

# Hopkin Mathews Family - From South Wales to Utah by Handcart in 1856



## Foreword

This brief history of the Hopkin Mathews family is compiled to preserve the precious heritage Hopkin and Margaret Morris Mathews created for their posterity, that it may be better remembered by future generations. It comprises the best the oldest of us still living can recall and the best those of us not so personally acquainted, can reconstruct from existing records.

It is intended as a vehicle for continuing that heritage through successive generations for as long as living descendants of Hopkin and Margaret are able and willing to contribute to their own precious records. To that end, this history is being compiled as an open book, to be added to as new information becomes available.

The major source used to begin this summary is the excellent work compiled by Kathleen Campbell Barrett during the 1970's. This source is quoted and summarized freely. The second major source is "The Daughters of Utah's Handcart Pioneers, Logan Camp," published in the 1930's by daughters, granddaughters, and great granddaughters of Hopkin and Margaret. We are truly grateful for these sources and others which have allowed us to reach back into the history of this family.

It is hoped that those who read this publication will increase in commitment, inspiration, and gratitude as they read of the sacrifices made by Hopkin and Margaret Mathews and their family. It is also hoped that the faith and joy that sustained these pioneers through bitter trials and tribulations will contribute to our strength. May succeeding generations add their own knowledge and family histories to keep this legacy alive!

Vital information for Hopkin and Margaret is as follows. Hopkin Mathews was born the youngest of four brothers and one sister on 13 July 1823 in Treboth, Glamorganshire, Wales to David Mathews and Mary Perkins (Peregrin). Margaret Morris was born the youngest daughter of Richard Morris and Eliza Jones on 26 August 1821 in Pontyates, Carmarthenshire, South Wales. This history focuses on their life, challenges, and contributions as well as a few of their descendants.

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## Table of Contents

Chapters	Page
Hopkin Mathews & Margaret Morris-----	4
1 <sup>st</sup> child-Elizabeth Mathews & Joseph Hyrum Campbell-----	20
2 <sup>nd</sup> child-Mary Mathews & George Washington Marler-----	23
3 <sup>rd</sup> child-Margaret Mathews & Oscar North Rice-----	27
4 <sup>th</sup> child-Joan Mathews & Charles Momen Johnson-----	29
6 <sup>th</sup> child-Alma Morris Mathews & Carrie Sophia Poulsen-----	33
Twin- Hopkin John Mathews & Charlotte Adeline Robbins-----	34
Twin- David Richard Mathews & Eliza Smith-----	36
Twin- Annie Maria Mathews & Joseph Alastor Smith-----	38
Twin- Sarah Jane Mathews & David Nelson Low-----	40
11 <sup>th</sup> child-Louisa Mathews & William Peacock-----	42
Bibliography-----	46
Picture sources-----	48

Hopkin and Margaret were both born into the mining life of Wales. (mine pictured below) This country in part is rugged and mountainous, and its inhabitants, the last of the once flourishing Celtic Race, are hardy and frugal with a true love of the



arts and religious worship. Hopkin's father, David



(pictured to the left) was a collier (coal miner) for most of his life. David began working in the mines at an early age. Young boys looked forward to entering the pits with their fathers. Long, hard hours were spent underground digging out the coal and slag.

Ponies were often left down the mines for days at a time, pulling the carts to the surface of the mine. The coal refuse, or slag as it was called, was deposited in piles along the sides of the mine entrance. Soon, the slag heaps were too large for piling just around the mines. Then precious land near the homes of the mining families was used. Slag heaps, spread around the once fertile ground, killed the vegetation, polluted the rivers



and prevented the fish from living in the waters. At times this slag even slid down upon the homes and schools of the mining towns. Hopkin (pictured to the left) began working with his father in the mines near Swansea at the age of nine. He was

fortunate that he did not have to go to work at an earlier age. The year 1842 found Hopkin working in the Aberdare-Cwmbach mines, probably with his older brothers, Joseph and David. Joseph married a girl from the neighboring community of Vaynor, Breconshire, with Hopkin and David acting as witnesses. It was in these cool, damp mines that

Hopkin developed the rheumatism which plagued him during the trip across the plains. Accidents were frequent. Hopkin's uncle, William Mathews was killed in a cave-in of a mine tunnel in Swansea in 1848, and his sister, Mary, lost her husband, David Humphreys, in a mining accident at Aberdare in 1851. The miners complained about their working conditions and the unsanitary conditions in which their families were forced to live. Some miners tried to form unions, but they soon found themselves unpopular with the mine owners and were forced to look for work outside their valleys. They were called dissenters and the word soon spread that they would only cause trouble if

allowed to work. Striking was the only way miners could fight back, but the closing of a mine due to a strike only brought suffering to the miners and their families. No work, no money, no food; it all meant death for the young



and elderly (A Short History of Modern Wales, by Williams). The Mathews lived in the home pictured above, during this time.

Margaret (pictured to the left) grew up in similar poverty. Many communities had a poorhouse or workhouse where the poor or 'paupers' were forced to go if they could not support themselves. The workhouses held not only the poor, but

the orphans, widows, elderly, lame, blind and those close to death. These workhouses were an attempt by the parish and county authorities to provide employment and places to live for those unable to survive on their own. Margaret's mother, Elizabeth Jones Morris, died in such a poorhouse at the age of 53, while Margaret was still very young. She was taken to live with an uncle in a neighboring county of South Wales. Margaret and her brother and sisters had little opportunity for education. Her sister, Ann, did seamstress work. Female employment in the 1800's

offered little but long, hard hours at low wages. It was hope for a better life which brought Hopkin and two of his brothers, as well as Margaret and her family, to the city of Merthyr Tydfil in the 1840's.

Hopkin and Margaret received and accepted the Gospel message before their marriage on 17 May 1844. Hopkin may have found a tract lying near the mine as did other Welshmen. At any rate, they heard the message of the gospel and were baptized about 3 weeks apart -- Hopkin, 19 March 1844, and Margaret, 2 April 1844. Since religion was to play so vital a part in her life, it seems a significant and fitting occurrence of events which led her to meet her life's partner on a religious day, Christmas morning in 1843. She had grown to young womanhood, small and graceful of figure, with soft, appealing brown eyes and a crown of dark chestnut braids. She was baptized by Elder Abel Evans, (a relation of her sister, Elizabeth Morris's husband, John Evans?). They were among the first Welsh converts to the Church and ardently expounded the gospel. Being a Mormon in Wales at that time was not easy. Like other saints, Hopkin and Margaret were mistreated for the Gospel's sake, amongst their own people. In this faith they found great comfort and spiritual satisfaction. It became the cornerstone, as it were, upon which their mutual lives were built. Hopkin was unable to find work because of his new religion. Three years after their marriage, Hopkin was called to fill a seven year mission in another part of South Wales (Hammond, Margaret Campbell, Daughters of Utah's Hand-cart Pioneers, p.18). For part of this time he served in the Cwmbach Branch near Abedare. Later he moved back to the area where he was born and served in the Treboth Branch. He again moved to the Abedare area about 1852. In each of these moves, he held positions of responsibility (Vital Statistics of the LDS Church for Treboth & Glamorganshire Wales 1844-1880. FHL film 104172).

Records of the Treboth Branch, organized 25 February 1845 in the house of Joseph Mathews, contain the following account: "Hopkin Mathews came here from Cwmbach Branch, following Henshaw, when he preached to a large congregation in Joseph Mathews' home. On the evening of the 16th preached

in William Williams house; evening of March 17th in John Jones' home, Wednesday 18th in Evan Bowen's home and the 19th in William Richards' home; on the 21st in David Samuels' home; on the 22nd at 11:00 a.m. in Thomas Mathews' home and at 2:00 p.m. in David Samuels' house--each time to a large congregation. . . I, Joseph Mathews, was baptized by Hopkin Mathews on the 22nd of September 1844 and confirmed by Abel Evans, 14th of October, who also preached in my home that evening. In about two weeks time he returned to this area to preach again, when Ann Mathews and Jane Perkins and William Perkins were baptized, and on Sunday 23rd he preached to a large congregation on the banks of the river Tawe, when John Jones and Thomas Robert were baptized 17th November, 1844. I, Joseph Mathews, was ordained a deacon on 22nd of December, 1844 by Elder William Davies Romney, and in March, I, Joseph Mathews was ordained a priest and John Jones a teacher by Elizer Edward. A branch of the Church of Jesus Christ of Latter-day Saints was organized, consisting of 1 priest and 1 teacher (total 6), Hopkin Mathews a 1st Counselor in the branch presidency-- on December 26, 1852 he resigned to move to Aberdare."

The following appears in the Glamorganshire Conferences history for 1848: "Sunday July 16. On this and the following day, a conference of the Glamorganshire Conference was held at Merthyr Tydfil, Glamorganshire Capt. Dan Jones (pictured to the left) presiding. On this occasion the following branches were represented: ....Treboth (Branch) J Mathews (President) 4 (Elders) 2 (Pr.) 3 (Tea) 1 (Dea) 20 (Bap) 47 (Total). [Welch Mission, Glamorganshire Conference LDS Church Historical Department CR mh 1140 #3 (no page numbers)]



The following entry from Journal History of the Church in 1849 gives some idea of the growth being

experienced. "A general Conference of the Church in Wales was held at Merthyr Tydfil on the 29th and 30th, William Phillips presiding. The statistics of the Church in that principality were given as follows: --12 Conferences, 92 branches, 325 elders, 218 priests, 189 teachers, 107 deacons; baptized since the January previous, 1,359; total, 4,529, not including about 300 that had emigrated" (Journal History of the Church, 29 July 1849).

Hopkin often taught people on the street and Margaret would aid him by singing songs of the truths of the Gospel. Often she would be carrying one child and her other youngsters would be holding on to their mother's skirts. Margaret was often blessed with the gift of singing in tongues. She once sang a song in the language familiar to the people of India. A man in the congregation expressed his gratitude with tears streaming down his face. He said it was a song he had not heard since he was child at his mother's knee in India. Elder Dan Jones gave the following account of this incident to the British Mission President, Orson Spencer: "I took him to our church meetings on Sunday, and requested the saints to pray that the great dispenser of all spiritual gifts would cause him to be instructed in a language which he understood, and that it should be for a testimony to him. The gifts, and 'tongues' in particular, are profusely enjoyed here generally, but this time more abundantly, so that before the close of the meeting I knew, and all the Saints indeed knew, that he had heard a language which he understood, and great was our joy when he said that he had heard the great things of God taught him in that meeting in eight different languages of the east, which he understood more or less of. But what astonished him the most was a song which one of the sisters sung in the Malabar language (as he called it), and another in the Malay; this so animated him, that he pulled a Hindoostanee hymn-book out of his pocket, and fain would sing in the meeting with them, supposing that they could follow him in that too" (MS 9:238). One of the sisters who sang in tongues was Margaret Morris Mathews, a convert of about three years. The story of that event was preserved in her family, and years later her daughter recorded it as follows: "In the congregation there was a Hindu who, when my Mother started singing, took a small book from his pocket and

sang with her, the tears streaming down his cheeks. After the meeting he asked my father who the lady was who sang so perfectly the song his mother sang to him when he was a boy." (Mathews.) . . . This man was baptized 21 July 1847 by Elder Dan Jones, thus becoming the first Hindu convert to the Church" (Truth Will Prevail pp.256-257).

Margaret's life was one of unselfish devotion to her family and the Gospel, willing always to help with those who needed sustenance. It was a life filled with love for family and friends. It was also a life filled with fear each time a loved one set foot underground to work in the coal or other mining industries. She was one whom her neighbors would call upon in times of sickness or death--knowing she would give aid and comfort as needed. Bringing a newborn infant into the world, singing with her children while her husband and other elders were preaching the message of truths--all of this was Margaret's unselfish devotion to her family and the Gospel.

A communication of Elder Dan Jones to Brigham Young has reference to feelings regarding emigration of Hopkin and Margaret and other saints at that time in Wales. "Do help me to go to Zion"; "When shall I go home? Oh, do try to help me off this time". . . all who have so kindly extended a helping hand to pull them out of the pit, would have been music in your ears had you but heard as much of it as I have since your welcome budget, announcing the number allotted to be helped out has been received. . ." (Millennial Star 18:241-245).

Hopkin, Margaret, Elizabeth age 11, Mary age 8, Margaret age 6, Joan age 4, and Alma age 4 months, set sail 19 April 1856 on the ship 'Samuel Curling' with Dan Jones as their leader. Margaret's sister, Elizabeth Ann Morris Butler [known as Ann] was in this group. "Just as they were to set sail [Ann's] two children John and Thomas were taken suddenly ill and died. If [Ann] stopped to bury her sons she would have to give up her chance to go. Her hard-earned savings had been spent for reservations which could not or would not be refunded. Her sister, [Elizabeth Morris Evans] who had planned to go to America, offered to stay and attend to the burial of the children, following them to

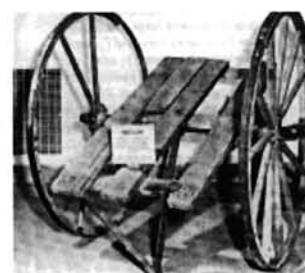
Zion as soon as she could. This was a heartbreaking decision to make but . . . Ann decided to go on with her two [living] children, . . . her husband having died with cholera in 1849” (Our Pioneer Heritage Vol. 2 pp. 318-319). A quote from Dan’s journal suggests the order carried out among the 700 passengers: “Notwithstanding the roughness of this wintry passage, we continued to be quite a devotional people. At 5 a.m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee, and with their hearty Amen, lift their hearts in aspirations of praise to Him who deserves our all. Instructions suitable to the circumstances were freely given, at such times, by the presiding Elders; and to their praise be it said, were as freely received and promptly carried out. Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place” (Millennial Star 18 p.427-430, 5 July 1856). The ship arrived in the Boston harbor in May 1856. This was a time of great appreciation to our Father in Heaven for protecting them from the elements and serious illness during the ship’s crossing. It had been a voyage of illness and discomfort and yet the journey to Utah which lay ahead was to prove to be far more difficult. They were among the first LDS poor who would cross the plains to Utah by handcart.

The Welsh Saints journeyed from Boston to Iowa City by train to begin their handcart trek. Hopkin and Margaret were among the many families who were forced to ride part of the way in the train’s cattle cars because there were not enough seats to accommodate all of the passengers. Joseph, Hopkin’s brother, with his wife and children, settled in the mining communities of Ohio and West Virginia. Although the family is traced through many records, there is no evidence they stayed in the Church. Upon arriving in Iowa City, the Saints found their handcarts were not ready.

