



**OUR WELSH  
HERITAGE**



**THOMAS  
MATHIAS  
FAMILY**

Second Edition

LEAH WOLLEY

# OUR WELSH HERITAGE



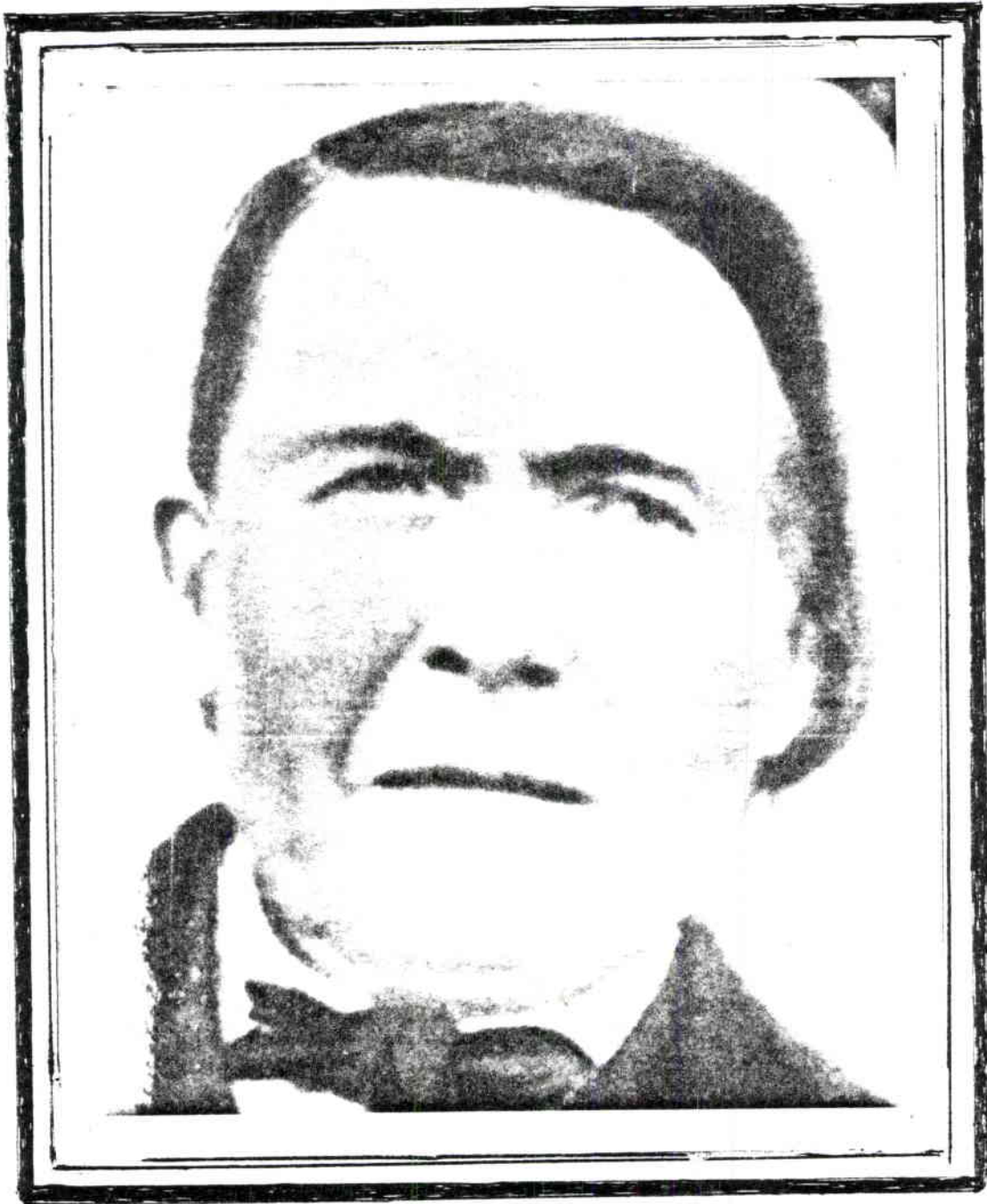
## THOMAS MATHIAS FAMILY

---

"Territorially or in material wealth our Welsh heritage brought us nothing, but that has never worried me in the least because I believe I have obtained what is more precious in my sight than lands and possessions --- a consciousness of the values cherished by my forefathers and a sense of personal responsibility for their survival. "

(The Old Fårnhouse, p. 59)

LEAH WOOLLEY



THOMAS MATHIAS

1808- ---1887

# TABLE OF CONTENTS

Thomas Mathias 1808-1887	Frontpiece
Foreword .....	Page i
Discussion Topics:	
Wales, Land of Bards.....	Page 1
Wales, Land of My Fathers .....	Page 7
Welsh Character.....	Page 8
Welsh Costumes and Customs .....	Page 10
The Vale of Towy .....	Page 16
Beginnings .....	Page 17
John and Mary Michael Mathias Family .....	Page 24
The Thomas Mathias Family .....	Page 37
First Welsh Emigration to Utah (1849) .....	Page 59
Pioneering in Box Elder County .....	Page 70
Brigham City Days .....	Page 80
Branches and Twigs .....	Page 96
Full page illustrations:	
Wales, Land of Song .....	Page 6
Abergwili Parish Church .....	Page 13
Burial Ground, Abergwili Parish Church .....	Page 14
Carreg-llys Farmhouse .....	Page 27
Hengil-uchaf Farm .....	Page 28
Hengil-uchaf Farmhouse .....	Page 29
Colen-Fryu, Nantgaredig Village .....	Page 31
Miss Elizabeth Jeremy and John Davies .....	Page 32
Llain-Cefn-Hengil Farmhouse (Parc-y-Ffynnon)....	Page 43
Parc-y-Ffynnon .....	Page 44
Lleiniau Smithy .....	Page 45
Marriage Customs .....	Page 47
Pant-Gwyn Chapel Burial Ground .....	Page 49
Pant-Gwyn from road .....	Page 50
Pen-Bryn-Gaw from road .....	Page 55
Pen-Bryn-Gaw from garden .....	Page 56
Emigration Ship .....	Page 59
Replica of Old Box Elder Fort .....	Page 73
Grandmother Zillah's home .....	Page 85
Court House and Forest Street .....	Page 86
Jonah Mathias family .....	Page 105
Maps, Full page:	
Wales.....	Page iii
Mathias Family Country .....	Page iv & 38
Carmarthen Rural District .....	Page 22
Box Elder County .....	Page 72
Documents: Citizenship papers and deed .....	Pages 113-15
Mathias Family Chart .....	Page 116
Supplement, 1981 .....	Page 117 - 125

# FOREWORD

1

In the preface to The Meredith Rees Family, I stated briefly the origin of my interest in John Davis Rees and the Zillah Mathias family genealogies, resulting in my compiling biographies of grandfather John Davis Rees, 1963, and grandmother Zillah Mathias Rees, Daughter of Wales, 1965. This was followed by The Meredith Rees Family, 1975.

Now I am turning to the earlier history of the Mathias family with emphasis on the story of great grandfather, Thomas Mathias' family.

During our earlier research on Grandmother Zillah, we had gathered some fragmentary data on great grandfather Thomas' family following their conversion and emigration to America in 1849, but we wanted to learn more, especially of his father, mother, brothers and sisters. We had a few names from the baptismal records of the Church when Grandmother Zillah and her father, Thomas Mathias, did some ordinance work for them.

Sister Jane Musgrove, who was our researcher at the Genealogical Library, had done valiant work for us on the Rees lines, but research in the parish registers in and around Abergwilly and Llanegwad--known as the residence of great grandfather Thomas -- had proved unrewarding.

Then came a wonderful breakthrough when we were able, through the Genealogical Society, to secure the services of Mr. Rhys Dafys Williams. Sister Musgrove was high in his praise, stating: "He has done wonderful work for us (the Genealogical Society). During the winter months he coaches (teachers) at the University of Wales, so he is more free to attend your Mathias line when the winter courses are over. Mr. Williams is a great authority on Carmarthenshire and in my mind is a genius ... and if anyone can trace your people he can."

Welsh research presents some peculiar problems to the amateur researcher, such as language difficulties, especially with place names and in recognizing distinctions in the various ecclesiastical, political, and administrative divisions referred to in the different types of records. We find, for instance, a different listing in area divisions in census, births, marriages and burials. Some later records are more complete than others in details given, though this varies from parish to parish.

Another problem, inherent in the older microfilms of the bishops transcripts is the poor writing and the spelling of places and surnames, with many variants such as David, Davies, Davis, or the names are spelled phonetically by the recorder as he hears them from the registrant, many of whom can't even sign the register, placing a X instead. Spelling itself is a puzzle with its multiple consonants and different sound values. (1) Even place names are varied for the same locality, colloquial or official.

---

(1) See page 5

Many of the microfilms of the bishops transcripts give only fragmentary records, parts having been lost or destroyed from one reason or another. Some vital names and dates are omitted.

Mr. Williams comments: "...although, on the whole, parish registers are carefully kept. Though they are by no means infallible and I have seen some howling blunders... There is the possibility that the cleric in transcribing the parish register once a year for the Diocesan Register of the Bishop has made an occasional omission, such as we discovered in one record we were seeking."

Finally, there is the problem in old records of the custom of the use of patronymics.

"Generally speaking, it was not until about 1800 that Wales adopted the anglicized system of permanent surnames, although a few individual families changed earlier.

"A girl, Mary Michael for instance, would carry through life, whether married or not, the name --- 'Mari verch Sion ap William ap Meical' meaning 'Mary daughter of John, son of William of Mickel.'

"In practice and in Anglicized form her name would be shortened to Mar or Mary John, even, or Mary John William."

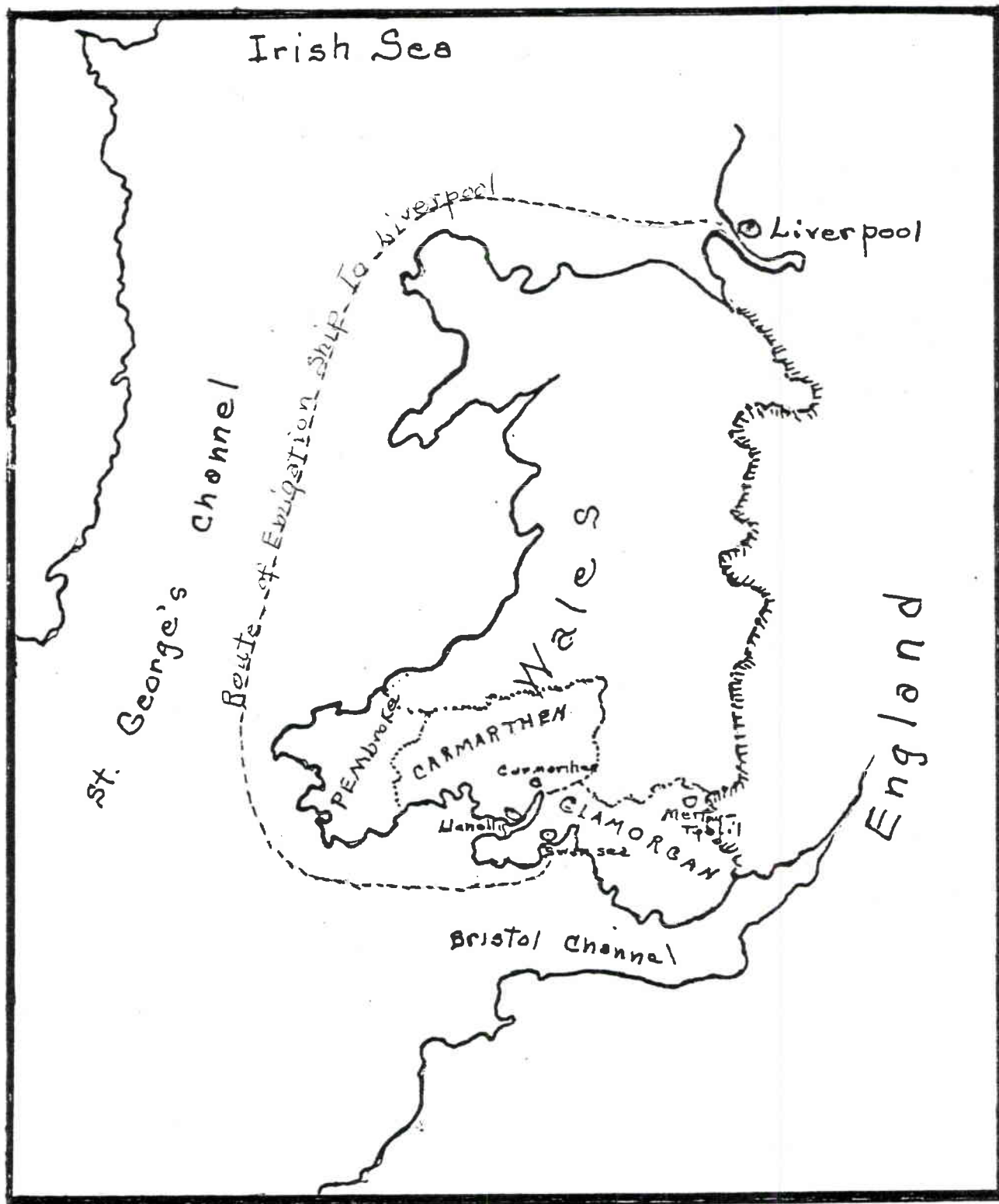
In view of these and other research problems, we were most fortunate to have secured the services of Mr. Williams who did much "on the ground" research there in Wales during the spring and early summer of 1966, and supplied much enlightening background information.

In writing this history I have included details that may be of little interest to some readers, but I have given them as a matter of record after much effort to include any pertinent facts culled from and coordinated with data from many different sources.

Leah Woolley

Supplement added to 2nd edition, 1981

September 1980

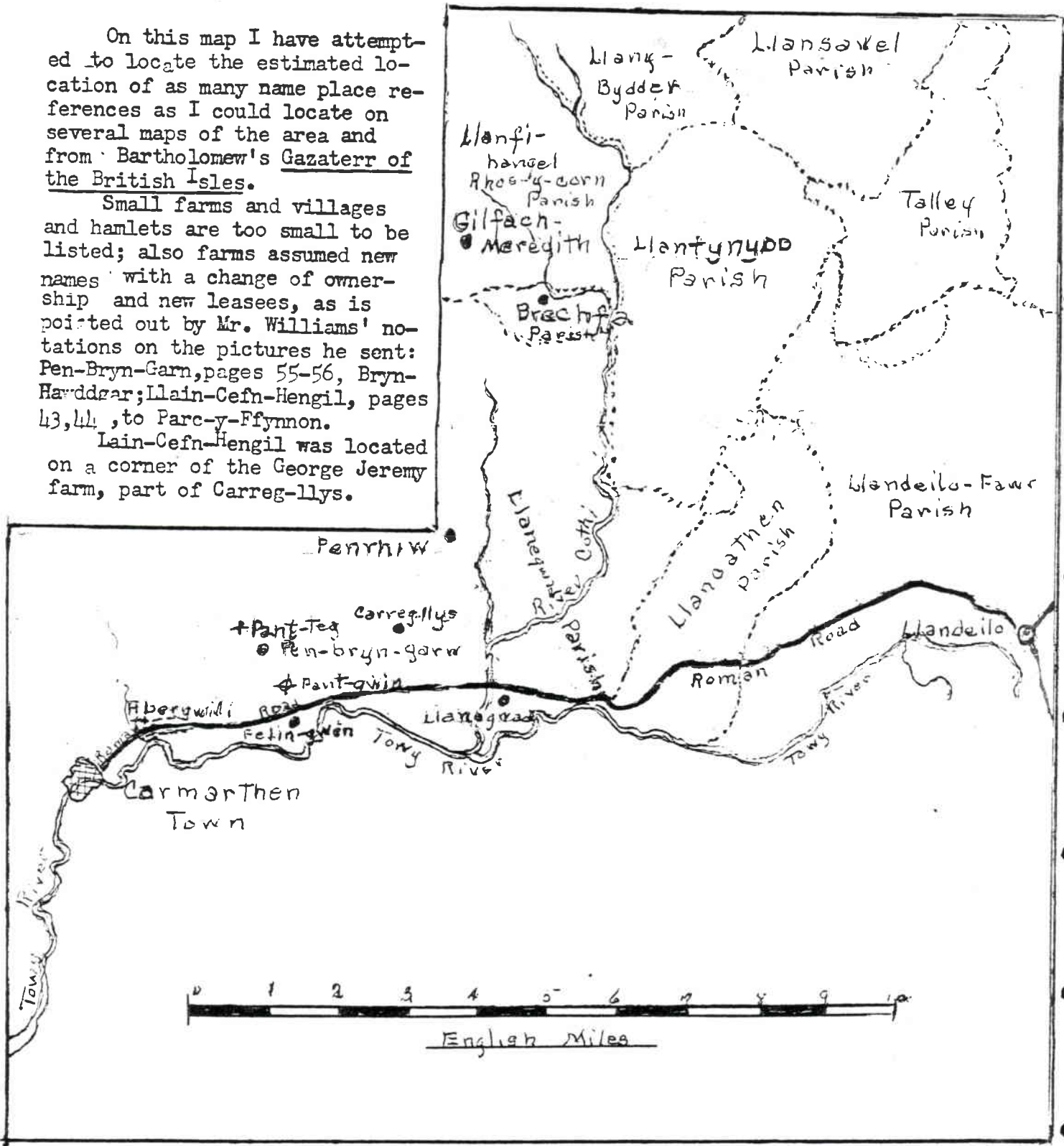


WALES showing location of Carmarthen, Glamorgan, and Pembrokeshire

On this map I have attempted to locate the estimated location of as many name place references as I could locate on several maps of the area and from Bartholomew's Gazetteer of the British Isles.

Small farms and villages and hamlets are too small to be listed; also farms assumed new names with a change of ownership and new leasees, as is pointed out by Mr. Williams' notations on the pictures he sent: Pen-Bryn-Garn, pages 55-56, Bryn-Harddgar; Llain-Cefn-Hengil, pages 43, 44, to Parc-y-Ffynnon.

Llain-Cefn-Hengil was located on a corner of the George Jeremy farm, part of Carreg-llys.



Map based on Bartholoews' Revised Half-inch Contour map # 11 and on "Carmarthen Rural District" survey map



# Wales LAND OF BARDS

By ALAN VILLIERS  
 Illustrations by  
 National Geographic photographer  
 THOMAS NEBBIA

## WALES

**M**OUNTAINOUS, bardic, ruggedly beautiful Wales, whose English-created princes have been the heirs apparent to the British throne since the 14th century, is only a little larger than New Jersey. The Cambrian Mountains occupy two-thirds of the land, offering steep pastures and rising to 3,560 feet at Snowdon, highest point in Wales and England. Four-fifths of the principality's population crowds its coal, steel, and factory cities. Though Wales was conquered by King Edward I in 1284 and officially incorporated with England in 1536, the Welsh remain Celtic, one in a hundred speaks only Welsh.

**OFFICIAL NAME:** Principality of Wales, but Cymru (fellow countrymen) to the Welsh. **AREA:** 8,016 sq. mi. (including Monmouthshire). **POPULATION:** 2,660,000. **LANGUAGE:** English (official); Welsh. **RELIGION:** Protestant—mainly Methodist. **ECONOMY:** Agriculture: cattle, sheep,

barley, oats, potatoes, wheat. Minerals: coal, iron, copper, stone quarries. Industry: metal processing, aircraft, chemicals. **MAJOR CITIES:** Cardiff (pop. 260,640), capital, port; Swansea (170,390), port. **CLIMATE:** January average, 40° F., July, 60° F., 50-80 inches average annual rainfall.



"Hwyl? What's that?"

"It's untranslatable—the spirit of Wales. Part of the spirit, anyway."

Perhaps this hwyl alone explains how so small a land and so few people have managed to retain their own vivid character through the centuries. I suspect the sheltering mountains have also played a part.

Whatever the causes, the Welsh, with the Cornish, the western Scots, and the Manx—the people of the Isle of Man—are considered the only true Britons left in Britain. And yet Wales means "foreign," deriving from *Waelisc*, a word applied by the invading Anglo-Saxons and perpetuated by the Normans. To the Welsh, in their own language, Wales is Cymru, which means "fellow countrymen."

Covering little more than 8,000 square miles between England, the Bristol Channel, and the Irish Sea, Wales is largely a land of mountains (map, right). It rises at Snowdon to 3,560 feet, higher than any peak in England.

Mr. Alan Villier's "Wales, Land of Bards", in National Geographic for June 1965, points up another Welsh tradition, the Chaining of the Bard.

**H**AUNTING MUSIC of the harp, the uplifted song of fierce bards crying the glories of a wild and beautiful land—these have been the unquenchable voices of Wales, singing through the centuries of a will to live in freedom.

Today Wales still sings and still is free. It is a proud and highly individualistic unit of the United Kingdom, a principality of Britain. The heir apparent to the British throne traditionally receives the title of Prince of Wales, and the Welsh send members to represent them in the British House of Commons and nobles to sit in the House of Lords.

Part of Britain though it be, Wales is still Wales and the Welsh are the Welsh: unique, different, a race of lithe and handsome men—Celtic, strong-featured—and fine-looking women. The Welsh cling to their own outlook and spirit, their own lilting speech, many of them still using their own ancient language—older than English in England.

The Welsh are above all a poetic people, and much of the unconquerable spirit of their warrior past, the grandeur of their mountains, and the serenity of their lovely valleys finds expression in their poetry and song.

#### Who Will Be Named Bard of Wales?

No event symbolizes more vividly the poetic soul of the Welsh and the unyielding pride and integrity that accompany it than the ceremony of the Chaining of the Bard. This is the high point of the annual National Eisteddfod (pronounced *eyes-teth-fod*), a week of speeches, songs, pageants, and poetry competitions, all conducted in Welsh. With 20,000 Welshmen, I traveled in August to Llandudno, a coastal resort in North Wales, to see the successful poet chosen.

The Eisteddfod dates from the Middle Ages with trappings from the 13th Century with a costumed procession out of the past led by the Gorsedd, or Society of Welsh Bards, preceded by the bearer of the great boardsword, weighing sixty pounds.

On this particular occasion, described by Mr. Villiers, there was no Chaining of the Bard as none of the entries was considered worthy.



EXTACHROME © NATIONAL GEOGRAPHIC SOCIETY

Dark-eyed Welsh beauty in stovepipe hat and lace kerchief graces a song-and-dance fest—the International Musical Eisteddfod at Llangollen.



EXTACHROMES BY THOMAS NEBBIA AND DEAN CONGER (OPPOSITE) © N.G.S.

Vibrant Welsh harp sings under fluttering fingers. Harpists of old enjoyed great privilege; insulting a royal harpist brought a fine of six cows and 120 silver pennies.

## 60,000 Singing Welshmen

"Get three Englishmen together and they form a club. Get three Welshmen and they form a choir," Rhys told me.

Three or 30,000, they pour out their souls in harmony in chapel, at a football field, or on a farm. One day in Cardiff, thriving capital of Wales, I suddenly heard the wonderful, tremendous sound of what seemed like a hundred thousand people singing. It was coming from a huge arena, right in town. Deeply moved, I stopped in my tracks.

"What goes on?" I asked a passer-by. "All Blacks and Barbarians," he replied, astonished that I did not know. "They're Rugby teams—the best in the world. We Welshmen always sing at international Rugby games."

I made for the arena. It was packed, but I found a place in a window of a building nearby where I could see and hear. The crowd was singing hymns. No cheerleaders—no organization at all. They all just sang perfectly together, as if they had been practicing since birth—60,000 men, mostly in cloth caps, from mine and steel-rolling mill, office, shop, and farm, from university and technological college.

I felt I was listening to the spirit of Wales, the Wales that the heroes Llywelyn the Great and Owen Glendower knew so long ago. Here was a real people, with real roots, a background, a character, and a soul of their own, which they have achieved over the centuries and will maintain.

The All Blacks, it transpired, were New Zealanders; they were not black. The Barbarians were British, and they were not barbarians. On that arena 30 men, masters of the fast and dangerous game of Rugby, showed amazing competence, courage, and expertness. Again and again the crowd roared its delighted admiration.

## Miners Sing in Traffic Jam

At Llangollen, flags of at least 20 nations flew over the railway station beside the Dee. The streets were a babel of tongues, the pavements bright with European costumes. But there was a great deal of Welsh, too.

In a traffic jam by Llangollen's ancient bridge, a coach came to a halt as I crossed. The 40 men inside burst into blood-warming, imagination-firing song. They had on cloth caps and business suits, and they sang in Welsh. They were a choir of miners from Ebbw (ebb-oo) Vale in South Wales, and their singing bewitched the bustling streets. I stopped, enthralled, and was sorry when a busy policeman waved them on. Still singing, they turned on the road for Ruabon. The waters of the Dee splashed and gurgled merrily on the stones beneath the ancient bridge, as if eager to be in the singing too.

\* \* \* \*

I headed south, along the road around Cardigan Bay, toward Pembrokeshire. In the square at Fishguard, I glimpsed a familiar figure. He was more than six feet tall, lean and stalwart, and his strong face was fiercely black-mustachioed. I took a second look. It was indeed the sword-bearer, Dillwyn Cemaes from the Gorsedd of Bards.

I took a closer look. He was also my friend Dillwyn Miles, mayor of Newport when I was sailing out of Fishguard in the 1950's, and now sheriff of Haverfordwest.

I spent a fascinating week with him. We met archeologists and builders of huge oil refineries. We visited romantic inns kept like museums, with erudite part-time barmen down from the universities. We talked with trawlermen and tanker captains from Milford Haven, Pembrokeshire's wonderful port. In the mid-19th century Isambard Kingdom Brunel, designer of the *Great Eastern*, largest steamship of her day, planned unsuccessfully to make Milford Haven chief British terminal for the passenger trade to Australia.

"Pembrokeshire has everything," Dillwyn said. "Bronze Age barrows, ancient stone and earthen forts, dolmens, menhirs, myths of saints and giants, great warriors, Roman camps, King Arthur—the lot. Some of the stones of Stonehenge came from our Prescelly Mountains; they were transported to Stonehenge probably because of their association with sacred rites. Similar circles of rocks still stand here." \*

\* \* \*

Mr. Villiers visited a port from which—thereabouts, it is said, a Welsh prince sailed to America 300 years before Columbus. His name was Madoc or Madog ap (son of) Owen Gwynnedd.

It is hard to check on these things. I got hold of a cabbie, this one named Bill Jones, on the principle that if you want to know anything about a small town, see the oldest taxi driver there.

Mr. Jones would allow no doubts. The famous Welsh prince sailed to America in the 1170's, he averred. He sailed with ten ships, but he never returned.

"How can you be so sure?" I asked.

"Peculiar things have been found in America. I have read that there are Welsh-speaking Indians someplace, going back before the white men came. It's away up the Missouri River. They call them White Indians. It says in the book I read that they fish with coracles, and they pull the little skin-covered coracle with one oar, like a spade. That's just what we do here in Wales to this day.

"Prince Madoc came in by the Gulf of Mexico and sailed up the Mississippi River. That was his second trip there. The first time he had one ship. Then he came back for ten others, and colonists."

Well, maybe. I have never heard of anyone finding coracle-using Indians.

Though Madoc's saga lies in the twilight of legend, the Welsh have indeed left their impress on America. The pioneers who settled Jamestown, Virginia, in 1607 included "twenty Welsh gentlemen," and the *Mayflower*—commanded by a Welshman named Jones—brought several more to Plymouth Rock in 1620.

In the 1680's they came by the hundreds—mostly farmers, but some of wealth and education—stirred by William Penn's advertisements of "Pennsylvania . . . a fit place for Younger Brothers, and Men of Small Estates . . . The Air is generally clear and sweet . . . corn produceth four hundred fold."

They spread along the Schuylkill River, fired with the dream of a self-governing barony. Though a New Wales never materialized, the names of the towns they settled—Bryn Mawr, Gwynnedd, Merion, Bala-Cynwyd—still ring with their Celtic sound.

While searching for descendants of the legendary Madoc, a young Welshman named John Evans explored the wilds of the upper Missouri River, almost ten years before the Lewis and Clark Expedition.

In the 19th century, tens of thousands of Welsh immigrants poured into America. Settling in New York, Pennsylvania, Ohio, and Illinois, they brought needed skills from the mines and mills of Wales. Their descendants have graced the United States Senate and the Supreme Court.

\* \* \* \*

Despite the industrial boom, much of Wales is still agricultural, though all of Wales is in a stormy region well north of 50 degrees of latitude. The farms lie open to gales from the North Atlantic on the west and cold easterly winds from Europe, whistling around exposed places everywhere.

\* \* \* \*

#### Geese Fitted With Pitch Shoes

Taximan Jones took me in hand on still another day. He showed me the place by the old Church of St. Beuno outside Tremadoc, near Portmadoc, where the drovers used to muster their cattle for the trek to England, 50 miles and more over the rough roads.

"They shod the cattle or they'd never have made it," he said. "They shod the geese, too. Made them walk through a pool of pitch, then trimmed the cooled stuff to the shape of each goose's feet."

\* \* \* \*

Mr. Jones drove me to a small village with the big name of Llanystumdwy ('hlan-is-tum-dewey). "Llan means 'church,'" he explained, "and 'dwy' at the end refers to a river. The other part means 'at the bend of.' So it's the church at the bend of the Dwy [Dwyfor] River. It isn't just a name. It's a description. You know where you are with these sensible names we have in Wales."

\* \* \* \*

At a tram station, we met an American. Protruding from one's pocket was a small book, *How to Speak Welsh in Ten Easy Lessons*.

"It ought to be 'A Hundred Very Difficult Lessons,'" he said with a laugh. "But it helps me make friends."

In a cafe that evening three cheerful young girls from a place called Machynlleth (page 748) helped us with the language lessons.

"Speaking Welsh is easy," said Megan Hughes, a student schoolteacher. "You just have to learn how to pronounce the letters. The sounds are always the same, not like in English, where you have to know each word."

She made English sound a beautiful language with her singing voice. And Welsh, too.

"Llangollen now—that's 'Hlan-go-'hlen." She spelled it out. "In Welsh, 'w' is 'oo,' 'dd' is 'th' as in 'smooth,' and double 'l' is 'hl.' The apostrophe means you put your tongue lightly between your teeth and do this." She made a sort of trilling sound. "Just learn those few simple things and practice a bit, and you've got it."

But it was beyond me. It was also beyond the Yale boys. The one with the book said: "I heard about a Frenchman who was determined to learn Welsh. But the pronunciation got him, too. He tried and tried. Then one day he saw a big notice outside a theater. 'UNIGRWDYDD,' it spelled, and went on, 'Pronounced Success.' The Frenchman gave up."

"Why, 'Unigrwydd' is one of our plays! Of course it's a success," exclaimed Megan.



Welsh "witch's hat" caps one of the young bucket brigade at Llandudno.

\* \* \* \*

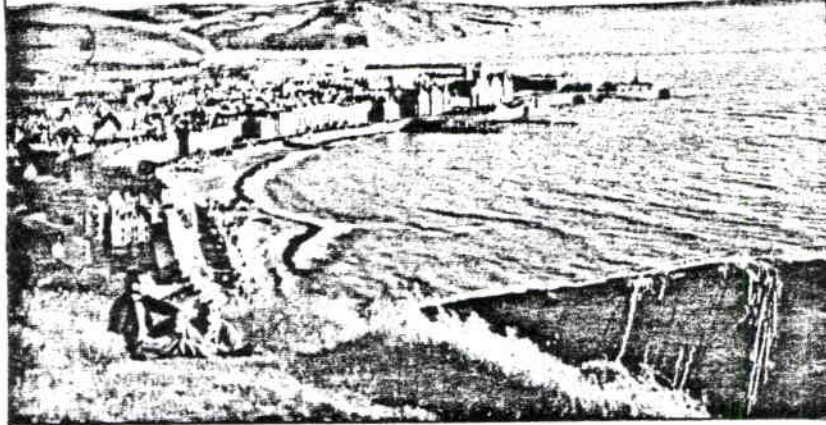
"We clung to our horses longer than most—they were cheap—and steam locomotives didn't come here till a hundred years ago. Prince, one of the original engines, is still puffing away on the lighter trains. We carried 144,000 passengers last year."

#### Industry Expands in South Wales

North Wales cannot live by loveliness and legend alone. In recent years manufacturers have been attracted there. Plants employ thousands in the making of nylon and other synthetics, of jet aircraft, and of a special plastic-coated steel sheet. The coal and steel industries do well. But it is in South Wales, in the valleys and along the Bristol Channel coast, that big industry has really leaped ahead.



Right: A NOSON LAWEN ("merry night") is an informal evening of traditional Welsh songs and stories. Visitors to Llanrwst, Denbighshire, are invited to join in these gatherings at the fifteenth-century Court House (Tu Hwnt i'r Bont - "The House by the Bridge") where they are entertained in the old Welsh style



WALES

"Land of My Fathers"

Left: ABERYSTWYTH, the county town of Cardiganshire, is a popular seaside resort as well as being the seat of the National Library and the University College of Wales. The Library possesses an outstanding collection of Welsh and other Celtic literature, including the twelfth-century "Black Book of Carmarthen", the oldest surviving manuscript in Welsh. (1)

If Snowdonia may be regarded as the scenic *tour-de-force* of North Wales, Pembrokeshire enjoys a similar distinction in the south - not for its mountains (for it has none) but for its wild and rugged coastline, diversified by sandy bays, impressive headlands, bird-haunted islands and the long winding inlet of Milford Haven.

The west coast of Wales consists mainly of the great crescent of Cardigan Bay, edged by beaches of sand and for the most part surprisingly unknown, though Aberystwyth, an important centre for learning as well as for holidaymakers, is situated in its centre. River estuaries, such as those of the Teifi, the Dovey and (most beautiful of all) the Mawddach, invite exploration into the hilly hinterland; and then the peninsula of the Llyn thrusts out: to sea to form the northern boundary of the bay. Anglesey lies ahead, and once again we are within sight of Snowdon, crowning the mountain fastness which is the very core of Wales.



Above: A CARMARTHENSHIRE FARM. Fertile Carmarthenshire is a great farming county; this is a scene on a farm near Brechfa a village in the vale of the river Towy. The road which follows the Towy by way of Llandilo and Carmarthen affords one of the best routes from the hills of central Wales to the Pembrokeshire coast.



Left: A RAILWAY SIGNBOARD IN ANGLESEY. The first station at which the train stops after crossing the Menai Strait is that of the little town of Llanfairpwllgwyngyllgogerychwyndrobwilllantysiliogogoch, which means "St. Mary's church in a hollow of white hazel close to a rapid whirlpool, St. Tysilio's church and a red cave". This lengthy place-name is invariably shortened to Llanfair P.G.

(1) This is the college with which Mr. Williams was associated.

## Welsh Character

you come upon Wales quite suddenly. You are, let us say, driving westwards through the placid countryside of Shropshire, passing through a succession of towns and villages with placid-sounding names like Much Wenlock, Shrewsbury, Alberbury, Crew Green . . . and then, without warning, you find yourself at *Llandrinio* and, a few miles farther on, at *Llansantffraid ym Mechain*. These Celtic place-names, which sound (and look) quite different from those which have been punctuating your journey up to now, are a sure indication that you have passed from Shropshire into Montgomeryshire, from England into Wales. And almost immediately the hills close in on either side; the "different" look of the land itself, as well as the names on the signposts, is proclaiming the special character of the Principality whose boundary you have just crossed.

Other "differences" soon assert themselves – one of the most obvious, of course, being the Welsh language. It is a delightful language to listen to, and one that is quite easy to learn, though no visitor will ever find it necessary to do this. In remote districts, such as the Lley, there are still some country folk who speak only Welsh, but in general – even in western counties like Caernarvonshire, Merioneth, Anglesey and Carmarthenshire, where the Welsh language is firmly entrenched – English is second nature to virtually everyone. The musical mingling of Welsh and English on a crowded market-day in such towns as Dolgellau or Carmarthen is something that every visitor encounters with pleasure.

"Musical" is the adjective that comes inevitably to mind in connection with the Welsh language – or indeed the English language as spoken by the people of Wales. If the words often seem to be sung rather than spoken, that is hardly surprising, for the Welsh are among the finest natural singers in the world. And how they love to sing! The most characteristic Welsh event that any visitor could attend is an *eisteddfod*, a local festival in which the main emphasis is always on singing. The biggest of these festivals is the Royal National Eisteddfod, the eisteddfod of the whole of Wales, which is held each August in a different town or village, alternately in North and South Wales. To hear the massed choirs competing with

each other, to watch the traditional ceremonies such as the Crowning of the Bard (for poetry also holds an honoured place in the cultural life of the Principality), to admire the products of Welsh craftsmanship, to share in the wonderful enthusiasm of the crowds – all this builds up into a single unforgettable experience. At the Royal National you will meet the Welsh people in what seems to be their chosen element.

An equally famous annual event, though much younger in years, is the International Eisteddfod which is held in July at Llangollen in Denbighshire. To this little town on the banks of the river Dee come folk-dancers and singers not only from Britain itself but from many other countries, competing with each other in a spirit of friendly rivalry which, one cannot help feeling, other spheres of international activity would do well to imitate. The Welsh at Llangollen are outnumbered by their guests, but the whole gathering is imbued with (and owes its remarkable success to) their warm-hearted hospitality. An international occasion like this, of course, provides many overseas visitors with their first introduction to the products of the Welsh kitchen. The native mutton and lamb, salmon and trout, are not to be missed whenever they appear on the menu, and among the regional specialities mention should be made of *bara brith*, a rich variety of bread containing fruit, butter and eggs,

and the unusual *bara lawr*, made from a type of edible seaweed found on the south and west coasts. Welsh rarebit (or rabbit) is a toasted cheese dish popular throughout Britain.

Llangollen is only a small town, and some of the places which are selected as the venue of the Royal National from year to year are even smaller. This may strike some visitors as rather surprising until they realise the close bond which unites every Welshman to his native soil. He may live in a city or big town (although, as has been pointed out earlier, there are comparatively few of these in Wales), but he regards his real home as extending over the whole of Wales; and what to strangers may appear a remote little village in the back of beyond, far from any centre of what is termed civilisation, is, to the man of Welsh blood, as essential a part of Wales, and as much worthy of the honour of staging a great Welsh event, as Cardiff itself. Indeed, it is probably only physical difficulties which prevent the Royal National from being held on a mountain-top – after all, what more appropriate setting for a national occasion than the mountains to whose protecting barriers the people of the Principality in times gone by owed so much of the preservation of their way of life?

"Ancient" Wales she is so often called – and with justice, because the atmosphere of the past is still vividly present within her bound-

CONTINUED OVERLEAF





THE ARCHDRUID OF WALES is elected for three years and presides over the Bardic ceremonies at the Royal National Eisteddfod. This is the present Archdruid, the Rev. William Morris, in his robes of office. The Royal National Eisteddfod takes place at the beginning of August and is held in a different venue each year.

### Welsh Character CONTINUED

daries. You can sense it beside the silent mountain lakes of the north, over which brood the massive precipices of Snowdonia – on the wild coast of Pembrokeshire in the south-west, where the remote cathedral of St. David's stands on the spot where St. David himself, the patron saint of Wales, founded his own church 1,400 years ago – on the battlements of great medieval castles like Caernarvon, Conway, Harlech and Pembroke which have seen so much of history. In such places it is easy to imagine that Wales has somehow been insulated against the tide of modern development, and to forget that in Glamorgan and Monmouthshire it possesses one of the most productive and progressive industrial regions in the world. To gaze upon the vastly impressive modern steel works near Port Talbot, comprising the largest steel-rolling mill of its kind in Europe – to visit the great oil refineries and metallurgical factories around Swansea – is to provide oneself with a forceful reminder that Wales is not content to live in her past, and that the Principality is something more than an engaging miscellany of traditional costumes, castle walls, Bardic ceremonies and full-throated choirs.

But, let us frankly admit, it is the preservation of the things of the past alongside the developments of the present that gives Wales its perennial fascination. It is true that a small area of Glamorgan produces ninety per cent of all the zinc and tinsplate manufactured in Britain, but it is likely that the coracle fishers on the salmon rivers, who carry their fragile craft on their backs in the manner of the Ancient Britons, will abide longer in the memory of the average visitor – just as he will recall the curious little trains of the Tallylyn, Festiniog and Devil's Bridge railways, puffing their winding way through the hills, more clearly than the crack expresses which link London and Cardiff in under three hours. He will remember the sheep farmer he met on the Radnorshire heights, the polished Welsh dresser in the dining-room of his inn, the patchwork quilt he bought in a cottage at Llanrwst . . . he will take away from Wales, in fact, a whole patchwork of memory, composed of all the things, great and small, which make up the inimitable character of the land of the *Cymry*.

Travel Brochure on Wales

## WELSH COSTUME AND CUSTOMS



THE NATIONAL LIBRARY OF WALES  
PICTURE BOOK NO. 1

## INTRODUCTION

Authentic details of the traditional Welsh costume are difficult to obtain because there is no standard work dealing with the subject. The most reliable sources of information for the eighteenth and nineteenth centuries are the numerous but scattered references in published and unpublished 'tours' compiled by travellers in Wales during the period and the contemporary prints and drawings. These prints often depict not only Welsh costume but also customs peculiar to Wales or observed in Wales and deemed unusual enough to merit particular notice. Earlier sources of information are scarce but an early seventeenth century manuscript in the National Library of Wales contains an inventory of payments, many of them in kind, made to a serving-maid in a gentleman's household in North Wales. The entries refer to linen and linen cloth used for smocks, aprons, and partlets [i.e., neckerchiefs or ruffs] and to cloth and flannel for jerkins and petticoats. Stockings of wool or 'kersie', sometimes white and sometimes dyed, and shoes are included, and mention is made of a silk girdle, linen and strings for ruffs, fringe for petticoats, a fillet for the hair, gloves, and a felt hat.

There does not seem to have been one form of 'national' dress common to the whole of Wales and styles varied considerably with the age of the wearer and with the locality. The basic fabric used was Welsh homespun cloth or flannel, usually in a dark colour woven with a coloured stripe. The gown, which was often short-sleeved, was made with a fitting bodice and full skirt and worn with an apron or over-skirt of a thick cotton material woven in a small check or narrow striped design. Over the shoulders was worn a small draped or folded shawl or kerchief in a fine woollen material, patterned in a paisley or similar traditional style, and for outdoor wear a large shawl or heavy cloak of Welsh homespun cloth, sometimes with a hood attached, was worn by women of all ages. It is doubtful whether the tall steeple-crowned beaver or felt hat so often portrayed or described by writers about Wales was, in fact, worn as widely as we are led to believe. Shallower and broader-brimmed styles resembling a man's top hat or bowler hat appear to have been more popular and there seems to have been little difference between the hats worn by men and by women. It was customary for women to wear a frilled white cambric cap or kerchief over the head underneath the hat and some early prints show the cap, trimmed with ribbon bows and strings, worn without a hat. Stockings were of hand-knitted homespun wool, either white or dyed black or a dark blue, and the usual type of shoe was a plain flat black leather slipper.

That this utilitarian costume was losing favour as early as 1830 is apparent from an essay written by Augusta Hall, Lady Llanover, for the Gwent and Dyfed Royal Eisteddfod of 1834. In this essay, entitled *On the advantages resulting from the preservation of the Welsh Language and National Costumes of Wales*, she strongly deprecates the adoption of 'thin and comfortless materials, flimsy straw bonnets . . . ribbons, frills, capes, ringlets, and all the caprices of fashion' in place of the old Welsh costume of 'a warm woollen gown, a comfortable cloak or whittle . . . , a neat and serviceable beaver hat, and black wool stockings'. Prior to 1834 Lady Llanover also executed a series of coloured drawings depicting different types of Welsh costume and six of these are reproduced in this booklet (Plates 6—11).

