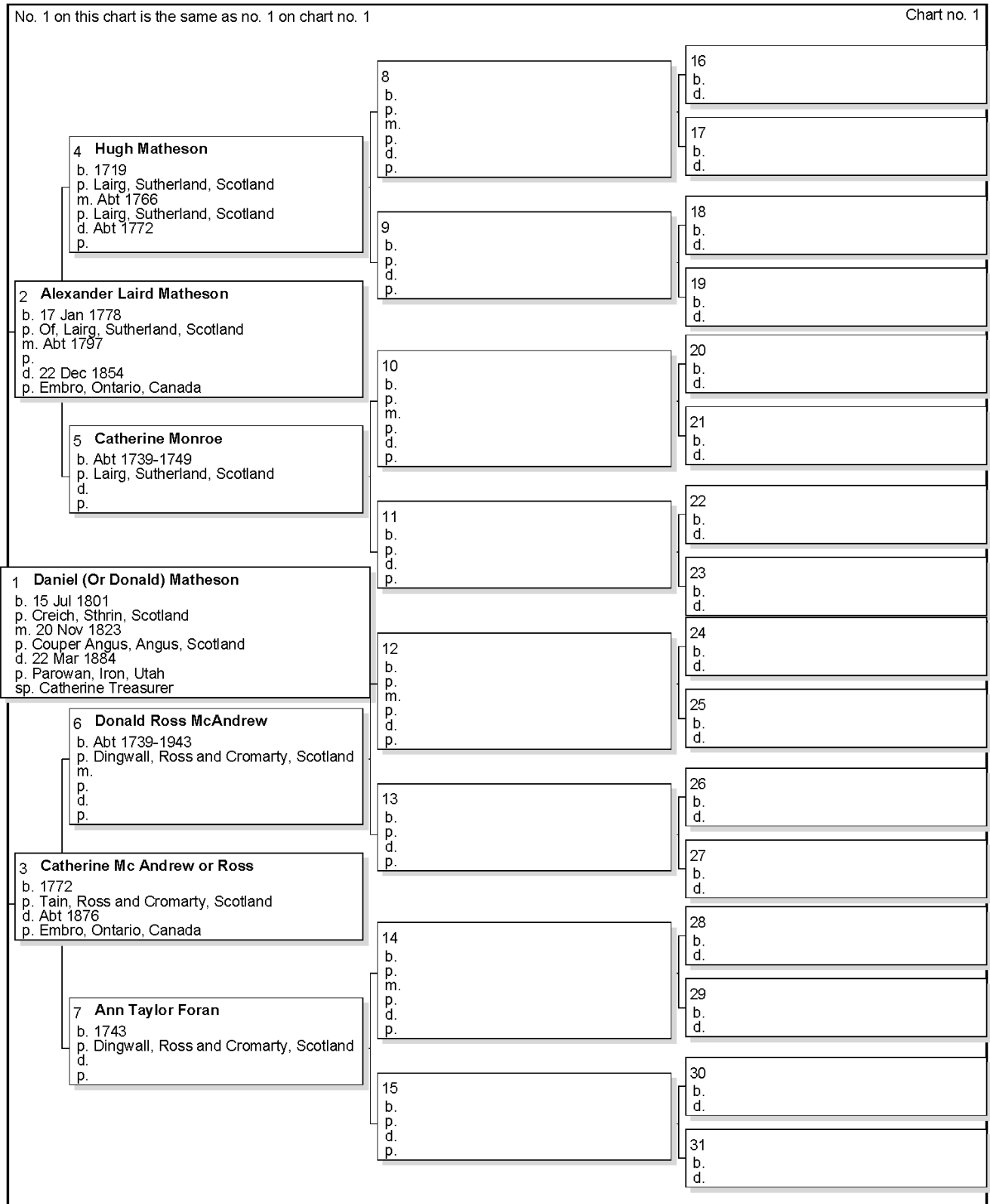
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Children (cont.)				
12	F	Ellen Mckell Matheson		
Born	7 Dec 1848	Dundee, Angus, Scotland	B 25 Oct 1967	SLAKE
Christened			E 17 Apr 1871	EHOUS
Died	9 Oct 1887	Parowan, Iron, Utah	SP 12 Mar 1968	SLAKE
Buried		Parowan, Iron, Utah		
Spouse	Solomon Wardell (1841-1914)	29 Jun 1865 - Parowan, Iron, Utah	SS	

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Pedigree Chart for Daniel (Or Donald) Matheson



Pedigree Chart for Catherine Treasurer

