

ZILLAH
MATHIAS
REES

*Oral Mathias
1019 - 27 St
Ogden*

A Daughter of Wales



ZILLAH MATHIAS REES

FOREWORD

Gathering the material for this sketch of the life of Grandmother Zillah Mathias Rees has been a happy and profitable experience. It has furnished many occasions for the "Rees Cousins" to get together for sharing their early memories and experiences as they relate to our grandmother and her family.

I wish to express my appreciation for the help given me in this project by Church and civic offices and family who have so generously shared their records and information with me that the memory of Zillah Mathias Rees might be preserved in the hearts of her grand and great grandchildren.

November 1965

Leah Woolley

DATE November 1965
 NAME OF PERSON SUBMITTING CHART Leah Woolley
 STREET ADDRESS 3169 Hope Street
 CITY Huntington Park, Calif. STATE _____

NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. _____

ON CHART NO. _____

PEDIGREE CHART

2 Thomas Mathias
 BORN 6 June 1808
 WHERE Carms., Wales
 WHEN MARRIED 1 July 1831
 DIED 1 Jan. 1887
 WHERE Brigham City, Utah

5 Mary Mical (Michael)
 BORN _____
 WHERE _____
 DIED _____
 WHERE _____

3 Margaret William
 BORN Chr. 30 Dec. 1811
 WHERE Fbergwilly, Carms. Wales
 DIED 13 Oct. 1871
 WHERE Brigham City, Utah

7 Elizabeth Jeremy
 BORN abt. 1792
 WHERE _____
 DIED 5 Apr. 1870 D.C. ae 85
 WHERE Corrathen, Carms. Wales

4 John Mathias
 BORN _____
 WHERE _____
 WHEN MARRIED _____
 DIED 14 Dec. 1845 D.C. ae 97
 WHERE Fbergwilly, Carms. Wales

6 William Williams
 BORN Chr. 24 Oct. 1784
 WHERE Fbergwilly, Carms. Wales
 WHEN MARRIED 9 Nov. 1810
 DIED 5 May 1861 ae 82, D.C.
 WHERE Corrathen, Carms. Wales

14 John Jeremy
 BORN abt. 1764
 WHERE _____
 WHEN MARRIED 15 Jan. 1789
 DIED _____
 WHERE _____

8 William Mathias
 BORN _____
 WHERE _____
 WHEN MARRIED _____
 DIED _____
 WHERE _____

9 _____
 BORN _____
 WHERE _____
 DIED _____
 WHERE _____

10 _____
 BORN _____
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 WHEN MARRIED _____
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11 _____
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12 _____
 BORN _____
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 WHEN MARRIED _____
 DIED _____
 WHERE _____

13 _____
 BORN _____
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28 _____
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29 _____
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30 _____
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31 Margaret Thomas
 BORN abt. 1765
 WHERE _____
 DIED 8 May 1855 D.C. ae 90
 WHERE Glamranell, Fbergwilly, Wales

1 Zillah (Silla) Mathias
 BORN 27 Dec. 1839
 WHERE Llanogwad, Carms. Wales
 WHEN MARRIED 13 Dec. 1857
 DIED 12 Jan. 1923
 WHERE Brigham City, Utah

NAME OF HUSBAND OR WIFE
John Davis Rees

GIVE HERE NAME OF RECORD OR BOOK WHERE THIS INFORMATION WAS OBTAINED. REFER TO NAMES BY NUMBER.

November 1965

HUSBAND MATHIAS, Thomas

Born 6 June 1809 Place Abergwilly Parish, Carmarthenshire, South Wales
 Chr. _____ Place _____
 Marr. 1 July 1831 Place Abergwilly Parish, Carmar., Wales
 Died 1 Jan. 1887 Place Brigham City, Box Elder Co., Utah

Bur. _____ Place _____
 HUSBAND'S FATHER MATHIAS, John
 HUSBAND'S OTHER WIVES _____

HUSBAND'S MOTHER MICHAEL, Mary

Husband MATHIAS, Thomas
 Wife WILLIAMS, Margaret
 Ward 1.
 Examiners: 2.
 Stake or Mission _____

WIFE WILLIAMS, Margaret

Born 22 Dec. 1811 Place Abergwilly Parish, Carmar., Wales
 Chr. 30 Dec. 1811 Place _____
 Died 15 Oct. 1871 Place Brigham City, Box Elder Co., Utah
 Bur. _____ Place _____

WIFE'S FATHER WILLIAMS, William

WIFE'S MOTHER SEREMY, Elizabeth

WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED			
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	
1	MATHIAS, Jared	Chr.	3	Jan.	1832	Penbryngarw in Abergwilly Parish	Carmar.	Wales	4 Apr. 1868	16	Oct.	1888
2	MATHIAS, Ada ①	Chr.	1	Apr.	1832	Cylywain, Abergwilly Parish	Carmar.	"	JONES, Susanna	15	Aug.	1835
3	MATHIAS, Ada ②	Bc. Chr.	2	Aug.	1836	Wanegwad Parish	"	"	Spring 1854	2	Apr.	1861
4	MATHIAS, Zilla (Silla)	Bd. Chr.	25	Sept.	1836	Cilywain, Wanegwad Parish	"	"	CHIFFORD, Heander Noleman	13	Dec.	1923
5	MATHIAS, Jonah	Bc. Chr.	27	Dec.	1839	Wanegwad Parish	"	"	PEES, John Davis	4	Apr.	1868
6	MATHIAS, Ephraim Smith	Bc. Chr.	10	Sept.	1843	Wanegwad Parish	"	"	BURBANK, Abigail	29	Jan.	1928
7			9	Mar.	1850	Pottawattamie County	Iowa		GARDNER, Angelina	10	Apr.	1872
8												
9												
10												
11												

SOURCES OF INFORMATION
 Family records; microfilms and other research in Genealogical libraries, Salt Lake City, Utah
 Birth certificates
 * Silla on birth certificate

OTHER MARRIAGES

November 1965

HUSBAND REES John Davis

Born 4 Mar. 1815⁷ Place Merthyr Tydfil, Glamorganshire, So. Wales

Chr. _____ Place _____
 Marr. 13 Dec. 1857 Place Salt Lake City, Salt Lake County, Utah

Died 19 Mar. 1886 Place Malad Oneida Co., Idaho
 Bur. 25 Mar. 1880 Place Brigham City, Box Elder Co., Utah

HUSBAND'S FATHER REES, Meredith HUSBAND'S MOTHER DAVIS, Mary

HUSBAND'S OTHER WIVES (1) 4 July 1842 MORGAN, Mary (sld 2 Nov. 1852 F.H.); (2) MORGAN, Jane (sld 28 Dec 1852, F.H.) (4) 20 Dec. 1869 HOWE, Cecelia

Husband REES, John Davis

Wife MATHIAS, Zillah

Ward 1.

Examiners: 2.

State or

Mission

WIFE (3) MATHIAS, Zillah (Cilla - Celia)

Born 27 Dec 1839 Place Citywaen, Llanegwad, Carmarthenshire, Wales

Chr. _____ Place _____
 Died 12 Jan. 1923 Place Brigham City, Box Elder County, Utah

Bur. 14 Jan. 1923 Place " " " " " "
 WIFE'S FATHER MATHIAS, Thomas WIFE'S MOTHER WILLIAMS, Margaret

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY MONTH YEAR
1 F	REES, Zillah Alvira	27	Apr.	1859	Brigham City	B-Elde.	Utah	13 June 1900	2 April 1942
2 F	REES, Margaret	7	Oct	1860	"	"	"	21 Jan. 1890	24 June 1948
3 M	REES, Phineas	7	May	1862	"	"	"	25 June 1886	9 Oct. 1889
4 M	REES, Thomas Wesley	17	July	1864	"	"	"	STARK, Hilda Beatrice	7 Feb. 1880
5 F	REES, Adah	8	Dec.	1866	"	"	"	6 Jan. 1886	13 May 1945
6 F	REES, Leah	25	July	1869	"	"	"	GRAETH, George Louis	8 Nov. 1922
7 F	REES, Luzina	28	Aug	1871	"	"	"	8 April 1896	REEDER, James Wilford
8 F	REES, Rose May	4	Oct.	1873	"	"	"	14 Dec. 1892	23 May 1907
9 F	REES, Sarah Venice	5	Feb.	1878	"	"	"	31 Jan. 1894	10 Apr. 1964
10								HORSLEY, John Henry	25 Jan. 1939
11								unmd	

SOURCES OF INFORMATION
 Family records; research in Genealogical Library, Salt Lake City; endowment and temple index, etc.

OTHER MARRIAGES

HUSBAND

Born _____ Place _____
 Chr. _____ Place _____
 Marr. _____ Place _____
 Died _____ Place _____
 Bur. _____ Place _____

HUSBAND'S FATHER
 HUSBAND'S OTHER WIVES

HUSBAND'S MOTHER

Husband

Wife

Ward 1.
 Examiners: 2.
 Stake or Mission

WIFE

Born _____ Place _____
 Chr. _____ Place _____
 Died _____ Place _____
 Bur. _____ Place _____

WIFE'S FATHER

WIFE'S MOTHER

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN		WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED		
	List Each Child (Whether Living or Dead) in Order of Birth		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR
	SURNAME (CAPITALIZED)	GIVEN NAMES										
1												
2												
3												
4												
5												
6												
7												
8												
9												
10												
11												

SOURCES OF INFORMATION

OTHER MARRIAGES

HUSBAND

Born _____ Place _____
 Chr. _____ Place _____
 Marr. _____ Place _____
 Died _____ Place _____
 Bur. _____ Place _____

HUSBAND'S FATHER
 HUSBAND'S OTHER WIVES

HUSBAND'S MOTHER

Husband

Wife

Ward 1.
 Examiners: 2.
 Stake or Mission

WIFE

Born _____ Place _____
 Chr. _____ Place _____
 Died _____ Place _____
 Bur. _____ Place _____

WIFE'S FATHER

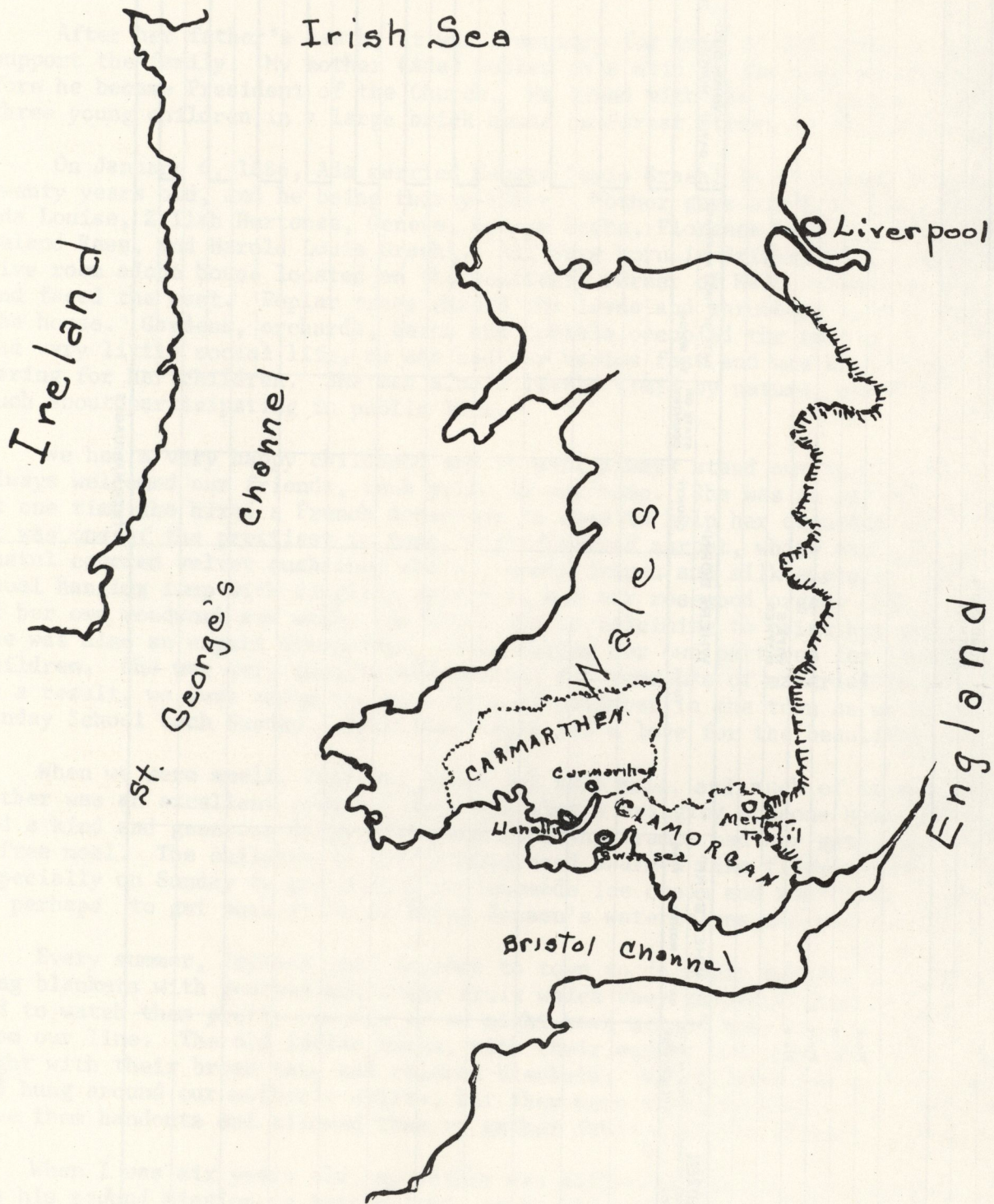
WIFE'S MOTHER

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED		
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR
1											
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SOURCES OF INFORMATION

OTHER MARRIAGES



A Daughter of Wales

ZILLAH MATHIAS REES

Had you been a news-reading Welshman of Swansea, Glamorganshire, South Wales, on Friday, February 16 in the year of our Lord 1849, the following news item in the Cambrian would have met your eyes:

"Emigration to California"

"On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several waggons, loaded with luggage, attended by some score of the 'bold peasantry' of Carmarthenshire and an almost 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 traveler.... 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 Traders' 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 neighborhood 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.... They seem animated only by 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 were several aged men varying from 70 to 90 years of age and 'whose hoary locks' make it very improbable they will live to see America...

"On Wednesday morning, after being addressed by their leaders, 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." (1)

(1) T.H. Lewis: "The First Welsh Emigration to Utah (1849)" Improvement Era, April 1961, pages 223-24

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.

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. (3)

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.

(2) Details of their conversion are not known, but the microfilm (14522 - F Wales 2) of the L.D.S. Church Branch of Brechfa, Wales, in the Genealogical Library, Salt Lake City, reveals that the father, Thomas, a laborer of Cilwyn, was baptized by David Philips on 17 Feb. 1848 and confirmed by David Jeremy, 20 Feb. 1848. His daughter Ada was baptized and confirmed by David Jeremy 20 Feb. 1848 (Index card to Temple Records gives baptism as of 3 Feb. 1848). Margaret, his wife, was baptized and confirmed by David Jeremy 30 Feb. 1848 (Index to Temple Records gives baptism as 30 Mar. 1848). Son Jaret (Jared) is listed as baptized and confirmed by David Jeremy 2 April 1848, while Silla (Zillah) was baptized by her father, Thomas Mathias, on 28 Jan. 1849 and confirmed by David Jeremy the same day. The baptism dates on the temple records were supplied by the individuals and the difference could be a matter of faulty memory.