Some of the most strikingly typical of all the old Welsh customs are those connected with weddings and the best known of these is probably the 'bidding'. Friends of the bride and the bridegroom and of members of their families were invited by means of a 'bidding letter' (Plate 14) to bring gifts, in money or in kind, to the young people's home on a given date and Plate 15 depicts such a 'bidding' in progress, with the bride and bridegroom receiving their guests. These customs were discontinued during the nineteenth century. (1)

All the illustrations in this booklet are reproduced from original drawings or prints in the National Library of Wales.

MEGAN ELLIS.

June 1958.

Grandmother, Zillah Mathias Rees, clung to earlier forms of dress. Esther remembers Grandmother's long black, knitted stockings which she kept up with a long strip of knit material. She always put on many night clothes and a cap, her visiting granddaughters remember. She wore white chemise and several petticoats — all freshly washed and ironed — under her dress, which had a concealed pocket in the skirt, and from which she sometimes produced "goodies."

Except for her black Sunday best, her dresses were made of dark materials — usually grays with tiny figured patterns. In winter she wore black wool. Over her dress she always wore an apron — colored for every day, white for Sundays and special occasions. The white apron usually had a wide band of hand-made lace insertion above the hem.

She usually wore a white jabot at her throat.

(1) See page 47

**M**y first interest in Wales as more than the name of a country came with my study of English history as background for English literature.

Adjacent Wales, home of the insular Celts — the Cymric or Brythonic peoples — like Briton was invaded by the Romans, the Anglo-Saxons, Danes, and Norman French, in turn. But the inhabitants of Wales remained Celts through it all, as cited in the foregoing quotations from the National Geographic article, "The Land of Bards" by Mr. Allan Villiers, page 1.

Closely related to this early acquaintance with Wales was my keen interest in the Arthurian Cycle of medieval romances which took me back to their origin in Wales.

Later historians added other details, but "it is probable that the Arthurian stories were elaborated first in Wales, Cornwall, and Brittany, by the addition of all sorts of elements from folk literature, but they have survived in the tale form, being developed and elaborated during the following centuries from the Mabinogion (1) through Geoffrey of Monmouth (2) to Tennyson and William Morgan, of the better known writers.

My genealogical research in behalf of my mother's people has enhanced my interest in their native land, and I have deeply regretted my failure to avail myself of the opportunity of learning from Grandmother Zillah her memories of her girlhood in the "Vale of Towy," the beautiful valley of the Towy River.

Mr. Williams (3) was kind enough to send me a copy of the "Official Guide to Carmarthen Rural District" which describes the area familiar to my Mathias ancestors, particularly the "Vale of Towy," in which are found ABERGWILI and LLANEGWAD, home areas of Great Grandfather Thomas Mathias and his family, and from which the following quotations are taken.

---

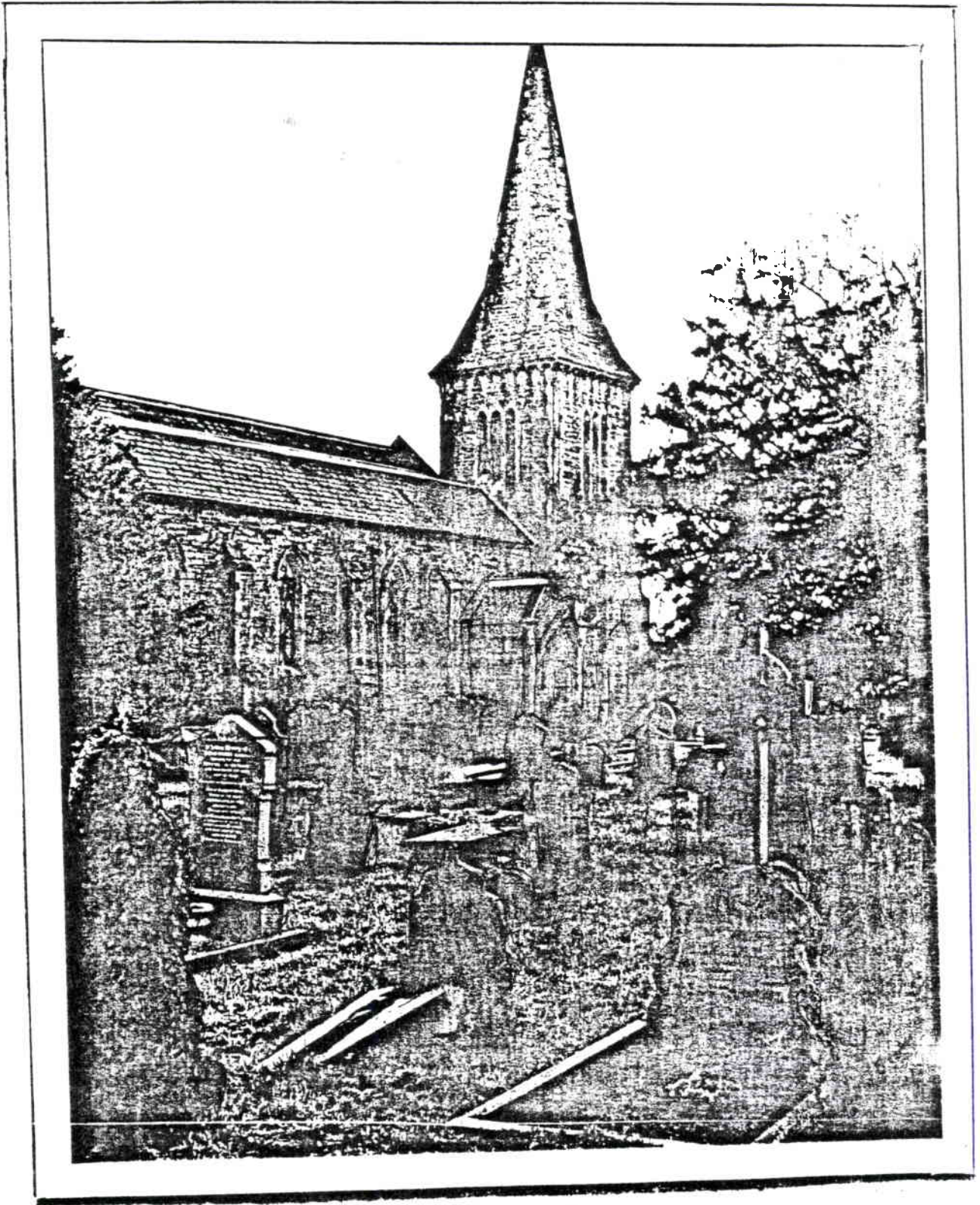
(1) The Mabinogion is a series of tales with their locale in Arthurian Briton, mainly Wales, translated into English by Lady Charlette Guest and so named by her.

(2) Geoffrey of Monmouth (1100?-1154): English ecclesiast and chronicler; Bishop of St. Asph (1152-54). "His Historia Britonum, compiled from Nennius and a book of Breton legends, traced the descend of British princes from the Trojans. Its publication was followed within half a century by the cycle of medieval Arthurian romances of Beverly as Historia de Gesta Regum Britanniae and translated into Anglo-Norman by Geoffrey Gaimar, and Wace, whose version was translated into English." (Webster's Biographic Dictionary.)

(3) See "Foreward" for information on Mr. William data.



Entrance to  
ABERGWILI PARISH CHURCH.



ABERGWILI PARISH CHURCH.

## THE VALE OF TOWY

A large tract of the Rural District is situated in the vale of the Towy. In an address, the late Mr. Rhys Davies, for many years Member of Parliament for Westhoughton, once stated that he had witnessed the majesty of the Swiss Alps, tramped over plains in Central Europe, visited Jerusalem and the holy city of Rome, had been driven in automobiles over vast plains of Texas and California and travelled by train through the spacious wheat fields of Canada. To him, however, there was nothing more glorious in natural scenery than the fifteen miles of the Towy Valley from the northern end of the Carmarthen Rural District to the estuary of the river.

A. G. Bradley, in his "Highways and Byways in South Wales," describes the Vale of Towy as "the heart of South Wales." "It is famous in Welsh life, Welsh history and Welsh song."

"And Towy River, men have said,  
Is the loveliest river God has made  
From Twm Shon Catti's cave its way  
Lies silver to Carmarthen Bay."

So extolls one of Gwalia's poets.

Then, following a description of attractions for today's tourists:

To crown its attractiveness, the area is rich in folk-lore, legend and romance. To those interested in Welsh culture, the Rural District has for many generations served as a background for providing the richest form of hymnology and literature.

The Rural District of Carmarthen is situated on the western side of Carmarthenshire, being some 210 miles from London and about 120 miles from Bangor in North Wales.

The district is bounded on the western side by Pembrokeshire and on the eastern side by the ancient borough of Kidwelly and the anthracite area of the Gwendraeth Valley adjoining the Llanelly Rural District.

Proceeding from Carmarthen, on the left bank of the River Towy, is ABERGWILI Village situated in beautiful surroundings. The village with its impressive Church Spire stands on the confluence of the Rivers Gwili and Towy and commands a matchless panorama of a ring of hills, notably Merlin's Hill, believed to be the burial place of the prophet of that name. According to tradition, Merlin was pictured as an old man "clothed only in skins and his long white hair, his beard being like the grey moss on the trunk of an old oak." In this connection, it is significant that the carefully-guarded stump of the old oak tree—the palladium of Carmarthen—in Priory Street is known as Merlin's Tree. (1)

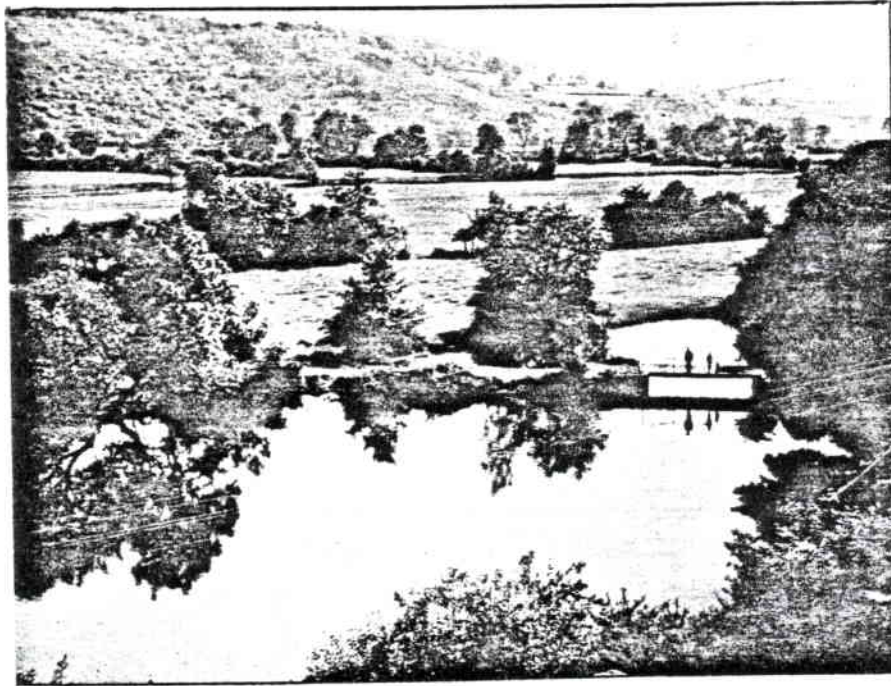
Connected with this tree is a couplet which runs as follows:—

"When Merlin's Tree shall tumble down  
Then shall fall Carmarthen Town."

It is believed that Merlin was buried in a cave at the base of Merlin's Hill. Tradition affirms that he was held in imprisonment by Nimue—Vivien—and children were once taught that if they listened in the twilight, the master of magic might be heard groaning and bewailing his folly in trusting to a beautiful but wicked woman, who artfully contrived his disappearance. Be that as it may, many versions are in existence relative to the fate of Merlin.

Abergwili is also the site of the Palace of the Bishop of Saint Davids. It is not known when the Palace was first built, but it is on record that the Palace was occupied by Bishop Ferrar who was burnt to death in Carmarthen in 1555. The present Palace was rebuilt after the disastrous fire in 1903. Attached to the Palace is Laud's Chapel, consecrated by Archbishop Laud on the 21st August, 1625, in recognition of the strong loyalty of certain Welsh Squires for Charles I in the Civil War. Archbishop Laud was Bishop of St. David's from 1621 to 1626. In his will, Laud remembered the poor of Abergwili. Thomas Carlyle paid a visit to the Palace in 1843.

(1) Merlin was the magician at King Arthur's Court



BISHOP'S POND, ABERGWILI  
(Photograph by Valentine & Sons, Limited, Dundee)

The Bishop's Pond in the Palace Grounds occupied part of a former channel of the River Towy. Probably few places in Carmarthenshire have been photographed and painted so much as the Bishop's Pond with its beautiful surrounding scenery. This pond has been for many years a favourite haunt of swans. During a hard winter, this calm pond becomes the skaters' delight and is much frequented when in a frozen state.

Bishop Richard Davies, one of the translators of the Bible into Welsh, was buried in the Sanctuary of Abergwili Church in 1581 and above his resting-place a Mural Tablet was set up at the suggestion of the great Bishop Thirlwall. The latter was one of the most outstanding personalities of British divinity in the nineteenth century. He was also a famous historian and his *History of Greece* is a standard work. He served for a period of 34 years as Bishop of St. Davids. He died in 1875 and was buried in Westminster Abbey. His bust can be seen in the south transept of the Abbey.

The pulpit in Abergwili Church was erected in memory of Bishop Thirlwall and the window in the West End was given by him. This window is remarkable for the Welsh Scripture inscribed thereon as well as the Hebrew characters which represent the First Person in the Holy Trinity, the figure of the Lamb to represent the Second Person, and the figure of the Dove to represent the Third Person.

In the Church Burial-ground lies the famous Welsh patriot, Bishop John Owen of St. David's, over whose grave a Celtic Cross has been erected. In February, 1950, Dr. D. L. Prosser, Bishop of St. David's and former Archbishop of Wales, was buried in the same ground.

In the Church Burial-ground there is an Ogham Stone of great antiquity, the inscriptions on which consist of a few incisions and notches and a Cross. Visitors may note with curiosity a blacksmith's anvil embedded in the wall which encloses the new graveyard. It serves as a memento of the life-work of a blacksmith known locally as "Dai Griff," or to give his name in full—David Griffiths. He had expressed a wish that the anvil should obtain an honoured place within the graveyard.

The stone which caps the spire of the Church is believed to be that to which was fixed the stake at Carmarthen where Bishop Ferrar was burned to death during Queen Mary's reign.



# BEGINNINGS

The Mathias name is not indiginous to Carmarthenshire, Wales, but to the neighboring County of Pembrokeshire.

This family's early history is recorded in the Biographical Dictionary of Wales by the Honorable Society of Cynemrodarian, 1953, under the title "The Mathias Family of Llwyng Warren and Lamphey, Pembs," from which I quote: (See Supplement page 117)

"The original surname of this family was 'Cole' and later 'Young;' and its original habitat was Claster, near Newport, Pembrokeshire.

"Mathias was at first merely a recurring Christian name in the family; it became stabilized as a surname with Thomas Mathias (died at end of 1617 or beginning of 1618.)

"With his son John Mathias came the shift (in residence) from Claster to Llwyngwarren. Thomas was on the Parliamentary Commission during the Civil War — June 1644.

"His son Lewis (died 1733) was opposed to the Revolution of 1688 and he became involved against the new regime ....

"Lewis' son John (1694?-1774) added to the estate the property of Trefayog (Trefaeog) in St.Nicholas parish, some miles to the north of Llwyngwarren — indeed he died there at Trefayog, and was buried (21 Oct. 1774) at S. Nicholas. He and several of his children had Methodist leanings; then with others of his children, he was drawn to Monroviaism, and services were held at his home of Trefayog. Some of his children became active members. (2)

(1) Lamphey is two miles ESE of Pembroke.

(2) The non-conformist Reformation Movement against the Roman Catholic Church begun by John Wycliff in England (1375) was the first of other reformers in other lands. The work begun by John Comenius (1592-1670) in Moravia (in present Czechoslovakia) was carried on by his followers, notably John Huss, a religious reformer, who organized the United Brethern or the Moravian Church, which began widespread foreign missionary work which extended to colonial Pennsylvania in 1740.

In 1517, Martin Luther, a German monk, posted his 95 Theses.

In England, Henry VIII's (1491-1547) continued conflict with the papal power in Rome led to Parliament's passing the Act of Supremacy, creating a national church separate from the Roman Catholic Church and appointing the King protector and supreme head of the church and clergy in England. Attempts to re-establish Catholicism by later monarchs in England and Scotland led to bloodshed and persecution between the Anglican Church (The Church of England) and the Protestant Episcopal Church, as well as the other non-conformist churches.

"He had sixteen children; of his six sons, three call attention: John Mathias (1720-1800), a naval officer and a sheriff in 1792; Lewis (1740-1815) was a member of the Maberforest Monrovia Society in 1739, 'laboring' but never becoming of the Brethern Orders."

Lewis' son David's son, Charles Delmonte Mathias ( 1777-1851) who bought Lamphoy was the "ancestor of the whole existing Mathias clan, who from time to time have been prominent in the public life of their shire, in the armed forces, and at the bar." (1)

From these early records we see that the Mathias family had an early leaning to the Protestant sects.

Mr. Williams feels "the obvious conclusion is that the distribution point of the Mathias family occurred in the early 18th century and subsequently spread to adjoining parishes and beyond." (2)

"From the mansion and estate in Pembrokeshire, Mathias descendants gradually carried westward into Carmarthenshire and eventually along the Towy River valley, upstream to the parishes of Abergwili (where our ancestors were first located) to Llanegwad and surrounding parishes as well as Llanfynydd where Mr. Williams found a Mathias entry as early as 1729 (buried David Mathias). It is impossible to say whether he was born there since the Register commences in 1694, or if he was an immigrant.

One reason for our earlier failure to trace information on the forebears of Thomas Mathias --- our maternal great grandfather --- was that our researches had been limited to the bishops transcripts (3) and other civic sources in Abergwili and the surrounding parishes.

With this new knowledge of the Congregational leanings of the early (4) Mathias families, we now turned to the non-conformist church records that are available. Mr. Williams gives the following account of the turning point in our breakthrough in his final report.

"Recalling that a Thomas Mathias and his wife had been received at Capal Isaac Congregational chapel as members in 1792/4 and the Capel Isaac was on the bottom end of Lanfynydd parish, it occurred to me that possibly some earlier generation of the family had Congregational leanings and had once come from a parish in Carms or Pembs where the Congregational movement was in strength."

(1) See Supplement for further details.

(2) Final Report

(3) Anglican Church of Wales

(4) "Now the Congregationalists who followed soon after the Baptists, are the eralists of the Welsh denominations, their adherents having been much in evidence in certain pockets of the country-side from 1662, and even earlier. It was around 1700 that they actually set up the first buildings, the chapels, in which they could worship, as an alternative to the parish churches. They had suffered much persecution, and even imprisonment in the previous generations, in an attempt to drive them into the Anglican churches ... These untold sufferings had bred in them a moral and spiritual toughness which at long last enabled them to erect chapels where they could freely worship as their hearts and consciences directed them." (Final Report, page 2)

"The more famous of these early chapels were few in number and their congregations were drawn from a very long distance and from many parishes in a vast circle around each chapel. Notable ones in Carmarthenshire in the early 18th century are:

Capel Isaac (at the junction of the parishes of Llanfynydd; Llandelio-fawr; and Llangathan.

Pant-tag (in Aber-gwilly parish.) Its daughter chapel at Peniel Llanllaw-ddog was erected in 1809. Here was baptized your Daniel Mathias. in 1833.

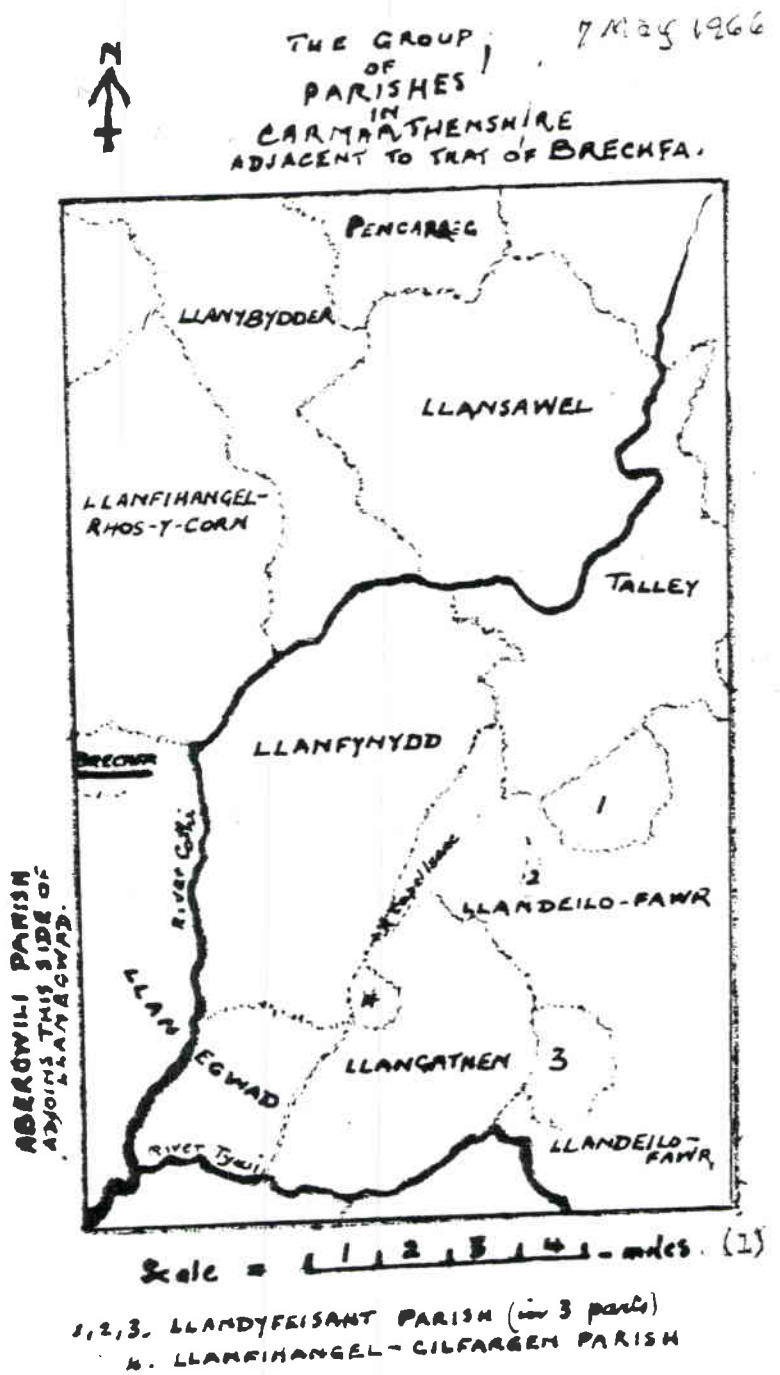
Pencadar in Llanfihangel-Ierorth, and also known as Llanfihangel-ar-Arth, parish.

Crug-y-bar (in Cymwyl Gaco parish.

Henllan (in Henllan-Amgoed parish in West Carmarthenshire on the border very close to Pembrokeshire.

"Searches of the parochial records of these Anglican churches in each of the parishes where these early chapels stood was now undertaken. It was only when the last parish, that of Henllan-Amgoed, held with the parish of Eglwys Fawr a church to the north of it as one living, was tackled, that at long weary last, the breakthrough was achieved." (1)

(1) Mr. William's "Final Report"



"The Bishop's Transcripts of this parish, Henllan-Angoed, commencing with 1672, are a very broken series, there being serious gaps representing missing parchments. Fortunately, the one for 1757 (the year in which John Mathias is calculated to have been born) survives and has this entry:-

'An account of the Christening; Burials and Marriages in the parish of Hellan-Angoed in the year 1757 taken out of the Parish's white book April 17, 1758.  
Benj. Twynning, Rector

Then follows:-

'John Matias was christened ye April 3rd.'

'Sarah Mathias was christened Feby, ye 6th.'

"The father's name is not given, sad to relate, but going back through the broken series very carefully two more highly important items were discovered:

1744 Oct 12 Marriage John Mathias and Mary Griffith.  
married  
Benj. Twynning, Rector

"In my considered opinion, these must be the parents of your ancestor John Mathias, who died at Abergwili in 1845, and whose christening took place at Henllan Angoed parish church on the 3rd of April 1757, we now know for certain. I cannot say if the Sarah Mathias, baptised in the same church in the same year, namely 6th Feby. was his siter or a cousin...

"The missing years in these transcriptions are:- 1674; 1677; 1686; 1689-1692; 1697-1707; 1710-1712; 1715; 1760 - 1761; 1764-1767; 1771; 1778-1779. Hellan Congregational Chapel was first built in 1707. As a result of these serious gaps it is impossible to construct or to re-construct a full family group. I had hoped that the parish registers might have enabled me to supply the deficiencies, but on approaching the present rector, the Rev. T. Davies, he gave me the calamitous news that all the parish registers prior to 1813 have disappeared." (1)

And so we see that for all intents and purposes the known family history of great grandfather Thomas Mathias began with the marriage of John Mathias (whom we shall designate as John I --- there were to be four John Mathiases in a direct line) and Mary Griffith, April 3, 1757, at Hellan Angoed in western Carmarthenshire.

Whether or not John I was born there is not known, but it was the family residence (estate) for many years. We have the record of only one of his children, a son, christened there April 3, 1757, John II. If there were other children we have not found them to date.

---

(1) "Final Report, May 1966

John II married Mary Michael, but when and where remains unsolved. Her death certificate states she died on the 14 of December 1854 at the age of 83 at Llain Cefnhengil, (1)

The circumstances which led to John II's move from Henllan, where he was born, to Llafynydd are not known, but Mr. Williams, with his knowledge of the times, offers a most plausible explanation, which he gives in his "Final Report."

#### THE MOVEMENT FROM HENLLAN TO LLANFYNYDD

"Pembrokeshire was noted as a great stock-raising County from 1650 to the coming of the railways in the Tywi Valley (2) in 1858. The black cattle of Pembroke, notably the breed known as the Castle Martin breed (after a village of that name in South Pems) was justly celebrated.

"These were exported on the hoof to the great English fairs held in the spring and autumn (fall) at places like Barnet, in Kent; Northampton; and Smithfield Market in London.

"For this purpose the services of blacksmiths were in great demand for making the small plates and nails with which the cattle were shod in preparation for their journeys of about 250 miles. These plates, nailed in pairs in each hoof, were known in Wales as 'cues.' A great part of the smith's work in winter was making cues and nails in readiness for the spring demands.

"When the time came, if he did not live right on one of the recognized routes (tails is your word I believe) then he filled a huge leather bag with the manufactures and his tools, slung it over his shoulder and walked to appointed places where the cattle came to as a collecting center, usually a village (3), or else to the well-known places where they stopped overnight on their journey. It is reckoned that herds, accompanied by the drovers also on foot, should cover 20 miles each day arriving at their destination in England at the end of a fortnight.

"I was very interested in the photograph of your grand-father's smithy and to note the frame used to raise cattle off the ground for shoeing purposes. (4) The method adopted in Wales at this time was different. A rope loop was placed around the head at the base of the horns and used to bring the cattle to the ground where they were turned on their backs with their legs in the air. A long stout pole was then placed between them from nose to tail and the legs tied to it. After this was completed the shoeing operation was then carried out, and the animal finally set free. It has been said that a good smith could shoe as many as forty head each day and keep it up for days on end. This short account will give you some idea how your great-great-grandfather, John Mathias II and some of his sons, notably Daniel, earned their livelihood in Wales just at the time Thomas and his family emigrated. "

---

(1) See footnote (2) on page 25

(2) Spelled Towy in maps

(3) See reference in quote from "Wales, Land of Bards," page 4 of this writing, "Geese fitted with pitch shoes."

(4) I had sent Mr. Williams a copy of my biography of Zillah Mathias Rees



Mr. Williams' map and notations. See simplified map on page 38 also page iv.

"The question now arises, when and why did John Mathias II leave his native parish of Henllan. No definite answer is possible on the evidence in hand, but one can very safely say that an older member of the Mathias family, possibly a brother of his father, or his father's uncle, had already followed one of the better known cattle tracks out of Pembroke through northern Carmarthenshire, and finding a lucrative position for the pursuit of his trade in Llanfynydd parish had settled some time before 1723. It is possible that your John II was apprenticed to his calling with this relative at Llanfynydd, and that it was here that he met with Mary Michael. There was a strong nucleus of Michaels in Llanfynydd at that time, and subsequently married her...

"I have made strenuous searches and cannot trace the bride or the record of the marriage. If young John had, on occasion, accompanied a cattle herd to and from England, he could have met Mary scores of miles away from Llanfynydd. On the other hand, he could have met and married her anywhere on the route homewards from Llanfynydd to Hellan. I inclose herewith a small map (taken from the official guide of Carmarthen Council District) and have marked on it in red the sites of the early Congregational Chapels, as well as the routes. There are two parishes on this route whose registers I have not searched... They are Llanboidy and Llanwinio. Also Llanpunsaint, the vicar was not there.

"The obvious conclusion is that the distribution point of the Mathias family in the early 18th century and its subsequent spread to the Towy valley can be traced to the settlement of a family (from Pembrokeshire) probably in the parish of Llanfynydd at some time before 1725. In this year occurs the record of a burial of a David Mathias in 1723. On the other hand, the earliest baptism of a Mathias at the parish of Llanfynydd is as late as 1734, when a David, son of a Thomas Mathias was christened there July 10, 1734."

There are conflicting dates in the family records of Mary's birth. "There are three Mary Michaels in the Llanfynydd Abstracts who were christened there between 1769 and 1785, whilst an earlier one was buried there in 1742. I could wish for a little more corroborating evidence to make my conjecture proof, but I am firmly of the opinion that the following entry is far more likely to be that relating to the wife of your John Mathias than any other discovered." (7 May Letter)

"1752/60 Oct. 11 baptised Mary da of John William Michael". "It will be noted that when her sister Elizabeth was christened in 1763 the father's name is given simply as John Michaels."

Unfortunate as it is that we have not been more certain of Mary's birth date, we accept this at least tentively. (D)

For further data on the Michaels family see Mr. Williams' letters.

From other sources we have gathered enough data to piece together a partial picture of their family.

---

(1) See footnote note (2) Page 25 for more on Mary Michael

# JOHN & MARY MATHIAS FAMILY

Unfortunate as it is that we have been unable to trace the date and place of the marriage of John II and Mary Michael, we may assume the marriage took place in Abergwilly as can be deducted from the baptismal record of their second son, Daniel, as recorded on the following page. The underscoring is mine, not in the original record. It was customary for marriages to take place in the bride's home parish.

So, on one of John's trips from Henllan Amgoed to the British fairs with the cattle (1), he very well could have met Mary Michael in Abergwilly in the Towy Valley and married her there. We note in the Daniel record that John II is listed as a smith, and later records confirm this. He had a smithy on the Llanecfngengel property (it is spelled variously in different records) which was his home for the rest of his life, (2) and we believe all of their children were born there.

John II and Mary were the parents of nine known children (3)--- four sons and five daughters. The dates of their births are incomplete; especially is this true of the daughters, listed here, though not necessarily in the order of their births. (4) They were 1) Jane --- married to a John Daniels; 2) Sarah; 3) Mary --- married to Henry Mathews (5); 4) Rachel; and Margaret -- married to William Michael, probably a relative of her mother, Mary Michael.

The date of the birth of John and Mary's first son is not known. He was named after his father, so we will designate him as John III.

John III married Anne Jones of Brechfa (6) on the 19th of March 1819, and they had five children as reported by Mr. Williams in his letter of November 3, 1965.

"Recently, whilst examining the Brechfa Paris Register I came across the following:-

1819	June	1	Bapt.	Anne	dau. of	John and Anne Mathias, Gilfach-Meredith."
1822	Feb.	3	"	John	son	" " " " " "
1824	Jan.	11	"	Anne	dau.	" " " " " "
1826	July	22	Buried	David	son	" " " " " "
1828	Dec.	29	Bapt.	David	son	" " " " " "

This would indicate that the Gilfach-Meredith farm near Brechfa was John III's home for at least the first years of his married life. Nothing more is known of him.

(1) See map of Carmarthen Rural District, page 22 and 38

(2) See pictures on pages 43, 44, 45

(3) In his final report, Mr. Williams refers to John and Mary's ten children.

(4) This information arrived at through the baptismal records done for the family.

(5) This name was poorly written; first listed as Henry Mathias, but later corrected by the Genealogical Society Research department as Mathews.

(6) Brechfa is a hamlet and parish in Carmarthen County,  $9\frac{1}{2}$  miles NE of Carmarthen town on the river Cothi. We note his marriage was in Brechfa, his wife's home territory.



We learn the birth date of John and Mary's second son, Daniel, from his baptism record, quoted as being June 1799, in both Sister Musgrove's and Mr. Williams' research notations.

Sister Musgrove's is more complete and is here recorded:

"Pant-gwyn Chapel, Welsh Calvinistic Methodists, Abergwili, Carms.  
Baptized 25 Jan. 1833

Born June 1799 Daniel Mathias, son of John, a smith, and  
Mary Michal, a spinster of Llain Ceven Hengil, Abergwili (1)  
by John Evans of Nantygargig

We are also indebted to Sister Musgrove for the marriage record of Daniel:  
Md. Daniel Mathias of Abergwili and Elizabeth Job, Llampumpsait Par.  
2 February 1827 (2)

She has also supplied the following notation on three of their five children:

"Pant-gwyn Chapel, Welsh Calvinistic Methodist, Abergwili, Carms.  
born 21 November 1831; baptized 25 January 1833

Eliza (Elizabeth) Mathias, daughter of Daniel, a smith, and  
Elizabeth, formerly Job, spinster of Coed-y-Cestill  
by John Evans of Nantygargig

We note Eliza's baptism is the same date as her father's (Daniel's).  
Mr. Williams suggests that Daniel's baptism at age 34 "was the result of pressure from his wife, Elizabeth Job, daughter of a very famous and strong Calvinistic family." (3)

"Born 2 August 1834; baptized 2 August 1834

John (Job) Mathias, son of Daniel, a smith, and Elizabeth of  
Llain Hengil, Abergwili."

"Born 12 August 1836; baptized 13 November 1836  
Rachel, daughter of the same."

The births of David, about 1837, and of Daniel, 1842, according to their ages given in the 1841 and 1851 census records, complete the Daniel-Elizabeth Mathias family.

The census listing of 1841 gives some additional data on the John II and Daniel Mathias families:

1841 Census: Daniel Mathias Family, Abergwili, Carms.  
Abode: Lain hengil

Head: Daniel Mathias	md.	age 40	smith
Wife: Elizabeth Mathias	md.	age 38	
Dau : Elizabeth Mathias		age 9	
Son : John Mathias		age 7	farm laborer
Dau : Rachel Mathias		age 5	
Son : David Mathias		age 2	
<u>John Mathias</u>		age 84	
Han Job		age 71	ind. (4)

(1) This would seem to indicate that Mary's home before her marriage to John II was at Llain-Cefn-Hengil, and may explain why it later became their home.

(2) Llampumpsaint: a parish and village  $9\frac{1}{2}$  miles north of Carmarther town.

(3) For information on the Job family see Mr. Williams' letter file.

(4) We have the record of a Anna Job's death, March 1, 1846, at age 77, widow of John Job, weaver. Han could be Anna or Hannah, the mother of Elizabeth.

This listing would indicate that John Mathias II was living with Daniel who is now listed as "head of the family," with John II at age 84.

The "Han" (Anna or Hannah) Job may well be Elizabeth's mother, also with the Daniel Mathias family. An Ann Job, widow of John Job, weaver, died on March 1, 1846, age 77, according to her death certificate.

Ten years later, 1851, we find the following census record:

1851	Laincfnhangil				
	H. Daniel Mathias	married	52	master	blacksmith
	W. Elizabeth	"	49		
	d. Rachel		14		
	s. Dan		9		
	At Gil				
	sr't John Mathias	unmd	17	farm	laborer
	At Cefnhenllan				
	David Mathias	unmd.	adult	farm	laborer Born Abergwili

Whether this David is Daniel's son is not clear. He is enumerated along with the family although at a different location. He would have been twelve, capable of a man's work in those days. Daughter Elizabeth would be nineteen and possibly married or no longer at home for other reasons.

We also noted that the children of Daniel and Elizabeth were christened at Pantgwyn Chapel in Abergwili and their parents' "abode" is Llain Ceven Hengel, which is confirmed in the 1841 and 1851 census records.

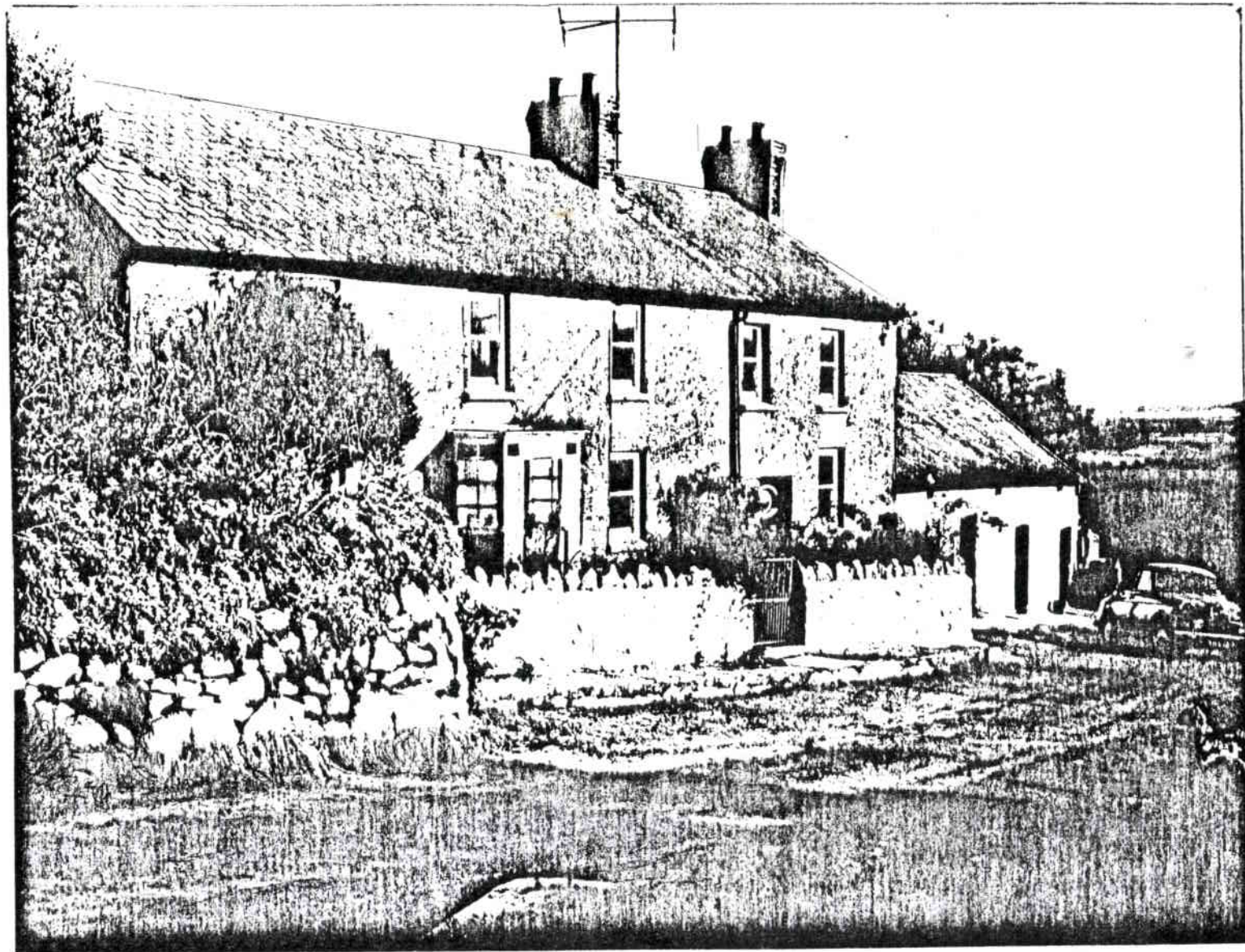
These foregoing census records reveal that Daniel, like his father, John II, was a blacksmith by trade, a master smith according to the 1851 listing, still living at the family home at Llain Hengil, Hamlet Hengel in Abergwily Parish. Daniel very probably served his apprenticeship under his father's tuition. Comments Mr. Williams: "Your ancestor, John Mathias (II) and his family seemed to have lived on a corner of the George Jeremy farm of Hengil-uchaf (1), which was probably a smithy."

In May, 1966, in concluding his research on our Mathias kindred, Mr. Williams made personal visits to the surviving members of our Mathias and Jeremy families of Abergwili and Llanegwad, and hired a photographer to take pictures of places associated with our Mathias kin. He sent them to me in a fine picture album with the following inscription:

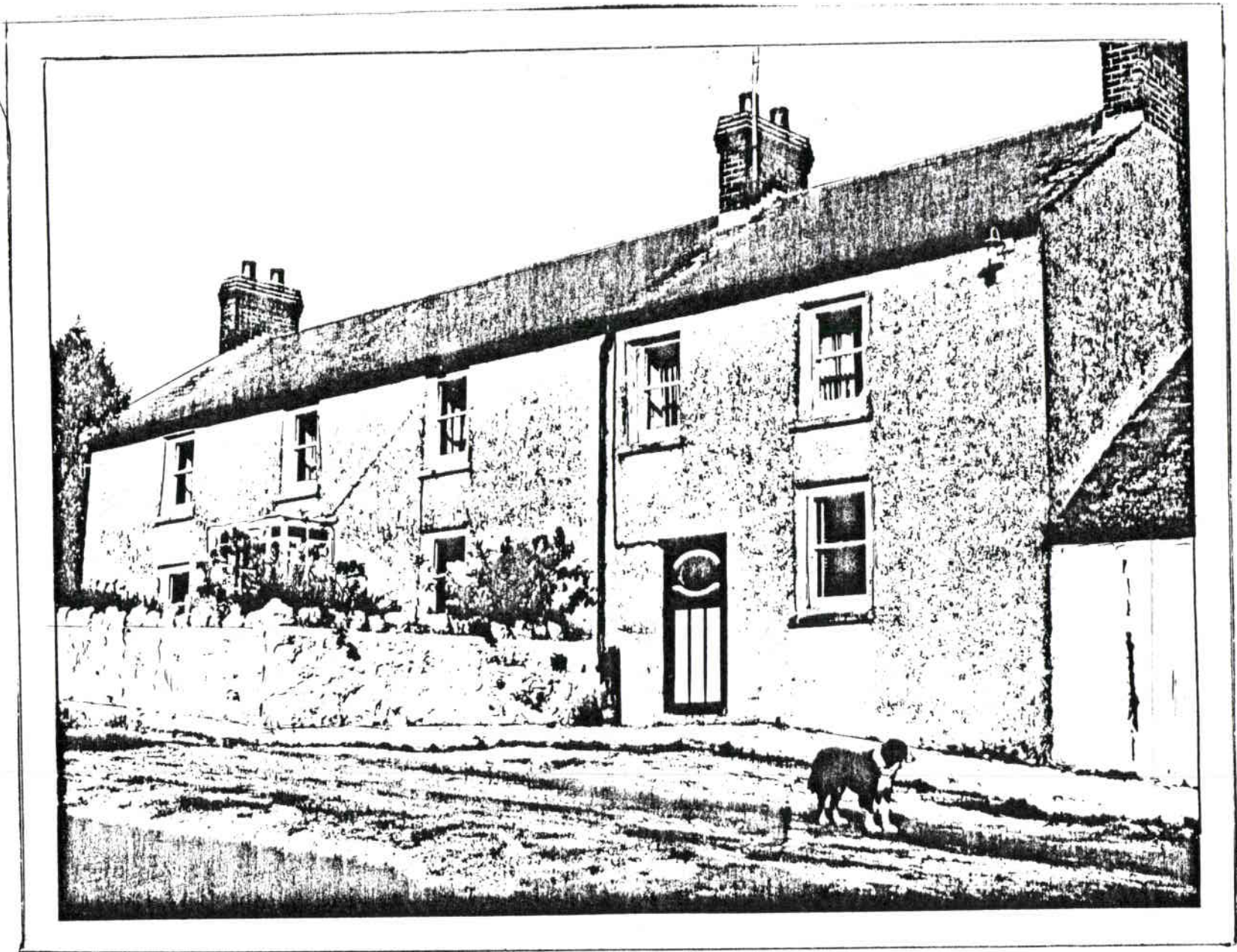
- 
- (1) Pictures on pages 27, 28, 29. Note the modern touch in what seems to be a television aerial.  
Hengil-uchaf was one of three farms, Hengil-uchaf Upper); Hengil-gorol (middle); and Hengil-isaf (lower) part of the Carreg-llys farm of the Jeremy family. Page 27



CARREG-LLYS FARMHOUSE.