There were two handcart companies scheduled to leave before the Edmund Bunker Company to which Hopkin and Margaret had been assigned. Edmund Bunker is pictured to the right. The company remained in Iowa City for three weeks making ready for their westward trip. They prepared their handcart which was to carry their cooking utensils, 100 lbs. of flour, and things of daily use, as well as the youngest children. Just before they left Iowa City for Florence, (Winter Quarters), Nebraska, Margaret was approached by a richly-dressed woman offering to buy her beautiful son, Alma. The woman also offered money for the eldest girl, Elizabeth, who would care for the baby boy. When Margaret declined the offer, the woman became very angry. She felt Margaret should have considered it a privilege to get rid of her over large family. At the insistence of Hopkin that they leave early so they would not get caught in cold weather, the party left Iowa City 23<sup>rd</sup> June, headed for Florence which is about 300 miles. It prepared them for the remainder of the 1,031 miles to Salt Lake City. Hopkin and Margaret shared the task of pushing and pulling their handcart, Elizabeth taking her place beside her mother when her father became disabled. Mary and little Margaret walked all day and at night cried from hunger and weariness.



Margaret and Hopkin had a number of close friends and relatives traveling with them in the handcart company. One friend was a blind harpist named Thomas D. Giles.



When young Joan Mathews was born in Wales, Elder Giles suggested her name to her parents. Hopkin and Margaret had planned to name her Emily. Elder Giles had joined the company with his wife, baby daughter and two sons, ages seven and nine. Soon after starting their journey across the plains, Elder Giles’s daughter and wife died and were buried beside the trail. His two sons, because of their father’s condition, were sent back to join another company which included a group of Welsh emigrants. Later, when Elder Giles himself

became seriously ill, Captain Bunker delayed the company for two days and finally ordered the group to continue their journey. He left Elder Giles behind with two men to bury him, as his death was anticipated. Through faith and the administrations given him, Elder Giles recovered and completed the journey to Utah.

Margaret's sister, Ann who had buried her husband and had left two small children to be buried by her sister as she left Wales, was in this company. During the trek, Ann's daughter, Elizabeth, became very ill. Ann asked for permission to stop and take care of her or to let Elizabeth ride in one of the food wagons. The handcart captain said they would have to go on and Elizabeth would have to walk. Ann and her young son, William, put Elizabeth on their handcart and prayed something would happen to delay the train. The first supply wagon had scarcely pulled out when one of its axles broke. It took nine hours to repair the wagon and as night was close, the company delayed its departure until the following morning. By morning, Elizabeth was better and able to continue walking.

Hopkin had gout which probably resulted from lack of food and poor nutrition while in the British Isles. He had often gone without food while giving to his children. He felt great discouragement and pain. One day he left the company and hid himself, with the purpose of dying alone. Margaret was told by the leaders they could not wait or go in search of Hopkin. She sent the children on ahead and she went back along the trail. It took several days for Margaret to find Hopkin and carry him back to the company. He had to ride in the handcart the majority of the way (Retta Mathews Jensen, told at a Mathews Reunion 8/8/98).

River crossings were difficult for the handcart pioneers. Young Mary Mathews remembered wading rivers clinging to the sides of the handcart to keep from being swept away by the current. Although there were five wagons carrying provisions for the handcart company, supplies were soon cut to half a pound of flour per person per day. "The flour was self-rising and we took water and baked a little cake. After the first few weeks of traveling this little cake was all we had to eat and after months of traveling we were put on half rations and at one time, before help came, we were out

of flour for two days. An occasional buffalo was killed and the fat was rendered to grease the wheels" (Heart Throbs of the West, Vol.6).

There was a constant threat of Indians. Some of the Indians were friendly, but many were not. "One afternoon the company was warned of the approach of Indians. The children became frightened from hearing their parents and the older people tell of the wickedness of the Indians, and would try to keep from being seen. Little Margaret was very much afraid. She dreamed during the night that an Indian caught her and whipped her, causing stiffness in her leg. It took a great deal of effort from her mother before she was convinced that the stiffness was a result of weariness and not from an Indian attack.

Unseasonably cold weather descended upon the company about the time they forded the Green River. This crossing was made on a bitterly cold evening. They were forced to sit up late into the night to dry their clothing. About the time the company began running out of food, a supply wagon from Salt Lake City reached them and prevented further hardship. This gave them not only renewed physical strength, but spiritual aid as well. Their goal was soon to be realized. Places such as Bear River, Cache Cave and head of Echo Creek, Weber River, and Kanyon Creek soon fell away under the slow, but determined footsteps of the Welsh company. As they reached the summit, just 18 miles from Salt Lake City, altitude 7,245 feet, a view of the Great Salt Lake Valley could be seen. The descent was steep, lengthy and tedious on account of stumps in the road. They entered the city on October 2, 1856. "Their clothes were in tatters, and the womens' dresses were worn out across the front and back where the handcart handle had rubbed, and rags were wrapped around their cracked sore feet. The only distance they rode was on a supply wagon while crossing the rivers. The children were given a ride on a wagon load of wood from Echo Canyon into the valley by one of the settlers. When the company reached their destination they found the children had been washed and fed by some of the kind Saints. When Heber C. Kimball saw them as they came into the Valley, singing and so happy, he said, 'If anyone deserves a reward in heaven, it is these poor Saints



who have pulled their bodies without any shoes on their feet all this long way.' President Brigham Young said, 'I hope they will keep on pulling'" (Our Pioneer Heritage, Vol.7 p.241).

Hopkin and Margaret Morris Mathews and their children, Elizabeth, Mary, Margaret, Joan, and Alma were among the many members of the Third Handcart Company to successfully reach Utah. They suffered hardships and illnesses in order to reach Zion where they would begin a new life among the Saints. Theirs was a dream-come-true. They were truly blessed for their efforts and they thanked their Heavenly Father for His love and strength in seeing them to this journey's end. For Hopkin and Margaret, the arrival in Utah was the end of the pioneer trek and the beginning of a new pioneer way of living. In Wales, Hopkin had been a coal miner, but in Utah, he learned the ways of farming. The mining life had been hard on Hopkin and he looked for a new way to support his family.

Hopkin and Margaret remained in Salt Lake City for about one week following their arrival. They then moved north to Ogden Hole, now known as North Ogden where they lived in a dugout house built on the banks of the Ogden River.

Hopkin wrote a letter to the saints in Wales from Ogden on 20 Oct. 1856:

"My dear Brother and Sister and your families—

I am happy to be able to inform you that I and my family arrived safely at the end of our journey on the second of this month, at which time we were welcomed with a sumptuous meal prepared for us, which contained a variety of delicious fruits of the Valley.

We started on 30<sup>th</sup> of July from Florence with our handcarts, as many faithful as there were, leaving the faithless and weak-hearted behind to face the consequences of their slothful ways.

Those of our company who died were Sister Brookes, from the North, Henry Jenkins, Merthyr, Abraham Evans and one from Pembroke, together with one from Scotland and a child of Anne Williams, Llanelli. With the exception of the first, they all died after reaching the Great Salt Lake Valley. Henry

Jenkins and Edward Phillips, Cardiff, also died.

We had an unusually successful journey across the plains and through the mountains, and the weather was splendid. We did not have snow along the way, but a snowstorm hit the wagon companies which were ahead of us. The storm kept up for twenty-four hours and eighteen of their animals died. By the time we reached the mountains the winter had turned into cheerful spring for us; consequently, we overtook the wagons and left them behind. They were six months, and we only two on the same journey: all of which makes manifest the watchful care of the Lord over his poor Saints with handcarts. [children] Alma and Joan were with me and my dear wife to pull the entire way: Elizabeth, Mary and Margaret walked all the way. On some days we traveled thirty miles per day.

The indispensable clothing in order to come with the handcarts is one warm suit and one light suit. The luggage allowed for adults is seventeen pounds each, and ten pounds for those under fourteen years of age. The wagons carry extra luggage across for six-and-one-fourth cents per pound.

We are living in Ogden City, forty miles from Great Salt Lake City; having worked a week and earned between eleven and twelve dollars (between two pounds, five shillings and ten pence and two pounds, ten shillings) picking potatoes. John Edwards, formerly from Cwmbach, was very kind to me. There is an abundant harvest of wheat, corn, potatoes, etc., this year, together with all kinds of fruits. [What does the *Gwron* say now about the crickets, I wonder.—Editor.]

The price of wheat is two dollars a bushel; flour, three cents a pound; potatoes, a dollar a bushel.

Hoping that this information will be useful to you, and hoping that you are living your religion, I close with fond regards from all of us, Your loving brother, Hopkin Matthews. P.S. The Welsh who came across the plains with the handcarts this year received the highest praise of anyone in the company from the Prophet Brigham Young. [Translated from the Welsh original in *Udorn Seion*, 30 May 1857, pp. 191-92, by Ronald D. Dennis. *Gwron*, mentioned in the letter, was a periodical that was often critical of the Mormons.]" (Mathews, Hopkin, *Udorn Seion*, pp. 191-192).

As it was too late to plant the crops, they lived through the remainder of the fall and most of the winter on potatoes they were able to get from other settlers. The crude house was constructed about four feet underground and was ten to twelve feet in length. "Holes [were dug] into the ground like a cellar with perpendicular walls and then shored up with rocks. Using rocks helped to stabilize the walls of the dugouts and also to clear the land for cultivation. Roofs were constructed of saplings laid close together over the dugout. The saplings forming the roofs were covered, first, with a layer of reeds of grass and, then, with earth. Timber standing on end were used to form the front wall of the dugouts. Cowhide was hung over an entrance as a doorway and skins covered the windows. A stone fireplace provided heat and light and a place for cooking. Up from the fireplace a rock chimney, chinked with clay to fill in the cracks, extended two or three feet above the roof" (Woodfield, Floyd J., A history of North Ogden: Beginnings to 1985, p.20). A mud wall projected out at one end. The beds in these rude settlements were made of poles with rawhide strips laced back and forth. One side had a fireplace where all of the cooking was done. A hut was constructed of willows in 1858 against the hill on the bank of the Weber River. (There was a study being made in 1997 to determine if it was about where the highway in Riverdale now crosses the river or where a park is now located). Soon after this move, a sudden move was made to Provo resulting from a threat from Johnsons' Army. They moved back again to their willow house that year, where David Richard and Hopkin John were born on 17 September 1858.

Their little willow home did not offer much warmth during the winter. Margaret remembered that she and Joan spent much of their winter trying to keep the babies warm by burning green willows and sage brush. The children wrote that both homes, inside and out, were of rather crude construction; but the spirit within was one of culture, love, and charity. The children learned early the meaning of providing for themselves, often being forced to make many of their own necessities of life--from clothing to furniture. The children of Hopkin and Margaret were blessed with the teachings of the Restored Gospel from their infancy.

When they reached the age of eight, they were each baptized by their father. From their mother they learned not only the hymns of the church but also the songs familiar to the Welsh.

There was a desire of many living in North Ogden to move to Cache Valley. "In 1857 Joseph and Samuel Campbell and several others had explored the country around the spring and unsuccessfully tried to plow the land. They fished and hunted and then returned to crowded North Ogden and determined to settle on Spring Creek. However, before they came back, the first permanent settlers led by Hopkin Mathews and Ira Rice settled on the site April 20, 1859. Several days later Samuel and Joseph Campbell led a group to the same location where the Campbells constructed the first log cabins. From the canyons these pioneers cut and hauled logs to build their rude cabins. They named this settlement Spring Creek (later Providence) for the stream on which they settled. They planted and harvested potatoes and corn that first year, and these vegetables formed the principal diet. As winter approached, more than twenty log houses, in fort style, comprised the modest settlement. These pioneers endured a hard winter during which Henry Gates was killed by a bear" (Ricks, Joel E., The History of a Valley "The First Settlements" p. 39). Hopkin's daughter Elizabeth, had come with them when that first land was selected near what was known as "The Big Spring". Another selection took place which resulted in the marriage of Joseph Campbell to Elizabeth Mathews as one of the first marriages in this new settlement. "To protect themselves against possible Indian attacks, the Providence pioneers, as soon as their log cabins were ready, began to construct a fort which, however, was never finished. The fort covered a little less than half an acre, located half a block east on first north street. It was built of rocks gathered from the hillsides. The north wall, only partially completed, was about five rods long, four feet high and two and one-half feet thick. The east and south walls were eight rods long, six feet high and two and a half feet thick. Lookout holes, narrow on the outside but widening toward the inside so the guns could be manned, penetrated strategic places along the walls. On the northeast and southeast corners of the wall, semi-circular lookout towers had

several portholes from which guns could be fired in various directions. The fort was never used, but Providence did have some Indian scares” (Providence and Her People p.17). The cabins were constructed of logs hauled from the canyons and were arranged in two rows, facing each other. Each end of the fort could be closed off in times of Indian trouble. This cabin construction also protected them from the hard winters of Cache Valley. The previous winters of 1856-7 had seen snow drifts up to 8 feet. They never would have survived the winters with the type of construction used in Ogden Hole.

Margaret[Morris] and her sister, Ann, each served as a midwives in addition to all their other duties with their children. Margaret served as a midwife of Providence, and Ann served around Escalante & Orderville. “The story that Margaret never lost a mother or a baby in all her years of nursing becomes more remarkable when it is known that she was an untrained nurse. Only 5’2” tall and straight as a ramrod, she traveled at a little trot as she went from home to home caring for the sick. Tradition states she wore a dark brown quilted hood of her own making which she used as a pin-cushion. No one knows the number of babies she delivered, but in addition to this she had thirteen children of her own and served as Relief Society president for thirteen years” (Providence and Her People, p.25). Her daughters stated how Hopkin would say to them, “Come, girls, your mother has been out all night. Get breakfast and the housework done today. We must let your mother sleep.” Her sister, Ann, was blessed with discernment and vision, being warned many times in dreams of impending disaster (Our Pioneer Heritage Vol. 2 pp. 319-320 & Vol. 7 p.242).

In 1863, Hopkin built a two-room log house. It



was most likely this house that young Joan mentioned giving money for. Her sisters, Mary and Margaret, also helped their father, but in a different way. When Margaret was fourteen and her sister Mary was sixteen, they did as much field work as two men. Undoubtedly they were called upon to help in the construction of their log home also.

(Sophia Poulsen Mathews and her son in front of the log home) About this time (1862-1863) Joan told of a young white boy who was rescued from the Indians after being held captive for 2 years. After the boy’s rescue, the Indians began collecting their forces near Providence. They believed the Saints had helped the troops who had led the attack on them. The troops had probably left some horses with the Saints. The Indians knew the settlers were few, about 100 in all. However, assistance soon arrived from Logan and the Indians gave up their plan for attack. Instead, they demanded and received flour and beef. For a number of weeks, there was peace. Then came the Battle of Bear River where many Indians were massacred. After this battle the Bannocks and Snakes, who had been a terror to the immigrant trains as well as to the citizens of northern Utah and Idaho, signed a treaty with the United States. The peace made inevitable by this battle on the Bear River was formally ratified by several treaties with Indian tribes on the north (Comprehensive History of the Church of Jesus Christ of Latter-day Saints vol. 5 pp.32-37).