(3) MATHIAS, Thomas born 6 June 1808, Abergwillie, Carmarthenshire, South Wales
His father: MATHIAS, John
His mother: MEIKEL, Mary
Married: WILLIAMS, Margaret 11 July 1831 at Abergwillie
dau of WILLIAMS, William and JEREMY, Elizabeth
b 22 Dec. 1811

Birth Certificates for the children give us the following information:

Jaret (Jared) born 3 January 1832, chr. 1 Apr. 1832 Abergwillie Parish, Carms.
Ada born 2 August 1836; chr. 25 Sept. 1836 Abergwillie Parish, Carms., Wales
Silla (Zillah) born 27 Dec. 1839 at Cilywaien, Llanegwad, Carmarthenshire, Wales
Jonah born 10 September 1843 at Cilywaien, Llanegwad, Carmarthenshire, Wales

In due time the steamer Troubadour reached Liverpool whence they were to embark for New Orleans together with other emigrants assembled there from other parts of the British mission.

"All the Welsh emigrants were housed in one large six-storyed building in Liverpool where they spent six days at the 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 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 chorister and 'orchestra' to render 'The Saints Farewell' for the last time." (4)

The Buena Vista (with 240 Welshmen, excluding children) left Liverpool on Monday, February 26. As the ship moved away, later wrote one of the emigrants, "We were followed by our dear brethern --- William Phillips (Merthyr), Abel Evans, Eliezer Edwards, and several other faithful Elders, together with David Jeremy, of Brechfa...By the time the ship was passing the Isle of Anglesey, everybody was sea-sick except Captain Dan Jones and Daniel Daniles..." (4)

"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. But they couldn't leave their music behind." (5)

"Cholera was prevalent at that time in New Orleans, as it was in many other places. These Welsh Saints had only one death from cholera there. Two others had died from other causes aboard ship" (4)

"Leaving New Orleans, the Welshmen took a steamer, Highland Mary, up the Mississippi. But death rode with them, for cholera claimed sixty lives, about one fourth of the company." (5) "One Welsh convert, Thomas E. Jeremy, who had studied for the ministry before being converted to Mormonism, lost three little daughters in one night during the tragic journey." (6)

Late in April, they arrived at St. Louis. Here Dan Jones engaged a special steamboat to convey his company to Kanessville (Council Bluffs), Iowa, which was the usual starting point for the long trek westward. They arrived there in May, and a quantity of iron was bought to make wagons for the journey across the plains. (7)

(4) Lewis, T.M.: "The First Welsh Emigration to Utah (1849) "Improvement Era, April, 1961, pages 224-25.

(5) "The Welsh in Utah" Daughter of Utah Pioneers, October 1949, page 4

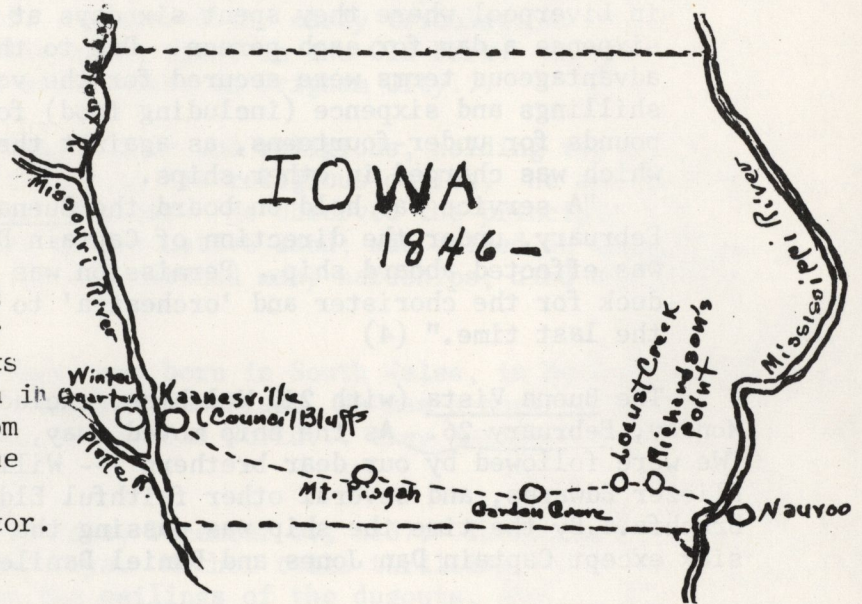
(6) "Immigrants Had Trials on the Missouri" Deseret News, July 24, 1947

(7) "The Mormons in Illinois, Iowa, and Nebraska" Daughter of Utah Pioneers, March 1946, page 364

4 Months
March

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. (8)

"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" (8) 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." (8)



During the summer of 1849, George A. Smith was in "charge of the emigration in Council Bluffs, organizing and starting the companies." (9) 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. (10) 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. (10) Dan Jones and a number of his emigrant Welshmen formed part of the 4th company under George A. Smith. (8)

"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." (11)

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, (12)

*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.

(8) "The Mormons in Illinois, Iowa, and Nebraska" Daughters of Utah Pioneers, Mar. 1946, P. 364

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

(10) "L.D.S. Emigration" Daughters of Utah Pioneers, 1942

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

(12) Microfilm: 38335 F Utah 5, Pt. 10 in Genealogical Library, Salt Lake City, Utah

"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." (13)

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." (14)

"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. (15) 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." (16)

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.'" (13)

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. (17) Their activities in the Church continued, and in 1850 Thomas was ordained an elder by William Morgans. (18)

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

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

(15) A check of membership records of the 15th and 16th Wards, 1850-56, gave no Daniels or Mathias names.

(16) "The Welsh in Utah" Daughters of Utah Pioneers, October 1949, p. 4

(17) Life Sketch of Zillah Mathias Rees by her daughter Leah Rees Reeder

(18) 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) (19), H. Evans, the former president of the West Glamorgan-shire 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?' " (20)

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. (21) 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 hand-cart part of the way, with some children in it, and that once in a while she got a little lift herself.

(19) Zillah's future husband

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

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

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

Family tradition says that they arrived in Farmington, Utah, in November 1852 and remained there until March of 1853 (22), 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. (23)

"In the fall of 1850, William Davis had come to Box Elder and selected a site for his future home, then went back to Salt Lake City to spend the winter. On March 11, 1851, he and his family (24), together with James Brooks and Thomas Pierce arrived at what is now Brigham City. They built a row of log rooms down by the fork of Box Elder Creek, now about Seventh North and Sixth West Streets. Within a year they were joined by George H. Hamson, Sr., and family; Simon Carter, Sr., and family; and later by Simeon Hamson, Sr., and family; Simon Carter, Sr., and family; and later by Simeon Dunn, Eli Harvey Pierce, Martin L. Ensign, Henry Boothe, and others. (25) Samuel Paine was a member of the Dunn family." (26)

"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." (27) 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. (28)

"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." (28)

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," (29) or Perry as it was later called. (30) "They took up land about one mile south of the Tippetts' property." (29)

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- (22) No Mathias listed in ward membership records, Farmington, for this period! Thomas received a patriarchal blessing, Jan. 25, 1853, in Salt Lake City.
- (23) Life sketch of Zillah Mathias Rees by her daughter Leah Rees Reeder
- (24) The Davis family consisted of William and Sarah McKee Davis, their sons Joseph, Moroni, James; daughter Mrs. John C. Forsgren and small son Chester; also their daughter Margaret; and wife of Joseph Davis.
- (25) Including the Wriston (Clifford) and Dees families (See 1951 Centennial Welcome Edition of the Box Elder News and Journal)
- (26) History of Box Elder County, Lydia Forsgren editor, Daughters of Utah Pioneers, p. 257
- (27) 1951 Centennial Welcome Edition of the Box Elder News and Journal
- (28) "Named in Honor of Utah's Great Colonizer" in 1951 Centennial Welcome Edition of Box Elder News and Journal
- (29) "Welsh in Utah" Page 21; History of Box Elder County, D.U.P., page 273-4
- (30) Perry was first known as Three Mile Creek because of its location on the small mountain stream midway between Brigham and Willard, a distance of about seven miles. (History of Box Elder County, D.U.P., page 273)

"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." (31) These families affiliated themselves with the Box Elder Ward, often walking to Brigham to attend Sunday services. (31)

Leah (Woolley) remembers Grandmother Zillah's telling of living in a dugout 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 1853. (32) For years, the ravine in the mountains east of this area (now near the Indian School) was known as Mathias Canyon. (33)

"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, (34) 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. (34)

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." (36)

"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." (36)

(31) History of Box Elder County, Page 274; also in "Welsh in Utah", page 21

(32) "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. Rough-hewn 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)

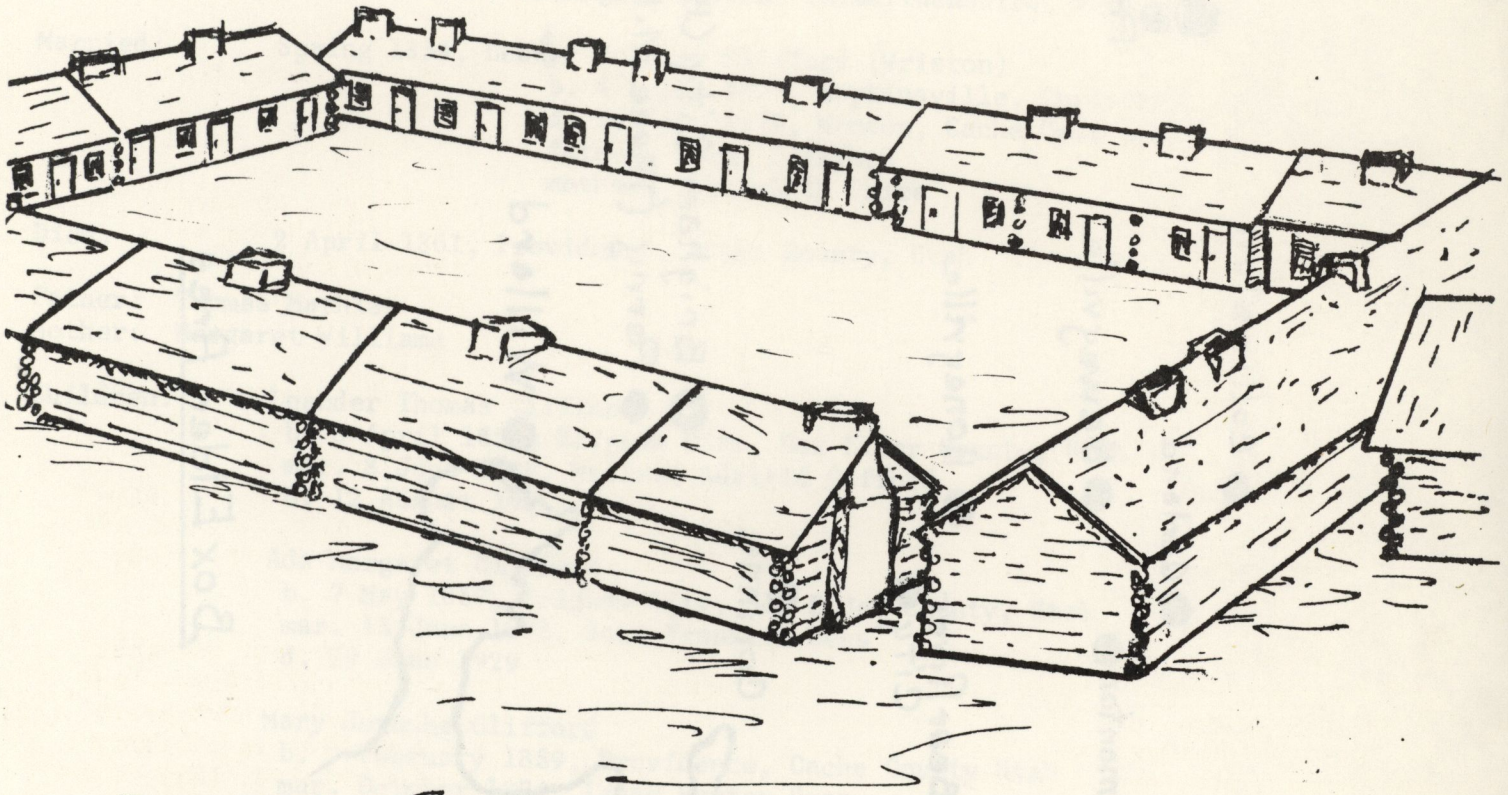
(33) Information from Alice Reeder Owens and Lydia Reeder Morris

(34) Box Elder Lore Sons of Utah Pioneers, page 44

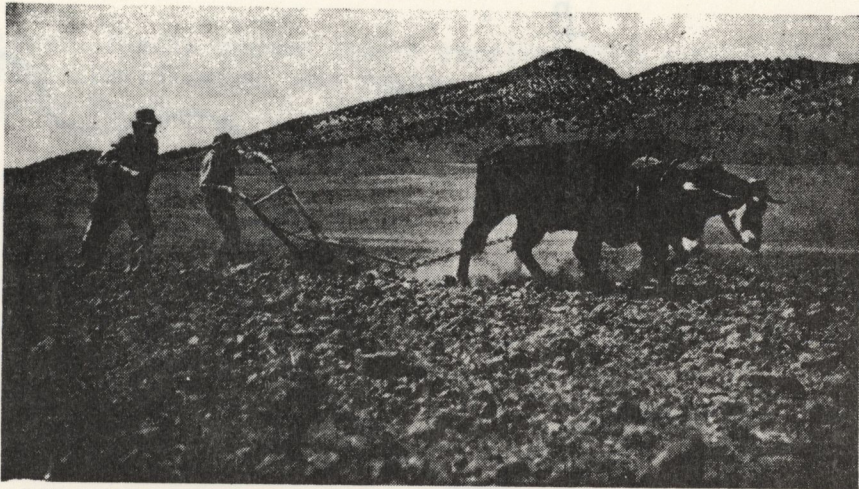
(35) Summer 1951 Centennial Welcome Edition of Box Elder News and Journal

(36) History of Box Elder County Daughters of Utah Pioneers, page 257





Box Elder Fort



—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." (37)

"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." (38)

"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." (39)

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. (40) It was said to run 8 rods east and west and 25 rods north and south." (41) 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. (42) 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. (43)

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." (44)

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 Tippetts) and his family; Simeon A. Dunn; William Harris; John Gibbs and family;

(37) Romney, Dr. Thomas C.: Life of Lorenzo Snow, page 167

(38) Box Elder Lore, Sons of Utah Pioneers, page 44

(39) History of Box Elder County, Daughters of Utah Pioneers, page 257

(40) "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."

(41) 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)

(42) History of Box Elder County, Daughters of Utah Pioneers, page 12

(43) Microfilm (6178 Utah 20, Pt.2) in Genealogical Library, Salt Lake City, Utah

(44) History of Box Elder County, Daughters of Utah Pioneers, page 258

four families of Ristons (45); 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." (46) 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." (46)

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. (41)

"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." (47)

"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," (48) but it took time and long-suffering.

(45) 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."

(46) History of Box Elder County, Daughters of Utah Pioneers, pages 258-259

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

(48) 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." (49)

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." (50)

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)

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

(50) 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." (51)

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."

(51) Sketch of the Life of Zillah Mathias Rees by her daughter Leah Rees Reeder

*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." (52)

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." (52)

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 fire-places or over campfires built in the yards.

"Early 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 by ten rods. Anyone wishing to procure 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." (53) 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 of 1854.