HENGIL-UCHAF FARMHOUSE.



*HENGIL-UCHAF.*

Church House  
 Llansadwrn  
 Carmarthenshire  
 South Wales, G.B.  
 22nd Nov. 1966

Miss Leah Woolley  
 3169 Hope Street  
 Huntington Park  
 California, U.S.A. 90255

Dear Miss Woolley,

Enclosed is the album of photographs of the homes and churches closely associated with your grand and great-grandparents in Wales before the members of the family emigrated in the middle of the last century.

They have come out very well indeed and I trust that they will become a family heirloom and treasure.

With kind regards,

sincerely yours ,

(signature)

Rhys Dafys Williams (1)

I am herein reproducing and including with this writing most of the pictures from this album, with Mr. Williams' explanatory notations.

At the same time the pictures were taken, Mr. Williams went more than "the second mile," looking up some of the surviving Mathias and Jeremy descendants. He wrote in May, 1966, "Having located some of your Mathias and Jeremy relatives now living in this County, I enclose an account - a very interesting account - of the interview I had yesterday with two of them. The old people are truly representative of the earlier generation of Welsh country folk; full of charm, gentleness, and a genuine and natural courtesy. I thoroughly enjoyed an hour or two with them."

"Interview with Miss Elizabeth Jeremy, formerly of Carreg-llys farm Abergwili, now of Goleu-fryn, Nantgaredig, Carmarthenshire and Mr. John Davies, brother-in-law of the foregoing, formerly married to her elder sister, Mary Jeremy. He was born and brought up at a neighboring farm, Wern-drefi, but after marriage went to live at Carreg-llys with his in-laws. After the death of his wife, he took up residence with Elizabeth, who now keeps house for them both at Goleu-fryn." (See pictures pages 31 & 32)

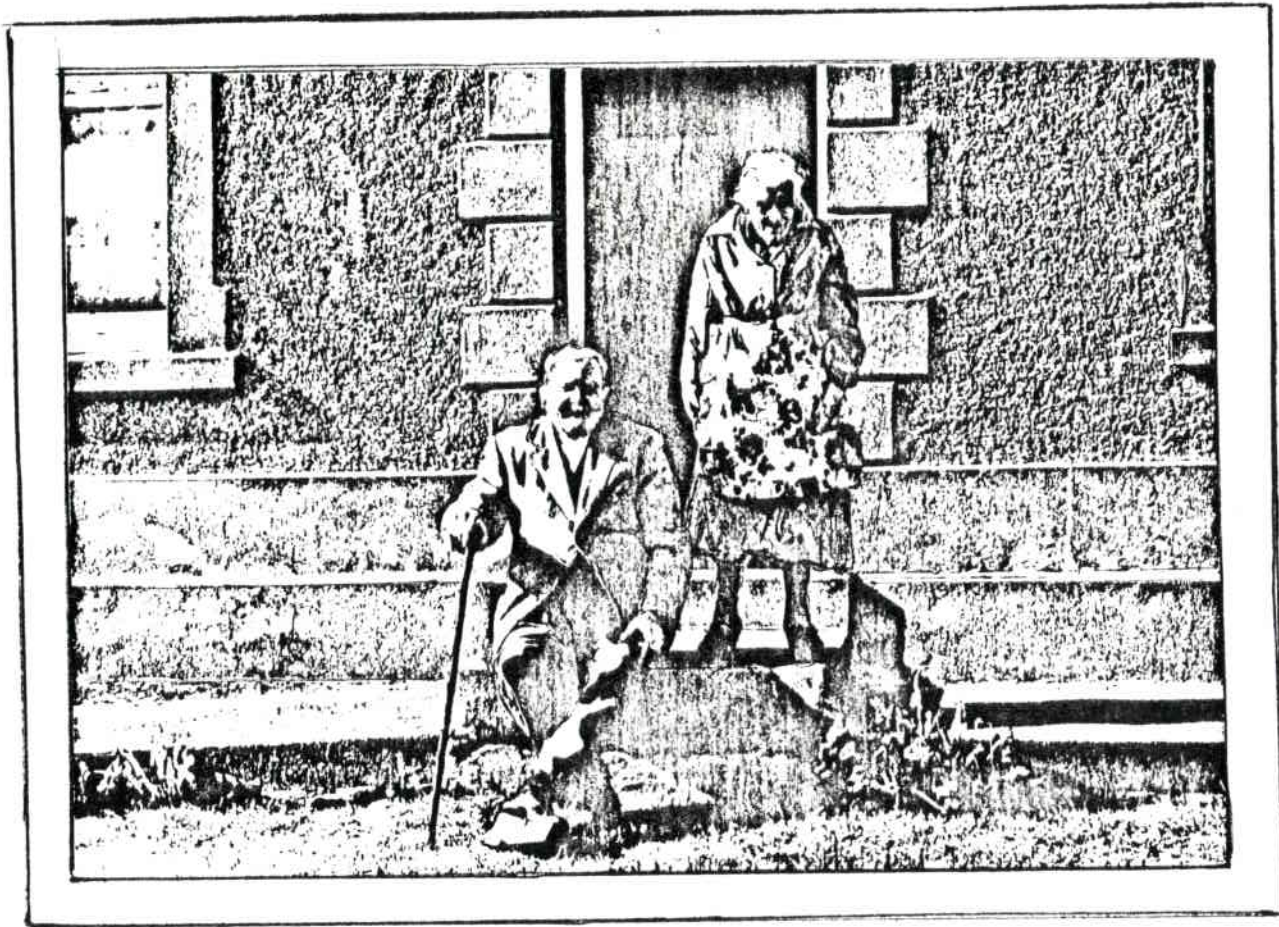
Following is Mr. Williams' account of his visit with them.

---

(1) Pictures the work of: Photos Preswyl Hedd  
 3 Brynllloi Road  
 Glanamau, Carmar.



GOLEU-FRYN, NANTGAREDIG Village.  
(where Miss ELIZABETH JEREMY & her brother-in-law,  
Mr JOHN DAVIES now live.)



Miss ELIZABETH JEREMY & Mr JOHN DAVIES,  
formerly married to MARY JEREMY.  
(The last members of the JEREMY Family to farm  
CARREG-LLYS, Abergwili.)



"Having found that the last of the Jeremys, so long associated with Carreg-lllys (150 years), had quit farming it about 20 years ago, because of advancing age and with no children to follow on, and that they were now in retirement at Goleu-fryn House, close to Nantgaredig village, I called to see them. I found them remarkably well-preserved considering their great age; Mr. John Davis ("Jack") being over 84, and Miss Elizabeth Jeremy over 83 years old. Their mental facilities and their memories are perfect, and, both hailing from very old-established families in the neighborhood, they have between them a great store of local lore about old families and old homes, some of the latter no longer extant.

"I told them that I was making enquiries on behalf of the descendants of John Mathias, blacksmith, who hailed from somewhere around these parts, and that he had at least one son who followed him in the same craft, Daniel Mathias. Immediately I mentioned the last name, J.D.'s eyes flashed: 'The last Daniel Mathias, blacksmith, died about two years ago, although he had given up the trade some years before that. His widow, Phebe Mathias, now lives in Catherine Street, Carmarthen town, but I do not know the number of the house.'

"This was a good start, and further enquiries elicited the information that this Daniel Mathias was the son of an older Daniel Mathias (probably the 9 year-old "boy Dan", son of Daniel Mathias, brother of Thomas on the 1851 census record,) also a blacksmith. The elder one was a tall, well-built, giant of a man, whom he (J.D.) remembered seeing in his young days going to worship at Abergwili's Church's chapel-of-ease, near Carreg-lllys known as Llan-fihangel-uwch-Gwili. (St. Michael's-above-Gwili.) Both carried on their trade at the same smithy, and they were the last to occupy it, known as: "Lleine Smithy." In going to Carreg-lllys, before calling on them, I had passed the smithy, close to Pant-Gwyn (Calv Meth.) Chapel, still in good state of repair but locked up and obviously disused, near the former Llan, Cefn Hengil." ( See pictures pages 45,50)

"Neither had heard any mention of a connected Mathias who had emigrated to America, neither had they heard of any connection between the Jeremys and the Mathiases by marriage. I was not surprised at this, the event was much too far back in time. Making a note to seek out Mrs. Phoebe Mathias at an early opportunity I turned to the Jeremy family itself. Yes, they had the old Carreg-lllys family Bibles, two of them. The oldest was that of Thomas Jeremy (brother of the Elizabeth Jeremy in the patron's ancestry.)

"They produced this carefully kept volume and very readily allowed me to transcribe the notes written in it in Thomas Jeremy's firm and clear hand. They were written in the English language, a tongue which was alien to him as a Welsh-speaking Welshman. A custom has grown up in Wales from times immemorial that all 'business records' are set down in this foreign tongue, and there is no doubt that Thomas Jeremy, like most of his kind, was fully fluent and literate in his own language, Welsh, fifty years and more before a general system of education, sponsored by the government, had begun its work in Wales. Evidently Thomas Jeremy had had some private tuition before he could use the English language as correctly as he does. A Bible was a popular gift to a young married couple in the old days and this may have been such a one." (1)

---

(1) Mr. Williams here inclosed his notes from the Bible; See his letter file.

"Mr. John Davies has a quick and comprehensive mind. I asked him for 'Penbryngarn' a tenement (1) associated with your ancestor Thomas Mathias, where he lived when some of his children were christened. It is about half-way between Pantgwyn Chapel and Pant-teg Chapel (2) overlooking the latter on a slope of one of the high hills surrounding Pant-teg. He could not locate 'Cae'rbyn, Llanegwad,' another address associated with him and his family. Regarding 'Cilwaun' he was of the opinion that it must be a small holding at Felin-gwn village, its land now merged with (2) an adjoining farm, known as: Tirwaun. Never heard the name 'Cilwein' (colloquial) for it. In the Tithe Map of 1839 it is listed as Ty'n-y-Waun, and early in the year was occupied by a Dianah Hughes. It is a small farm of 42 acres, and it is now fairly clear that Thomas Mathias must have entered into the tenency in Michaelmas (Sept. 29) 1839, the usual time for a change of tenent. His children Zillah (Dec. 1839) and Jonah (Sept. 1843) were born there. The landlord's name in 1839/41 was John Hensleigh Allen.

"As soon as I can find time I will see what Mathias contacts and what Mathias information I can glean from Mrs. Phoebe Mathias, of Carmarthen!",

In Mr. Williams' letter of May, 1966, he wrote:..."I now send on particulars of what transpired when I succeeded in tracing the address of Mrs. Phoebe Mathias, of Carmarthen town and called on her....

INTERVIEW WITH:

Mrs. Phoebe Mathias, now of 49 St. Catherine Street, Carmarthen, Carm. late of Lleine, FELIN WLN (White Hill), in the County of Carmarthenshire Wales, G.B.

"As promised in my letter of the 27 May, the opportunity of having an interview with Mrs. Phebe Mathias, now of 49 St. Catherine Street, Carmarthen, late of Llein Fekin-wen (White Hill), in the County of Carmarthen, Wales, G.B., came sooner than I anticipated. She is, of course, the widow of Daniel Mathias, the last blacksmith of this line who carried on the trade at Lleine Smithy (formerly known as Ll ain, Cefn Hengil").... It is a little sad to note that with his passing there passed away the last member of the Mathias kindred who had settled in the three adjoining parishes of Llanfynydd; Llanegwad; and Abergwili from a date before 1723 ... She remarked that it was a great sorrow to them that they had no children.

---

(1) Tenement: A habitation or dwelling place held of another.

(2) Pant-gwyn, Calvinistic-Methodist Chapel, or Capel Gwyn, as it is often called, stands a half mile or more above the village of Felin-gwn (White Mill) and that village or small hamlet is about half way between Abergwili and Nantgardig (another village), and 3 or 4 miles from Carmarthen town on the road to Llandeilo town, which is 15 miles from Carmarthen.

Pant-teg: on the border of Llanegwad but actually in Abergwili, presided over by the Rev. David Davies.

"The Mathias family Bible did not come into her husband's possession on the death of his parents, and she assumes that one of the older brothers or sisters had it. She told me that her husband's father was also named Daniel Mathias, and she believes that her husband's grand-father was also christened with the same name. (This must be the Daniel Mathias who was the brother of the patron's great grandfather, Thomas Mathias. She knew Pen-bryn-garw well, (p.55) as it was quite near to Llein (about  $\frac{1}{2}$  mile). Its name has now been changed to Bryn-havddgar. She never heard her husband say that his grand-father's brother had once lived there.

"Her husband was one of eight children, and she gave me all the information about them that she could recollect. (1)

"I gather from Mrs. Mathias that the death of her husband had faced her with the necessity of selling Llaine, which they owned. In addition to the house and the smithy it comprised a small farm of about 10 acres, enabling them to keep 3 or 4 cows, chickens, etc. to help out the trade in the smithy. She could not cope with the farming side after his death and, as he was too old to be accepted into the National Health & Pension system when it was inaugurated in the 1950's, with the consequence that he was not entitled to an Old Age Pension as of right....

"She now makes a livelihood by boarding and lodging young men who work in the town and are away from home... The little house looks very clean and comfortable, and I feel sure she is careful and a thrifty manager, who provides these youngsters with a real home from home."

How fortunate we are to have this up-to-date information on the Mathias family history, and we owe much to the interest and diligence Mr. Williams showed in his research for us.

- (1) "David Mathias, eldest son, kept a public house (an inn) at the village of Pembre, in So. Carmarthenshire, about 4 miles from Llanelli town. He was married and had children but she does not think any of the family are left at Pembre. His wife was a native of Pembre parish, and he followed his blacksmith's trade for local farmers as well as keeping the inn known as : The Butcher's Arms, Pembre, Nr.Llanelli, Carms.
- Tom Mathias, unmarried, now dead, kept a grocery business at Swansea (large town of 180,000 persons) Glamorganshire.
- William Mathias, died when he was 9 years old. Buried, Abergwili
- Rachel Mathias, unmarried, died at age of 83, buried at Abergwili. She was a seamstress.
- Anne Mathias, unmarried, never left home. Dead. Buried Abergwili.
- Elizabeth Mathias, married a Lewis of Clos-glas, Abergwili. Has a son, retired, in London - David Lewis. Mrs. Lewis had been Head Cook at the High School, Carmarthen town. It is not clear from my notes when she died. Her son must be in his middle sixties, having retired two years ago.
- Hannah Mathias. She, too, lived somewhere near Llanelli, but where exactly she did not know, and had never met her. Her husband had often told her that Hannah had no children either."

Mr. Williams concludes the foregoing report on his interviews with the living survivors of the Mathias family (1966) with the following comment:

"With this final contribution, my conscience is now clear that nothing that could be or should be done to resolve the parton's difficulties has been neglected. She will note that although the first Daniel Mathias and his family were adherents of the Methodist cause at Pant-Gwyn, the last two generations had been staunch Anglicans, possibly due the influence of wives."

However, a later letter from Mr. Williams, dated October 3, 1966, brought this additional information on Daniel and his family.

"As I was at Abergwili this week end I turned into the church (1) there and accidentally came across a Jeremy tombstone, and discovering that of Daniel Mathias, brother of your ancestor, Thomas Mathias, as well, copied them.

Er Cof am  
DANIEL MATHIAS  
Ffynnon Nicholas  
a fu farw are  
10 Mehefin ar  
yn 72 oed.

Hefyd am  
Elizabeth  
gwraig yr uchod  
a fu farw  
4 Chwefror, 1813  
yn 72 oed

Hefyd am  
Elizabeth Lewis  
merch yr uchod  
a gwraig  
Thomas Lewis, Clos-glas  
a fu farw  
2 Chwefror, 1895  
yn 55 oed

Translated: "In memory of Daniel Mathias, of Ffynnon Nicholas, who died 10 June 1867, age 72." Also of Elizabeth, his wife, who died 4 February 1873, ages 72 years. And of Elizabeth Lewis, daughter of the above named who was the wife of Thomas Lewis, Clos-glas, who died 2 February, 1895, aged 55 years.

Also the translation of the Jeremy inscription: "In memory of Elizabeth Jeremy, daughter of Thomas and Mary Jeremy, Carreg-llys, who died October 4, 1858 ages 24 years."

John and Mary Michael Mathias' third son, David, was christened about 1802. Of him we know very little. From our L.D.S. Church records of baptisms for the dead, in which Great Grandfather Thomas Mathias acted as proxy for the men, and Grandmother Zillah Mathias Rees for the women, we learn that David had a wife named Margaret, but no surname.

We also have the record of John II's death:

"Died 14 December 1845 John Mathias 88 years of old age  
blacksmith of LlainCefnhengil, Parish of Abergwili  
Carms. Wales  
David Mathias in attendance, same address."

Why it was David and not Daniel who had been with his father at his death had puzzled me at first, but the tombstone inscription indicates the Daniel had moved from Llain-cef-hengil and David had taken his place at the old family home.

And so we come to the birth of John II and Mary's fourth son, our great grandfather, Thomas Mathias.

(1) See pages 13 and 14 for pictures of Abergwili Church

# THE THOMAS MATHIAS FAMILY

Thomas was the fourth son of John II and Mary Michael Mathias, born June 6, 1808. We have no specific record of the place of his birth, but assume it was at Llain-cefn-hengil, the family home at this time. (1)

The family record book of Jonah Mathias, Thomas' son, states:

"Thomas Mathias, son of John and Mary Michael Mathias  
born June 6, 1808, in Abergwili, Carmarthenshire, Wales."

Abergwili is the name of both a parish and a village, located a mile and a half northeast of the city of Carmarthen. (2)

In giving his birthplace on his patriarchal blessing and other ordinance records, Thomas merely gave "Carmarthenshire, Wales," which is even less specific than Abergwili.

On a short form family record sheet for the John II and Mary Michael Mathias family, Mrs. Musgrove listed "John Mathias of Llaincfn hengil, Abergwili, Carms," as the father of the family, with Mary Michael as the mother.

We might ask the question: How did Thomas get his name?

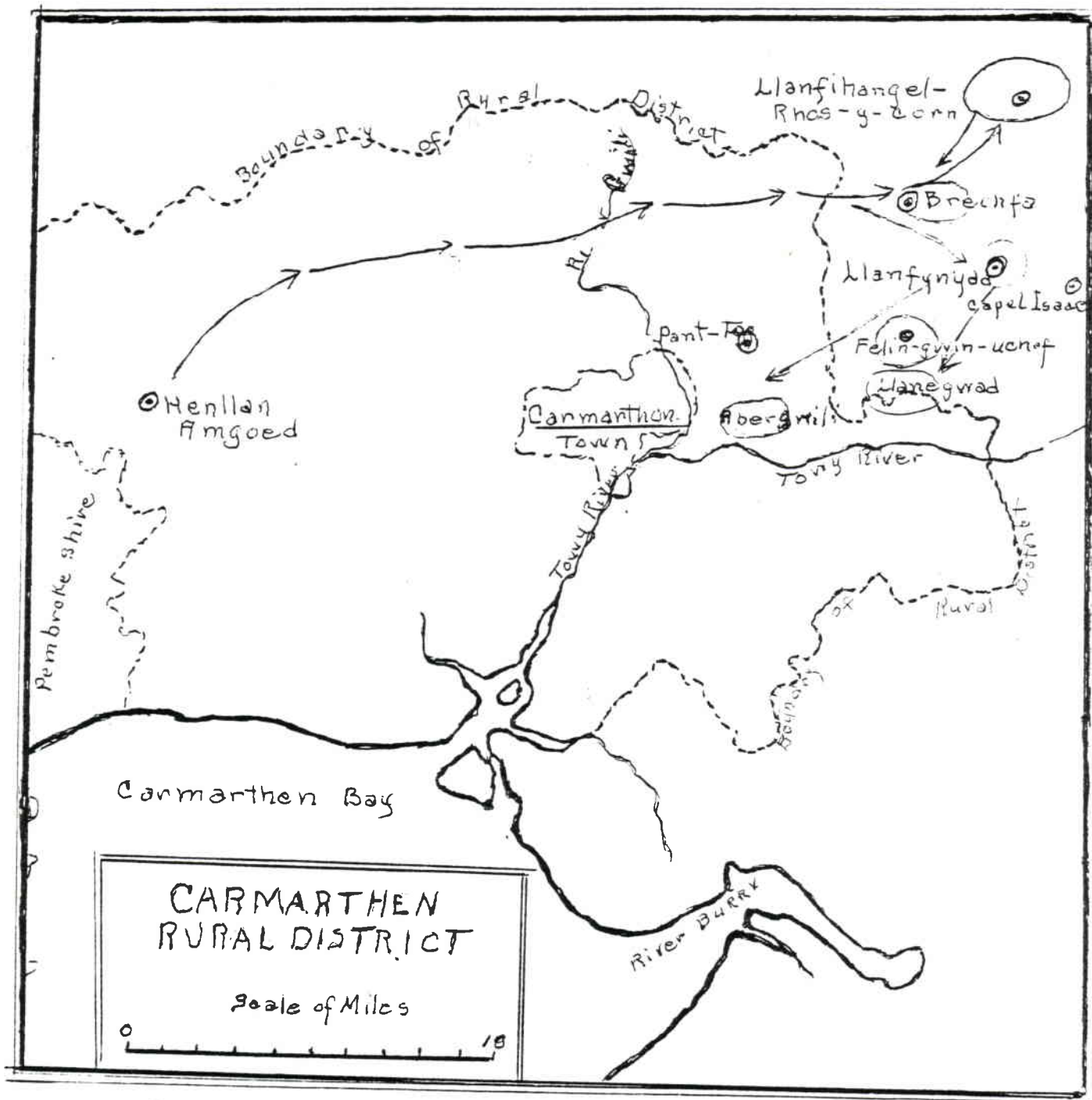
Mr. Williams believes it could have well been a family name, though it has not occurred elsewhere in the immediately known family. The earliest baptism of a William at the parish church of Llanfybydd is as late as 1784, when a David, son of a Thomas Mathias was christened there on July 10 of the year 1784.

There was the Thomas Mathias and his wife who were received at Capel Isaac Congregational Chapel as members in 1792/94 "who belonged to an earlier generation, that of John Mathias II (born c. 1758) and who may be a brother and sister-in-law of John." (letter of 29 April 1966)

---

(1) See preceding data on Llain-cefn-hengil with its various spellings and abbreviated forms.

(2) Carmarthen: "A town in Carmarthenshire, Carmarthen, and a county of itself; a municipal borough, a parish (Carmarthen St. Peter); an important riverport on the Towy River near the junction with the Gwili, and nine miles north of Carmarthen Bay." (Bartholomew's Gazateer)



The Mathias lines of Hellan-Amgoed and their probable route to the final homes in Llanfynydd, Llanegwad, and Abergwili district, 1700-1850. Known locations of places related to the Mathias and Jeremy families.

Then Mr. Williams comments: "It is significant that your great grandfather... is also named Thomas Mathias. Added to this is the patent fact that John is a popular name with three generations at least of these Llanfynydd Mathiases. All this, overwhelming inferential evidence of the relationship of those families to that of your own in Carmarthenshire." (Final report.)

That we might more truly understand and visualize what Thomas' child and young manhood was like, we need to understand his environmental background.

The industrial age was just beginning to draw people into the big cities as far as England. The two main industries in Wales were the mining of its slate and coal fields (1) and agriculture with its related stock raising and sheep herding. (See picture on page 7.)

Outside the big cities and towns, most of the land was owned by a relatively few people--- family estates of the aristocracy or other prominent, wealthy families who held title for generations. "These families in this closely woven society were zealously desirous to keep their land within the kinship," (2) although the area held by the family heritage might diminish consistently over the generations or eventually have no heir to succeed or carry it on.

These estates or very large farms were divided into smaller units, sometimes occupied by family members, which were leased --- or "let"---to tenant farmers for given periods of time to cultivate for "tithes" --- a tax of the tenth of the profits. These leases and renewal periods varied and were sometimes leased to the same tenant family for generations. (3)

Mr. Williams noted in one of his letters -- cited here by way of illustration --- "I was going through the Tithes Commutation Awards for Llanegwad in September 30, 1841, when I came across the following entry:

<u>Landowner</u>	<u>Occupier</u>	<u>Acreage</u>	<u>Tithe</u>
J.W.G. Highes	John Mathias	Hafod-y-grugyn 26 acres	10/10d

This is not our John Mathias, but illustrates the practice of the times.

A typical situation is recorded in a book Mr. Williams sent me, The Old Farmhouse. (4)

"Sometime before he left Llywele my grandfather had a quarrel with a rash and short-tempered agent of Rhydodyn estate, to which Llywele belonged. According to my father, this quarrel was at first about a very paltry matter. My grandfather had cut down a tree for a stallpost in the cowhouse without the agent's permission. And to make his objection still more foolish, it was only an alder, the poorest of the timbers. Things got from bad to worse. The man in authority evolved his own version of the story, and complained to Sir James Williams, the owner."

---

(1) Coal mining records go back to the 13th Century

(2) The Old Farmhouse page 67

(3) The Jeremy Family is a good example.

(4) The Old Farmhouse: In a letter from Mr. Williams he wrote: "Today I sent you by air mail a book by a great friend of mine, D.J. Williams M.A.D. Litt., which has become a best seller. It also deals with a single family domicile within a few miles of your own forefathers, and I am sure you will enjoy reading it, and cannot help finding parallels in many ways to the life of your grandparents, who were contemporaries of those of "D.J.," as we affectionately call him. He has just celebrated his 80th birthday."

"In the end my grandfather received notice to quit the farm that his ancestors had occupied for centuries ..."

"In course of time, Sir James came by a clearer understanding of the circumstances and withdrew the notice to quit and more than once renewed the offer to my grandfather that he might remain on the farm." (pages 62-3)

As it turned out, they were able to buy from a family which had "run out", leaving no heir to succeed to the property. The Old Farm House also tells of the "Tithé War" which resulted from the "English landlords who seemed to have little concern for their tenants except the "tithes" they collected.

Life on the farm was not easy in those days before automation, when man-power produced their living necessities --- food, shelter, clothing.

The Old Farmhouse gives us a picture of life in those early eighteenth century days.

The work began early. He tells of one occasion when the old cock--- they had no alarm clocks --- crowed prematurely early and the morning work was well underway when the shrill call to work sounded at the regular time. (Page 136)

"The family gathered for breakfast about half past seven or eight o'clock. They would already have been an hour or two at the usual early-morning jobs and would have completed them: the men would have fed the animals and mucked out under them in the winter-time; the women would have milked and drawn the cream of the previous day and made other preparations." (Page 137)

"A man could break some of the laws of the kingdom.. but the one who stayed abed instead of mustering about his work, heaven help him" even though he had come abed late from courting. (Page 138)

"For those who dwell on the land, the nature of the occupation demands that he turn his hand to all kinds of work, from midwifery for his animals to grave digger, and everything that lies between them, and most of these jobs demand a technical ability and an adroitness that are not to be obtained except through long and thorough practice being nurtured in the deep of tradition." (page 145)

As for the part of the womenfolk, he writes: "I don't believe that any class, except colliers, worked as hard as farm women, on the small farms and on the large. There was no beginning or end to their work day.." (2)

Her daily jobs of handling the milk and cream, of preparing butter and cheese, (1) some of which she may take to the nearest market town, as well as eggs in exchange for goods, services, or money, and perhaps some baked goods --- took many hours, as well as preparing the family meals from the family garden and orchard and dairy. She was also involved in drying and preserving those foods adapted for winter use. No electricity or gas supplied the heat for cooking. The open hearth and fireplace with its brick oven and crane of kettles and spiders over the coals supplied the heat for cooking. (3)

---

(1) The scullery was a room where kitchen utensils were kept and cleaned; a sort of back kitchen.

(2) Page 144, The Farm house; picture page 6 -- typical

(3) Spider: a metal frying pan with a long handle. See page 6 for picture.



In the evening when the family gathered about the open fireplace in the kitchen-dining room, and the men relaxed with their live-packed pipes and beer, her hands were busy with such handicrafts as knitting socks and hose and scarfs for the family; sewing and mending, crocketing and sampler stitching. (1)

In describing the Farmhouse, the author states that "the roof was first thatched like every house in the countryside around. Later it was slated, but walls were hardly raised and the old transom (2) beams of rough and heavy timbers were left under the ceiling... In our time the kitchen was low and dark what with the thick beams, the sides of bacon, the nests of shallots and often a rope of Breton onions. The gun in its own place and always with its muzzle pointed with painful accuracy at the tall old clock's forehead, baskets of various sizes, a bundle or two of dry wormwood and camomile, and a host of similar effects, household indispensables, hanging under the ceiling.

"In the long winter evenings, too, the white and mantled lamp had to be placed on the round small table under the mantle, where its comfortable light widened our sphere of vision.

"The wide and open chimney, at the top of which the sky could be seen, was also left untouched. Sometimes on a stormy night, a spatter of wild hailstones would succeed in descending the chimney to shoot itself out, piff-piff-puff-puff, in the flames. Up in the chimney was the crosspiece with the iron bar and links to hang the pots over the fire. Below was the wide hob. (3) My father and mother saw to it together that there was always a good fire, a coal fire in the winter usually with a good log at the back of it. In summer, it was a wood fire, just a bundle of kindling under the kettle or the oven as the need might be, set alight with a match. (4)



- 
- (1) See Welsh Costume, page 6  
 (2) Transom: a horizontal construction  
 (3) Hob: A projection at the back or side of the interior of a fireplace, serving as a shelf on which to keep things warm.  
 (4) The Old Farm House, pages 45-46 See also page 6 picture.

... "Except for the settle (1) with its long red cushion, and my grandfather's old arm chair, where my father usually sat, it was heavy oak chairs we had to sit on, in a plain style, some of them without doubt a century or two in age.

"Right in front of you as you came in through the doorway was a dresser in which you could see yourself reflected such was the effect of beeswax and elbowgrease. Upon the panels and in front of the window was a big table with the bench alongside it.

"Nearer the fire, with my father's chair to the right of it was the small round table at which the four of us sat down to our meals. (2)

There was a deep cupboard bed opening to the kitchen where the author, as a boy, and an uncle slept. It was hard to scrape out of it before the rest of the family gathered for breakfast ( p.136); and he tells an amusing incident of his uncle's having been out late courting and who was awakened late to be an inadvertant evesdropper to inquiries about him from the girl's father.

"It will be seen that our equipment of physical comfort was simple and plain compared with the urban standard of today. .... But every piece of furniture in our house — the deep meal-chests upstairs, the tallboy, the linenpress, and so on, was of local oak and the work of a local craftsman with the mark of the careful chiseling of the eighteen century along its selvedge pattern.

"And to whoever came there ... there was always a heartfelt homely welcome. " (3)

"Such was the wonderfully rich world into which I was born, a world in which there was very little anxiety about money beyond paying the way without going into debt any where; a world, too, as far as I am able to judge, where all in proportion to their age and experience, were equal as any human community can be expected to be." (Page 145)

After reading The Old Farmhouse, some 238 pages, I can easily imagine that such must have been a comparative home and home life of the John II Mathias family at Llaincefnhengil where great grandfather Thomas grew up.

We can imagine him participating more and more as he grew, in the farm work, learning those skills which were to equip him to meet in later life the challenge to "conquer the desert" in the tops of the mountains in Utah.

The pictures that follow were taken by Mr. Williams in 1966 when he visited the present location of Llain-Cefn-Hengil with its adjoining smithy, located around a turn in the road (see page 50). Without doubt it has been modernized some, at least the addition of the entrance stoop. Its present name Parc-y-Ffynnon.

---

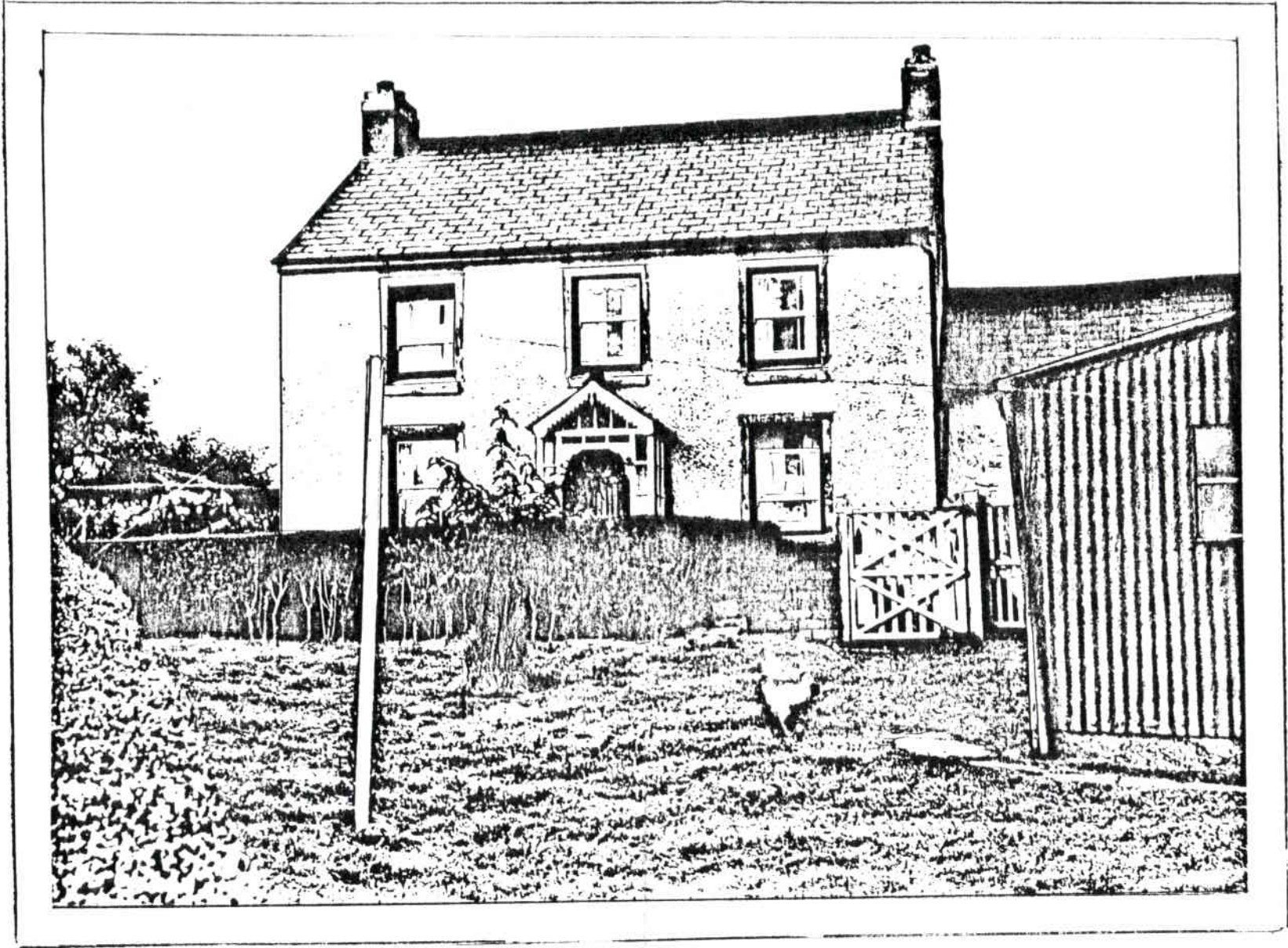
(1) Settle: a long seat or bench, generally of wood, with a high back, often with arms and sometimes having a chest from seat to floor.

(2) Pages 136 & 38

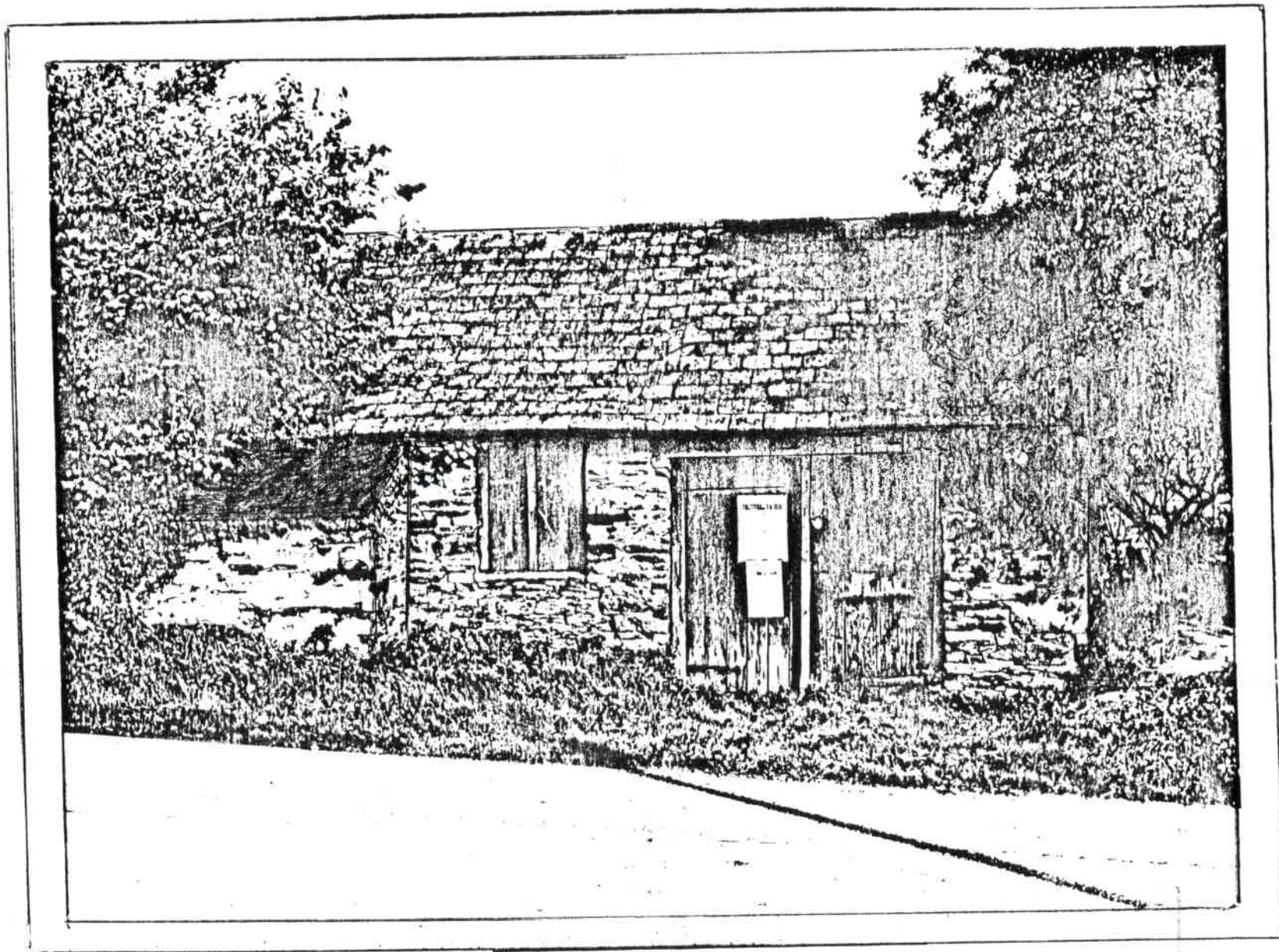
(3) Pages 54- 9



PARC-Y-FFYNNON ("WELL FIELD") formerly known as:  
LLAIN - CEFN - HENGIL.  
adjoining LLEINIAU SMITHY & held as one



PARC-Y-FFYNNON.



LLEINIAU SMITHY.

Thomas must have had some educational opportunities beyond those that his environment might offer and beyond those of the average boy of his time, though they would be limited.

Ada Mathias Reeder's letter of September 15, 1961, records: "My older brothers and sisters said that Father (Jonah, son of Thomas Mathias) burned some material, and when they asked him what it was he said it was history, but was written in Welsh and decided no one could ever read it, so burned it. No doubt it had Mathias and Welsh history as well as the founding of Brigham City. No one knew or ever will!"

We know, then, that Thomas could both read and write in his native tongue as well as in English. He held many civic and Church offices. This evidence of his literacy is significant since in those times of Thomas' youth it was common for even adults to be unable just to sign their own names, requiring a cross as signature on legal documents, even marriages, before a witness.

Until the Education Act of 1870 established the common schools, most education was offered in schools set up by clergymen and were scattered and sporadic. They were often confined to the winter months when farm activities were limited. Many were related to Sunday Schools and "cymanfacs" in near-by chapels. Then there were other things to learn about.

In speaking of his trips about the countryside with his mother, the author of the Old Farmhouse writes: ... "In that way before ever I crossed the school threshold, I began learning the geography and history of Carmarthenshire, learning much of it on the spot by my mother's side on the seat of the trap, listening to her speak of people and houses and fields and woods, of streams and rivers and lakes that we saw on that romantic and brightly colored twenty miles on those occasional journeys in which we feasted our eyes between Lladeilo and Lampeter which were for us homey and interesting places where everyone knew or at least knew of, everyone else. (Page 20)

"When I was a little older I enjoyed listening to John Jenkins with his stories of the big wide world beyond our horizon."

The setting may have been different, but we feel Thomas must have had comparable experiences. His future wife's father conducted an inn in Carmarthen town and his mother must have taken him on similar trips. Carmarthen was an important riverport and offered other attractions not common in the countryside. We know there were numerous relatives and friends to be visited, and in a household of nine children there were other opportunities for development and recreation. We can be sure there was music and song, so dear to the hearts of all Welshmen. Whether or not Thomas had a singing voice we never learned, nor do we know how well Grandmother Zillah could sing. We used to get her to sing for us "The Campbells Are Coming." Our mother had a fine contralto voice and sang in many groups. Aunt May wrote that Mother's musical talent led to "the ward using her musical talent for solo work on numerous occasions and led eventually to an invitation from the stake chorister of Box Elder stake to sing with him in the special conference sessions in the Stake tabernacle." She said Mother was the only one in the family who could sing.