Ira Rice, Hopkin’s brother-in-law, set out in August 1863 to kill his twenty-first bear--a grizzly which had been raiding his corn patch. Ira had set a trap and the bear got caught in it, but he ran off pulling the trap with him. The hunting party had little trouble following him across the Logan River into the canyon. Once he was found, one man shot and wounded him--but not seriously. The bear turned on the man and clawed him badly. The hunt was immediately abandoned and the saints allowed the bear to disappear into the woods as they hastened to Providence with their wounded comrade. Undaunted, Ira and fourteen men and boys set out again the next morning--determined to kill the bear. Again, they found him; and one brave man stepped up to the towering bear and fired his gun--or so he thought. The gun did not go off and the man was attacked by the

bear. At first sighting of the bear, some of the men had retreated to the trees and underbrush. One who stayed for the attack was Henry Gates, Ira's son-in-law. Henry fired his gun in the bear's open mouth but the raging animal clawed and chewed Henry until the other men rushed to his aid. The bear was finally killed and pioneers returned to their homes--again carrying wounded men. Six days later, Henry Gates died.

Water was always one of the major factors determining where a settlement would be established. When the pioneers settled Providence irrigation was one of the first projects undertaken. Over a period of time, several water companies were formed to help bring the water from the canyon to the town. A drought in 1863 helped encourage a project to widen the Upper Canal from the mouth of Blacksmith Fork Canyon. Through the efforts of Rudolph Hug, Bishop Robert Williams, Hopkin Mathews and John Theurer, the construction committee, the project was completed in 1864. Horse-drawn plows were the tools used on the project. Hopkin also served on the board of trustees of the irrigation district. Elected to this position in 1876 with six others, he helped in the construction of dams and canals which aided the irrigation efforts of the settlers. Hopkin was also elected as a School Trustee in 1865 and a Fence Viewer in 1871.

The celebration of Christmas and New Years was carried out in the Welsh tradition of songs and serenades. "It created good will and a feeling of fellowship to be invited in after the serenade to a friendly fire and enjoy ginger snaps, molasses cookies and a beverage" (Heart Throbs of the West Vol.3 p.89-91). There may not have been much in material gifts at Christmas -- one year only five jelly beans for each child -- but there was a love for each other and for the Gospel of Jesus Christ which had brought them to this new home. Hopkin and Margaret taught their children a love for the principles of the Gospel which was passed to the next generation as their children followed the examples of their uncomplaining parents. Margaret and Hopkin were not spared the hardships of their pioneer living. They passed on to their descendants a heritage rich in culture, love and down-to-earth living. It was a way of living that took its



happy, fulfilling moments and its heart-rending sorrows with faith in our Savior.

The first school house in Providence was built on the northwest corner of the present school block in 1859. In 1864, when the town was laid out according to its present lines, the old school house was moved a block south, where it stood for many years next to the Old Rock Church. A rectangular piece of lime served as chalk and a piece of sheepskin as an eraser for the blackboard hanging on the north wall. The larger youth had to bring chairs or stools to sit on, while little stools or flat benches were part of the school equipment for the younger children. Since there were no desks, the pupils put their slates on their knees during the writing lesson (Providence and Her People pp. 20-22). Seven years later, 1866 and the first quarter of 1867, Hopkin signed for five students to attend, undoubtedly being Alma, David R., Hopkin J., Annie Maria and Sarah Jane.

The Old Rock Church was completed in



1873. The involvement of our Hopkin Mathews is noted: “. . .the Ward members met on November 8, 1869, to consider the advisability of erecting such a building. After a motion had been carried that a rock meeting house be built, Bishop Budge appointed Hopkin Mathews and James H. Brown to locate a quarry of suitable rock. One week later the two-man committee reported . . .that the rock had been located in Dry Pole Canyon, directly east of town.”

The spiritual capacity and integrity, perhaps typical of the time and place, but most certainly a great honor to the descendants who should follow are reflected in the patriarchal blessings of Margaret [Morris] and Elizabeth received on 30 Oct 1868 from C. W. Hyde as follows:

“ . . .Thou shall have power with God to heal the sick and be a comforter to many people. Thy age shall be renewed twenty years, inasmuch as you believe in the Father. Thou art of Joseph a light to the fulness of the Priesthood with thy companion, and a Kingdom for ever and ever...” (Mathews, Margaret, Patriarchal Blessings, Vol. 76:117).

“ . . .Thou shall have wisdom which shall reach within the Vail. You shall have knowledge to comprehend many things of the Kingdom of God. Thou shalt behold destructions, famines & pestilence upon the earth and the Kingdom of God shall rejoice...” (Campbell, Elizabeth, Patriarchal Blessings, Vol. 76:116).

Their lives and works reflect the fulfillment of these blessings.

When illness struck, Margaret was prepared, as were most of the pioneer women. Hanging in their cellars could be found precious herbs, dried the previous summer. Following are a few herbs, etc. used by the pioneers: Hedge nettle -- used as a tea for hemorrhages of the lungs and stomach or as a poultice with the leaves helping to relieve neuralgic pains; red pepper -- used as a gargle for scarlet fever or curing the grippe; alum - burnt and mixed with egg whites for

relieving eye irritation; potato -- used raw in a poultice for an inflamed eye; salt -- with water or vinegar and heated for a remedy for toothache and headaches and to control vomiting when nothing else would work. The pioneers were cautioned, however, about using too much salt with their food as it would dry up the blood and give the skin a yellow appearance. They made their own ointment for burns and frost bites. The most effective method of healing was supplication to a personal God who heard and answered prayers. However, faith without works was not good and so remedies for various ailments were used (Our Pioneer Heritage Vol.2).

The greatest part of the pioneer woman's work seems to have been in the spring and summer. Margaret's daughters remember that a typical pioneer day was doing the family wash all morning. Then because a change was good, they would spend the afternoon cutting and drying apples. Green beans were stored in barrels of salt water; meats were hung in the smoke house or dried. Apples were dried and made into cider, and molasses was made from sugar cane. It was considered a game during the winter months to shell out the dried beans that had been harvested in the fall and hung aside for long evenings. Cows were milked, butter churned, chickens fed and eggs gathered, gardens weeded and vegetables prepared (History of Margaret Mathews Rice, by Margaret E. Fuhrman).

A pioneer woman in a new land, with no well-laid plan of life, must, indeed, be resourceful and diligent in order that she and her family may survive many inconveniences and hardships. Never during all this time did she neglect the faith which she so dearly loved. She always assisted in the welfare and building of her church. At the time of the first organization of the Relief Society in April 1868, Margaret was chosen counselor to the first president, Julia Budge. In 1870, when President Budge moved, she was chosen president, which position she held for thirteen years, always aiding and helping where needed (The Daughters of Utah's Hand-cart Pioneers, Logan Camp).

The Relief Society was called upon to initiate a

grain-saving program during 1877. During that season 179 bushels of wheat were donated by the Relief Society sisters. Grain was added each year and eventually sold to aid the organization in its varied projects. This project ended well after the turn of the century when the U.S. Government bought all of the grain then stored by the Relief Societies throughout the United States. The sisters were also challenged to save the eggs laid by their chickens on Sundays. Known as 'Sunday eggs', these eggs were donated to the Relief Society and sold to help support it. Margaret 'instructed the sisters to do all they can towards drying fruit and laying up for another year for the grasshoppers are here and we know through experience what they do.' In 1877 during another grasshopper siege she announced 'we could see that the destroyer was in our midst destroying our grain and other things to sustain life.' Two months later she reminded the sisters that 'we should feel thankful to the Lord for preserving our grain' (Providence and Her People, p.26).

Hopkin was one of the original shareholders of a co-operative store opened in 1869 under the advice of the Church leaders. Shares were available at par value of \$10 each. This store was a result of Brigham Young's efforts to make the saints more self-reliant. "Stores operated with the use of currency, scrip, or through direct barter. Individuals would trade wheat, butter, eggs, or calves for desired goods...Or, an individual with a surplus of wheat would deliver it to the store in return for scrip redeemable in goods at the store whenever convenient to the holder. This scrip served as the principle circulating medium in Cache Valley until the 1890's. Brigham Young was asked if the co-op stores in Cache Valley would sell liquor as it was profitable to do so among the gentiles of the area. He replied, "The man who holds to his brother's lips the tempting cup, and repents not but continues, will be damned and go to Hell" (Ricks, The History of A Valley, pp.191-192).

In 1864, Hopkin was called to serve as a counselor to Bishop William Budge, the second Bishop of the new community of Providence. Bishop Budge moved to Bear Valley in the spring of 1870 at which time Hopkin was appointed to take charge of the affairs at Providence until Milton D. Hammond was ordained Bishop in the fall. Many of those identified on

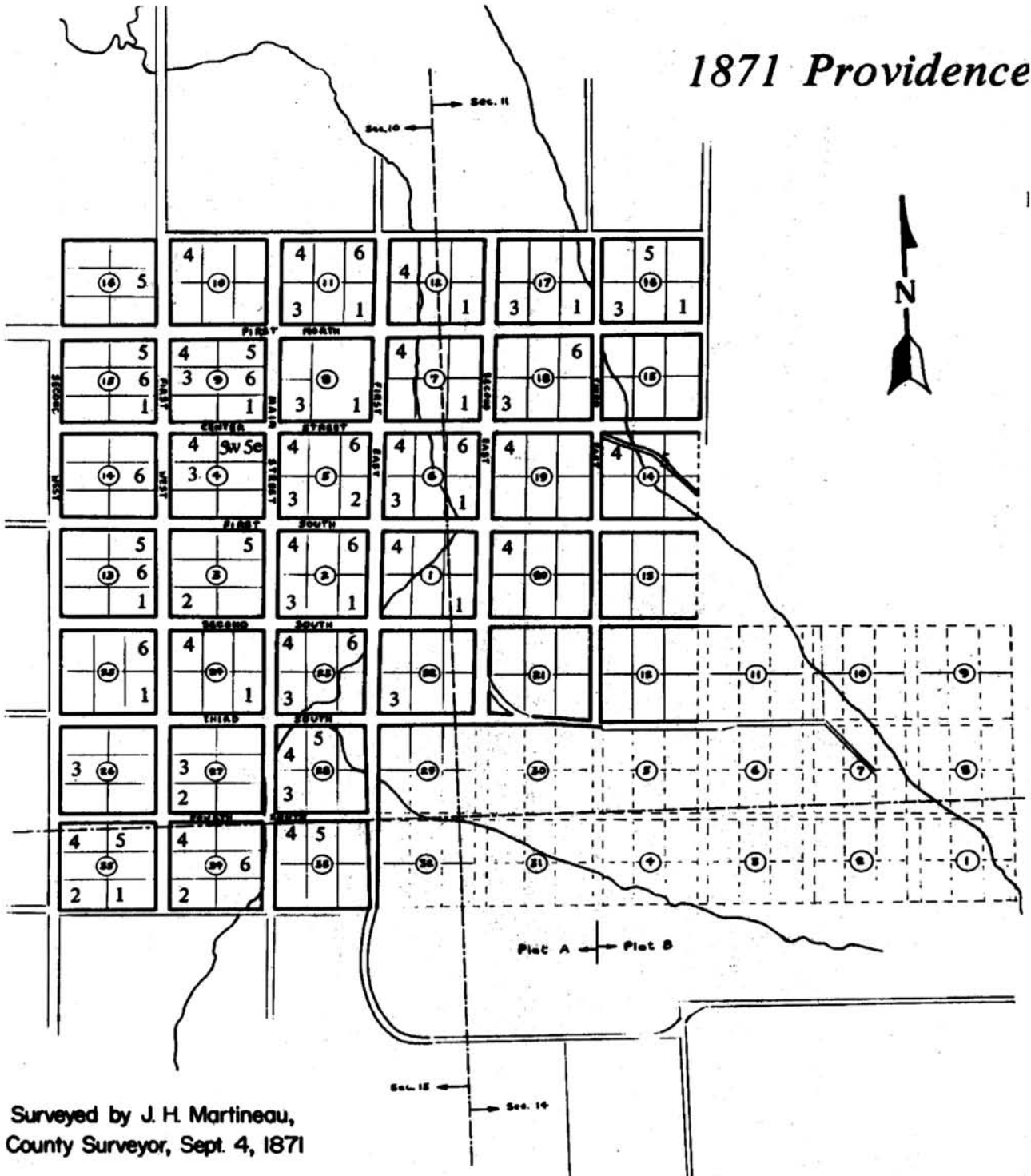
the plat map of Providence would have been those for whom and with whom he served. Several of these surnames are among his descendants or their marriages such as Alder, Baer, Bauer, Brown, Budge, Bullock, Campbell, Chugg, Clawson, Fife, Fuhrman, Fullmer, Gibbs, Hammond, Hansen, Jensen, Jones, Low, Marler, Miller, Naef, Nye, Poulsen, Rice, Rinderknecht, Schiess, Smith, Stirland, Stucki, Theurer, Tibbitts, Vogel and Zollinger.

(Providence and Her People p.503)

block/lot and 1879 residents of Providence:

1/1 William Budge Low	13/6 Jacob Riser
1/4 Jacob I. Naef	14/6 Mads Hansen
2/1 Benjamin R. Tibbitts	15/1 John Ulrich Stucki
2/3 Jacob Miller	15/5 John F. Maddison
2/4 Alma Morris Mathews	16/6 David Hug
2/6 John Heyrend	16/5 Frederick Kresie
3/2 Elias Peter Hansen	17/3 Joseph Moser
3/5 Jacob Fuhrman	17/3 John U. Schiess
4/1 Geo. Washington Marler	18/3 Fountain Welch
4/3 Poul Hansen	18/6 Margaret M. Rice
4/4 Adolph Baer	19/4 Jacob Theurer
4/SE Co-op Store	20/4 Richard Vogel
4/5W William Walker Low	22/3 Jacob Naef
5/2 Hopkin Mathews	23/3 Jacob Schenk
5/3 Joseph Hyrum Campbell	23/4 Godfrey Fuhrman
5/4 Meetinghouse	23/6 William Chugg
5/6 Milton D. Hammond	24/1 Richard Stirland
6/1 Charles H. Rammell	24/1 James Clawson
6/3 Jens Nielsen	25/1 Frederick Bartschi
6/4 James Henry Brown	25/6 Jacob Streily
6/6 Conrad Alder	26/3 Henry Bullock
7/1 Ulrich Trauber	27/2 William Smith
7/4 Edwin Bassett	27/3 Geo. Hen. Tibbitts
8/1 Schoolhouse	28/3 Simon H. Kohler
8/3 William Budge	28/4 August Bissegger
9/1 Daniel Frederick Lau	28/5 Henry Checketts
9/3 John Theurer	33/4 Niels Jensen
9/4 Christian Poulsen	33/5 Isaac Bauman
9/5 Rudolph Hug	34/2 Ulrich Stauffer
9/6 William Fife	34/4 John K. Loosli
10/1 Rudolph Hochstrasser	34/6 Edward Bauer
10/4 Johannes J. Nielsen	35/1 William Jones
11/1 Henry Baer	35/2 William Gibbs
11/3 Frederick Theurer	35/4 Richard Gibbs
11/4 Jacob Zollinger	35/5 James Nye

# 1871 Providence



Surveyed by J. H. Martineau,  
County Surveyor, Sept. 4, 1871

- |                          |                          |
|--------------------------|--------------------------|
| 11/6 Ferdinand Zollinger | B14/4 Samuel Spring      |
| 12/1 Jacob Rinderknecht  | B14/5 Sawmill            |
| 12/4 John U. Haderlie    | B16/1 Thomas Stirland    |
| 13/1 Andrew Bissegger    | B16/5 Christian Schenk   |
| 13/5 Soren Poulsen       | B16/5 Buckley M. Fullmer |

Providence ward started a choir soon after the saints arrived in 1859. There were ten members, six of whom were Mathews: Hopkin, Margaret Morris, Elizabeth, Mary, Margaret, and Joan. Singing in the home was a staple part of their way of living. Fifty years after the first ward choir was organized, some of the sons of Hopkin and Margaret performed with the first Glee Club, started in 1870 by Joseph A. Smith. Later, many of the grandsons of Hopkin and Margaret also sang with the Glee Club.