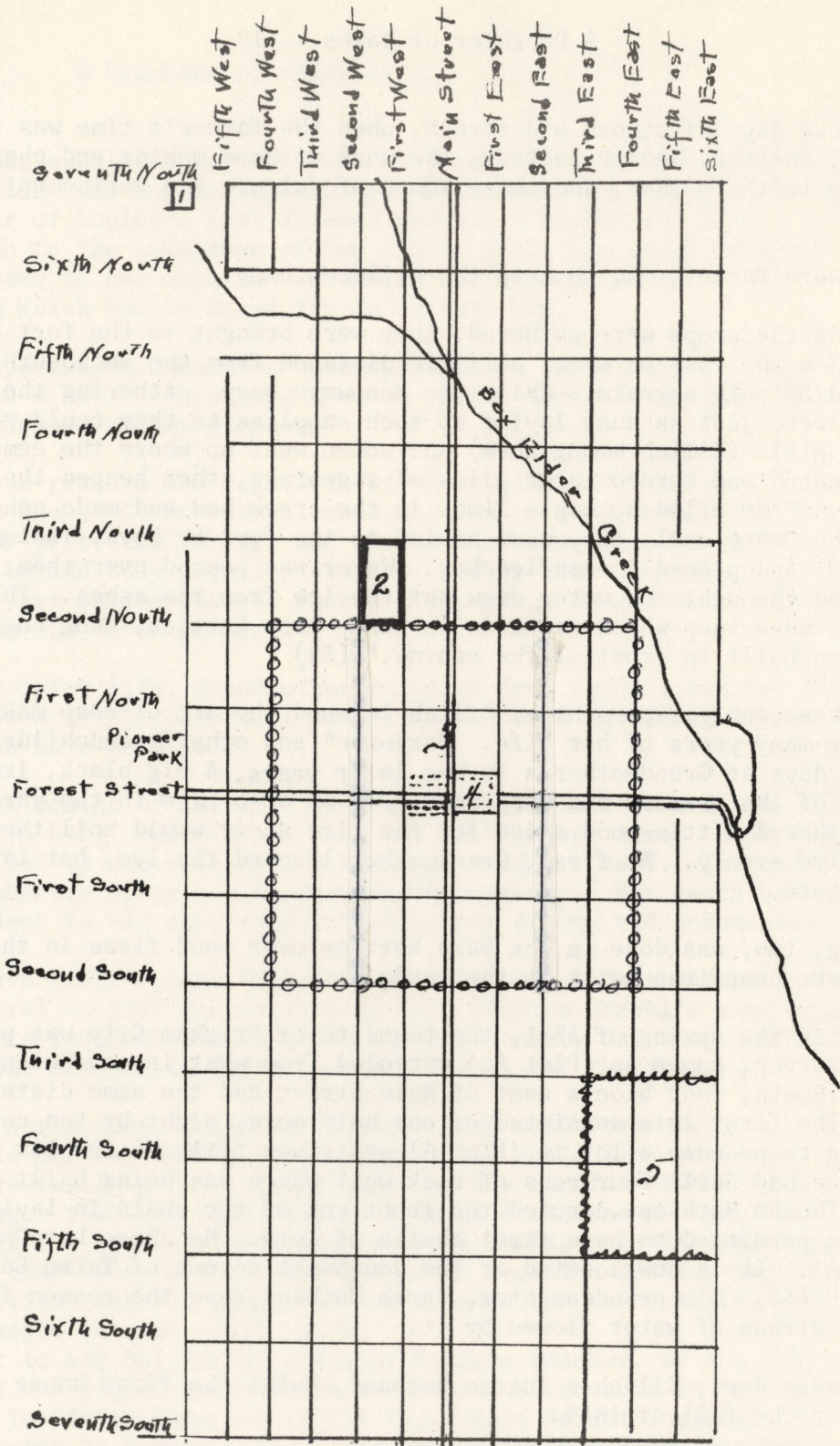
"Shortly after Brigham City was platted, on the 24th day of July, 1855, the citizens of Box Elder who were still living in the fort planned to celebrate in real earnest. As the site of the city and the intervening distance was covered with bunch grass, they made a road to where the Court House now stands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

(52) History of Box Elder County, Daughters of Utah Pioneers, page 18; p. 258

(53) Ibid. page 259

*Marjorie Horsley Peterson



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

Intermountain
Indian School

Brigham City,
Box Elder County, Utah

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." (54)

We can be sure that Zillah, now a young lady of fifteen, participated with enthusiasm. In her younger days, she was a skilled dancer, and we are told that at her eightieth birthday anniversary party "she danced a step dance for which she was famed in her youth, and there was still grace in her movements." (55)

"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." (56) "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." (57)

"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." (56)

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.

(54) History of Box Elder County, Daughters of Utah Pioneers, p. 182

(55) Sketch of the life of Zillah Mathias Rees by her daughter Leah Rees Reeder

(56) History of Box Elder County, Daughters of Utah Pioneers, p. 97

(57) Ibid. page 99

"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 woolen 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.

"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." (59)

There is no family tradition which tells of a loom in the Mathias home, but we know there were spinning and ^{knitting}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." (60)

(59) "History of Box Elder County" Days of Utah Pioneers P. 97-99

(60) "History of Box Elder County" Daughters of Utah Pioneers, page 258

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." (61)

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 (62) which took place in the spring of 1854. The second couple to be married there was James Davis and Susannah Clapper. (63)

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 (see page 9) and their first 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 Amos 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 the place of her death and burial. 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 Amos who is reported to have died as an infant.

Leander Holeman Clifford later married Ester Neeser and they had four children--- Frances, Levi Milton, William Henry, and Ephraim Karlnealius Clifford. We may 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 two 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, I used to write to Willie Dees (64), 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 points.

(61) History of Box Elder County, Daughters Utah Pioneers, page 183

(62) See footnote on page 10 on Wriston-Clifford data

(63) History of Box Elder County, Daughters of Utah Pioneers, pages 4-5

(64) William Dees, son of John Franklin and Ada Margaret Clifford Dees, died 10 June, 1897, as recorded on a family group sheet sent to me.

As the families left the fort and moved into homes on the surveyed lots, the little settlement grew into a busy, thriving community as the years went by - Main Street was only four blocks long in the first survey and this distance, on either side, was soon occupied mainly "by dwelling houses except the open square which was comparable in width to the space now occupied by the city hall and court house grounds, and extended west to First West Street. On this open square were built the willow boweries in which conferences and celebrations were held. Here, too, the Indians gathered to receive government supplies and donations from the townspeople.

"Judge Samuel Smith lived on the west side of Main Street directly north of this square. For many years his house was the chief business center of the settlement. It was here he maintained the post office after he received his appointment in 1855. For many years a portion of the building served as a hotel. When Dr. Oliver C. Ormsby established Brigham City's first drug store, he used a room in Judge Smith's home. Mrs. Carry Smith used the north part of the home as a location for the town's first milinery store. Directly north of his home Judge Smith erected a building which for many years housed a carpenter shop and a shoe shop." (65)

Other shops of various kinds were gradually added in other locations. The Court House was begun in 1855, though not completed until 1861. It was a two-story adobe building, and served as a community center of religious and social, as well as civic activity, the second floor serving for the two former purposes for many years. On May 9, 1865, Brigham Young and Jesse W. Fox, a pioneer surveyor, placed the corner stone for the Tabernacle. Construction work began in 1876. The building was completed and dedicated fourteen years later, on October 26, 1890, long after the wards had their own meeting houses.

"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 sidewalks, neither of which was graded." (66)

As the young city grew, Zillah Mathias witnessed and shared in its development as she grew to young womanhood.

No family traditions have survived of Zillah's courtship, but she became the plural wife of John Davis Rees in President Young's office on December 13, 1857, only a few days short of her eighteenth birthday. Her husband was forty-three the following March. They were sealed for time and eternity. (67)

On the preceding July 24, while the Saints from the Salt Lake area were celebrating the entry of the first pioneers into the Valley, word reached them at Silver Lake, at the head of Big Cottonwood Canyon, that an army was on its way to Utah. It was decided that a stand should be made and that if necessary the Saints would fight to keep the approaching army out of the Valley. The months that followed were tense ones as Colonel Thomas L. Kane reported to Washington the true situation, exposing the misrepresentations of unfriendly officials who had been sent to Utah to administer the law there. Salt Lake City was evacuated except for a select guard left behind with instructions to burn the city to the ground should the army enter the valley. This was also true of the northern settlements.

(65) History of Box Elder County, Daughters of Utah Pioneers, page 260

(66) Ibid. page 261

(67) Endowment House records, Book C, page 256, number 1688. "It was not unusual for a woman to be sealed prior to her date of endowment; so long as the person was previously baptized, the sealing will stand." Letter from Genealogical Society, 8 July 1963.

Under date of May 10, 1858, in the New York Times, we find the following account:
The people from the north are all moving south. The roads are lined from Box Elder
Provo with horse, mule or ox team and cattle and sheep.

Simon S. Epperson gives us another account when he says:

"Squatted through the town of Provo and for miles along the northern and southern borders were families from the north in every conceivable quality, form and material of habitation. Many lived in wagon beds of their heavy covered wagons so frequently used in the country by merely taking them off the wheels and placing them on the ground. A cook stove placed in the open air prepared the food for the family. A few families had canvas tents. More lived in cellars dug in the ground or side of a hill, covered with brush and earth. Some families had erected log or board shanties. All the temporary buildings of the pioneers were very open and much exposed to the weather. Within these crude cabins, tents, and sheds, the women were busily engaged in carrying on all the duties pertaining to cooking, sewing, mending, washing and many other things conducive to the welfare of their loved ones". (69)

When peace was restored between the government and the people of Utah, June 1858, Brigham Young gave the word---"All who wish to return to their homes in Great Salt Lake City are at liberty to do so." President Young himself led the way. Some had already begun to return to the northern settlements.

Here, again, we have no family traditions to give us details of the Rees and Mathias families. We know they participated, but that is all.

Zillah's first child was born on April 27, 1859, and was given the name of Zillah Alvira. She has given us a picture of her early years in the following account:

"Zillah Alvira, the subject of this sketch, was born April 27, 1859, in a little log cabin at 3rd East and 2nd South, located on a corner of Grandfather Mathias's old homestead.

"I enjoyed, in early childhood, playing among the corn shocks and long pole sheds, also around the little pond where Grandmother's geese used to swim. I fell in the time crossing the narrow bridge. Grandmother came to my rescue and gave me soup in a wooden bowl with a spoon Grandfather had made. I was to have the bowl and spoon when they died." (70)

One of the stories we liked to hear Grandmother Zillah tell was of a narrow escape Baby Alvira had. Grandfather and Grandmother were driving in a spring wagon one day and had placed the sleeping baby in the wagon box behind the seat. As they drove along, Grandmother looked back to see how the baby was doing, only to discover to her dismay that the baby was no longer there. They retraced their route in haste to find the baby unhurt but a bit wet as she lay in the shallows of a stream of water they had crossed. Apparently the baby had rolled out (the rear guard being down) as the wagon was tilted as they drove up the bank of the stream. It was two grateful parents who rescued their baby from her watery bed.

Their second child, Margaret, was born October 7, 1860; their first son, Phineas, the 7th of May 1862; and Thomas Wesley, 17 July 1864.

8) "The Move South" Daughters of Utah Pioneers 1949.

9) Ibid. page 259

10) Sketch of life of Alvira Rees Blackburn read at Thomas Blackburn family reunion; copy supplied by her daughter Elva Blackburn Hansen.

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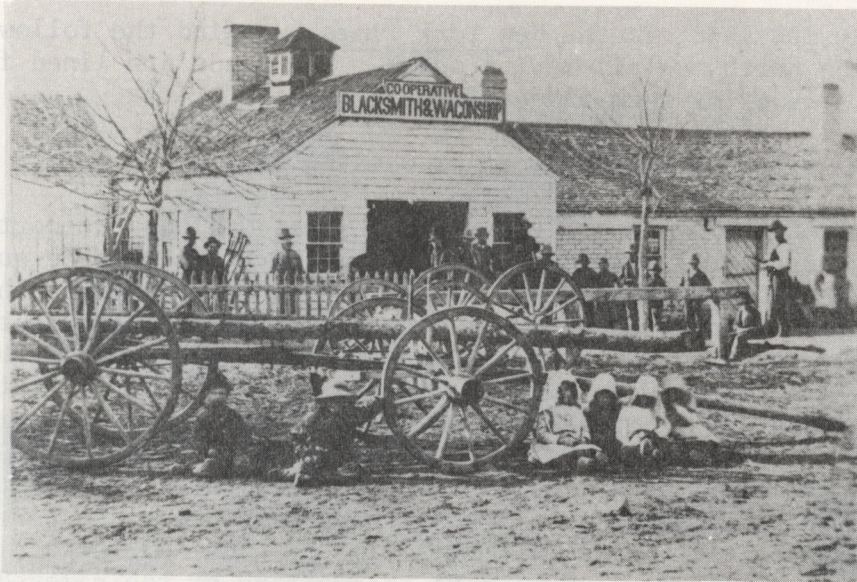
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(68) "The Move South" Daughters of Utah Pioneers 1949.

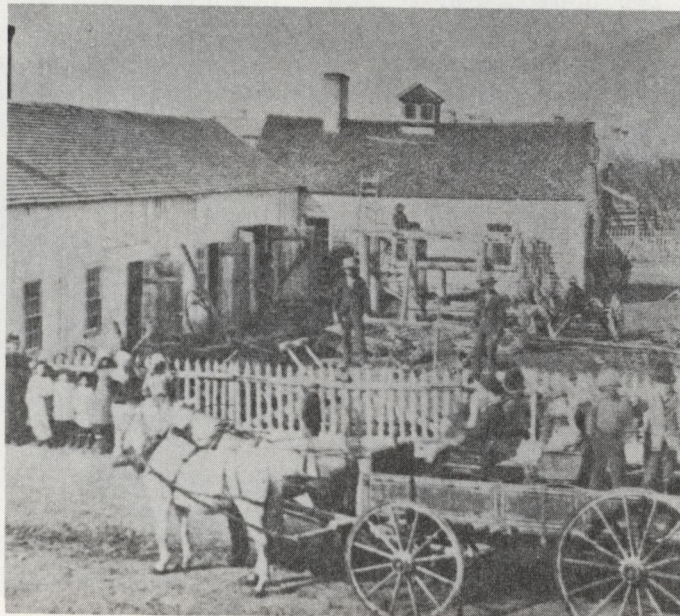
(69) Ibid. page 259

(70) Sketch of life of Alvira Rees Blackburn read at Thomas Blackburn family reunion; copy supplied by her daughter Elva Blackburn Hansen.

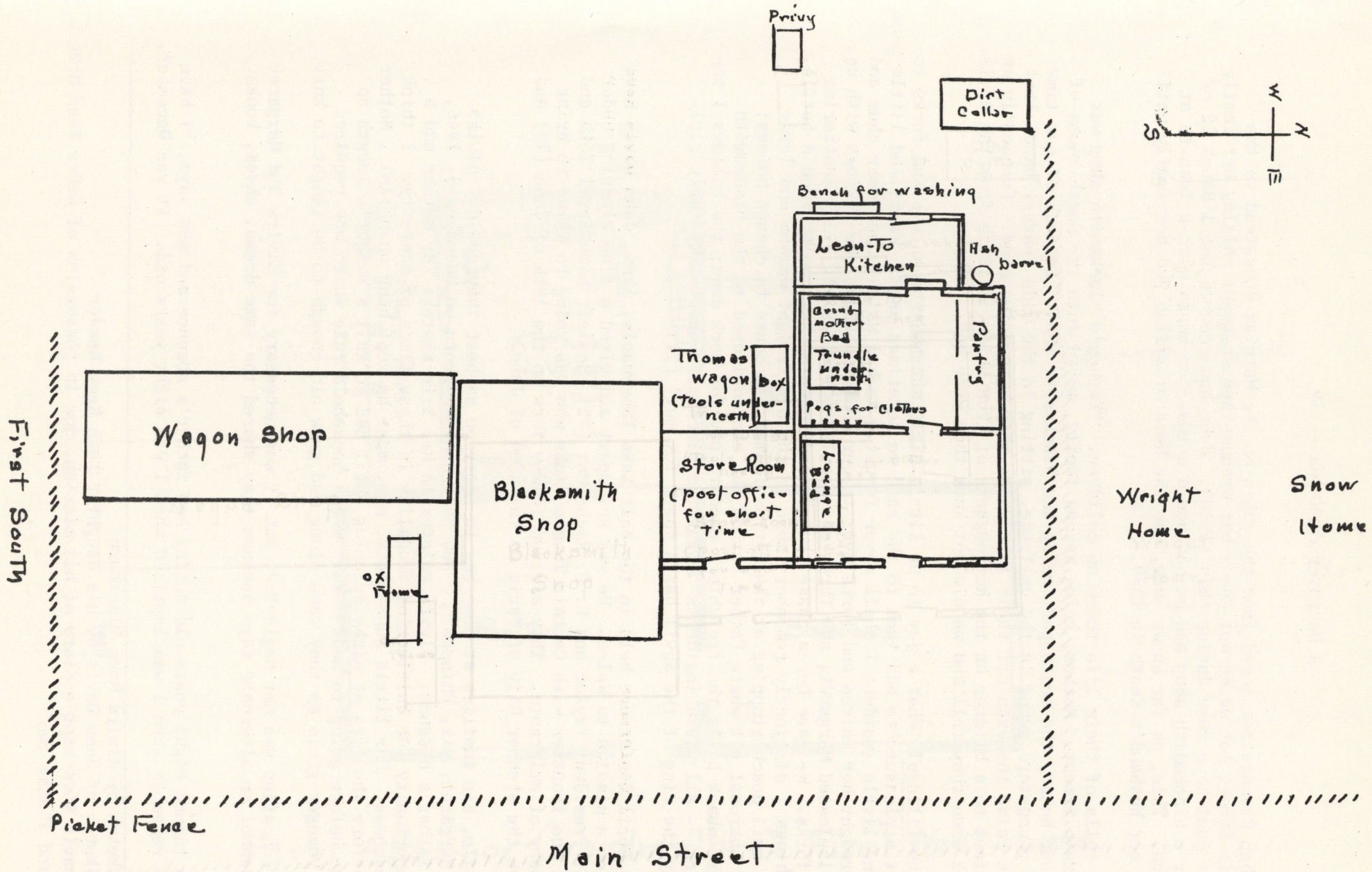
Views of the John D. Rees Blacksmith Shop



Front view from Main Street, looking West
Among the sun-bonneted girls are Leah, Zina and
possibly Rose May, Rees



Side view from First South looking North
showing ox frame used in shoeing oxen
with wagon shop on left



Plan drawn from description given the author by Leah Rees Reader
 and approved by her
 Measurements are approximated

Just when Grandmother moved from the cabin on the Mathias homestead to the house on Main Street lot we do not know, but Grandmother spoke of raising her family there, so it must have been during this period. John had secured Lot 1 Block 12 of 'Plat A' for a blacksmith shop and he had added a two-room house with a lean-to at the north end. This, as far as we know, was the home of Zillah and her family until the time of her husband's death in 1880.