16. A WELSH WEDDING—'LEAVING THE CHURCH'  
From a lithograph published by Newman & Co., c. 1850



15. A WELSH WEDDING—'THE BIDDING'  
From a lithograph published by Newman & Co., c. 1850

One month after Thomas reached his twenty-third birthday, he married Margaret Williams, daughter of William Williams, on July 1, 1831, as recorded in the records of the non-conformist Register of Abergwili Pantgwyn Chapel, Welsh Calvinist-Methodist Church, Abergwili. It is located some distance from Abergwili village, but Mr. Williams suggests, "this may have been the nearest chapel." (1)

Five key documents supply us with important data on the William Williams family: a) the parents' marriage certificate; b) the census record of 1851; c) the death certificate of William; d) Elizabeth's death certificate; and e) the birth certificate of their son, David, as well as the other children.

a) Marriage certificate:

Married William Williams of Llanegwad and  
Elizabeth Jeremy of Abergwili  
9 November 1810 at Abergwili

b) 1851 Census, St. Peter Parish, Carmarthen

Residence: Priory Street  
Head: William Williams md 72 Llanllawddog  
Wife: Elizabeth md 70 Abergwili  
Daughter: Jane unmd 24 Carmarthen  
Son: David Williams unmd. 13 H,S, Llanegwad

c) Death Certificate

William Williams male British  
Died 5 May 1861 Priory Street, Carms.  
of Abergwili, Carms., Wales  
usual residence, Abergwili  
Spouse: Mrs Elizabeth Williams

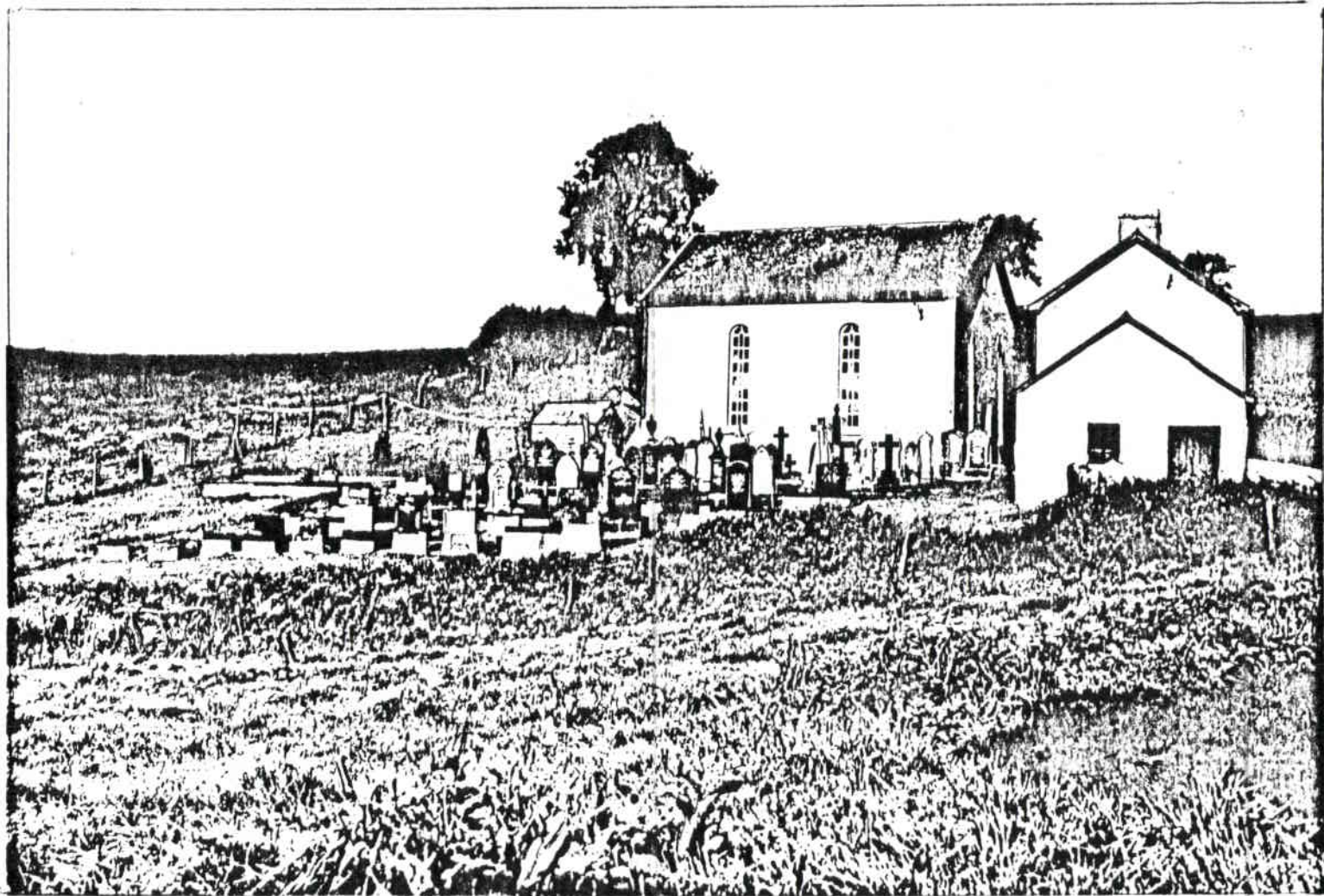
(1) "Pantgwyn Chapel, or Capel Gwyn, as it is more often called, stands a half mile or more above the village of Felinwen (White Mill), and that village or small hamlet is about half way between Abergwili and Nantgaredig (another village) and 3 or 4 miles from Carmarthen town on the road to Llandeilo town, which is 15 miles from Carmarthen.

"The hamlet of Pantgwyn is composed only of the Chapel and a few cottages. Indeed it is too small to be described as a village, and people come to worship there from great distances. The Chapel was first built in 1800. Mrs. Richards, Pantgwyn farm, made a gift of the land on which it is built... " --Mr. R.D. Williams .See pictures between pages 49-50.

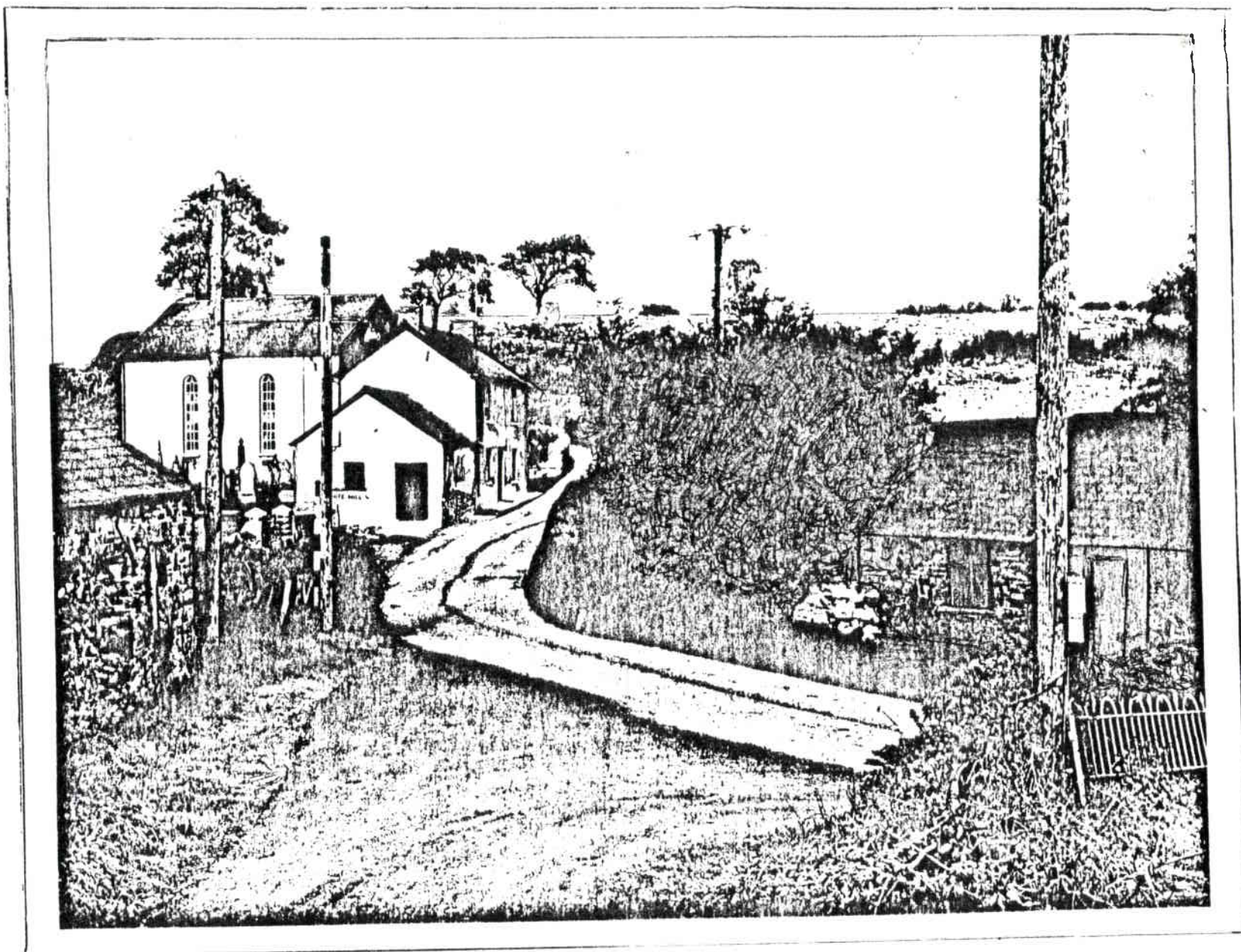
In another reference to this chapel, Mr. Williams wrote that "this beautiful little chapel was set in a romantic scene on one of the hill-tops of Abergwili at Pant-Gwyn, whose records do not go back beyond 1811, the year in which they served all connections with the Anglican church."

(Letter of May 7, 1966, page 5)





*PANT-GWYN, also known as: CAPEL GWYN, Aberawili parish.*



CAPEL GWYN and LLEINIAU SMITHY.

- d) Death Certificate of Elizabeth Williams  
 Elizabeth Williams  
 Died 5 April 1970 Priory Street, Carmarthen  
 88 years  
 widow of William Williams
- e) Children: Mrs Musgrove located the children  
 Margaret dr. William Williams and Eliza Williams  
 christened 30 Dec. 1811  
 David son of same, christened 2 April 1813 father farmer  
 Elizabeth christened 21 March 1816  
 Jane on census record 1851 unmd 24 (abt. 1827)

However, it must be noted that ages listed on census records are not reliable many times as proved by other authentic records for the same person.

From these sources we learn that Margaret's father is described as a farmer and as a victualer. The dictionary defines a "victualer" as "one who furnishes victuals or provisions," but to the British, a victualer is an innkeeper.

As we see from the record of son David's christening, 2 April 1813, his father is listed as a farmer. Some thirty years later, in the 1851 census, he is an innkeeper in Carmarthen town. From lack of any further knowledge of those years, we have no way of knowing when he undertook his business in town, though we know from his death certificate that his "usual" residence was Abergwili. It is reasonable he could have been both, being innkeeper to provide some food for his guests and family.

From the family christening records, we learn that Margaret was the oldest child in the family, but we have but little knowledge of the younger children.

How, where, when Thomas first met Margaret can only be guess work. As we already know, the John II Mathias farm and smithy were located in a corner of the Carreg-llys farm of the Jeremys, Hengil-uchaf in Abergwili. So Thomas and Margaret may have known each other from childhood.

"Margaret's mother, Elizabeth (Eliza) Williams was a Jeremy before her marriage to William and came from one of the most important families in the county." (Mr. Williams' letter follows)

#### THE JEREMY FAMILY (1)

"There were two main Jeremy stocks who have been domiciled in this County from about 1650 to date. The one, chiefly found in the parishes of Newchurch, Cynwyl Elfed, St. Peter (containing the town of Carmarthen), and Abergwili, and to lesser extent in Llanegwad, may be designated the Jeremys of BLAENIG. The other, far less numerous, seems to have been domiciled at Cerbyne farm in Llanegwad parish from the early 1700s and to have spread from thence to a number of neighboring parishes such as Brechfa: Llanfihengil-rhos-y-corn; Llanfynydd; Llanybydder, etc. They may be described, collectively, as the Jeremys of CERBYNE.

"From the BLAENIG stock there emerged along the years a number of more prominent ministers associated with the Unitarian cause and creed; others prospered greatly and amassed large fortunes in the world of business, and not a few gained high fame and honors in the academic field.

"The CERBYNE stock on the other hand, whilst it produced a number of very capable and devotional men and women, farmed much poorer land and therefore did not have the economic and financial background enabling them to produce the glittering enterprises and achievements of the BLAENIG kindred. Nonetheless, it was from this CERBYNE kindred that emerged two of the most successful missionaries of the Church of L.D.S. in Wales, two brothers Thomas and David Jeremy. David was president of the strong Brechfa branch, Thomas presided at Llanbydden.

"It is more than probable that the two stocks have a common origin in the 17th century, but the point at which the Cerbyne Jeremys branched out of the main Blaenig stock occurred some time before the beginning of parochial record-keeping in the 1670., so that it is impossible now to trace it with accuracy. The way in which JEREMY, a non-Welsh name, became during the last hundred years acclimated as the patronym of a large number of Welsh speaking and thoroughly Welsh blooded families is as interesting as the story of the parallel Mathias (again non-Welsh) name in Pembrokeshire.

"Briefly, during the troubled times of our Civil War (1642-1649) between King and Parliament, a celebrated episcopalian scholar and preacher, Dr. Jeremy Taylor D.D., sought refuge here in the Tywi Valley at the home of a friend, Sir John Vaughan, known as Gelli Aur (Golden Grove). Here he remained for some 11 years conducting an academy which became famous, and where he wrote a number of his devotional works, particularly, the one still regarded as a classic, "Holy Living and Holy Dying." Such was the great influence of and profound respect felt for him that someone in the neighborhood asked him to be god-father at the christening of his baby boy -- or was it the mother? Anyway he consented, and the little one also became a Jeremy so-and-so, and due to the peculiar Welsh system of nomenclature, this became firmly settled as the family surname.

"All this is very far from locating your Eliza Jeremy, but it is only right and proper that you should be told whatever there is to be told of your Welsh ancestors so that you can assess their worth for yourself. They were a wonderful people in this generation; frugal; hard-working; self-reliant; and fervently devotional; all men and women of sterling character. There has been a sad falling off in the values since those times, and I question whether little Wales will ever see their equal again." (7 May letter-Williams)

We had encountered much frustration in trying to establish the birth date of Elizabeth, and Mr. Williams spent much time and effort to trace and verify it. No less than four Elizabeth Jeremys were located within the general time and place period but there were inconsistencies with other known facts. Since Margaret, her daughter, was married at Abergwili, "the bride's terrain, she must, therefore, be one of the Jeremys of Blaenig," and so concentrated research was followed in their lines and locality.

Then, at long last, the break came.

"Whilst at Aberystwyth yesterday on University business I took the opportunity of visiting the National Library to look at the Bishops transcripts of Abergwili in the hope of tracing the christening entries relating to Eliza, daughter of John Jeremy, Carreg-llys, whom I think is your ancestor, wife of William Williams. According to the family group sheet, her father married Margaret Thomas on 15 January 1789. This tallies with the transcripts.. Regarding the children born to them, five only, out of the eight listed in the Jeremy Pedigree which I sent you with my last letter (May 7) appears in the transcripts. As follows:-

Jeremy Pedigree

John Jeremy  
 Elizabeth  
 Anne  
 William Jeremy  
 Margaret  
  
 Thomas Jeremy  
 Jane

Abergwili Baptisms

Bapt 1 Nov. 1789  
 -  
 Bapt 16 Feb 1794  
 Bapt 11 Apr 1796  
 -  
 Bapt 26 Sept 1803  
 -  
 Bapt 31 Dec 1811

"The pedigree gives Thomas's date of death as 8/6, 1876, age 71 and thus he was born about 1801. Elizabeth was married to William Williams on 9 Nov. 1810, when she would be, presumably, 21 years old or close to it, and therefore born about 1789/90. There is no possible ground for doubting that the compiler of the Jeremy pedigree knew the names of all his uncles and aunts, brothers and sisters of his father, so that we can accept this pedigree as proof positive of the existence of Elizabeth, and the gap in the baptisms between the first in 1789 and the next in 1794 is ample to allow us to give the years 1790/91 firmly as the time of her birth. There is a possibility that the cleric in transcribing the parish register once a year for the Diocesan Register of the Bishop has made an occasional omission, but hardly three in a row from the same family like this.

"Curiously enough there is an Elizabeth, christened on Christmas Day, 1790, who fits our requirements admirably, but she is said to be the daughter of Daniel Daniels and his wife Mary. Now, if these were the Daniels family with whom your ancestors seem to have been in such close friendship, if not blood relationship, (a point to be established later); then I can see how a mistake on the part of the clergyman could have occurred. There would have been a pair of god-parents present at the baptism as well as the parents, and who better than the close friends, the Daniels pair? They were all non-conformists, as we well know, and thus not well-known to the priest or of great interest to him as non-members of the flock, and so in recalling events later for entry in his registers he could very easily have written the name of the god-parents instead of the parents. Although on the whole, parish registers are carefully kept, they are by no means infallible and I have seen some howling blunders far worse than this I suggest above. It is fortunate for us that the family has a very dependable genealogy prepared by a member of the family.. (Jeremy) (letter of May 12, 1966)

When and where the newly-weds, Thomas and Margaret, made their home after their marriage is not part of family history and presented a problem. From a few records --- the birth and christening records of their children, the 1841 census, and a few facts Mr. Williams was able to dig out for us, the following has been deducted.

Thomas and Margaret's first child, Jared, was born on January 3, 1832, Abergwili, according to family records, and was christened April 1, at Pant-teg Congregational Chapel, Abergwili, where the Reverend David Davies ministered. (1)

The parents' residence is given as Pen-bryn-garw. (2) Thanks to Mr. Williams's report in his May 27 letter, we learn that "it was a Tenament about half-way between Pant-gwyn and Pant-teg chapels, overlooking the latter on the slope of one of the high hills surrounding Pant-teg," but to pin-point it on a map is near impossible. We assume this was their first home.

Family records include a daughter, Ada, born 7 April 1834, Abergwili. She died August 15, 1835. We assume she was christened at Pant-teg though there is no reference or documentary record that we have. (3)

A second daughter, also named Ada<sup>(2)</sup>, born August 2, 1836, according to her birth certificate, and was christened at Pant-teg, the Rev. David Davies again officiating, on 25 Sept., 1836. Her parents' residence is now given as Cae'r Bryn, Llanegwad. Unfortunately, we have not been able to establish its location. Mr. Williams made a final effort but reported in his letter of May 27 that he had inquired of a Mr. John Davies who lived in the area, but could not locate Cae'r Bryn, Llanegwad, "had never heard of it."

Thomas and Margaret's third daughter, Zillah (our grandmother) came next. Her birth certificate carries the following information:

Registration District: Xarmarthen  
 Sub-district: Llangathen-Cilywein  
 Born 27 December 1839 girl  
 Thomas Mathias laborer  
 Margaret Mathias, formerly Williams, mother

Here we note another change in residence, Cilywaien, and two years later, the census of 1841 gives this same location as their abode.

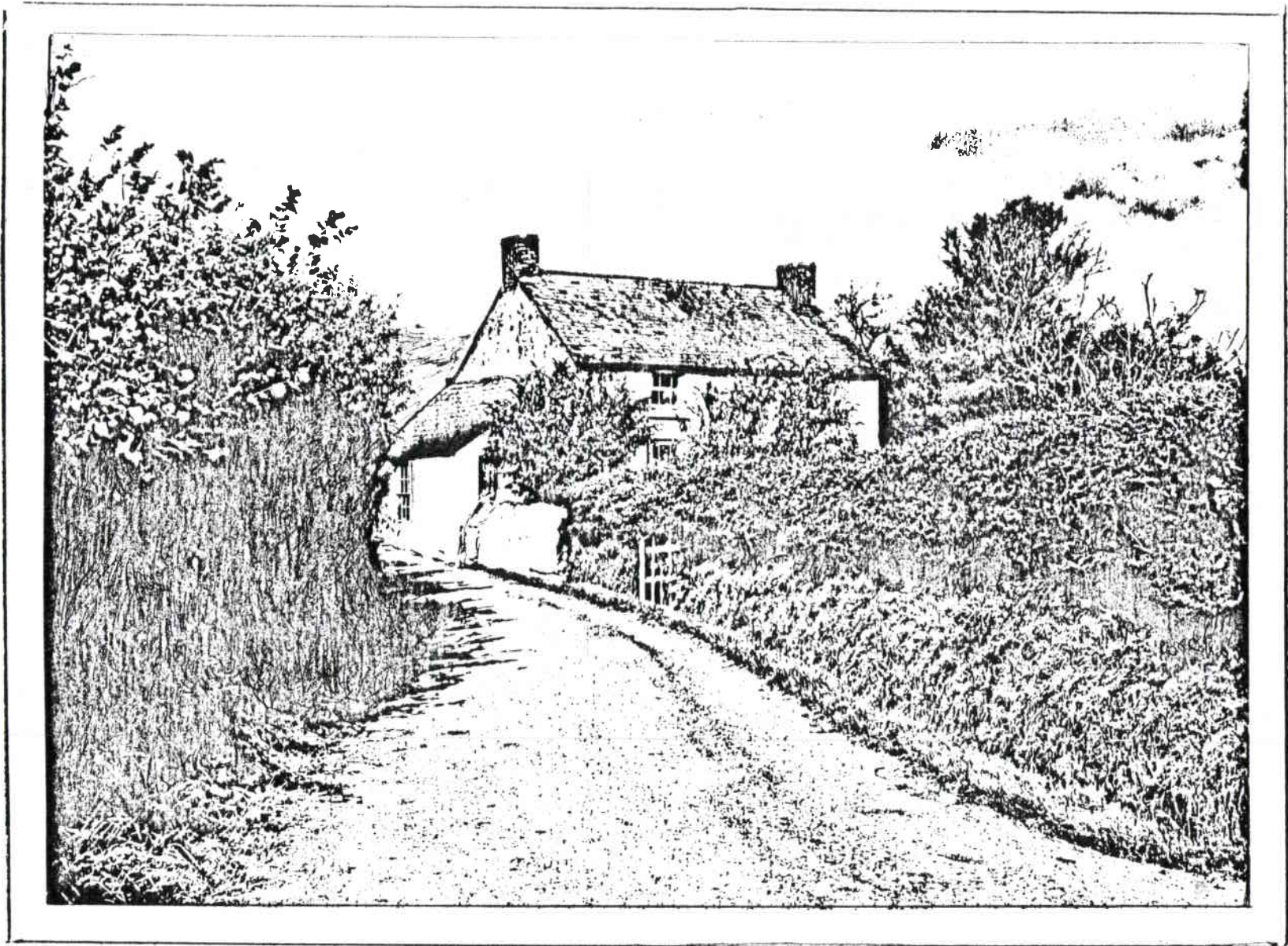
1841 Census, Llanegwad Parish, Cilwein		
Thomas Mathias	30	agricultural laborer
Margaret	25	
Jaret	8	
Silla	2	

Ada<sup>(2)</sup> is not listed though could have been with relatives.

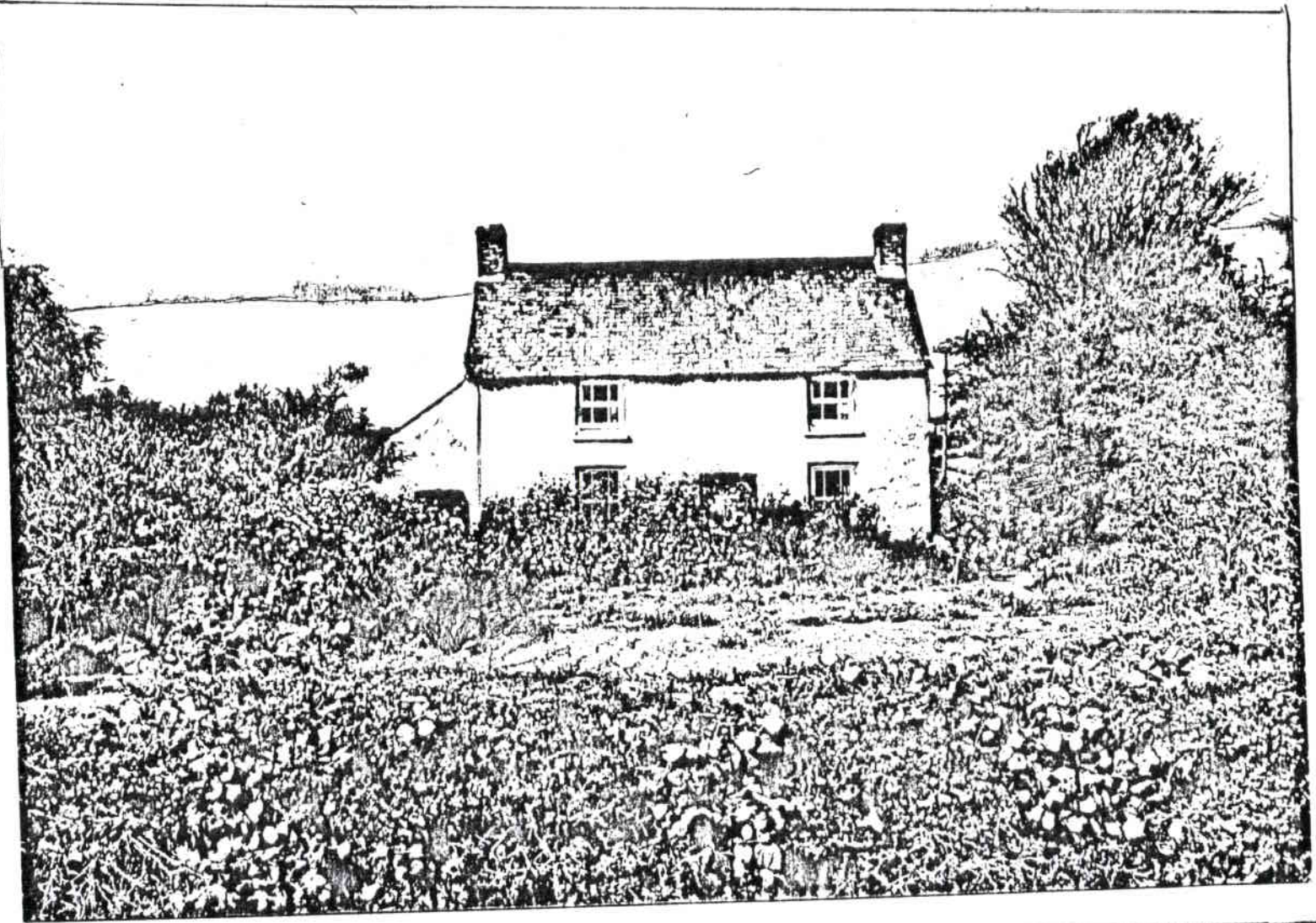
(1) Pant-teg is on the border of Llanegwad parish but actually in that of Abergwili. It is a very old Congregational Chapel established some time in the 1660's.

(2) A tenant or leased farm. Law: Anything of a permanent nature that may be held as property by one person of another as land, office, etc. See page 28.

(3) WE note that the birthplace of Ada<sup>(1)</sup> is given as Cylywaen in a family record. The next child, Ada<sup>(2)</sup> was born at Cae'r Bryn. It would seem that Ada<sup>(1)</sup> birth at Cylywaen is an error. It would not seem reasonable for the family to move from Pen-bryn-garw to Cylywaen to Cae'r Bryn and back to Cylywaen in six years. Son Jonah was also born at Cilywain.



*PEN-BRYN-GARW, Aberquwili parish.  
(now known as: BRYN-HAWDDGAR)*



PEN-BRYN-GARW.



From these rather detailed but somewhat tangled and inconclusive data, we can establish a few facts at least in the time schedule of the family's place of residence based on the pattern of tenure under the "tithe" lease system, effected at Michaelmas, September, every five years. The first five, 1831-1835, of their marriage, were spent at Pen-bryngarw, a leased farm(1). Here Jared and Ada<sup>(1)</sup> were born. The next five, 1835-39, were at Cae'r-Bryn. Here Ada<sup>(2)</sup> joined the family.

Zillah was born 27 December 1839 after the family's move to Cilywain, Jonah arrived two years later, while they were still there according to his birth certificate.

Cilwain seems to have been their home thereafter until their emigration to America in Feb. 16 of 1849, before their second tenancy at Cilwain ran out. See map on page 3 for general location of these places.

Pen-bryngarw, Cae'r-Bryn, Fenkin-gwn! These names of farms and homes, of course, have real meaning in Welsh instead of seeming just a meaningless jumble of consonants and a few scattered vowels. This is illustrated in Mr. Villier's article quoted on page 5, when he explains what the name Llanystumdwy really means: 'Llan' means 'church;' and 'dwy' is 'at the end' and refers to a river by that name. The other part means 'at the bend of.' So it's the church at the bend of the Dwy River."

I remember when we were children, we used to ask Grandmother Zillah to say something to us in Welsh, and we tried to learn to say it after her—"three little red pigs"—but without too much success.

We have often wondered where Grandmother got the name Zillah, as we had not found it in any of our researches. I had inquired of Ada Mathias Reeder, Uncle Jonah's daughter, if she had ever heard, but she had no memory of it. In some later records, Grandmother had been referred to as Cecelia and Celia. So I inquired of Mr. Williams if Silla (on her birth certificate) were Celia in Welsh.

It was interesting to receive his reply in his May 12 letter.

"In Abergwili bishops transcriptions, there is the record of a marriage: '1794 March 28 married John Griffiths and Priscilla Daniels, both of this parish by bans."

"She must be, I think, sister of Daniel Daniels, and probably accounts for your grandmother's name—Silla or Cilla. As there is no silebant 'C' in Welsh --- all are sounded like hard 'K'; the use of 'S' is obligatory to write silibent 'C'. I do not think it is derived from Cecelia --- the contraction of this is Cecil, used indifferently (in English) for a male or female..) In Welsh, Cecil is Seisyllly, very popular in the Middle Ages, 1450 onwards. Priscilla may have been Zillah's god-mother at her christening."

---

(1) See pictures pages 55 and 56. It is quite obvious these farm homes have been modernized, but is interesting they are still in current use.

When Mr. Williams took over the research on the Mathias lines and was given the data already collected by Sister Misgrove and from the family records, he was puzzled by the designation of the Mathias home as at Cilywain. The only similarly named place he could locate was Cilwaun, a large farm near Llandeilo, some distance to the east and in another parish. So I sent him the birth certificate of Jonah. His letter of May 9, 1966, supplied what he felt must be the explanation.

At this point, may I point out that references to this farm or home were spelled differently in practically every entry where it was found: Cilywaaian, Cilwein, Cilywain.

Jonah's certificate reads: Registration: Llanegwad  
 Sub-district: Llanegwad  
 Born 10 September 1843  
 By Jonah Cilywain, Llanegwad  
 Father: Thomas Mathias laborer  
 Mother: Margaret Mathias, formerly Williams

In a letter received May 19, he reported the result of his findings:

"As I promised I now return to you the birth certificate of Jonah Mathias .... Meanwhile I have seen the Registrar and solved some of the difficulties. Firstly, up to about 30 years ago the three parishes of Tally, Llangathen, and Llanegwad were coupled together for registration.

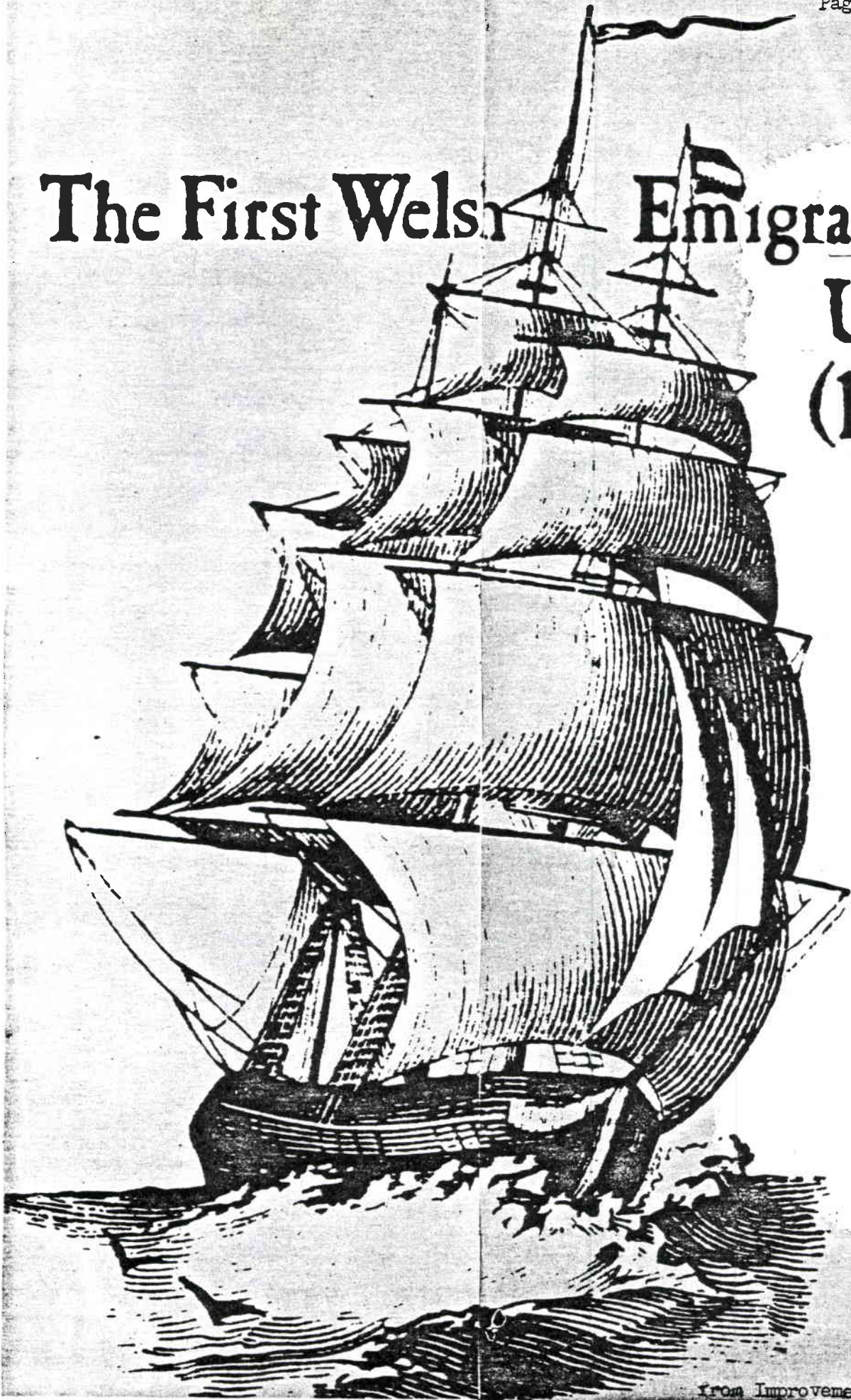
Secondly, it is clear from the Sub-district extract of the census return of 1841 that Thomas Mathias and his family lived in the Llethengele hamlet (division) of the parish of Llanegwad. This hamlet, one of eight into which the parish is divided, contains a village called Felin-gwn. I assume, although I have so far failed to trace any corroborative evidence, that your ancestors lived in a cottage in this village which may have been called Cilwaun (or in spoken Welsh - Cilrein) as well as the farm of that name...."

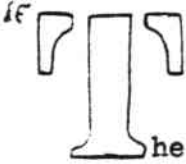
Still later in his letter of May 27, as already quoted on page 34, Mr. Williams visited a Mr. Davies whose wife was a Jeremy, and had this report to make on this subject:

"Regarding 'Cilwaun' he was of the opinion that it must be a small farm, known as Tirwaun. He never heard the name 'Cilwain (colloquial for it). In the Tithe Map of 1839 it is listed as Yy'waun, and early in that year was occupied by a Dianah Hughes. It is a small farm of 42 acres, and is now clear that Thomas Mathias must have entered into tenancy at Michaelmass (September) the usual time for a change of tenants.

"His children: Zillah (December 1839) and Jonah (September 1843) were born there. The landlord's name in 1839/41 was John Hensleigh Allen!"

# The First Welsh Emigration to Utah (1849)





he year 1849 is very important in the history of the Latter-day Saints Mission in Wales, for it witnessed the first emigration of Latter-day Saints from Wales to Salt Lake City. The mission's leader was Captain Dan Jones, who was with the Prophet Joseph Smith in his last days at Carthage. He has become recognized as the founder of the Welsh Mission, although he was not the first person to preach the faith in Wales. With his headquarters at Merthyr Tydfil (South Wales), this fiery pioneer conducted such a vigorous crusade that, in a few years, thousands of Welshmen joined the Church.... It will suffice to say that in 1849 many Welsh Mormons were ready to accompany their leader to Salt Lake City. One of the last undertakings of Dan Jones before he left Wales was to attend the opening ceremony of the Saint's chapel at Llanelly, Carmarthenshire — a building which still stands. (1)

"Udgorn Seion (Zion's Trumpet) contains an interesting account of the departure of the Saints from Swansea (South Wales) to what was then frequently referred to as California." (2)

(1) "Dan Jones, so recognized as the founder of the Welsh mission was a native of Flintshire, Wales, who after earning a college degree, sailed the seven seas and emigrated to America, settled in the Mississippi area. He obtained a license at St. Louis and plied a mail steamer on the river. He brought a company of Saints to Nauvoo, Illinois, from St. Louis. At this time he met the Prophet Joseph Smith, was converted and joined the Church. In May 1843 the Prophet bought a half interest in the "Maid of Iowa" which Jones ran as a ferry boat between Montrose and Nauvoo, and Jones became a trusted friend and body guard of the Prophet, plying the boat to catch river runners who tried to capture the Prophet.

"The last recorded prophecy of the Prophet was made while he and Dan Jones were lying on a mattress in Carthage jail, Jones as his body guard, on the last night of the Prophet's life. The Prophet told Jones he would yet see Wales and fulfill the mission appointed him before he died. Jones left the jail on an assignment for the Prophet and was miraculously saved from an ambush which had been set up for him.

"A few months later, Dan Jones was on his way to Wales, his native land, as a missionary. On his arrival in Liverpool, England, he was assigned to Wales, where he proceeded at once to Merthyr Tydfil, where he organized himself and family into the Welsh Conference and commenced preaching the Gospel with such success that in the course of four years he and his companions became the means of baptizing and adding to the Church about 4000 souls in Wales. Having finished his mission in Wales, Captain Jones sailed from Liverpool, February 26, 1849, with 249 emigrating Saints on board the ship "Buena Vista." (The Welsh in Utah, pages 2,3,4)

(2) "The First Emigration to Utah (1849)" by T.H. Lewis in Improvement Era April 1961)

"On 1 July 1846, Captain Dan Jones and Thomas Jeremy came across the mountain from Llanbythyr to the farm called Crybynall, near Brechfa, to preach, and that night Thomas Jeremy and Thomas Harris preached. Two weeks later Thomas Jeremy, Alfred Clerr came from Llanybyther to preach at a farm called Penrhiwe. On this occasion David Jeremy was baptized, 27 December 1846 (the first fruits of the district), then Captain Jones and Thomas Jeremy came to Penrhiwe to preach to a large audience. \*

"On the 2nd of July 1848 David Jefemy was mde president of the branch." (1)

So the Gospel of the Church of Jesus Christ of Latter-day Saints was brought to the Towy Valley and to the Thomas Mathias family.

As we already know, the Mathias and Jeremy families were farm neighbors and friends if not kin — Gilfach Meredith (home of John Mathias III), Cerbyne ( the Jeremy farm in Llangwad), Margaret's mother, Elizabeth Jeremy; and the John Mathias II home and smithy were located on a corner of the George Jeremy farm, Hengil-uchog, in Abergwilly.

Just when Thomas and Margaret first heard the Gospel, whether on one of the above occasions or later, we do not know. \*\*Their baptisms, after conversion, occurred as follows according to the Brechfa Branch records:

Thomas Mathias:	Baptized 17 Feb. 1848	by David Phillips
	Confirmed 20 Feb. 1848	by David Jeremy
Ada Mathias:	Baptized 20 Feb. 1848	by David Jeremy
	Confirmed 29 Feb. 1848	" " "
Margaret Mathias:	Baptized 30 Mar. 1848	" " "
	Confirmed 30 Mar. 1848	" " "
Jared Mathias:	Baptized 2 Apr. 1848	" " "
	Confirmed 2 Aprl 1848	" " "
Zillah Mathias:	Bapt. 28 Jan 1849	by her father
	Confirmed 28 Jan 1849	by David Jeremy (3)

This was the period in our Church history when emigration of the Saints from the missions to Zion was the policy and a paramount topic. Eighteen years later, when Grandfather John Davis Rees was on a mission to Wales, it was still a frequent topic for sermons and conversations as recorded in his mission journal.

We can be sure it was true with these first converts, and that Thomas and his family soon began to make preparations to emigrate and to raise the necessary funds.

We have no record of the size or nature of Great Grandfather's farming— probably hay, grain, and vegetables for which there was a market in the larger towns and at Carmarthen city. We know he did not own the land since he leased it under the Tith system, but we know he was a successful farmer. Besides his produce, there were the household furnishings and farm equipment to dispose of, and by February he had raised the necessary funds to pay for their emigration to Utah.

We are told that the journey from Liverpool to Council Bluffs cost each emigrant between six and seven pounds (English money) (2), a considerable sum for a family of five at that time. What it was in addition from Abergwilly to Swansea and on to Liverpool is not given. (See map page iii for route)

(1) From Brechfa records translated by Mrs. Jane Musgrove.

(2) "First Welsh Emigration to Utah" Lewis

(3) See Zillah Mathias Rees page 2 for source data.

\* This is the same farm pictured in Mr. Lewis' The Old Farmhouse, see page 40.

\*\* Five Jeremy families emigrated at the same time as the Mathiases.

A Swansea newspaper, The Cambrian, February 16, 1849, gives a detached and objective description of their departure.

"Emigration to California"

"On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several waggons, loaded with luggage, attended by some scores of the 'bold peasantry' of Carmarthenshire and almost an equal number of the inhabitants of Merthyr and the surrounding districts, together with their families. The formidable party were nearly all 'Latter-day Saints' and came to this town for the purpose of proceeding to Liverpool in the *Troubadour* steamer, where a ship is in readiness to transport them next week to the glittering regions of California.

"This goodly company is under the command of a popular Saint, known as Captain Dan Jones, a hardy traveller. . . . He arrived in the town on Tuesday night and seems to enjoy the respect and confidence of his faithful band. He entered the town under the gaze of hundreds of spectators, and in the evening he delivered his valedictory address at the Trades' Hall to a numerous audience, the majority of whom were led by curiosity to hear his doctrines, which are quite novel in this town.

"Amongst the group were many substantial farmers from the neighbourhoods of Brechfa and Llanybydder, Carmarthenshire; and although they were well-to-do, they disposed of their possessions to get to California, their New Jerusalem, as they deem it, where, their fanaticism teaches them to believe, they will escape from the general destruction and conflagration that is shortly to envelope this earth. . . . They seem animated only with the most devout feelings and aspirations, which seem to flow from no other source (judging from their conversation) than a sincere belief that the End of the World is at hand; and that their Great Captain of Salvation is soon to visit his *bobl yng ngwlad y Saint* (people in the country of the Saints). . . . Amongst the number who came here were several aged men varying from 70 to 90 years of age and 'whose hoary locks' made it very improbable they will live to see America. Yet so deluded are the poor and simple Saints that they believe that everyone amongst them, however infirm and old they may be, will as surely land in California safely, as they started from Wales. Their faith is most extraordinary.

"On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer gaily passed down the river, the Saints commenced singing a favorite hymn. On entering the piers, however, they abruptly stopped singing and lustily responded to the cheering with which they were greeted by the inhabitants."

It is clear that these 1849'ers were serious and respectable folk. The steamer *Troubadour* took them to Liverpool whence they were to embark for New Orleans.

William Phillips, who had succeeded Captain Dan Jones as president of the Welsh Mission, gave a detailed account in *Udgon Seion* of the happenings at Liverpool. There were 240 Welshmen (excluding children) on board the *Buena Vista*, and 65 Welshmen on the *Hartley*. All sorts of scurrilous stories had been broadcast about Dan Jones. Some had asserted that he would sell the emigrants as slaves, and others maintained that some wives had joined the emigrant group without the consent of their husbands. Dan Jones was such an outspoken crusader that he aroused not only great enthusiasm among his adherents but also great enmity among others. For several days before leaving his home of Merthyr Tydfil, he was in great peril, and his house was attacked nightly for some weeks. For his own safety, Church members afforded him round-the-clock protection. He had to leave secretly because of possible attempts on his life. Some of the stories from South Wales had reached Liverpool, for in that town, the emigrants were visited by some Welsh nonconformist ministers who, however, were satisfied with the replies given to their queries.