The Sunflower quartet who had sung together since 1878 as the “Alfalfa Glee Club” were still singing in 1923 as they celebrated their 45th anniversary. From the left, they are: Joseph A. Smith, baritone and organizer of the group and husband of Annie Mathews; Thomas Stirland, tenor and father-in-law to Bee Campbell - granddaughter of Elizabeth Mathews Campbell; David Richard Mathews, bass; and Hopkin John Mathews, base, both twin sons of Hopkin and Margaret. They sang for Stake Conferences, funerals, Old Folks Parties, Rotary, Kiwanis, hospitals, high schools, and Lyric Theater intermissions. Some of their favorites were ‘Wondering Down’, ‘Far Away’, and ‘Who Built the Ark’. They always wore a sunflower boutonniere on their lapels (Providence and Her People p. 196).

Singing and dancing were a continual part of the Providence way of life. “No matter how difficult had been the journey during the day, when dusk came and the camp had pitched, the evening meal eaten, the weariness of the day was forgotten in a dance. Which was continued for many years in Providence on Friday nights where both old and young gathered for a dance” (Our Pioneer Heritage, Vol.8).

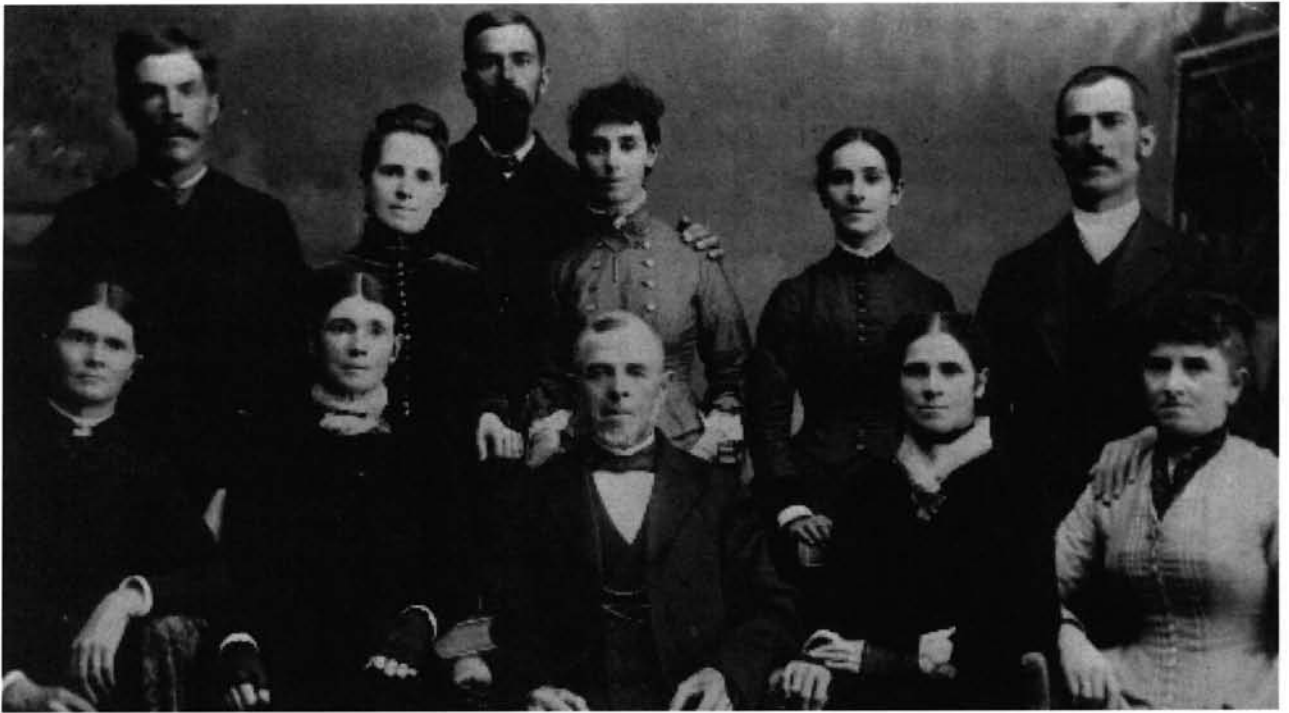
Hopkin and Margaret were sealed in the Endowment House 21 Sep 1861. The birth of Louisa, 17 August 1862, was a unique experience for Hopkin and Margaret. She was the first of their children to be born in the covenant. Trips to the Endowment House indicate the commitment of Hopkin and Margaret to this work: on 25 January 1871 there were 17 baptisms and 9 sealings performed; 29 March 1871, 32 baptisms and 1 sealing; 6 March 1874, 46 baptisms; 4 October 1876, 1 sealing which was for Margaret’s parents. Numerous Welsh relatives and friends were the benefactors of this effort.

Margaret died November 14, 1882 at the age of 61. She endured much for the Gospel’s sake, generous almost to a fault, one of God’s Noble Women. She was not tall, only five feet two



inches with a square built figure; straight as a perpendicular line; black, soft, fine hair; spotless skin on her neck and face; large, brown eyes which seemed as deep as water in a silent pool; oval face and nose and mouth of classic loveliness. On Sundays she would be found singing with the choir the hymns she loved--or in her timid way, giving praise and thanks to a merciful Heavenly Father, for his kindness and goodness to her and hers. At home she would never scold or complain but encourage with words, ‘Now, now, good girls-come all and help, it will soon be done.’ The work, never so hard that it was not a joy to accomplish if she was present. Hope entered and doubt and despair vanished as she visited where there was sickness. “Oh what faith! What integrity and courage! It was for her beloved Gospel she endured hunger and hardships and knew in the end all would be well. What a heritage she has left her posterity: supreme patience, unselfish devotion to her family, loyal to the right, purity of soul, and faith eternal.” (My Mother, Margaret Morris Mathews, Louisa, Annie or Mary or all three)





The family of Hopkin and Margaret Morris Mathews pictured above, taken about 1882-1883 after mother Margaret's death, Front left: Margaret M. Rice, Elizabeth M. Campbell, Hopkin Mathews, Mary M. Marler, Joan M. Johnson - back: David Richard Mathews, Annie M. Smith, Alma Morris Mathews, Louisa M. Peacock, Sarah M. Low, Hopkin John Mathews.

Following the dedication of the Logan Temple on 17 May 1884, Hopkin and his children performed a great many temple ordinances. On 2 July 1884, about 6 weeks after the dedication, their children not born in the covenant were sealed to them in the Logan Temple.

The record indicates that he and his daughters attended again on July 3rd, 16th, and 17th, August 1st, September 2nd and 3rd and several times in February 1885. It is evident that Hopkin attended to his temple work regularly and each time provided for his loved ones those blessing they could not receive without his assistance. David Mathews married Eliza Smith in the Logan Temple thus becoming the only child of the family to have this blessing. The other children were married by the presiding Elder in Providence or traveled to the Endowment House in Salt Lake City for their marriages.



Hopkin received his Patriarchal Blessing on 8 Jul 1886. It must have been a marvelous assurance to hear these words: “. . . be of good cheer for the Lord is thy friend, His watchful eye has been over thee, ever since thou came upon the Earth. He has beheld thy sorrows and afflictions, and thy love for the Gospel. It is He that called thee, and gave thee a testimony of His great work. It is by his great power that your family have been gathered with the saints. He has heard your prayers, and has accepted of your offerings and ministry, and forgiven you of your sins and short comings. He loves thee because of thy integrity and He will be with you until you have finished the work given unto you even before you were born. You shall have power to stand the test and be found among the faithful, when the day of trial is over. Thou will not go back upon the principles revealed from on high, neither upon your friends and brethren. You will be true and faithful to the last. The Lord will prepare the way before you, and you will have power to fulfill every law and to keep all the commandments of God, and become sanctified and be full of the testimony of Jesus, and of faith, hope and charity. . . You shall yet live many years and witness great changes both in Zion and among the nations. . . You shall yet be a blessing unto thousands both living and dead. Your last days upon the earth shall be the best for you shall be filled with the spirt of the living God, and shall be able to penetrate through the veil , and receive communication from the other side, by dreams and by visions. Put your trust in the Lord for He is thy friend and is with thee and will forever be.”

Mission calls were received by Alma Morris Mathews, Annie’s husband Joseph A. Smith, and David Richard Mathews. Each left their wives and fulfilled honorable missions. Joseph A. served in Germany from 1882 to 1884. Alma served in Wales from 1888 to 1890, keeping a journal. He was able to visit the grave of his grandfather, David Mathews. He also received from Hopkin’s brother John a watch which originally belonged to his grandfather. David Richard served in the Southern States from 1895 to abt. 1898.

Hopkin took a second wife, Lucy Rachel Hemming, on 22 February 1892. Not much is known

of that relationship other than Lucy is described as being ‘quiet’. She had a sister Emily, who was married to John Madison, who became the administrator of the Mathews estate. Hopkin’s last few years were enjoyed most when his descendants came to see him. One great-grandson recalls seeing Hopkin frequently remove his watch, which had been made during the 1600’s, from his pocket. Each time he would say, “If the sun doesn’t hurry up, it will be late.” Time was running out; his life was drawing to a close. He died one week after his 80th birthday (The Journal July 18, 1903, Logan, Utah).



The 1860 census listed Hopkin and Margaret and children: Elisabeth, Mary, Margaret, Joannah, Alma, Hopkin and David. Hopkin’s occupation was ‘laborer’ and the value of his personal property was \$70. Following Hopkin and Margaret on the census were Ira Rice and his wife, Ann, who was Margaret’s older sister(1860 Census of the US, Cache Co., Utah - Family History Library -FHL film #6531314). The 1880 Census shows more changes in Hopkin’s and Margaret’s family. Hopkin, wife Margaret, and children: Alma, David, Sarah and Louisa were listed. The occupation of Hopkin and his sons is farmer. There was a notation that Hopkin and his sons were ‘unemployed 5 months’ during the current year. Many other families had this same designation. It could mean that they were not actively engaged in farming due to crop failure, seasons, etc. (1880 Census of the US, Cache Co., Utah).

Speaking of the Welsh characteristics throughout Utah it was said “They are, as a rule, progressive, they believe in education, they are thrifty and industrious, they do not commit major crimes, and they are loyal to the country of their adoption; if they have come here from the ‘Old Country,’ and, if they were born here of Welsh parentage, they have the same feelings of loyalty as other native born folk. One never hears of a Welshman who belittles the nation or its authorities. . . These qualities the Welsh people transmit to their descendants and thereby also influence many

others” (John Henry Evans, John James, and Dr. D. G. Edmunds ‘Contributions of the Welsh People’, Heart Throbs of the West, Vol. 3 p.91). May we who reflect upon the lives of Hopkin and Margaret remember what our pioneer ancestors lived for and consider if they will be proud of what we, their posterity, are living for.

A monument in the Providence, Cache County, Utah Cemetery for Hopkin Mathews, Margaret Morris, and Lucy Rachel Hemming stands with the following inscriptions:

“In Loving Memory  
of  
HOPKIN MATHEWS  
Born 13 Jul 1823  
Died 17 Jul 1903  
Surrounded by his  
Devoted Sons and Daughters  
by whom this monument  
is affectionately erected  
“He resteth here until the dead  
in Christ -- shall rise”  
Sacred to the Memory of  
MARGARET MORRIS  
Very dear wife of  
HOPKIN MATHEWS  
Born at Pontyates, Wales  
August 26, 1821  
Died November 14, 1882  
“A perfect woman nobly planned,  
To warn, to comfort and command”  
In Honored Memory of  
LUCY RACHEL HEMMING  
Affectionate wife of Hopkin Mathews  
Born in Coventry, England  
October 10, 1845  
Died February 4, 1904  
“Blessed are the Meek for they  
shall inherit the Earth”

By March 2002 Hopkin and Margaret have a known posterity of 10,140 with some not accounted for.



## Elizabeth Mathews & Joseph Hyrum Campbell



Elizabeth, born in Cwmbach, Glamorganshire, South Wales, on 1 March 1845 was the first child of Hopkin and Margaret. When not quite 16, she married Joseph Hyrum Campbell on New Years Day 1861.

Joseph relates the following story: “When I came to Providence to settle, they did not give me the



land I had picked out on my first trip but allotted me another 15 acres. When I was ready to get married, I sold my right to that land and got two wild Texas steers and five sheep. I took my steers to Salt Lake and sold them. For this I got enough wool to make a dress, six plates, six cups and saucers, six knives and forks and a small brass kettle. Our first bedstead was made with one post, then a piece running into the wall each way with boards across. Then we had a straw tick, three good quilts, sheets and pillows. After I was married I bought a bake kettle with the lid broken in several places. The blacksmith strapped them together” (Irene Vogel, ‘Early Weddings in Cache Valley’, Heart Throbs of the West, Vol. 2 pp.530-531). The feeling has been expressed that Joseph and Elizabeth faired better than most newlyweds. She assisted her mother, Margaret, in pulling their hand-cart, because Hopkin was crippled by rheumatism. She shouldered much responsibility during the six months journey and the crude conditions in which they lived in North Ogden, and eventually Providence.