Alvira tells of their life there as children. "Father's blacksmith shop was located on Main Street. Mother, being second family, moved into the north rooms of the long adobe house, the south part being the blacksmith shop. So much of our time at play, we youngsters swung in the ox-frame, sitting in the wide leather bands that were used to raise the oxen off their feet while they were being shod. Frequently we burned our feet to a blister on the hot nuggets of iron which, falling from the anvil, turned black when they fell and we did not know they were hot.

"And the filings! What a joy to us little girls who had the knives and forks to scour. What a pleasure to add them to the sand we sometimes used. We filled little pans with it. One little incident I shall never forget. Rachel Wright, our dear chum and playmate, brought her knives and forks over to our house to share the filings with us. Something displeased Margaret; she threw our cherished filings all over, scattering knives and forks. We gave her a chase, but failed to catch her, so avoided a battle.

"Some things I distinctly remember, such as the big freight wagons and large horses; the mail coach stopping at the Cotton Thomas big house to change horses; the pyramid charcoal pit where Father burned the charcoal used in the blacksmith shop; the greenback bills the freighters used to pay for work done; the bellows I enjoyed pulling -- all vivid incidents around the blacksmith shop of my early girlhood. Today the ring of the anvil has a charm for me." (71)

At the April Conference held in the Salt Lake Tabernacle, 1866, John Davis Rees was called on a mission to Wales. He was set apart and given a fine blessing under the hands of President Taylor and F. D. Richards. (72) He left home April 25th and traveled to the frontier with Captain Thomas Ricks who was going to Wales to bring back a company of emigrants. They arrived in New York on the 19th of June (73) and he sailed on the steamer City of Paris on the 22nd of June.

Meanwhile, his families at home had to carry on as best they could. Alvira was seven, Margaret, six, Phineas*, and baby Adah was born on December 8, 1866, during her father's absence. Alvira relates in her life sketch: "My mother had a splendid opportunity for cultivating frugality in those times of scarcity. I think she was a success. Our little sunbonnets, etc. must be kept hung on nails. . . Mother would sit before the fire at night spinning and I had to knit a finger's length on my stockings before going to bed." This was a household rule which was required of all the younger girls as they came along and grew old enough to be taught to knit.

Their education was not neglected, but it was necessary for Alvira and Margaret to attend school on alternate days because they shared the same dress, shoes, books, and slate.

Alvira turned eight years old during her father's absence and she says, "I have occasion to remember when I was baptized when I was eight years old. It was December,

(71) Life sketch by Alvira Rees Blackburn

(72) Life sketch of John Davis ^{Rees}, by his daughter Leah Rees Reeder

(73) John Davis Rees kept a diary of his mission, now in possession of LeOra Rees McBeth

* four and Thomas two

with ice all around. I was worried a little for fear Brother (Judge) Wright would let me fall in the mill stream, his hands were so fat and small."

In July of 1868, John returned home from his mission and resumed his blacksmithing. The following February he was elected to the city council, Brigham City having been incorporated on January 12, 1867, during his absence.

Three events of significance to the family occurred in 1869. Daughter Leah was born July 25; Zillah received her endowments on November 29; and on December 20, John took another plural wife, Cecelia Howe Griffith, marrying her for time only since she was sealed first to her former husband, Louis Griffith. (74)

The Brigham City Cooperative Institution, a modified form of the United Order, was incorporated as the Brigham City Manufacturing and Merchantile Association, December 15, 1870, (75) and John Davis Rees' blacksmithy became the Coöperative Blacksmith and Wagon Shop with N.C. Mortensen in charge of the wagon section. (76)

The years slipped by, and the little family in the Main Street home grew. Luzina was born August 28, 1871, and the passing of Grandmother Margaret Williams Mathias occurred on October 15, of the same year. Louise and Hortense* remember their mother's telling them that their grandmother had some geese and that one day as she was driving them in with a stick, she had to cross a stream, and that she fell in, breaking her hip, from which she never recovered. We assume this was Grandmother Margaret, actually their great grandmother.

Louise remembers a story her mother told of an experience she (Ada) had while they were living in the Main Street house. Ada was a little girl, when she stepped out of the house with a pan of potato peelings, only to be confronted by an Indian. She was so startled she thrust the pan, peelings and all, into his hands, and he threw them back at her. She was so frightened that she ran back of the house and hid under a big scraper, and even her mother couldn't persuade her to come out for some time. (77)

In 1873, March 5, John was reelected to the city council. His sixth daughter Rose May was born October 4, the same year. Two years later, John was elected mayor of Brigham City, 1875.

Then in 1877 a marked change came into the lives of the Rees households, beginning with a conference called for the third Sunday in August.

"August 19, was a red letter day at Brigham City. President Lorenzo Snow and his counselors Jonathan 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

(74) See Life of John Davis Rees by Leah Woolley, page 14

(75) History of Box Elder County, Daughters of Utah Pioneers, page 109

(76) Ibid. page 111

(77) See Picture and diagram of the Main Street House

(*) Louise Grahel and Hortense Grahel Hickey, granddaughters

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." (78)

The main item of business was the reorganization of the Box Elder Stake and of some of the wards. John Davis Rees 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 in Brigham City, also his civic and private interests. (He had been reelected mayor for a second term.) But true to his trust and the religion he loved, he went willingly, taking Cecelia and family with him; the other families remained in Brigham City. He drove back and forth as there were no railroads in that direction, making trips as often as possible." (79)

Another daughter, Sarah Venice, was born that winter, February 5, 1878.

"During the winter of 1879-80, there was an epidemic of typhoid fever in the community, and seven of the children were stricken with the disease. Through a mother's faith and tender and tireless care, six of those stricken 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." (79) His body was brought to Brigham City for burial on March 25th. Aunt May, a girl of seven then, remembers riding to the cemetery in a carriage.

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 Wright, 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 was 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." (79)

She was ambitious to give her children the advantages of an education, and with her needle and good management she kept them all in school. (79) Two of Grandmother's axioms probably explain her success at least in part. They were "Waste not, want not" and "Do what you do well." These she practiced all her life, and tried to impress them on her grandchildren. Marguerite * relates that they didn't dare throw away a crust from their bread, even, if they thought Grandmother might see them, which she seemed sure to do, as they lived next door.

(78) Box Elder Lore Sons of Utah Pioneers, page 134

(79) Sketch of the Life of Zillah Mathias Rees by her daughter Leah Rees Reeder

*Marguerite Wight Fishburn

"Sarah Hadley Box (Elijah Box's wife) was Box Elder's first real dressmaker. She commenced sewing in 1876. For years her practice was so extensive that she had to hire a number of girls to work for her." (80) Aunt May said that Grandmother earned a living for her family after Grandfather's death by sewing and that she worked for Mrs. Box in her dressmaking shop.

Just how soon Grandmother left the Main Street home after the death of Grandfather we do not know (81) 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 to be Grandmother's home for the rest of her life. This home was a two-room, adobe house which had been built by Thaddeus Wight. (82) We assume from the date of the deed that Grandmother Zillah and her five daughters moved into their new home sometime in 1884. Leah spent much of her time with sister Margaret whose home was next door to the south and who now was the mother of two children --- Von, the first of Zillah's grandchildren, born in January 1881, and baby Ross, who died in August of that year, 1884.

The girls did what they could to help toward their support as their ages and abilities would permit. Fruit trees and berry bushes and a vegetable garden were planted. Young deacons from the ward helped chop wood and carry coal, a task later assumed by the Wight grandchildren. (83)

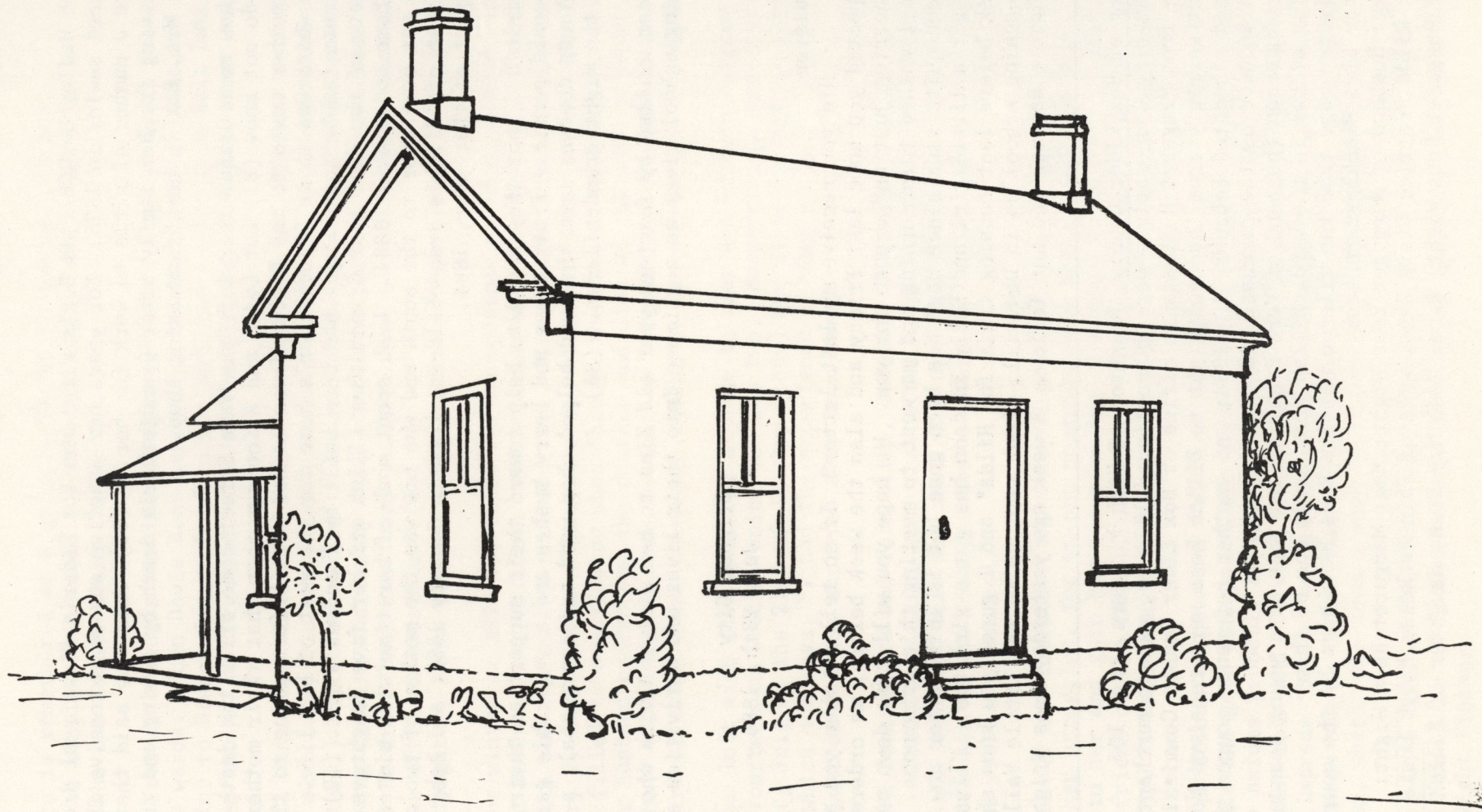
A letter written by fourteen-year old Zina to her sister Alvira who was out of town teaching school gives us a glimpse into their lives and activities at that time.*

Brigham City
June 28th, 1886

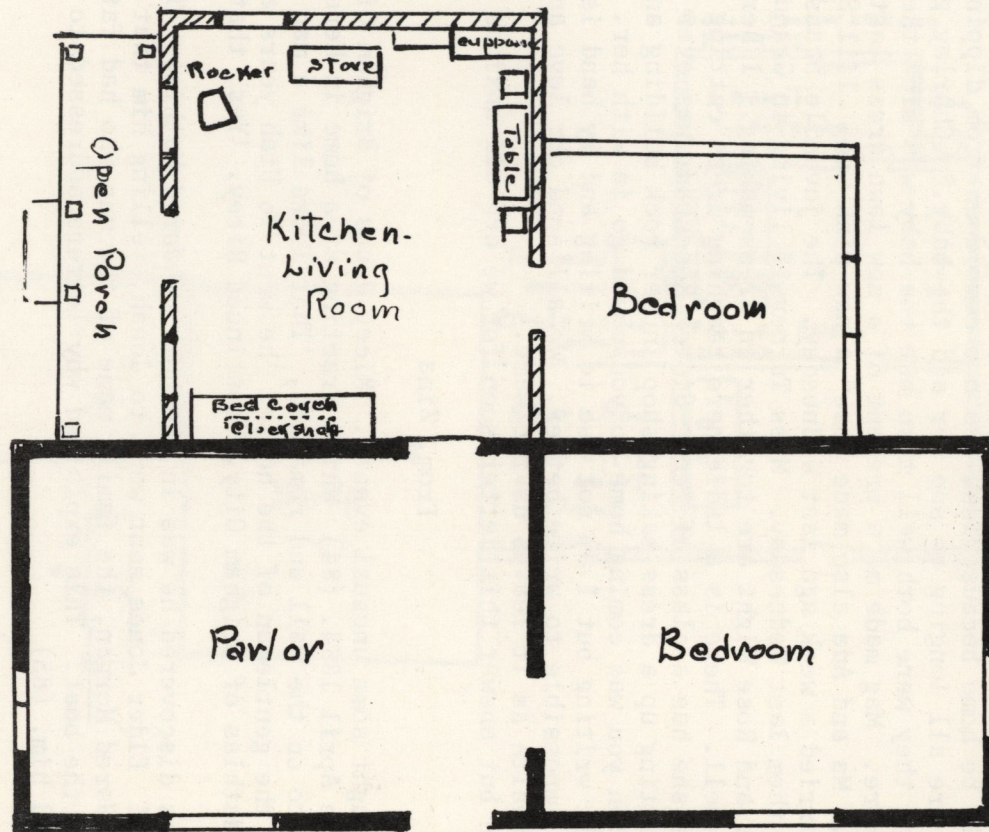
Dear Sister

Did you receive my last letter? If so tell me when you answer this. We expected you home last Friday and also the week before, ma ordered some strawberries just on purpose for you. We hope you will come down next Friday. Ma and I washed this morning and ma went to meeting this afternoon. Charley* has been quite sick since Mag* has been gone but is lots better now. Ray Evans got a little girl and Emily Knudson has got a girl too. Ellen was up week before last canning fruit for Hilda* and I guess you know she is now teaching school up in Dewyvill. Leah went up to the Little Valley yesterday with Hattie Bateman and her fellow. A week ago yesterday Amos Wright gave an