All the Welsh emigrants were housed in one large six-storeyed building in Liverpool where they spent six days at a cost of one shilling and sixpence a day for each person. Due to the efforts of Captain Dan Jones, advantageous terms were secured for the voyage—namely, three pounds twelve shillings and sixpence (including food) for all over fourteen, and three pounds for the under-fourteens, as against the sum of five pounds (without food) which was charged in other ships.

A service was held on board the *Buena Vista* on Sunday, the 25th day of February, under the direction of Captain Dan Jones. A branch of the Church was effected aboard ship. Permission was given to use the ship captain's deck for the choristers and "orchestra" to render "The Saints' Farewell" for the last time.

The *Buena Vista* left Liverpool on Monday, February 26. As the ship moved away, ". . . we were followed by our dear brethren — William Phillips (Merthyr), Abel Evans, Eliezer Edwards, and several other faithful Elders, together with David Jeremy, of Brechfa." They ". . . bought oranges and threw them into the ship as long as they were within reach."

By the time the ship was passing the Isle of Anglesey, everybody was seasick except Captain Dan Jones and Daniel Daniels. As the land of Wales was disappearing from view, Dan Jones ruminated on his sojourn there. "Why had I to flee before the scheduled time? . . . Religious persecution was the cause, and God is not the source of persecution. No religion which persecutes emanates from Him. . . ."

Of all those aboard the Troubadour that Wednesday morning, February 14, 1849, one family from Carmarthenshire must have watched the receding shore with extremely mixed feelings. Ever since they had embraced the new religion brought them by Latter-day Saint missionaries (2), they had planned for and looked forward to this day when they would be on their way to America and Zion to join the Saints in their mountain valley. True, they were leaving familiar scenes for a strange land with an unfamiliar tongue, and a long, hard journey through wilderness and rugged mountains lay before them. There had been sad farewells with kindred and life-long friends, though some few were going with them. But these joys and sorrows were common to all on board. This family's deep concern was for one of their number who had missed the sailing and was being left behind. (1)

As the ship weighed anchor and moved from the shore, Thomas Mathias and his wife Margaret searched the faces of those lining the dock for that of their seventeen-year-old son Jared who had been sent ashore earlier for some article accidentally left behind. (What it was is not known). For some reason he had not returned in time for the sailing. Sisters Ada, thirteen, and Zillah, ten, watched with tears in their eyes, while six-year-old Jonah couldn't quite understand what it was all about.\*

Later efforts to locate Jared by letter and through the efforts of Welsh missionaries proved fruitless. Many years later he was accidentally found as will be given subsequently.

"The boat was a leaky one that the English said, 'Let them have it and it will go down with all the damned Mormons on board.' But Jones, being seaworthy and wise, repaired the ship, and with prayers each day for their safety, they came across the ocean, unloaded everything upon the docks (much of it water soaked and spoiled) and the ship sank in the harbor. With their wealth of melody and song, the Welsh Saints came ashore, carrying, some of them, their crude harps with strings of hair and leather, even though they knew space in wagons would be limited. They could't leave their music behind." (2)

(1) The Saints from the Brechfa Conference who emigrated at this time most probably left Abergwili at the same time, taking an overland route to Swansea, rather than taking a water route. . Indeed, we note the statement in the Swansea paper: of the arrival of several wagons, loaded with luggage, attended by some scores of 'bold peasants' of Carmarthenshire.."

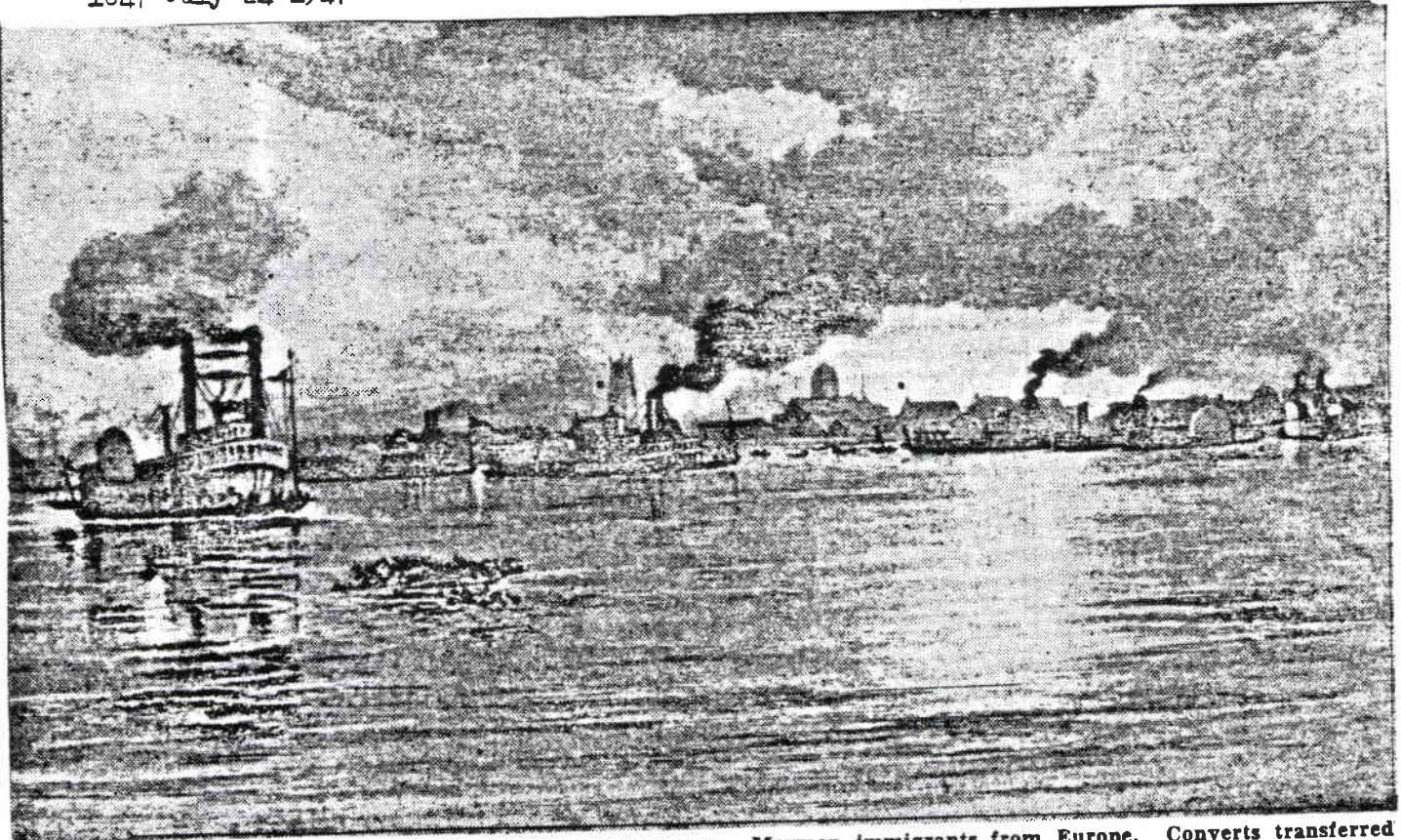
(2) The Welsh in Utah, "Daughters of Utah Pioneers, October 1849 issue

"Shortly after their arrival in the valley of the first Welsh company under Dan Jones, 1849, Brigham Young called together some of the Dan Jones' Welshmen to form a choral group, and appointed John Parry from Jones' own Flintshire in northern Wales to lead the group. He was a gifted musician. The first General Conference of the Church was held in the Bowery, first tabernacle in the desert, in April 1850. At that Conference the Welsh choir sang their way into history, and into the hearts of all listeners. Thus was founded the present Tabernacle Choir." (Ibid)

\* See map of Wales, page iii for emigration route to Liverpool



1847-July-24-1947



PORTAL TO ZION—Above is an old drawing of New Orleans as it appeared when it was the port of entry for

Mormon immigrants from Europe. Converts transferred from sailing vessels to paddle-wheeled Mississippi steamers.

This 1849 emigration was only the first, about 250, followed over succeeding years by others, some 4,000 in all.

In his letter of 27 April, 1966, Mr. Williams commented: ... "Very many families — our very best families all too often, alas, emigrated, but there is an astonishing scarcity of material at this end telling of how they fared and what fortunes and disasters befell them on the other side."

In a later letter, 12 May, in commenting on Mr. T.H. Lewis' History of the Mormons (in Wales) he wrote:

"His treatment is of course deliberately a generalized one by a trained historian aimed at a comprehensive view of the whole movement, whilst yours(1) very properly, allows one to eavesdrop on the day to day intimate life of a leading pioneer family. The two complement one another perfectly — and what a wonderful, courageous, devoted family it is with its unfailing ability, grounded in secure faith, to face all the chances that our frail humanity must encounter.

"I wish to thank you warmly for the two biographies. I find them most absorbing, and, indeed, intensely moving at times. What a great pity that the many scores of families who emigrated from this country didn't have such a patient, industrious, and skilled chronicler as yourself. This was an important social event whose significance is only being generally realized since the coming of a general system of education in the 1860/70 period and particularly since the establishment of our University with research facilities at the very end of the 19th century."

(1) I had sent him copies of Grandfather and Grandmother Mathias Rees stories

"Cholera was prevalent at that time in New Orleans as it was in many places. The Welsh Saints had only one death from cholera there. Two others had died from other causes aboard ship." (1)

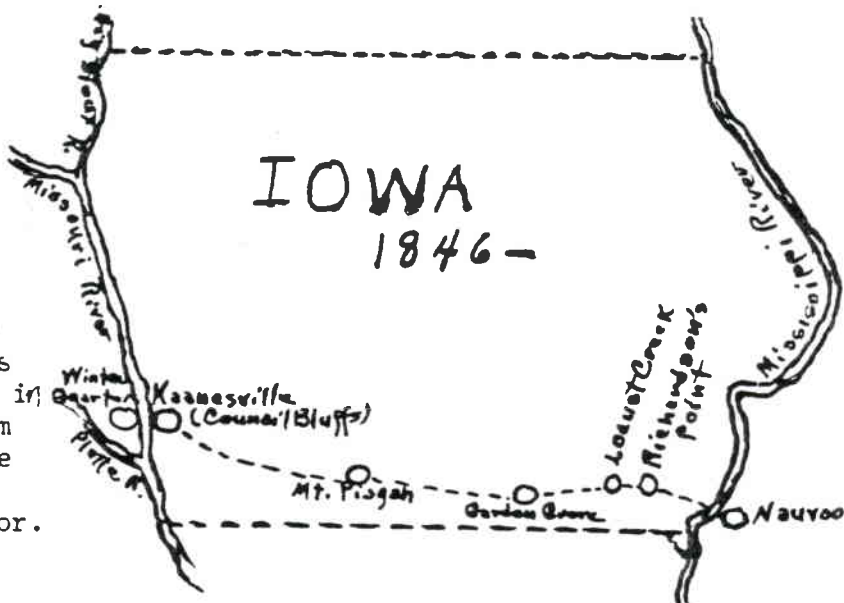
"Leaving New Orleans the Welshmen took a steamer, 'The Highland Mary,' up the Mississippi. But death rode with them, for cholera claimed sixty lives, about one fourth of the company." (2)

"Dan Jones engaged a special steamboat to convey his company from St. Louis to Council Bluffs, Iowa, which was the usual starting-point for the long trek westward. A quantity of iron was bought at Council Bluffs to make wagons." (3)

Quoting from Zillah Mathias Rees, Daughter of Wales:

"Council Bluffs, called Kanessville by the Latter-day Saints in 1846, is situated on the east bank of the Missouri River, opposite Omaha, Nebraska. It was a typical pioneer settlement ... and was founded at the mouth of the so-called Miller's Hollow. Here a large cabin was erected in December 1847.\* Shortly after its settlement, a majority of the exiled Saints crossed the Missouri River and located at Winter Quarters (Florence, Nebraska) on its west bank, while a number of the Saints remained in Kanessville. (4)

"After the evacuation of Winter Quarters in 1848, the Saints who did not cross the plains that year to the mountains, recrossed the Missouri River to Pottawattamie" (5) where a county organization was effected in 1851 and a post office established and where some forty temporary branches of the Church were organized. "For several years there were more Saints in Pottawattamie County, Iowa, than in the Great Salt Lake Valley, and from 1849 to 1852, a newspaper called the Frontier Guardian was published in Kanessville, with Orson Hyde as editor. In 1853 the name of Kanessville was changed to Council Bluffs."



(1) "First Welsh Emigration to Utah - 1849"

(2) "The Welsh in Utah" D.U.P. page 4

(3) "L.D.S. Biographical Dictionary: George A. Smith."

\*This log cabin was a large building 40 x 60 feet and seated a thousand persons. It was dedicated December 24, 1847, by Orson Pratt. Conference commenced that day and continued for four days. On the last day (Dec. 27, 1847) Brigham Young was unanimously sustained as president of the Church with Heber C. Kimball and Willard Richards as counselors. Brigham Young had presided with the Council of the Twelve since Joseph Smith's death, June 27, 1844.

(4) "The Mormons in Illinois, Iowa, and Nebraska" Daughters of Utah Pioneers, Mar. 1954, P. 364

(5) Council Bluffs

During the summer of 1849, George A. Smith was in "charge of the emigration in Council Bluffs, organizing and starting the companies." (1) The immigration of the Saints came in five companies of about 500 wagons and 1400 people led by Orson Spenser, Allen Taylor, Silas Richards, George A. Smith and Ezra T. Benson. Many others came in independent companies as well as some members of the Mormon Battalion. On July 4, 1849, George A. Smith and his family and Ezra T. Benson left Kanessville with the last companies, comprising 447 souls and 120 wagons. (2) Dan Jones and a number of his emigrant Welshmen formed part of the 4th company under George A. Smith. (3)

"Before leaving Council Bluffs, Dan Jones arranged for some of the company to stay at that place for the time being and for a branch of the Church to be organized (known as Cambria's Camp) with William Morgans (of Rhymney, South Wales) in charge. A Welsh newspaper was published there." (4)

The Mathias family, with the exception of Ada (who turned fourteen during the trek west) were of the number to remain in Council Bluffs. Ada crossed the plains with the Daniel Daniels family, in the 4th company of George A. Smith, (5)

"Soon, Dan Jones and his group were moving westward. In a letter to William Phillips, dated July 13, 1849, he mentioned that he was in "Omaha, the land of the Indians." There was no time to describe the scene fully as "the mosquitoes were biting." He was on the point of venturing "into the depths of the westerly regions, out of touch with civilisation, and into the midst of the red Indians in the forest lands." With him were one hundred wagons. The journey from Liverpool to Council Bluffs had cost each emigrant between six pounds and seven pounds. The letter concluded with a sad note: "Cholera has taken its toll of our group along the rivers, especially the accursed waters of the Missouri; but it was not so devastating as in the case of other people in the same area."

Another letter from Dan Jones, dated October 12 on the "Banks of the Green River" reached William Phillips in Merthyr Tydfil. The captain had already been over three months on the western trail. Only 464 miles remained of the journey. When Elder John Taylor of the Council of the Twelve addressed a conference at Merthyr Tydfil (South Wales) in 1850 he mentioned that on his eastward journey from Salt Lake City he had met "your dear Captain Jones" a few miles from the city, and that the Welshmen were quite comfortable and sang a Welsh hymn.

Among those who were in Captain Dan Jones' vanguard was Thomas Jeremy, who in a letter home mentioned that the party reached the "valley" on October 29. (6)

Just why Ada left with the Daniel Daniels family instead of remaining with the others at Council Bluffs is not explained in family history or tradition. Daniel's wife was Mary Jeremy and we assume was a relative. There were two Daniels children--- Thomas, age 18, and David, 14, the same age as Ada.

The biographical data in Pioneers and Prominent Men of Utah, 1847-68 lists the family residence as Salt Lake and Brigham City. They may have been in the Welsh Settlement where Thomas and family moved after coming to the Valley, or later after Brigham City had been established. He later moved to Malad, Idaho, where he served in both civic and Church capacities, from its earliest days.

(1) L.D.S. Biographical Encyclopedia: "George A. Smith"

(2) L.D.S. Emigration, D.U.P. publication

(3) The Mormons in Illinois, Iowa, and Nebraska D.U.P. March 1954

(4) The First Welsh Emigration - Lewis

(5) Microfilm: 38335 F Utah, Pt. 10, Genealogical Library

"In a letter to William Phillips, dated July 13, 1849, Dan Jones mentioned that he was in 'Omaha, the land of Indians.' There was no time to describe the scene fully as 'the mosquitoes were biting.' He was on the point of venturing 'into the depths of the westerly regions, out of touch with civilization, and in the midst of red Indians in the forest lands.' With him were one hundred wagons. The journey from Liverpool to Council Bluffs had cost each emigrant between six and seven pounds." (1)

It was not an easy journey. "They encountered hail and rain storms. Their cattle also stampeded, and at South Pass they were overtaken by a heavy storm in which 70 animals were frozen. They made the journey to Great Salt Lake City, 1034 miles, in 155 days, arriving October 27th." (2)

"Arriving in the Salt Lake Valley, the so-called Welsh settlement was formed on the west bank of the Jordan River, about 48th South. Many of them later went to Wales, Sanpete County, where their descendants still reside. Those on the west bank of the Jordan moved to the Fifteenth and Sixteenth Wards in Salt Lake City. (3) The arrival of the Welsh company under Dan Jones was practically the introduction of the Welsh element into the Church, and was the first foreign speaking company to enter the valley. Shortly after, Brigham Young called together some of Dan Jones' Welshmen to form a choral group, and appointed John Parry from Jones' own native Flintshire in northern Wales to lead the song group. He was a gifted musician. The first General Conference of the Church was held in the Bowery, first Tabernacle in the desert, in April 1850. At that conference the Welsh choir sang their way into history and into the hearts of all who listened. Thus, was founded the present famed Tabernacle Choir." (4)

Meanwhile, William Morgans and his company of Welshmen remained in Council Bluffs gathering the necessary equipment and provisions with which to make the journey across the plains to Utah. "The gold rush to California was making a very busy place of Council Bluffs. As William Morgans said in a letter to Wales: 'Our town is like a seething cauldron these days, and as full as Merthyr Market on a Saturday.'" (1)

The Mathias family was busy in this preparation. On March 9, 1850, a baby son was born and given the name of Ephraim Smith Mathias. Zillah, though only eleven years old, mothered her two younger brothers --- Jonah, seven, and little Ephraim, carrying the latter "nursing baby one mile each day to his mother who was employed that distance from home?" (5) Their activities in the Church continued, and in 1850 Thomas was ordained an elder by William Morgans. (6)

- 
- (1) Lewis, T.H.: "The First Welsh Emigration to Utah (1849)" Improvement Era April 1961, page 225.
  - (2) L.D.S. Biographical Encyclopedia "George A. Smith"
  - (3) A check of membership records of the 15th and 16th Wards, 1850-56, gave no Daniels or Mathias names.
  - (4) "The Welsh in Utah" Daughters of Utah Pioneers, October 1949, p. 4
  - (5) Life Sketch of Zillah Mathias Rees by her daughter Leah Rees Reeder
  - (6) Early Church records in Genealogical Library, Salt Lake City

"In 1852, William Morgans and his company, which included some post-1849 emigrants, moved westward. With them were fifty wagons and ten carts. In a letter to his native Wales, William Morgan stated that he was captain of the whole camp, Abel Evans was captain of the guards and William Beddoe (of Penydarren, Merthyr) the clerk of the camp. Among other officers named by him were Captain D. Evans (Llanelly, South Wales), John Rees (Merthyr Tydfil) (1), H. Evans, the former president of the West Glamorganshire Conference. One gathers from his letter that conditions on the western trek were less formidable than they had been in 1849. 'The Saints are in good health; everyone has his canvas tent as white as snow. Much milk in our camp is being thrown away as casually as is the bathwater used by two or three Merthyr colliers. We have more milk than we can use.'

'When the group was within eighty miles of Salt Lake City, whom did they meet but Captain Dan Jones who was returning from Utah to Wales. When Mountain Creek was reached, some noise from a westerly direction was heard. That 'noise' marked the coming of three of the early Welsh emigrants who had traveled between thirty and forty miles from the 'valley' to meet the newcomers. Those three were Thomas Jones (Hirwaud, Glamorganshire), Morgan Hugh (Pontyatis, Carmarthenshire), and William Jones (son of Evan Jones, Aberdare, Glamorgan). With them was a load of fruit, including watermelons, potatoes, and onions. A little further on, the emigrants met another group of Welshmen who had likewise come to meet them, and in that group were John Parry (Newmarket, North Wales), Daniel Leigh, Owen Roberts, Thomas Jones, and Cadwaladr Owens.

"This particular letter from William Morgans gave some further details of the journey across the plains. Hundreds of buffaloes were seen coming down to drink at the Platte River. The Indians were 'kindly folk' if approached in the right spirit. When William Morgans and his company happened to meet some hundreds of Sioux Indians, they were welcomed with the greeting, 'How do? Mormon good.' The Indians spread their blankets on the ground and invited the Welshmen to sit down with them to smoke 'the pipe of peace.' When these Welshmen reached the 'valley' they were surprised to find that the roads in Salt Lake City were 130 feet wide, and that there were trees between the carriage way and the pedestrian way. Along each road there was running water which could be turned on and off by the inhabitants. According to William Morgans the daily wage of an ordinary laborer was three shillings and threepence, and that of masons twelve shillings and sixpence. No wonder his comment was: 'Isn't this a better place for workmen than Merthyr is?' " (2)

Thomas Mathias and family crossed the plains with a wagon, one yoke of oxen, one yoke of steers, two cows, and provisions to last the three months' journey. Zillah walked the entire distance except when they crossed rivers or streams, when she rode in the wagon. (3) Esther (\*) remembers Grandmother's telling her how sore her feet got and how much she appreciated a lift a little way. Esther is also under the impression that Grandmother told her of helping to push a handcart part of the way, with some children in it, and that once in a while she got a little lift herself.

---

(1) Zillah's future husband

(2) T.H. Lewis: "The First Welsh Emigration to Utah (1849) "Improvement Era April 1961, p, 225.

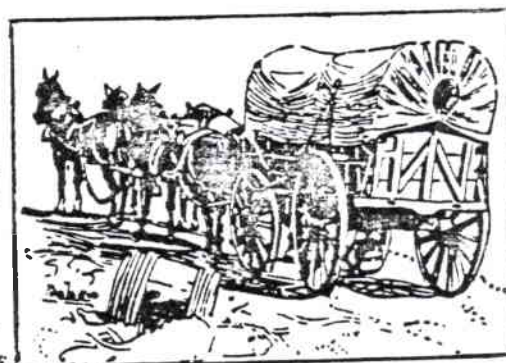
(3) "Life sketch of Zillah Mathias Rees" by her daughter Leah Rees Reeder

(\*) Esther Horsley Snow, granddaughter of Zillah Mathias Rees

# W

e can well imagine the joyous welcome that awaited Thomas and his family as they entered the Valley by the Daniels Daniels and daughter Ada.

According to Jonah's story of his life as well as family tradition, the Mathias family, including Ada, arrived in Farmington, Utah, in November of 1853, when they were called with a company to settle farther north in the locality later designated as Box Elder, and still later as Brigham City. (1)



In the fall of 1850, William David had selected a site for his future home in the Box Elder area and was joined there by several other families.

"For the first two years, 1851 and 1852.... the major threat besides where the next cottontail was coming from for soup, was a band of 500 Indians who had lived from the buffalo that roamed the area." (2) In the spring of 1851 and for their protection they converted their row of houses into a fort, known as Davis Fort, with William Davis as its presiding officer. About the same time, Porter Rockwell took up Porter Springs in Three Mile Creek.

"The county was surveyed by Jesse W. Fox in 1851 when it was part of Weber County. In the spring of the following year (1852), the Indians having ceased to be hostile, the farmers moved out of the fort and took up their farms according to the survey." (3)

On "March 11, 1853, in obedience to a call of Brigham Young, Thomas Young, Alex Perry, and Robert Henderson left Salt Lake City and came to Three Mile Creek," (4) or Perry as it was later called. "They took up land about one mile south of the Tippet's property." (5)

"While these people were building homes on Three Mile Creek, Welsh families were locating farther north in what was then known as the Welsh Settlement. Among these settlers, who came in March 1853, were David Peters, Thomas Mathias, Benjamin Jones, David Evans, and Cadwalandr Owens. Sometime later Dan Davis took up land in the Settlement." (5) These families affiliated themselves with the Box Elder Ward, often walking to Brigham to attend Sunday services.

(1) Life sketch of Zillah Mathias Rees by her daughter Leah Rees Reeder

(2) 1951 Centennial Welcome Edition of the Box Elder News and Journal

(3) Ibid.

(4) Perry was first known as Three Mile Creek because of its location on the small mountain stream midway between Brigham City and Willard, a distance of about seven miles. (History of Box Elder County, D.U.P., page 273.

(5) The Welsh in Utah page 21; and History of Box Elder County, D.U.P. pages 273-4

I remember Grandmother Zillah's telling me that they lived in a dug-out for a time, and it would seem logical that it was during this period when the family was in the Welsh settlement north of Three Mile Creek during the spring of 1953. (1) For years the ravine in the mountains east of this area (now near the Indian School) was known as Mathias Canyon. (2)



"In 1852, some transients had camped among the trees in what was later known as Reeders Grove. In a quarrel with some Indians a white man was killed, and the settlers became somewhat alarmed, fearing further incidents, (3) and in the summer of 1853, Brigham Young, president of the L.D.S. Church, ordered the families again to build a fort for protection from the Indians." He advised them to move up away from the trees, and they began the erection of Box Elder Fort on the present location of the Lincoln school. (4)

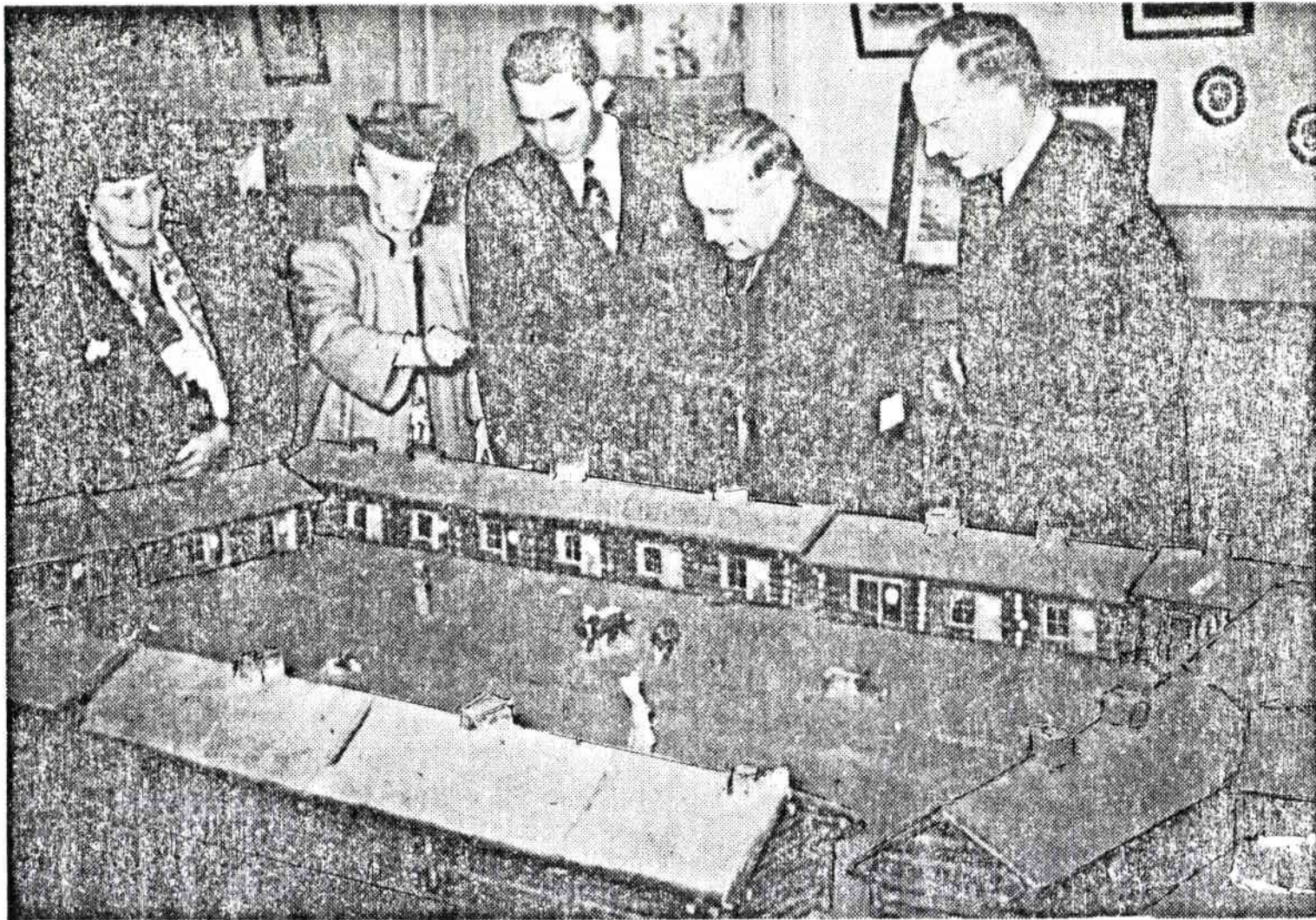
The following account of the Fort is taken from a life sketch of Lewis H. Boothe. He says:

"In the spring of 1853, we moved to the North String, now Harper. In July of the same year we were ordered to come and fort up at Box Elder, now Brigham City, on account of trouble with the Indians. Everyone brought their house in except Joseph Davis and family." (5)

"The site of the fort was out in the open, the ground around being covered with bunch grass with here and there a clump of grease brush. The nearest underbrush and trees were several blocks away to the east and north on the bank of Box Elder Creek." (6)

- 
- (1) History of Box Elder County, Page 274; also in "Welsh in Utah", page 21  
 (2) "These first homes were of the poorest type --- crude 'dugouts' in the slope of a steep hill ... They were cut back into the hill far enough that the front end was flush with the slope. Logs or rocks were used to make the walls as high as was needed. The front end usually had one door and one small window. A fireplace provided the heat for comfort and cooking. Overhead, supported by poles, willow and grass, three to six inches of clay kept out the sun and some of the rain. Roughhewn wooden slabs, or a buffalo robe, a bearskin, or blanket made the door. A few of the more favored homes had glass windows; otherwise oiled paper or thin cloth kept out the wind and let in a little light." ("Pioneering Did Not End in 1847" Instructor, August 1954, p. 256)  
 (3) Information from Alice Reeder Owens and Lydia Reeder Morris  
 (4) Box Elder Lore Sons of Utah Pioneers, page 44  
 (5) Summer 1951 Centennial Welcome Edition of Box Elder News and Journal  
 (6) History of Box Elder County Daughters of Utah Pioneers, page 257

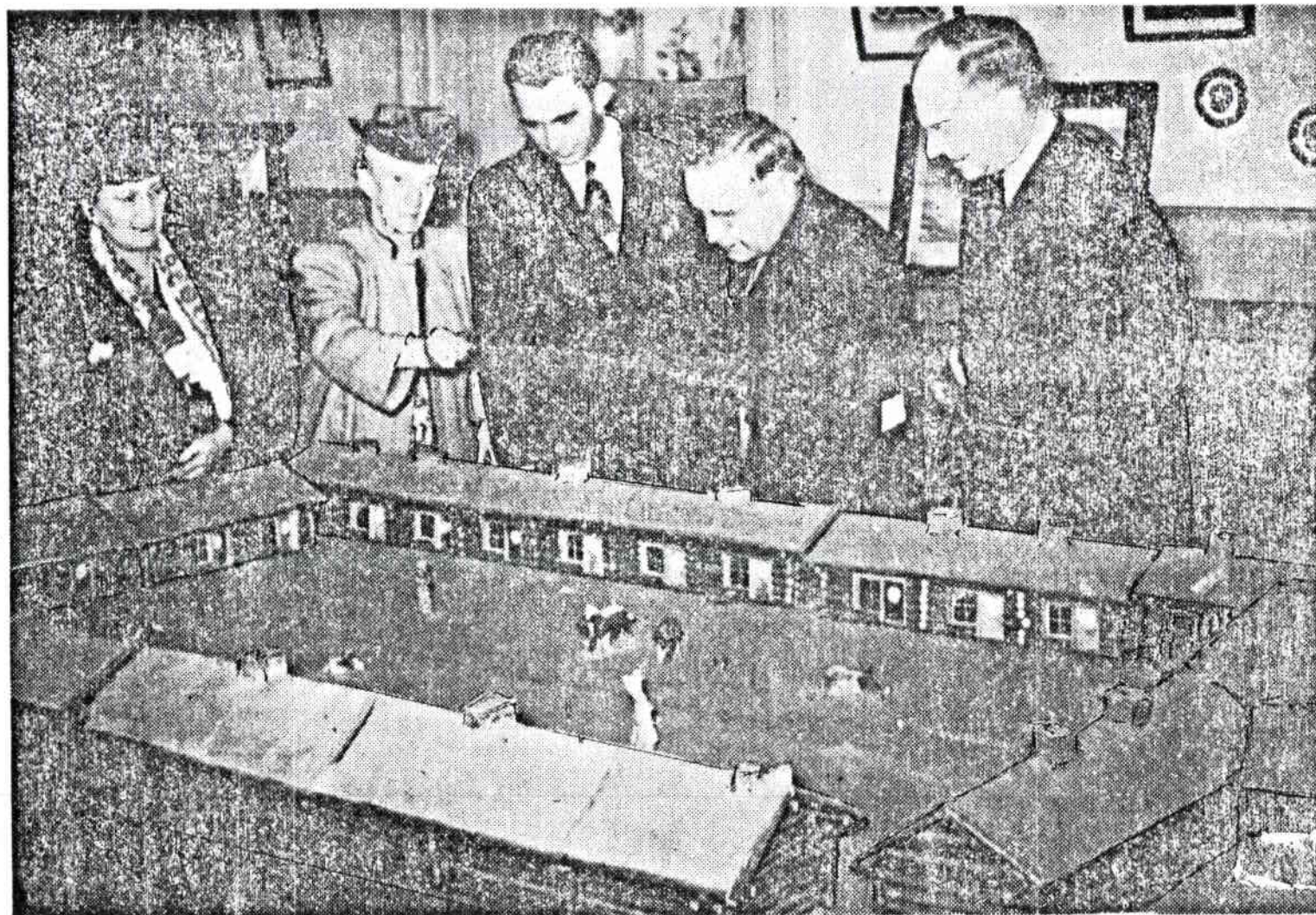
*Perfect Model Of Old Fort Brigham Is Interesting Display In Relic Room*



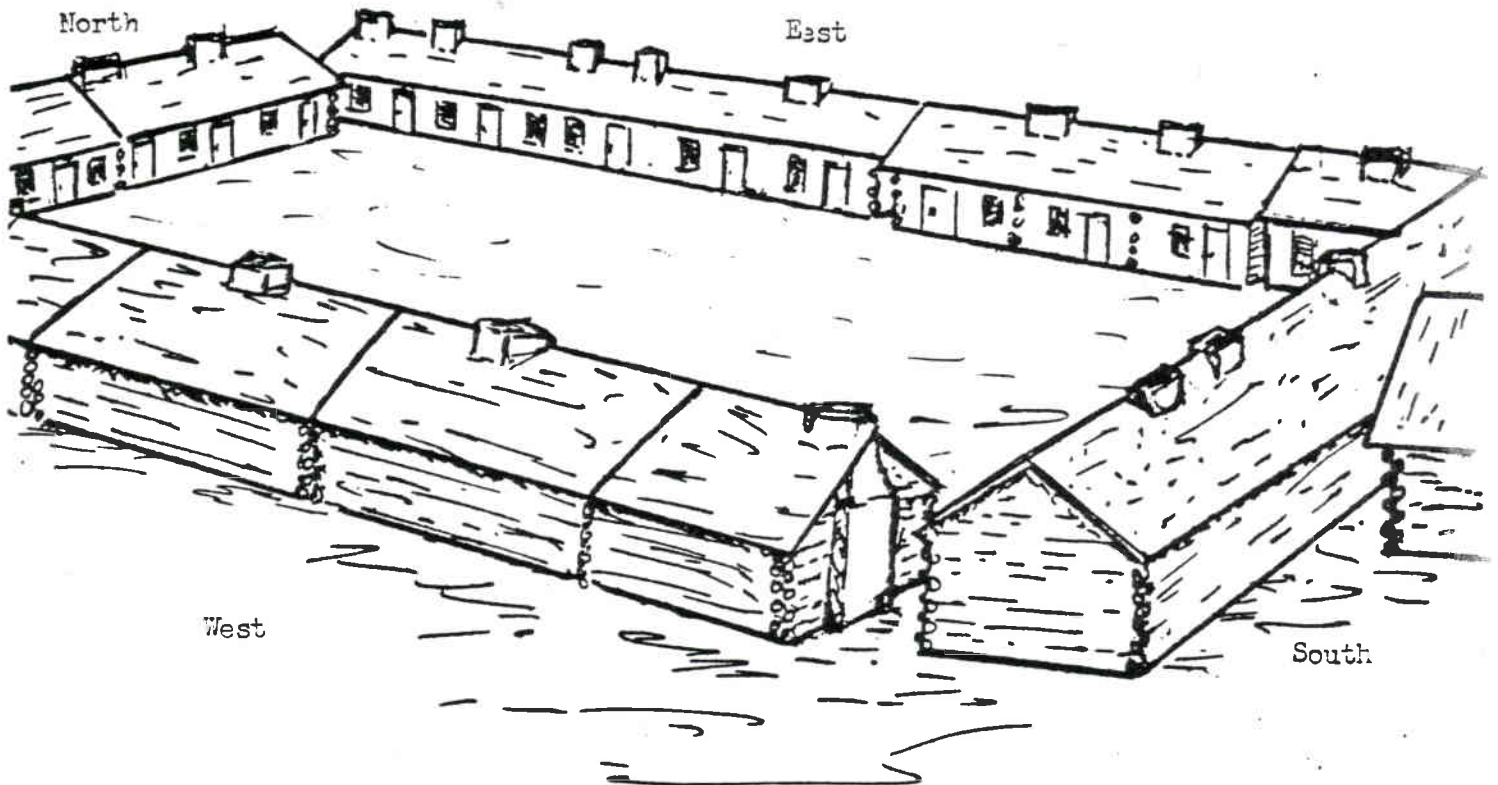
A perfect model of what once was the entire town of Brigham City is the display exhibited in the Relic Room in the court house. Built in a protective rectangle for protection against Indian attack, the miniature homes, shops and factories all are labeled and identified, and are complete with people and livestock. Shown looking at the interesting display, above, are Mrs. Andrew Petersen and Mrs. Mattie Piérce, Daughters of Utah Pioneers, and the Box Elder county commissioners, Lewis S. Wight, chairman, Orlando ("Dick") Allen and Horace N. Hunsaker.



**Perfect Model Of Old Fort Brigham Is Interesting Display In Relic Room**

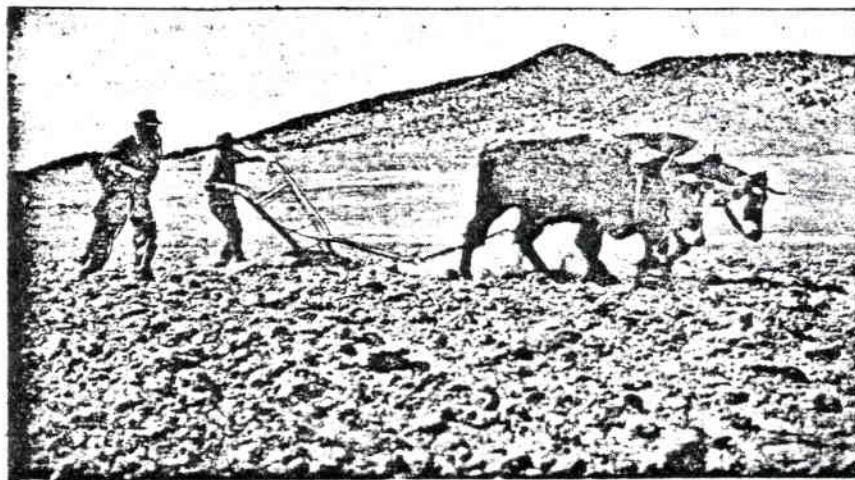


A perfect model of what once was the entire town of Brigham City is the display exhibited in the Relic Room in the court house. Built in a protective rectangle for protection against Indian attack, the miniature homes, shops and factories all are labeled and identified, and are complete with people and livestock. Shown looking at the interesting display, above, are Mrs. Andrew Petersen and Mrs. Mattie Piérce, Daughters of Utah Pioneers, and the Box Elder county commissioners, Lewis S. Wight, chairman, Orlando ("Dick") Allen and Horace N. Hunsaker.



Box Elder Fort

Mathias cabin # 30 in main fort  
John D. Rees cabin in addition #2



—Salt Lake Tribune Photograph

PIONEER PLOWING IN AN ARID VALLEY

Another reason for moving the fort location was the unsanitary conditions of the log houses at the old fort which "were infested with bedbugs and other pestiferous insects." (1)

"The fort was constructed of logs. As the families arrived, another addition would be added to the end until it reached across the block, then the wings extended to the south at both ends" which was eventually filled in. "A rock wall was built at the rear as a protection with holes to shoot through in case of an Indian attack." (2)

"The houses were all jointed together, forming a block about an acre square, the only openings being at the north and south ends, which had to be guarded...There was a small stream of water running through the center from south to north. The water was taken out of Box Elder Creek, near where Bott's marble mill now stands." (3)

About seventy-five feet south of the fort, a meetinghouse, also used as a schoolhouse, was built. Later, an addition to the fort was made directly south surrounding the meetinghouse and housing new families as they arrived. Box Elder Fort was located between 2nd and 3rd North and 1st and 2nd West streets of the present city. (4) It was said to run 8 rods east and west and 25 rods north and south." (5) Tullidge says in his History of Utah and Southern Idaho that the fort occupied one and one-half blocks.

Among the families that moved into the fort from the Welsh settlement was that of the Mathiases: father Thomas, his wife Margaret, and their four children --- Ada, (who had joined them after their arrival in the Valley), Zillah, Jonah, and Ephraim. (6) A meeting for blessing children was held at the house of Thomas Mathias in the fort on Sunday, September 25, 1853, and among those blessed was Ephraim Mathias. (7)

The residents of the original part of the Fort, as given by Sarah P. Squires (herself a resident as a girl), were "William Davis, George F. Hamson, Sr., William Williams, Daniel Thomas, Simeon Carter, M. L. Ensign, Benjamin Jones, Thomas Mathias, D. R. Evans, Thomas Pierce, Harvey Pierce, Thomas Williams, David Williams, John Clifford, Leander Clifford, and the Boothe families." (8)

Another tabulation from an article in the Summer 1951 Welcome Edition of the Box Elder News and Journal gives the following: "A list of families who lived in the second fort included: William Davis and his sons, mother and daughters; Eli Harvey Pierce and his family; Cadwalandr Owens and his family; Benjamin Thomas; Richard Jones and his family; Captain David R. Evans; Thomas Mathias and his family; William P. Thomas (possibly Tippets) and his family; Simeon A. Dunn; William Harris; John Gibbs and family;

- 
- (1) Romney, Dr. Thomas C.: Life of Lorenzo Snow, page 167  
 (2) Box Elder Lore, Sons of Utah Pioneers, page 44  
 (3) History of Box Elder County, Daughters of Utah Pioneers, page 257  
 (4) "On August 19, 1922, at a public ceremony conducted by H. W. Valentine, a stone was laid on the northwest corner of the Lincoln school grounds designating, according to several pioneers, the location of the southwest corner of the old fort."  
 (5) Information taken from description framed above replica of the old fort in the Relic Room of the Daughters of Utah Pioneers in the Court House in Brigham City, Utah (1961)  
 (6) History of Box Elder County, Daughters of Utah Pioneers, page 12  
 (7) Microfilm (6178 Utah 20, Pt.2) in Genealogical Library, Salt Lake City, Utah  
 (8) History of Box Elder County, Daughters of Utah Pioneers, page 258

four families of Ristons (1); William Dees and his family; Jefferson Wright and his family; David Peters and his family, and the family of Henry Boothe."