One morning in the summer of 1865, Joseph had gone to work and Elizabeth was about her household duties. About ten o’clock a man appeared at the door. He was dressed in a linen suit, a white shirt, and a straw hat. He had a long, white beard. She answered the door and he asked for something to eat. At first she was startled as she gazed upon him. Her fear subsided and she invited him in. She wondered why a person like him should come to such a humble home, for the house was just a one-room with a lean-to and cellar, with a little porch at one side. She told him that all she had in the house was some bread and buttermilk, to which he replied. “These are the very things I like best.” While Elizabeth was preparing the food she placed a white cover on the table, and noticed he was darning a little rent in his coat sleeve. She bid him sit up and he ate heartily of the bread and buttermilk. As he arose to depart, he thanked her and blessed her with this promise: “That she would never see the day that she would be without bread in the house.” On departing, he asked where a certain man lived. As he left she cleared the table and shook the cloth, and he had vanished from view. Upon inquiry of the neighbors, she discovered that no man had been seen fitting his description. A short time after this

happened, Brigham Young came through Providence. She related the incident to him and he told her it was one of the three Nephites. The blessing surely came true, because she was never without bread, and for 50 years furnished the bread for the Sacrament meeting in the Providence Ward. This incident was given by her son, Hopkin Benoni Campbell (Heart Throbs of The West, Vol. 3, p. 353).

Elizabeth's life as seen through eyes of some of her descendants: "...an ambitious and willing child, eager to learn aid in household duties; a beautiful and clean sweetheart; a patient, noble, and enduring wife and mother, full of love and charity, who strives to do her best in bettering the crude conditions of a pioneer home; and finally the dearest grandmother, whose mission in life has been completed faithfully and successfully, yet whose ambition grew until the end. . . Her work outside of her home has been mostly in the church organizations. For ten years she was counselor to Christine Theurer in the Relief Society. She was also a member of the ward choir for fifty years. On 11 July 1899, when a camp of the Daughters of the Pioneers was organized in Providence she was chosen president of the camp which bears her name. She acted as president of the camp until her death. . . 22 August 1916 (Daughters of Utah Hand-cart Pioneers Logan Camp pp.106 & 108).

Joseph Hyrum Campbell was the seventh son of Benona and Mary Leonard Campbell. The Prophet Joseph Smith and his father visited her home when Joseph was a few days old and the Prophet's father blessed and named him for his sons Joseph and Hyrum Smith.

Joseph's father left Ohio in 1845 and moved to Nauvoo, Ill., where they stayed one winter, then started west. When the call came for the Mormon Battalion they went into Holt County, Missouri where they stayed for four years. They started for Utah in the Spring of 1850. Joseph was then between 12 and 13 years of age. His job was driving cows and a few sheep. This caused him to walk all the way, and when the shoes he had on at the beginning gave out, he went barefooted the rest of the way. In June, the company in which they were traveling was stricken with cholera. Among the eleven of them were Joseph's father,

mother, and little brother Heber, a cousin, and a brother-in-law. The mother was the first to go. A very pathetic incident in relation to her death occurred. Her son, John, was traveling in a company ahead of them, and a woman in that company was so sick, that expecting her death, they sent some of the men to dig a grave. John was one of these men. The woman did not die, but recovered enough to go with her company the next morning, leaving an open grave behind them. But in less than twenty-four hours John's mother was buried in the grave her son had helped dig for some other mother.

The company arrived in Salt Lake City in November 1850. Joseph stayed in Farmington for a while and then moved to North Ogden where he lived for about two years. In 1857 in company with John Boyle, Nephi and Sam Campbell, Joseph came to Cache Valley. They came to this side of the valley where Providence is now situated, selected their land and plowed the first furrow that was plowed on this side of the valley. Due to the coming of Johnston's army they returned to the other valley, but came back again in 1859. Here Joseph made his home ever since.

In 1863 Joseph returned to the east to assist poor immigrants in crossing the plains. On his return he brought a small step stove, the first one in Providence. He also brought and raised the first apples in Providence. They were astrachans and measured 17 inches around. He raised one bushel and sold them to Charlie Robbins for 60 cents a dozen (Funeral Services held 18 Mar 1925).

By March 2002 Elizabeth & Joseph had a known posterity of 3775, however some of the posterity not accounted for are:

Freelove Hammond & George Marakaus' daughters:  
Ruth & Irene 's families;  
Vincent & Audry Brown's children: Cameron & Vennie's families;  
Myra Bullock & James Garrison's children: Dell, Leonard, Keith, Howard's families;  
Marvel I & Rosemary Bullock 's children: Lorna Lee, Joseph, Shelton, Deborah, Kent's families;  
Patty Mae Bullock's children: Linda Green, and Darrell, Paul, and Tricia Dennis's families;  
Nola Bullock Carmichael's children: Holly Ann, Nicholas, & Christy's families.



Elizabeth & Joseph's family taken abt. 1890. back: Hyrum A., Mary, David Moroni (Rone), Margaret, Hopkin Benoni - front left: Joseph (Dote), Nina, (mother) Elizabeth, Kenneth, Joseph Hyrum, Ezra Taft (E. T.)



Their family a few years latter taken abt. 1896. top left: Ezra Traft (E. T.), Mary, Hyrum A., Margaret, Hopkin Benoni - front left: David Moroni (Rone), Nina, Elizabeth, Joseph Hyrum, Kenneth, Joseph (Dote)



-four decades later-  
Their sons taken abt. 1937: top left: Kennth, Ezra Taft (E. T.), David Moroni (Rone) front left: Hopkin Benoni, Hyrum A., Joseph (Dote)

## Mary Mathews & George Washington Marler



Mary Mathews was the second oldest of thirteen children born to Hopkin and Margaret Morris Mathews. She was born 26 April 1847 and married George Marler at age 16. “She has the distinction of being born in the same house as her grandfather, David Mathews. She was named Mary in honor of her grandmother Mathews (Mary Perkins or Peregrin)”. Mary was just a baby when her father was called on his seven year mission. She passed on to her children that “she remembered being on the street with her mother when she used to sing the songs of Zion to help the Elders with their labors. They, like other Saints, were mistreated for the gospel’s sake amongst their own people. Mary remembers hearing her mother speak in tongues in the Hindu language” (Greenwell, Margaret M., The Daughters of Utah’s Hand-Cart Pioneers, p.20).

Mary’s daughter, tells of an experience while crossing the plains. “Mary and a number of young girls walked ahead of the train and when some distance away, a young man with a team and wagon overtook them and asked one of the young women and Mary if

they would like to ride with him. He had plenty of room in his wagon but would not allow any of the others to ride with him. He left the immigrant trail and took them a long distance to his home where he tried to persuade them to remain. Mary began crying for her mother, but the people tried to pacify her and told her to go to sleep. She felt if she did she would be left and perhaps never see her parents again. Toward the middle of the afternoon the young women prevailed upon the young man to take them back to camp. They traveled ‘till long after dark before they reached their destination. They found the parents frantic with fear and they had declared that they would not move from the spot until they found her, even if the train went ahead and left them. Thus ended her first and last ride while crossing the plains. Mary waded rivers where she had to cling to the cart to keep from going down stream and had to throw her head far back to keep the water out of her mouth. They made very good time in crossing the continent, arriving in Salt Lake about the fourth of October. . . They remained in Salt Lake one week then went to Ogden. It being the fall of the year they had a chance to pick up potatoes, and their bill of fare then included potatoes roasted in the bonfires and a little buttermilk for dessert, given them by a kind lady” (Greenwell, Margaret M., The Daughters of Utah’s Hand-Cart Pioneers, p.21). This kidnaping incident, as passed down through the family, goes as follows: “Hopkin and the father of the other girl began looking for their daughters. They came upon the house where they could hear the girls crying and screaming. When they knocked on the door the man of the house said ‘remove these screaming demons from my house’. The intent earlier was to the save the ‘angelic mormon girls’ only to be returned as screaming demons (June M. Henson as told by her father, Maurice Mathews Marler, son of Mary).

As a young teen, Mary had little time for play. She was too busy working, helping her dirt-poor family subsist. She was a gifted seamstress, and helped to make clothing for her siblings and others. Sometimes her wages were paid in money and sometimes in calico or other luxuries, such as tea, sugar and so on. But whatever she got she always took it to her mother (Daughters of Utah Hand-cart Pioneers, Logan Camp, pp.20-21).



While she was living in Ogden Hole, Mary met a boy who would later become her husband, George Washington Marler. Mary and George were married 6 December 1863. She was a young woman of 16, George a man of 22. For most of the first year of their marriage they lived in Ogden Hole with George's mother. But when Mary became pregnant, and wanted to be with her mother for the birth of her first child, they moved to Providence, settling on land where George would build a permanent home. As this is written (September 1997) that permanent home is still standing, is in excellent repair, and is currently owned and occupied by Robert B. Campbell, a great grandson of Hopkin Mathews. The home that George built for Mary also became the home of a second wife, Susan Caroline Perry, and her family (7 children from 1874-1897). This arrangement, which lasted for fifteen years, must have been a severe burden both to Mary and to Susan, but plural marriage was one of the principles of the gospel in which they both believed with all their heart. The families ate at the same table and shared all things in common. This arrangement ended in 1898, when the Congress of the United States passed a law prohibiting plural marriages, and threatened to seize all of the assets of the Church, as well as to send to prison all those husbands who kept more than one wife. Sadly, Susan and her family were sent away, finally settling in Cardston, Alberta.

Mary and George had ten children (1865-1890), eight of whom survived to adulthood. All were born in Providence. Oldest was George Washington Marler Jr., born 10 January 1865. Next came Mary

Almeda, born 16 September 1866. Margaret Lucetta came along two years later, 23 October 1868. Harriet Elizabeth was born 2 October 1870 and died 4 May 1871. Joan was born 18 March 1873. Hopkin Allen was born 10 March 1875, and died the same day. Sarah Jane was born 16 December 1876. Annie Mae was born 5 May 1879. Helen Gertrude was born 14 May 1884. Maurice Mathews was born 28 February 1890.

Throughout her adult life, Mary dedicated herself to serving others, as she had done during her teens. For years she helped prepare the dead for burial. She was president of the Elizabeth Mathews Camp, Daughters of Utah Pioneers for eight years. She knit sweaters and socks for soldiers in France during World War I. Sometime in early 1931 Mary fell, breaking a hip. She never fully recovered from the trauma, and died 12 May 1931, at the age of 84.

George's youngest son, Maurice Mathews Marler, gave the following report of his father to the Spring Creek Camp, Sons of Utah Pioneers on 16 February 1950: "George Washington Marler, a son of Allen and Harriet Heath Marler, was born at Port Gibson, Claiborne County, Mississippi, on 22 May 1841, being the fifth in a family of nine children. He was born into rather good circumstances, as his father had quite a large plantation. He was from good colonial stock, as his paternal grandfather was an officer in the American Revolution, and his maternal grandfather fought in the defense of New Orleans under General Andrew Jackson in the War of 1812.

"As was the custom on southern plantations in those days, he was mothered and nursed by a colored 'mammy,' of whom he thought nearly as much as he did of his own mother.

"His boyhood was spent much the same as that of any normal boy, and although his family was well-to-do, as they became old enough, he and his brothers were expected to work in the cotton and corn fields with the colored help.

"In the spring of 1850, grandfather sold all of his possessions and in company with his brother-in-law started with their families for Zion. They traveled up the Mississippi River by boat to the Missouri River and then up that river to St. Joseph, Missouri. Their hopes were high because they thought they were going to be



with the body of the Saints. Everything went well until they were in camp in St. Joseph with several other families of immigrants, and it was there that real tragedy struck them. Cholera attacked them and grandmother buried her husband and two daughters there in the space of two weeks. She also buried three other children, including a newborn baby that did not survive the first day of life while she was at St. Joseph.

“After grandfather’s death, with the help of their uncle, Pa and Uncle Will purchased six head of oxen, six cows, a span of horses, three wagons, and supplies sufficient for the journey across the plains and some extra to go on when they arrived at their destination.

“When the plague was past and those who remained were able to travel again, Grandmother’s brother tried to talk her into turning back and returning to their homes, but grandmother’s faith was strong and her determination to gather with the Saints in Zion was uppermost in her mind. So she parted with her brother and other dear ones and friends and continued on her journey with those of her children who remained.

“I have never heard very much about the trip across the plains, but outside of the discomforts of the long trip by wagon, I don’t suppose grandmother and her children suffered too many hardships as they were quite well-to-do in this world’s goods, and did not want for the necessities of life. After settling in Utah, she was known as the ‘the rich widow,’ and she gave freely of her means to help in all the worthy causes of the Church.

“Grandmother and her family reached Salt Lake City early in October of that year and then moved on to Battle Creek - known now as Pleasant Grove - where she built the first house in that community, which house still stands [1950]. After a year-and-a-half in Pleasant Grove, she moved her family to North Ogden, where she settled permanently, and it was at this place that George W. grew to manhood. As he became old enough, he was active in helping to build up the new commonwealth. He was one of Lott Smith’s scouts and was on several forays against the Indians, but never had to do any actual shooting.

“At the time of the ‘move south,’ when the new Mormon settlements were threatened by Johnston’s army, Pa was one of those at North Ogden who were left in hiding to set fire to the homes and possessions of

the Saints if the army tried to take possession, but as history records it, their homes were spared..

“As a young man, Pa made trips back across the plains to bring immigrants to Zion. There was an incident about one of those trips, however, of which he did not boast very much. It seems that in his youth he acquired the habit of smoking, and as there were no ‘tailor-mades’ in those days, each man rolled his own. Each teamster was supplied with a Bible. At one time, the men in his company ran out of cigarette papers and used up the thin leaves of a whole bible rolling their smokes. He used to remark in later years, ‘It’s a wonder the Lord didn’t strike us dead.’

“It was in his early twenties, while at North Ogden, that he became acquainted with Mary, whom he called ‘my little Welsh Girl,’ and whom he eventually married.

All during his life in Providence he was active in the affairs of the community, building roads, water ditches, bridges, school buildings and meeting houses.

“When the town [Providence] was first incorporated, he assumed a prominent role. Besides being a member of the Town Board, he also served as road supervisor for a number of years. In those days a man had to work out his poll tax to be able to vote, and I can remember his going out night after night to rustle men and teams for gravel hauling. There were no telephones at that time, and since Pa was very conscientious about the discharge of any responsibility, he had to make personal contact with all those individuals.

“Pa was chosen to be a counselor to Bishop M. D. Hammond, and it was during this time that the rock meeting house [the old first ward] was built. He undertook this job of Bishops’s counselor with the same zeal and fervor with which he undertook any responsibility, and I have heard Mother say more than once that Pa would be out night after night on church work, holding meetings, finding men to work, or trying to raise means with which to finish the meeting house.

“In the 1880’s and early ‘90’s, he turned to railroading and during those years he built a great deal of railroad grade in Nebraska, Colorado, Wyoming, and Arizona. He built much of the grade for the narrow gauge road along the Gunnison River in Colorado.