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- (80) History of Box Elder County, Daughter of Utah Pioneers, page 100
(81) Brigham City Cooperatives were discontinued 1878-79, except merchantile department
(82) Letter from Margaret R. Evans in office of Box Elder County Commissioners
A grant warranty from Thaddeus Wight to Zillah Rees were received Nov. 22, 1886. The deed was dated February 12, 1884; and another reference source gives the sum of \$600.00 as the purchase price.
(83) Martin Anderson (husband of Vera Rees) stated that as a young deacon he chopped wood for widows in the ward, Zillah Rees being one of them.
* This letter came from the files of Alvira Rees Blackburn by the courtesy of her daughter Elva Blackburn Hansen.
Charley: Husband of Margaret Rees Wight; Mag: Margaret Rees Wight;
Hilda: Hilda Beatrice Stark Rees, wife of Phineas Rees: baby: Louie Rees Wight, son of Margaret Rees Wight; Rose: Rose May Rees, daughter of Zillah Rees



Grandmother's First West Street Home



Floor Plan for Grandmother's First West Home

interesting discourse in meeting. He started in a very low voice and kept increasing until he got so excited that he hollowed to the top of his voice and waved his hands and jumped until people thought he would go right over the pulpit. He did this three times and got so red in the face he could hardly katch his breath but he spoke real good. Mr. R. H. Jones spoke well also. Yesterday President O.C. Snow read five of the continued letters from Brother Snow describing the prison and the customs of the prisoners. He also gave two interviews which he had with Governor West. The rest of the time was occupied by Bro. Commings from Logan. We are very lonesome now because Mary Nichols had moved back there old place again and ma was invited over to dinner yesterday to eat strawberries. We do not know when Mag will be home because Thad has not come down from dipping the sheep yet but we are all longing to see her and the baby.* Charley got a letter a few days ago and they were both well then but the baby was sick the Sunday after they got there. Mag made me a present of a new lawn dress last week and ma and I made it. Ma and Ada also made Rose* a new pink one. Till Smith and Eli Jensen was married a week ago last Wednesday. The juvenile brass band was up sirnading them last Wednesday. Miss Turner is living in Grandma David front rooms. Her and Rose Wight are together in dress making. I herd they were doing quite well. There is a ladie here teaching dress cutting by some kind of a machine she has a class of ten. Sister Rosenbaum was over and was talking of putting up a dress-making shop in her rock building and wanted to know when you was coming home so you could go in with her. Excuse this auffle writing but I am not use to writing and my hand is so tired that it is impossible to write better. We all send our love and hope you are in good health as it leaves us the same. No more this time but answer this letter soon for we are all anxious to here from you.

From, Zina

The year 1887 brought some unusual events. Ricey Jones of Brigham City went on a mission to England in April 1884. (84) While tracting at a home in Heresfordshire one day, 'he saw a photo on the wall and remarked, 'That looks like a man I know in Utah.' 'Yes', replied the gentleman of the house, 'he went to Utah years ago.' 'He resembles Thomas Mathias of Brigham City,' continued Ricey. 'Yes, that's the man!'" (85)

And so Elder Jones discovered he was in the home of Jared Mathias. The long-lost brother was found! Elder Jones sent word to Jonah, telling him that Jared had taken the name of Jared Morgan, the family name of the man who had fathered him after Jared had missed the boat. This explained why letters addressed to Jared Mathias had not reached him. (85)

Jared and Jonah arranged for Jared to come to Utah. We do not know the exact date of his arrival. The Jonah Mathias family record book states only that Jared came to Utah in 1887. Father Thomas Mathias died January 1, 1887, and Jared was baptized November 6, 1887. (86) It would seem, then, that Jared arrived after his father's death.

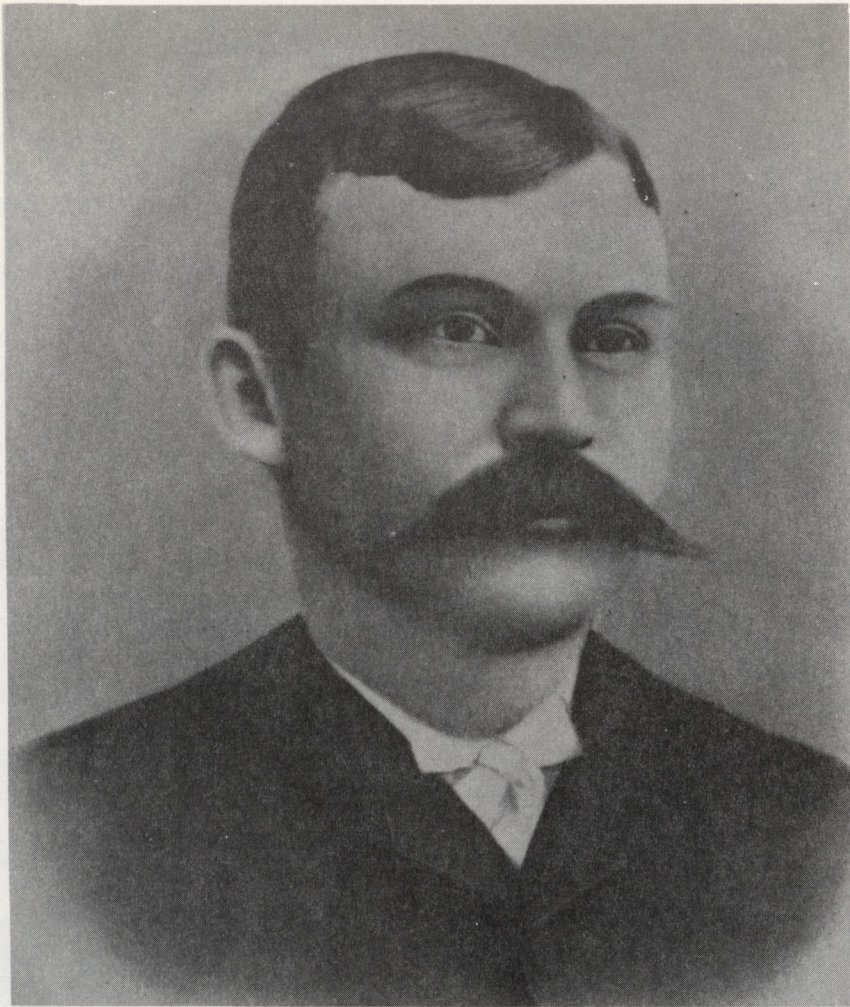
Jared had been a miner in his native Wales, so went to the mines in Emery County, Utah, to earn money to send for his family. However, he died a year later in Scofield, Emery County, Utah, October 16, 1888. The matter of collecting his insurance became involved and his family did not receive the help they expected. They

(84) Records in Church Historians Office

(85) Letter from Adolph Reeder, husband of Ada Mathias, June 9, 1964

(86) Brechfa Branch records state Jared cut off for drunkenness, 1849

* See p. 22A



PHINEAS REES



THOMAS REES
(standing on bridge over ditch)



Seated - left to right - Alvira, May, Grandmother *Zilkah*
Venice and Margaret
Standing - Leah, Ada, Zina

became bitter over this and never came to America. (87) Some contacts have been made with his descendants over the years (85) but none that we are aware of since the Hansen's visit. (87)

The passing of time brought other changes to Zillah's family. On the 6th of January, 1886, daughter Adah was married to George Louis Graehl; on May 25, son Phineus married Hilda Beatrice Stark, ~~May 25~~, and died a little over ~~2~~ year later, October 9, 1889, leaving one daughter, Constance, and an unborn child, Phyllis. Leah and Zina received certificates to teach and both taught school in Collinston, Utah: Rose May worked at the Court House where she made a reputation for her fine penmanship.

On December 14, 1892, Zina married George Edwin Woolley of Salt Lake City; Rose May married John Henry Horsley of Brigham City, January 31, 1894; Leah married James Wilford Reeder, April 8, 1896; Alvira became the wife of Thomas Henry Blackburn on June 13, 1900.

As grandchildren were born, the little house on First West became a mecca for visits to Grandmother and she became a familiar figure in the homes of her married daughters. (88)

Probably between 1893 and 1896, a large kitchen-living room was added to the two original rooms; also a side porch, where, in later years, we were to remember Grandmother in her rocking chair. The materials cost \$325.00 and Margaret's husband -- Uncle Charlie---donated the labor. Leah and Alvira paid for it. (89)

Still later, a north bedroom was built on, during the early 1900's. (90) It was never plastered, but factory was tacked on the walls. In later years, Grandmother rented the two front rooms and she and Aunt Venice lived in the back rooms.

Grandmother knitted stockings for all the family each winter, according to Louise,* and made hundreds of buttonholes (which she did exceedingly well) on dresses, shirts, etc. Each year--summer and fall--the Graehls had a family project of making two dresses for each of the girls and shirts for the boys. Aunt Ada would have them cut and basted, then would do the machine sewing, and Grandmother did all the finishing work. Quilting bees were also held at the Graehl home, since they had the biggest dining room in which to set up the quilting frames. All the Rees sisters joined in and what fun it was for the cousins! Louise remembers they served chicken for dinner and she always got the wishbone, which pleased her.

The Graehl cellar had pans of milk placed on shelves along the side. The older milk was placed on a table and the children could have all of this they wanted. They would place slices of bread on top of the thick cream to pick it up, then would add brown sugar. Grandmother felt this was extravagant and wasteful and would tell them they could have sugar or cream on their bread--but not both. Grandmother had regular days when she visited in the homes of her daughters to do darning and mending. Louise also remembers that when she misbehaved, Grandmother would tap her on the head with her thimble.

(87) Letter from Elva Blackburn Hansen reporting their trip to see Jared's granddaughter

(88) See life sketch of life of Luzina Rees Woolley for memories of Salt Lake Grandchildren

(89) Information furnished by Alice Reeder Owens and Lydia Reeder Morris

(90) Was already built on and in use when Aunt Leah and her girls stayed with Grandmother for several months when Wilford Reeder left for mission in 1910.

* Louise Graehl, granddaughter

With Grandmother, Christmas was a special time. She always greeted folks with "Christmas Gift!" , trying to be the first to say it. She would hide the children's gifts behind the curtain in her bedroom (this served as a clothes closet.) Marguerite told of how they once discovered Eliot's train there. The girls always cherished the little velvet sewing kits she gave them--some twelve to fourteen inches long and about five inches wide, with little satin pockets, and fitted with thimble and pincushion.

Every Christmas Eve, Grandmother made doughnuts. She wouldn't let the children (Marguerite, Zillah, and Elliot) come in. She would put the light by the stove, but the youngsters would watch through the window. These Christmas doughnuts or fry cakes, were cut out like boys and girls. Sometimes it was gingerbread boys and girls and animals. She gave them the doughnuts Christmas morning.

Another treat at Grandmother's were the little crullers she made--small pieces of a cake-like dough fried in deep fat. Her pound cake was especially good and her biscuits were really "short." Marjorie remembers the hot cakes --- big as a plate --- with syrup that she ate for breakfast on her way to school. She was not allowed to eat them at home "because they were not good for her."

Not all of Grandmother's cooking was so appreciated. Miriam* remembers that sometimes in the winter when it was too cold to go home for lunch, she would go to Grandmother's, who prepared chicken dumplings for her. "I didn't dare to tell her I didn't like them, so would eat them. I remember how difficult it was to swallow them."

Elliot's job for many years was to take wood to Grandmother's, and Zillah remembers having to deliver milk to Grandmother on her way to school. She would often find Grandmother engaged in "Family prayer," kneeling by her chair and praying aloud. Zillah remembers her impatience at having ^{to} wait until Grandmother finished, even though she knocked, fearing she would be late for school.

Zillah was named for Grandmother, but she didn't like her name, so Grandmother gave her a pink silk handkerchief for consolation, hoping she would like it better. She had just one name, so had to use it. She went home and told her mother that she didn't like her name a bit better and felt guilty about accepting the handkerchief and asked if she should return it.

Grandmother was not one to be demonstrative in her affections. We all knew she loved us and we returned it. Sometimes we felt, as youngsters, that she was a bit straight-laced. Alice tells of an incident which occurred during the time her father was on his mission and she and her mother and Lydia were staying at Grandmother's. Uncle Tom Blackburn (91) gave them two complimentary tickets to the opera house to see "Three Weeks." This was based on the novel of the same name--a taboo book, but Alice had read it secretly. She wanted to see the play but feared Grandmother's reaction. Her desire overcame her fear and they saw the play. It met Alice's greatest hopes, but Grandmother sat through it with stern expression and made no after comment that Alice remembers.

The Brigham City cousins remember the day Grandmother took them all for a treat at Lyle Eddy's Drug Store. She had a sense of humor, too. At family parties, Lyle, Von's husband liked to tease everyone by trying to kiss and hug them against their resistance. When it was Grandmother's turn, she met him in kind and gave him more

(91) Grandmother thought "Uncle Tom" was too undignified for a bishop and wanted us to call him Brother Blackburn. She seemed to think "Uncle Tom" was lacking in respect for children to call him that.

- * Marguerite Wight Fishburn, Granddaughter
- * Miriam Horsley Mangum, Granddaughter
- * Zillah Wight Harper, Granddaughter
- * Elliot Wight, Grandson



Seated - Leah, Venice, May, Margaret
Standing - Ada, Alvira, Zina

in return so he quit. We all liked to hear her sing for us "The Campbells are Coming." Many of the grandchildren remember how she sat by their beds when they were sick and read stories to them.

Sometimes Wesley* would spend the week end with Grandmother and has pleasant memories of the big "hot blast" stove in the front room and of sitting by it in the dark, telling stories or at other times reading stories from Aunt Venice's Chatter-box books, by the oil lamp. Marjorie remembers the high feather bed and of sleeping there while her family was quarantined. She also remembers the warm brick at her feet.

When Zillah was dating James Harper, Grandmother noted that he came quite often, and she wanted to know who the young fellow was who came so much and what were his "intentions." When she learned that he was Bishop Harper's son, it was quite all right. (Bishop Harper had given Grandmother a cow at one time.) When Mary* and Theron called on her before they were married, Grandmother said to him, "You better be good to this girl." Mary was embarrassed but Theron was amused.

Grandmother's life covered the transition period from the meager frontier conveniences and opportunities to modern times and inventions. A candle-mold we remember hung in the old granary, was discarded when the oil lamp took the place of the tallow candles which furnished their first light. Electricity came to Brigham City in 1890-91, but was not in general use until some time later. Wesley's belief was that it was about 1905 before Grandmother had electric lights, just a single bulb in the middle of the room. One of my memories of early visits to Brigham City was that everyone kept his porch light on all night -- there were no street lights then-- and paid only a dollar a month for electricity.

"Prior to 1892, the citizens of Brigham City obtained their water principally from three sources --- the irrigation ditch, open wells, and pumps," (92) and some rain barrels. A water system was first introduced in Brigham City in July of 1892, and enlarged at later dates. We all remember Grandmother's pump and the brass bucket and dipper on the bench between the corner cupboard and the stove in the big kitchen-living room.