"Late in the fall of 1853, John E. Forsgren arrived here with part of the first organized company of Latter-day Saints from Scandinavia. William Knudson, August Valentine, Peter A. Forsgren, Erika Forsgren, James Olson, and some others came in this company and were first housed by the residents of the fort." (2.) Still other settlers were to follow when "in the fall of 1853, Lorenzo Snow was called with fifty families to come and strengthen the settlement of Box Elder. These families came a few at a time, and as they came, the fort was gradually extended south. Jonathan C. Wright, John D. Rees, Samuel Smith, William Box, William Wrighton, James Pett families were among the fifty. In 1854, the second Scandinavian company arrived and the fort continued to grow." (2.)

The Thomas Mathias family had cabin No. 30, at the south end of the fort proper. John D. Rees and family had cabin No. 2, in the addition. (2)

"With a bit more diplomacy than General Custer, the settlers adhered to Brigham Young's advice to feed the Indians and not to fight them, and the threat they offered never materialized into a 'last stand' or even a battle a Hollywood producer would consider filming. This was true only of the settlers, for farther north two great Indian battles saw the blood of many Indian braves and travelers soak into the desert sands." (.3)

"On the 31st of April 1852, William Davis had been ordained and set apart to the office of Bishop of the Box Elder Ward of the Weber Stake of Zion" and "he believed in President Young's policy of feeding them (the Indians) and being kind to them rather than fighting them. He and Simeon Carter settled many Indian disturbances. These men won the hearts of the Redman, and their friendship grew and remained," (4) but it took time and long-suffering.

- 
- (1) I am indebted to Maurine Clifford of Salt Lake City for the following information supplied by letter of July 1963: "The Clifford family went by the name of Wriston (Riston) during the time they lived in Kentucky and Madisin County, Illinois, and in Utah until 1855. All marriages were under the name of Wriston originally. Somewhere, I believe in the middle 1700's, a John Clifford who was a carpenter was killed by a fall from a roof (so tradition goes). He left several children. His widow married a man named Riston. Her children took that name as did their descendants. The first record I have found of the use of the Clifford name was when John Price Clifford, Franklin Green Clifford, and Leander H. Clifford were sealed to their wives in the Endowment House under the name of Clifford. This was 29 October 1855."
- (2) History of Box Elder County, Daughters of Utah Pioneers, pages 258-259
- (3) Summer 1951 Centennial Welcome Edition of the Box Elder News and Journal
- (4) Box Elder Lore Sons of the Utah Pioneers, page 43-44

"This little fort constituted at that time (1853) the farthest north outpost of the pioneers. Hundreds of Shoshones and Bannocks came and camped in their fields. These Indians were called peaceable, but the settlers were afraid of them just the same, and crowded into their little fort for protection. And well they might be afraid, for the Shoshones, for all their reputation, were the same as all other Indians; only a spark was needed to explode the dynamite of their wild nature. Volatile, violent, and pitiless, they were likely to avenge the smallest injury in deeds of ferocious barbarity. They were there to live off the products of the white settlers' labor and under pretense of gleaning helped themselves to the standing grain, beef, clothing or anything else belonging to the pioneers they could lay their hands on. Occasionally they killed a lone herder or wood hauler." (1)

Mrs. Mary Dunn Ensign, a pioneer of Brigham City relates the following experience from these times:

"In 1853 we had our first Indian scare. Harvey Pierce was returning home from Salt Lake City when two Indians came down from the mountains near Perry and fired at him. It was eleven o'clock P.M. He lay down in his wagon and drove his team on the run into camp. The people became very excited and called on someone to go out to warn the people to get together for self protection. Bro. Ensign volunteered to go if someone would lend him a horse, and Bro. Carter said, 'Take my gray mare.' The people were so excited that when Bro. Ensign came back, one of the brethren was going to strike him with a pitchfork, thinking he was an Indian, but Bro. Ensign called out just in time to save his life.

"The people got together in two partly built log houses. They put the children under the beds and piled trunks and bedding around to hide them. This scare kept up for three days. We were on the watch always for Indians, and when the sages would wave on the brow of the hills we thought sure the Indians were coming. All of this hill where the city stands now was covered with large sagebrushes. It was the end of the third day that a band of young Indians came up from Willard riding like mad. They jumped off their horses and demanded biscuits. We gave them all we had in camp, then they rode off hooting and howling." (2)

One of the stories Grandmother Zillah's grandchildren loved to hear her tell was how they would put their feather bedticks up at the cracks in the fort walls in case of an Indian attack; the arrows wouldn't go through the feathers.

Mrs. Ensign continues: "At another time, a band of thirty warriors in paint and feathers rode in, jumped off their horses, threw down a blanket, and motioned for the people to put bread on it. They formed a circle and had a war dance; they had eighteen scalps of white people tied to poles. These they danced with, all the time giving their war whoops. They then demanded more bread, and when they thought they had all there was, they rode off. I tell you we were frightened." (50)

---

(1) "A Contrast in Civilization" Deseret News, Sept. 9, 1939

(2) History of Box Elder County Daughters of Utah Pioneers, pages 159-60

The Redman's fondness for the Whiteman's bread and his demand for it worked a real hardship on the pioneers. Grandmother Zillah would tell how "the ground was plowed and planted, and when the wheat crop was ready to harvest, the hungry grasshoppers came in swarms and began to devour it. It was Zillah's daily task to guard the wheat field and drive the swarms of grasshoppers from the grain; but her efforts proved futile when the great army of crickets appeared, clearing away everything before it. However, before the entire crop was eaten, Providence intervened and the heaven-sent sea gulls came and devoured the crickets." (1)

Loss of grain from grasshoppers, pilfering Indians, and crop failure from one cause or another left the pioneer farmer with precious little grain for his own use. While they were still living in the fort, they baked their bread in bake kettles over an open fire in the fort square. This took some time, and Marjorie\*remembers Grandmother telling how a man or boy (sometimes her brother Jonah) was left to watch and give warning of the approach of Indians who might have caught the aroma on the air and who would come to steal it if they could.

Esther, who spent many hours with Grandmother Zillah, gives us another incident from Grandmother's girlhood in the fort. One of her cherished possessions was a doll made of wood with a face painted on it. One day she was left alone, and as she was playing with the doll, she turned at a slight noise and was terrified to see an Indian who had come in, watching her. He took the doll from her and was just leaving, when her mother, Margaret, returned. She scolded the Indian for taking the doll and frightening Zillah. She made him return it in exchange for some food.

This was a courageous woman who dared face up to the Indians who molested them. Another story I, as a child, loved to hear Grandmother Zillah tell was how on another occasion, at a later date, an Indian brave appeared at their door and demanded food. When Mother Margaret refused his request and was about to close the door, he put his foot in the opening and would not move it. While she held the door on one side and he pushed on the other, she asked Zillah to bring her the kettle which was hanging on the crane in the fireplace. When Zillah brought it to her, Margaret poured the boiling water over the brave's foot, which was quickly withdrawn as he went away howling with pain. Grandmother said he was seen, limping, in the town on later occasions, but he never appeared at the Mathias household again.

The courage of Margaret Williams Mathias was not unique. These Welsh pioneers were strong and willing to do their part. The women quickly adapted themselves to their new environment. With courage they went forth to build new homes. We find this tribute to them in the History of Box Elder County, edited by Lydia Forsgren for the Daughters of Utah Pioneers, pages 17-18: "These pioneer women were qualified home builders. Their simple faith in God's power and willingness to aid them, their dauntless courage and their implicit obedience to authority made them strong in purpose, and gave them the poise and steady nerve required to do the daily tasks of spinning, weaving, sewing, knitting, and baking. However, not many days passed but they called their children around them and gave them lessons in faith and prayer, in the history of their country, and the rudiments of reading, writing and arithmetic."

---

(1) Sketch of the Life of Zillah Mathias Rees by her daughter May Rees Horsley

\*Marjorie Horsley Peterson

"In those days of stress and strain, when the father's time was taken in providing food, shelter, and protection, the work of home making and character building were left up to the mother, and these women of culture and refinement builded well." (1)

There were tasks, too, to keep the children busy.

"As the crops were gathered, they were brought to the fort and stacked either on the east or west, a little distance from the inclosure and surrounded by pole corrals, While the men were busy gathering the food, the women were just as busy laying up such supplies as they could gather. Some of the girls (Zillah among them) and women went up where the cemetery is now located and burned large piles of sagebrush, then heaped the ashes in a pile. Some piled up maple limbs in the creek bed and made ashes. When the ashes were cool, they were hauled to the fort by boys, including Jonah Mathias, and placed in ash leaches. Water was poured over them, and as it trickled through, the water drew out the lye from the ashes. The lye was used to make soap which was made in large iron kettles, hung on cranes over bonfires built in front of the cabins." (2)

From these early experiences, Zillah learned the art of soap making which she employed for many years of her life. Marjorie and other grandchildren remember soap making days at Grandmother's in her later years. A big black, iron kettle was brought out of the granary and suspended over an open fire in the yard. The children gathered little wood chips for the fire so it would boil the mixture of tallow and lye evenly. At first, Grandmother leached the lye, but later purchased it at the store.

Cooking, too, was done in the bake kettles over wood fires in the rude fireplaces or over campfires built in the yards.

In the General Conference of October 7, 1853, President Brigham Young had called Apostle Lorenzo Snow to head the colonization of Box Elder by selecting 50 families to join him, about half as many as were already located in the fort. (3)

"In the selection of the fifty families Lorenzo Snow exercised great wisdom and spent much time. Many of them were faithful converts whom he had baptized in Europe. Heads of all these families were skilled craftsmen and mechanics— men of 'faith and works, devotion and ability,' needed in building a new community. (4) Grandfather John Davis Rees was one of those chosen.

Elder Snow spent his first winter in the fort, with ample time and incentive to plan an entirely new beginning. The next summer he began the building of a new and beautiful city on higher and drier ground. He named it Brigham City in honor of his beloved leader; it was also called "Youngsville." (4)

---

(1) History of Box Elder County, Daughters of Utah Pioneers, page 18; 258

(2) Ibid. page 259

(3) Box Elder Lore Sons of Utah Pioneer page 127

(4) Ibid. page 128

## BRIGHAM CITY DAYS



"**E**arly in the spring of 1855, the townsite of Brigham City was platted. This first survey, known as 'Plat A,' extended from what is now Second North to Second South, four blocks east of Main Street and the same distance west.

"The first lots consisted of one half acre, eight rods by ten. Anyone wishing to purchase a lot in Plat A was given title to the lot of his choice after he had built four rods of rock wall which was being built around the city.

"Thomas Mathias... carried the front end of the chain in laying out the city and was permitted to have first choice of lots. He chose Lot One in Block One Plat A. It is now located at the southwest corner of Third East and Second South." (1) There was a marker on the property for many years. His granddaughter, Sarah Mathias, gave the reason for his choice, a fine stream of water flowed by it.

John Davis Rees, Zillah's future husband, built the first house on the surveyed lots in the fall, located at 3rd and Forest Streets. [R] on platt.

"Shortly after Brigham City was platted, on the 24th day of July, 1855, the citizens of Box Elder who were still living in the fort planned to celebrate in real earnest. As the site of the city and the intervening distance was covered with bunch grass, they made a road to where the Court House now stands and there erected a bowery.

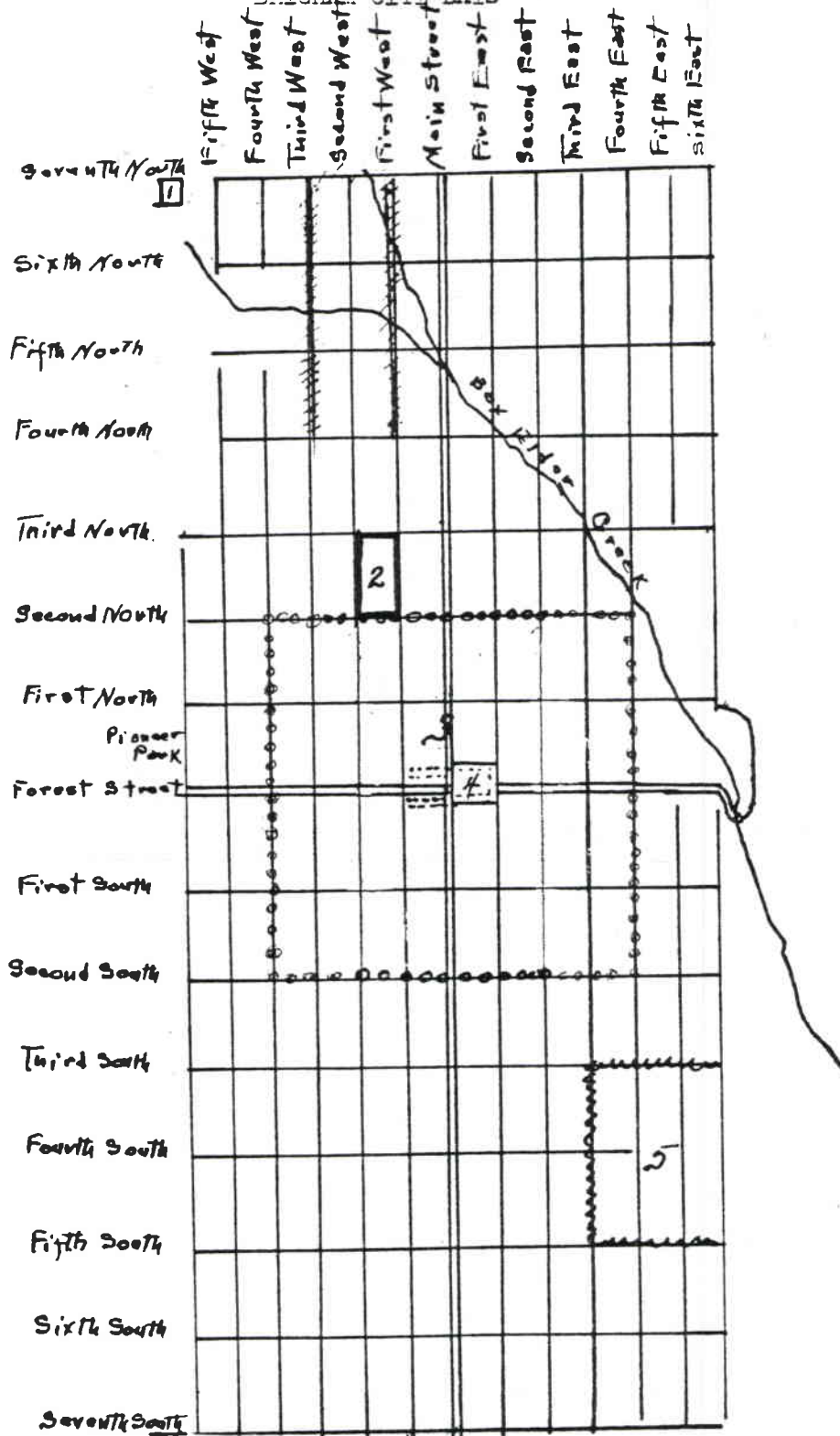
"Early in the morning of the gala day salutes were fired, and in a remarkably short time the fort was alive and prepared for the march to the bowery. Charles Porter Squires had painted banners bearing suitable mottoes and the young men and maidens, attired in their best, formed lines and marched two abreast to the scene of the festivities. Porter Squires carried the banner and led the young men, while Eleanor Snow and Margaret Davis with another banner, headed the line of young ladies. At the bowery a program was carried out in which they sang 'Hard Times Come Again No More' and listened to Lorenze Snow read the Declaration of Independence. After the dinner was served, the bowery was cleared and all enjoyed themselves dancing until 'chore time.' In the evening they took picnic and held a dance in the long log school house, located just outside the fort limits. The hall was lighted with candles placed in rows on the window ledges. Both young and old were in attendance; they danced to the strains of violons played by Owen Jones, George F. Hamson, and Hyrum Hendricks. They felt rich in seclusion, love and union. There was no class distinction then." (2) The days and years were busy ones building their new city. There was no room for idle hands.

(1) History of Box Elder County, Daughters of Utah Pioneers, page 25A

(2) Ibid. page 259



BRIGHAM CITY DAYS

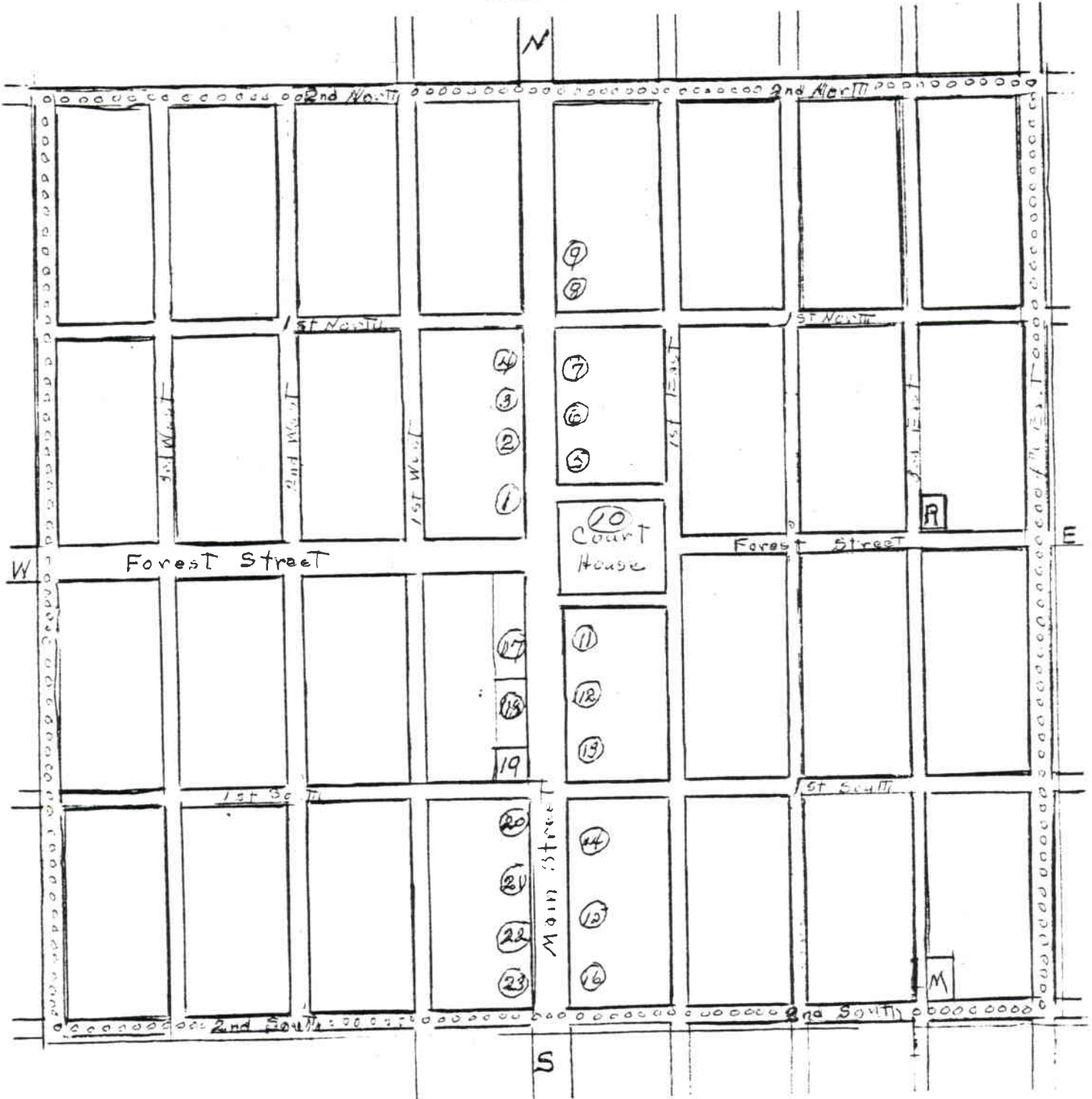


- 1. □ Fort Davis
- 2. □ Box Elder Fort
- 3. ■ "Plat A" - First Survey
- 4. ■ Court House Square  
with extended Bowery Area
- 5. ■ Cemetery

Intermountain  
Indian School

Brigham City,  
Box Elder County, Utah  
Big Field

" PLAT A "



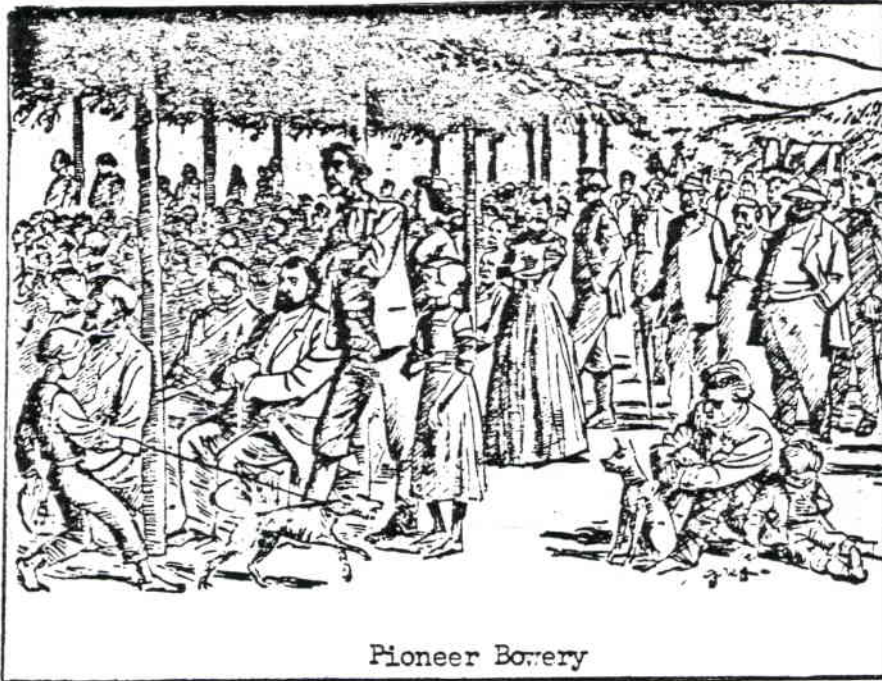
① ② Names on page 83

┌──────────────────────────┐ Boundary "Plat A" Survey

Ⓜ Mathias Home location

Ⓡ John D. Pees Home location

After the Brigham City townsite was platted and families moved into homes on the lots, the little settlement grew into a busy, thriving community as the years went by. Main Street was only four blocks long in this first survey, and for this distance, on either side, was soon occupied mainly "by dwelling houses except for the open square which was comparable in width to the square now occupied by the City Hall and court house grounds, but extended west to First West Street. On this open square were built the bow-eriss in which conferences and celebrations were held. Here, too, the Indians gathered to receive government supplies and donations from the towns-people." (1)



Pioneer Bowery

The Main Street "dwelling houses" also housed some business enterprises --- the post office and numerous shops of private individuals such as a drug store, a millinery shop, weaving, etc." (1)

Here are listed the first Main Street occupants as listed on the preceding page "Plat A" diagram:

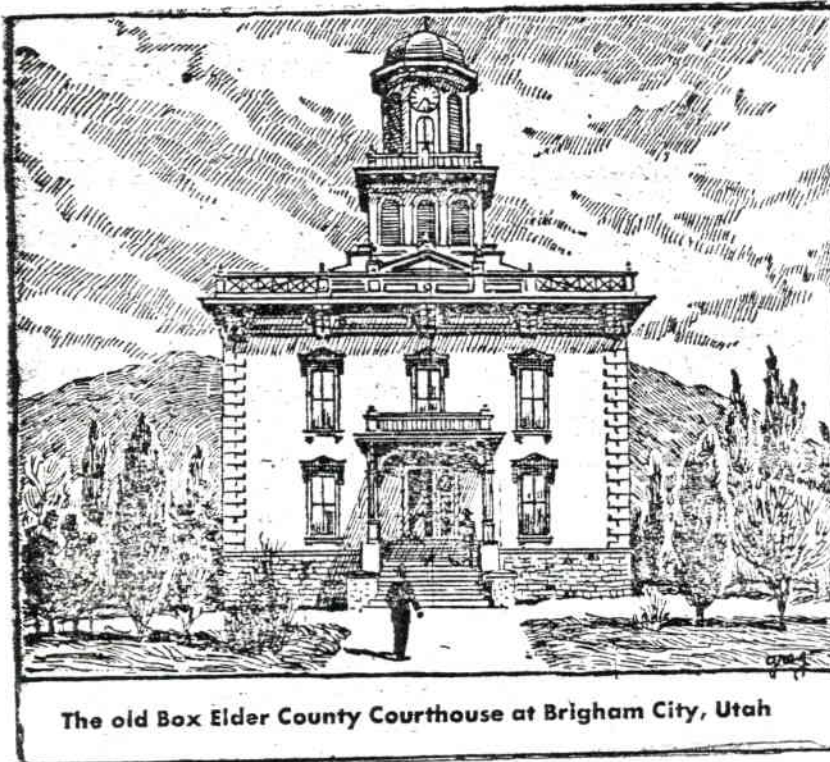
1. Judge Smith's house, with 2. a carpenter and shoe shop; 3. John Eridge house and harness shop; 4. Chester Southworth -- tannery and shoe shop; 5. Co-op store; 6. Edward Lindsay--- blacksmith shop; 7. Joseph Josephson, Sr., blacksmith shop; 8. Large adobe house where Mrs. Chester Southworth taught a private school; 9. John Williams -- blacksmith shop; 10. Court House square; 11. Harvey Pierce; 12. James Fett; 13. Porter Squires; 14. Caleb Jones; 15. George Fraehl, Sr.; 16. James Christensen, the canopian player (2); 17. Lorenzo Snow; 18. Judge J.G. Wright; 19. John D. Rees; 20. Morris Rosenbaum; 21. Andrew Jensen; 22. Jeppa Jeppson; 23. Hans Peter Jensen. John D. Rees had a blacksmith shop on his Main Street property, 19, in connection with our Grandmother Zillah's home. [R] indicates John's first home of the first family. [M] gives the location of the Thomas Mathias home.

There were other kinds of shops and enterprises at other locations. (3)

- 
- (1) History of Box Elder County, page 260
  - (2) Canopeon: a musical instrument similar to our modern cornet.
  - (3) History of Box Elder County, page 261

"Very early in the history of Brigham City, streams of water flowed down either side of Main street and shade trees were planted to make the boundary line between the street and side walks, neither of which were graded." (1)

This was equally true of all streets, and remained so for many years. Our memory of Grandmother Zillah's little house on First West, north of Forest Street is sketched in this illustration. Even Forest Street which stretched from the Court House on the east to the railroad station on the west was graded but unpaved as long as I remember from my childhood visits there.



The old Box Elder County Courthouse at Brigham City, Utah

(Deseret News, Oct. 3, 195.)

The County Court House, the first public building erected in Box Elder County, was commenced in 1855 and completed about 1861. It was a two-story, adobe building. During the first year, the walls were laid up and covered with a temporary roof. After this stage of construction, the building was partially demolished by a terrific east wind.

"When the county was organized and tax money was available, reconstruction was commenced. Since this early date the building has been entirely remodeled." (2)

The Court House was the first center of religious, social, as well as civic gatherings. Its renowned Dramatic Association found a home there. When the courthouse was rebuilt after the storm, a basement theater was included, and the Association resumed its activities there. (4)

(1) History of Box Elder County, page 261

(2) Ibid. page 366

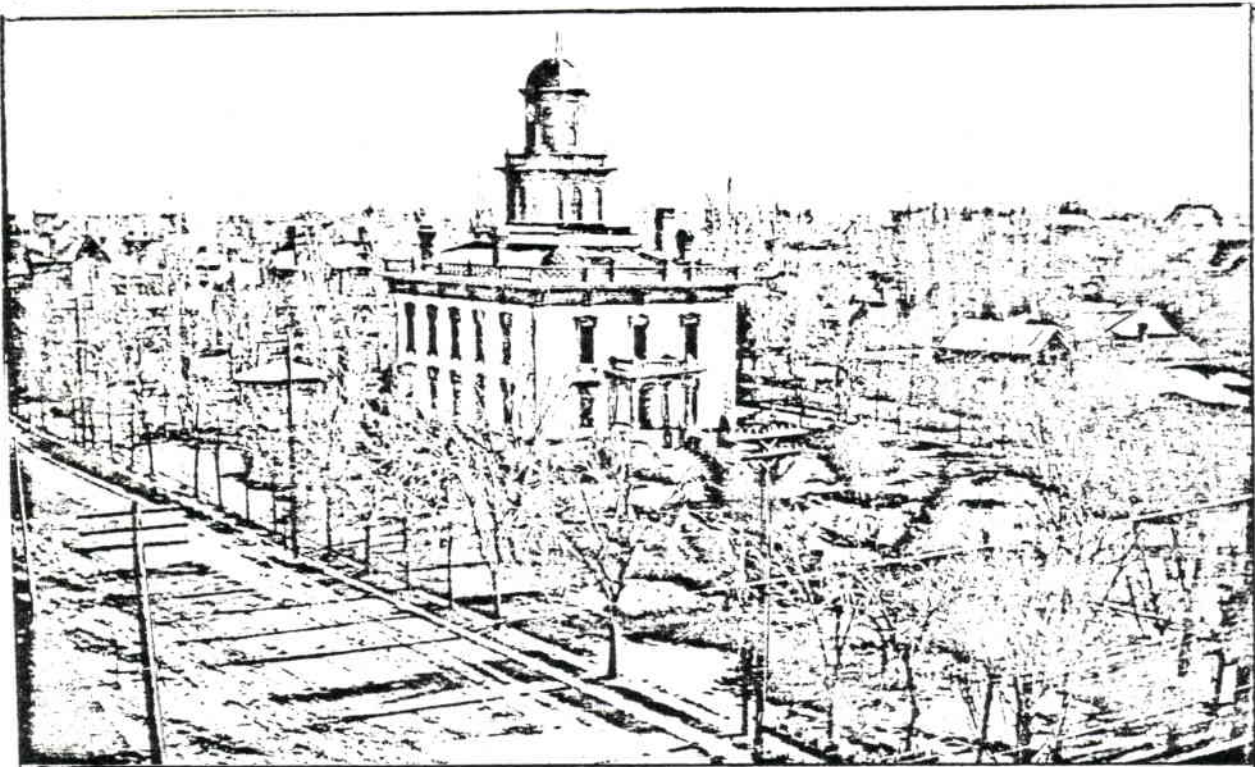
(3) Box Elder Lore, page 93

(4) "Brigham City Dramatic Association," in Utah Historical Quarterly, Summer 1965



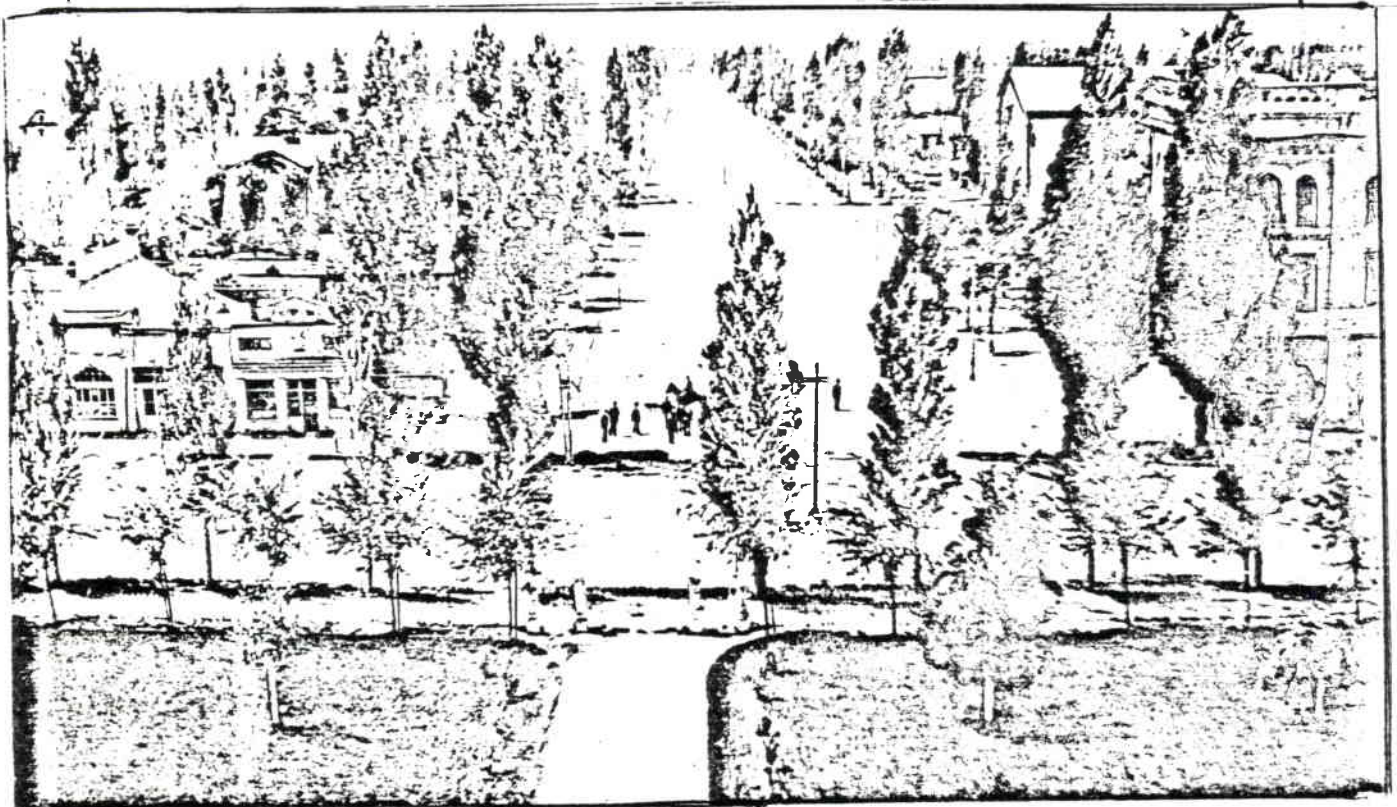
Heath Woolley

My Memory of Grandmother Zillah Rees' Home



UTAH STATE HISTORICAL SOCIETY  
BERNICE GIBBS ANDERSON COLLECTION

*Box Elder County Courthouse at Brigham City was the home of the community's first theatricals. This photograph was taken about 1890.*



UTAH STATE HISTORICAL SOCIETY  
BERNICE GIBBS ANDERSON COLLECTION

*Brigham City looking west from the county courthouse about 1895. The old co-op store is in the right foreground.*

## Box Elder Rebuilds Burned Tabernacle

March 21, 1897 — Rebuilt after a complete burnout, the Box Elder Tabernacle was dedicated.

More than the usual number of persons gathered at Tabernacle Square in Brigham City at the time of the Sunday afternoon service on Feb. 9, 1896.

They hadn't come to hear about hell fire, but actually were seeing it. It was burning down their handsome 6-year-old tabernacle, the product of a quarter century of work and sacrifice.

The most abundant supply of water on the scene consisted of the tears sliding down the cheeks of these who had hauled limestone and sandstone from the mountain quarries; the members of the cooperative masonry department, who had shaped the stone and laid it up in the walls; the rough-handed men, who had cut pine, spruce and fir to be sawed into joists, rafters, beams and lumber for floors, roof, pulpit, benches and doors; the women, who had donated produce from their kitchen gardens and all the eggs gathered on Sundays to raise funds for the building.

Those funds had purchased the finest of foot-pumped organs; a burnished silver sacrament service complete with tall pitcher, bread trays and big two-handled cups for easy passing from person to person; and they had purchased the ponderous, ornately bound copies of the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price that had rested on the pulpit, ready for use by scripture-citing speakers.

But tears were not enough to save the beloved building that was old yet new. The spectators watched helplessly. Nothing could be saved from the inferno.

Brigham Young himself had laid the cornerstones for the Tabernacle on May 9, 1865. At the time, the site was known as Sagebrush Hill. The first stake conference had been held in the building in April, 1881.

Meetings continued in the Tabernacle until 1890 when work began on the final phase of the construction — the installation of the gallery and other improvements at a total cost of \$6,000. The entire building had cost about \$50,000.

President Wilford Woodruff had offered the dedicatory prayer on Oct. 26, 1890.

A month after the fire, a stake priesthood meeting voted to rebuild the Tabernacle, the walls being sound and sturdy as ever.

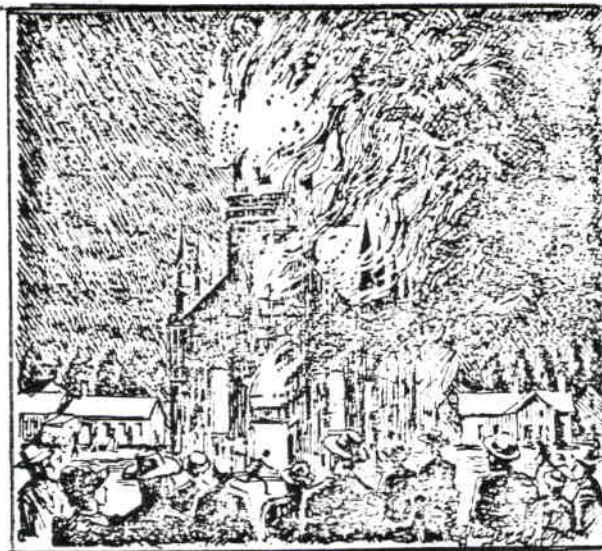
The stake members went to work. They also donated sizable amounts of cash. Church members and even non-members outside the stake contributed.

On March 21, 1897, just a year after the fire, President George Q. Cannon of the First Presidency and other General Authorities arrived for the dedication. Stake Pres. Rudger Clawson announced in the morning conference session that the building fund was \$22.21 short of the total reconstruction cost of \$15,117.25.

By the time the afternoon meeting began, the \$22.21 had been donated and the dedicatory service proceeded. President Cannon offered the dedicatory prayer.

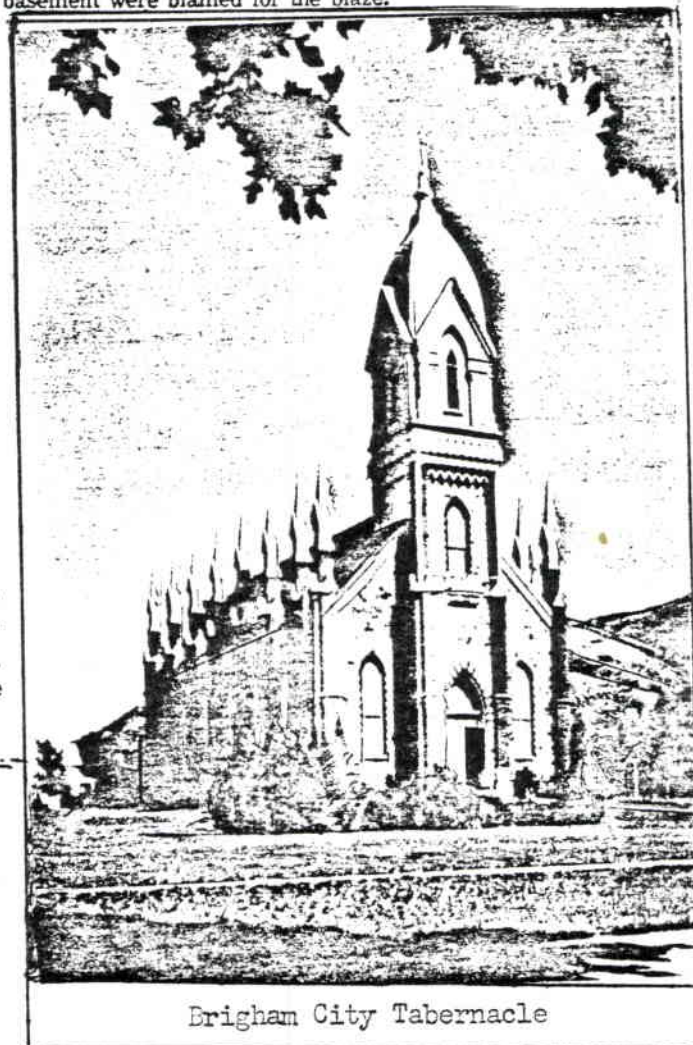
The Tabernacle still stands, an exquisitely cut gem resting on green velvet. It is an eloquent testimony to the skill, industry and faith of its Pioneer builders.—AJI

Principal source—Manuscript History of Box Elder Stake.

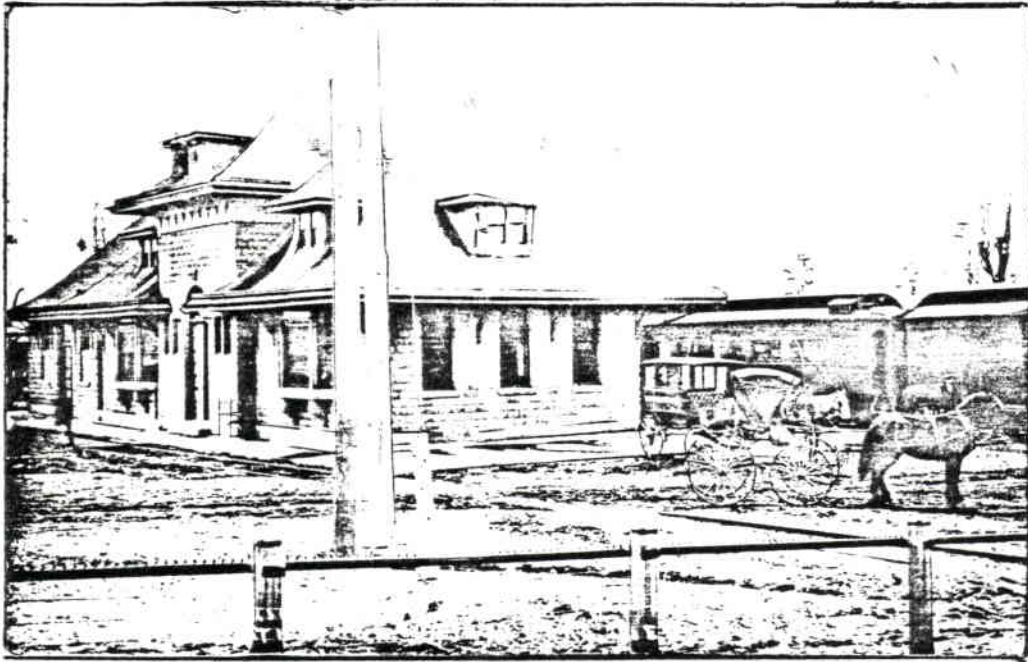


The best the volunteer fire department could do was dash about town squirting its puny stream of water on roofs of houses and barns where flying firebrands landed.

When the fire had burned itself out, only the tabernacle's stone walls remained, the blank windows like the empty eye sockets of a skull. Overheated stoves in the basement were blamed for the blaze.



Brigham City Tabernacle



Brigham City Railroad Station, 1909

Brigham City's isolation by rail from Ogden and points south ended on Feb. 7, 1974, with the completion of the Utah Northern Railroad between Ogden and Brigham City, which joined with the Utah Central at Willard, thereby furnishing railroad facilities from Salt Lake City to Franklin, Idaho. The Brigham City station was located on 8th West, facing Forest Street. This train was our means of transportation when we visited our Brigham City relatives during our youth. We were picked up on some occasions, but sometimes walked the six or seven blocks to the home of the folks where we stayed. I have no memory of our using the horse-drawn cab which met each train's arrival.