“He went to his eternal reward on the eighth of January, 1922, at the age of eighty years and eight

months. His family, their companions, and a host of grandchildren and great grandchildren mourned his passing” (History of George Washington Marler by his son, Maurice Marler and edited by his grandson, Maurice E. Marler).

By March 2002 Mary & George had a known posterity of 2321, however some of the posterity not accounted for are:

Allen Dean Marler’s children: Allen Kent & Larry D. Marler’s families;

Lucille Tibbitts’ family;

William George Poulsen & Barbara Birch’s children:

William & Michael’s families;

Bertha Poulsen & Ernest Briggs’ children: Billy & Jack’s families;

Gertrude Poulsen & Hyrum Harris’s children: Wayne & Joan’s families;

David Affleck’s children: Donald, Reeves, & Bruce’s families;

Mary Millicent Affleck & Eric Empey’s children: Shirley, Boyd, & George’s families;

Ronald Affleck & Florence Thompson’s children: Norma & Donna’s families;

Thaddeus Affleck & Margaret Louise Lawrence’s children: Judith, Dennis, & Douglas’s families;

Helen Mar Affleck’s children: Helen Schultz & Karen Mace’s families;

Jesse Marler Ault & Carey Amsbaugh’s daughter, Gertrude Ellen’s family.

Photos for 3 of their 9 children who survived infancy:

Mary Almeda Marler and Lorenzo E. Tibbitts:



Joan Marler and Joseph Christian Poulsen:



Maurice Mathews and Nellie Mae Marler:



## Margaret Mathews & Oscar Rice



Margaret Mathews was born in Swansea, Glamorganshire, Wales on 11 June 1849, the third child of Hopkin and Margaret. She married Oscar Rice at age 20. She has "the distinction of being born in the same hour as her grandfather, David Mathews. . . it was Margaret's privilege to be blessed when eight days old and given the name of her own mother. . . She was one of three children born to her parents while her father was on a seven year mission and she has vague recollections of being on the streets with her parents during their missionary labors. . . The family sailed on the ship, Samuel Curling. . . They were on the ocean some six weeks and as the sea was very rough they were all very sick. At one time not one of the family was able to wait upon another, not even to a drink of water. . . They boarded sheep cars at Boston and traveled by rail to Rock Island. At Rock Island great excitement was felt by the company as the mob was after their captain, Dan Jones, who had to be hidden away. They traveled in the emigrant cars to Iowa City, where they again changed their mode of travel and. . . their real hardships began. She walked every day while crossing the plains, often crying with hunger and weariness. Hiding her own emotions, her mother, Margaret would promise them a little piece of bread if they would not cry. Too small to wade the streams, captain Edmund

Bunker would carry her across on his shoulder, safe and dry. One night just as they had crossed the Green River she remembered seeing her mother turn her sister Mary's back to the bonfire in order to thaw the dress out so it could be unfastened.

"While living at Ogden Hole, Margaret had the opportunity of attending school for a short time. Her teacher was Miss Birch, who taught sixteen scholars in a small room without books. Miss Birch had a part of a McGuffey's reader. To stimulate interest in the pupils she offered this book as a prize to the one who could spell correctly three words from the lesson 'William Penn's Treaty with the Indians,' the words being Philadelphia, Delaware, and Pennsylvania. Margaret won the coveted prize. . . With her older sisters, Elizabeth and Mary being away with relatives, it was necessary that Margaret remain at home to assist her mother. In September 1858, twin brothers were born. With scanty clothing and nothing but green willows and sage brush to burn she and her sister, Joan, seven years old would almost have to crawl in the fireplace in order to keep their brothers warm. . . When they moved to Cache Valley there were no boys old enough to help on the farm. The year she was fourteen she and her sister, Mary, did as much field work as two men.

Margaret's marriage to Oscar North Rice 15 November 1869 as a "plural wife by whom four children were born was happy but short". He died of pneumonia in September of 1880.



Five years after her marriage, her first child, Leonard Adelbert, was born. He lived but two months. Then another son, Hopkin Ira, was born 26 May 1876, and a daughter, Margaret Elizabeth, was born 3 July 1878. Ethel Irene, a beautiful little daughter who no doubt was sent to help heal the wound that had been made, was born 8 months after her fathers death, on 20 April 1881. "After the death of her mother in 1882 and the marriage of her sister, Louisa, in 1883 Margaret kept house for her

father until his second marriage in 1892. She was an active member in the Relief Society almost from its organization, and was always ready with her report as visited, sickness being about the only thing to keep her from doing her duty. She had much sorrow and many trials to endure since her widowhood, but managed to keep her children together and see them grow to man and womanhood. All are married now [1939], with large families of their own. Always regarded an excellent hand during sickness, she was much sought after. During the last few years of her life she adopted the profession of a confinement nurse in which she was most successful.” She died 18 February 1926 (Greenwell, Margaret, Daughters of Utah Hand-cart Pioneers Logan Camp, pp. 62-65).

No photo could be located for their 3rd child Ethel Rise Dattage. The others who survived infancy are pictured here:

Hopkin Ira and Minnie Kendrick Rice:



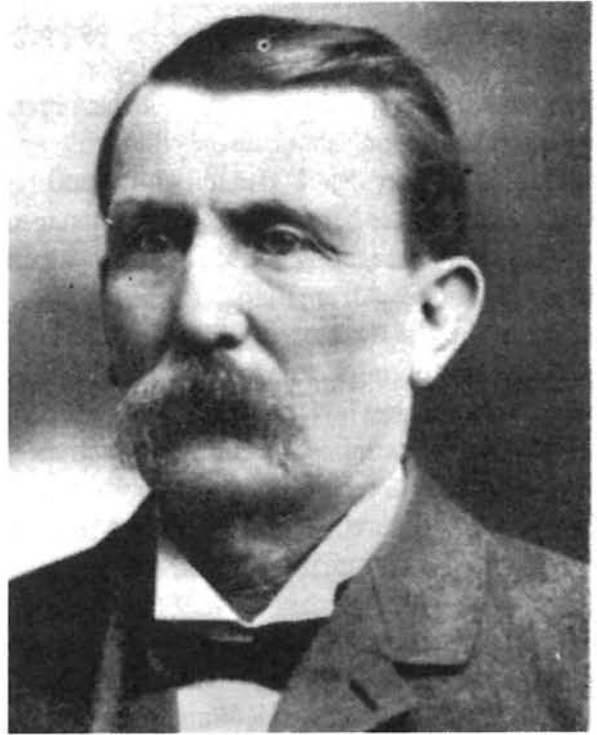
By March 2002 Margaret & Oscar had a known posterity of 475. Some of the descendants of Margaret & Oscar Rice not accounted for are:

- Ethel Irene Rice & John Dattage’s family;
- LaRenna Dattage b.1900 d.1934 & Roy Peterson’s family;
- John Michael Dattage & Goldie Chapman’s family;
- Ella Margaret Dattage & Fred Russell Haskins’ family;
- Nelly Dattage & Ronald Jensen’s family;
- Leonard Alma Dattage & Ethel Margaret Pollock’s family.

Margaret Elizabeth (Retta) Rice and children with husband, John David Fuhriman inserted to the right. top left: Alma, Oral, Dorothy, Lonard, Edd - front: Margaret, Retta, Barbara, John David Fuhriman:



## Joan Mathews and Charles Moman Johnson Jr.



always said how proud and pleased he was with these gifts.

Joan, the fourth child of Hopkin and Margaret Mathews, was born in Swansea, Wales, on 15 July 1851. Her parents had chosen the name Emily for her, but a friend named Giles (a blind harpist) asked them to name her Joan.

She often told about living in the fort in Providence, Cache, Utah, which was built for protection against the Indians. She described how Indians would paint themselves with bright paint and, wearing just a breech-cloth, would circle the fort and demand food. The pioneers were afraid to refuse and when the Indians were given a big pail of flour, they would dance and give their war-whoop. She told of Chief Bear Hunter who was vicious and murderous. He was killed while making bullets over a campfire. After his death, their troubles with the Indians ceased.

Joan was a very ambitious young woman. She would wash the wool, spin and dye the yarn, then knit it into socks for her Father. She spun yarn for money giving it to him to help build a home. She planted flax, retted it, then spun the flax and had it woven into twelve seamless wheat sacks for her father to use. She

When Joan was 20 years old, she married Charles Moman Johnson Jr. on 11 November 1871 in the Endowment House. They must have met in Providence when he moved there with his Mother and Stepfather.

Charles' parents, Charles M. and Elizabeth Fife Johnson, possibly met in Nauvoo or Council Bluffs. They apparently married and traveled to Winter Quarters where their only son, Charles M. Johnson Jr. was born 4 October 1849. Charles, Senior, died there, and Elizabeth was able to continue on to Salt Lake City with her baby, arriving there on his third birthday. Elizabeth married Seth M. Blair in December 1852. He was a widower with three children, and together they had six more, their last three being born in Providence. Charles' Mother, Elizabeth Fife Johnson Blair, lived to the age of eighty-three. She had left Providence to live in Lewisville, Idaho, where she died in June of 1913. She is buried in the Providence City Cemetery.

Joan taught school before and after her marriage. She bought her first table and chairs with the

money she earned. She had great ability as a tutor. The young people often came to her for help with school work or when they were giving a recitation.

Joan and Charles were connected with a theatrical troupe as a young married couple in Providence. They performed repeatedly in various towns in Cache Valley. It was said that "their work was such a high grade, people knew when Charley and Joan were playing, a treat was in store for them."

It was said of her, by a friend: "Joan Johnson taught school in the Prayer Circle building situated in the south-west corner of the First Ward lot. She and Charley invariably played the leading roles, always with the applause of the audience. She possessed a charm and grace seldom seen upon the stage in this day, such poise, characterization, voice articulation and elements of speech were a natural gift. She was ever ready to assist in preparing the costumes with the skill of a professional. She possessed an optimism on every occasion that gave her a charm and dignity possessed by few. She led a humble life...but what a wife and mother she was.

After the completion of the Old Rock Church in Providence, the following plays were presented: Michael Earl, The Lost Ship, Miraldi or the Yankee in Cuba, Ben Bolt, Ten Nights in a Bar-room, Capitola, Under the Gas Lights, Streets of New York, Hawkshaw the Detective, Green Bushes, The Wept of The Wish-ton Wish.

While living in Providence, six children were born to the couple: Martha Ann, 10 May 1872; Joan 15 Jun 1874; Margaret May in August 1876; Elizabeth 20 Jun 1878; Ellenmar 24 July 1880; and Charles Johnson 1 August 1884.

On 24 January 1880, Charles took a second wife, Mary Hannah Crabtree, in the Endowment House. She was the sister of Charles Crabtree, who was married to Charles' half sister, Dolly Blair Crabtree. Mary Hannah was born on 12 May 1855 in Salt Lake City. Her parents, Charles C. and Elizabeth Aston Crabtree came to the United States between 1852 and 1855. She was 25 years old when she

became Charles Johnson's polygamist wife. Their three children were all born in Providence: Lucile Elizabeth "Lutie" 13 December 1881; Frederick Aston 27 June 1883; and Judith Kathleen 28 Jul 1885. This family later made their home in Rexburg, Idaho.

In the early 1900's, Charles got work with others from Providence in Idaho. They took wagons into Black Canyon in the Snake River Valley and cut pine logs to build new homes and establish the town of Lewisville, a short distance from Eagle Rock, now Idaho Falls. The settlers built a 20 x 30 foot log building to be used as a school, a church and for social functions. Each man had to donate a log for this community building. The first school was held in the summer of 1882. During the next few years, many more families came to help settle Lewisville. They cleared the land of sagebrush by using two teams of horses hitched to a length of railroad tie. It took one pass each direction to pull the sagebrush from the rich soil. It was impossible to clear more than five to ten acres a year. Hay and wheat were planted on this newly cleared land.

All the machines were horse powered, and much work had to be done by hand. After the grain was cut, it was loaded by hand and taken to a horse powered threshing machine. All the families in the neighborhood were involved in the work. The men and older boys did the labor and the women cooked meals for them. The first water ditch was built in 1883 and, in 1894, Lewisville residents helped build the great feeder dam, on the northwest bank of the Snake River, west of Heise Hot Springs. This feeder became one of the worlds' largest diversion dams, feeding a network of canals that irrigated 100,000 acres in the Snake River Valley. With the exception of a few minor changes, the canal system these pioneers built with horses and plows is still one of the best irrigation systems in the upper Snake River Valley.

Edmund Ellsworth, one of the original settlers of Lewisville, offered work to Charles on a farm. Charles moved his family to the area in about 1886. Life was very hard and farming difficult in this barren area. Edmund's son, Seth, married Charles and Joan's daughter, Joan, in 1892, when she was 18. About this

time, Ellsworth sold the farm and Charles and his family left Lewisville.

This time, they traveled to northern Idaho, near Coeur d' Alene, where Charles worked on the Northern Pacific Railroad, building a rail line across northern Idaho. They camped on the banks of what they referred to as the "beautiful St. Joe River." Their daughter, Martha, near 20 at the time, loved the area and recalled how beautiful it was. While there, she was able to visit the Cataldo Mission, the first Catholic Church to be built in that area. In 1939, she was able to visit the mission again and was thrilled to see how it had been preserved.

Their stay in that area was short lived and they soon returned to southern Idaho and made their home in the dusty little town of Idaho Falls. Their first home was a 'canal house' on the banks of the canal near what is now Shoup Avenue. Charles struggled to make a living. He was a sweet man, a willing worker, but uneducated and his business ventures were not always the best. For about five years he operated the Grail Hotel (later the Porter Hotel on Broadway). Joan cooked the meals and his daughters waited on the tables in the dining room. Charles began to build his own hotel on C Street, but only got the basement dug when he ran out of money and had to give up that venture. For years, he did carpentry work and was a skilled carpenter. He also served as police chief for two years and street commissioner for two years. He was always active in civic affairs.

Joan sang in the church choir for over forty years and was a teacher in the Relief Society for fourteen years. She sat up with the sick, helped make burial clothes and helped prepare bodies for burial. Her religion was part of her life and she lived it as near as it was humanly possible.. She was an excellent cook. The supply of money was limited, but Joan had a great deal of artistic ability and her children were well dressed. Martha Rigby Kuhn comments "Joan was a very strong woman, very determined and a hard worker. But, I don't believe she was ever able to accept what life had given her. I believe her daughter, Elizabeth, was much like

that, always so good to me but had a restless spirit. My own grandmother, Martha, seemed to take life in stride, a cheerful person and accepting. Maybe more like her father."

In the late 1800's Charles purchased a home at 242 Eastern Avenue, Idaho Falls, then owned by George Marler. His house sat between the Masonic Temple and the public library, now the Bonneville Museum. It was a three room frame house with a lean-to-kitchen and a barn in back. Eventually Charles added on to the house, doing most of the work himself. Marth Rigby Kuhn comments on her grandfather, Charles, "I think he was just a dear, sweet man, but the 'breaks' never came his way."