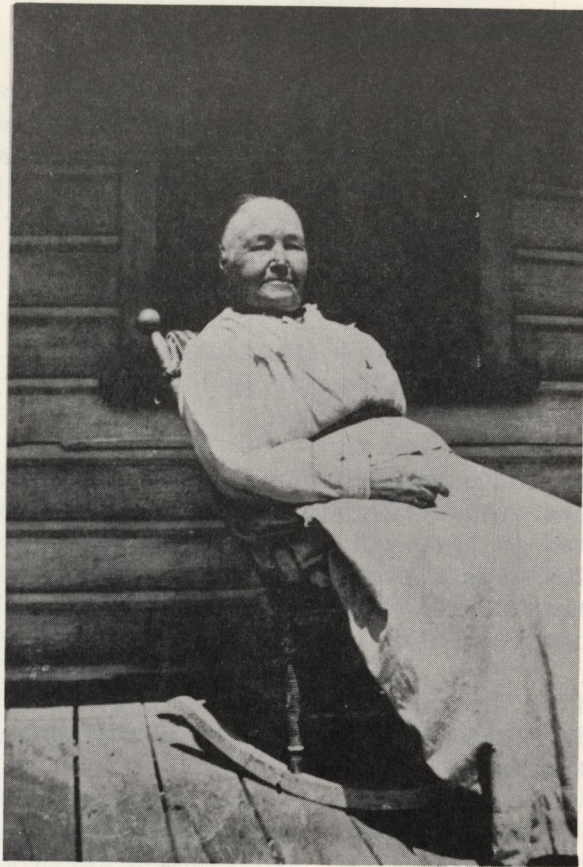
John Mathias, son of Jonah, once told of an experience with Grandmother. She had been at Jonah's for a birthday party. When it was time to go, John offered to take her home in his Ford, one of the first in Brigham City. "Aunt Cellie" accepted his offer and just before leaving she said to Jonah, "You've been a good brother to me." Though she accepted the automobile as a means of travel, Grandmother never would talk on the telephone.

Draw
She also clung to earlier forms of dress. Esther remembers Grandmother's long, black, home-knit stocking which she kept up with a long strip of knit material. Miriam says that when Grandmother spent the night at their house, she would sleep in the dining room on a cot, and they would help her undress. She always put on many night clothes and a night cap. She wore white chemise and several petticoats -- all freshly washed and ironed--under her dress which had a concealed pocket in the skirt. Except for her black Sunday best, her dresses were made of dark cotton materials--- usually grays--with tiny figured patterns. In winter she wore dark wools. Over her dress she always wore an apron--colored for everyday, white for Sunday and special occasions. Usually a white jabot was at her throat.

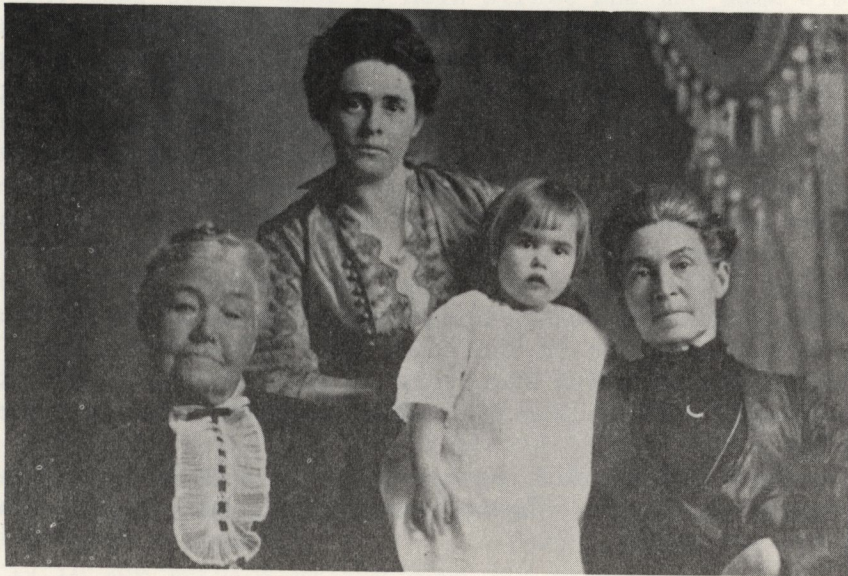
(92) History of Box Elder County, Daughters of Utah Pioneers, pages 264-65

* Wesley Horsley, Grandson

* Mary Woolley Bennion, Granddaughter



Grandmother in rocker on her porch



Four Generations

Though she spoke excellent English with no trace of an accent, she retained her knowledge of Welsh, and Louise recalls how Grandmother and her friend Sarah Squires (grandmother of Louise's best friend) who lived across the street, always talked in Welsh much to the annoyance of two little girls who tried to listen. Grandmother never came to our home but we wanted her to tell us how to say "Three little red pigs" in Welsh and we would try to imitate her.

As would be expected, Grandmother wore spectacles, especially for reading and sewing. She had a habit of pushing them up on her head, forgetting they were there, and asking, "Where are my glasses?"

When Grandmother reached her eightieth birthday, in 1919, the family gave her a party at Von Eddy's home. Geneve Graehl made her a fine wool dress, a bouquet of eighty rosebuds was presented to her, and a fine birthday cake was served to the assembled guests. Leland Eddy took a picture of her by her flowers and cake. Many reminiscences were shared and she danced a few steps from a step dance she had learned in her youth for those present.

All during her later life, Grandmother suffered from asthma, and she always carried in her purse a little packet of powder which could be burned to ease her breathing should she have an attack.

Reiner During the last months of her life when she was confined to her bed, Esther spent many hours with her, brushing her hair and rubbing her arms. Aunt Venice was there, too, to sit by her side by the hour and hold her hand. The end came on January 12, 1923, shortly after her eighty-fourth birthday. Her death was given as due to causes incident to old age, complicated by her asthma and pneumonia.

Grandmother gave instructions that when she died she didn't want a lot of flowers at her funeral -- just one calla lily from Adeline Graehl's windowbox plant. As it happened, there was just one in bloom on that January day when Grandmother was buried. Everyone dressed in white, none in black, for the funeral.*

In writing of her mother, Zillah's daughter Leah said: "Her interests and efforts were not confined to her own family; 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 fear, 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 therefrom. No sacrifice was too great for her to make for her religion, and she was always actively engaged in some uplift work.

"She did honor to her calling as a Relief Society teacher, as she did every other responsibility that was placed upon her in her other assignments in the Church. She acted as counselor to Sister Emma Lee in the Third Ward Relief Society. For many years she was counselor to Sister Olive Widerborg of the Box Elder Stake Relief Society. She made and kept the Temple clothes for the Relief Society, also for burial." (93)

"She was five feet five inches tall, rather stout in build, with light brown hair, gray blue eyes, and regular features. She had a kind, yet firm expression, and ambition was manifested in all her movements." (93)

(93) Sketch of life of Zillah Mathias Rees by her daughter Leah Rees Reeder
* Esther Horsley Snow's memory



(49) "The Mother of William" - General News, Sept. 2, 1989
(50) Portrait of Elizabeth - Journal of the Friends of the Old Burying Ground, page 157-60

Eightieth Birthday

Aunt Venice, who had during many years spent days and weeks in the homes of her sisters as helper and companion, now spent several years in the home of her niece, Geneve Graehl Burt. From there she returned to Brigham City to live with her widowed sister, Alvira, who had previously purchased the old home and had been renting it. There they remained until Venice's death, January 28, 1939.

The little house at 73 North First West Street is greatly changed now. Gone is the winding lane between Grandmother Zillah's home and her daughter Margaret's; gone the mock orange bushes lining the lane on the north, offering cool shade, sweetly perfumed in summer and laden with white berries later in the year. Gone are the rose bushes on each side of the front walk from gate to stoop; gone the picket fence and the swinging gate. No longer yellow and red currant bushes cluster near the house, nor are there raspberry bushes with their plump red fruit, or fresh succulent vegetables from the neat garden rows. The well pump and the gabled granary with its relics of earlier days are no more. The clock which ticked away the happy hours spent with Grandmother, the drop-leaf table where so many goodies were enjoyed, the curved wooden chairs and Grandmother's rocker are all dispersed to various homes of her grandchildren as treasured mementos of those departed days.

But these images and many others live on in the hearts of Zillah Mathias Rees' grandchildren as cherished memories of a very dear grandmother from Wales, who left them such a proud heritage of courage, industry and faith.

Leah Woolley

1965

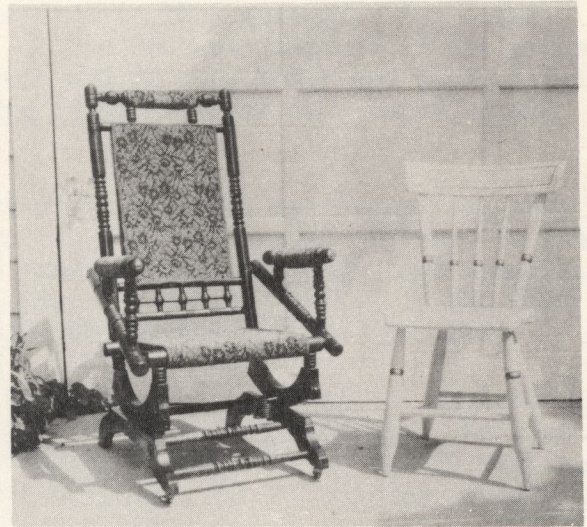
SOME TREASURED HEIRLOOMS



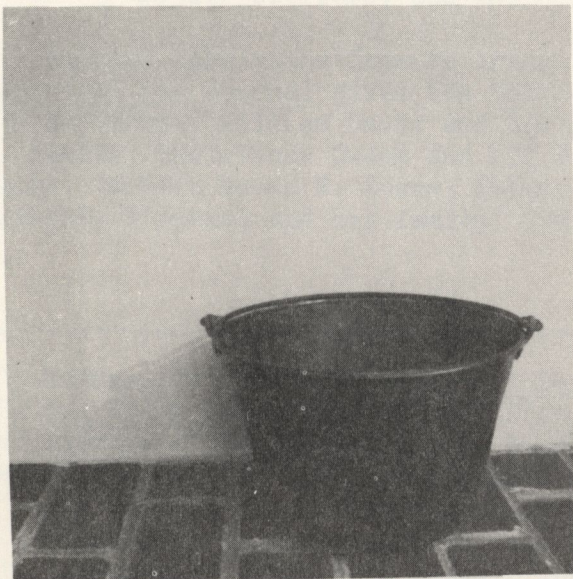
Her Mantle Clock



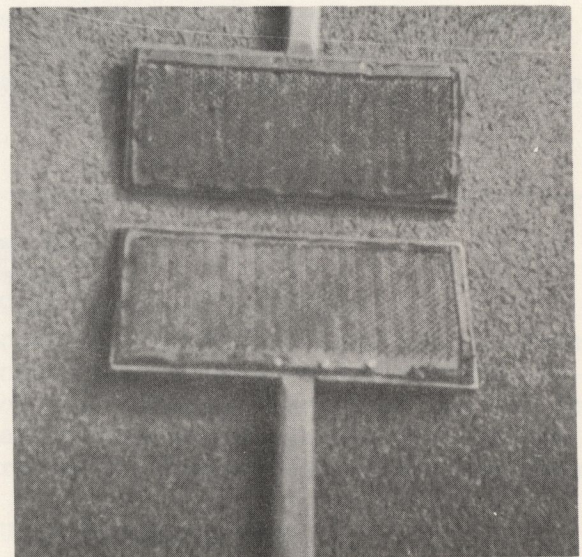
Grandmother's Berry Bowls



Parlor Rocker and Kitchen Chair



Her Brass Water Bucket



Combs for Carding Wool

APPENDIX A

JARED MATHIAS

Born: 3 Jan. 1832 at Abergwilly Parish, Carmarthenshire, South Wales
 Christened: 1 Apr. 1832 at " " " " "

Married: 4 April 1858, Susannah Jones
 b.24 Mar. 1838, Llong Farm, Abergwilly, Carms., Wales
 d.27 Mar. 1893
 father: John Jones
 mother: Maria Lewis

Died: 13 Oct. 1888 at Scofield, Emery County, Utah

Father: Thomas Mathias
 Mother: Margaret Williams

Children: William Mathias
 b. 19 June 1860 Swansea Valley, Glamorganshire, South Wales
 mar. Mary Jane Davies
 d. 1943

 Thomas Mathias
 b. 15 Sept. 1863 Swansea, Glamorganshire, South Wales
 d. deceased young

 Mary Jane Mathias
 b. 27 Nov. 1865 Mumbles Swansea, Glamorganshire, South Wales
 mar. Henry William Howard
 d. 23 Mar. 1954

 Charles Mathias
 b. 19 Mar. 1868 Swansea Valley, Glamorganshire, South Wales
 mar. Ethel
 d. 27 Jan. 1923

 David Mathias
 b. 27 Mar. 1871 Swansea Valley, Glamorganshire, South Wales
 mar. Kate Sanders
 d. 26 Jan. 1923

 Jemina Mathias
 b. 6 Dec. 1873 Swansea Valley, Glamorganshire, South Wales
 mar. Jack Corcoran
 d. 1 Mar. 1941 or 47

 Frederick Arthur
 b. 4 Aug. 1874 Swansea Valley, Glamorganshire, South Wales
 unmarried
 d. in South Africa

Sources of information: Family record sheet in archives in Genealogical Library in Salt Lake City; birth and christening certificates; Maurine Clifford of Salt Lake City; records of Ada Mathias Reeder of Brigham City, Utah

ADA MATHIAS

Born: 2 August 1836, Llanegwad Parish, Carmarthenshire, South Wales

Married: Spring 1854, Leander^d Holeman Clifford (Wriston)
b. 4 Sept. 1837, Hopkinsville, Christian, Kentucky
d. 25 Feb. 1875, Mendon, Cache Co., Utah
father: John Clifford
mother: Elizabeth Price

Died: 2 April 1861, Providence, Cache County, Utah

Father: Thomas Mathias
Mother: Margaret Williams

Children: Leander Thomas Clifford
b. 8 April 1855, Brigham City, Box Elder County, Utah
mar. 8 June 1878, Melissa Adelaid Gifford
d. 12 August 1922

Ada Margaret Clifford
b. 7 May 1857, Brigham City, Box Elder County, Utah
mar. 15 June 1873, John Franklin Dees
d. 29 June 1929

Mary Jerusha Clifford
b. 2 February 1859, Providence, Cache County Utah
mar. October 1874, Isaac Newton Dees
d. 6 March 1916

*Amos Clifford
b. 2 February 1859, Providence, Cache County, Utah
d. infancy

*Amos' name appears on one family sheet, received from Maurine Clifford, Clifford family genealogist; sheets from other family sources do not list this child, and are at variance on other points one with another.

(Sources of information: Family record sheets received from descendants and from Maurine Clifford; birth certificates, and family record book of Jonah Mathias, courtesy of his daughter Sarah.)

Jonah Mathias

Born: 10 Sept. 1843 Cilywaien, Llanegwad, Carmarthenshire, Wales (B.C.)

Mar: 4 Apr. 1868 Abigale Blodgett Burbank
b. 14 August 1848, Council Bluffs, Pottawattomie, Iowa
d. 16 Mar. 1935, Brigham City, Box Elder Co., Utah
father: Daniel Marcus Burbank
mother: Abigail Blodgett

Died: 29 Jan. 1928, Brigham City, Box Elder Co., Utah

Father: Thomas Mathias

Mother: Margaret Williams

Children:

Jonah Burbank Mathias
b. 10 May 1869, Brigham City, Box Elder Co., Utah
mar. 18 Nov. 1896, Mary Ardella Bingham
d. 10 May 1940

Margaret Abigail Mathias
b. 11 Oct. 1870, Brigham City, Box Elder Co., Utah
mar. 18 Sept 1895, John S. Bingham
d. 24 Apr. 1941

Thomas Burbank Mathias
b. 12 July 1872, Brigham City, Box Elder Co., Utah
mar. 18 Nov. 1896, Harriet Reeves
d. 8 Mar. 1942

Daniel Burbank Mathias
b. 14 Apr. 1874, Brigham City, Box Elder Co., Utah
mar. 17 Oct. 1909, Rebecca Tingey
d. 9 Mar. 19 8

John Burbank Mathias
b. 29 Oct. 1875, Brigham City, Box Elder Co., Utah
mar. 21 June 1905, Esther Marble
d. 22 Mar. 1965

Mary Alvira Mathias
b. 9 July 1877, Brigham City, Box Elder Co., Utah
mar. 27 Oct. 1897, Ernest P. Horsley
d.