Rees Pioneer Park, between 7th and 8th West on the north side of Forest Street, was another familiar landmark for us. Here we held Rees family reunions and family picnics. The park was a gift to the city by Grandfather John D. Rees at the time he was mayor, 1875-76.

"First known as Rees Park in honor of its doner, in later years at the request of the Box Elder Company of the County Company of the Daughters Of Utah Pioneers it was changed to Pioneer Park in honor of all the communities' builders."(1)

(1) History of Box Elder County, page 345.



Rees Park

Taken Aug. 22, 1963



"We can scarcely realize that there was a time when all the bedding, the clothing of all kinds, the table linen, the hand towels, the rugs, curtains, and every article made of cloth or leather, even the cloth itself was made right in the home." (1) "Before the freighters brought goods from the Missouri River or from the West coast, anything except home-made materials for clothing was very scarce. Factory and calico were the first cotton materials imported here (Brigham). Later there were blue denims and blue and white fine checked hickory cloth. This was an evolution from buckskin to hickory to home spun. At that time, the problem of getting material to make a dress was more vexing than the style of making it. Twelve year old girls were women by then and sewed their clothes by hand as there were no sewing machines here until the railroad came in 1869." (2)

"Each family owned from ten to twenty sheep. At the proper season of the year, these sheep were sheared. Then the women's work began; the wool was washed and dried, then cleaned and picked free from burrs, sticks, etc., after which it was combed and carded into rolls--little oblong strips of wool about one-half inch wide and from eight to ten inches in length." (3)

One of my most vivid memories of Grandmother Zillah is the image of her carding wool into little bats in preparation for making a wool quilt. I can still see her there in our home, sitting in the rocking chair by the kitchen window as she took a handful of the newly washed and dried but matted wool and combed it this way and that on the carding combs and patted it into fluffy little pillows of wool. Her hands had not forgotten the skills she had learned as a young girl in those frontier days.

"These days of washing and cleaning the wool came only once a year. The days of carding, spinning, and weaving were part of every day's labor.

"The work of housekeeping was done up very early in the morning. The girls went to spinning and in many homes the mother went to her loom to weave the woollen threads, spun by the girls, into cloth for dresses for the ladies and suits for the men and boys. Even head wear in the shape of hoods and caps was made from this cloth.

"Sometimes it was blankets that the mother wove, sometimes bedspreads, and when all other needs were supplied, she wove rugs and carpets from strips cut from worn out clothing and sewed together in long lengths.

"However, between the time of spinning and weaving came the days when the mother's time was devoted to dyeing and coloring the thread to make beautiful shades of cloth. Just remember there was no drug store this side of the Mississippi at this time, so she couldn't get packages of Diamond or other dye with which to do it. However, she or her mother had brought with them, when they came from the east, some logwood, copperas, indigo and madder; with these she mixed native leaves and barks to make the desired shades...

"The task of dyeing many hundreds of pounds of yarn would be a herculean one if only the primary colors were wanted, but try to imagine the task of coloring shades to make a different one for the clothing of each member of the then large families, not to mention the stocking yarn, the cloth for caps and hoods, the bedspreads, etc.

"Each year the men planted flax, and from the fine fibrous threads of the plant, the housewife spun linen thread which she later wove into linen cloth from which towels, sheets, pillow cases, and underwear were made.

---

(1) (1) History of Box Elder County page 97  
 (2) Ibid. page 99  
 (3) Ibid. page 97

"Sometimes the woolen threads, as first spun, were doubled and twisted into yarn from which socks and stockings for the family were knit during the long winter evenings. The pioneer woman could knit and talk or read; she was a past master in the art, and need not watch her needles or think of her knitting.

"As stated above, many housewives did weaving, but there was in every community some few who made a specialty of this business. Robert Dock, Sr. a Scotsman who had learned the weavers' trade in his native land, did all the weaving of fine cloth for the people of Willard and for people of nearby communities. Mrs. Sylvia Beecher, wife of Ransom A. Beecher, and Sophia Hubbard, wife of Bishop Charles Hubbard, wove carpets, bedspreads, and the more common weaves of cloth...Some families raised cotton on their lots in Brigham First Ward. In the fall they gathered and spun it and used the thread of cotton warp in making cloth for men's clothing." ( 1 )

There is no family tradition which tells of a loom in the Mathias home, but we know there were spinning and weaving, skills developed by Zillah as she grew up which she was to use for many years and pass on to her daughters.

"Hardships, yes, but in the midst of all, they danced in Mr. Hutchin's house to violin music played by George F. Hamson, Sr., and Owen Jones (Blind Jones), or they found joy from social chats while hands were busy with homely tasks of knitting, wool picking, carding and spinning. On the Sabbath Day they met..to praise their Maker and rejoice over their future prospects. Even scholastic training was not overlooked, for during the winter, Henry Evans, one of Box Elder's first teachers, taught school in different homes." ( 2 )

Carpet Rag and Quilting Bees were popular to lighten labor and make work a pleasure. If quilting was the object of the bee, the mothers would be invited since they excelled in the art of quilting. The best pieces were always cut out of all discarded clothing and used in piecing quilts.

"Many of the ladies would arrange for carpet bees. All worn out clothing, sheets, and blankets would be washed and the faded pieces colored, torn into narrow strips, and sacked ready for the bee. Invitations would be sent out to all the girls in the neighborhood. The mother and older girls would prepare a veritable banquet.

"The sewers would assemble about nine o'clock and vie with each other to see who could sew the most balls before dinner. During the noon hour out-of-door sports would be indulged in, then sewing again until chore time. Sometimes the young men would be invited to spend the evening while the girls finished the rags; especially would this be the case if the rags were to be woven into a carpet for the home of a bride." ( 3 )

Yes, there was romance and courting among the young people even while they were still living in the fort, and there were brides and bridegrooms. During the winter of 1853-54, romance had come to the Mathias household, and, according to tradition, the first marriage in Box Elder fort was that of Ada Mathias and Leander Holeman Clifford ( 4 ) which took place in the spring of 1854. The second couple to be married there was James Davis and Susannah Clapper. ( 5 )

---

(1) History of Box Elder County page 97-99

(2) Ibid. page 258

(3) Ibid. page 182

(4) Wriston-Clifford data -- Footnote (1) page 76; Supplement C

(5) History of Box Elder County page 4-5

Pres. Snow was interested in introducing the principle of the United Order, revealed to the Prophet Joseph Smith, into the new colony, but a "few years were required for the building of homes, developing gardens, fields and farms, establishing churches, educational facilities." (1)

Some ten years later, September 1862, all this now accomplished, Elder Snow received permission from Brigham Young to put into effect his plans for initiating the United Order in Brigham City. (2). It began with the first "Co-op" store in Utah, evolving over the years through additional projects, and continued over a period of nearly thirty years. It was discontinued as the result of a series of mishaps and the imposition of a heavy tax by the federal government.

"This splendid movement at length came to a tragic ending, due to the government's short-sighted policy of placing a confiscatory tax on the Association's scrip, the polygamy persecution that drove its leaders into exile, and the panic of 1892" all contributed to placing the enterprise into receivership." (3)

"But the job of forming the citizenship of Brigham City into a society of sturdy, self-reliant individuals had been accomplished." (3)

A visit to the Brigham City Court House revealed that Great Grandfather Thomas acquired several farm properties in addition to his home site, Block One Platt A, which he received in the original survey of the city. On July 12, 1857, he purchased Lot 16 in Block 9 -- by the Big Field (4) in Brigham City (north of the sugar factory); on June 1, 1868, he bought 60 acres, and on June 10, the same year, 77 acres south of Brigham City. Whether he retained the farm he had taken in the Welsh Settlement near Three Mile (Perry) is not known. See page 115 for deed of 1871 property.

He doubtless raised a variety of crops. There were berry and orchard plots. There were grain fields. We remember Grandmother Zillah's story of trying to keep the grasshoppers from the wheat. Meadows provided feed for the cattle. And Brigham City is still well known for its fruit, especially its peaches.

"President Young made an early tour of the northern part of the state, and gathering the Saints about him advised them to plant orchards, trees, and gardens, to make yourselves permanent homes."

"The settlers looked over the valley, slanting fan-shape to the Great Salt Lake. From the canyon above they saw a very small stream of water flowing. Their reply was, 'We have no water for orchards and we have cold winters and months of frost. Fruit buds could not withstand these temperatures.' Brigham Young said, 'Plant them near the hills. The canyon breezes will keep the frost away both early and late.'" (5)

"That fall William Wrighton made a trip to Salt Lake. In a market he saw peach stones for sale. They were priced at \$ 1.00 for one hundred stones. He purchased a dollar's worth. Back home, he selected a spot of ground and bedded them in. He wanted to freeze them in the soil during the winter." (6)

---

(1) Box Elder Lore, Sons of Utah Pioneers, page 130

(2) For a full account see "President Snow and the United Order" by LeRoi Snow in Box Elder Lore, pages 127-133.

(3) "A Contrast in Civilization," by Glynn Bennion, Deseret News, Sept. 1939

(4) Box Elder Lore, page 81

(5) Deseret News Account quoted in 1949 issue of Daughters of Utah Pioneers

(6) Box Elder Lore, page 81

"In the spring he planted them. He was both surprised and pleased that they grew nicely that first season. When they were a year old he set them out 16 feet apart. (1)

"In the spring of 1856 the townspeople were forced to leave because of the coming of Johnston's army. William was left as a rear guard and until the latter part of May remained in Brigham City, keeping his orchard irrigated. Fortunately a friend remained behind still another month and kept the trees watered until he left. In the fall when William Wrihten returned, he found lucious peaches waiting to be picked. These were the first peaches raised in Box Elder County," (1) but not the last. "Peach Day" is still observed annually in the fall.

"William Writhten became a regular attendant at conference in Salt Lake and he was always alert to find new crops to be tried. On one occasion he brought a small bag of seed to his friend, George B. Reeder, and said: 'Brother Reeder, they tell me this is a new kind of hay that will produce good feed for animals; plant it on some of your land and see if it will grow in this climate.'" (2) The seed had been brought from Lucerne, Switzerland.

"It grew and produced heavy crops of hay and thus alfalfa hay was introduced upon the Reeder farm as being some of the very first to be grown in the intermountain country." (2)

Up until March of 1878, Brigham City was one ward, but on the 13th of that month, a meeting was held in the Public Hall (Opera House) and the four city wards — 1st, 2nd, 3rd, and 4th — were organized. (3)

During these years, the Mathias family had participated in the various ward activities as well as some personal ones.

Thomas had been ordained a priest in June 1848 by Dan Jones in Brechfa before emigrating to America. While still at Council Bluffs, 1849-52, he had been ordained an elder by William Morgan, and on the 28th of October 1855, was ordained a high priest in Salt Lake City by David Pettigrew. (4)

In April 1855, Thomas, Margaret, Jonah, and Zillah all received patriarchal blessings in Brigham City. (7)

Baptisms for their kindred dead were performed at the Endowment House on May 27, 1874, by Thomas and Zillah acting as proxies. (5)

Thomas and Margaret made the journey to Salt Lake City for their endowments, receiving them on 29th October in the Endowment House, 1855. Margaret was sealed to Thomas on the same occasion. (6)

---

(1) Deseret News account quoted in Daughters of Utah Pioneers January 1949

(2) Box Elder Lore page 83

(3) History of Box Elder page 260

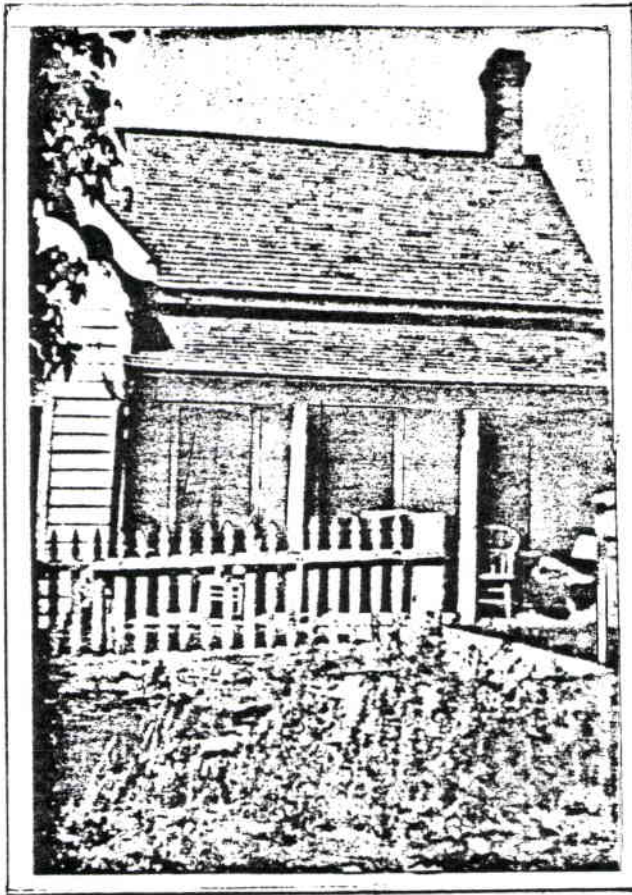
(4) Mss. of Box Elder Ward, Early Church Records, Gen. Library

(5) Book E, p, 44 Genealogical Society

(6) Temple Record Card, Endowment House

The children were sealed to parents, with the exception of Ephraim, on February 22, 1894. Ephraim, on 4 November 1964 in Logan Temple

(7) Thomas had previously received one in Salt Lake City from Patriarch Smilth on 25 Jan. 1953.



The Old Thomas Mathias Home in Brigham \*

As already noted (1), Great Grandfather Thomas kept a journal or family history which was unfortunately destroyed. What a treasure of first-hand history, as well as an opportunity to "eavesdrop", so to speak, on life in the Mathias home as challenge after challenge was successfully met. We know they were active in both civic and religious affairs.

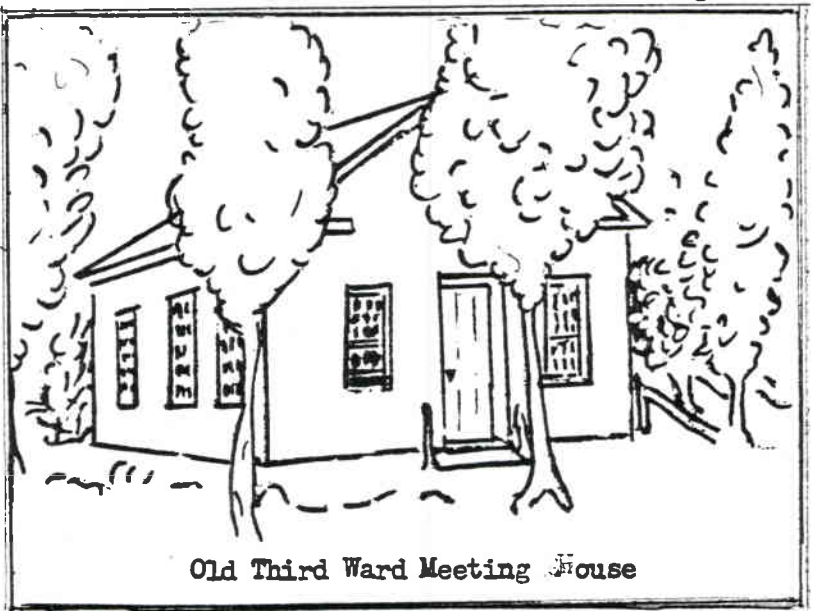
"Since the first settlers of Box Elder were all members of the Church of Jesus Christ of Latter-day Saints, the authorities of that organization directed both civil and religious activities of the pioneer community.

"Originally, there was no stake organization. Box Elder had its own presiding officer (bishop) who served without counselors.. The bishop, however, was assisted by ward teachers whose duty was to administer to the sick and see that no evil doers were found in their midst." (2)

"The first stake organization was effected when in the annual conference held on October 5, 1853, Apostle Lorenzo Snow was called to Box Elder as the presid-

ing officer, and he chose two counselors. (Lorenzo Snow remained in Brigham City until October 13, 1899, when he became president of the Church.) (2)

At a meeting held in the Public Hall (Opera House) of Brigham City on March 13, 1878, the four city wards were organized, and a bishop appointed for each ward. (3) Three wards built meeting houses.



Old Third Ward Meeting House

- (1) See page 46
- (2) Life of Lorenzo Snow by Thomas C. Romney
- (3) History of Box Elder

County, page 339  
\* Picture received from Ada Mathias Reeder.

"Lorenzo Snow had a deep and abiding love for President Young and those associated with him in the ministry, as he did for all the Saints of God. One evidence of his love was seen in the meticulous care with which he prepared a program for the comfort and welfare of the President and his company when they came to pay the people of Brigham City a visit." (1)

Before the completion of the rail lines to Brigham City (1874), it was necessary for the visiting authorities to make these trips in carriages and other vehicles drawn by horses and mules.

"Upon learning of their projected visit, the dirt road over which the vehicles must travel to reach the settlement was put in proper shape. The stones were removed, and the gullies filled, and the bridges repaired. Upon the near approach of the party to the settlement they were met by a welcoming group consisting of mounted men dressed in gray uniforms, each bearing a lance from the point of which a colorful ribbon floated in the breeze. Augmenting this group was a bevy of lovely young women dressed in white and riding in a wagon drawn by two span of horses. All members of the escort were 'carefully instructed respecting a proper manner of giving the salute on meeting the visiting party, the various branches of the escort bearing flags and beautiful banners with appropriate mottoes.' Leading the escort as the parade passed down the principal streets of the settlement, were city officials and other dignitaries and in the vanguard was the military band led by the city marshal. On each side of the street was a long line of Sunday School children gathered from all parts of the city and surrounding settlements; they were greeted with cheers, the ringing of bells and the waving of banners. Upon arriving at the home of Elder Snow, the President and his party were entertained until time for the opening of the conference meetings." (1)

We can be sure that the members of the Mathias family participated on such occasions, as well as attended an important conference called for the third Sunday in August 1877.

"August 19, was a red letter day at Brigham City. President Lorenzo Snow and his counselors Johathon C. Wright and Samuel Smith had worked together for more than twenty-two years and were now being released. In 1874, a bowery had been constructed on the public square on West Forest Street. It was 60 x 90 feet and covered with poles and green willows. The program was held in the shade of this bowery. A great crowd gathered to participate in the services.

"The Box Elder Stake extended into Southern Idaho as well as all of Box Elder County, and a yearly visit to all the outlying wards required weeks of traveling and quite a caravan for auxiliary officers to complete the party. No building was large enough for the large audience. The bowery conference is remembered as a great occasion in history. A hot day, a good supply of ice-cold lemonade is remembered by Mark L. Nichols, who was in attendance." (2)

The main item of business was the reorganization of the Box Elder Stake and some of the wards. John Davis Rees, Zillah's husband, was called to go to Malad, Idaho, as second counselor to Bishop George Dunford who had been called from Salt Lake to preside over the Malad City Ward. Daniel Daniels was to be his first counselor.

"This call was a hard trial for John Davis Rees, as his families were all in Brigham City, also his civic and private interests. He had been re-elected mayor for a second term, but true to his trust and religion, he went willingly taking Cecelia and family with him, the other families remaining in Brigham City.

(1) History of Box Elder County, page 175; Life of Lorenzo Snow, page 177

(2) Box Elder Lore, page 134

He drove back and forth as there was no railroad in that direction, making trips as often as possible." (1)

It was at this conference that Lorenzo Snow laid aside his mantle of authority as president of Box Elder Stake and left shortly for a trip to Europe with President John Taylor. His families remained in Brigham City. (2)

This conference also became memorable for its association with another important event.

"At the time of President Young's visit to Brigham City, the great leader appeared to be in excellent health, but feeling somewhat tired from the trip.

"He returned to his home in Salt Lake City Sunday evening and appeared from time to time until Thursday night to be enjoying excellent health and vitality.

"At an evening meeting Thursday, August 23rd, he addressed the Bishops and teachers relative to their responsibility in visiting the Saints and instructing them in their duties. Upon returning home he retired to rest by himself and at about eleven o'clock he was seized with violent vomiting, purging and cramping... He gradually grew weaker and on August 29, 1877, he breathed his last and passed on to his great reward." (3)

To commemorate the occasion of his last public address, a monument was erected, bearing the following inscription:

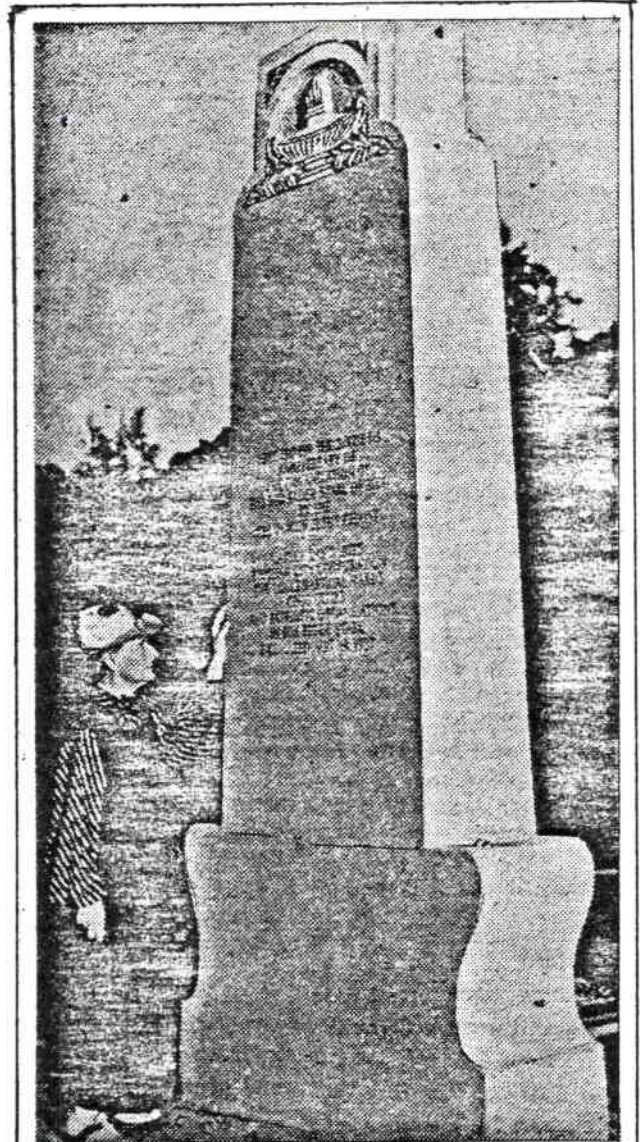
"Erected in honor of Brigham Young in commemoration of the outstanding service he rendered the Intermountain West as patriot, pioneer colonizer, church leader, and statesman. On this plot of ground, August 19, 1877, he made his last public address when he organized the Box Elder Stake."

A simple monument standing back of a reflecting pool, the bronze plaque in bas-relief of the great colonizer.

(1) Life of John D. Rees by his daughter Leah Rees Reeder

(2) Life of Lorenzo Snow by Romney, page 350

(3) Ibid. page 356



*Monument in Brigham City, erected to the memory of Brigham Young, who made his last public address in this city which bears his name. Nephena Frodsham, who was present when the address was made, is viewing the monument.*

**M**eanwhile, changes had taken place in the Mathias household. As already noted, Ada had married Leander Holeman Clifford in the spring of 1854 while they were still living in the fort. (1)

It is assumed that Ada and her husband remained in Box Elder for several years. Leander Clifford is listed as a family head among the first occupants of the fort and their two children, Leander Thomas and Ada Margaret, are listed on the family group sheet as having been born in Brigham City. Mary Jerusha, and, according to one family record, a twin brother Anos were born in Providence, Cache County, Utah, on February 2, 1859. It would seem then, that sometime between May 1857 (Ada Margaret's birth) and February 1859, the family left Brigham City for Providence. Ada Mathias Clifford died 2 April 1861, and Providence is listed as her place of death and burial. (2)

Leander Clifford later married Easter Nesser and they had four children -- Francis, Levi Milton, William Henry, and Ephraim Karlswalrus Clifford. We assume that Ada's children -- Leander Thomas, Mary Jerusha, and Ada Margaret --- grew up with this family, but we have no certain knowledge of what happened after their mother's death. In a conversation with John Mathias, son of Jonah (Ada's brother), in May of 1963, he said: "My memory is that Margaret and Jerusha used to come down to Brigham City to get fruit. They called Father, Uncle Jonah. These two women married Dees brothers, John and Newton, and lived in Weston, Idaho. I have not heard from any of the family for years. While in my younger days (John was in his nineties) I used to write to Willie Dees (3), so no doubt there may be some of the family still living there." However, to date (1965) attempts to learn more of Ada's family and of her descendants have yielded little more than some family group sheets which are in conflict on various details. (4)

See more details in Supplement C, page 120.

(1) See page 90 for reference.

(2) In search of confirmation of this date, a letter to the sexton of Providence, Mr. Jesse Zollinger, was sent, which led to the following reply: "The new cemetery was established in 1875, in its present location; the old cemetery has been abandoned -- no records kept."

So we have no confirmation of Ada's burial or of Baby Anos who is reported to have died as an infant.

(3) William Dees, son of John Franklin and Ada Margaret Clifford Dees, died 10 June 1897 according to the record on the family group sheet sent me.

(4) Maureen Clifford supplied me with family sheets and the information she had.





No family traditions have survived of Zillah's courtship, but she became a plural wife of John Davis Rees in President Young's office on December 13, 1857, where they were sealed for life, (1) only a few days short of Zillah's eighteen birthday. (2) Her husband turned forty-one the following March.

When John D. was advised to take a plural wife, his wife, Mary Morgan Rees, disapproved, and according to family tradition, she walked all the way to Salt Lake City to present her protest to President Brigham Young. Mary's granddaughter, Abbie Rees Madsen, tells the story that on her way, Mary overtook a farmer with a rig who offered her a ride. She thanked him but refused, saying she was "in a hurry."

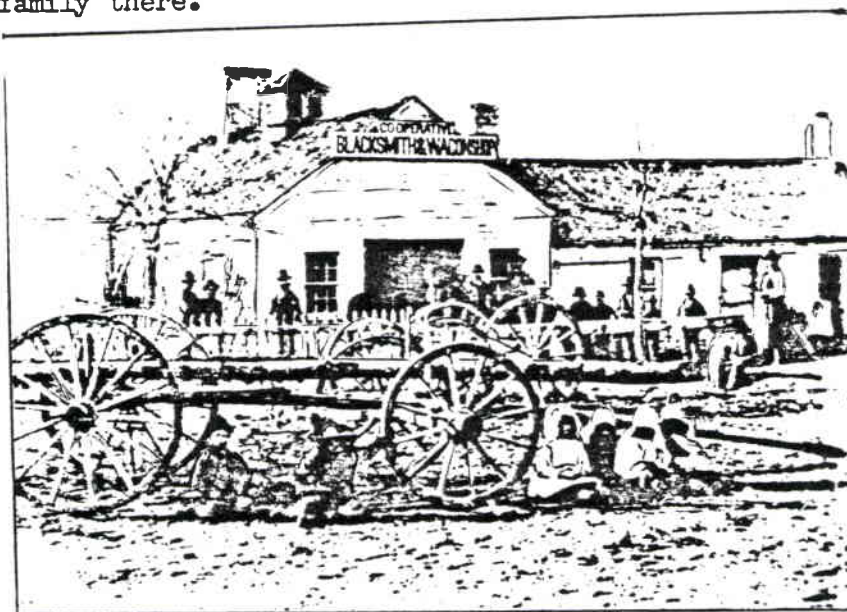
We can assume the answer since the marriage was performed in the President's office some time later.

The John Davis Rees and Thomas Mathias families must have been well-acquainted. They had emigrated from Wales at the same time and were on the same ship from Swansea to New Orleans, and up the Mississippi and Missouri rivers to Council-Bluffs. They crossed the plains in the same company in 1852.

Both families had lived in the Box Elder fort, though the Reeses were in Cabin 2 of the addition, built after Apostle Snow brought his fifty families, including the Reeses.

Grandfather John D. had doubtless witnessed the blooming of ten-year old Zillah when they emigrated to the young woman of eighteen he chose as his new wife. We can be sure she was an active participant with the young people of the community. In her younger days, she was a skilled dancer, and Aunt May reports in her sketch of Grandmother's life that at her eightieth anniversary party, "she danced a step dance for which she was famous in her youth, and there was still grace in her movements."

When Grandmother moved from the little cabin on the Mathias homestead where she first lived to the house connected with the Wagon and Machine shop on Main Street we do not know, but Grandmother spoke of raising her family there.



John had secured Lot 1 Block 12 of Plat A for a blacksmith shop and had added a two-room house with a lean-to at the north end.

This, as far as we know, was the home of Grandmother and her family until Grandfather's death in 1880.

Her life story is told in my biography: Zillah Mathias Rees, A Daughter of Wales, 1965.

(1) Endowment House Records Book C. page 258, No. 1688

(2) Birth date was given as December 14, but her birth certificate gives it as December 27.

## Zillah

"During the winter of 1879-80, there was an epidemic of typhoid fever in the community, and seven of Zillah's children were stricken with the disease. Through a mother's faith and tender and tireless care, six of them recovered, but on February 7, 1880, her son Thomas, a boy of fifteen, was taken. Her cup of sorrow was filled to overflowing when through the anxiety and exposure of coming and going, her husband contracted the disease and died on the 19th of March, 1880, in Malad, Idaho. His body was brought to Brigham for burial." (1)

Zillah was left with five children at home to rear and educate ranging from Adah who was fourteen to little Venice who was two. Margaret had been married to Charles Wight, Jr., on the 21st of January (1880), and Alvira secured a position teaching, of which she says, 'I had the experience of what it is to board around.' Phineas was eighteen and employed away from home.

The future looked dark and foreboding, indeed. The task ahead seemed an impossible one. Grandmother later said that after Grandfather's death she mourned for him so deeply that she felt she must give up. Grandfather appeared to her in a dream and told her he was disappointed --- that he had a mission to perform but couldn't do it while she mourned.

"This gave her the incentive and determination to go on, and she was not left alone during her struggles, for on one occasion when she was in dire need, her husband came to her and gave her a comforting blessing. That same evening, William Box, a bosom friend of the family, came to the house with a considerable amount of flour saying, 'I have been told by your husband to bring you this flour.'

"She was ambitious to give her children the advantages of an education, and with her needle and good management she kept them in school. Two of Grandmother's axioms probably explain her success at least in part--- 'Waste not, want not' and 'Do what you do well.'

"How soon Grandmother left the Main Street home after the death of Grandfather we do not know, but Lydia and Alice remember that their mother told them that Grandmother moved to the Bowdin House on 2nd West before going to the first West house which was her home for the rest of her life. This home from the date of the deed that Grandmother Zillah held would indicate that she and her daughters moved into their new home sometime in 1884. This was a two-room, adobe house which had been built by Thadeus Wight. (2)

"The girls did what they could to help toward their support as their ages and abilities would permit. Fruit trees and berry bushes were planted and a vegetable garden put in." (1)

In writing of her mother, Zillah's daughter Leah said: 'Her interests and efforts were not confined to her family only, for whenever she could lend a helping hand, her heart and labor were freely given. Especially was she mindful of the sick and afflicted. Her faith was stronger than her fears, and on several occasions she left her own little ones and assisted in the home stricken with serious contagious diseases. She, however, was wise and would take every precaution, and on no occasion did any bad results come there from.'

"She did honor to her calling as a Relief Society teacher. She acted as counsellor to Sister Emma Lee in the Third Ward Relief Society for many years."

(1) Quotes from Zillah Mathias Rees by Leah Woolley, 1965.

(2) See drawing page 85



*Ranco & Co.* Photographers,  
of Salt Lake City.

The Seven Rees Daughters as Young Women

at Von Eddy's house. Geneve made her a fine wool dress, a bouquet of eighty roses was presented to her, and a fine birthday cake was served to the assembled guests.

The end came for her on January 12, 1923, shortly after her eighty-fourth birthday. She is buried in the Brigham City cemetery.

Grandmother's life covered the transition period from the meager frontier conveniences and opportunities to modern times and inventions. A candle mold we remember seeing in the old granary, was discarded when the oil lamp took the place of the tallow candle. Electricity came to Brigham City in 1890-91.









Prior to 1892, the citizens of Brigham obtained their water from three sources—the irrigation ditch, open wells and pumps, and some rain barrels.

John Mathias, son of Jonah, once told of an experience with Grandmother. She had been at Jonah's for a party. When it was time to go, John offered to take her home in his Ford, one of the first in Brigham City. "Aunt Ceelie" accepted his offer and just before leaving she said to Jonah, "You've been a good brother to me."










Though she accepted the automobile as a means of transportation, Grandmother never would talk on the telephone.

When Grandmother reached her eightieth birthday, in 1919, the family gave her a party

BRANCHES AND TWIGS  
Zillah

<b>HUSBAND</b> <u>John Davis REES</u> Birth <u>4 Mar 1816</u> Place <u>Merthyr Tydfil, Glamorganshire, Wales</u> Chr. _____ Married <u>13 Dec 1857</u> Place <u>Salt Lake City, Utah</u> Death <u>19 Mar 1880 Malad, Idaho</u> Burial <u>23 Mar 1880 Brigham City, Utah</u> Father <u>Meredith REES</u> Mother* <u>Mary DAVIS</u> Other Wives (if any) <u>(1) Mary MORGAN, (2) Jane MORGAN, (4) Celia HOWE</u>		
	<b>WIFE</b> <u>(3) Zillah MATHIAS</u> Birth <u>27 Dec 1839</u> Place <u>Cilywaion, Llngwd, Carmarthenshire, Wales</u> Chr. _____ Death <u>12 Jan 1923 Brigham City, Utah</u> Burial <u>Brigham City, Utah</u> Father <u>Thomas MATHIAS</u> Mother* <u>Margaret WILLIAMS</u> Other Hus (if any) _____ Where was information obtained? _____ *List complete maiden name for all females.	
		<b>1st Child</b> <u>Zillah Alvira REES</u> Birth <u>27 Apr 1859</u> Place <u>Brigham City, Utah</u> Married to <u>Thomas Henry BLACKBURN</u> Married <u>13 Jun 1900</u> Place _____
		<b>2nd Child</b> <u>Margaret REES</u> Birth <u>7 Oct 1860</u> Place <u>Brigham City, Utah</u> Married to <u>Charles WIGHT, Jr.</u> Married <u>21 Jan 1880</u> Place _____
		<b>3rd Child</b> <u>Phineas REES</u> Birth <u>7 May 1862</u> Place <u>Brigham City, Utah</u> Married to <u>Hilda Beatrice STARK</u> Married <u>25 Jun 1886</u> Place _____
		<b>4th Child</b> <u>Thomas Wesley REES</u> Birth <u>17 Jul 1864</u> Place <u>Brigham City, Utah</u> Married to _____ Married _____ Place _____

## Zillah

		5th Child <u>Ada REES</u> Birth <u>8 Dec 1866</u> Place <u>Brigham City, Utah</u> Married to <u>George Louie GRAEHL</u> Married <u>6 Jan 1886</u> Place _____
		6th Child <u>Leah REES</u> Birth <u>25 Jul 1869</u> Place <u>Brigham City, Utah</u> Married to <u>James Wilford REEDER</u> Married <u>8 Apr 1896</u> Place <u>Salt Lake City, Utah</u>
		7th Child <u>Luzina REES</u> Birth <u>28 Aug 1871</u> Place <u>Brigham City, Utah</u> Married to <u>George Edwin WOOLEY</u> Married <u>14 Dec 1892</u> Place _____
		8th Child <u>Rose May REES</u> Birth <u>4 Oct 1873</u> Place <u>Brigham City, Utah</u> Married to <u>John Henry HORSLEY</u> Married <u>31 Jan 1894</u> Place _____
		9th Child <u>Sarah Venice REES</u> Birth <u>5 Feb 1878</u> Place <u>Brigham City, Utah</u> Married to _____ Married _____ Place _____
Place Picture of Child in Left Blank	Place Picture of Wife or Husband in Right Blank	10th Child _____ Birth _____ Place _____ Married to _____ Married _____ Place _____
Or Wedding Picture To Cover Both Blanks		



JONAH, ZILLAH, AND EPHRAIM MATHIAS

JONAH

And so we come to Uncle Jonah and his part in the family's activities. He wrote a summary of his life — in the third person to begin with, later shifting to first person. I am indebted to his daughter Ada Mathias Reeder for securing a copy which I shall include here, after first giving some additional data on the "teamsters" he refers to.

"Teamsters made trips to the Missouri River to help the Saints emigrate to Utah. James Olsen said that the first teamsters who crossed the plains to assist the emigrants coming to Utah, left Salt Lake City in April of 1861. They followed this route: up Parleys Canyon to Coalville, through Eko (Echo) Canyon along Hans Work, Green River, through South Pass and down the Sweet Water and over on North Platte to Florence, Nebraska, where the Saints were waiting.

"As many as eighteen persons accompanied each wagon on the trip back to Utah. None of these eighteen people rode in the wagon unless they were lame or ill, as the wagons were overloaded with the provisions and luggage of the Saints. Jonah Mathias was one of these teamsters."

(History of Box Elder County, page 371)

Here is what Jonah wrote:

In 1863 he went back East as far as North Platte Bridge, 400 miles all alone riding a small pony, taking bedding and food strapped on the saddle behind him bringing back two horses that were left there the fall previous.

In 1864 he went again to the Missouri River after the poor immigrants, driving a team in Captain W. B. Preston Company.

He was also a member of the Cavalry Company of minute men, W. B. Booth Captain.

I received my endowments Jan. 1865 in the Endowment House, Salt Lake City Utah.

I married Abigail Burbank April 4. 1868 by Wilford Woodruff in Salt Lake City Utah.

Was ordained an Elder Nov. 16. 1856 at Brigham City Ut. and was ordained a seventy a member of the 58<sup>th</sup> quorum by Samuel Smith on Feb. 20. 1857.

On Sept. 17. 1870 while working on the threshers caught my right foot in the horse power of the machine crushing it badly. mortification set in and the leg was amputated four inches above the knee. On Sept 20 half an inch more of the bone was sawed off.

Aug. 12. 1871 the bone was taken out from the hip joint by Drs. Anderson, Richard Bernice and Benedict in Salt Lake City.

was baptized into the United Order of Brigham City. Oct. 3. 1875 and ordained a High Priest and Second Counselor to Bishop Henry Tingey of First Ward Brigham City on Sept. 9. 1877.

by C. W. Wright, acting in that office until May 8. 1879. On Sept. 1. 1888 was set apart as a home missionary by Adolph Madsen.

On Jan. 20. 1879 was chosen as counselor to L. C. Snow in Y. M. M. I. A. was also counsellor to Lorenzo Jensen in the same organization from Nov. 1. 1889 to Nov. 6. 1893.

Oct. 10 - 1879 was sustained as assistant to Bro J. D. Peter Supt. of Ward Sunday School. I have been a member of the building committee of the Ward while two buildings two meeting houses were built. Was Clerk of the 58 quorum of Seventies for a number of years and Clerk of the High Priest Quorum from Oct. 28 1893 to April 6. 1899. Mar. 2. 1885 elected Assessor and Collector <sup>for</sup> Brigham City for 2 years. Aug. 20. 1886 elected County Clerk of ~~Brigham~~ Boxelder Co. for 2 yrs. and reelected for the same office Aug. 6. 1888. for 2 years. Aug 5. 1889 elected Justice of Peace for Box Elder Precinct and on Aug 4. 1890 was elected Collector of Boxelder County for 2 years. Mar. 2. 1891 was elected Justice of the Peace for Brigham City and Nov. 7. 1893 was elected City Councilman from the first Ward for 2 years. Nov. 6 1894 elected Co. Commissioner for Boxelder Co. for 2 years On 15. 1895 was elected mayor of Brigham for 2 years. Was elected school Trustee for the First District of Brigham for 4 years, dates not at hand.

I was baptized for the following in the Salt Lake Temple on May. 1874. John Jeremy. Evan Evans, Harlania Richards, David Harris. Samuel Fumiant David Williams and Thomas Williams, all of Carnarthen Shier. South Wales

(No date of the writing of the sketch is given)

Uncle Jonah's peg leg was always a curiosity to us children. When he was sitting down, it stuck out straight in front of him. The socket had been professionally made, but he made the rest himself, replacing it as needed. Sometimes he would whittle some off for wood to start a fire when out on a trip, according to some cousins' report.

He did his own farming, driving to the farm in his buggy.

As already noted, Jonah married Abigail Burbank on April 4, 1868, and they had twelve children. It was my good fortune to know three of them — John, Ada, and Sarah, who were most helpful in giving me access to all the data on the Mathias family that they had.

Jonah died on 29th of January 1928, and was buried in the Brigham City cemetery.





Jonah and Family

## Jonah

## Jonah's children:

- Jonah Burbank, b. 10 May 1869, Brigham City, Utah. d. 10 May 1940  
 m. Mary Bingham 18 Nov. 1896
- Margaret Abigail, b. 11 Oct. 1870, Brigham City, Utah, d. 24 Apr. 1944  
 m. John S. Bingham 18 Sept. 1895
- Thomas Burbank, b. 12 July 1872, Brigham City, Utah, d. 8 March 1942  
 m. Harriet Reeves, 18 Nov. 1896
- Daniel Mark, b. 4 April 1874, Brigham City, Ut. d. 9 Mar. 1948  
 m. Rebecca Ringely, 7 Oct. 1908
- John Burbank, b. 29 Oct. 1875, Brigham City, Utah (Living in 1963)  
 m. Ester Marbel, 21 June 1905
- Mary Elvira, b. 9 July 1877, Brigham City, Utah  
 m. Ernest Horsley, 27 Oct. 1897
- Ephraim Brigham, b. 11 Aug. 1879, Brigham City, Ut. d. 26 June 1944  
 m. Rilla Knudson, 3 October 1908
- Laura Leona, b. 13 Oct. 1881, Brigham City, Ut. d. 25 Jan, 1956  
 (did not marry)
- Sarah Luella, b. 8 July 1884, Brigham City, Utah  
 (never married)
- Ada Vivian b. 30 June 1886, Brigham City, Utah  
 m. Adolph Reeder, 3 Oct. 1906
- Zilla Elevene, b. 24 Jan. 1890, Brigham City, Utah  
 m. Hal McCillough, 1 Apr. 1933
- Ivy Hortense b. 24 Dec. 1892, Brigham City, Utah. d. 12 Sept 1895

\* \* \* \* \*

EPHRAIM

I have no recollection of ever seeing Uncle Ephraim on our trips to Brigham City, doubtless because he was living in Idaho long before our visits there, and I remember little being said of him or his family by the cousins, when I was gathering data on Grandmother Zillah's life in 1964.

Uncle Jonah's Mathias family record gave very little on Ephraim:

"Ephraim Smith Mathias, son of Thomas and Margaret Williams Mathias  
 born: 9 March, 1850, Pottawattamie County, Iowa (1)  
 bapt. 6 January 1859 at Brigham City by David P. Evans  
 confirmed by Lewis Wight, same day  
 married Angeline Aby Gardner, 10 April 1872  
 he is the father of four children, namely: Minnie, Ida, Ephraim  
 (died as infant) and Roy  
 died 9 February 1921 at Rigby, Idaho . "

---

(1) We remember Ephraim was the nursing baby that Zillah carried each day to his mother who was employed some distance away from home, while they were Council Bluffs preparing to move west to Utah.

## Ephraim

There is also a record of Ephraim's being one of the children blessed by David Evans, on September 22 or 27, 1853, in the home of Thomas Mathias.

Fortunately, I was able, later, to get in touch with Eva C. Call, wife (1) of Jesse Call, son of Minnie Mathias Call, who did some local research on Ephraim Mathias and was kind enough to share a copy with me of her findings. I quote, beginning with the Thomas Mathias family arriving in Box Elder:

"In those days the pioneer household was too busy to give much thought to education, but he gained many rich experiences helping his parents in establishing a home. He remained on his father's farm until he was of age; he was engaged in freighting to points in Montana for two or three years.