Joan died in her home on 24 Jan 1924. The following is from the "Logan Herald": "The sad news reached relatives at Providence last night of the death at Idaho Falls, Ida. Of Mrs. C.M. Johnson, wife of C.M. Johnson, former resident of Providence. She was the daughter of the late Hopkin and Margaret Mathews and was born in Wales in 1851. She came to Utah with her parents in 1856 with the Edward Bunker handcart company. She was married to C.M. Johnson in 1873. Mr. And Mrs. Johnson were connected with the early dramas of our community and their work was such a high grade that people knew when Charley and Joan were playing a treat was in store for them. About 35 years ago, the family moved to Idaho where they have since resided. She was the mother of six children, four of whom have preceded her to the great beyond. She was one of the honored guests at the Centennial celebration but on account of illness was unable to be present. She is survived by her husband and two daughters. Mrs. Martha Mosely and Mrs. Bessie McCullum of Idaho Falls, four grand children and one great-grand child and the following sisters and brothers: Mrs. Mary Marlerler, Mrs. Margaret Rice, Mrs. Jos A. Smith Sr. and David R. Mathews of Providence and Mrs. Wm. Peacock of Driggs, Idaho. Funeral services will be held at Idaho Falls on Sunday. Mrs. Mary Marler, Mrs. Margaret Rice, Mrs. Jos. A. Smith Sr., Mrs. C. M. Hammond, Mrs. Margaret M. Greenwell will attend the services. (Check Logan Herald 16-20 Jan 1924)"

Charles died in their Idaho Falls home on 15 Sep 1932. He was nearly 85 years old. He left his house to his daughter, Bessie, who had lived there since about 1904 and cared for him. The following obituary appeared in the Idaho Falls Post Register: "Early Pioneer Dies Wednesday September 14, 1932 Charles M. Johnson, 84, Succumbs after short illness. - Charles M. Johnson, pioneer resident of Eagle Rock and Idaho Falls, died early Wednesday afternoon following a brief illness that began Tuesday night. He had been making his home with his daughter, Mrs. Bessie McCallum at 242 North Eastern Avenue. Mr. Johnson was a true son of the pioneer movement in the west. He was born at Winter Quarters, now known as Omaha, where Mormon settlers spent part of a winter on their trek across the plains into Utah. He was born October 4, 1847. His father died at Carney City while on the westward journey, and the widow and her three year old son moved to Salt Lake City. They made their home there for several years and moved later to Cache valley. Mr. Johnson moved to Idaho Falls 40 years ago and made his home. He was owner and operator of the Grail hotel, now the New Porter, for five years. He afterward served as chief of police of the city for two years and was street commissioner for two years. His life was spent actively engaged in civic affairs. Death brought his life to a close shortly after 1 o'clock Wednesday afternoon. He had become suddenly ill Tuesday night and his condition grew worse Wednesday morning. He is survived by five children, Mrs. Martha Moseley, Mrs. Bessie McCallum, Mrs. Lutie Neve of Nampa, Mrs. Heber Ricks of Nampa and Fred Johnson of Resburg, and 12 grand children and four great grandchildren. Three sisters, Mrs. C.S.Crabtree of Idaho Falls, Mrs. Margaret Crabtree of Rexburg and Mrs. Henry Stringham of Salt Lake City also survive" (Kuhn, Martha, Martha Moseley, and Elizabeth McCallum, History of Joan Mathews Johnson & her descendants, 1997).

By March 2002 Joan & Charles have a known posterity of 50 with most accounted for except Gladys Ellsworth Hardy's son Fred's family.

Photos for each of their children who lived past infancy:



Martha Ann  
Johnson Lelis/  
Moseley



Joan Johnson  
Ellsworth/  
Hershey



Elizabeth  
(Bessie)  
Johnson  
McCallum



Charles  
Moman  
Johnson, Jr.



## Alma Morris Mathews & Sophia (Carrie) Poulsen



Alma Mathews was born 21 December 1855 at Cwmbach, Glamorganshire, South Wales, the first son of Hopkin and Margaret. He married Carrie Poulsen, 11 October 1880 at 24 years of age.



Alma was an infant child as they came across the plains. His need to assist in the work of the farm and help provide for a large family brought discipline and

character early in his life. He recited the first poem to be given in public in the settlement of Providence:

### A Good Name

Children choose it, don't refuse it,  
'Tis a precious diadem.  
Highly prize it, don't despise it,  
You will need it when you're men.

Love and nourish, keep and cherish,  
'Tis more precious than gold.  
Watch and guard it, don't discard it,  
You will need it when you're old

Then endeavor now and ever,  
Keep this precious treasure high,  
never lose it, always own it,  
You will need it when you die.

Alma was in the superintendency of the Sunday School from age 23-35, (1878-1891). The union in 1880 to Carrie Poulsen brought five children, four of whom lived to maturity. Carrie measured up to the high ideals of her husband. Alma received a missionary call was received to the British Mission from President Woodruff. He was assigned to labor in the Welsh Conference. He was appointed as President of the Welsh Mission on 5 November 1889 with headquarters at Merthyr. He was released from that assignment and returned home in February 1891. During the latter part of his mission, his little boy, Hafan, was stricken with scarlet fever (or diphtheria) which caused a great deal of worry. Little Hafan's condition became very serious and the doctor gave no hope for his recovery. A prayer meeting was called by his mother with family and loved ones at home and by his father and saints in Wales. Our Father in heaven, mindful of the wants of His faithful, granted a miraculous blessing and Hafan was healed. Alma learned later that in the night while the prayers were being conducted, Hafan had opened his eyes and said that somebody had told him "he was going to get well."

Upon returning home, Alma was called as first counselor to Bishop Theurer, which position he held for nineteen years, until the ward was divided in 1909. At that time, he was appointed to the High Council of Cache Stake, which he filled until his death in 1918. It

was said of him: "His heart was human to a surpassing degree; the sorrow of the tired he made part of his own; the glow of his countenance and grip of his hand told you the true worth of the man. He was true to his God, his country and friends. His nature was spiritual and developed to the full measure of his well ordered life. The work of God as revealed to Joseph Smith was to him the bread of life of which he partook freely as evidenced in his life's work. As a student of scripture he never tired, it was his daily want and in his study he acquired an accuracy of judgment that was profound and made of him a teacher of men. He took great interest in the betterment of farm stock of all kinds and was a great lover of the horse, which he did much to improve in his community. He was successful in everything he undertook to do. His life's mission was well ordered and so shaped that the world is better for his having lived in it."

Carrie lived the last fifteen years of her life in widowhood. She had come to Providence in 1862 by oxcart. She made the first flag 'Old Glory'. The years of her life were very busy ones. She was a member of the first Old Folks' Committee and worked for many years as treasurer of the Relief Society. She was usually called upon with Mary Marler and others to make clothing and help in preparation for the laying away of the dead.

By March 2002 Alma & Carrie Mathews had a known posterity of 609 with most accounted for.

Photos for each of their children who lived past infancy:

Alma Mahonri and Hulda Linea Erickson Mathews



Newell Morris and Retta Irene Chugg Mathews



Hazen Poulsen and Kate Vogel Mathews



**Hopkin John Mathews & Charlotte Adaline (Lottie) Robbins**



Hopkin John Mathews was born a twin 17 September 1858 in Ogden Hole. He married Charlotte (Lottie) Robbins on 1 March 1878 at age 19 and was sealed in the Endowment House 8 Mar 1883. Charlotte (Lottie) was born 22 Dec 1856 in Salt Lake City. They had eight children, all raised to maturity except Aston, who died in infancy. Hopkin John built Lottie a large lovely home, one of the finest in Providence. It had indoor plumbing, which was a modern convenience in that day. The home and yard were always beautifully maintained.

Hopkin John acquired his education in the public schools of Providence and in a private high school. He became an employee of Zion's Cooperative Mercantile Institution, being connected with the Logan branch for thirteen years where he was cashier and bookkeeper in the wholesale department. In 1894 he was elected to the office of county clerk on the democratic ticket and was reelected for a second term. He had fulfilled the office of deputy clerk for two years prior to these

assignments. He was a cashier and bookkeeper with the Consolidated Wagon & Machine Company for two years, after which he filled similar duties with the Amalgamated Sugar Company of Logan for another six years. He was the first town president of the Providence Corporation from 1898 to 1902 and third president from 1904-1908. He had an active and useful life in which he was loyal to the interests which he represented. In all particulars his life measured up to high standards.

Lottie was a petite lady, 4 feet 11 inches tall with pretty blue eyes and light brown hair, which she always wore in little curls on top of her head. She wore little wire frame glasses because measles had weakened her eyes. She lost her eyesight completely while preparing food and waiting on tables for an old folks dinner in Providence. As she worked that day she became very tired. The next morning she could not see but thought after a few days' rest her sight would come back. However it never did. Dr. Snow in Salt Lake City said the optic nerve was gone.



Lottie mixed and baked her own bread. They had the first telephone in Providence, outside the one in the grocery store. She would put her bread in the oven and then when she figured it had been about an

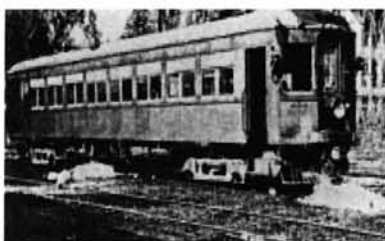
hour she would go to the telephone and ask the operator what time it was. That is how she gauged the baking of her bread.



Lottie had a wonderful memory for voices. She could recognize people by their voice even if it had been years since she had heard them. She amazed people with that ability. When guests would arrive after dark she would always remember to turn the lights on so they could see. She was sensitive to others needs. She hemmed all her dish towels and handkerchiefs with a spring eye needle. Her stitches were tiny and as neat as if she had been able to see.

It was easy for Lottie to go visit her daughter Edna in Salt Lake City because the

B a m b e r g e r Interurban electric train could be boarded at the end of her block. It ran through all the little towns in Cache Valley down to Ogden and into Salt Lake City. It was just one car and ran on a trolley wire. Doyle Mathews often accompanied her. Her patriarchal blessing indicated that she would never taste death. Jasmine Gessel Lym, a granddaughter said "I looked at grandmother and she died that moment. It was as if a light went out. She never made a sound. There was a light in her face and the next instant it was gone. Her patriarchal blessing was fulfilled."



By March 2002 Hopkin John & Lottie had a known posterity of 1113, however some of the posterity not accounted for are:

Hopkin Charles Mathews's children: Adaline & Preston's families;  
 Joan Rice & Dean Liechty's son, Michael & Melony Smith's family;  
 Gary Vernon Rice & Nancy Earl's children: Leslie & Danny's families  
 Dennis Mathews & Kati Bell's children's families;  
 Jennie Mathews & William Fishbaugh's family;  
 Lynn Mathews & Tamra Larsen's family;  
 Hilda Mathews & Blaine McBride children's families;  
 Harold Mathews & Corine's children's families;  
 Lyle Mathews & Linda's family;  
 ReNae Mathews b.1931 & Harrison Dennis (2 children-Deborah & Velvet Maria)  
 Wayne Mathews & Mary Beth Lawrence's family;  
 Udell Mathews Gessel & Helen Ann Friel's children: Sherry, Steffy, Sandra's families;  
 Denton Gessel & Mary Simpson's family;  
 LaNez Mathews & George William Rasmussen's children: Bicknel & June's families.

Hopkin John and Lottie's family abt. 1908 is pictured below - front left: Adeline, Easton R., LaNez, Eldon, Lyton R. (father of the two children) - back: Leon R., Stella Grant Mathews, Charlotte Robbins Mathews, Durfee Mathews (wife of Lyton) holding Doyle.

Photos for each of their children who lived past infancy:

Eugene Denton and Adaline Margaret T. Mathews:



Easton and his sons: top: Easton & Easton Kent - front:  
Dean Elden & Monte LaMar:



Leon Robbins and Ethel Barlow Muir Mathers:



LaNez Mathews Rasmussen:



Lytton and Jerusha Layne & Ruby Rice Mathews:



Edna Mathews Gessel:



## David Richard Mathews & Eliza Smith



David Mathews born a twin 17 September 1858 in Ogden Hole, married Eliza Smith, 12 November 1884 at age 26. He was the last of the family to marry but the first of the family to be married in the Logan temple.

David served in the Southern States beginning



12 April 1895. His daughter, Enid shares some experiences he had: "On one occasion father and companion had traveled all day and as a storm was

threatening and darkness was coming on they were anxious to find a place to rest over night. They inquired at several homes for admittance, but were refused shelter. They finally came to a place where the man of the house told them he wanted nothing to do with the Mormons and asked them to get off his property at once. They left and stopped in the woods and beseeched their Heavenly Father to open the hearts of the people toward them. On arising they traveled on and finally seemed directed to stop at a certain home. The people were friendly and asked them to come in out of the storm and they would give them food and shelter. The next morning the missionaries were informed that this certain man who had treated them so cruelly had been in the path of a tornado during the night and his home was nearly demolished.

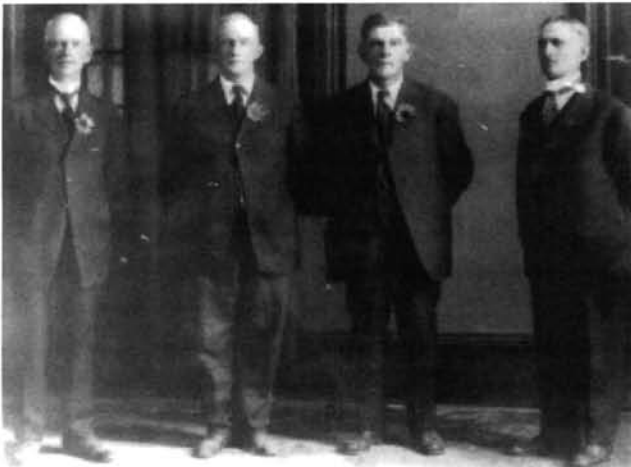
Father and his companions had a great deal of walking to do as they traveled mostly in small towns and through the country and often walked twenty-five and thirty miles a day to hold a meeting in the evening. This, of course, was hard on shoes, and at one time during his labors his shoes were worn so badly his feet were on the ground and he did not have the money to buy another pair. That evening they were led to the door of kind people who sheltered them for the night, and on awakening father found his shoes half-soled.

On one occasion, father and his companion had walked a great distance and had very little to eat for two days. They knelt in the woods and asked their Heavenly Father to direct them to the honest in heart. When they had said Amen and were going to travel further, they found a loaf of fresh home made bread near them by a tree. They were over whelmed with gratitude as their prayer had been answered. Mother had baked bread that day and later on noticed on loaf missing. She was puzzled as to the disappearance of the loaf and did not find out where it went until she received a letter from father telling of finding a loaf of fresh bread. This was indeed a testimony and direct answer to prayer.