Ephraim Burbank Mathias
b. 11 Aug. 1879, Brigham City, Box Elder Co., Utah
mar. 3 Oct. 1908, Rilla Knudson
d. 26 June 1944

Laura Leona Mathias
b. 13 Oct. 1881, Brigham City, Box Elder Co., Utah
d. 25 Jan. 1956

Sarah Luella Mathias
b. 8 July 1884, Brigham City, Box Elder Co., Utah
d. 23 August 1977

Adah Vivian Mathias
b. 30 June 1886, Brigham City, Box Elder Co., Utah
mar. 3 Oct. 1906, Adolph M. Reeder
d. 24 March 1973

Zillah Ellevene Mathias
b. 24 Jan. 1890, Brigham City, Box Elder Co., Utah
mar. 1 Apr. 1933, H. D. McCullough
d. 8 June 1966

Ivy Hortense Mathias
b. 24 Dec. 1891, Brigham City, Box Elder Co., Utah
d. 12 Sept. 1895

(Information from Family Group Sheet in Archives, Genealogical Society; birth certificate; and family record book of Jonah Mathias, courtesy his daughter Sarah)

APPENDIX A --

Ephraim Smith Mathias

Born: 9 March 1850, Pottawattomie County, Iowa

Married: 10 April 1872, Angeline Gardner

b. 20 Mar. 1853, Brigham City, Box Elder Co., Utah
d. 10 April 1939, Rigby, Jefferson Co., Idaho
father: William Lamport Gardner
mother: Angeline Gould

Died: 9 Feb. 1921, Rigby, Jefferson Co., Idaho

Children: Angeline Ermina Mathias

b. 27 April 1873, Brigham City, Box Elder Co., Utah
mar. 29 Nov. 1892, Jarius Albert Call
d. 22 Apr. 1949

Ida Margaret Mathias

b. 1874, Brigham City, Box Elder Co., Utah
mar. , William Oscar Myler
d. 1939

Ephraim Frank Mathias

b. 19 July 1877, Brigham City, Box Elder Co., Utah
d. 25 July 1877

Jared LeRoy Mathias

b. 6 Apr. 1886, Brigham City, Box Elder Co., Utah
mar. 25 Dec. 1916, Lottie Bowen
d.

(Information from family group sheet furnished to me by Jesse Call.)

APPENDIX B -- 1

ZILLAH ALVIRA REES BLACKBURN

Born: 27 April 1859, Brigham City, Box Elder County, Utah
Married: 13 June 1900, Thomas Henry Bark Blackburn
born 8 June 1856
died 19 March 1922
father: Joseph Blackburn
mother: Ann Bark
Died: 2 April 1942, Brigham City, Utah
Child: Elva Blackburn Hansen

MARGARET REES WIGHT

Born: 7 October 1860, Brigham City, Box Elder County, Utah
Married: 21 January 1880, Charles Wight, Jr.
b. 26 April 1855
d. 13 Oct. 1921
father: Charles Wight
mother: Margaret Rees
Died: 24 June 1948, Brigham City, Utah
Children: Allavon Wight Eddy
Ross Wight
Louie Rees Wight
Phineas Russell Wight
Marguerite Wight Fishburn
Zillah Wight Harper
Elliot Rees Wight

PHINEAS REES

Born: 7 May 1862, Brigham City, Box Elder County, Utah
Married: 25 June 1886, Hilda Beatrice Stark
b. 2 May 1866
d.
father: Paul Stark
mother: Mary Mineer
Died: 9 October 1889
Children: Constance Corinne Rees Hills
Phyllis Stark Rees Maynoff

APPENDIX B -- 2

THOMAS WESLEY REES

Born: 17 July 1864, Brigham City, Box Elder County, Utah
Died: 7 February 1880, Brigham City, Box Elder County, Utah

ADAH REES GRAEHL

Born: 8 December 1866, Brigham City, Box Elder County, Utah
Married: 6 January 1886, George Louis Graehl
b. 17 March 1853
d. 7 June 1928
father: George Louis Graehl
mother: Charlotte Louis Leuba
Died: 13 May 1945, Los Angeles, California

Children: Adah Louis Graehl
Zillah Hortense Graehl Hickey
Geneve Leuba Graehl Burt George Leuba Graehl
Florence LaPrille Graehl
Fanny Adele Graehl Speaker
Helen Graehl
Leland Rees Graehl
Harold Louis Graehl

LEAH REES REEDER

Born: 25 July 1869, Brigham City, Box Elder County, Utah
Married: 8 April 1896, James Wilford Reeder
b. 23 Nov. 1867
d. 23 July 1936
father: George B. Reeder
mother: Carline Madsen

Died: 8 November 1952

Children: Alice Reeder Owens
Lydia Reeder Morris

LUZINA REES WOOLLEY

Born: 28 August 1871, Brigham City, Box Elder County, Utah

Married: 14 December 1892, George Edwin Woolley
 b. 24 January 1866
 d. 29 January 1938
 father: Edwin Dilworth Woolley
 mother: Mary Ann Olpin

Died: 23 May, 1907, Salt Lake City Utah

Children: Orson Glenn Woolley
 Leah Woolley
 Mary Woolley Bennion
 Alvira Woolley
 Ruth Woolley Young
 George Rees Woolley

ROSE MAY REES HORSLEY

Born: 4 October 1873, Brigham City, Box Elder County, Utah

Married: 31 January 1894, John Henry Horsley
 b. 29 December 1869
 d. 10 December 1937
 father: William Horsley
 mother: Elizabeth Preston

Died: 10 April 1964, Salt Lake City, Utah

Children: John Wesley Horsley
 Lucille Horsley
 Marjorie Horsley Petersen
 Miriam Horsley Mangum
 Esther **Horsley** Snow
 Paul Horsley

SARAH VENICE REES

Born: 5 February 1878, Brigham City, Box Elder County, Utah

Died: 25 January 1938, Brigham City, Utah

(Information from family group sheets from families represented; from research in Genealogical Library, Salt Lake City; from records of Leah Rees Reeder, courtesy of her daughters, Alice Reeder Owens and Lydia Reeder Morris)

APPENDIX C

ZILLAH ALVIRA REES BLACKBURN*

"My father, John Davis Rees, was born March 4, 1815, in Merthyr Tydfil, South Wales. His occupation was that of a blacksmith. He was proficient in his trade, was religiously inclined; therefore, he gladly accepted the Gospel of Jesus Christ of Latter-day Saints, when he heard it. He shared the early tribulations of the Saints. He settled in Brigham City, living at first in the Old Fort. He holds the distinction of having built the first adobe house in Brigham City...

"He filled responsible positions, civic and religious, holding the office of mayor for two terms. He was always devoted to his religious duties. He and Brother Box acted as visiting teachers a number of years. He observed the principle of plural marriage; he performed a mission to his native land; was called as counselor to Bishop Dunford in the Malad Ward. He experienced many hardships; died March 19, 1880.

"Zillah Mathias Rees, my mother, was born in South Wales, in December 1839. She was the fourth child of Thomas and Margaret Mathias. He was a horticulturist by occupation. All accepted the Gospel in the Old World... they emigrated to Utah and settled in Brigham City.

"Zillah was married to John D. Rees, December 13, 1857. There were born to them nine children--seven girls and two boys. Mother tells thrilling stories of Indians and of snakes crawling from the ceilings of the dugouts, etc.

"Zillah Alvira, the subject of this sketch, was born April 27, 1859, in a little log cabin at 3rd East and 2nd South, located on a corner of Grandfather Mathias' old homestead.

"I enjoyed in early childhood, playing among the corn shocks and long pole sheds, also around the little pond where Grandmother's geese used to swim. I fell in one time crossing the narrow bridge. Grandmother came to my rescue and gave me soup in a wooden bowl with a spoon Grandfather had made. I was to have the bowl and spoon when they died.

"Father's blacksmith shop was located on Main Street. Mother, being second family, moved into the north rooms of the long adobe house, the south part being the blacksmith shop. So much of our time at play, the youngsters swung in the ox-frame, sitting in the wide leather bands that were used to raise the oxen off their feet while they were being shod. Frequently we burned our bare feet to a blister on the hot nuggets of iron which falling from the anvil always turned black when they fell, and we did not know they were hot.

"And the filings! What a joy to us little girls who had the knives and forks to scour. What pleasure to add them to the sand we sometimes used. We filled little pans with it. One little incident I shall never forget. Rachel Wright, our dear chum and playmate, brought her knives and forks over to our house to share the filings with us. Something displeased Margaret; she threw our cherished filings all over, scattering the knives and forks. We gave her a chase, but failed to catch her, so avoided a battle.

*This sketch was given by Alvira at a Thomas Blackburn family reunion, and given to me for use here by her daughter, Elva Blackburn Hansen

"Some things I distinctly remember such as the big freight wagons and large horses; the mail coach stopping at the Cotton Thomas big house to change horses; the pyramid charcoal pit where Father burned the charcoal to use in the blacksmith shop; the greenback bills the freighters used to pay for work done; the bellows I enjoyed pumping---all vivid incidents around the blacksmith shop in my early girlhood. Today the ring of the anvil has a charm for me.

"I have occasion to remember when I was baptized when I was eight years old. It was December, with ice all around. I worried a little for fear Brother (Judge) Wright would let me fall in the mill stream, his hands were so fat and small.

"My mother had a splendid opportunity for cultivating frugality in those times of scarcity. I think she was a success. Our change of little sunbonnets, etc., must be kept hung up on the nails. I was proficient at knitting stockings and lace and would scallop the Sunday stockings. I bought me pretty dresses by selling pillow-slip lace. Mother would sit before the fire at night spinning and I had to knit a finger's length on my stocking before going to bed. I used to drive the grass-hoppers from the garden. Great clouds of them would darken the sun.

"Our religious training was never neglected. I learned early the principle of self-support, a principle which came in as a boon when my mother was left a widow with a family to care for. I attended Y.L.M.I.A. when it was organized.

"I was one of the number that went to the fields to glean wheat, following the threshing machine to gather straw to braid hats. I was the proud owner of a hat I made, having learned to braid and sew them. I washed and sold rags for paper.

"I was given such an education as the times afforded. Margaret and I took turns going to school every other day, using the same books and slate. At the close of the school period, I passed a successful examination, got a certificate, and taught over ten years, experiencing what it means to board around.

"I acted as counselor to my dear friend S.A. Kelly for twenty years in M.I.A. work in the 2nd ward; was president of Primary when it was first organized in the 2nd ward and was corresponding secretary in the stake under Sister M.J.Snow. During these times women were working for the franchise, and I was a delegate to the Convention in Salt Lake. I had the honor in the 1897 Jubilee Year of going to Salt Lake as county queen and assist in pinning the gold pins on the dear old pioneers seated in the Tabernacle. On Sunday, April 29, 1888, at Stake Quarterly Conference, I was called to act as Box Elder Stake Primary president with Nephrenia Madsen and Amelia Graehl as counselors. We held the position thirteen years. I was also a teacher in Relief Society, secretary in Sunday School, and acting counselor to Sister Sadie Stohl in the Stake Relief Society.

"I was acquainted with all the prophets from Brigham Young down to Heber J. Grant. President Snow entertained them and I had the honor of shaking hands with them.

"I married Thomas H. Blackburn, June 13, 1900, in the Salt Lake Temple, Pres. Joseph F. Smith performing the sealing ordinance. I am the mother of one daughter;* step-mother to five girls and one boy.

"I visited the World's Fair in California in 1915."

"The association with Latter-day Saints has developed a faith in me to have implicit confidence in our Heavenly Father, creating a love to help the needy of our Eternal parents' children. I have an ambition to be a consistent Latter-day Saint."

MARGARET REES WIGHT

A Tribute to and a Character Sketch of Margaret Rees Wight

by her son, Russell Wight*

"Margaret Rees Wight was born October 7, 1860, at Brigham City, Utah, the daughter of John D. Rees and Zillah Mathias Rees.

The background and the atmosphere into which Margaret was born was that of an unflinching, resolute larger faith supported by rugged forthright honesty and sterling integrity. Unselfish and devoted service to and consideration for others were the accepted and recognized standards of the home. Margaret was the second of nine children, as follows: Alvira, Margaret, Phineas, Thomas, Ada, Leah, Zina, May and Venice.

When Margaret was but five years old, she was allowed to accompany her older sister, Alvira, to school. School was held in a log room with one door and one window. The seats, or benches, were made of slabs with wooden pegs for legs. Margaret was so small and so frail that her feet could not reach the floor after she had finally climbed up on the rough seats. "Auntie Box", as she was universally known, was the teacher. Margaret was a good student and later became assistant teacher to Elijah Box. School was then held in the old Courthouse.

Alvira and Margaret, the older girls, were thrown together from the beginning, and when their father, John D. Rees, died while the children were still young and the mother was left with but meager resources, aside from her own bare hands, it was natural for these older girls to recognize their responsibility to give such comfort and assistance as they could. This close companionship continued throughout their lives.

Margaret was always very neat and well groomed. As a matter of fact, all the Rees girls, in spite of limited wearing apparel, were considered at least as well dressed if not better, than most of the local girls. They took special pride in their conduct and their appearance. Most people who remember the early home will remember seven pegs on the wall. Each held two bonnets---a very best and a next best, each carefully starched and always ready to be worn with the very best or the next best dresses, always kept neat and clean.

Very early in life, Margaret took an active part in ward activities; she was assistant secretary of the Sunday School at age fourteen, and just a short time later, became secretary of the Second Ward Primary.

On January 21, 1880, Margaret became the wife of Charles Wight, Junior. To them were born seven children, as follows: Von, Ross, Rees, Russell, Marguerite, Zillah and Elliot.

Upon their marriage, the young couple established their home in the Third Ward, where Margaret immediately became active in Mutual. Later she became counselor to Maria Forsgren and still later to Christina Anderson. She was a devoted Sunday School teacher for fifteen years, and was given a certificate for the most loyal and punctual teacher. She was in the Stake Mutual Presidency for some time, and, later, over a long period of years, was an active and devoted member of the Box Elder Stake Relief Society Board.

With all her achievements and accomplishments, Margaret Rees Wight was first and foremost a real mother to her children and a loyal and devoted helpmate and companion to her husband. Her first devotion was in making an ideal home for her children, with an inviting and wholesome atmosphere for the members of her family and their friends. She had real genius in the matter of hospitality.

Margaret was a good manager, and could make a little go a long way, and she had a special talent and ability to give just ordinary things some extra touch or flavor, just as she could express an otherwise common thought and have it take on added beauty; in consequence of which, she was invited frequently to speak before classes and groups.

To understand, in part, some of the background of the larger and broader faith which found such beautiful and effective expression in the life of Margaret, it is important to consider the far-reaching influence of the family group which resulted from the marriage of the daughters of Zillah Mathias Rees. Without exception the Rees girls selected or accepted as their husbands, men of sterling qualities, of rugged honesty and unwavering faith and integrity. Zillah Mathias Rees, mother of the girls, drew the group, including her daughters, their husbands, grandchildren, and friends of all of them, into an enlarged family circle dominated and held together by an affection and an attachment which grew in a natural self-constituted group, bringing aid, uplift, comfort, and encouragement to each other.

A heart-warming and beautiful relationship existed for many years between Margaret and her widowed mother, from the fact that her mother lived next door. Charles Wight, Junior, Margaret's husband, was a generous provider and when he procured the year's supply of flour, coal, potatoes, etc., he added plenty for the widowed mother and her dependents. Also, at least one or more cows were kept to supply the family with milk and butter, and without fail, Margaret, her husband, or one of the children regularly ran across with milk, butter, etc. Such help or assistance was considered an opportunity and not a burden. Covering somewhat the same period, Charles Wight, Senior, having lost his wife in death, was taken into the home and was made a member of the family with the same affection Margaret extended to her own mother.