"On April 10, 1872, Ephraim married Abby Angelina Gardner and to them have been born four children as listed: Angeline Ermina (Minnie), wife of Albert Call, a farmer in Jefferson County; Ida Margaret, who married William Myler of Rigby, Jefferson County; Ephraim Frank, who died in infancy; and Jared LeRoy, a Civil Engineer, in the employ of the National Government, who married Lottie Bowen.

"Mr. Mathias is a conscientious member of the Church of Jesus Christ of Latter-day Saints, to which he gives his unqualified support.

"Having decided to acquire a farm of his own, he came to Idaho in 1887, locating in Oneida County, where he took up a homestead of a 160 acres. Due to organization of counties, it is now in Jefferson County. By hard work he cleared the sagebrush and brought his farm to an excellent state of improvement.

"When the location of Rigby had been decided upon, he found that a part of his farm was a part of the Townsite. He donated some land, and layed off a large portion into lots which he sold. His residence stands one block off Main Street on a lot which formerly was a part of his old homestead. The house is delightfully situated in a grove of trees which he planted a number of years ago.

"After his retirement from active agricultural pursuits, he devoted his entire attention to his business interests in Rigby. He was a stockholder in several enterprises, namely, Beet Growers Sugar Company; Gem State Furniture Company; Golden Rule and Quality Department stores.

"Mr. Mathias was Chairman of the first Board of Trustees, appointed when then the village of Rigby was organized and incorporated in January 1903. He was elected mayor of Rigby, Idaho, four times, a fact which bears witness to the high esteem in which his fellow citizens held him and to the confidence which they placed in his good judgment and civic spirit.

"Politically, he was a Democrat and took a deep interest in affairs of the Party.

"In visiting with residents in this locality, I have been told that he was an honest, quiet, energetic gentleman, a good neighbor; respected by all who knew him. He witnessed much growth and all phases of pioneer life in the great Snake River Valley of Idaho. He died February 9, 1921,

(1) "Jesse is a farmer and dairyman; milks 45 head of cows and sells Graded milk to the dairy." (letter of April 24, 1964)

## Ephraim

at his home in Rigby, Idaho."

(Information taken from History of Idaho, Vol II 1920 edition  
Rigby Star Golden Anniversary Newspaper  
Conversations with relatives and friends  
of the family.

Compiled by Mrs. Jesse Call, Rigby, Idaho Route # 1  
Received April 16, 1964 by Leah Woolley

In an interview with Sarah Mathias in June 1964, she stated that Laura, Daniel, and Sarah went to Rigby to attend Ephraim's funeral services. They took a spray of flowers to the house, but never saw it afterwards or received any word of thanks.

At the services they were not asked to sit with the family and they were generally ignored. After the services, Jarius Albert Call, son-in-law -- husband of Angeline Ermine Mathias -- asked them to return to the house, but they didn't go.

It was a strictly sectarian funeral and Ephraim was buried in a dark suit. (1)

In her letter of December 1968, Mrs. Call wrote me: "His (Jesse's) grandmother, Aby, was bitter toward the Mormons and apotigized, making it hard to get the information you would like. Jesse's mother was also bitter and his sisters are all the same, also. Three boys in the family have been baptized into the L.D.S. Church .... Jesse is active in the Church and has served as bishop and in many other positions." Their home and farm on part of the old homestead -- Route # 1, Box 278, Rigby Idaho, as of December 1963.

From what I have been able to learn from family sources, Angeline's bitterness originated from what she felt was an unfair distribution of Grandfather Thomas' property following his death. What it was is not known nor how the Church or Mormonism was involved in it.

So concludes the story of the Brigham City Mathiases, but what of brother, Jared, who "missed the boat" at Swansea!

(1) There are two sealing records for Ephraim and Angeline:

1) Endowment House Card C No. 4064, Book F, page 327, sealed at the time of their marriage, April 10, 1872.

2) Endowment House record No. 11463 Book lvg page 114

When their children were sealed to Thomas and Margaret Mathias, Feb. 22, 1894, Ephraim was not included. Sealings of children to parents were not done until after the completion of the St. George Temple and others that followed. Ephraim would have been 44 years old. For sealing to parents of living children it is necessary for them to be present. Ephraim's absent may have been due to his wife's influence.

The sealing was done for him later, on 4 November, 1964 Logan Logan Temple.

JARED

As already stated, efforts were made to trace Jared's whereabouts through letters and missionary inquiries. No Jared Mathias was located.

Then in 1884, 35 years later, Ricy H. Jones of Brigham City was called on a mission to the British Isles where he served from April 7, 1884, to May 26, 1886. (1)

There are two slightly different versions of how Elder Jones met Jared. The one we heard first and was the current tradition was recorded in a letter I received from Adolph Reeder, dated June 1964, as follows:

"I understand that Ricy Jones while tracting at Herefordshire, England, saw a picture on the wall and remarked, 'That looks like a man I know in Utah.'

'Yes, he went to Utah years ago.'

'He resembles Thomas Mathias at Brigham City.'

'Yes, that's the man!'

"Ricy sent word to Jonah stating that Jared had taken the name of the man who had fathered him, Morgan, so the letters to Jared Mathias had never reached him."

The other version given me by John Mathias, Jonah's son, in an interview I had with him in May 1963, was that when Elder Jones saw Jared he was struck with his strong resemblance to the Brigham Mathiases, and on questioning Jared discovered who he was -- the long lost son. John also explained Jared had taken the Morgan name for the same reason already given.

We can be reasonably sure that the port of sailing he missed was from Swansea and not Liverpool, and that the second version is the more reliable one. It is hardly logical that Jared would be in possession of a large picture of his father. It could hardly have been the item he had been sent ashore to get. It is also doubtful Jared would have had even a small picture. The home in Cilwain must have been completely dismantled.

There is ample evidence that Jared did return to Abergwili, his former home territory. Why he was not taken into the home of one of his uncles or aunts raises a question. Could it have been that the family disapproved of Thomas' joining the "Mormon" faith?

Doubtless Jared had a rough time after he returned to his home area, feeling deserted and alone without family or home, which would explain a notation in the Brechfa Branch record that Jared Mathias "was excommunicated for drunkenness, 1849."

How grateful we should be to the Morgan family which took him in for their own!

In 1858, he married Susannah Jones of Abergwili at the age 26, and went to Glamorganshire, where he settled in the Swansea Valley at Mumbles, and where all his children were born, 1860-1875. (2)

(1) Church Historian's Office, May 26, 1964.

(2) Susannah's birth certificate states she was born 24 March 1838 at Llang Farm, Abergwili. See chart page 111.

After Elder Jones notified Jonah of his discovery of Jared, Jared and Jonah arranged for Jared's coming to Utah. He arrived the following year, 1887, too late, however, to see his father, Thomas, who died January 1, 1887, before Jared's arrival in the summer or fall.

After visiting with the family and being rebaptized a member of the L.D.S. Church, November 6, 1887, Jared went to work in the coal mines of Scofield, Emery County, to earn money to bring his family from England. He had been a miner in Britain. However, he died and was buried there about a year later, 16 October 1888.

What further contact was maintained with Jared's family by the Brigham family is uncertain. There is no record surviving. There seems to have been some problem about Jared's family receiving insurance which they claimed was due them, whether from the American or the British side is not clear. (1)

We are indebted to Adolph Reeder for later information which he wrote me in a letter of June 9, 1964:

"...We suppose the Insurance Company made it (Jared's death) an excuse to defer the insurance settlement or at least his family did not get the help they expected, and they felt hurt about it! (1)

"When I went to England on a mission in 1906, Father Mathias (2) gave me the addresses of two of Jared's daughters — Jemima Corcoran, lived in London and she was not much interested in my letter but Mary Jane Howard was prompt in our correspondence and I expected to visit her at Hereford at the end of my mission. But my second winter in East Anglia I became very ill with pneumonia and pleurisy in the damp climate. When the Dr. helped me recover along with the faith and prayers of the Elders, I was released to return to a higher altitude and arrived home May 2, 1908. While there, I wrote Mary Jane Howard and expressed my sorrow in not being well enough to pay them a visit.

"About 30 years had passed when a letter came addressed 'The Reverend Elder Adolph Reeder, Brigham City Hall, Salt Lake City, Utah.' The letter came along and the police opened it and read this note: 'If you know the gentleman or any of the Mathias family, please pass on this inclosed letter.'

"The letter stated that Matilda H. Madigan at 36 Oriel Street, Swindon, Herefordshire. She and her mother Mary Jane Howard had found among family papers a letter I had written to her mother Mary Jane Howard in 1907 and she felt interested to write and learn what had become of the lost American relatives.

"Of course Father Jonah had died but I wrote Matilda and also Mary Jane at Hereford and it was quite interesting to renew the acquaintance with cousin Mary Jane, and being aged, I sent her \$ 5.00 at Christmas for several years and learned what a dear, sweet soul, she had spent her life with Henry Howard and reared quite a family. She was one of the few remaining of Jared's daughters.

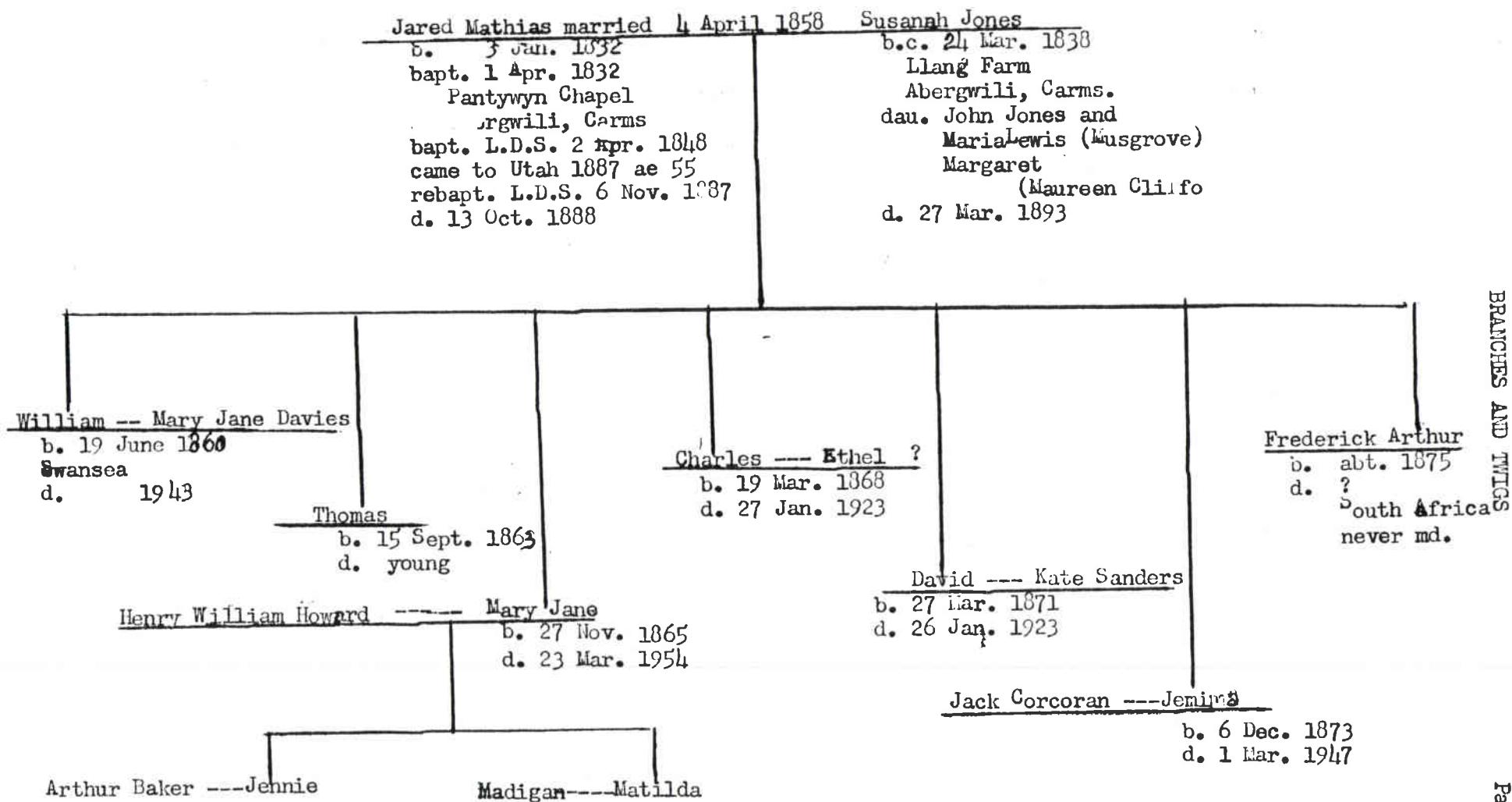
"I also corresponded with Matilda and Jennie her sister. They both have families. I sent them our Church tracts and she became a medium for the spiritualists and became too interested to write further, but Hope, our daughter, visited them on one vacation from Geneva office at the United Nations, so we haven't heard for quite a while. Some time since then Mary Jane has died."

---

(1) When I talked with Harvy Hansen, Elva's husband, about the problem, his memory was that Jared had borrowed on the insurance in Wales to pay his coming to Utah.

(2) He is probably referring to Jonah, father of Adolph's generation.

FAMILY OF JARED AND SUSSANAH MATHIAS



BRANCHES AND TWIGS

Page 111

Taken from FAMILY GROUP SHEET Work completed  
 submitted by Ada Mathias Reeder

Jared

"I got -- their family of Jared -- the temple work done. The Mathias family showed them little interest but I am glad to have been a friend to those fine people .... If my letter is any help to you, use it in your story of Jared."

Seven years after Harvey and Elva visited members of Jared's family while on a trip to Britain in 1949, I wrote Elva for any data she might have on them. Here is her reply, in part, as it related to my request.

".... We spent several days in Wales --- visiting Cardiff, etc. etc., but saw no relatives at all. Enjoyed using our imagination!

"Found Mary Jane Howard, 83 years old at the home of a daughter, Mrs. Arthur Baker (Jennie) at No.1 Carlton Street, Swinden, England. Another daughter, Mrs. Matilda Medigan, 36 Oriel Street, Swinden, we visited also. She is a spiritualist medium (more alert than Jennie). Mary Jane Howard (the mother) is a cousin of our mothers. She was taken to a rest home shortly after we saw her." Referring to the insurance problem, Elva continued, "His wife and family don't think much of him -- naturally."

"Feel sure that Mary Jane has passed away by now --- and doubt if her daughters have any records -- or even care where they came from. Swinden is nearer Bristol than any other large city. Matilda (the spiritualist) wrote several times for money -- for radio, etc. that the "rest home could use." Seven years ago the Europeans thought all Americans who traveled over there were millionaires. We do not correspond with these Mathias relatives any more, so naturally can't be of much help."

Great Grandmother Margaret Williams Mathias died on October 15, 1871, at Brigham City, her age 50 years and 9 months according to the newspaper obituary.

In a letter from Ada Mathias Reeder, she wrote: "Grandmother died and Grandfather married a woman named Morgan. After she died, Grandfather lived alone going to Father's for his meals. No one seemed to know anything about the second wife." There is no other reference to a second wife in any other record or family data, and a search of the cemetery records of Brigham City has no listing of such a person.

Aunt May told me that Great Grandfather Mathias lived for seven years with Grandmother Zillah Rees. She doesn't remember the years. She said that he helped her as a little girl when she had an eye infection from measles and had her eyes bandaged. Aunt May would have been seven years old when Grandfather, John D. Rees, died and the family moved from the Main Street home to First West. Great grandfather Thomas Mathias died January 1, 1837.

So closes this chronicle of the Thomas Mathias family. How grateful we are for the fine heritage they gave us. "It is fine to be well-born," wrote one author, "but the glory is with your forebears and not with you". May we all prove worthy!

"Today the rest of them are known  
To genealogy alone;  
Three words a man; three dates a life,  
So many children by each wife"

(From "Family Portrait" by Foster Damon)



# Certificate of Citizenship.

UNITED STATES OF AMERICA,  
TERRITORY OF UTAH.

Be it Remembered, that on the 19<sup>th</sup> day of July in the year of our Lord, One Thousand Eight Hundred and Seventy-one, Thomas Matthias late of \_\_\_\_\_ in the kingdom of Great Britain at present of Box Elder County in the Territory aforesaid, appeared in the **THIRD JUDICIAL DISTRICT COURT** of the United States, in and for Utah Territory, and applied to the said Court to be admitted to become a **CITIZEN** of the **UNITED STATES** of **AMERICA**, pursuant to the directions and requirements of the several Acts of Congress in relation thereto.

And the said Thomas Matthias having thereupon produced to the Court such evidence, made such declaration and renunciation, and taken such oath as are by the said Acts required; thereupon it was ordered by the said Court that the said Thomas Matthias be admitted, and he was accordingly admitted, by the said Court, to be a **CITIZEN OF THE UNITED STATES OF AMERICA**.

In Testimony Whereof, the Seal of the said Court is hereunto affixed, this 19<sup>th</sup> day of July in the Year One Thousand Eight Hundred and Seventy-one, and in the Year of our Independence the Ninety-fifth.

Wm. J. Walker Clerk.

By the Court.

# Certificate of Citizenship.

UNITED STATES OF AMERICA, }  
TERRITORY OF UTAH. } ss

Be it Remembered, that on the 13 day of June in the Year of our Lord, One Thousand Eight Hundred and Seventy, Jonah Mathias late of Wales in the kingdom of Great Britain & Ireland at present of Brigham City in the Territory aforesaid, appeared in the District Court COURT of United States of Utah Territory, and applied to the said Court to be admitted to become a CITIZEN of the UNITED STATES of AMERICA, pursuant to the directions and requirements of the several Acts of Congress in relation thereto.

And the said Jonah Mathias having thereupon produced to the Court such evidence, made such declaration and renunciation, and taken such oath as are by the said Acts required; thereupon it was ordered by the said Court that the said Jonah Mathias be admitted, and he was accordingly admitted, by the said Court, to be a CITIZEN OF THE UNITED STATES OF AMERICA.

In Testimony Whereof, the Seal of the said Court is hereunto affixed, this 13 day of June in the Year One Thousand Eight Hundred and Seventy and in the Year of our Independence the Ninety-Seventh

By the

Sept 21, 1876  
C. H. Jones Registry Agent  
NEW PRINT

First Rec. Brigham City  
Utah.

THE UNITED STATES OF AMERICA,

To all to whom these presents shall come, Greeting:

CERTIFICATE

No. 477

Whereas, Thomas Mathias of Salt Lake County, Utah Territory,

has deposited in the GENERAL LAND OFFICE of the United States a CERTIFICATE OF THE REGISTER OF THE LAND OFFICE at Salt Lake City, Utah Territory, whereby it appears that FULL PAYMENT has been made by the said Thomas Mathias according

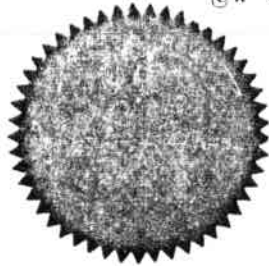
to the provisions of the Act of Congress of the 24th of April, 1820, entitled "An Act making further provision for the sale of the Public Lands," for the land and tract of land in Township nine North, of Range ten West, in the district of lands subject sale at Salt Lake City, Utah Territory containing one hundred and sixty acres.

according to the OFFICIAL PLAT of the Survey of the said lands, returned to the GENERAL LAND OFFICE by the SURVEYOR GENERAL, which said Tract has been purchased by the said

Thomas Mathias

Now, know ye, That the UNITED STATES OF AMERICA, in consideration of the premises, and in conformity with the several Acts of Congress in such case made and provided, HAVE GIVEN AND GRANTED, and by these presents DO GIVE AND GRANT, unto the said Thomas Mathias and to his heirs, the said Tract above described; To Have and to Hold the same, together with all the rights, privileges, immunities, and appurtenances, of whatsoever nature, thereunto belonging, unto the said Thomas Mathias and to his heirs and assigns forever.

In Testimony whereof, Ulysses Grant PRESIDENT OF THE UNITED STATES OF AMERICA, have caused these letters to be made Patent, and the Seal of the GENERAL LAND OFFICE to be hereunto affixed.



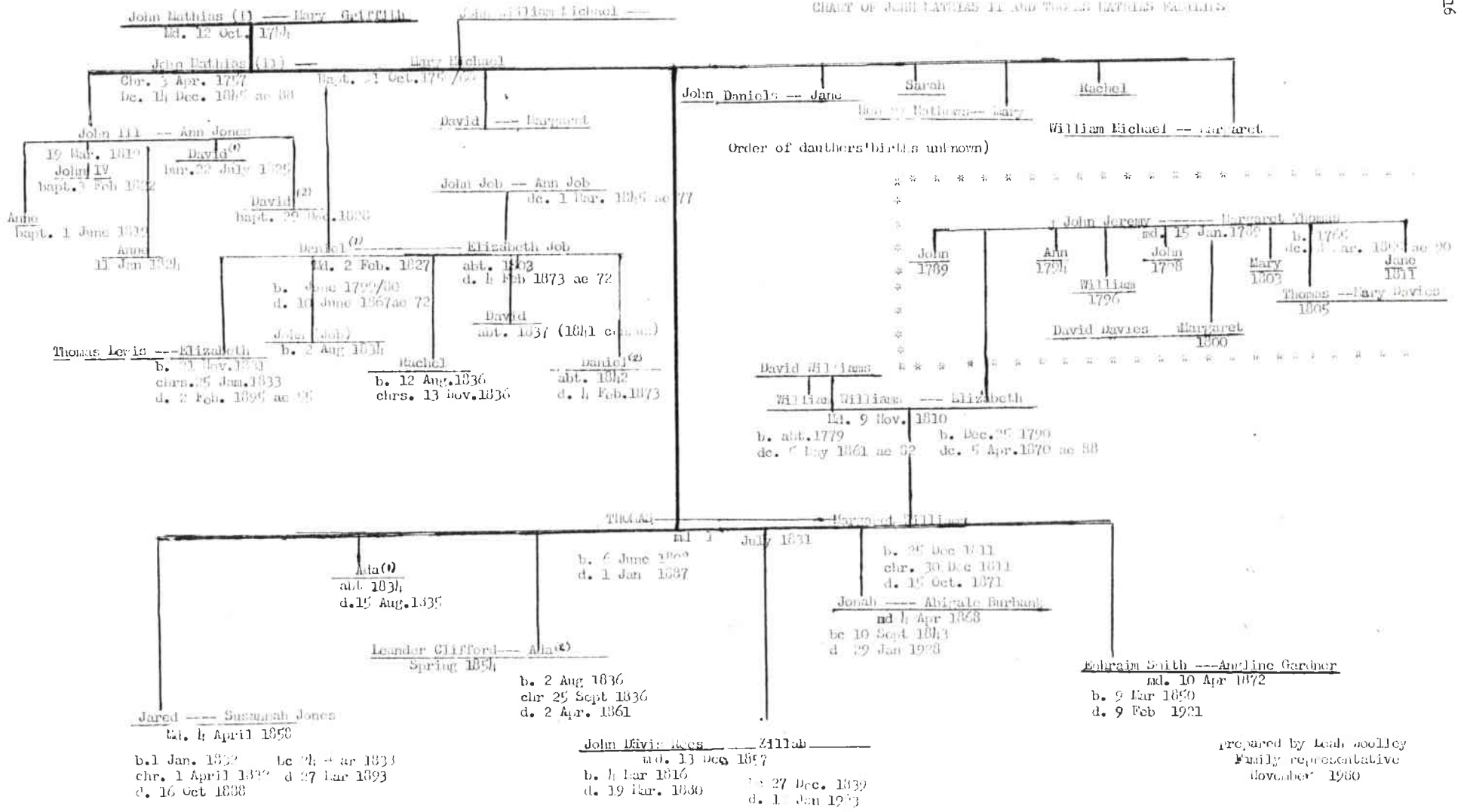
Given under my hand, at the CITY OF WASHINGTON, the thirtieth day of September, in the year of our Lord one thousand eight hundred and seventy one, and of the Independence of the United States the ninety sixth.

BY THE PRESIDENT: Ulysses Grant

By J. K. Smith, Sec'y.

W. M. Simpson, Recorder of the General Land Office.

CHART OF JOHN LAWRENCE II AND THOMAS LAWRENCE BARKINS



prepared by Leah Woolley  
Family representative  
November 1960

# SUPPLEMENT

to  
OUR WELSH HERITAGE \*\* THOMAS MATHIAS FAMILY

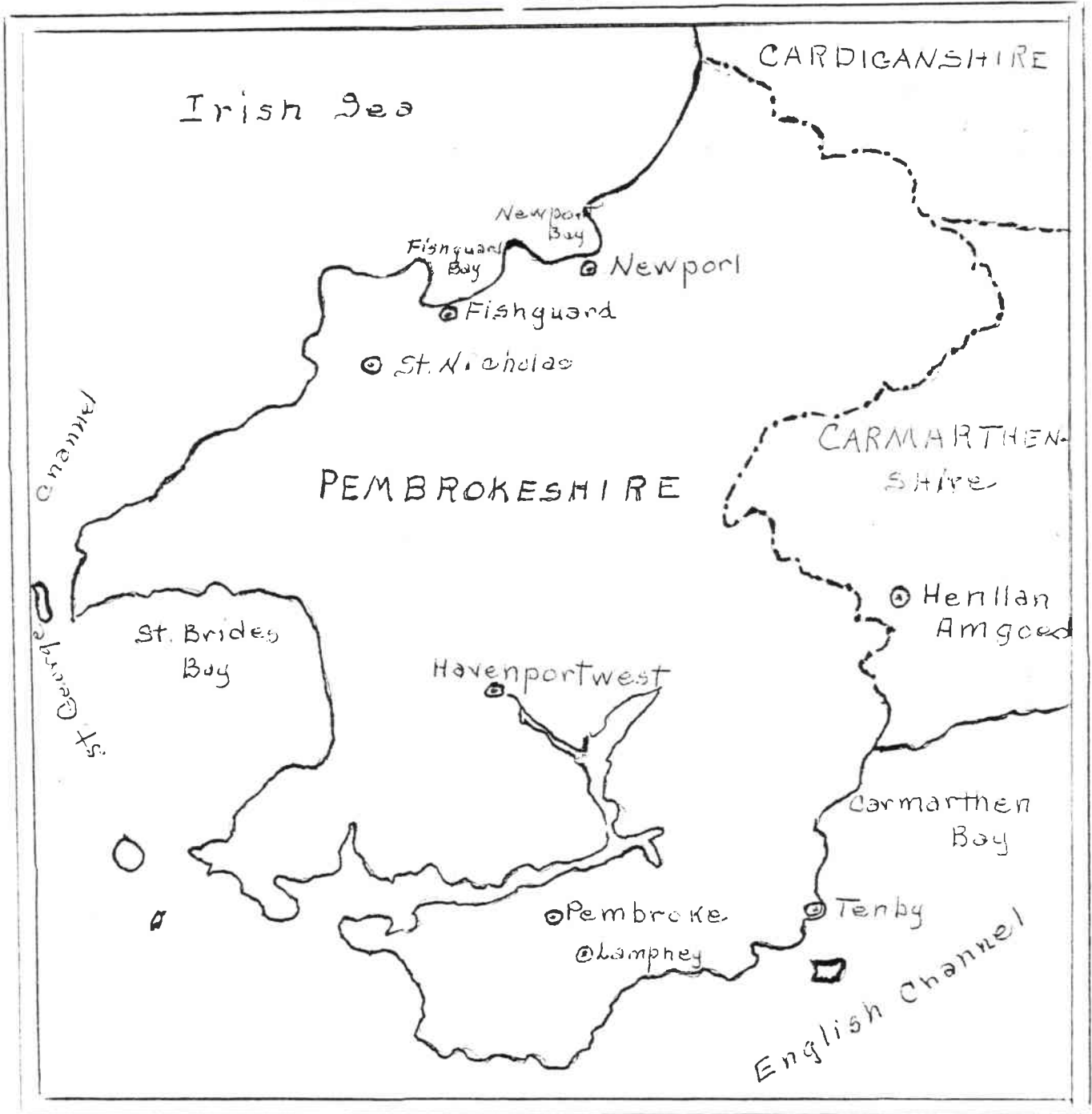
Since issuing the first edition of OUR WELSH HERITAGE - THE THOMAS MATHIAS FAMILY, in December, which was soon exhausted, the suggestion was made that I include the xeroxed copies of the quotations from the BIOGRAPHICAL DICTIONARY OF WALES by the Hon. Society of Cymmrodorian, 1953, which both Mrs. Musgrove and Mr. Williams sent me, although we have made no direct connection with John Mathias I, our first known direct line ancestor; so I am herewith adding this data together with a map of the places involved, in relation to Henllan Amgoed, John I's home.



**A.** Map of Pembrokeshire, Wales, showing the location of early Mathias estates.

**B.** Copies of quotations on early Mathias family history.

**C.** Additional Data on the Ada Mayhias Clifford Family



- THOMAS MATHIAS (d. end 1617 or beginning of 1618) Home at Claster near Newport.  
 JOHN MATHIAS shift from Claster to Llwyngwarrer, south of St. Nicholas  
 LEWIS MATHIAS (d. 1733) estate at Llwyngwarrer  
 JOHN MATHIAS (1694?- 1774) added to the estate the property of Trefayog, in St. Nicholas Parish, some north of Llwyngwarren  
 DAVID MATHIAS (1738-1812) The deaths without surviving heirs of David's brothers led to the Llwyngwarren estate falling to David's son  
 CHARLES DELMONTE MATHIAS (1777-1851) Charles purchased Lamphey in 1821 from the Owen family of Orierton with money he inherited from his Aunt Elizabeth; located two miles SE on map.

## QUOTATION FROM EARLY MATHIAS FAMILY HISTORY

MATHEWS, THOMAS (1675-1751), Llandaff Court—see Mathew family.

MATHIAS family, of Llwyngwaren (Llwyn Gwaring, Llanguaren, and other forms) and later also of Lamphey, Pems.

The original surname of this family was 'Cole,' and later 'Young'; and its original habitat was Clastir, wrongly, 'Glastir' near Newport, Pems. (Fenton, *Pembrokeshire*, 1903 ed., 293)—Fenton incorrectly explains this as meaning 'green land'; the records show that it was 'church (clas) land.' 'Mathias' was at first merely a recurring Christian name in the family (see *W. Wales Hist. Records*, ii, 41-2); it becomes stabilized as a surname with THOMAS MATHIAS (d. at the end of 1617 or the beginning of 1618)—his second wife, Ursula, was a daughter of the antiquary George Owen (q.v.) of Henllys, but the later Mathiases do not descend from her. With his son JOHN MATHIAS comes the shift from Clastir to Llwyngwaren; he was on the county Parliamentary Committee during the Civil War (June 1644—see Laws, *Little England*, 327), and d. in 1681 (*W. Wales Hist. Records*, loc. cit.). His son LEWIS MATHIAS (d. in 1733—*ibid.*), was opposed to the Revolution of 1688, and at the end of June 1693 was involved, at Narberth, in a brawl against the new regime; in the same year, he was accused of 'drinking, at his own house at Llwyngwaren, and also at Slebech and at Narberth,' and shouting 'the King shall have his own again'; so too in 1694; but by 1696 he was quiet, and he made no move in the affair of 1715 (Francis Jones in *Trans. Cymm.*, 1946-7, 220-1). His son JOHN MATHIAS (1694?-1774) added to the estate the property of Trefayog (Trefacog) in S. Nicholas parish, some miles to the north of Llwyngwaren—indeed, he d. at Trefayog, and was buried (21 Oct. 1774) at S. Nicholas. He and several of his children had Methodist leanings; Howel Harris stayed at Trefayog in 1740, and we have a letter of Harris's to him (*Trev. Letters*, 295), and another (294) to one of his daughters—perhaps Ann, for an 'Ann Mathias' is named in William Richards's reports on the North Pembrokeshire Methodist Societies in 1743. But Mathias (together with some of his children) was drawn also to Moravianism; Moravian services were held at his house of Trefayog; the Moravian 'labourer' of Haverfordwest was at his funeral; his daughters Ann, Elizabeth, and Martha, were professed Moravians, as was his son David.

By his wife Margaret Thomas of Dyffryn, John Mathias had sixteen children—list, furnished by the late C. Ronald Mathias of Lamphey, from family records, in *Cylch. Cymd. Hanes M.C.*, xxxiv, 7-8. The second daughter (and fourth child), ELIZABETH, is important in the family history; a Moravian, she m. another Moravian, William Smalling, a German, owner of plantations in Jamaica, and it was with money left by her that Lamphey (says

Mr. Mathias) was purchased later on—more about her will be found in *Cymm.*, xlv (consult index). Of the six sons, three call for mention: JOHN MATHIAS (1720-1800?), a naval officer, sheriff in 1792, who d. childless; LEWIS MATHIAS (1740-1815), sheriff in 1811, whose issue predeceased him, and the sixth son (and fourteenth child), David.

DAVID MATHIAS (1738-1812), Moravian 'labourer'; b. 27 June 1738. It is difficult to understand why Edward Laws (*Little England*, 365) should have said that David was his father's 'heir,' and that his father 'disinherited' him for becoming a Moravian—difficult when we remember the facts mentioned above, and remember, too, that Laws had actually m. into the Mathias family. It is very clear that there was no great 'inheritance' in store for a sixth son (actually, his father left him £40), and that it was natural that David should be apprenticed to a shopkeeper at Haverfordwest. He was a member of Haverfordwest Moravian Society in 1759. At the end of 1761 he was shopkeeper of the Moravian settlement at Fulneck, near Leeds, where he remained till the end of 1771; in 1768 he had been recognized as a preacher among the Brethren. By the summer of 1772 he had inaugurated a Moravian mission in the Nantlle Vale, Caernarvonshire (see under William Griffith, 1719-82, John Morgan, 1743-1801, and Edward Oliver); he remained there till the middle of 1776. In 1776-80 he 'laboured' (though he was never in the Brethren's orders) at Devonport, in 1780-2 at Kingswood, and in 1782-8 in the settlement at Ockbrook, near Derby (once more keeping the shop). He returned to North Wales in May 1788, this time settling in Caernarvon town, where he remained till the middle of 1793. Falling out with John Morgan, he abruptly abandoned the mission and opened a shop on his own at Fishguard, ceasing to 'labour.' Indeed, he ceased for a while to keep contact with the Brethren, and had to be formally readmitted to the flock in 1804. He d. at Fishguard, 15 Jan. 1812, and was buried there. He was a man of great energy, and a zealous missionary (fluent in Welsh and English alike), but rash and intractable; a full account of him will be found in *Cymm.*, xlv. He was twice m.; for his wives and children, see *Cylch. Cymd. Hanes M.C.*, loc. cit.

The deaths without surviving heirs of David Mathias's brothers led to the Llwyngwaren estates falling to David's second son CHARLES DELAMOTTE MATHIAS (1777-1851—his second name was his mother's surname); it was he who, with his aunt Elizabeth's moneys, as has already been said, bought Lamphey in 1821 from the Owen family of Orielson (qq.v.). He was the ancestor of the whole of the existing Mathias clan, who have from time to time been prominent in the public life of their shire, in the armed forces (notably the colonel Mathias, who led the Gordon Highlanders to storm the heights of Dargai in 1897), and at the Bar.

R.T.J.

## C

## ADDITIONAL DATA ON THE ADA MATHIAS CLIFFORD FAMILY

After distributing the first printing of the Our Welsh Heritage \* Thomas Mathias Family, I have received requests for any additional data I may have on the family of Ada Mathias Clifford.

When I was preparing my story of Grandmother Zillah Mathias Rees, Daughter of Wales(1), I got in touch with as many branches of the family as I could locate in order to include the whole Mathias family story. Among them I was able to find several who were connected with Ada and the Clifford family who gave me all they could.

Maurine Clifford (2) was especially helpful although she is on another branch of the Clifford family. Tonia C. Keyes and Mrs Dean L. Summers sent what they had, including some family group sheets -- on the whole less complete than those sent by Maurine, who reported there is a Clifford Family Organization which has been quite active in gathering genealogical data.

Ada and family left Brigham City (3) for Providence between 1857 -- Ada Margaret's birth, and 1861 when Ada died, leaving three small children -- one a newborn baby, Mary Jerusha.

Leander Holman remarried (4), just when I have found no record, but their first child was born in June 1865. Under these circumstances it is quite easy to understand why there seems to have been little contact between the Clifford and Mathias cousins as they grew up.

As already noted (5), John Mathias remembered Ada Margaret and Mary Jerusha coming down to Brigham for fruit and of his writing to Willie Dees (6) -- Ada Margaret's son who was two years older than John.

Tonia C. Keyes supplied the only other known contact between the two families, quoted from the life story of Melissa Adelaide Gifford Clifford, wife of Leander Thomas, oldest son of Ada and Leander Holman Clifford.

"In 1877 or 1878, Leander Thomas and wife went down to Brigham and visited with his mother's people. (7) Their name was Mathias. Uncle Jonah and Aunt Abbie had quite a family (8); Uncle Ephraim had two little girls. Then there was Aunt Melia (Zillah). She had a large family (seven little girls). We enjoyed our visit and got acquainted with them."

Mother (Zina) would have been seven years old. I have no memory of Mother nor of Grandmother ever mentioning Ada or her family, which is understandable under the circumstances.

(1) Published in 1965

(2) Address: 260 Wall Street, Apt. 4, Salt Lake City, Utah.

(3) Brigham City townsite laid out in 1855

(4) Ester Wesser (Nazier) born in Switzerland, 1843

(5) Page 96

(6) Son of Ada Margaret born November 25, 1877

(7) Leander and Melissa married Nov. 25 1877; were probably newlywed.

(8) Six children



LEANDER HOLMAN CLIFFORD ---ADA MATHIAS FAMILY LINE

John Mathias (I) ----- Mary Griffith

John Mathias (II) --- Mary Michael

Thomas Mathias --- Margaret Williams

Ada Mathias---- Leander Holman Clifford

Leander Thomas Clifford ---  
Melissa A. Gifford

John Franklin Dees --  
Ada Margaret Clifford

Isaac Newton Dees --  
Mary Jerusha Clifford

Amos

<u>Leander Levi</u>	10 Mar. 1879
<u>Thomas Holman</u>	18 Dec. 1880
<u>Amos Benjamin</u>	17 Sept 1882
<u>William Wallace</u>	27 Aug. 1884
<u>Ada Caroline</u>	20 Sept 1886
<u>Melissa Margaret</u>	19 Sept 1888
<u>Elmer Emmett</u>	2 Mar. 1892
<u>Elsie Medora</u>	6 Oct. 1894
<u>Warren Arthur</u>	20 July 1897
<u>Vera Alavon</u>	19 Mar. 1900
<u>Ada Margaret</u>	20 Feb. 1874
<u>Mat Elvira</u>	15 Nov. 1875
<u>William Cox</u>	25 Nov. 1877
<u>John Franklin</u>	1880
<u>Alice</u>	22 Oct. 1885
<u>George Edgar</u>	2 Feb. 1888
<u>Willa</u>	26 Nov. 1875
<u>Celia May</u>	23 Dec. 1877
<u>Ada Martha</u>	13 July 1880
<u>Sarah Alavon</u>	5 May 1883
<u>Arlenda</u>	7 or 17 Dec. 1885
<u>Jerusha Estella</u>	28 Mar. 1888
<u>Ethel Elvira</u>	23 June 1891
<u>Flossie Bordella</u>	10 June 1899
	b. 2 Feb. 1859 d. Infant

Prepared by Leah Woolley  
1981

**HUSBAND** Leander Holean Clifford

Born 4 Sept. 1837 Place Hopkinsville Christian, Kentucky  
 Chr. \_\_\_\_\_ Place \_\_\_\_\_  
 Marr Winter 1853-1854 Place Box Elder Fort (Brigham City, Boxelder Co., Utah)  
 Died 26 Feb. 1875 Place Malad, Oneida Co., Idaho  
 Bur. 29 Feb. 1875 Place Mendon, Cache Co., Utah

Husband Leander H. Clifford  
 Wife Ada Mathias  
 Ward Examiners: 1. \_\_\_\_\_  
 2. \_\_\_\_\_  
 Stake or Mission \_\_\_\_\_

HUSBAND'S FATHER John Clifford HUSBAND'S MOTHER Elizabeth Price  
 HUSBAND'S OTHER WIVES (2) Ester Nesser

**WIFE** Ada Mathias

Born 2 August 1836 Place Llanegwad, Wales  
 Chr. 25 Sept. 1836 Place Abergwili " (Pant-teg Congregational Chapel)  
 Died 2 April 1861 Place Providence, Cache County, Utah  
 Bur. April 1861 \* Place " "

WIFE'S FATHER Thomas Mathias WIFE'S MOTHER Margaret Williams

WIFE'S OTHER HUSBANDS \_\_\_\_\_

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED			
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	
1 M	Leander Thomas Clifford	18 8	Nov.	1855	Brigham City	BoxEld	Utah	8 June 1878 Melissa "deloit	12	Aug	1920	Gifford
2 F	Ada Margaret Clifford	7	May	1857	Brigham City	" "	"	15 June 1873 John Franklin	29	June	1929	Dees
3 F	Mary Jerusha Clifford	2	Feb.	1861	Providence	Cache	"	Oct. 1874 Isaac Newton	6	Mar	1916	Dees
4 M	Amos Clifford	2	Feb.	1861	"	"	"					Infant
	* New cemetery established in 1875 in its present location											
	The old cemetery has been abandoned -- no records kept											

Family Chart Continued

Sources of Reference

Leandra Holeman Clifford  
Ada Mathias

NAME & ADDRESS OF PERSON SUBMITTING SHEET		
RELATION OF ABOVE TO HUSBAND		RELATION OF ABOVE TO WIFE
FOUR GENERATION SHEETS FOR FILING ONLY YES <input type="checkbox"/> NO <input type="checkbox"/>		
DATE SUBMITTED TO GENEALOGICAL SOCIETY		
<b>LDS ORDINANCE DATA</b>		
<b>BAPTIZED</b> (Date)	<b>ENDOWED</b> (Date and Temple)	<b>SEALED</b> (Date and Temple) WIFE TO HUSBAND
HUSBAND		
16 Feb 1845	29 Oct 1855	29 Oct 1855
WIFE		
20 Feb 1848	29 Oct 1855	
		<b>SEALED</b> (Date and Temple) CHILDREN TO PARENTS
1863-4	may 1879	19 May 1920
6 June 1868		19 May 1920
28 June 1869	25 Sep 1931	BIC
Infant	Infant	BIC

Since I have done no independent research on the Clifford lines, I have used the family sheets sent to me by Clifford family members, most from Maurine Clifford who has been active in the Clifford Family Organization, and her sheets were more complete than the others I received.

So far as dates for Ada Mathias are concerned, I feel they are about as complete as we can make them. Mr. Williams' research was thorough and "on the ground", and while there was not much on Ada herself, we have some specific information.

Ada's birth certificate states she was born Aug. 2, 1836, was christened at Pant-teg, Independent Meeting House, the Rev. David Davies officiating, on 25 September 1836; the parents' residence given as Cae'Bryn, Llanegwad, Carmarthen, Wales. Pant-teg is on the border of Llanwgwa parish, but actually in that of Abergwili -- a Congregational Chapel established in the 1660's.

The L.D.S. Branch of Brechfa, (1) Carmarthenshire, lists Ada's baptism as 20 February 1848, by David Jeremy; while her Temple record lists it as 3 February 1848, information she probably gave the recorder at the time she received her endowments and was sealed to her husband 29 October 1855.

We know she crossed the plains (2) with the Daniel Daniels family in 1849. Mrs. Daniels was Mary Jeremy.

The information on Ada's

life after she arrived in Utah was derived from references to the whole family, and from History of Box Elder County, compiled by the Box Elder Camp of Daughters of Utah Pioneers.

(1) Genealogical Library: 11522 F Wales 2  
 (2) " " : Utah 51 Pt 10; Journal History 1849 Supplement P8F