One evening father and companion had not gone far when a mob rode up to them and told them to go back or they would kill them. Father said he prayed earnestly to God to direct them and give them wisdom.

They talked and tried to reason with them, but they got off their horses and brought ropes to hang the missionaries. Father called the leader to one side and talked to him, praying as he did so. Finally the leader cursed and went back to the mob calling as he did 'we will get them yet.'

David was a member of the famed "Sunflower



Quartet". He is pictured in both photos above with the group: left: Joseph A. Smith Sr., Tom Stirland, David

R. Mathews, & Hopkin J. Mathews. A drawing of them on p.127 of Providence and Her People



David was a fluent speaker

and kind and devoted to his family, generous to a fault. His last words to his family were encouragement to live good and righteous lives worthy of example. He suffered a stroke at the home of his daughter, Leda Dunn, in Ogden on 4 April 1927 and died on 9 April. He was buried in the Providence City Cemetery" (A Sketch of the Life of David Richard Mathews by Enid Mathews Crabtree).

By March 2002 David & Eliza had a known posterity of 517 with most accounted for.



Their daughters, Leda, Camilla & Enid are enjoying the Bear Lake about 1961.



Camilla & Harry Olson as they left on their mission to the Northern States Mission in 1960.



Leda & Lester Dunn with their children on their 50th wedding anniversary.



Dent, their fourth child to live to maturity, holding his catch of the day about 1958.



Racine Mathews about 1933, their youngest, who was killed a year after his marriage.

**Annie Maria Mathews & Joseph Alastor Smith** helping with a gentle criticism or more often preparing refreshments, a courtesy she enjoyed.



Annie Mathews was born a twin 8 May 1861 in Providence. She married Joseph Alastor Smith 24 September 1878 at age 27 and was sealed in the Logan Temple 30 August 1883. Elaine Smith Hansen, a daughter, has provided some interesting experiences in the life of Annie. “Annie and her twin sister, Sarah were born on 8 May 1861. They were the children of the town’s first settlers and knew all the hardships and pleasures of living in a frontier village. The wash would take all morning and they would cut and dry fruit all afternoon. They never went hungry and were noted for their fine bread and butter and hospitality. She was a school teacher and married Joseph Alastor Smith, also a school teacher. The manner in which wages were paid was in-kind. “One family would bring a rooster, another a bushel of grain or any other kind of provisions they might have on hand. . . Mother never sought office, but when called to a position gave her best thought to the work and did it with dignity. When the first Young Ladies Mutual Improvement Association was organized in Providence she was chosen secretary. When the ward bought its first organ Annie went there to practice and with “Clarks Dollar Instructo,” and her husband to explain notes and time, she learned to play some of our Sunday School songs. Years later we loved to hear her play ‘Haste to the Sunday School,’ with Father singing. Our home was the song practice center of the town. Two or three nights a week were common for duet, quartet or glee club practice. Our mother was sweet and gracious to all who came, often

proud of her.

When father returned from his mission, he went to eastern Idaho for 8 years by assignment for President Penrose to work as manager of a church cooperative store in Rexburg, Idaho and later at Idaho Falls where he managed the ZCMI branch store. There, tried by the most frugal pioneer life, their second daughter, Aenone, was born. We loved to hear our mother tell of the time when an Indian wanted a one hundred dollar bill of goods from the store and father didn’t want to let him have it without the money. But mother persuaded him to let the Indian have the goods because he promised to bring the money in three moons and she felt sure he was honest. Well, three moons passed, as did three or four more and father said, “Well, there is Indian honesty for you; we’ll never hear from that man again.” Then one summer evening there was a gentle knock and mother, looking out the window, said, “Josie, there’s your Indian.” The Indian came in and had supper and told of all the bad luck he’d had. But the big thing, he had come to pay for his goods and to our childish minds it made us very happy to have our mother’s faith unshaken.

Annie was a born homemaker. She was the most unselfish, loving, tender mother I have ever heard or read about. Nothing mattered to her more than her children and husband. If our mother had a fault it was that she loved her children too well. She had courage



far above the average and an indomitable will to protect her loved ones from harm. She was charitable to a fault, as those who knew her best can testify. In the latter part of her life it gave her great pleasure to give some beautiful piece of china to a friend. She was a gracious hostess and nothing was too much trouble for a guest. Our mother was the fourth president of the Elizabeth Mathews Camp, Daughters of Utah's Pioneers, serving from 1927 to 1929. She enjoyed the work and was proud of her heritage. . .telling of the wearisome walk across the plains pushing a hand-cart, or her mother's singing in tongues, her parent's great faith--all these and more for our good. Our mother's thoughts and planning were for anyone but herself. "You must tell Leuinna to be very careful that there is no indebtedness on that property." These were her last words. Remembering the kind of mother and woman she was reminds us of a line of poetry she quoted so often, 'Dear God, keep my memory green,' for such a mother" (Hansen, Elaine Smith, Daughters of Utah Hand-cart Pioneers, Logan Camp pp. 45-47).

Chuck Crabtree & Laretta Craig's children: Lauranetta, Kenneth, Tina, Laura, Toni, & Steven's families;  
 Kenneth Campbell & Elva Thornton children: Patricia, Anita Betty, Carol, Peggy's families;  
 Stephen Smith & Ella Lichty's daughter's family;  
 Myra Vega Smith & William F. & Maw's children: Robert, William, David, & Barbara's families.

Photos for 2 of their 9 children a few decades later::

Annie Elaine Smith and James E. Hansen



The above photo was taken abt. 1901 - top left: Oenone Mary, Joseph Alastor Jr. - middle: Annie Maria, Joseph Alastor Sr. - front: William Geraint, Myra Vega, Buelah Evangeline, Arthur, Annie Elaine, Margaret Irma.

Joseph Alastor Jr. and Helen McAlister Smith:



By March 2002 Annie & Joseph had a known posterity of 354, however some of the posterity not accounted for are:

John Ream & Virginia Key's children: Marc & Patricia's families;  
 Mike Bankhead & Reunell Dawn Jessop's children: Shane, James, Jonathan, Adam, & Mathew's families;  
 Laurie Hansen & Archie Hoagland family;

## Sarah Mathews & David Nelson Low



Sarah Mathews was born a twin 8 May 1861 in Providence and married David Nelson Low on 12 October 1879 at the age of 18. They were sealed in the Endowment House a year later. This was the second set of twins born to Margaret and Hopkin. Sarah started school in 1868 in 'the little log schoolhouse' and was taught by M. D. Hammond, John Barker, and Walter Hoge. The school children are credited with saving several sections of crops from the grasshoppers/crickets during the 1870's. Sarah became assistant teacher in the primary grades. She was very kind and affectionate and a great friend of the children. She assisted her brothers and sisters as they grew, taking on responsibilities required by Margaret's midwife service away from home. She was skilled at sewing, knitting, and was an expert in braiding straw hats.

David Nelson Low had immigrated from Scotland with his family in 1868 at the age of 10. His parents were William Walker Low and Helen/Ellen Budge. They joined the church in Scotland and worked as a family at the thread mills, putting all of their earnings into an emigration fund. At the end of three years, they had saved enough for the journey to Utah. They sailed on the vessel, John Bright, to New



York City, traveled in baggage cars by train to Laramie, Wyoming, and with the John Murdock Company by wagon train, arriving in Salt Lake City in September 1868. They continued on to Providence after a short rest. David was working on the railroad at Idaho Falls, Idaho when his mother died. He returned home to Providence and married Sarah a short time after in 1879.

Sarah & David lived in Providence where two children, Margaret & Helen were born. They moved to Paris, Idaho in Bear Lake Valley during 1885. They purchased a ranch on land on what was called Montpelier Island and eventually acquired other farming properties in the valley which he successfully operated for many years. He and Sarah enjoyed a nice home in Paris, a block north and a block west of the county court house. In addition to farming David was a 'drummer' (salesman) for Z.C.M.I. and traveled through Bear Lake Valley and Caribou County to the north to Soda Springs. Townspeople remembered him driving around in his Model T truck. In his later years he sold granite monuments and markers for graves, representing the Walker Company of Logan. Lucile, Morris David, Jean, and Veda were born in Paris.

Sarah was ill with breast cancer the last eight years of her life and passed away on March 29, 1920. She had sparkling black eyes and beautiful black hair,

which never turned gray, even with her illness.

David was a diligent church worker, serving two full-time missions 1899-1900 and 1920 to 1922. His first mission was to Scotland, and he was very happy to accept a call to return to his birthplace. After his return home, he was very active in the Paris Second Ward - superintendent of the Sunday School, counselor in the Y.M.M.I.A. and member of the ward choir. His second mission was again to the British Isles, serving first in the British Mission and the last portion in Scotland until October 1922 when he was released because of ill health. On his voyage home, he became seriously ill. To quote, he said, "I feared my life would not be spared to return home. I prayed sincerely to the Lord that He would spare my life to return home, and my prayer was answered." He arrived home October 23, 1922, and passed away just 10 days later on 3 November 1922 (David Nelson Low and Sarah Mathews Low by Gwen Collings Daw, History of Bear Lake Pioneers pp.421-423).

The following is an excerpt from a letter to his brother, William, while on his first mission dated 15 Aug 1900: "I see you [allways] try to do somebody good. I suppose you have a good deal of practice preaching in Providence. It will come in [allright] when you come in the mission field. Well, Bro, I wish I was able to say that I can explain the principles of the gospel with ease. It was tough at first for me, being so backward and did not know anything about the scripture. The bible looked a hard study for me and it is yet. But I do know when I am trying to do my duty and pray the Lord to help me, it looks different and I am thankful to my Heavenly Father that I have had the privilege and was counted worthy to come out and proclaim the gospel unto the people in my humble way. And it is my desire that I may be able to portray the principles of the gospel in [there] plainness and simplicity to the people, knowing that it is the true gospel of Jesus Christ...I guess Hop is glad that he is [comeing]. He will be all right..." (From letter submitted by son, Gordon Low).

By March 2002 Sarah & David had a known posterity of 354, however some of the posterity not accounted for are: Bruce Beck & Janet Beck's children: Jani Lin, Brandon, Bradley David, Janie Margaret, & Jacquelin's families.

Photos for 3 of their 6 children.

Hellen (Nellie) and Joe Janes:



Morris and Beatrice Lenore Gardner Low:



Veda Low and Achibald Shepard:



## Louisa Mathews & William Miller Peacock



Louisa Mathews was born 17 Aug 1863 in Providence and married William Peacock 23 September 1883 at age 20. They were sealed 7 December 1967 in the Idaho Falls Temple. As a young woman she walked from Providence to Logan to teach school. Shortly after their marriage, they moved to Logan, where William farmed and raised horses. Louisa was hard working, and while in Logan, took in washing to sustain their family. Their children, William



Morris, Joseph Miller, Una Margaret, Vivian Louisa, and George Martin were all born in Logan between 1884 and 1895.

The Peacock family moved to Smithfield some time prior to 1903. Her daughter, Vivian, stated that in the early spring of 1903, William and her brother William Morris (Willie) went to see about homesteading in Teton Valley, Idaho. He came home with stories of how wonderful the valley was and how he would have moved the family right then but he was kicked by a horse. However, by May he felt well enough, so they loaded their covered wagons with a years' supply of food and bolts of cloth and moved to Idaho. They homesteaded on Dry creek where they lived in tents the first year. They homesteaded about 450 acres on the Idaho side of the Wyoming line, just below the Grand Tetons. While the family was picking wild berries during that first fall, wild cattle came into their tents breaking the the sacks of flour and sugar and scattering the bolts of cloth all over the sage brush. Louisa covered her face with her hands and cried, but soon got everyone organized to clean up the mess. The squirrels were so bad she soaked wood chips in a bucket of water and strychnine and put them in the squirrel holes. This seemed to solve that problem.

Willie died on 8 Jan 1904 of quinsy at 21 years of age. After his death, Louisa's health started to fail. They constructed a two room log cabin with a dirt roof during the summer of 1904. Their second home was a three bedroom, red brick house, just to the east of the log cabin. The bricks had been brought to Teton, Idaho by rail and moved to the site by wagon. This was one of the first houses in Teton Valley to have running water. The water came from a hand dug well and was pumped with a gas powered motor.

Louisa was a very good homemaker, a wonderful cook and a good housekeeper. She was very particular about her own appearance and always had nice clothes and her hair neatly bobbed on top of her head. She was very slim but was strong-willed. She was the one that held the purse strings. Each member of the family worked hard and respected the way Louisa handled the money. She saw to the baptism of each of her children. They attended church at Pratt

Ward in Alta, Wyoming where she taught Primary, Sunday School and Relief Society. Her years in the valley were hard and she always regretted the move, however she loved flowers and was able to raise them along with a beautiful garden with raspberries and strawberries. She was a helpmate to William and always milked the cows for him. When Louisa got sick, she lived with her daughter, Vivian, and finally died on 6 Apr 1931. She is buried in the Cache-Clawson Cemetery. Alma, Newell, & Hazen Mathews came from Providence to sing at her funeral.

Louisa and William and their family experienced the pioneering life with all of its vicissitudes and trials. Some of their descendants still farm this property. Each of their descendants, as well as each of the descendants of Hopkin and Margaret Morris Mathews, possess that constant capacity to rise above current problems and to bringing hope and faith into the lives of loved ones as well as the capacity to be true to the divinity within each of us (from information submitted by Cassie Peacock).

No photo could be located for their oldest, William Morris Peacock.

The family of their second child, Joseph (Dode) and Erma Peacock: top left: Eva, Naomi, Hazen, Joe, Wanda - middle: Donna, Adel, Erma, Cassie - front:



Dode, Erma, Jerry abt. 1940:

By March 2002 Louisa & William had a known posterity of 794, however some of the posterity not accounted for are:

Eleanor Adele Peacock's children: Darwin Richards, Mark Ellison, & Craig Ellison's families;

Michael Peacock & Anne Rodgers' children: Shane & Justin's families;

Blanch Una Henrie & Ramer Garnett's children: Joann, Rae Arline, Byron, Sharon & James' families.

Una Margaret Peacock with her son Billy Jensen on her right & Darrell Jensen on her left abt. 1943:



V i v i a n  
abt. 1908, who  
married Frank  
Ricks and then  
Irve Poulsen:



George Peacock  
abt. 1919, their fifth  
and last child.



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| 26  | Maurice Mathews and Nellie Mae Edwards Marler: Maurice Edwards Marler                       | 35  | Hopkin John smd Charlotte Adeline (Lottie) Robbins Mathews family:Camilla Brunson                    |
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family reunion information.
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Low.
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- 44 Louisa Jane Mathews and William Miller  
Peacock: family reunion information.
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Gay Peacock.
- 45 Margaret and sons, Vivian, and George  
Peacock: Joan Calderwood.