Beginning so early in life to give unselfishly of her time and strength for the welfare of others, she acquired unusual skill and tenderness in handling and administering comfort in the sickroom. Coupled with her vibrant, uplifting faith, her presence in the home brought assurance and confidence to the afflicted and to the loved ones.

The rich beauty of her philosophy of life grew richer with the years. She ever contended that nothing enriches life like a vibrant faith in God. Her faith was that when we pray for strength we are given difficulties which make us strong. When we pray for wisdom, we are given problems, the solution of which may develop wisdom. When we plead for courage, and when we pray for favors, we are given opportunities to answer our prayers.

We are here reminded that a noble character is not just the result of chance or favor, but is the result of right thinking and living."

*Excerpts from Russell Wight's tribute to his mother (written before her death) in the foreword of which he states he wishes to give "expression to the gratitude I feel and the admiration I have for my mother--for her tireless, never-failing devotion to me, especially over the period of years when my physical activity was confined to a hospital bed or within the four walls of the home."

ADAH REES GRAEHL

"Adah Rees Graehl was born December 8, 1866, in Brigham City, Utah, a daughter of John Davis and Zillah Mathias Rees. Adah was baptized in July, 1874, and confirmed the same day by Lorenzo Snow.

After her father's death, it was necessary for some of the girls to work to help support the family. My mother (Ada) worked as a maid in the home of Lorenzo Snow before he became President of the Church. He lived with his wife Minnie Jensen and their three young children in a large brick house on Forest Street in Brigham City.

On January 6, 1886, Ada married George Louis Graehl in the Logan Temple, she being twenty years old, and he being thirty-three. Mother gave birth to nine children--- Ada Louise, Zillah Hortense, Geneve, George Leuba, Florence LaPrele, Adele Fanny, Helen, Leland Rees, and Harold Louis Graehl. All were born in Brigham City. Our home was a five room adobe house located on the southeast corner of Main Street and Fifth South, and faced the west. Poplar trees shaded the lawns and shrubbery grew at the front of the house. Gardens, orchards, barns and corrals occupied the back of the lot. Mother had very little social life, as she had her babies fast and was kept busy rearing and caring for her children. She was also a little timid by nature, and didn't care too much about participating in public life.

We had a very happy childhood and it will always stand out in my memory. Mother always welcomed our friends, took pride in our home. She was an artist by nature. At one time she hired a French decorator to come to help her decorate her parlor, and it was one of the prettiest in town, with flowered carpet, white and gold woodwork, pastel covered velvet cushioned chairs, heavy drapes and silk curtains, and an unusual hanging lamp with dangling crystals, and our rosewood organ. She painted much of her own woodwork and walls and added dye to calcimine to paint her walls in color. She was also an expert dressmaker, often making her own patterns for herself and children. She was very thrifty and watched for remnants of material to work with, and, as a result, we were among the best dressed children in the town as we trotted off to Sunday School each Sunday. My mother truly had a love for the beautiful.

When we were small, food was plentiful as a rule, and much of it was raised. Mother was an excellent cook and Papa was always bringing someone home to dinner. She had a kind and generous disposition and even the tramps had her gate post marked for a free meal. The children in the neighborhood swarmed like flies around our home, especially on Sunday to get a dish of homemade ice cream and root beer from the cellar or perhaps to get some of Uncle Henry Jensen's watermelons and cantaloupes.

Every summer, Indians used to come to town to do their begging and fill their long blankets with peaches and other fruit which they gathered from the ground. We had to watch them pretty closely or we might have missed some of our tools or clothing from our line. The old Indian bucks, with their squaws and papooses, were a picturesque sight with their broad hats and colored blankets. We children were pretty frightened and hung around our mother's skirts, but they were familiar with mother and she often gave them handouts and allowed them to gather fruit from the ground.

When I was six years old, my father was called on a mission to Switzerland. This was his second mission to Switzerland, as he had been on a mission before he married mamma. This left Mother with all the work and responsibility of six small children under ten years of age. She received help from others including her sisters, neighbors, and the Church. These assisted her in performing the outside chores and other work. One winter during his absence, there was an epidemic of diphtheria. Many children in town died. We all were stricken with the disease but through the blessings of the Lord and the excellent nursing of our mother and her sisters, we all survived. In looking back, we must realize that this was indeed a special blessing from the Lord because of our father's willingness to serve Him in the mission field.

After ~~Papa's~~ return from his mission, (on April 6, 1900) mother gave birth to a baby girl, Helen. She was a beautiful baby, but was not with us long, as she died on February 1, 1902, just before her second birthday, from a kidney infection which resulted from the chicken pox. This was a great sorrow to Mother and the family. About a month after Helen's death, another baby was born, a boy named Leland Rees, Again, about three years later, another son was born to her, Harold Louis Graehl. At this time there were eight living children, and a big expense was realized in providing for the family. My father at this time was in the meat and grocery business which failed, and threw him into bankruptcy, through which we lost our home in Brigham City. We moved to Salt Lake City in June 1906, to make a new home. This city life was a different life from our old one, but we adjusted to it and all who were old enough at the time worked and kept up the expenses of the home.

On July 11th, 1914, our twelve year old brother Leland was accidentally drowned at the old Salt Lake Sanitarium. While coming from the shallow pool, he was accidentally thrown into the large pool by a man who thought he could swim. My father was able to identify this man, as he had had a dream and had seen this incident take place before it happened. In the dream he saw Leland thrown in to the pool and later taken from the pool. Papa asked, "Is he all right?" A voice said, "Yes, he's all right, but he has been in the water too long." It appears that it was the will of the Lord that Leland be taken, as he was an unusually sweet child. No doubt the Lord was trying to prepare and comfort us for this great sorrow by giving Papa the dream.

Shortly after Leland was drowned, Hortense married Richard Stewart Hickey of Detroit, Michigan, in Salt Lake City, then went to live in Detroit and became the mother of five children. Her oldest son, Richard, was killed when he was nineteen years old by being thrown from a giant racer.

About 1930, mama and Florence moved to Hollywood, California. Later Harold and Louise both joined them there where they made their home until Mama's death. Adele and George also moved to California where they still reside.

On June 7, 1928, Papa died in Salt Lake City and was buried in Brigham City, Utah. My father was a devout man, having been ordained a Seventy and a High Priest, and was a faithful Latter-day Saint. He was loved by all who knew him for his unusually kind and generous disposition and simple honesty.

Mother (Ada Rees Graehl) died May 9, 1947, in Hollywood, California, and was buried in Brigham City. Although not given much to social life, my mother was an intelligent, virtuous, generous and kind person. She would never indulge in gossip, slander, or the like and she taught her family to be likewise. Although possessing unusual personal beauty, Mother retained her natural inner beauty which added to her loveliness and charm. As to her personal appearance--she had dark brown hair, full blue eyes, refined features, and a complexion which her daughters and many friends envied. She was a little stout, but well built, and in her youth was considered the most beautiful woman in Brigham City, winning several beauty queen awards. Even in her old age, she retained much of this loveliness of her youth.

My mother was pure in her heart and actions, and Jesus said, "Blessed are the pure in heart, for they shall see God."

Written by Geneve Graehl Burt
November 12, 1965, Salt Lake City, Utah

LEAH REES REEDER

by

her daughters Alice Reeder Owens and Lydia Reeder Morris

Leah Rees Reeder was born July 25, 1869, at Brigham City, Box Elder County, Utah. She was the fourth daughter and sixth child of John Davis Rees and Zillah Mathias Rees. In her childhood, she attended school in the Rosenbaum Hall, where, as a diligent student, she excelled in spelling, arithmetic, and English rhetoric, finishing in the "Fifth Reader."

To assume her role in aiding with the family's needs, she lived with her older sister, Margaret Rees Wight, tending her children and doing household tasks. Later she was employed at the Coöp Store in Brigham City. Her accumulated savings, combined with those of her sister, Alvira's were used to build a room and porch to their home. Following this venture, a period of time was spent teaching school in the Park Valley area and in Colinston, Utah.

In 1894, Leah Rees attended school at the Brigham Young Academy in Provo, Utah, under the tutelage of two outstanding teachers, Carl G. Maeser and George H. Brimhall, who made a lasting impression upon her.

Two sepcial experiences in her lifetime, which she always cherished, were the following: At the age of eight, she was privileged to be in attendance when Brigham Young, president of the Church, divided Brigham City into four wards. In 1894, she was able to go to Salt Lake City to participate in the dedication of the Salt Lake Temple.

On April 8, 1896, she married, in the Salt Lake Temple, James Wilford Reeder, and of this marriage were born two daughters, Alice and Lydia. Many years of service to the Church followed this happy union. James Wilford Reeder served as a missionary in the British Mission, Southern and Eastern States, on three subsequent occasions. Leah was active as a stake Primary president and stake Y.L.M.I.A. president for nine years. She instituted the Bee Hive Program in the Box Elder Stake and the Girls Summer Home program. She was instrumental in helping raise over \$2000.00 for this project.

The next assignment she accepted was to go to the University of Utah to pursue a course in welfare work. At the completion of this course, she fulfilled an assignment on the Relief Society Stake Board, and, also became Box Elder County's first public welfare worker. Later, she moved to membership on the county welfare board and worked for many years with the County Commission, directing the welfare work of the entire county, until her last illness, at the age of eighty, which precluded her continuance as a board member.

Further evidence of her wide participation in public service is noted in the record of her being the first woman candidate of her political party to be nominated for a seat in the Utah State Legislature.

Another phase of her public service was her work as a practical nurse, and many were the homes that were made happier by her administrations and aids in the sick room and to the new-born babies and their mothers.

Leah Rees Reeder died November 8, 1952, in Ogden, Utah, at the age of eighty-three. Her posterity includes two daughters, four grandchildren, and ten great grandchildren.

LUZINA REES WOOLLEY
Her Early Years

Luzina Rees Woolley was born in Brigham City, Utah, on August 28, 1871. She attended grade school and the Box Elder Academy where she made good grades and was among the leaders in school activities. Later she taught school a number of years.

Zina was always a faithful and active participant in the church and auxiliary organizations of the Church of Jesus Christ of Latter-day Saints. At the age of fourteen, she was general secretary of the Sunday School. Her inherent desire to succeed was so strong within her that she took advantage of every opportunity offered. She loved music and was blessed with a good voice. In her early youth, the chorister of the ward in which she lived used her for solo work on numerous occasions. This prompted others to utilize her musical talent, and led eventually to an invitation from Severn N. Lee, stake choiſter of the Box Elder Stake, to sing with him in the special conference sessions in the Stake Tabernacle. This filled her mother and sisters with pride in her accomplishments.

She loved social life, too, and had the personality which attracted many to her, so she did not lack for invitations from friends and suitors. During these years of her girlhood, she associated almost daily with the family of a neighbor, the Christensens, which included five boys gifted in music, dance, and the arts. In those early days in the community, they lived by their music and dancing--teaching music and dancing and furnishing orchestra music for many other communities in the state.

Through this early association with musical people, Zina met a nationally recognized teacher and musician, Squire Coop. He was a professor of music at the University of Utah. He was not only a gifted pianist, but directed many oratorios. He was a glamorous figure in the eyes of a young girl, but while they were friends at first, his friendship ripened into something more--but not with Zina. Friendship and admiration for a great musician was the extent of it for her.

Andrew Kimball and his wife, Olive, came to live in Brigham City, from Salt Lake City. On one occasion, George E. Woolley, a brother of Olive Kimball, visited his sister there. He, too, was from Salt Lake. He met Zina Rees, and from that day, George made frequent visits to his relatives in Brigham City. From all appearances, another of George's great admirers was Zina's mother. I was a bit suspicious of Mother's tactics at the time. She was famous for her strawberry shortcake, and having heard the visitor suggest that it was his favorite dessert, she just might have "unconsciously" used it as "bait."

At first I was not always sure Zina was wise in apparently making up her mind so fast in her decision that George was the "one and only." There were many handsome young men in her home town with apparent qualifications of family prestige and financial security who were interested in her and who seemed to be good prospects. Later, I recognized her own good judgment and really added my own wholehearted confirmation and endorsement of George E. Woolley as the right choice.

by Rose May Rees Horsley
sister of Zina

(a more detailed story of the life of Luzina Rees Woolley beyond the point of her marriage is in preparation by her daughter Leah Woolley.)

ROSE MAY REES HORSLEY

I was born October 4, 1873, in Brigham City, Box Elder County, Utah, daughter of John Davis Rees and Zillah Mathias Rees.

At eight years of age, I was baptized in the Public Pond in Brigham City by Elijah Box, a close friend of the family, my father having died the previous year.

I attended public school and the Box Elder Stake College, organized by Carl G. Maeser who was president at the Brigham Young College in Provo, Utah, at the time. My chosen subject at college was English literature, poetry, etc.* I was especially impressed, a bit romantically, with my teacher, Bro. Vance, susceptible as girls are at their adolescent age.

As I entered my teens, in order to relieve my widowed mother of the full responsibility and support of her younger daughters, I went to live with my married sister, Ada, assisting her somewhat in the care of her growing family. Later, I followed the example of my older sisters (who were all school teachers at one time or another) deciding to care for myself financially, so I applied for a job as clerk in a merchantile establishment. For seven years I worked for Mr. Peter Koford who operated a successful bakery business. Later I transferred to Horsley & Sons General Merchantile store, and remained there for a considerable time. I was assigned to the dry good department, where I gained the commendation of the oldest son of the firm, Clem, for my ability to display fabrics, etc. I considered this a real compliment, coming from one who was a professional artist as well as being proficient in other lines.

I seem, also, to have made an impression on the next eldest son of the firm, John Henry, who must have decided I would be of value to him and who persisted in his courtship until he won me for a life companion. We were married on January 31, 1864.

After marriage, I devoted my time to home and rearing my family--Wesley, Lucille, Marjorie, Miriam, Esther, and Paul. Lucille died at the age of five when her father was on a mission in England. Paul died at age six of scarlet fever. While my husband was on his mission, I worked at the Court House as recording secretary. I also kept the books of Dr. Pearce.

My mother's strict discipline in bringing us up and her must that we should be active in the organizations of the Church carried on through the years. I loved music and taught myself to play on our organ without instruction from a teacher, and learned sufficiently well to accompany others and played at public gatherings. I sang in the Tabernacle choir; also sang solos in the Tabernacle and other public places.

I served as ward clerk for our Second Ward bishop, Thomas H. Blackburn, with my husband as first counselor. I was president of the Box Elder Stake Primary for a time; I also was president of the Second Ward Y.L.M.I.A. and later worked as first counselor to stake president of Mutual, Mrs. Rosella Skidmore.

I became widowed at the death of my husband December 10, 1937.

I have made Sale Lake City my home since coming down to be with my daughter while she attended the University of Utah, and have a basement apartment in the home of my son Wesley.

Rose May Rees Horsley

*She showed talent in literary writing and was called upon to give her original papers in many church and civic organizations. Courtesy of her daughter Marjorie

SARAH VENICE REES

Sarah Venice Rees was born October 5th, 1878, in Brigham City, Utah.

She never married, but devoted her life to her widowed mother, giving her loving care down through the years into her old age.

She also gave every consideration to her oldest sister, Alvira, who was widowed and lived with her sister, Venice, during the last few years of Venice's life.

Venice had the outstanding quality of denying herself for the welfare of others. Through this service she achieved real success and a sure reward.

She was a second mother to her sister's children, and she lived with her niece, Geneve, in Salt Lake City a number of years, helping her raise a family of five children. She seemed to have adopted them as her very own, she became so attached to them.

Venice worked in the organizations of the church, being particularly a faithful teacher in the Religion Class of her day; and she was an organist for many years in the different organizations of the church.

Her life was one of devotion, and I am confident her mother and sisters will acknowledge she is entitled to the reward she enjoys in her present home.

Tribute written by her sister, Rose May Rees Horsley

Salt Lake City
December, 1960

